**What Early Christians Taught**

May 30, 2021 version - unfinished

Let’s ask the following question. What could you prove about early Christianity if you had no Bible, but only the pre-Nicene church writers? Here is a consensus of what four or more writers said, and none contradicted, prior to 325 A.D.. Afterwards are what post-Nicene authors and heretics wrote too. You can read the quotes and context of them at http://www.ccel.org.

You can see what Christians taught after Nicea at WhatNiceaToEphesusChristiansTaught.doc. The author or work is only in bold if it is the first one that is a implied or a direct reference. Subsequent references and partial references are in normal text.

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Teachings on the Bible not on the List 1

OLD TESTAMENT canon 1

OTc1. The Law and the prophets 1

OTc2. Genesis is scripture 1

OTc3. Exodus is scripture or God says 1

OTc4. Leviticus is scripture or God says 1

OTc5. Numbers is scripture or God says 1

OTc6. Deuteronomy is scripture or God says 1

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OTc9. Reference to 1 or 2 Kings as Kings 1

OTc10. Reference to 1 or 2 Chronicles as Chronicles 1

OTc11. Job is scripture or the Lord says 1

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OTc15. Jeremiah is scripture or the Lord says 1

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OTc17. Daniel is scripture or God showed 1

OTc18. Hosea is scripture or God/the Word says 1

OTc19. Joel is scripture or God says 1

OTc20. Amos is scripture or God says 1

OTc21. Micah is scripture 1

OTc22. Habakkuk is scripture or God says 1

OTc23. Zechariah is scripture or God says 1

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OTc26. Use of the term “Old Testament” 1

OTc27. The Old Testament is scripture 1

OTc28. The Ten Commandments / Decalogue 1

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NTc1. Matthew is scripture 1

NTc2. Mark is scripture or God says 1

NTc3. Luke is scripture or God says 1

NTc4. John is scripture 1

NTc5. Acts is scripture 1

NTc6. Paul’s letters are authoritative 1

NTc7. Romans is scripture 1

NTc8. 1 Corinthians is scripture 1

NTc9. 2 Corinthians is scripture or God says 1

NTc10. Galatians is scripture 1

NTc11. Ephesians is scripture 1

NTc12. Philippians is scripture 1

NTc13. Colossians is scripture 1

NTc14. 1 Thessalonians is scripture 1

NTc15. 1 Timothy is scripture 1

NTc16. 2 Timothy is scripture 1

NTc17. Titus is scripture 1

NTc18. Revelation is scripture or the Lord says 1

NTc19. Using the term “New Testament” 1

NTc20. The “New Testament” is Scripture 1

Teachings on the Bible Canon not on the list 1

OLD TESTAMENT AUTHORS 1

OTa1. OT has writing in Hebrew 1

OTa2. Moses wrote the Law [Pentateuch] 1

OTa3. Moses wrote Genesis 1

OTa4. Moses wrote Exodus 1

OTa5. Moses wrote Leviticus 1

OTa6. Moses wrote Numbers 1

OTa7. Moses wrote Deuteronomy 1

OTa8. David a writer of Psalms 1

OTa9. Solomon a writer of Proverbs 1

OTa10. Solomon, writer of Ecclesiastes 1

OTa11. Isaiah/Esias wrote or said Isaiah 1

OTa12. Jeremiah wrote or said Jeremiah 1

OTa13. Ezekiel is by Ezekiel 1

OTa14. Daniel spoke or wrote Daniel 1

OTa15. Hosea wrote or spoke Hosea 1

OTa16. Joel wrote Joel 1

OTa17. Amos wrote Amos 1

OTa18. Micah wrote or said Micah 1

OTa19. Habakkuk wrote Habakkuk 1

OTa20. Zephaniah is by Zephaniah/Sophonias 1

OTa21. Zechariah wrote Zechariah 1

OTa22. Malachi wrote Malachi 1

NEW TESTAMENT AUTHORS 1

NTa1. At least 1 NT word originally in Greek 1

NTa2. Matthew wrote the Gospel of Matthew 1

NTa3. Mark wrote the Gospel of Mark 1

NTa4. Luke wrote the Gospel of Luke 1

NTa5. John wrote the Gospel of John 1

NTa6. Luke wrote Acts 1

NTa7. Paul wrote Romans 1

NTa8. Paul wrote 1 Corinthians 1

NTa9. Paul wrote 2 Corinthians 1

NTa10. Paul wrote Galatians 1

NTa11. Paul wrote Ephesians 1

NTa12. Paul wrote Philippians 1

NTa13. Paul wrote Colossians 1

NTa14. Paul wrote 1 Thessalonians 1

NTa15. Paul wrote 2 Thessalonians 1

NTa16. Paul wrote 1 Timothy 1

NTa17. Paul wrote a 2nd letter to Timothy 1

NTa18. Paul wrote Titus 1

NTa19. Peter wrote 1 Peter 1

NTa20. John wrote 1 John 1

NTa21. Jude wrote Jude 1

NTa22. The evangelists [gospel writers] 1

Messianic Prophecies 1

Mp1. The Old Testament prophesied about Jesus 1

Mp2. Genesis 49:10 prophesies of Christ 1

Mp3. Deuteronomy 18:15 prophesies of Christ 1

Mp4. Psalm 2 prophesies of Christ 1

Mp5. Psalm 22 prophesies of Christ 1

Mp6. Psalm 45 prophesies of Christ 1

Mp7. Psalm 110:1-2 can only refer to Christ 1

Mp8. Isaiah 7:14 prophesies of Christ 1

Mp9. Isaiah 9:6 prophesies of Christ 1

Mp10. Isaiah 11 prophesies of Christ 1

Mp11. Isaiah 53 prophesies of Christ 1

Mp12. Isaiah 61:1-2 prophesies of Christ 1

Mp13. Isaiah 65:1-2 prophesies of Christ 1

Mp14. Jeremiah 11:19 prophesies of Christ 1

Mp15. Daniels’ 70 weeks messianic prophecy 1

Mp16. Joel 2:28-30 prophesies of Christ 1

Mp17. Micah 5 prophesies of Christ 1

Mp18. Zechariah 9:9 prophesies of Christ 1

Mp19. Zechariah 12:10-12 prophesies of Christ 1

Mp20. Mal 3:1-2 prophesies of Christ 1

Mp21. Psalm 16:8-11 prophesies of Christ 1

Teachings on Bible Authors not on the list 1

God’s TranscendEnce 1

G1. There is only One True God 1

G2. Living God 1

G3. God / Jesus before birth was incorporeal 1

G4. God is holy, good, or pure 1

G5. God does not speak lies / is Truth 1

G6. God is a Father 1

G7. The Trinity: one God in three ‘Persons’ 1

G8. God is the Father of all [things] 1

G9. God/The Father is perfect 1

G10. Sun / beam / ray analogy of the Trinity 1

G11. Majesty or glory of God 1

G12. God is a jealous God 1

G13. Genesis 1:26 refers to the Father & Son 1

G14. God is Light 1

G15. God of Jesus/Christ 1

G16. God’s Holy Name 1

G17. The Godhead 1

G18. God is a consuming fire 1

G19. God is blessed 1

G20. God is Spirit 1

G21. Fragrance of Heaven/God/Christ/Holy Spirit 1

G22. God is not in everything; pantheism is wrong 1

G23. God fills heaven and earth 1

God’s Eternal Power 1

Ge1. God is everywhere 1

Ge2. God is almighty (omnipotent) 1

Ge3. God is sovereign / God’s sovereignty 1

Ge4. Most High God 1

Ge5. God is above all 1

Ge6. God or His power is incomparable 1

Ge7. God does not change / is unchangeable 1

Ge8. God is uncreated 1

Ge9. God is eternal 1

Ge10. God had no beginning / was unoriginated 1

Ge11. God is incorruptible 1

Ge12. God is the Ancient of Days 1

Ge13. God / Jesus is immortal 1

Ge14. God is inscrutable/unsearchable 1

Ge15. God knows all / even the secret things 1

Ge16. God is all-seeing 1

Ge17. God is invisible 1

Ge18. God is Lord of heaven and earth 1

Ge19. Calling God “I Am” 1

God’s IMMINENCE 1

Gi1. God is worthy 1

Gi2. God needs nothing from us 1

Gi3. God is just / not unjust 1

Gi4. God will judge/reward people’s secrets / secret things 1

Gi5. God punishes 1

Gi6. God is not mocked 1

Gi7. God sends evildoers delusion(s) 1

Gi8. God can be offended 1

Gi9. God is merciful 1

Gi10. God wants repentance not sinner’s death 1

Gi11. God / Christ is heals /is healer 1

Gi12. God is our protector 1

Gi13. God is our refuge 1

Gi14. God is our deliverer 1

Gi15. God/Christ rejoices over us 1

Gi16. Calling God Abba, Father 1

Gi17. God of Abraham 1

Gi18. God of Isaac 1

Gi19. The God of Jacob 1

Gi20. God of Israel 1

Gi21. God is patient or long-suffering 1

Gi22. God is compassionate 1

Gi23. God loves us or is kind 1

Gi24. God avenges 1

Gi25. Christians & Jews/Israel/Moses worship the same God 1

Gi26. Abraham’s [Three] Visitors 1

Gi27. The Lord/God is faithful / trustworthy 1

Gi28. The Creator is our / the True God 1

Gi29. God is the Lawgiver 1

Gi30. God has numbered the hairs on your head 1

Gi31. The Holy One of Israel 1

Gi32. God of the living 1

Gi33. God resists the proud 1

Gi34. God is generous 1

Gi35. All nations blessed through Abraham 1

Teachings on God not on the list 1

Timeless Truths of Jesus Christ 1

T1. Jesus is the Son of God 1

T2. Jesus is the Only Begotten Son of God 1

T3. The Deity of Jesus our Lord 1

T4. Jesus is the Word of God 1

T5. The Son existed from ages past 1

T6. All things were created through Christ / the Son of God 1

T7. Jesus obedient or subject to the Father 1

T8. Worship, praise, or glorify Jesus 1

T9. Inseparable/Father in Son or Son in Father 1

T10. Christ at right hand of God/the Father 1

T11. No one knows the Father except the Son and those revealed 1

T12. Father and Son are distinct 1

T13. The Word was distinct from the Father at Creation 1

T14. Son in the bosom of the Father 1

T15. An Equality of the Father and Son 1

T16. God the Son 1

T17. Specifically “Jesus” is the Only-Begotten / Son / Word, or Son of man 1

T18. Specifically “Jesus Christ” is the Only-Begotten / Son 1

T19. Specifically “Christ” is the Only-Begotten / Son / Son of man 1

T20. Specifically the Son is God 1

T21. The head of Christ is God 1

T22. Christ had the Spirit of wisdom and understanding 1

T23. Jesus and the Father are One 1

T24. Jesus [Ad]ministered His Father’s will 1

T25. Jesus anointed with the oil of gladness/joy 1

Jesus’ Before ministry 1

Jb1. Virgin birth of Christ 1

Jb2. Incarnation of the Word/Jesus 1

Jb3. Christ emptied Himself 1

Jb4. Jesus took the form of a servant 1

Jb5. Word was made/became flesh 1

Jb6. Jesus humbled Himself 1

Jb7. Jesus Christ was a real, sinless man 1

Jb8. Jesus of the tribe of Judah 1

Jb9. Jesus was born in Bethlehem [of Judea] 1

Jb10. Jesus brought up by Joseph 1

Jb11. Jesus’ earthly father was a carpenter 1

Jb12. Jesus [and His family] went to Egypt 1

Jb13. Jesus from Galilee 1

Jb14. Jesus on earth was plain-looking 1

Jb15. Christ/Logos/Son was obedient or learned obedience 1

Jb16. Jesus was baptized 1

Jb17. Jesus fasted for 40 days 1

Jb18. Jesus hungered 1

Jesus’ ministry 1

Jm1. Jesus went to Capernaum 1

Jm2. Jesus found/called Nathanael 1

Jm3. Jesus ministered in Galilee 1

Jm4. Jesus called/chose the Twelve 1

Jm5. Jesus went through Samaria/Samaritan woman 1

Jm6. Jesus said destroy the temple in 3 days… 1

Jm7. Jesus’ answer to John 1

Jm8. The Transfiguration 1

Jm9. Jesus rode into Jerusalem on a donkey 1

Jm10. Christ drove out the money-changers 1

Jm11. Jesus was questioned 1

Jm12. The Last Supper 1

Jm13. Christ prayed that this cup would pass 1

Jm14. Jesus was arrested / seized 1

Jm15. Jesus washed His disciples’ feet 1

Jm16. Judas betrayed Jesus with a kiss 1

Jesus’ Passion and Beyond 1

Jp1. Some despised Christ 1

Jp2. Jesus was mocked 1

Jp3. Jesus was crucified or died on the cross 1

Jp4. Cross’s shape or outstretched arms 1

Jp5. Jesus was hung on a tree [the cross] 1

Jp6. The wood of the cross 1

Jp7. Sign of the cross 1

Jp8. Calling the crucifixion the Passion 1

Jp9. Christ’s crown of thorns 1

Jp10. Jesus was beaten/scourged/whipped 1

Jp11. They cast lots for Jesus’ clothes 1

Jp12. Jesus given vinegar and gall to drink 1

Jp13. Thief/robber on the cross in Paradise 1

Jp14. Jesus asked God why God had forsaken Him 1

Jp15. Darkness or earthquake at Jesus’ death 1

Jp16. Temple veil torn when Jesus died 1

Jp17. Jesus’ bones were not broken 1

Jp18. Jesus rose from the dead 1

Jp19. Jesus rose on/after three days 1

Jp20. Jesus ascended to heaven 1

TIMELESS TitleS of Jesus 1

t1. Jesus is the/our Lord 1

t2. King of Kings and/or Lord of Lords 1

t3. Jesus is the Alpha and Omega 1

t4. Jesus is the Door or Gate 1

t5. Christ is the Image of God 1

t6. Jesus is the/our Rock/Stone/Cornerstone 1

t7. Jesus is the Light or Light of Light 1

t8. Jesus is our Shepherd 1

t9. Jesus Christ is the Lamb of God 1

t10. Jesus is a Lion / as a lion’s whelp 1

t11. Son/Jesus was/was begotten before the morning star 1

t12. Jesus/the cross the wisdom and power of God 1

t13. Christ is the Holy One of God 1

t14. Jesus / the Son is the *Logos* 1

t15. [Christ] the King/Lord of glory 1

INCARNATE TitleS of Jesus 1

i1. Jesus is the first-born (not just of Mary) 1

i2. Christ is the Second/Last Adam 1

i3. Jesus called Emmanuel (God with us) 1

i4. Jesus is our High Priest 1

i5. Jesus is our Physician/Doctor 1

i6. Jesus is the Way 1

i7. Jesus is the Truth 1

i8. Jesus is our/the Life 1

i9. Jesus is the Bread or Bread of Life 1

i10. Jesus is the Vine 1

i11. Jesus is the Messiah 1

i12. Jesus a star rising out of Jacob 1

i13. Christ is of the root of Jesse 1

i14. Jesus is the descendent/seed of David 1

i15. Jesus of Nazareth 1

i16. Jesus is the first fruits 1

i17. Jesus is the son of Abraham 1

i18. The sign of Jonah refers to Jesus 1

i19. Christ is the/our bridegroom 1

Purpose Of the Life of Jesus 1

p1. Jesus sent by the Father 1

p2. Jesus saved us/is our Savior 1

p3. Jesus was tempted 1

p4. Jesus came to suffer [for us] 1

p5. Christ is the end/fulfillment of the law 1

p6. Jesus/Son of man is Lord of the Sabbath 1

p7. Jesus is our Redeemer / redeemed us 1

p8. Christ finished His work 1

p9. Jesus forgives us / remits sins 1

p10. Jesus: the/One Mediator (between God & man) 1

p11. Jesus bore our sins/infirmities 1

p12. Jesus bore the curse for us 1

p13. Christ suffered shame/disgrace 1

p14. Jesus was a ransom 1

p15. Christ reconciled us 1

p16. Christ overcame/triumphed 1

p17. Grace and truth by Jesus Christ 1

p18. Jesus revealed the Father to us 1

p19. Jesus the Paschal Lamb 1

p20. Jesus baptized with the Holy Spirit & fire 1

p21. Jesus provided purification 1

p22. Jesus gives us living water 1

p23. Jesus came to save the lost 1

p24. Jesus/Christ rescued us 1

p25. Do the will of the One who sent Him 1

p26. In 1 Jn 2:1 Jesus is our sins’ propitiation 1

p27. The Son / Jesus gives life 1

p28. Jesus called sinners to repentance 1

p29. Jesus came to save His people from their sins 1

Teachings on Jesus not on the list 1

The Holy Spirit 1

H1. Mention of the Holy Spirit 1

H2. The Holy Spirit is God 1

H3. Person of the Holy Spirit 1

H4. Glorify/worship the Holy Spirit 1

H5. The Holy Spirit is distinct 1

H6. Holy Spirit called Spirit of truth 1

H7. Holy Spirit addressed as “He” 1

H8. Sevenfold spirit or seven spirits 1

H9. The Holy Spirit/Comforter was promised 1

H10. Jesus sent the Holy Spirit 1

H11. Paraclete or Holy Spirit already present 1

H12. Blasphemy against the Holy Spirit 1

H13. Holy Spirit dwells/lives in us 1

H14. Live in the Spirit 1

H15. We can grieve the Holy Spirit 1

H16. The Divine Spirit 1

H17. The Spirit was poured out on believers 1

H18. The Holy Spirit was known in the Old Testament 1

The Holy Spirit’S WORK 1

Hw1. The Power of the Holy Spirit 1

Hw2. God’s Spirit moved over abyss/waters 1

Hw3. The Holy Spirit spoke Scripture 1

Hw4. Sword of the Spirit is the word of God 1

Hw5. Christ born of Mary by the Holy Spirit 1

Hw6. Holy Spirit appeared as a dove 1

Hw7. Holy Spirit came down at Pentecost 1

Hw8. Holy Spirit gives gifts 1

Hw9. The Holy Spirit is a gift 1

Hw10. Fruit of the Spirit 1

Hw11. Baptized/washed with the Holy Spirit 1

Hw12. The Holy Spirit seals believers 1

Hw13. Filled with the Holy Spirit 1

Hw14. The Holy Spirit directs 1

Hw15. Holy Spirit taught us 1

Hw16. The Holy Spirit gives knowledge 1

Hw17. Spirit gives us guidance/understanding 1

Hw18. The Comforter/Holy Spirit comforts us 1

Hw19. Disciples received the Holy Spirit 1

Hw20. The Holy Spirit testifies/witnesses 1

Hw21. Under trial the Spirit will give us words to say 1

Teachings on the Holy Spirit not on the list 1

The Work of God IN GENESIS 1

Wgn1. God made all things in heaven and earth 1

Wgn2. Heaven and earth were created good 1

Wgn3. God created things from nothing 1

Wgn4. Six days of Creation 1

Wgn5. God blessed the Seventh Day 1

Wgn6. God imparted the breath of life 1

Wgn7. Garden of Eden 1

Wgn8. Four rivers leaving the Garden of Eden 1

Wgn9. Tree of knowledge 1

Wgn10. Eve from Adam’s rib 1

Wgn11. Enoch was translated without dying 1

Wgn12. Noah’s ark 1

Wgn13. Judgment of Noah’s flood / deluge 1

Wgn14. God confused/altered the languages 1

Wgn15. Scattering after the Tower of Babel 1

Wgn16. Abraham’s seed like the stars of heaven 1

Wgn17. Judgment against Sodom or Gomorrah 1

Wgn18. Lot’s wife a pillar of salt 1

Wgn19. Jacob’s ladder 1

Wgn20. Jacob wrestled with God/an angel 1

Wgn21. The Seventh Day is Holy / Sanctified 1

The Work of God IN THE OT 1

Wot1. God’s appearances in the Old Testament 1

Wot2. The earth is God’s footstool 1

Wot3. God sends the rain on everyone 1

Wot4. The burning bush of Moses 1

Wot5. Plagues of Egypt 1

Wot6. The firstborn of Egypt perished 1

Wot7. Cloud and/or pillar of fire 1

Wot8. Crossing the Red Sea 1

Wot9. Water from the rock 1

Wot10. [Moses] battling the Amalekites 1

Wot11. Manna 1

Wot12. The Ark [of the Covenant] 1

Wot13. Bronze/brazen serpent in the wilderness 1

Wot14. Hezekiah and the Assyrian army 1

Wot15. Elisha did miracle(s) 1

Wot16. Christ with the 3 youths in Daniel 1

Wot17. Daniel in the lion’s den 1

Wot18. Joshus [Jesus son of Nun] crossed the Jordan [River] 1

Wot19. Joshua’s long day [sun stood still] 1

Wot20. Moses’ face shown [with glory] 1

The Work of God IN THE NT 1

Wnt1. Zechariah was made mute [temporarily] 1

Wnt2. The star [of Bethlehem] 1

Wnt3. Jesus performed miracles 1

Wnt4. Jesus at Cana or turning water to wine 1

Wnt5. Jesus calmed the storm 1

Wnt6. Jesus fed the 5,000 1

Wnt7. Jesus walked on water/waves/deep 1

Wnt8. Jesus healed a leper 1

Wnt9. Jesus healed the paralytic 1

Wnt10. Healing the flow of blood 1

Wnt11. Raising the widow’s son 1

Wnt12. Raising Lazarus from the dead 1

Wnt13. The apostle(s) worked miracles 1

Wnt14. Ananias or Sapphira killed 1

Wnt15. Jesus healing the man born blind 1

Teachings on the Work of God not on the list 1

People 1

Pe1. People are made in the image of God 1

Pe2. Our bodies die but our souls are immortal 1

Pe3. People were made of dust 1

Pe4. People’s bodies will return to dust 1

Pe5. People are like clay 1

Pe6. Soul shares body’s pain and feelings 1

Pe7. People have the will to choose 1

Pe8. We should tremble at God’s Word 1

Pe9. Do not trust in man 1

Pe10. The spirit is willing but the flesh is weak 1

Pe11. No profit to gain the whole world & lose your soul 1

Pe12. Positive mention of non-Biblical Jews 1

Pe13. Even the elect an be deceived 1

Pe14. We are God’s workmanship 1

Pe15. People were given dominion over the earth 1

Teaching on People not on the list 1

SIN 1

Si1. Man fell when Adam and Eve ate the fruit 1

Si2. Adam & Eve covered themselves for shame 1

Si3. We have or inherited a sinful nature 1

Si4. All have sinned 1

Si5. Those who sin are sin’s servants/slaves 1

Si6. People have guilt 1

Si7. Reason/understanding was darkened 1

Si8. People are corrupted/corruptible 1

Si9. People are hardened 1

Si10. Idolators/sinners are shameful 1

Si11. The sinful provoke God 1

Si12. We were dead in sin 1

Si13. Some people’s conscience is seared 1

Si14. Hardness of people’s hearts 1

Si15. Works of the flesh / sinful nature 1

Si16. Ezekiel 18 referring to an individual 1

Si17. World’s wisdom is foolishness to God 1

Si18. Cross/resurrection is foolish to the world 1

Si19. People deceive others 1

Si20. Some people deceive themselves 1

Si21. People themselves have broken cisterns 1

Si22. People are enslaved by sin / lust / the devil 1

Si23. Kept from the wise/prudent and given to babes 1

Si24. Don’t be double-minded / double-hearted 1

Si25. [Many] Jews rejected Jesus as the Messiah 1

Teachings on Sin not on the list 1

Salvation 1

S1. O.T. pointed to salvation in Christ in New 1

S2. Salvation is a gift of God’s grace 1

S3. Jesus’ death paid for our sins 1

S4. Saved by Jesus’ blood or dying for us 1

S5. Even Jews who reject Jesus will perish 1

S6. Believers are God’s elect 1

S7. The reprobate (non-elect) will be lost 1

S8. Some elect died before knowing Savior 1

S9. Some follow Christ for a time, yet perish 1

S10. Not saved if living in sin 1

S11. Adoption as sons of God 1

S12. We need to have faith 1

S13. Live by faith 1

S14. We are like God’s chickens 1

S15. Shipwrecked faith/salvation 1

S16. Confidence or assurance of salvation 1

S17. Hope in God or Christ 1

S18. Our faith is precious 1

S19. God’s great, glorious, precious promises 1

S20. Mystery of the Lord/faith 1

S21. Be born again 1

S22. The precious blood of Christ 1

S23. Heirs of salvation / Christ / the Lord 1

S24. God has called us 1

S25. Predestined or predestination 1

S26. God can raise Abraham’s kids from stones 1

S27. Jesus bestowed remission of sins 1

S28. Many are called but few are chosen 1

S29. Narrow is the gate to life 1

S30. No way of salvation apart from Christ 1

S31. Salvation/church for all kinds of people 1

Teachings on Salvation not on the list 1

End Times 1

E1. The Antichrist will come -after 125 A.D. 1

E2. Heresies and persecution come before Antichrist or Christ’s return 1

E3. Before this will be many lesser antichrists 1

E4. Jesus will return in glory -after 125 A.D. 1

E5. Rapture of believers 1

E6. Resurrection of believers / all 1

E7. Christ will judge all / quick and dead 1

E8. Believers will judge the world or angels 1

E9. Believers are sons of God 1

E10. Believers will reign with Christ 1

E11. Jesus returns in [literal] clouds 1

E12. The Tree of Life 1

E13. Fulfillment of the Cosmos has come to us 1

E14. The End times tribulation 1

E15. Every knee will bow to Jesus 1

E16. Moon will turn to blood 1

E17. Abomination that causes desolation 1

E18. God’s future temple on earth/in Jerusalem 1

E19. Christ’s coming like the days of Noah 1

E20. Meeting the Lord in the clouds 1

E21. The endtime [sound of the] trumpet 1

E22. The Day of the Lord 1

Revelation Specific 1

R1. Seven churches in Revelation 1

R2. Two witnesses come before Christ returns 1

R3. The Book of Book of Life / the Living 1

R4. The Beast or his mark 1

R5. The Millennium or the 1,000 years 1

R6. Devil and followers cast in Lake of Fire 1

R7. Heavenly (24) elders in Revelation 1

R8. Woman Babylon in Revelation 1

R9. Two-edged sword out of Christ’s mouth 1

R10. Souls under the altar [in Revelation] 1

R11. John was exiled to Patmos 1

R12. Jesus rides the White Horse in Rev 19:11-16 1

R13. The Second Death in Rev 2:11; 20:6,14 1

Teachings on end times and Revelation not on the list 1

Ultimate Things - Heaven and Hell 1

U1. The Kingdom of God 1

U2. Inheriting the Kingdom of God 1

U3. Description of God’s throne 1

U4. Paul went up to the third heaven 1

U5. Reincarnation (transmigration) is wrong 1

U6. All who die rejecting Jesus go to Hell 1

U7. Unquenchable/eternal fire 1

U8. The worm of the lost does not die 1

U9. Some lost have more severe judgment 1

U10. Those who die are with Christ 1

U11. Believers who die are have eternal life 1

U12. Believers have rewards in Heaven 1

U13. Believers have crowns 1

U14. Flesh & blood not inherit God’s kingdom 1

U15. We will put on incorruption 1

U16. Church/believers are Christ’s bride 1

U17. Abraham’s bosom 1

U18. The wedding banquet 1

U19. The earth shall pass away 1

U20. New Heaven and New earth 1

U21. New/heavenly Jerusalem 1

U22. Outer darkness 1

U23. Gates of Hell/Death/Hades 1

U24. Entering the Kingdom of God 1

U25. Many mansions in heaven 1

Teachings on Ultimate Things not on the list 1

Angels 1

Ua1. Angels are servants of God 1

Ua2. Holy angel(s) 1

Ua3. The heavenly host 1

Ua4. The archangel Michael 1

Ua5. The angel Gabriel 1

Ua6. Four Living Creatures / Seraphim 1

Ua7. Cherubim 1

Ua8. Guardian angels 1

Ua9. Angelic / Heavenly powers 1

Ua10. Angels worship/praise God/Jesus 1

Ua11. Angels rejoice 1

Ua12. Angelic hymns / choir(s) 1

Ua13. Angels visit shepherds at Christ’s birth 1

Ua14. Angels announce/preach the gospel 1

Ua15. An angel spoke with Cornelius before he was a believer 1

Teachings on Angels not on the list 1

DEMONS 1

Ud1. Satan / the Devil / Lucifer 1

Ud2. Satan/demons fell from heaven 1

Ud3. Satan deceives 1

Ud4. Serpent beguiled Eve 1

Ud5. Satan is a serpent 1

Ud6. The Serpent was cursed at the fall 1

Ud7. Enmity between serpent and Eve’s seed 1

Ud8. Satan is a dragon 1

Ud9. The prince of this world/air is evil/Satan 1

Ud10. Satan, a murderer from the beginning 1

Ud11. Satan looks like an angel of light 1

Ud12. Wiles/craftiness of the devil 1

Ud13. Demons 1

Ud14. Power/principalities of darkness 1

Ud15. Demons are worshipped by pagans 1

Ud16. Demons deceive / delude people 1

Ud17. Devil/demons tempt people 1

Ud18. Demons vex/cause harm to people 1

Ud19. Demons tremble at/fear Christ 1

Ud20. Demons subject to Christ 1

Ud21. Satan can have lying wonders 1

Ud23. Beelzebub/Baalzebub 1

Ud24. Satan sought to sift Peter as wheat 1

Ud25. Satan entered into Judas 1

Ud26. The devil / Satan is a personal being 1

Ud27. There are doctrines of demons / devils 1

Ud28. [Demons are] unclean spirits 1

Ud29. The devil had envy / jealousy 1

Teachings on Demons not on the list 1

PAtriarch Individiuals 1

Pat1. Adam and/or Eve 1

Pat2. Cain murdered his brother/Abel 1

Pat3. Seth [son of Adam and Eve] 1

Pat4. Enoch 1

Pat5. Noah got drunk 1

Pat6. Ham [son of Noah] 1

Pat7. Shem [son of Noah] 1

Pat8. Japheth [son of Noah] 1

Pat9. Canaan [son of Ham] 1

Pat10. Job and his sufferings/patience 1

Pat11. Abraham [friend of God] 1

Pat12. Sarai / Sarah 1

Pat13. Lot or his wife 1

Pat14. Hagar 1

Pat15. Ishmael 1

Pat16. Isaac 1

Pat17. Abraham offered Isaac as a sacrifice 1

Pat18. Rebecca [wife of Isaac] 1

Pat19. Laban [Jacob’s father-in-law] 1

Pat20. Jacob 1

Pat21. Rachel [wife of Jacob] 1

Pat22. Leah [wife of Jacob] 1

Pat23. Esau 1

Pat24. Joseph or his brothers 1

Pat25. Benjamin 1

Pat26. Dan (patriarch or tribe) 1

Pat27. Ephraim (patriarch or tribe) 1

Pat28. Judah (patriarch or tribe) 1

Pat29. Levi (patriarch or tribe) 1

Pat30. Manasseh (patriarch or tribe) 1

Pat31. Naphtali (patriarch or tribe) 1

Pat32. Zebulun/Zebulon (patriarch, tribe, or land) 1

Pat33. Patriarch[s] 1

Pat34. The twelve tribes [of Israel] 1

Pat35. Lamech 1

Exodus to Solomon Individuals 1

ES1. Moses led the Israelites out of Egypt 1

ES2. Miriam [sister of Moses] 1

ES3. Aaron [brother of Moses] 1

ES4. Pharaoh during the Exodus 1

ES5. Korah / Kore 1

ES6. Balaam or his donkey 1

ES7. Joshua conquered Canaan 1

ES8. Rahab of Jericho 1

ES9. Jephthah [the judge] 1

ES10. Gideon 1

ES11. Samson 1

ES12. Eli [mentor of Samuel] 1

ES13. Samuel 1

ES14. Saul [son of Kish] 1

ES15. David 1

ES16. [King] Saul persecuted David 1

ES17. Nathan [the prophet, not the son of David] 1

ES18. Uriah [the Hittite] 1

ES19. Tamar / Thamar 1

ES20. King Solomon 1

ES21. Hannah, mother of Samuel 1

ES22. Jesse [father of David] 1

ES23. Dathan and Abiram 1

ES24. Hiram [king of Tyre] 1

DIVIDED KINGDOM ON Individuals 1

DK1. Jeroboam 1

DK2. Ahab 1

DK3. Elijah was a godly prophet 1

DK4. Hezekiah [godly king] 1

DK5. Elisha 1

DK6. Naaman [the Syrian leper] 1

DK7. Jonah in the fish or warned Ninevites 1

DK8. Sennacherib 1

DK9. Josiah [the godly king] 1

DK10. Jeconiah/Jechoniah 1

DK11. Nebuchadnezzar [King of Babylon] 1

DK12. Zedekiah 1

DK13. Ezekiel 1

DK14. Daniel 1

DK15. The three youths in Daniel 1

DK16. Cyrus [King of Persia] 1

DK17. Darius [King of Persia] 1

DK18. Artaxerxes/Ahasuerus [King of Persia] 1

DK19. Ezra the scribe/prophet 1

DK20. Zerubbabel 1

DK21. Joshua the high priest (in Zechariah) 1

DK22. Antiochus [Epiphanes] of Syria 1

DK23. The prophets are holy 1

Teachings on O. T. individuals not on the list 1

GOSPEL Individuals 1

Go1. Mary mother of Jesus was blessed 1

Go2. Elizabeth [mother of John the Baptist] 1

Go3. Zechariah, husband of Elizabeth 1

Go4. John the Baptist lept in Elizabeth’s womb 1

Go5. Shepherds at Jesus’ birth 1

Go6. The Magi came to Christ 1

Go7. Simeon [at Jesus’ dedication] 1

Go8. Anna [at Jesus’ dedication] 1

Go9. Herod’s slaughter in Bethlehem 1

Go10. John the Baptist 1

Go11. Andrew the disciple/apostle 1

Go12. Peter the disciple/apostle 1

Go13. Philip the disciple/apostle 1

Go14. Thomas the disciple/apostle 1

Go15. James son of Zebedee the disciple/apostle 1

Go16. [Samaritan] Woman at the well 1

Go17. Mary Magdalene 1

Go18. Jesus’ 72/70 disciples 1

Go19. Martha 1

Go20. Zacchaeus 1

Go21. Judas betrayed Jesus 1

Go22. The High Priest Caiaphas tried Jesus 1

Go23. Herod tried Jesus 1

Go24. Pontius Pilate sentenced Jesus 1

Go25. Barabbas 1

Go26. John the Baptist was beheaded 1

Go27. Annas the former high priest 1

Go28. Peter was in Rome 1

OTHER NEW TESTAMENT Individuals 1

N1. Matthias 1

N2. James the Lord’s brother was godly 1

N3. The Ethiopian eunuch 1

N4. Stephen the martyr 1

N5. Cornelius the centurion who was saved 1

N6. Saul of Tarsus persecuted the church 1

N7. Paul was a godly apostle 1

N8. Barnabas, companion of Paul 1

N9. Silas, companion of Paul 1

N10. Apollos 1

N11. Paul was in prison/bonds 1

N12. Paul was persecuted besides prison 1

N13. Timothy the individual (not just the book) 1

N14. James [the disciple] was beheaded / slain 1

Teachings on New Testament Individuals not on the list 1

Experiencing God 1

X1. God/Christ lives inside of Christians 1

X2. Our bodies are God’s temple/temples 1

X3. Christians escape corruption 1

X4. Believers are set free 1

X5. God renews us 1

X6. We are children of light 1

X7. God strengthens us 1

X8. We are friends of Christ 1

X9. Pure in heart will see God 1

X10. None shall separate us from God’s love 1

X11. The Lord disciplines or corrects us 1

X13. Please the Lord 1

X14. Glory in the Lord 1

X15. Seek wisdom from God or His word 1

X16. Be peaceful, kind, or good 1

X17. Be strong / strengthened 1

X18. God’s people mourn 1

X19. Fear/reverence of the Lord/God 1

X20. We adore/glory in the cross 1

X21. God’s holy people 1

X22. Speaking of shame 1

X23. Put unrighteousness/adversary to shame 1

X24. Do not be ashamed of the cross/Christ 1

X25. Flesh and spirit war against each other 1

X26. The peace of God 1

X28. Blessed are the poor in spirit 1

X29. There is sin unto death 1

X30. Seek the Lord / God 1

NOT OF THIS WORLD 1

n1. We need to repent and come to God 1

n2. Love God / the Lord 1

n3. Obey God 1

n4. Follow Jesus or His example 1

n5. Bear/Take up the cross [and follow Christ] 1

n6. Struggle to live a victorious life 1

n7. Put on the armor of God/righteousness 1

n8. Faithful Christians still get sick 1

n9. Suffer persecution or martyrdom 1

n10. No sorcery, witchcraft, or magic 1

n11. Exorcism or casting out devils 1

n12. Live a worthy life 1

n13. Mortify earthly nature/deeds of the body 1

n14. Be clothed with/in Christ 1

n15. You cannot serve two masters 1

n16. Martyrs are blessed 1

n17. Losing your life and finding it 1

n18. Believers are servants of God 1

n19. We must persevere 1

n20. We are the light of the world 1

n21. We wrestle against the devil or sin 1

n22. Keep away from works of darkness 1

n23. We are aliens awaiting our eternal home 1

n24. Don’t be bitter 1

n25. Believers are transformed [now] 1

n26. The Kingdom of God is within you 1

n27. Walk in newness of life 1

n28. Some are worthy of martyrdom 1

n29. Trust God &&& 1

Teachings on Experience not on the list 1

PRAYER AND FASTING 1

Pr1. Prayer to God is important 1

Pr2. Pray to the Father 1

Pr3. Pray to Jesus 1

Pr4. Pray at all times or in any place 1

Pr5. Pray daily 1

Pr6. Praise God 1

Pr7. Thankfulness/gratitude to God 1

Pr8. Confess to God 1

Pr9. Forgive us as we forgive others 1

Pr10. Not into temptation 1

Pr11. Deliver us from evil 1

Pr12. The Lord’s Prayer 1

Pr13. Lift up hands to God 1

Pr14. Bless or pray for your persecutors 1

Pr15. Pray for rulers and those in authority 1

Pr16. Incense of the prayers of the saints 1

Pr17. Pray that God’s kingdom come 1

Pr18. Pray for others / intercessory prayer 1

Pr19. Pray for God’s mercy for us 1

Pr20. Fasting to God is good 1

Pr21. Pray in secret 1

Pr22. Pray together (two or three) 1

Pr23. Persist/persevere in prayer 1

Teachings on the Prayer not on the list 1

Individual Practice 1

I1. Do not worship other gods 1

I2. Stars have no influence on people 1

I3. We should be patient 1

I4. Don’t let the sun go down on your anger 1

I5. Do not make/invent idols/ images to worship 1

I7. Do not get drunk 1

I8. Eating meat is fine 1

I9. Do not be a glutton or slave of your belly 1

I10. Vanity, or avoid vain things 1

I11. Virtue of prudence 1

I12. Do not provoke God 1

I13. Work hard, don’t be lazy 1

I14. Be godly 1

I15. Be gentle or meek 1

I16. Eating meats forbidden to Jews OK 1

I17. Depart from evil 1

I18. Worship God in spirit and truth 1

I19. Keep the commandments of Christ/God 1

I20. It’s bad to be a hypocrite 1

I21. Do not worship any images or idols 1

I22. Rule of faith / truth 1

I23. Submit to God 1

I24. Have self-control 1

Teachings on Individual Practice not on the list 1

Loving Others 1

L1. Love all / your neighbor as yourself 1

L2. Forgive others/enemies 1

L3. Do not get revenge 1

L5. Do to others as you would them do to you 1

L6. Do not murder 1

L7. Abortion is evil/murder 1

L8. Care for the sick 1

L9. Practice hospitality 1

L10. Love covers a multitude of sins 1

L11. Show mercy/pity to others 1

L13. Should be peacemakers or seek peace 1

L14. Cruelty is bad 1

L15. Visit those in prison 1

L16. Do not hold a grudge 1

L17. Love your enemies 1

L18. Clothe the naked 1

L19. Turn the other cheek 1

L20. Must not poison others 1

Speech 1

Sp1. Have pure speech 1

Sp2. Forsake lies 1

Sp3. Do not be a gossip or chatterer 1

Sp4. Don’t use flattery (on others) 1

Sp5. Slandering people is bad 1

Sp6. Confess your sins to others 1

Sp7. If we deny Christ He will deny us 1

Sp8. Don’t swear false oaths / swear falsely 1

Sp9. Don’t boast about yourself 1

Teachings on Practice Not on the List 1

MONEY AND CONTENTMENT 1

Mo1. Do not love money 1

Mo2. No stealing or financial dishonesty 1

Mo3. Help the poor 1

Mo4. Help widows 1

Mo5. Heavenly treasure; don’t fear earthly loss 1

Mo6. Do not envy or be jealous 1

Mo7. Do not covet 1

Mo8. Be humble or not proud 1

Mo9. Be content with what you have 1

Mo10. We rejoice when afflicted 1

Mo11. We rejoice – besides being afflicted 1

Mo12. No selfish ambition 1

Mo13. No bribes 1

Mo14. No usury / lending to needy with interest 1

Mo15. Don’t be wise in your own eyes/conceit 1

Mo16. Cannot serve both God and Mammon 1

Mo17. Love of money root of all evils 1

Mo18. Strive for godliness, not gain 1

Mo19. Lazarus and the rich man 1

Mo20. Offering money/possessions to God 1

Mo21. God’s house not a den of robbers / thieves 1

Mo22. Blessed are the poor 1

Mo23. Give in secret 1

Mo24. No rivalry 1

Mo25. No strife / striving in the flesh 1

Mo26. Don’t worry about tomorrow / lilies of the field 1

Mo27. Help orphans / fatherless 1

Mo28. Feed the hungry 1

Teachings on money and contentment not on the list 1

Church Assembling Together 1

Ca1. Christians met together on Sunday 1

Ca2. Sing hymns to God, the Father, or Jesus 1

Ca3. Practice water baptism 1

Ca4. Observe the Lord’s Supper 1

Ca5. No more animal or blood sacrifices 1

Ca6. No need to celebrate the Sabbath (except can fast) 1

Ca7. Learn from prior church writers/councils 1

Ca8. Cheer up/encourage other believers 1

Ca9. Correct other believers 1

Ca10. Calling ourselves Christians 1

Ca11. Mention of Easter/Pascha[l] 1

Ca12. Calling the Lord’s Supper the Eucharist 1

Ca13. Shun alleged believers persisting in sin 1

Ca14. The Church is the body of Christ 1

Ca15. Footwashing 1

Ca16. Baptize in the name of the Father, Son, Holy Spirit 1

Ca17. We are the flock of Christ 1

Ca18. Musical choir 1

Ca19. Church(es) of God 1

Ca20. Church(es) of Christ 1

Ca21. Holy church(es) 1

Ca22. No need to burn incense in the church 1

Teachings on Church Assembling Together not on the list 1

Church Leadership 1

C1. Obey authority of godly church leaders 1

C2. The Church/Christians should have unity 1

C3. Excommunicate or separate from heretics 1

C4. Bishop(s) 1

C5. Church leaders should accept each other 1

C6. Reject unchristian church leader authority 1

C7. Remove leaders fallen in gross sin/heresy 1

C8. Concept of one universal church 1

Ca9. Churches should greet other churches 1

C10. Tradition of the apostles or the church 1

C11. Ordination [of bishops] 1

C12. Priesthood of all believers 1

C13. Christ the head of the church 1

C14. Church leaders are shepherds 1

C15. The episcopate [office of bishop] 1

C16. Elders/presbyters 1

C17. Deacons 1

C18. Sub-deacons 1

C19. Catechumens 1

C20. Must be worthy of being a bishop/priest 1

C21. Priests [in the church] 1

Teaching on the church leadership not on the list 1

Family and Marriage 1

fm1. Honor marriage, no extra-marital relations 1

fm2. No divorce, except for unfaithfulness 1

fm3. We should be pure 1

fm4. Do not watch violent or lewd shows 1

fm5. No homosexuality 1

fm6. We should honor our parents 1

fm7. Cherish and nurture our family 1

fm8. Having kids is fine within marriage 1

fm9. Celibacy is better than marriage 1

fm10. Remarriage OK after death of spouse 1

fm11. No incestual relations 1

fm12. Do not love family more than Jesus 1

fm13. Do not kill/expose infants 1

fm14. Two become one flesh 1

fm15. No gladiators 1

fm16. We should be modest 1

fm17. Train your kids in the Lord 1

fm18. Eve was Adam’s bone or flesh 1

fm19. Do not lust (sexually) 1

Teachings on Family not on the list 1

Government and LAws 1

Gv1. Honor the king or government 1

Gv2. Obey government [when not against God] 1

Gv3. Do not aid in persecuting Christians 1

Gv4. Pay taxes 1

Gv5. Citizens of Heaven 1

Gv6. Christians should not be in lawsuits 1

Gv7. Officials ought to be just 1

Gv8. Disobey or change unjust laws 1

Gv9. Providence, or God governing the world 1

Gv10. Christ is king, or kingdom of Christ 1

Gv11. The Kingdom of heaven 1

Teachings on Government not on the list 1

KERYGMATIC AND IRENIC EVANGELISM 1

k1. Preach the gospel to others 1

k2. Bold proclamation of truth 1

k3. Quoting God’s word to unbelievers 1

k4. Sharing personal testimonies 1

k5. Creative allegories or metaphors 1

k6. Quoting poetry to share truth 1

k7. Promises of heaven or God’s love 1

k8. Threats of Hell or God’s wrath 1

k9. Mortal life is fleeting/short 1

k10. Martyrs blood is a testimony 1

k11. Use of Catena of 3 or more verses 1

k13. Cross / Christ a stumbling block to Jews 1

k14. Jesus or us speaking in parables 1

k15. Parable of the sheep and the goats 1

k16. Parable of the prodigal son 1

k17. Parable of the wheat and tares 1

k18. Faith/kingdom of Heaven as a mustard seed 1

k19. Parable of the persistent/importune widow 1

k20. Parable of the barren fig tree 1

k21. Parable of the Good Samaritan 1

k22. Parable of the lost sheep 1

k23. Parable of the lost coin 1

k24. We want non-believers to get saved (6+) 1

Teaching on kerygmatic and irenic evangelism not on the list 1

APOLOGETIC EVANGELISM 1

Ap1. Answering questions of others 1

Ap2. Answering alleged contradictions 1

Ap3. Answering false moral accusations 1

Ap4. Using questions 1

Ap5. Nature witnesses to God 1

Ap6. Appeal to science 1

Ap7. First Cause (cosmological argument) 1

Ap8. Only One is supreme 1

Ap9. Appeal to historians 1

Ap10. Using chronology in apologetics 1

Ap11. Moses is older than Homer 1

POLEMIC EVANGELISTIC METHODS 1

Po1. Be on guard against error 1

Po2. Debate and argument in witnessing 1

Po3. Showing misconceptions/contradictions 1

Po4. Morality vs. evil in other religions 1

Po5. Do not judge/condemn others 1

Po6. Do not throw pearls before swine 1

Po7. Don’t give what is holy to the dogs 1

Po8. Beware of wolves/false prophets 1

Po9. Calling other beliefs delusion(s) 1

Po10. Humor or wit in witnessing 1

Po11. Harsh rebuke in witnessing 1

Po12. Calling people names 1

Po13. Ridicule or sarcasm 1

Po14. Calling other beliefs fables 1

Po15. Calling other beliefs superstition 1

Po16. Calling false teaching / heresy poison 1

Teachings on Evangelism methods not on the list 1

REFUTE GNOSTIC-TYPE TEACHING 1

Gn1. The Creator is good 1

Gn2. Do not call matter evil 1

Gn3. Avoid Docetic belief – not suffer in flesh 1

Gn4. The heretic Cerinthus 1

Gn5. Nicolaitans 1

Gn6. Simon Magus and his heresy/error 1

Gn7. Against Carpocrates (from Simon) 1

Gn8. Against the Gnostic Menander/Meander, Simon Magus’ disciple 1

Gn9. Against Marcion 1

Gn10. Dispute against Valentinian Gnostics 1

Gn11. Against the Valentinian Gnostic Heracleon 1

Gn12. Dispute against Sethian/Ophite Gnostics 1

Gn13. Against the Gnostic heretic Apelles 1

Gn14. Against the Gnostic Heretic Basilides 1

Gn15. Dispute against Encratite Gnostics 1

Gn16. Against the Encratite Saturninus/Saturnilus 1

Gn17. Dispute against other Gnostics 1

Gn18. The [Gnostic] Demiurge is false 1

Gn19. The [Gnostic] Ogdoad is false 1

Gn20. The [Gnostic] Pleroma is false 1

Against PAGAN RELIGIONS 1

Pg1. Speaking against human sacrifice 1

Pg2. Dispute against the Magi / Zoroastrians 1

Pg3. Against Mithras / a sun-god 1

Pg4. Dispute Druid or other European myths 1

Pg5. Dispute against Indian Bra[c]hmans 1

Pg6. Dispute Chaldean/Babylonian religion 1

Pg7. Against Egyptian religion 1

Pg8. Against the religion of Scythians 1

Pg9. Against Syrian religion 1

Pg10. Against Arabian religion 1

Pg11. Against [Phrygian] Great Mother 1

Pg12. Dispute against Greco-Roman paganism 1

Pg13. Pointing out adulteries of Greek gods 1

Pg14. Incest of Zeus/Jupiter 1

Pg15. Apologetic use of the tomb of Jupiter/Zeus 1

Pg16. Thyestean [cannibalistic] banquet 1

Pg17. Mention of Oedipus 1

Pg18. Cannibalism of Kronos/Saturn 1

Pg19. Against bloodthirsty Mars, or pest/bane of mortals 1

Pg20. Against Bacchus [the Greek/Roman/Arabian/Ethiopian idol] 1

DISPUTE AGAINST OTHER RELIGIONS 1

Or1. Religion can be bad 1

Or2. No mixing Christ and other religions 1

Or3. Dispute against Judaism 1

Or4. Errors of the Pharisees 1

Or5. Errors of the Sadducees 1

Or6. Sadducees wrong to deny resurrection 1

Or7. Dispute against Sabellian Oneness 1

Or8. Dispute with Ebionites / Hebion [from Cerinthus] 1

Or9. No Spiritism or the Occult 1

Teachings on Heretical Groups not on the list 1

On PHILOSOPHY THAT DENIES ONE GOD 1

Ph1. Dispute philosophy that denies one God 1

Ph2. Apologetic use of Plato’s *Timaeus* 1

Ph3. Against Pythagoras 1

Ph4. Errors of Aristotle 1

Ph5. Against Stoics 1

Ph6. Dispute against Epicureans 1

Ph7. Against Cynic philosophy 1

Ph8. Against Pyrrho the philosopher 1

Ph9. Socrates even said he had a demon 1

Ph10. We are not ruled by fate 1

Ph11. [Stoic] Chrysippus was wrong on some points 1

Teachings on refuting other groups not on the list 1

MANY Christians would Agree 1

ma1. God is timeless or before/ beyond time 1

ma2. Jesus appeared on earth prior to His birth 1

ma3. Mention of the laity/layman or clergy 1

ma4. The church can be called the city of God 1

ma5. People have free will / choice 1

ma6. Babylon refers to Rome 1

ma7. There are greater/mortal and lesser sins 1

ma8. Christians can lose their salvation 1

ma9. God knows all things in the future 1

ma10. Jesus preached to the dead 1

ma11. Religion is/can be good 1

ma12. Drinking wine is OK 1

ma13. No food sacrificed to idols 1

ma14. Christ died for all people 1

Disputed PArts 1

di1. Prophets proclaimed 2 advents of Christ 1

di2. Seventy Septuagint translators 1

di3. God is simple, or not composite 1

di4. God is impassable (without passion) 1

di5. Some fallen angels sinned with women 1

di6. Against jewelry or false/dyed hair 1

di7. Christians must fast on certain days 1

di8. No drinking or eating blood 1

di9. No worshipping true God with images 1

di10. Miracle healings in post-Acts church 1

di11. Prophesy in church after Acts 1

di12. Godly authority besides the Bible 1

di13. Tread on serpents and scorpions 1

di14. God is ineffable or indescribable 1

di15. Number of nations according to angels 1

di16. People can have worthiness related to salvation 1

di17. Multiple Archangels 1

di18. The angel Raphael 1

di19. Susannah 1

di20. Tobias 1

ERRORS 1

er1. Incorrect references to Bible verses 1

er2. Misquoted or unknown Bible verses 1

er3. Over-allegorical Bible interpretation 1

er4. Four elements make up the world 1

er5. Atoms do not really exist 1

er6. Errors on the hyena, phoenix, or other animals 1

er7. Errors on geography or tribes 1

er8. Collective guilt of the Jews 1

er9. Errors on people 1

er10. Other errors on science 1

Teachings that are errors not on the List 1

# Bible Importance

## Bi1. Study or obey God’s Word as an authority

Luke 4:18-19,21; John 7:38; 10:35; 12:38-40; 2 Timothy 3:16, (partial) Hebrews 4:12

2 Peter 3:1-2 Peter puts his words and the other apostles’ words as the same authority as the Old Testament

John 2:22

2 John 5-6 the commandments that John wrote. The commandment heard from the beginning.

(partial) 1 Thessalonians 4:15 “according to the Lord’s own word”

Scripture is not just “suggestions for life”, but we must take its authority in our lives as seriously as our Lord and Biblical writers meant. John 10:35; Matthew 4:1-11; John 14:23-24; 2 Peter 1:19-21;3:16; Romans 3:1-4; 2 Timothy 3:15-16; Proverbs 30:5-6; Amos 8:11-2; Isaiah 66:5

;Ps119:74,81,89, 92,105

The entire Bible is authoritative, trustworthy, primary, and complete. Proverbs 30:5-6; 2 Timothy 3:16; 2 Samuel 22:31; Psalm 33:4;119:72,97,105,120,151; Proverbs 30:5-6

Acts 1:16 (partial) Scripture had to be fulfilled and in Acts 1:20 quotes Psalm 109:8 as by David.

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – for the word of God) Hebrews 4:12

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied) John 2:22; 7:38

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 12:38-40

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 21:13,16; Acts 13:34-35 (Psalms, Isaiah)

p30 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) (partial) 1 Thessalonians 5:27 “I charge you beore the Lord to have this letter read to all the brothers.”

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:1-13; 28-40 refers to many Old Testament stories as fact.

**p17** Hebrews 9:12-19 (late 3rd century) (implied) refers to Numbers 19:9,17; Exodus 24:6-8 as an authority on sacrifices.

**0232** 2 John 1-9 (ca.300 A.D.) obey the commandments which John wrote, which was not a new commandment. 2 John 5-6

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 4:18-19,21; John 7:38; 12:38-40

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 4:18-19,21; John 7:38; 12:38-40

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 4:18-19,21; John 7:38; 12:38-40

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) “Look carefully into the Scriptures, which are the true utterances of the Holy Spirit. Observe that nothing of an unjust or counterfeit character is written in them.” *1 Clement* ch.45 p.16.

Clement of Rome (96-98 A.D.) “Ye understand, beloved, ye understand well the Sacred Scriptures, and ye have looked very earnestly into the oracle of God. Call then these things to your remembrance. When Moses went…” and he quotes Exodus 32:7-10. *1 Clement* ch.53 p.19

***The Apology of Aristides*** (125 or 138-161 A.D.) ch.15 p.277 mentions that we should worship God the Creator, give hear to His incorruptible words, to escape from condemnation and punishment, and be found as heirs of life everlasting.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.13 p.145 “Hear ye now what the Scripture saith concerning the people.” And then refers to Genesis 25:21.

***2 Clement*** (120-140 A.D.) vol.7 ch.14 p.521 appeals to scripture as “Scripture says”, and right after that, “the Books and the Apostles”

**Polycarp** (100-155 A.D.) “For I trust that ye are well verses in the Sacred Scriptures, and that nothing is hid from you; but to me this privilege is not yet granted.” *Polycarp’s Letter to the Philippians* (100-155 A.D.) ch.12 p.35

**Justin Martyr** (c.138-165 A.D.) says, “Are you acquainted with them, Trypho? They are contained in your Scriptures, or rather not yours, but ours. For we believe them; but though you read them, do not catch the spirit that is in them.” *Dialogue with Trypho, a Jew* ch.29 p.209

Justin Martyr (c.138-165 A.D.) “I [Justin] replied again, ‘If I could not have proved to you from the Scriptures that one of those three is God, and is called Angel, because, as I already said, He brings messages to those to whom God the Maker of all things wishes…’” *Dialogue with Trypho, a Jew* ch.56 p.223

Tatian’s *Diatessaron* (c.172 A.D.) (partial) section 37 p.101 says that “it is not possible in the scripture that *anything* should be undone”

**Athenagoras** (177 A.D.) discusses those who attack God, God’s knowledge, His operation, and “those books which follow by a regular and strict sequence from these, and delineate for us the doctrines of piety.” *The Resurrection of the Dead* ch.31 p.149

**Melito of Sardis** (170-177/180 A.D.) proves many things about Christ and His passion from the Old Testament. *From the Oration on Our Lord’s Passion* ch.9 p.760-761.

Melito of Sardis (170-177/180 A.D.) “We have collected together *extracts* from the Law and the Prophets relating to those things which have been declared concerning our Lord Jesus Christ, that we may prove to your love that this *Being* is perfect reason, the Word of God;” *On Faith* ch.4 vol.8 p.756

**Theophilus of Antioch** (168-181/188 A.D.) “But do you also, if you please, give reverential attention to the prophetic Scriptures, and they will make your way plainer for escaping the eternal punishments and obtaining the eternal prizes of God.” *Theophilus to Autolycus* book 1 ch.14 p.93

**Irenaeus of Lyons** (182-188 A.D.) We have learned from none others the plan of our salvation, than from those through whom the gospel has come down to us, which they did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith. *Irenaeus Against Heresies* book 3 ch.1.1 p.414

Irenaeus of Lyons (182-188 A.D.) uses proofs from Scripture in many places, including *Against Heresies* book 4 ch.24.1 p.495

Irenaeus of Lyons (c.160-202 A.D.) proves his point by “as Scripture declares”. *Proof of Apostolic Preaching* ch.52. See also ch.68.

**Polycrates of Ephesus** (196 A.D.) “I … have read through all Holy Scripture, am not frightened at the things which are said to terrify us. For those who are greater than I have said, ‘We ought to obey God rather than men. [Acts 4:19, 5:29]’” *Epistle to Victor and the Roman Church* vol.8 p.774

**Caius** (190-217 A.D.) ch.2.1 p.601 “And perhaps what they allege might be credible, did not the Holy Scriptures contradict them.” Then he mentions earlier church writers.

**Apollonius of Ephesus** (c.210 A.D.) “Do you not think that Scripture forbids a prophet to receive gifts and money?” *Concerning Montanism* ch.2 vol.8 p.776

**Clement of Alexandria** (193-202 A.D.) calls scripture the “omnipotent authority” *Stromata* book 4 ch.1 p.409

Clement of Alexandria (193-202 A.D.) “Now the Scripture kindles the living spark of the soul, and directs the eye suitably for contemplation; perchance inserting something, as the husbandman when he ingrafts, but, according to the opinion of the divine apostle [Paul] exciting what is in the soul.” And then quotes 1 Corinthians 11:31,32. *Stromata* book 5 ch.1 p.301

Clement of Alexandria (193-202 A.D.) “For what things the Scripture speaks were written for our instruction, that we, through patience and the consolation of the Scriptures, might have the hope of consolation.” (Romans 15:4) *Stromata* book 4 ch.5 p.412

Clement of Alexandria (193-202 A.D.) “And again: ‘Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.’” *Stromata* book 1 ch.1 p.299

Clement of Alexandria (193-217/220 A.D.) (implied) “It becomes us who truly follow Scripture.” *The Instructor* book 2 ch.8 p.255

**Tertullian** (198-220 A.D.) “Now they who reject that Scripture can neither belong to the Holy Spirit, seeing that they cannot acknowledge that the Holy Ghost has been sent as yet to the disciples, nor can they presume to claim to be a church themselves,…” *On Prescription Against Heretics* ch.22 p.253.

Tertullian (198-220 A.D.) “We assemble to read our sacred writings, … However it be in that respect, with the sacred words we nourish our faith, we animate our hope, we make our confidence more steadfast; and no less by inculcations of God’s precepts we confirm good habits.” *Apology* ch.39 p.46

Tertullian (208-220 A.D.) mentions the Old Testament as an “authority”. *Tertullian on Modesty* ch.2 p.76. He says to meditate on it in *On Modesty* ch.6 p.79.

Tertullian (207/208 A.D.) “Our denial of his existence will be all the more peremptory, because of the fact that the attribute which is alleged in proof of it belongs to that God who has been already revealed. Therefore the ‘New Testament’ will appertain to none other than Him who promised it - if not ‘its letter’, yet ‘its spirit;’ and herein will lie it *newness*.” *Five Books Against Marcion* book 5 ch.11 p.452

Tertullian (207/208 A.D.) appealed to scripture many times for his arguments, including *Tertullian’s Five Books Against Marcion* book 5 ch.4 p.437

**Asterius Urbanus** (c.232 A.D.) was fearful in writing lest anyone think he was trying to “add some new word or precept to the doctrine of the gospel of the New Testament”. *The Exordium* fragment 1 vol.7 p.335

**Hippolytus of Portus** (222-235/236 A.D.) “There is, brethren, one God, the knowledge of whom we gain from the Holy Scriptures, and from no other source.” *Against the Heresy of One Noetus* ch.9 p.227

Hippolytus of Portus (222-235/236 A.D.) “Let us then look at the testimony of Scripture with respect to the announcement of the future manifestation of the Word.” *Against the Heresy of One Noetus* ch.12 p.228

Hippolytus of Portus (222-235/236 A.D.) “I have thought it right to set these matters of inquiry clearly forth to your view, drawing largely from the Holy Scriptures themselves as from a holy fountain, in order that you may not only have the pleasure of hearing them on the testimony of men, but may also be able, by surveying them in the light of (divine) authority, to glorify God in all.” *Treatise on Christ and Antichrist* ch.1 p.204

**Theodotus the probable Montanist** (ca.240 A.D.) “so also, when Scripture is read, one is helped to faith, another to morality, and a third is freed from superstition by the knowledge of things.” *Excepts from Theodotus* ch.28 p.47

Theodotus the probable Montanist (ca.240 A.D.) “We must, then, search the Scriptures accurately, since they are admitted to be expressed in parables, and from the names run out the thoughts which the Holy Spirit, propounding respecting things, teaches by imprinting His mind, so to speak, on the expressions” *Excepts from Theodotus* ch.32 p.47

**Commodianus** (c.240 A.D.) “In the law, the Lord of heaven, and earth, and sea has commanded, saying, Worship not vain gods made by your own hands” *Instructions of Commodianus* ch.2 p.203

**Origen** (230-235 A.D.) “3. Do you then, my son, diligently apply yourself to the reading of the sacred Scriptures. Apply yourself, I say.” *Letter from Origen to Gregory* ch.3 p.394

Origen (240-254 A.D.) “…ancient Jewish writings, which *we* also use, but especially from those which were composed after the time of Jesus, and which are believed among the churches to be divine.” *Origen Against Celsus* book 3 ch.45 p.482

Origen (225-253/254 A.D.) “If we seek to bring these words up to the Savior according to the worthiness of the Word and according to the truth, it is necessary to take the Scriptures as *witnesses*. For without witnesses, our interpretations and exegeses are unfaithful.” *Homilies on Jeremiah* Homily 1 ch.7.3 p.9

Origen (233/234 A.D.) emphasizes studying scripture. *Origen On Prayer* ch.29.10 p.118. See also ibid ch.6.5 p.35-36 and *Origen On Prayer* ch.23.3 p.78.

Origen (235 A.D.) says that God’s word is our authority. *Exhortation to Martyrdom* ch.2.7 p.148

**Novatian** (250/4-256/7 A.D.) says that we should not hesitate to declare what the Scripture does not shrink from declaring. “The truth of faith should not hesitate where the authority of Scripture has never hesitated.” *Treatise Concerning the Trinity* ch.12 p.621

Novatian (250/4-256/7 A.D.) “But even as we hold, and read, and believe this, thus we ought to pass over no portion of the heavenly Scriptures, since indeed also we ought by no means to reject those marks of Christ’s divinity which are laid down in the Scriptures, that we may not, by corrupting the authority of the Scriptures, be held to have corrupted the integrity of our holy faith.” *Treatise Concerning the Trinity* ch.30 p.642

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.3 p.658 accusing the Novatianists of only reading instead of understanding the heavenly scriptures. It then quotes from Isaiah 42:19 as by Isaiah and Numbers 5:2 as by Moses.

*Treatise Against Novatian* (250/4-256/7 A.D.) ch.9 p.659 says that Scripture cries to repent.

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.1 p.667 speaks of people who are irreverently against the precept of the law and of all the Scriptures.

*Treatise On Rebaptism* (c.250-258 A.D.) ch.1 p.668 says it will “as is needful collect into one mass whatever passages of the Holy Scriptures are pertinent to this subject.”

**Cyprian of Carthage** (c.246-258 A.D.) “Neither do I vouch for this on my own authority; but I promise it on the faith of the Holy Scriptures, and on the authority of the divine promise.” *Treatises of Cyprian* Treatise 8 ch.9 p.478

Cyprian of Carthage (c.246-258 A.D.) “a large number of bishops, whom their faith and the divine protection had preserved in soundness and safety, we met together; and the divine Scriptures being brought forward on both sides, we balance the decision with wholesome moderation,…” *Epistles of Cyprian* letter 51 ch.6 p.328

Cyprian of Carthage (c.246-258 A.D.) “Divine Scripture proves this, when it says, …” *Treatises of Cyprian* Treatise 1 ch.24 p.429

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) say “Certainly their spirits are to be cheered and to be nourished up to the season of their maturity, and they are to be instructed from the Holy Scriptures how great and surpassing a sin they [the lapsed] have committed.” *Letter to Cyprian 25* ch.6 p.304

How can the scriptures have authority, if you don’t know what is and is not scripture?

**Januarius of Lambesis** at the Seventh Council of Carthage (258 A.D.) “According to the authority of the Holy Scriptures, …” (p.566)

Novatus of Thamguda at the **Seventh Council of Carthage** (258 A.D.) p.566 under Cyprian says that “all the Scriptures give witness concerning the saving baptism”

**Pontius** (258 A.D.) (implied) “when he [Cyprian] had learned from the reading of Scripture certain things not according to the condition of his noviciate, but in proportion to the earliness of his faith, he immediately laid hold of what he had discovered, for his own advantage in deserving well of God.” *The Life and Passion of Cyprian* ch.2 p.268

**Dionysius of Alexandria** (246-265 A.D.) mentions “the demonstration and teaching of the Holy Scriptures”. *Two books on the Promises* ch.2 p.82

**Dionysius bishop of Rome** (259-269 A.D.) mentions “divine Scripture” in ch.1 and uses Moses in Deuteronomy [32:6] to “convict” these men. *Dionysius of Rome Against the Sabellians* (*ANF* vol.7) ch.2 p.365

Dionysius bishop of Rome (259-269 A.D.) “For the doctrine of the foolish Marcion, which cuts and divides the monarchy into three elements, is assuredly of the devil, and is not of Christ’s true disciples… For these [true disciples] indeed rightly know that the Trinity is declared in the divine Scripture, but that the doctrine that there are three gods is neither taught in the Old nor the New Testament.” *Dionysius of Rome Against the Sabellians* ch.1 p.365

**Anatolius** (270-280 A.D.) “are not only unable to make that good by the authority of Scripture, but turn also into the crime of sacrilege and contumacy, and incur the peril of their souls;” *The Paschal Canon* ch.7 p.148

**Theonas of Alexandria** (282-300 A.D.) “Let no day pass by without reading some portion of the Sacred Scriptures, at such convenient hour as offers, and giving some space to meditation. And never cast off the habit of reading in the Holy Scriptures; for nothing feeds the soul and enriches the mind so well as those sacred studies do.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.9 p.161

**Adamantius** (c.300 A.D.) mentions the “authority of Scripture”. *Dialogue on the True Faith* part 5 f26 p.185

Adamantius (c.300 A.D.) “I accept all the canonical [scriptures]. *Dialogue on the True Faith* 5th part ch.e19 p.173. See also ibid fourth part ch.424a p.129 on Genesis 1:2.

Adamantius (c.300 A.D.) From what Scriptures do you propose to prove this?” *Dialogue on the True Faith* Second part ch.10 p.87

Adamantius (c.300 A.D.) “Let us be guided by the Scriptures!” *Dialogue on the True Faith* Fifth part b 15 p.167

**Victorinus of Petau** (martyred 304 A.D.) says this is what we gladly know by Scripture. *Commentary on the Apocalypse* from the second chapter no.18 p.347

**Phileas of Thmuis** (martyred 306/307 A.D.) mentions “the divine and holy Scriptures” *Letter of Phileas to the People of Thmuis* ch.1 p.162

**Lucian of Antioch** (c.300-311 A.D.) (implied) refers to Jesus as “born of a virgin, according to the Scriptures, and became man,” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Methodius** (270-311/312 A.D.) “Now the whole spiritual mediation of the Scriptures is given to us as salt which stings in order to benefit, and which disinfects, without which it is impossible for a soul, by means of reason, to be brought to the Almighty; for ‘ye are the salt of the earth,’ said the Lord to the apostles.” [Matthew 5:13] *The Banquet of the Ten Virgins* book 1 discourse 1 ch.1 p.311

**Theophilus** (events c.315 A.D.) “Habib said: I worship not a man, because the Scripture teaches me, ‘Cursed is every one that putteth his trust in man;’ [Jeremiah 17:5] but God, who took upon Him a body and became a man, *Him* do I worship and glorify.” *Martyrdom of Habib the Deacon* vol.8 p.693

Theophilus (events c.315 A.D.) “Now Habib, who was of the village of Telzeha and had been made a deacon, went secretly into the churches which were in the villages, and ministered and read the Scriptures, and encouraged and strengthened many by his words,” *Martyrdom of Habib the Deacon* vol.8 p.690

**Peter of Alexandria** (306,285-310/311 A.D.) (implied) “and in this, according to the Word, when he speaks of the day of our holy festivity, which the election hath attained; but the rest have become hardened, as said the Scripture; and after other things.” Fragment 5 : *That up to the time of the destruction of Jerusalem…* ch.1 p.281

**Athanasius of Alexandria** (318 A.D.) “But the godly teaching and the faith according to Christ brands their foolish language as godlessness. Then he quotes Genesis 1:1. *Incarnation of the Word* ch.3.1 p.37

Athanasius of Alexandria (318 A.D.) says scripture is an “authority”. *Athanasius Against the Heathen* part 3 ch.45.2 p.28

Athanasius of Alexandria (318 A.D.) “For although the sacred and inspired Scriptures are sufficient to declare the truth,—while there are other works of our blessed teachers compiled for this purpose, if he meet with which a man will gain some knowledge of the interpretation of the Scriptures, and be able to learn what he wishes to know,—still, as we have not at present in our hands the compositions of our teachers, we must communicate in writing to you what we learned from them,—the faith, namely, of Christ the Saviour; lest any should hold cheap the doctrine taught among us, or think faith in Christ unreasonable.” *Athanasius Against the Heathen* part 1 ch.1.3 p.4

**Lactantius** (c.303-320/325 A.D.) says that those who conspired against Jesus were ignorant of the sacred scriptures which foretold these things many age before by His prophets. *The Divine Institutes* book 4 ch.18 p.119.

**Eusebius of Caesarea** (318-325 A.D.) shows the authority of Scripture. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.83

**Among corrupt or spurious books**

**pseudo-Hippolytus** (after 236 A.D.) says that the scriptures were instruction for us. *Discourse on the End of the World* ch.21 p.247

**Even among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.41 p.237 appealed to scripture to judge truth.

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) homily 3 ch.10 p.240 Peter says, “But we also can easily show many passages from them [the Scriptures] that He who made the world alone is God, and that there is none other besides Him. But if any one shall wish to speak otherwise, he also shall be able to produce proofs from them at his pleasure. For the Scriptures say all manner of things, that no one of those who inquire ungratefully may find the truth, but *simply* what he wishes to find, the truth being reserved for the grateful; now gratitude is to preserve our love to Him who is the cause of our being.”

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) homily 3 ch.48 p.245 used scripture to prove his point.

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.1 p.215 says they should only believe according to the Scriptures and mentions the prophets. They do not let anyone teach unless they have first learned how the Scriptures must be used.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.42 p.203 “authority of the Scriptures”.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 3 ch.75 p.134 appeals to Scripture. See also book 1 ch.68 p.95 and book 10 ch.42 p.203.

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) Epistle 1 ch.3 p.56 appeals to scripture.

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) Epistle 2 ch.4 p.62 appeals to scripture.

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius appeals to scripture. *Dialogue on the True Faith* first part ch.2 p.36 and ch.4 p.40

**Marinus** (c.300 A.D.) a Bardasene, in disputing with Adamantius, said to reject philosophical speculations and be guided only by the scriptures. *Dialogue on the True Faith* fifth part ch.b 15 p.167

Marinus(c.300 A.D.) a follower of Bardasanes, “The teaching of Christians stands by faith and the scriptures, so we must convince or be convinced from Scriptures.” *Dialogue on the True Faith in God* fourth part d12 p.144

## Bi2. Old Testament has God’s words; study it

Luke 4:18-19,21; Luke 6:10; 24:44

Joshua 1:8 (Law)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 4:12

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 19:37

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 12:38-40

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Much of Acts and the Gospels. **Mt** 20:24-32; 21:13-19; 25:41-26:39 [61 verses]; **Mark** 4:36-5:2; 5:16-26; 5:38-6:3; 2 letters of 6:15; 6:16-25, 36-50; 7:3-15; (7:44 is a bit hard to make out), 7:25-8:1; 8:10-26; 8:34-9:8; 4 letters of 9:9; 9:18-31; 11:27-12:1; 12:5-8,13-19,24-28 [147 verses]; **Luke** 6:31-41; 6:45-7:7; 9:26-41; 9:45-10:1; 10:6-22; 10:26-11:1; 11:6-25, 28-46; 11:50-12:13 (12:9 was never written); 12:18-37; 12:42-13:1; 13:6-24; 13:29-14:10; 14:17-33 [242 verses]; **John** 4:51,54; 5:21,24; 10:7-25; 2 complete out of 16 letters of 10:30; 10:31-11:10; 11:18-36,42-57 [84 verses]. **Acts** 4:27-36; 5:10-20; (8 out of 33 letters in 5:21) 30-39; 6:7-7:2; 7:10-21; 7:32-41; 7:52-8:1; 8:14-15, 8:34-9:6; (8:37 was never written); 9:16-27; 9:35-10:2; 10:10-23, 31-41; 11:2-13; 11:24-12:6; 12:13-22; 13:6-16,25-36; 13:46-14:3; 14:15-23; 15:2-7,9-27; 15:38-16:4; 16:15-21,32-40; 17:9-17) At Acts 15:7 this scribe lost his place and repeated from Acts 15:2. [289 verses]. Referenced Matthew 21:13,16; Acts 13:34-35 (Psalms, Isaiah).

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:1-13; 28-40 refers to many Old Testament stories as fact. Hebrews 3:7-11 quotes Numbers and Deuteronomy

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) appeals to Genesis 22:9-12 in James 2:21-22

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) The law and the prophets “testify” in Romans 3:21. See also appeals to Isaiah in Romans 9:27.

**p70** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-25 (3rd century A.D.) Jesus appeals to the law. Matthew 12:5

**p17** Hebrews 9:12-19 (late 3rd century) (implied) refers to Numbers 19:9,17; Exodus 24:6-8 as an authority on sacrifices.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 4:18-19,21; 24:44

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 4:18-19,21; 6:10; 24:44

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 4:18-19,21; 6:10; 24:44

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) “Ye understand, beloved, ye understand well the Sacred Scriptures, and ye have looked very earnestly into the oracle of God. Call then these things to your remembrance. When Moses went…” *1 Clement* ch.53 vol.1 p.19 (See also vol.9 p.245)

Clement of Rome (96-98 A.D.) “For thus says God: ‘Let us make man in Our image, and after Our likeness.’” *1 Clement* ch.33 vol.1 p.13-14 (vol.9 p.238-239). See also quotes Isaiah 6:3 as Scripture in ch.34 vol.1 p.14 (See also vol.9 p.239)

**Ignatius of Antioch** (100-107/116 A.D.) “And let us also love the prophets, because they too have proclaimed the Gospel, and placed their hope in Him, and waited for Him” *Letter of Ignatius to the Philadelphians* ch.5 p.82

***Didache*** (before 125 A.D.) ch.2 vol.7 p.377 discusses Exodus 20:13,14,15,16,17.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.5 p.139 “For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [The Scripture] saith thus: ‘He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed…” (Isaiah 53:5,7)

*Epistle of Barnabas* (c.70-130 A.D.) ch.4 p.138-139 quotes Exodus 31:18 and 34:28 as “Scripture says”

***2 Clement*** (120-140 A.D.) vol.7 ch.6 p.518 (See also vol.9 p.252) “For thus also saith the Scripture in Ezekiel, ‘If Noah, Job, and Daniel should rise up, they should not deliver their children in captivity.’”

**Justin Martyr** (c.138-165 A.D.) quotes from Isaiah and other books in many places to establish truth in his dialogue. *Dialogue with Trypho, a Jew* ch.110 p.254 and many other places.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 22 p.78 says that if they believed Moses they should believe Jesus.

**Athenagoras** (177 A.D.) says that the Holy Spirit operated in the prophets. *A Plea for Christians* ch.10 p.133

**Melito of Sardis** (170-177/180 A.D.) mentions the “Old Testament” and lists the books in fragment 4 from the *Book of Extracts* vol.8 p.759

**Theophilus of Antioch** (168-181/188 A.D.) “At the same time, I met with the sacred Scriptures of the holy prophets, who also by the Spirit of God foretold the things that have already happened,…” *Theophilus to Autolycus* book 1 ch.14 p.93. See also book 1 ch.14 p.93

Theophilus of Antioch (168-181/188 A.D.) “For the divine writing itself teaches us that Adam said that he had heard the voice. But what else is this voice but the Word of God, who is also His Son?” *Theophilus to Autolycus* book 2 ch.22 p.103

**Irenaeus of Lyons** (182-188 A.D.) mentions the New Testament in *Irenaeus Against Heresies* book 5 ch.34.1 p.563, and the Old Testament on p.564

***The Muratorian Canon*** (190-217 A.D.) p.603 mentions the Old Testament.

**Clement of Alexandria** (193-217/220 A.D.) quotes Numbers 6:9 as by Moses. *The Instructor* book 1 ch.2 p.210

**Tertullian** (c.213 A.D.) discusses in detail Genesis 2:21,23; 3:5,19; 4:10 then says, “This is the answer I should give in defence of the Scriptures before us, for seeming here to set forth the formation of the heaven and the earth,...” *Against Hermogenes* ch.32 p.495. See also *Against Praxeas* (c.213 A.D.) ch.12 p.607 (Genesis 1:3) ch.13 p.608 (Genesis 19:24).

Tertullian (208-220 A.D.) says concerning the law, “blessed (is) the man who shall meditate by day and by night.” *Tertullian on Modesty* ch.6 p.79

Tertullian (207/208 A.D.) “The form of it which He uses- ‘He that despiseth you, despiseth me’ -the Creator had also addressed to Moses: ‘Not against thee have they murmured, but against me.’” [Numbers 14:27] *Five Books Against Marcion* book 4 ch.24 p.388

Tertullian (207/208 A.D.) mentions the Old and New Testaments in *Tertullian’s Five Books Against Marcion* book 4 ch.6 p.351.

**Asterius Urbanus** (c.232 A.D.) mentions “the Old Testament prophets, or any of the New”. from book 3 ch.9 p.337.

**Hippolytus of Portus** (222-235/236 A.D.) “But not to confine ourselves to these words and arguments alone, for the purpose of convincing those who love to study the oracles of God, we shall demonstrate the matter by many other proofs. For Daniel says, ‘And these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.’” *Treatise on Christ and Antichrist* ch.51 p.215

**Theodotus the probable Montanist** (ca.240 A.D.) “The Spirit by Osee [Hosea] says,” and quotes part of Hosea 5:2. *Excerpts of Theodotus* ch.5 p.43. He also quotes Hosea 1:2,7,10,11; 5:2,8

Theodotus the probable Montanist (ca.240 A.D.) proves his point by quoting Deuteronomy 17:6. *Excerpts of Theodotus* ch.13 p.44.

**Commodianus** (c.240 A.D.) mentions the Old Testament claims concerning Christ. *Instructions of Commodianus* ch.25 p.207

**Origen** (240-254 A.D.) “…ancient Jewish writings, which *we* also use, but especially from those which were composed after the time of Jesus, and which are believed among the churches to be divine.” *Origen Against Celsus* book 3 ch.45 p.482

Origen (c.227-240 A.D.) refers to the “Old Testament” in *Origen Against Celsus* book 7 ch.24 p.620. He mentions the Old and New Testaments in *Origen’s Commentary on John* (c.227-240 A.D.) book 5 ch.4 p.348.

Origen (233/234 A.D.) emphasizes studying the law and prophets. *Origen On Prayer* ch.29.10 p.118

Origen (233/234 A.D.) shows we should study the Old Testament in *Origen On Prayer* ch.22.1 p.72-73 and ch.23.5 p.80

**Novatian** (250/4-256/7 A.D.) mentions the Old and New Testaments in *Treatise Concerning the Trinity* ch.17 p.627 and ch.30 p.642-643.

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.3 p.658 accuses the Novatians of only reading instead of understanding the heavenly scriptures. It then quotes from Isaiah 42:19 as by Isaiah and Numbers 5:2 as by Moses.

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “plain that he is a heretic who believes on another God, or receives another Christ than Him whom the Scriptures of the Old and New Testament manifestly declare.”

**Cyprian of Carthage** (c.246-258 A.D.) mentions the Old Testament in *Treatises of Cyprian* Treatise 12 ch.4 p.509

Pelaginaus of Luperciana at the **Seventh Council of Carthage** (258 A.D.) quotes parts of 1 Kings 18:21 “It is written, ‘Either the Lord is God, or Baal is God.’” Spoken by p.570

**Gregory Thaumaturgus** (240-265 A.D.) says he was taught not to put his trust in philosophers, but in God and his prophets. *Oration and Panegyric to Origen* argument 15 p.36

**Dionysius of Alexandria** (246-256 A.D.) quotes part of Job 14:1 as scripture. *From the Books on Nature* fragment 3 p.86.

**Dionysius bishop of Rome** (259-269 A.D.) “For the doctrine of the foolish Marcion, which cuts and divides the monarchy into three elements, is assuredly of the devil, and is not of Christ’s true disciples… For these [true disciples] indeed rightly know that the Trinity is declared in the divine Scripture, but that the doctrine that there are three gods is neither taught in the Old nor the New Testament.” *Dionysius of Rome Against the Sabellians* ch.1 p.365

**Anatolius of Alexandria** (270-280 A.D.) quotes from the Old Testament to prove his case. “Accordingly, it is not the case, as certain calculators of Gaul allege, that this assertion is opposed by that passage in Exodus, where we read: ‘In the first month, on the fourteenth day of the first month, at even, ye shall eat unleavened bread until the one-and-twentieth day of the month at even. Seven days shall there be no leaven found in your houses.’ From this they maintain that it is quite permissible to celebrate the Passover on the twenty-first day of the moon; understanding that if the twenty-second day were added, there would be found eight days of unleavened bread. A thing which cannot be found with any probability, indeed, in the Old Testament, as the Lord, through Moses, gives this charge: ‘Seven days ye shall eat unleavened bread.’” ch.8 p.148

Theonas of Alexandria (282-300 A.D.) (partial, does not mention Old Testament) “Let no day pass by without reading some portion of the Sacred Scriptures, at such convenient hour as offers, and giving some space to meditation. And never cast off the habit of reading in the Holy Scriptures; for nothing feeds the soul and enriches the mind so well as those sacred studies do.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.9 p.161

**Adamantius** (c.300 A.D.) (implied) quotes Isaiah 53:5 as an authority to prove his point. (Adamantius is speaking) *Dialogue on the True Faith* First part 820a 27 p.72

**Alexander of Lycopolis** (301 A.D.) mentions the Old and New Scriptures in his refutation called *Of the Manichaeans* ch.5 p.243.

**Victorinus of Petau** (martyred 304 A.D.) “And the books of the Old Testament that are received are twenty-four” *Commentary on the Apocalypse* from the four chapter no.8 p.349

Victorinus of Petau (martyred 304 A.D.) mentions the Old and New Testaments in his *Commentary on the Apocalypse of the Blessed John* ch.15 (2nd time) p.345

**Peter of Alexandria** (306,285-310/311 A.D.) quotes Ecclesiastes 1:15 as “For in them is fulfilled what was spoken by the Preacher” *The Canonical Epistle* canon 4 p.270

**Methodius** (270-311/312 A.D.) mentions the Old Testament in *The Banquet of the Ten Virgins* discourse 10 ch.2 p.348. He specifically mentions Leviticus in *The Banquet of the Ten Virgins* discourse 6 ch.4 p.330

**Theophilus** (events c.315 A.D.) “Habib said: I worship not a man, because the Scripture teaches me, ‘Cursed is every one that putteth his trust in man;’ [Jeremiah 17:5] but God, who took upon Him a body and became a man, *Him* do I worship and glorify.” *Martyrdom of Habib the Deacon* vol.8 p.693

Theophilus (events c.315 A.D.) (partial) “Now Habib, who was of the village of Telzeha and had been made a deacon, went secretly into the churches which were in the villages, and ministered and read the Scriptures, and encouraged and strengthened many by his words,” *Martyrdom of Habib the Deacon* vol.8 p.690

**Athanasius of Alexandria** (318 A.D.) refers to Psalms 22:16 as one of many scriptures by “the prophets”. *Incarnation of the Word* ch.35.4 p.55

Athanasius of Alexandria (318 A.D.) proves his point by quoting Deuteronomy 21:23 “cursed is he who hangs on a tree.” *Incarnation of the Word* ch.25.2 p.49

**Lactantius** (c.303-320/325 A.D.) “But all Scripture is divided into two Testaments. That which preceded the advent and passion of Christ-that is, the law and the prophets-is called the Old; but those things which were written after His resurrection are named the New Testament.” *The Divine Institutes* book 4 ch.20 p.122

**Alexander of Alexandria** (313-326 A.D.) “And to confirm this insane doctrine, playing with Holy Scripture, they [Arians] bring forward what is said in the Psalms respecting Christ:” and quote Psalm 45:7. *Epistles on the Arian Heresy* Epistle 1 ch.3 p.292

**Eusebius of Caesarea** (318-325 A.D.) (implied) proves points using the Old Testament. *Eusebius’ Ecclesiastical History* book 1 ch.3.4-5 p.85

**Among heretics**

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.1 p.215 says they should only believe according to the Scriptures and mentions the prophets. They do not let anyone teach unless they have first learned how the Scriptures must be used.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.68 p.95 appeals to the autority of the law and prophets. See also book 2 ch.38 p.107

**X most Gnostics**

**X Mani** (262-278 A.D.) said we are not to follow the Law and the Prophets, just the New Testament. *Disputation with Manes* ch.13 p.188

Bardesan/Bardesaines of Syria (154-224/232 A.D.) (allusion) “All the Jews, who received the law through Moses, circumcise their male children on the eighth day,” He goes on to show this as another example that we should not wait on stars or astrology, but obey God. *The Book of the Laws of Diverse Countries* *Ante-Nicene Fathers* vol.8 p.733

**Elchasaite Ebionites** (before 236 A.D.) accepted the Old Testament. They taught that believers ought to be circumcised and live according to the law. They taught that Christ had been born on earth a number of times. This is according to Hippolytus in *Refutation of All Heresies* book 9 ch.9 p.132

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) shows that the scriptures of the Jews are an authority. book 2 ch.38 p.107

**Marinus** (c.300 A.D.) a Bardesene, in disputing with Adamantius, appealed to the “Old Testament” and referred to David as a prophet. *Dialogue on the True Faith* ch.862a 20 p.173

Marinus(c.300 A.D.) a follower of Bardesanes, said that scripture said that the serpent deceived Eve, and Adamantius had no disagreement with that. *Dialogue on the True Faith in God* third part p.111-112.

Marinus(c.300 A.D.) a follower of Bardesanes, “Just as the Scripture says: ‘Let us make Man,’ it says, according to our image and likeness; and God took soil from the ground and fashioned Man’.” *Dialogue on the True Faith in God* fourth part p.145

## Bi3. New Testament has God’s words; study it

**Clement of Rome** (96-98 A.D.) “Take up the epistle [to you Philippians] of the blessed Apostle Paul. … Truly under the inspiration of the Spirit” *1 Clement* vol.1 ch.47 p.18

**Ignatius of Antioch** (c.100-117 A.D.) (quote) quotes 1 Thessalonians 5:17 Ignatius’ *Letter to Polycarp* ch.1 p.93

Ignatius of Antioch quotes one-fourth of 1 Timothy 1:1 “Jesus Christ who is our hope” *Ignatius’ Letter to the Magnesians* ch.1 p.64

Ignatius of Antioch (c.100-117 A.D.) (partial) Paul wrote a letter to the Ephesians according to *Ignatius’ Letter to the Ephesians* ch.12 p.55

***Didache*** (120-150 A.D.) vol.7 ch.1 p.377 (quote) quotes Luke 6:30 “Give to every one that asks you, and ask it not back;”

*Didache* (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.1 p.377 quotes one-fourth of 1 Peter 2:11.

***2 Clement*** (120-140 A.D.) ch.2 p.517 “And another Scripture saith,” and quotes Matthew 9:13.

*2 Clement* (120-140 A.D.) ch.3 p.252 quotes Matthew 10:32 as by Jesus and also alludes to Matthew 22:37.

*2 Clement* (120-140 A.D.) ch.4 p.252 paraphrases Matthew 7:21.

*2 Clement* (120-140 A.D.) ch.5 p.252 quotes Matthew 5:28 as by Jesus.

*2 Clement* (120-140 A.D.) ch.9 p.253 paraphrases Matthew 12:50 as by Jesus

*2 Clement* (120-140 A.D.) ch.13 p.254 quotes loosely Luke 6:32 as the Lord is speaking. “No thank have ye, if ye love them which love you, but ye have thank, if ye love your enemies and them which hate you.”

*2 Clement* (120-140 A.D.) ch.13 p.254 quotes part of Matthew 9:13 and Luke 6:32 as Scripture. “An another Scripture saith, ‘I came not to call the righteous, but sinners.” 2 Clement also refers to quotes Matthew 6:24 and Luke 16:13, in ch.16 p.252.

**Polycarp** (100-155 A.D.) “He [Paul], when among you, accurately and stedfastly taught the word of truth in the presence of those who were then alive. And when absent from you [Philippians], he wrote you a letter, which, if you carefully study, you will find to be the means of building you up in that faith which has been given you, and which, being followed by hope, and preceded by love towards God, and Christ, and our neighbour, ‘is the mother of us all.’” *Polycarp’s Letter to the Philippians* ch.3 p.33

Polycarp (100-155 A.D.) quotes Ephesians 4:26 “For I trust that ye are well versed in the Sacred Scriptures, …It is declared then in these Scriptures, ‘Be ye angry, and sin not,’ and , ‘Let not the sun go down upon your wrath.’” (12/12 words of the verse) *Polycarp’s Letter to the Philippians* ch.12 p.35

Polycarp (100-155 A.D.) quotes half of 2 Thessalonians 3:15a (5 out of 9 Greek words) *Polycarp’s Letter to the Philippians* ch.11 p.35

**Justin Martyr** (c.138-165 A.D.) mentions “how the New Testament, which God formerly announced” *Dialogue with Trypho, a Jew* ch.51 p.221.

Justin Martyr (c.150 A.D.) “For the Apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them;” *First Apology of Justin* ch.66 p.185

Tatian’s ***Diatessaron*** (c.172 A.D.) in this whole work accurately copies 79% of the verses in the gospels. That is 76% of Matthew, 59% of Mark, 78% of Luke, and 97% of John. He has references to no other gospels besides these four; the word *Diatessaron* means “the four”.

**Claudius Apollinaris of Hierapolis** (160-177/180 A.D.) “Wherefore their opinion is contrary to the law, and the Gospels seem to be at variance with them.” *From the Book Concerning the Passover* p.772

**Irenaeus of Lyons** (182-188 A.D.) (implied) “We should leave things of that nature to God who created us, being most properly assured that the Scriptures are indeed perfect, since they were spoken by the Word of God and His Spirit;” *Irenaeus Against Heresies* book 2 ch.28.2 p.399

**+** Irenaeus of Lyons (182-188 A.D.) “Wherefore also it comes to pass, that the ‘most perfect’ among them addict themselves without fear to all those kinds of forbidden deeds of which the Scriptures assure us that ‘they who do such things shall not inherit the kingdom of God.’”*Irenaeus Against Heresies* book 1 ch.6.1 p.324

**Clement of Alexandria** (193-217/220 A.D.) says “the blessed Paul” wrote and quotes 1 Corinthians 14:20. *The Instructor* book 1 ch.6 p.217

**Tertullian** (198-220 A.D.) mentions the New Testament in *An Answer to the Jews* ch.6 p.157.

Tertullian (207/208 A.D.) mentions the Old and New Testaments in *Tertullian’s Five Books Against Marcion* book 4 ch.6 p.351.

**Asterius Urbanus** (c.232 A.D.) mentions “the Old Testament prophets, or any of the New”. from book 3 ch.9 p.337. He also mentions the New Testament in *The Exordium* p.335

**Theodotus the probable Montanist** (ca.240) proves his points by quoting one right after the other 2 Corinthians 4:18; Matthew 6:33,32; 27; Luke 12:25; Matthew 12:44. *Excerpts of Theodotus* ch.11-12 p.44

**Hippolytus of Portus** (222-235/236 A.D.) mentions the New Testament of our Savior in *Commentary on Genesis* 49:12-15 p.165.

**Origen** (c.227-240 A.D.) mentions the New Testament. *Origen’s Commentary on John* book 1 ch.6 p.300. He mentions the Old and New Testaments in *Commentary on John* book 5 ch.4 p.348.

Origen (233/234 A.D.) “Further, since every form of nourishment is called ‘bread’ in the Scirptures, as is clear from what is written concervningMoses, that for forty days he neither ate ‘bread’ nor drank water; and since the word that nourishes is manifold and vaired, for not everyone can receive the solid and strong nourishment of God’s teachings: therefore, wishing to give an athlete’s nourishment suitable to the more perfect, He says: ‘The bread that I will give is my flesh, which I will give for the life of the world.’ And a little later: ‘Except you eat the flesh fo the son of man and drink His blood, you shall not have life in you.’” *Origen On Prayer* ch.47.4 p.95. See also (implied) *Origen On Prayer* ch.25.1 p.85

**Novatian** (250/4-256/7 A.D.) mentions the Old and New Testaments in *Treatise Concerning the Trinity* ch.17 p.627. He proves his points by quoting Romans 1:20 and 1 Timothy 1:26 in *Treatise Concerning the Trinity* ch.3 p.614.

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “plain that he is a heretic who believes on another God, or receives another Christ than Him whom the Scriptures of the Old and New Testament manifestly declare.”

*Treatise On Rebaptism* (c.250-258 A.D.) mentions the Old and New Testaments ch.13 p.675. It mentions the New Testament in ch.2 p.668

**Cyprian of Carthage** (c.246-258 A.D.) refers to Matthew as an authority in *The Treatises of Cyprian* Treatise 12 book 1 ch.10-12 p.510-511.

**Moyses, et al. to Cyprian** (250 A.D.) proves his point by quoting in succession Matthew 10:37,38; 5:10-12; 10:18 or 21:22; Revelation 3:21; and Romans 8:35. *Epistles of Cyprian* Letter 25 ch.4 p.303

Nemesianus of Thubunae at the **Seventh Council of Carthage** (85 bishops) (258 A.D.) p.566 “That the baptism which heretics and schismatics bestow is not the true one, is everywhere declared in the Holy Scriptures, since their very leading men are false Christs and false prophets, as the Lord says by Solomon:” and quotes Proverbs 9:12 (Septuagint). Then he quotes Proverbs 9:19; John 3:5; Ephesians 4:3-6; John 3:6; and Galatians 5:19-21.

Caecilius of Bilta at the Seventh Council of Carthage (85 bishops) (258 A.D.) p.565 proves his point by quoting the last four out of six Greek words Ephesians 4:5.

**Dionysius bishop of Rome** (259-269 A.D.) “For the doctrine of the foolish Marcion, which cuts and divides the monarchy into three elements, is assuredly of the devil, and is not of Christ’s true disciples… For these [true disciples] indeed rightly know that the Trinity is declared in the divine Scripture, but that the doctrine that there are three gods is neither taught in the Old nor the New Testament.” *Dionysius of Rome Against the Sabellians* ch.1 p.365

**Adamantius** (c.300 A.D.) “he who does not accept the Law and the Prophets does not accept the Gospel either.” Adamantius is debating Megethius the Marcionite. *Dialogue on the True Faith* Second part ch.10 p.87. See also ibid part 2 867a 12 p.100.

Adamantius (c.300 A.D.) “I accept all the canonical [scriptures]. *Dialogue on the True Faith* 5th part ch.e19 p.173. See also ibid fourth part ch.424a p.129 on Genesis 1:2.

Adamantius (c.300 A.D.) “Let us be guided by the Scriptures!” *Dialogue on the True Faith* Fifth part b 15 p.167

**Alexander of Lycopolis** (301 A.D.) mentions the Old and New Scriptures in his refutation called *Of the Manichaeans* ch.5 p.243.

**Victorinus of Petau** (martyred 304 A.D.) mentions the Old and New Testaments in his *Commentary on the Apocalypse of the Blessed John* ch.15 (2nd time) p.345 He listed the letters of Paul in ch.16 p.345. See also ibid ch.13 p.344

**Theophilus** (events c.315) answers the governor’s questions by quoting Matthew 10:39 and Matthew 7:6 as Scripture to prove his point. *Martyrdom of Habib the Deacon* p.694

**Athanasius of Alexandria** (318 A.D.) “more, seeing the power of the Word, we receive a knowledge also of His good Father, as the Saviour Himself says, “He that hath seen Me hath seen the Father. But this all inspired Scripture also teaches more plainly and with more authority, so that we in our turn write boldly to you as we do, and you, if you refer to them, will be able to verify what we say.” *Athanasius Against the Heathen* ch.45 p.28

**Lactantius** (c.303-320/325 A.D.) “But all Scripture is divided into two Testaments. That which preceded the advent and passion of Christ-that is, the law and the prophets-is called the Old; but those things which were written after His resurrection are named the New Testament.” *The Divine Institutes* book 4 ch.20 p.122

**Alexander of Alexandria** (313-326 A.D.) (implied) quotes John 10:15 to prove his argument. *Epistles on the Arian Heresy* Epistle 2 ch.4 p.298

## Bi4. Scripture is called the word of God

Mention of the Word of God referring to Jesus is not included here.

1 Samuel 3:1,7,21

2 Samuel 22:31

1 Kings 2:27

1 Kings 12:24

1 Kings 13:1

2 Kings 23:16; 24:2

1 Chronicles 10:13; 11:3; 12:23; 15:15; 16:15; 35:6; 36:21,22;

Psalm 18:30; 33:4,6

Psalm 105:28

Psalm 119:9,11,16,17,25,28,38,-172

Psalm 138:2

Proverbs 30:5 “Do not add to his [God’s] Words, lest he rebuke you and you be found a liar.”

**Word of God means just Scripture here**

**Mark 7:13** in speaking about Corban says, “Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that.”

**John 10:34-35** “Is it not written in your Law, ‘I have said you are gods’? If he called them ‘gods,’ to whom the word of God came – and the Scripture cannot be broken”

**Acts 17:11,13** “Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true. (13) When the Jews in Thessalonica learned that Paul was preaching the word of God at Berea, they went there too,…”

**Romans 9:6** “It is not as though God’s word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham’s children. On the contrary, ‘It is through Isaac that your offspring will be reckoned.”

**Galatians 6:6** “Anyone who receives instruction in the word must share all good things with his instructor”

**Word of God means Scripture and/or truth**

**Isaiah 1:10** “Hear the word of the LORD, you rulers of Sodom; listen to the law of our God, your people of Gomorrah!”

**Luke 11:28** “He [Jesus] replied, ‘Blessed rather are those who hear the word of God and obey it.’”

**2 Corinthians 2:17** “Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, like men sent from God.”

**2 Corinthians 4:2** “Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves in every man’s conscience in the sight of God.”

**Colossians 1:25** “to present to you the word of God in its fullness”

**Titus 2:5** ... so that no one will malign the word of God”

**1 Peter 4:11** “If anyone speaks, he should do it as one speaking the very words of God.”

**1 Thessalonians 2:13** “And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe.”

**Hebrews 4:12** “For the word of God is sharper than any two-edged sword…” (scripture, truth)

**1 Peter 1:23,25** “for you have been born again not of seed which is perishable but imperishable that is, through the living and abiding word of God. (25) But the Word of the Lord abides forever. And this is the word which was preached to you.” (NASB) (scripture, truth)

**Word of God means Jesus Christ, scripture, and/or truth**

1 John 2:14 (Christ, scripture, truth)

**Word of God means just Jesus Christ (not included here)**

Revelation 19:13 His [Jesus’] name is the Word of God.

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 10:34-35

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) John 10:34-35

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 2 Corinthians 4:2

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:34-35

Clement of Rome (96-98 A,D.) (partial since used as a play on words) Both these appointments, then, were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand.” *1 Clement* ch.42 p.16

Ignatius of Antioch (100-107/116 A.D.) (partial) “Now, as to Philo the deacon, of Cilicia, a man of reputation, who still ministers to me in the word of God, along with Rheus Agathopus, an elect man, who has followed me from Syria, not regarding his life,” *Letter to the Philadelphians* ch.11 p.85

***Epistle of Barnabas*** (c.70-130 A.D.) ch.10 p.144 “That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgments of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this world, yet looks forward to the holy state [to come]. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things.”

**Justin Martyr** (c.138-165 A.D.) “Then I answered, “I know that, as the word of God says, this great wisdom of God, the Maker of all things, and the Almighty, is hid from you.” *Dialogue with Trypho, a Jew* ch.38 p.213

**Theophilus of Antioch** (168-181/188 A.D.) “And Moses, who lived many years before Solomon, or, rather, the Word of God by him as by an instrument, says, ‘In the beginning God created the heaven and the earth.’” *Theophilus to Autolycus* book 2 ch.10 p.98

Theophilus of Antioch (168-181/188 A.D.) (partial) For the divine writing itself teaches us that Adam said that he had heard the voice.” *Theophilus to Autolycus* book 2 ch.22 p.103

**Irenaeus of Lyons** (182-188 A.D.) “In this strain also the Apostle Paul, inasmuch as he had a good conscience, said to the Corinthians: ‘For we are not as many, who corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ;’” *Irenaeus Against Heresies* book 4 ch.26.4 p.498

**Clement of Alexandria** (c.195 A.D.) (implied) “For a boon so great, the greatest ever given by God to the human race, would never have been hated and rejected, had not you been carried away by custom, and then shut your ears against us; and just as unmanageable horses throw off the reins, and take the bit between their teeth, you rush away from the arguments addressed to you, in your eager desire to shake yourselves clear of us, who seek to guide the chariot of your life, and, impelled by your folly, dash towards the precipices of destruction, and regard the holy word of God as an accursed thing.” *Exhortation to the Heathen* ch.10 p.197

**Tertullian** (200-220 A.D.) “For herein is figuratively described the difference of doctrines, since in other passages also the word of God is likened unto seed.” *Prescription Against Heretics* ch.31 p.258

Tertullian (207/208 A.D.) “but the Lord said, ‘Yea, rather, blessed are they that hear the word of God, and keep it.’” *Five Books Against Marcion* book 4 ch.26 p.393

Commodianus (c.240 A.D.) (partial, does not say scripture) “Dost thou wish to see the former things which thou hast renounced? Art thou again conversant with them? What shall the Anointed One profit thee? Or if it is permitted, on account of weakness, that thou foolishly profane ... Love not the world, nor its contents. Such is God’s word, and it seems good to thee. Thou observest man’s command, and shunnest God’s.” *Instructions of Commodianus* ch.57 p.214

**Origen** (240-254 A.D.) “We acknowledge, however, although Celsus will not have it so, that we *do* desire to instruct all men in the word of God, so as to give to young men the exhortations which are appropriate to them, and to show to slaves how they may recover freedom of thought, and be ennobled by the word.” *Origen Against Celsus* book 3 ch.54 p.485

Origen (240-254 A.D.) “let us show from the holy Scriptures that the word of God also encourages” *Origen Against Celsus* book 6 ch.7 p.576

**Cyprian of Carthage** (c.246-258 A.D.) “For he labours thus because he believes-because he knows that what is foretold by God’s word is true, and that the Holy Scripture cannot lie-that unfruitful trees, that is, unproductive men, are cut off and cast into the fire, but that the merciful are called into the kingdom.” *Treatises of Cyprian* Treatise 8 ch.8 p.478

Cyprian of Carthage (c.246-258 A.D.) “Also in Deuteronomy, the word of God to Moses: ‘Call the people together to me, ...’” *Treatises of Cyprian* Treatise 12 third part ch.20 p.540

**Dionysius bishop of Rome** (259-269 A.D.) “For I have heard that some who preach and teach the word of God among you are teachers of this opinion, who indeed diametrically, so to speak, are opposed to the opinion of Sabellius.” *Against the Sabellians* ch.1 p.365

**Victorinus of Petau** (martyred 304 A.D.) “For even the very word spoken to him testifies to him, saying, ‘Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.’ But he was not a prophet unto the nations; and thus the truthful word of God makes it necessary, which it has promised to set forth, that he should be a prophet to the nations.” *Commentary on the Apocalypse* from the eleventh chapter verse 5 p.354

**Peter of Alexandria** (306,285-311 A.D.) “and at Damascus he was let down by night in a basket by the wall, and escaped the hands of him who sought to take him. For what they set before themselves, first and foremost, was to do the work of an evangelist, and to teach the Word of God, in which, confirming the brethren, that they might continue in the faith, they said this also, “that we must out of much tribulation enter into the kingdom of God.’ For they sought not what was profitable for them, but that which was profitable for the many, that they might be saved, and that they might be enabled to say unto them many things conducing to this, that they might act suitably to the Word of God, ‘unless,’ as says the apostle, ‘the time should fail me in speaking.’” *Canonical Epistle* Canon 9 p.273

**Methodius** (270-311/312 A.D.) (implied) “For it is to be observed that the word *of God* says, that after the cry all the virgins arose, that is, that the dead shall be raised after the voice which comes from heaven, as also Paul intimates, that ‘the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;’ that is the tabernacles, for they died, being put off by their souls. ‘Then we which are alive shall be caught up together with them,’ meaning our souls.” *Banquet of the Ten Virgins* discourse 6 ch.4 p.330

## Bi5. Divine Scripture

Justin Martyr (c.150 A.D.) (partial) “If, then, we all kill ourselves we shall become the cause, as far as in us lies, why no one should be born, or instructed in the divine doctrines, or even why the human race should not exist; and we shall, if we so act, be ourselves acting in opposition to the will of God.” *Second Apology of Justin Martyr* ch.3 p.189

**Irenaeus of Lyons** (182-188 A.D.) “and I shall plainly set forth from these divine Scriptures proofs to [satisfy] all the lovers of truth.” *Irenaeus Against Heresies* book 2 ch.35.4 p.413

**Caius** (190-217 A.D.) says that heretics boldly falsified scripture. ch.3 p.602 “But as to those men who abuse the arts of the unbelievers to establish their own heretical doctrine, and by the craft of the impious adulterate the simple faith of the divine Scriptures, what need is there to say that these are not near the faith?”

**Clement of Alexandria** (183-202 A.D.) He who believeth then the divine Scriptures with sure judgment, receives in the voice of God, who bestowed the Scripture, a demonstration that cannot be impugned. *Stromata* book 2 ch.2 p.349

Clement of Alexandria (199-217/220 A.D.) “And by and by I will fortify them with the divine Scriptures.” *The Instructor* book 3 ch.2 p.273

Clement of Alexandria (193-217/220 A.D.) calls Baruch 3:16-19 “divine scripture” *The Instructor* book 2 ch.3 p.247

**Tertullian** (198-220 A.D.) said that the chamberlain [Ethiopian eunuch] was reading “divine Scripture” *On Baptism* ch.18 p.678

Tertullian (208-220 A.D.) “By (the standard of) Idolatry we are measured; by her disjunctive intervention we are conjoined; to her, outjutting from our midst, we are united; the Divine Scripture has made us concorporate;” *On Modesty* ch.5 p.78

**Hippolytus** (222-235/236 A.D.) “‘And he [Daniel] wrote the dream.’ The things, therefore, which were revealed to the blessed prophet by the Spirit in visions, these he also recounted fully for others, that he might not appear to prophesy of the future to himself alone, but might be proved a prophet to others also, who wish to search the divine Scriptures.” *Scholia on Daniel* ch.7 verse 1 p.188

**Origen** (240 A.D.) quotes Micah 2:9 as “this is what the divine Scripture expresses”. *Homilies on Jeremiah* Homily 28 ch.5 p.264 (translated by Jerome)

Origen (c.227-240 A.D.) “Consider however, whether the divine Scriptures do not in many places teach this; as where the Saviour says, ‘Or have ye not read that which was spoken at the bush, I am the God of Abraham and the God of Isaac and the God of Jacob. He is not God of the dead but of the living.’” [Mark 12:26] *Commentary on John* book 2 ch.10 p.333

**Novatian** (250/4-256/7 A.D.) “Scripture has frequently declared Him [Christ] both Angel and God, so the same divine Scripture declares Him also both man and God.” Then Novatian quotes Genesis 32:24-27 to prove his point. *Novatian Concerning the Trinity* ch.19 p.630

**Cyprian of Carthage** (c.246-258 A.D.) “a large number of bishops, whom their faith and the divine protection had preserved in soundness and safety, we met together; and the divine Scriptures being brought forward on both sides, we balance the decision with wholesome moderation,…” *Epistles of Cyprian* letter 51 ch.6 p.328

Cyprian of Carthage (c.246-258 A.D.) “Divine Scripture proves this, when it says, …” *Treatises of Cyprian* Treatise 1 ch.24 p.429

**Firmilian of Caesarea** to Cyprian (256 A.D.) “so that of none more than of you does divine Scripture say, ‘A wrathful man stirreth up strifes, and a furious man heapeth up sins.” *Epistles of Cyprian* Letter 74 ch.24 p.396

Felix of Amacora At the **Seventh Council of Carthage** (258 A.D.) p.659 “Also another Felix of Amaccora said: And I myself, following the authority of the divine Scriptures,”

**Dionysius of Alexandria** (246-265 A.D.) “Moreover, divine Scripture calls us makers of those motions which proceed from the heart, when it calls us doers of the law of judgment and of justice.” *Epistles of Dionysius* Letter 4 ch.11 p.93

**Dionysius bishop of Rome** (259-269 A.D.) “For these indeed rightly know that the Trinity is declared in the divine Scripture,” in ch.1 and uses Moses in Deuteronomy [32:6] to “convict” these men. *Dionysius of Rome Against the Sabellians* (*ANF* vol.7) ch.2 p.365

**Anatolius** (270-280 A.D.) “And therefore we have said that those parties have committed no trivial offence who have ventured either on anticipating or on going beyond this number, which is given us in the divine Scriptures themselves.” ch.16 p.151

**Theonas of Alexandria** (282-300 A.D.) “On occasion also he will endeavour to laud the divine Scriptures, which, with marvellous care and most liberal expenditure, Ptolemy Philadelphus caused to be translated into our language;” ch.7 p.160

**Phileas of Thmuis** (martyred 306/307 A.D.) “Having before them all these examples and signs and illustrious tokens which are given us in the divine and holy Scriptures, the blessed martyrs who lived with us did not hesitate, but directing the eye of their soul in sincerity to that God who is over all, and embracing with willing mind the death which their piety cost them, they adhered steadfastly to their vocation.” *Letter of Phileas to Thmuis* ch.1 p.162

**Lucian of Antioch** (c.300-311 A.D.) refers to “divine Scriptures” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.28

**Athanasius of Alexandria** (318 A.D.) “For the soul is made after the image and likeness of God, as divine Scripture also shews, when it says in the person of God ‘Let us make man after our Image and likeness.’” *Athanasius Against the Heathen* part 2 ch.34 p.22

Athanasius of Alexandria (318 A.D.) “For which of the righteous men and holy prophets, and patriarchs, recorded in the divine Scriptures, ever had his corporal birth of a virgin only?” *Incarnation of the Word* ch.35.2 p.54

**Alexander of Alexandria** (313-326 A.D.) “By saying these things, and by unfolding the divine Scriptures, we have often refuted them [Arians].” *Epistles on the Arian Heresy* Letter 2 ch.5 p.298

**Eusebius of Caesarea** (318-325 A.D.) says some heretics have “laid their hands boldly upon the Divine Scriptures, alleging that hey have corrected them.” *Eusebius’ Ecclesiastical History* book 5 ch.8.16 p.248

Eusebius of Caesarea (318-325 A.D.) (implied) speaks of the divine oracles. *Preparation for the Gospel* book 4 ch.21 p.31

**Even among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.42 p.203 “For there are many sayings in the divine Scriptures which can be drawn to that sense which every one has preconceived for himself; and this ought not to be done.”

## Bi6. Scripture is holy/sacred

Romans 1:2; 2 Timothy 3:15

(The terms “Divine Scripture” and “Holy Covenant” are not included here.)

**Polycarp** (100-155 A.D.) “For I trust that ye are well verses in the Sacred Scriptures, and that nothing is hid from you; but to me this privilege is not yet granted.” *Polycarp’s Letter to the Philippians* (100-155 A.D.) ch.12 p.35

**Justin Martyr** (c.148-165 A.D.) “Pay attention, therefore, to what I shall record out of the holy Scriptures, which do not need to be expounded, but only listened to.” *Dialogue with Trypho, a Jew* ch.55 p.222

Justin Martyr (c.138-165 A.D.) “But now, by means of the contents of those Scriptures esteemed holy and prophetic amongst you, I attempt to prove all...” *Dialogue with Trypho, a Jew* ch.32 p.210.

**Theophilus of Antioch** (168-181/188 A.D.) “Then holy Scripture gives a summary in these words: ‘This is the book of the generation of the heavens and the earth, when they were created, in the day that the Lord made the heavens and the earth, and every green thing of the field, before it was made, and every herb of the field before it grew. For God had not caused it to rain upon the earth, and there was not a man to till the ground.’” *Theophilus to Autolycus* book 2 ch.19 p.102. See also book 2 ch.13 p.100.

Theophilus of Antioch (168-181/188 A.D.) “I met with the sacred Scriptures of the holy prophets, who also by the Spirit of God foretold the things that have already happened, just as they came to pass” *Theophilus to Autolycus* book 1 ch.14 p.93

**Irenaeus of Lyons** (182-188 A.D.) “promised by His prophets in the holy Scriptures, concerning His Son,” *Irenaeus Against Heresies* book 3 ch.16.3 p.441

**Polycrates of Ephesus** (196 A.D.) “I … have read through all Holy Scripture, am not frightened at the things which are said to terrify us. For those who are greater than I have said, ‘We ought to obey God rather than men.’” *Epistle to Victor and the Roman Church* vol.8 p.774

**Caius** (190-217 A.D.) ch.2.1 p.601 “And perhaps what they allege might be credible, did not the Holy Scriptures contradict them.” Then he mentions earlier church writers. “I mean Justin and Miltiades, and Tatian and Clement, and many others, in all which divinity is ascribed to Christ. For who is ignorant of the books of Irenaeus and Melito, and the rest, which declare Christ to be God and man?”

**Clement of Alexandria** (193-217/220 A.D.) “let me act and speak In all things as Thy Holy Scriptures teach;” *The Instructor* book 3 To the Paedagogus p.296

**Tertullian** (198-220 A.D.) goes into great detail about early Christian worship. “After manual ablution, and the bringing in of lights, each is asked to stand forth and sing, as he can, a hymn to God, either one from the holy Scriptures or one of his own composing,” *Apology* ch.39 p.47

Tertullian (208-220 A.D.) “The law of piety, sanctity, humanity, truth, chastity, justice, mercy, benevolence, modesty, remains in its entirety; in which law ‘blessed (is) the man who shall meditate by day and by night.’ About that (law) the same David (says) again: ‘The law of the Lord (is) unblameable converting souls; the statutes of the Lord (are) direct, delighting hearts; the precept of the Lord far-shining, enlightening eyes.’ Thus, too, the apostle: ‘And so the law indeed is holy, and the precept holy and most good’ -’Thou shalt not commit adultery,’ of course.” *Tertullian on Modesty* ch.6 p.79

**Hippolytus of Portus** (222-235/236 A.D.) “There is, brethren, one God, the knowledge of whom we gain from the Holy Scriptures, and from no other source.” *Against the Heresy of One Noetus* ch.9 p.227

Hippolytus of Portus (after 236 A.D.) speaks of Holy Scripture. *Refutation of All Heresies book 1 Proemium* p.10

**Origen** (c.227-240 A.D.) “Thus we see that he who aims at a complete understanding of the Holy Scriptures must not neglect the careful examination of the proper names in it.” *Origen’s Commentary on John* ch.6.24 p.371

Origen (c.240 A.D.) speaks of “sacred scriptures” and then quotes Jeremiah 32:16 and Psalm 75:8. *Homilies on Jeremiah* homily 12 ch.2 p.112

Origen (230-235 A.D.) “3. Do you then, my son, diligently apply yourself to the reading of the sacred Scriptures. Apply yourself, I say.” *Letter from Origen to Gregory* ch.3 p.394

Origen (240-254 A.D.) “let us show from the holy Scriptures that the word of God also encourages” *Origen Against Celsus* book 6 ch.7 p.576

Origen (c.227-240 A.D.) “‘I am the resurrection.’ Jesus preaches to the poor those things which are laid up for the saints, calling them to the divine promises. And the holy Scriptures bear witness to the Gospel announcements made by the Apostles and to that made by our Saviour.” *Commentary on John* ch.1 no.10 p.302

Origen (233/234 A.D.) “And now we must prove from Sacred Scripture what we have said,” *Origen On Prayer* ch.9.1 p.38.

Origen (233/234 A.D.) says Scripture is sacred in *Origen On Prayer* ch.23.5 p.80 and ch.29.10 p.118

Origen (235 A.D.) says that scripture is sacred. *Exhortation to Martyrdom* ch.1.2 p.141

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.4 p.669 “Because the Holy Scripture has affirmed that they who should believe in Christ, must needs be baptized in the Spirit; so that these also may not seem to have anything less than those who are perfectly Christians;”

*Treatise On Rebaptism* (c.250-258 A.D.) ch.1 p.668 says it will “as is needful collect into one mass whatever passages of the Holy Scriptures are pertinent to this subject.”

**Cyprian of Carthage** (c.246-258 A.D.) “because he knows that what is foretold by God’s word is true, and the Holy Scripture cannot lie-” *Treatises of Cyprian* Treatise 8 ch.8 p.478

Cyprian of Carthage (c.246-258 A.D.) “Neither do I vouch for this on my own authority; but I promise it on the faith of the Holy Scriptures, and on the authority of the divine promise.” *Treatises of Cyprian* Treatise 8 ch.9 p.478

Cyprian of Carthage (c.246-258 A.D.) “For he labours thus because he believes-because he knows that what is foretold by God’s word is true, and that the Holy Scripture cannot lie-that unfruitful trees, that is, unproductive men, are cut off and cast into the fire, but that the merciful are called into the kingdom.” *Treatises of Cyprian* Treatise 8 ch.8 p.478. See also ibid Treatise 12 part 1 Heads no.4 p.507.

Cyprian of Carthage (c.246-258 A.D.) “when Holy Scripture speaks by the mouth of the prophet Ezekiel, and says, “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you.” *Epistles of Cyprian* Letter 75 ch.12 p.401

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) say “Certainly their spirits are to be cheered and to be nourished up to the season of their maturity, and they are to be instructed from the Holy Scriptures how great and surpassing a sin they [the lapsed] have committed.” *Letter to Cyprian 25* ch.6 p.304

**Nemesianus of Thubunae** at the Seventh Council of Carthage (258 A.D.) “That the baptism which heretics and schismatic bestow is not the true one, is everywhere declared in the Holy Scriptures, since there very leading men are false Christs and false prophets,…” (p.566)

Felix of Gurgites at the Seventh Council of Carthage (258 A.D.) “I judge that, according to the precepts of the holy Scriptures, he who is unlawfully baptized by heretics outside the Church, when he wishes to take refuge in the Church, should obtain the grace of baptism where it is lawfully given.” (p.571)

**Pontius** (258 A.D.) “For although we do not read of the day of the Lord as a year in sacred Scripture, yet we regard that space of time as due in making promise of future things.” *Life and Passion of Cyprian* ch.13 p.272

**Gregory Thaumaturgus** (240-265 A.D.) quotes half of Revelation 3:7, which is like Isaiah 22:22. “And this same principle is expressed indeed in the Holy Scriptures themselves, when it is said that only He who shutteth openeth, and no other one whatever; and what is shut is opened when the word of inspiration explains mysteries.” *Oration and Panegyric to Origen* argument 15 p.36

**Dionysius of Alexandria** (246-265 A.D.) mentions “the demonstration and teaching of the Holy Scriptures”. *Two books on the Promises* ch.2 p.82. See also *Epistle to Bishop Basilides* Canon 1 p.94.

Dionysius of Alexandria (246-265 A.D.) “However, it will be acknowledged cordially by all, that from the date of the resurrection of our Lord, those who up to that time have been humbling their souls with fastings, ought at once to begin their festal joy and gladness. But in what you have written to me you have made out very clearly, and with an intelligent understanding of the Holy Scriptures, that no very exact account seems to be offered in them of the hour at which He rose.” *Letter to Bishop Basilides* p.94

**Anatolius** (270-280 A.D.) ch.3 p.147 “who was one of the Seventy who translated the sacred and holy Scriptures of the Hebrews for Ptolemy Philadelphus and his father, and dedicated his exegetical books on the law of Moses to the same kings. These writers, in solving some questions which are raised with respect to Exodus, say that all alike ought to sacrifice the Passover”

**Theonas of Alexandria** (282-300 A.D.) “Let no day pass by without reading some portion of the Sacred Scriptures, at such convenient hour as offers, and giving some space to meditation. And never cast off the habit of reading in the Holy Scriptures; for nothing feeds the soul and enriches the mind so well as those sacred studies do.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.9 p.161

**Adamantius** (c.300 A.D.) “You maintain, then that figurative language has been used in regard to the term “Son of Man”? … By your [heretical] theory, either Christ is found to be a liar because He calls Himself ‘Son of Man’, although He is not man; or all the Holy Scriptures are to be understood in the spiritual sense, even if figurative language has not been used.” [Adamantius is speaking here, arguing against Megethius the Marcionite] *Dialogue on the True Faith* First part 808a.7 p.45. See also ibid the fifth part 12 p.164.

**Phileas of Thmuis** (martyred 306/307 A.D.) “Having before them all these examples and signs and illustrious tokens which are given us in the divine and holy Scriptures, the blessed martyrs who lived with us did not hesitate, but directing the eye of their soul in sincerity to that God who is over all, and embracing with willing mind the death which their piety cost them, they adhered steadfastly to their vocation.” *Letter of Phileas to Thmuis* ch.1 p.162

Phileas of Thmuis (martyred 306/307 A.D.) quotes Exodus 22:20 and 20:3 as “by the Holy Scriptures” *Letter of Phileas to the People of Thmuis* p.163

**Methodius** (270-311/312 A.D.) “for there is no contradiction nor absurdity in the Holy Scripture.” *Discourse on the Resurrection* part 1 ch.9 p.366

Methodius (270-311/312 A.D.) “Virginity is something supernaturally great, wonderful, and glorious; and, to speak plainly and in accordance with the Holy Scriptures, this best and noblest manner of life alone is the root of immortality” *Banquet of the Ten Virgins* discourse 1 ch.1 p.310

**Athanasius of Alexandria** (318 A.D.) “one who was named Adam in Hebrew, is described in the Holy Scriptures” *Athanasius Against the Heathen* ch.2 p.5

**Lactantius** (c.303-320/325 A.D.) “God completed the world and this admirable work of nature in the space of six days, as is contained in the secrets of Holy Scripture, and consecrated the seventh day, on which He had rested from His works.” *The Divine Institutes* book 7 ch.14 p.211

Lactantius (c.303-320/325 A.D.) “the writings of Holy Scripture” *The Divine Institutes* book 4 ch.20 p.122

**Alexander of Alexandria** (313-326 A.D.) “Since the body of the Catholic Church is one, and it is commanded in Holy Scripture that we should keep the bond of unanimity and peace” *Epistles on the Arian Heresy* Letter 2 ch.1 p.296

**Eusebius of Caesarea** (318-325 A.D.) says scripture is Holy. *Demonstration of the Gospel* book 1.5 p.8

Eusebius of Caesarea (318-325 A.D.) speaks of holy scripture. *Preparation for the Gospel* book 4 ch.21 p.31. See also ibid book 2 ch.9 p.16 and book 3 ch.3 p.8.

Eusebius of Caesarea (318-325 A.D.) speaks of sacred scripture. *Preparation for the Gospel* book 5 ch.4 p.8

## Bi7. We are to believe Scripture

John 2:22

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 2:22

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 2:22

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 2:12

**Justin Martyr** (c.138-165 A.D.) (implied) “But if I [Justin] quote frequently Scriptures, and so many of them, referring to this point, and ask you to comprehend them, you are hard-hearted in the recognition of the mind and will of God. But if you wish to remain for ever so, I would not be injured at all; and for ever retaining the same [opinions] which I had before I met with you, I shall leave you.’ And Trypho said,’ Look, my friend, you made yourself master of these [truths] with much labour and toil. And we accordingly must diligently scrutinize all that we meet with, in order to give our assent to those things which the Scriptures compel us [to believe].’” *Dialogue with Trypho, a Jew* ch.68 p.232

**Caius** (190-217 A.D.) (implied) “For either they do not believe that the divine Scriptures were dictated by the Holy Spirit, and are thus infidels; or they think themselves wiser than the Holy Spirit, and what are they then but demoniacs?” ch.3 p.602

**Clement of Alexandria** (183-202 A.D.) He who believeth then the divine Scriptures with sure judgment, receives in the voice of God, who bestowed the Scripture, a demonstration that cannot be impugned. *Stromata* book 2 ch.2 p.349

**Tertullian** (198-220 A.D.) “Believe, then, your own books, and as to our Scriptures so much the more believe writings which are divine, but in the witness of the soul itself give like confidence to Nature.” *The Soul’s Testimony* ch.6 p.179

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “There is, brethren, one God, the knowledge of whom we gain from the Holy Scriptures, and from no other source.” *Against the Heresy of One Noetus* ch.9 p.227

Hippolytus of Portus (222-235/236 A.D.) “… and learn that the Scripture deals falsely with us in nothing” *Fragment 6 on Susannah* ch.41 p.193

Hippolytus of Portus (222-235/236 A.D.) (partial, word of truth, not scripture) “9. ‘The words are closed up and sealed.’ For as a man cannot tell what God has prepared for the saints; for neither has eye seen nor ear heard, nor has it entered into the heart of man (to conceive) these things, into which even the saints, too, shall then eagerly desire to look; so He said to him, ‘For the words are sealed until the time of the end; until many shall be chosen and tried with fire.’ And who are they who are chosen, but those who believe the word of truth, so as to be made white thereby, and to cast off the filth of sin, and put on the heavenly, pure, and glorious Holy Spirit, in order that, when the Bridegroom comes, they may go in straightway with Him?” *Scholia on Daniel* book 12 from chapter 12 verse 9 p.191

**Origen** (240-254 A.D.) “For let him believe from our own Scriptures that Peter obtained his freedom after having been bound in prison, an angel having loosed his chains; and that Paul, having been bound in the stocks along with Silas in Philippi of Macedonia, was liberated by divine power, when the gates of the prison were opened.” *Origen Against Celsus* book 2 ch.34 p.445

*Treatise on Rebaptism* (c.250-258 A.D.) ch.4 p.669 (partial) “Because the Holy Scripture has affirmed that they who should believe in Christ, must needs be baptized in the Spirit; so that these also may not seem to have anything less than those who are perfectly Christians;”

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, belief in divine Scripture declares to us,” *Epistles of Cyprian* letter 58 ch.3 p.354

**Methodius** (270-311/312 A.D.) (implied) “for there is no contradiction nor absurdity in the Holy Scripture.” *Discourse on the Resurrection* part 1 ch.9 p.366

## Bi8. We can understand Scripture

**Clement of Rome** (96-98 A.D.) “Ye understand, beloved, ye understand well the Sacred Scriptures, and ye have looked very earnestly into the oracles of God.” *1 Clement* ch.53 vol.1 p.19

**Justin Martyr** (c.138-165 A.D.) “Then I said again, ‘Would you suppose, sirs, that we could ever have understood these matters in the Scriptures, if we had not received grace to discern by the will of Him whose pleasure it was?’” *Dialogue with Trypho, a Jew* ch.119 p.258

**Theophilus of Antioch** (168-181/188 A.D.) “For one of the prophets whom we already mentioned, Hosea by name, said, ‘Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.’ He, then, who is desirous of learning, should learn much.” *Theophilus to Autolycus* part 2 ch.38 p.110

**Irenaeus of Lyons** (182-188 A.D.) “From the words of Peter, therefore, which he addressed in Caesarea to Cornelius the centurion, and those Gentiles with him, to whom the word of God was first preached, we can understand what the apostles used to preach, the nature of their preaching, and their idea with regard to God.” *Irenaeus Against Heresies* book 3 ch.12.7 p.432

**Clement of Alexandria** (193-217/220 A.D.) “With the greatest clearness the blessed Paul has solved for us this question in his First Epistle to the Corinthians, writing thus: 'Brethren, be not children in understanding; howbeit in malice be children, but in understanding be men.'” *The Instructor* book 1 ch.6 p.217

Clement of Alexandria (193-217/220 A.D.) “But we are God-taught, and glory in the name of Christ. How then are we not to regard the apostle as attaching this sense to the milk of the babes?” *The Instructor* book 1 ch.6 p.219

Clement of Alexandria (193-202 A.D.) (partial, Old Testament) “and therefore it was said to the Hebrews, ‘If ye believe not, neither shall you understand;’ that is, unless you believe what is prophesied in the law, and oracularly delivered by the law, you will not understand the Old Testament, which He by His coming expounded.” *Stromata* book 4 ch.21 p.434

**Tertullian** (198-220 A.D.) “Moreover, that you may not suppose the apostle to have any other meaning, in his care to teach you, and that you may understand him seriously to apply his statement to the flesh, when he says ‘*this* corruptible’ and ‘*this* mortal,’ he utters the words while touching the surface of his own body.” *On the Resurrection of the Flesh* ch.51 p.584-585

**Hippolytus of Portus** (225-234/235 A.D.) “Wherefore he says: ‘To understand the difficulties of words; for things spoken in strange language by the Holy Spirit become intelligible to those who have their hearts right with God.’” *On Proverbs* p.172

Theodotus the probable Montanist (ca.240 A.D.) (partial) “As, then, the magnet, repelling other matter, attracts iron alone by reason of affinity; so also books, though many read them, attract those alone who are capable of comprehending them. For the word of truth is to some ‘foolishness,’ and to others a ‘stumbling block;’ but to a few ‘wisdom.’” *Excerpts of Theodotus* ch.27 p.46

**Origen** (c.227-240 A.D.) “The student who desires to understand the Scripture must always proceed in this careful way; he must ask with regard to each speech, who is the speaker and on what occasion it was spoken. Thus only can we discern how speech harmonizes with the character of the speaker, as it does all through the sacred books.” *Origen’s Commentary on John* ch.6.5 p.354

Origen (c.227-240 A.D.) “Thus we see that he who aims at a complete understanding of the Holy Scriptures must not neglect the careful examination of the proper names in it.” *Origen’s Commentary on John* ch.6.24 p.371

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “That the Jews could understand nothing of the Scriptures unless they first believed in Christ. In Isaiah: ‘And if ye will not believe, neither will ye understand.’” *Treatises of Cyprian* Treatise 12 ch.5 p.509

Cyprian of Carthage (c/246-256 A.D.) “according to the saying of the apostle: 'For know this with understanding, that no whoremonger, nor unclean person, nor covetous man, whose guilt is that of idolatry, hath any inheritance in the kingdom of Christ and of God.'” *Epistles of Cyprian* Letter 51 ch.27 p.334

**Dionysius of Alexandria** (246-265 A.D.) “However, it will be acknowledged cordially by all, that from the date of the resurrection of our Lord, those who up to that time have been humbling their souls with fastings, ought at once to begin their festal joy and gladness. But in what you have written to me you have made out very clearly, and with an intelligent understanding of the Holy Scriptures, that no very exact account seems to be offered in them of the hour at which He rose.” *Letter to bishop Basilides* p.94

**Victorinus of Petau** (martyred 304 A.D.) “Therefore it behooves us diligently, and with the utmost care, to follow the prophetic announcement, and to understand what the Spirit from the Father both announces and anticipates, and how, when He has gone forward to the last times, He again repeats the former ones. And now, what He will do once for all, He sometimes sets forth as if it were done; and unless you understand this, as sometimes done, and sometimes as about to be done, you will fall into a great confusion. Therefore the interpretation of the following sayings has shown therein, that not the order of the reading, but the order of the discourse, must be understood.” *Commentary on the Apocalypse* from the eleventh chapter ch.8 p.355

**Lactantius** (c.303-320/325 A.D.) “I must now use, which I have refrained from doing in the former books. Above all things, he who desires to comprehend the truth ought not only to apply his mind to understand the utterances of the prophets, but also most diligently to inquire into the times during which each one of them existed, that he may know what future events they predicted, and after how many years their predictions were fulfilled.” *The Divine Institutes* book 4 ch.5 p.104

## Bi9. Meditate on God’s Word/commands

Psalm 63:6; 77:3,6,12; 119:15,27,47-48,78,148

Meditate on God and His word, laws, promises, ways, wonders. Ps 104:34; 1:2; 119: 15,23,27,48,78,97,99,103,140,148; 39:3; 2 Cor 7:1; 2 Pet 1:4, and works. Ps 77:12; 143:5

-morning/night. Ps 5:3; 16:7; 63:6; 119:55,148; 92:2; 42:8; 77:6; Is26:9;*Job 35:10; Gen 24:63*

meditating on God pleases Him.Ps19:14;5:1;104:34 and enriches us. Js1:8; Ps1:2-3

***Epistle of Barnabas*** (c.70-130 A.D.) ch.10 p.144 “That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgments of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this world, yet looks forward to the holy state [to come]. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things.”

**Justin Martyr** (c.150 A.D.) quotes all of Psalm 1. *First Apology of Justin Martyr* ch.40 p.176

**Irenaeus of Lyons** (182-188 A.D.) “Now the law has figuratively predicted all these, delineating man by the [various] animals: whatsoever of these, says [the Scripture], have a double hoof and ruminate, it proclaims as clean; but whatsoever of them do not possess one or other of these [properties], it sets aside by themselves as unclean. Who then are the clean? Those who make their way by faith steadily towards the Father and the Son; for this is denoted by the steadiness of those which divide the hoof; and they meditate day and night upon the words of God, that they may be adorned with good works: for this is the meaning of the ruminants.” *Irenaeus Against Heresies* book 5 ch.8.4 p.534

**Clement of Alexandria** (193-202 A.D.) “Again, he commands to eat that which parts the hoof and ruminates; ‘intimating,’ says [the Epistle of] Barnabas, ‘that we ought to cleave to those who fear the Lord, and meditate in their heart on that portion of the word which they have received, to those who speak and keep the Lord’s statutes, to those to whom meditation is a work of gladness, and who ruminate on the word of the Lord.” *Stromata* book 5 ch.8 p.456

**Tertullian** (208-220 A.D.) “The law of piety, sanctity, humanity, truth, chastity, justice, mercy, benevolence, modesty, remains in its entirety; in which law ‘blessed (is) the man who shall meditate by day and by night.’ About that (law) the same David (says) again: ‘The law of the Lord (is) unblameable converting souls; the statutes of the Lord (are) direct, delighting hearts; the precept of the Lord far-shining, enlightening eyes.’ Thus, too, the apostle: ‘And so the law indeed is holy, and the precept holy and most good’ -’Thou shalt not commit adultery,’ of course.” *Tertullian on Modesty* ch.6 p.79

Tertullian (207/208 A.D.) “For what could better tend to make a man happy, than having ‘his delight in the law of the Lord?’ ‘In that law would he meditate day and night.” *Five Books Against Marcion* book 2 ch.19 p.312

**Cyprian of Carthage** (c.246-258 A.D.) “For that those things which are written must be done, God witnesses and admonishes, saying to Joshua the son of Nun: ‘The book of this law shall not depart out of thy mouth; but thou shalt meditate in it day and night, that thou mayest observe to do according to all that is written therein.’” *Epistles of Cyprian* Letter 73 ch.2 p.386

**Methodius** (c.270-311/312 A.D.) “If I shut my ears against detraction and slanders, and open them to the word of God, having intercourse with wise men, then have I offered up my ears to the Lord. If I keep my hands from dishonourable dealing, from acts of covetousness and of licentiousness, then are my hands kept pure to God. If I withhold my steps from going in perverse ways, then have I offered up my feet, not going to the places of public resort and banquets, where wicked men are found, but into the right way, fulfilling something of the commands. What, then, remains to me, if I also keep the heart pure, offering up all its thoughts to God; if I think no evil, if anger and wrath gain no rule over me, if I meditate in the law of the Lord day and night?” *Banquet of the Ten Virgins* discourse 5 ch.4 p.327

**Eusebius of Caesarea** (318-325 A.D.) implied) He [Moses] bids men also when lying down to sleep, and rising up, and wlaking in the way, to meditate upon the works of God, not only in word, but also by observing dictinctly their own movement and their self-consciousness…” *Preparation for the Gospel* book 8 ch.9 p.20

## Bi10. Search the scriptures

Acts 17:11 (implied)

**Irenaeus** (182-188 A.D.) “Wherefore also John does appropriately relate that the Lord said to the Jews: ‘Ye search the Scriptures, in which ye think ye have eternal life; these are they which testify of me. And ye are not willing to come unto Me, that ye may have life.’ How therefore did the Scriptures testify of Him, unless they were from one and the same Father, instructing men beforehand as to the advent of His Son, and foretelling the salvation brought in by Him?’ For if ye had believed Moses, ye would also have believed Me; for he wrote of Me;’” *Irenaeus Against Heresies* book 4 ch.10.1 p.473

**Hippolytus** (222-235/236 A.D.) “‘And he [Daniel] wrote the dream.’ The things, therefore, which were revealed to the blessed prophet by the Spirit in visions, these he also recounted fully for others, that he might not appear to prophesy of the future to himself alone, but might be proved a prophet to others also, who wish to search the divine Scriptures.” *Scholia on Daniel* ch.7 verse 1 p.188

**Theodotus the probable Montanist** (ca.240 A.D.) “We must, then, search the Scriptures accurately, since they are admitted to be expressed in parables, and from the names run out the thoughts which the Holy Spirit, propounding respecting things, teaches by imprinting His mind, so to speak, on the expressions” *Excepts from Theodotus* ch.32 p.47

**Origen** (c.227-240 A.D.) “Christ is written about even in the Pentateuch; He is spoken of in each of the Prophets, and in the Psalms, and, in a word, as the Saviour Himself says, in all the Scriptures. He refers us to them all, when He says: ‘Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of Me.’” *Commentary on John* book 5 ch.4 p.347

**Athanasius of Alexandria** (318 A.D.) says to Search the Scriptures. *Incarnation of the Word* ch.57.1 p.67

## Bi11. Scripture or its writers were inspired

**Justin Martyr** (c.150 A.D.) “And that the prophets are inspired by no other than the Divine Word, even you, as I fancy, will grant.” *First Apology of Justin Martyr* ch.33 p.174

Justin Martyr (c.150 A.D.) “And again the same prophet Isaiah, being inspired by the prophetic Spirit, said, ‘I have spread out my hands to a disobedient and gainsaying people, to those who walk in a way that is not good. They now ask of me judgment, and dare to draw near to God.’” *First Apology of Justin Martyr* ch.35 p.174

**Athenagoras** (177 A.D.) (implied) But, since the voices of the prophets confirm our arguments-for I think that you also, with your great zeal for knowledge, and your great attainments in learning, cannot be ignorant of the writings either of Moses or of Isaiah and Jeremiah, and the other prophets, who, lifted in ecstasy above the natural operations of their minds by the impulses of the Divine Spirit, uttered the things with which they were inspired, the Spirit making use of them as a flute-player breathes into a flute;-what, then, do these men say? *A Plea for Christians* ch.9 p.133

**Theophilus of Antioch** (168-181/188 A.D.) “Moreover, concerning the righteousness which the law enjoined, confirmatory utterances are found both with the prophets and in the Gospels, because they all spoke inspired by one Spirit of God. Isaiah accordingly spoke thus: ‘Put away the evil of your doings from your souls; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.’” *Theophilus to Autolycus* book 3 ch.12 p.134

**Clement of Alexandria** (193-202 A.D.) “Accordingly, those fall from this eminence who follow not God whither He leads. And He leads us in the inspired Scriptures.” *Stromata* book 7 ch.16 p.553

**Tertullian** (198-220 A.D.) “and we read that ‘every Scripture suitable for edification is divinely inspired.’” *On the Apparel of Women* ch.1.3 p.16

**Origen** (c.227-240 A.D.) discusses how Paul’s epistles are scripture. The only exception is where Paul writes “I say, and not the Lord”. Here is what Origen writes: “Consider on this point the language of St. Paul. When he declares that ‘Every Scripture is inspired of God and profitable,’ does he include his own writings? Or does he not include his dictum, ‘I say, and not the Lord,’ and ‘So I ordain in all the churches,’ and ‘What things I suffered at Antioch, at Iconium, at Lystra,’ and similar things which he writes in virtue of his own authority, and which do not quite possess the character of words flowing from divine inspiration.” *Commentary on John* book 1 ch.5 p.299

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “Of this same thing, in the Acts of the Apostles, Paul says: 'It was necessary that the word of God should first be shown to you; but since ye put it from you, and judged yourselves unworthy of eternal life, lo, we turn to the Gentiles: for thus said the Lord by the Scriptures, Behold, I have set Thee a light among the nations, that Thou shouldest be for salvation even to the ends of the earth.'” *Treatises of Cyprian* Treatise 12 part 1 ch.21 p.514

Gregory Thaumaturgus (240-265 A.D.) (partial) says He [the Holy Spirit] inspired the prophets. *Oration and Panegyric to Origen* argument 15 p.36

**Alexander of Lycopolis** (301 A.D.) (implied) “These men, taking to themselves the Old and New Scriptures, though they lay it down that these are divinely inspired, draw their own opinions from thence; and then only think they are refuted, when it happens that anything not in accordance with these is said or done by them.” *Of the Manichaeans* ch.5 p.243

**Athanasius of Alexandria** (318 A.D.) “For although the sacred and inspired Scriptures are sufficient to declare the truth,—while there are other works of our blessed teachers compiled for this purpose, if he meet with which a man will gain some knowledge of the interpretation of the Scriptures, and be able to learn what he wishes to know,—still, as we have not at present in our hands the compositions of our teachers, we must communicate in writing to you what we learned from them,—the faith, namely, of Christ the Saviour; lest any should hold cheap the doctrine taught among us, or think faith in Christ unreasonable.” *Athanasius Against the Heathen* part 1 ch.1.3 p.4

**Eusebius of Caesarea** (318-325 A.D.) says that scripture is inspired. *Preparation for the Gospel* book 8 ch.22 p.28

## Bi12. Canon [of Scripture/truth/the church]

Galatians 6:16 rule (*kanon*)

“Canon” is a slightly different meaning than “scripture”. Canon, from the Greek word for a carpenter’s ruler (*kanones*) was applied to geometry and laws. Pythagoras even applied “standards” (*kanonikoi*) to the string lengths and musical tones of a lyre. Many religions have “scriptures” but only Judaism, Christianity, and Islam among classical religions have a “canon”. See *Constantine’s Bible* p.16-17 for more info.

The concept of an Old Testament canon was crystal clear with Melito of Sardis (170-180 A.D.)

Tatian’s harmony of the gospels was called the Diatessaron, or “The Four”.

Irenaeus of Lyons said there can only be four gospels.

Clement of Rome (96-98 A.D.) (partial) “rule of ministry prescribed to him” *1 Clement* ch.41 (vol.1) p.16

**Apollonius of Ephesus** (c.210 A.D.) (Implied) “Do you not think that all Scripture forbids a prophet to receive gifts and money?”

**Caius** (190-217 A.D.) ch.3 (implied) “The sacred Scriptures they have boldly falsified, and the canons of the ancient faith they have rejected, and Christ they have ignored, not inquiring what the sacred Scriptures say, but laboriously seeking to discover what form of syllogism might be contrived to establish their impiety. And should any one lay before them a word of divine Scripture, they examine whether it will make a connected or disjoined form of syllogism; and leaving the Holy Scriptures of God, they study geometry, as men who are of the earth, and speak of the earth, and are ignorant of Him who cometh from above.”

**Clement of Alexandria** (193-217/220 A.D.) “And those destitute of prudence, that is, those involved in heresies, 'I enjoin,' remarks Wisdom, saying, 'Touch sweetly stolen bread and the sweet water of theft;' the Scripture manifestly applying the terms bread and water to nothing else but to those heresies, which employ bread and water in the oblation, not according to the canon of the Church.” *Stromata* book 1 ch.19 p.322

Clement of Alexandria (193/217/220 A.D.) “'And what ye hear in the ear '-that is, in a hidden manner, and in a mystery (for such things are figuratively said to be spoken in the ear)-'proclaim,' He says, 'on the housetops,' understanding them sublimely, and delivering them in a lofty strain, and according to the canon of the truth explaining the Scriptures; for neither prophecy nor the Saviour Himself announced the divine mysteries simply so as to be easily apprehended by all and sundry, but express them in parables.” *Stromata* book 6 ch.15 p.509

**Tertullian** (208-220 A.D.) “But I would yield my ground to you, if the scripture of' the Shepherd,' which is the only one which favours adulterers, had deserved to find a place in the Divine canon; if it had not been habitually judged by every council of Churches (even of your own) among apocryphal and false (writings); itself adulterous, and hence a patroness of its comrades; from which in other respects, too, you derive initiation; to which, perchance, that' Shepherd,' will play the patron whom you depict upon your (sacramental) chalice, (depict, I say, as) himself withal a prostitutor of the Christian sacrament, (and hence) worthily both the idol of drunkenness, and the prize of adultery by which the chalice will quickly be followed, (a chalice) from which you sip nothing more readily than (the flavour of) the 'ewe' of (your) second repentance!” *On Modesty* ch.10 p.85

Tertullian (213-217 A.D.) “After the ancient examples of the patriarchs, let us equally pass on to the ancient documents of the legal Scriptures, that we may treat in order of all our canon. And since there are some who sometimes assert that they have nothing to do with the law (which Christ has not dissolved, but fulfilled), sometimes catch at such parts of the law as they choose; plainly do we too assert that the law has deceased in this sense, that its burdens-according to the sentence of the apostles-which not even the fathers were able to sustain, have wholly ceased: such (parts), however. as relate to righteousness not only permanently remain reserved, but even amplified; in order, to be sure, that our righteousness may be able to redound above the righteousness of the scribes and of the Pharisees.” *On Monogamy* ch.7 p.63

Tertullian (c.202 A.D.) “I am aware that the Scripture of Enoch, which has assigned this order (of action) to angels, is not received by some, because it is not admitted into the Jewish canon either.” *On the Apparel of Women* part 1 ch.3 p.15

Note that David L Dungan’s Constantine’s Bible p.29 says no early Christian writer used the term “canon of sacred scripture”. While that exact wording was not used, Tertullian was very close with “Divine Canon. “But I would yield my ground to you, if the scripture of' the Shepherd,' which is the only one which favours adulterers, had deserved to find a place in the Divine canon” *On Modesty* ch.10 p.85

## Bi13. Dual meaning of some prophecies

**Justin Martyr** (c.138-165 A.D.) says, “For the Holy Spirit sometimes brought about that something, which was the type of the future, should be done clearly; sometimes He uttered words about what was to take place, as if it was then taking place, or had taken place.” He gives examples from Isaiah 53. *Dialogue with Trypho, a Jew* ch.114 p.256

Justin Martyr (c.138-165 A.D.) says that Scripture sometimes uses metaphors, as in Psalm 8:3. *Dialogue with Trypho, a Jew* ch.114 p.256

**Melito of Sardis** (170-177/180 A.D.) “For the Lord was a lamb, like the ram which Abraham saw caught in the bush Sabec. But this bush represented the cross, and that place Jerusalem, and the lamb the Lord bound for slaughter. … For as a ram was He bound, says he concerning our Lord Jesus Christ, and as a lamb was He shorn, and as a sheep was He led to the slaughter, and as a lamb was He crucified; and He carried the cross on His shoulders when He was led up *to the hill* to be slain, as was Isaac by his father. But Christ suffered, and Isaac did not suffer: for he was *but* a type of Him who should suffer. Yet, even when serving only for a type of Christ, he smote men with astonishment and fear.” *Catena on Genesis* p.759

**Hippolytus of Portus** (222-234/5 A.D.) “That it is in reality out of the tribe of Dan, then, that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, the prophet testifies when he says, ‘Dan shall judge his people, as (he is) also one tribe in Israel.’ But some one may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years. Well, the prophecy had its partial fulfilment in Samson, but its complete fulfilment is reserved for Antichrist.” *Treatise on Christ and Antichrist* ch.15 p.207

**Theodotus the probable Montanist** (c.240 A.D.) “Our Pantenaus used to say, that prophecy utters its expressions indefinitely for the most part, and uses the present for the future, and again the present for the past. Which is also seen here. For ‘He hath set’ is put both for the past and the future. For the future, because, on the completion of this period, which is to run according to its present constitution, the Lord will come to restore the righteous, the faithful, in whom He rests, as in a tent, to one and the same unit; for all are one body, of the same race, and have chosen the fame faith and righteousness.” *Excerpts of Theodotus* ch.55 p.49

**Victorinus of Petau** (martyred 304 A.D.) “Therefore it behooves us diligently, and with the utmost care, to follow the prophetic announcement, and to understand what the Spirit from the Father both announces and anticipates, and how, when He has gone forward to the last times, He again repeats the former ones. And now, what He will do once for all, He sometimes sets forth as if it were done; and unless you understand this, as sometimes done, and sometimes as about to be done, you will fall into a great confusion. Therefore the interpretation of the following sayings has shown therein, that not the order of the reading, but the order of the discourse, must be understood.” *Commentary on the Apocalypse* from the Eleventh Chapter ch.8 p.355

## Bi14. Unbelievers don’t understand OT/scripture

Matthew 22:29; Mark 12:24 (Sadducees)

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Mark 12:24

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 (implied) “What, then, says Knowledge? Learn: ‘Trust,’ she says, ‘in Him who is to be manifested to you in the flesh-that is, Jesus.’ For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this: ‘into the good land, a land flowing with milk and honey?’ Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, ‘Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?’”

**Justin Martyr** (c.138-165 A.D.) “Then I said again, ‘Would you suppose, sirs, that we could ever have understood these matters in the Scriptures, if we had not received grace to discern by the will of Him whose pleasure it was?*’*” *Dialogue with Trypho, a Jew* ch.119 p.258

**Irenaeus of Lyons** (c.160-202 A.D.) quotes Isaiah 7:9: “for Isaiah says: ‘If ye believe not, enither shall ye understand.’” *Proof of Apostolic Preaching* ch.3.

**Clement of Alexandria** (193-202 A.D.) “and therefore it was said to the Hebrews, ‘If ye believe not, neither shall you understand;’ that is, unless you believe what is prophesied in the law, and oracularly delivered by the law, you will not understand the Old Testament, which He by His coming expounded.” *Stromata* book 4 ch.21 p.434

**Origen** (240-254 A.D.) (implied) “and as now we must by means of sound reasoning refute the fallacies of Celsus, who neither understands the meaning of our Scripture, nor has the capacity of judging that the meaning of our wise men is not to be determined by those individuals who make no profession of anything more than of a (simple) faith in the Christian system, let us show that men, not to be lightly esteemed on account of their reasoning powers and dialectic subtleties, have given expression to very absurd opinions.” *Origen Against Celsus* book 5 ch.20 p.552

**Cyprian of Carthage** (c.246-258 A.D.) “In Isaiah: ‘And if ye will not believe, neither will ye understand.’” *Treatises of Cyprian* Treatise 12 first book ch.5 p.509

## Bi15. Veil on many when read Moses/OT

2 Corinthians 3:14

**Justin Martyr** (c.138-165 A.D.) “‘You know,’ said I, ‘that what the prophets said and did they veiled by parables and types, as you admitted to us; so that it was not easy for all to understand the most [of what they said], since they concealed the truth by these means, that those who are eager to find out and learn it might do so with much labour.’” *Dialogue with Trypho, a Jew* ch.90 p.244

**Clement of Alexandria** (193-202 A.D.) says in 2 Corinthians, “For unto this day the same veil remains on many in the reading of the Old Testament, not being uncovered by turning to the Lord.” *Stromata* book 4 ch.16 p.427

Clement of Alexandria (193-202 A.D.) (partial, veiled for all) “For many reasons, then, the Scriptures hide the sense. First, that we may become inquisitive, and be ever on the watch for the discovery of the words of salvation. Then it was not suitable for all to understand, so that they might not receive harm in consequence of taking in another sense the things declared for salvation by the Holy Spirit.” *Stromata* book 6 ch.15 p.509. See also *Stromata* book 4 ch.16 p.427.

**Tertullian** (198-220 A.D.) (implied) “as I have said, of glory and eloquence alone, if they fell upon anything in the collection of sacred Scriptures which displeased them, in their own peculiar style of research, they perverted it to serve their purpose: for they had no adequate faith in their divinity to keep them from changing them, nor had they any sufficient understanding of them, either, as being still at the time under veil-even obscure to the Jews themselves, whose peculiar possession they seemed to be.” *Apology* ch.47 p.52

Tertullian (207/208 A.D.) discusses the face of Moses as a figure of the veil that is on the nation still. *Five Books Against Marcion* book 5 ch.11 p.453

**Origen** (235-245 A.D.) mentions the veil when Jews read the Old Testament. *Homilies on Jeremiah* homily 5 ch.8.3 p.50. See also *Homilies on Jeremiah* homily 5 ch.7 p.49

Origen (240-254 A.D.) “And we maintain, that ‘when Moses is read, the veil is upon their heart,’ because the meaning of the law of Moses has been concealed from those who have not welcomed the way which is by Jesus Christ.” *Origen Against Celsus* book 5 ch.60 p.569

Origen (239-242 A.D.) mentions the veil when reading Moses. *Homilies on Ezekiel* homily 13 ch.2.3 p.167

**Cyprian of Carthage** (c.246-258 A.D.) quotes as the epistle of Paul to the Corinthians: “and even to this day, if at any time Moses is read, the veil is upon their heart.” *Treatises of Cyprian* Treatise 12 First part Testimonies ch.4 p.509

**Eusebius of Caesarea** (318-325 A.D.) says that for us the veil on Mosaic Law as been removed. *Eusebius’ Ecclesiastical History* book 7 ch.32.19 p.319

**Among heretics**

Mani (262-278 A.D.) (partial) said that Moses was from the devil. *Disputation with Manes* ch.29 p.202

## Bi16. Some parts of the Bible are allegorical

Mark 2:22; Revelation 12

**p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.)** Galatians 4:21-24 “figuratively”

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 3:14; 7:38

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 2:22

**Justin Martyr** (c.138-165 A.D.) “The marriages of Jacob were types of that which Christ was about to accomplish.” *Dialogue with Trypho, a Jew* ch.134 p.267. See also ibid ch.113 p.255

Justin Martyr (c.138-165 A.D.) (implied) “And it was foretold what each should be according to rank and according to fore-knowledge. Jacob served Laban for speckled and many-spotted sheep; and Christ served, even to the slavery of the cross, for the various and many-formed races of mankind, acquiring them by the blood and mystery of the cross. Leah was weak-eyed; for the eyes of your souls are excessively weak. Rachel stole the gods of Laban, and has hid them to this day; and we have lost our paternal and material gods. Jacob was hated for all time by his brother; and we now, and our Lord Himself, are hated by you and by all men, though we are brothers by nature. Jacob was called Israel; and Israel has been demonstrated to be the Christ, who is, and is called, Jesus.” *Dialogue with Trypho, a Jew* ch.134 p.267

Justin Martyr (c.138-165 A.D.) “Justin well said: Before the advent of the Lord, Satan never ventured to blaspheme God, inasmuch as he was not yet sure of his own damnation, since that was announced concerning him by the prophets only in parables and allegories.” fragment 3 in *Irenaeus Against Heresies* book 5 ch.26.2 p.555

**Melito of Sardis** (170-177/180 A.D.) “What is this strange mystery, that Egypt is struck down for destruction and Israel is guarded for salvation? Listen to the meaning of the mystery. Nothing, beloved, is spoken or made without an analogy and a sketch; for everything which is made and spoken has its analogy, what is spoken an analogy, what is made a prototype, so that whatever is made may be perceived through the prototype and whatever is spoken is clarified by the illustration.” *On Pascha* p.46

**Theophilus of Antioch** (168-181/188 A.D.) “On the fifth day the living creatures which proceed from the waters were produced, through: which also is revealed the manifold wisdom of God in these things; for who could count their multitude and very various kinds? Moreover, the things proceeding from the waters were blessed by God, that this also might be a sign of men’s being destined to receive repentance and remission of sins, through the water and laver of regeneration,-as many as come to the truth, and are born again, and receive blessing from God. But the monsters of the deep and the birds of prey are a similitude of covetous men and transgressors.” *Theophilus to Autolycus* book 2 ch.16 p.101

**Irenaeus of Lyons** (182-188 A.D.) “For the prophet neither speaks concerning a day which includes the space of twelve hours, nor of a year the length of which is twelve months. For even they themselves acknowledge that the prophets have very often expressed themselves in parables and allegories, and [are] not [to be understood] according to the mere sound of the words.” *Irenaeus Against Heresies* book 2 ch.22.1 p.390

Irenaeus of Lyons (182-188 A.D.) discusses how it is congruous that earthly things should be types of the celestial things. *Irenaeus Against Heresies* book 4 ch.19.1 p.486-487

**Clement of Alexandria** (193-202 A.D.) says that in Matthew 23 Jerusalem is interpreted as “a vision of peace”. *Stromata* book 1 ch.4 p.306

Clement of Alexandria (193-202 A.D.) says that Egypt and Canaan are symbols of the world. *Stromata* book 2 ch.10 p.358

Clement of Alexandria (193-217/220 A.D.) speaks of the symbols of scripture. *The Instructor* book 2 ch.13 p.266

Clement of Alexandria (c.195 A.D.) some people are figuratively wolves. *Exhortation to the Heathen* ch.1 p.172

**Tertullian** (208-220 A.D.) in the parable of the prodigal son says the elder brother represented the Jews and the younger borther the Christians. *Tertullian on Modesty* ch.8 p.81

Tertullian (207/208 A.D.) discusses the allegory of Isaac and Ishmael in Galatians “the two narratives of the sons of Abraham had an allegorical meaning in their course;”. *Five Books Against Marcion* book 3 ch.5 p.324. See also *Five Books Against Marcion* book 4 ch.9 p.357.

**Hippolytus of Portus** (222-235/236 A.D.) discusses the allegory in Revelation 12 of the woman, child, and dragon. He says the woman represents the church, and the child represents the message of Christ. *Treatise on Christ and Antichrist* ch.60-61 p.217

Hippolytus of Portus (222-235/236 A.D.) “There be three things which I cannot understand, and the fourth I know not: the tracks of an eagle flying,” i.e., Christ’s ascension; “and the ways of a serpent upon a rock,” i.e., that the devil did not find a trace of sin in the body of Christ;” *Commentary on Proverbs* p.174

Hippolytus of Portus (222-235/236 A.D.) “For as in the ark of Noah the love of God toward man is signified by the dove, so also now the Spirit, descending in the form of a dove, bearing as it were the fruit of the olive, rested on Him to whom the witness was borne.” *Discourse on the Holy Theophany* ch.7 p.236

**Theodotus the probable Montanist** (ca.240 A.D.) “We must, then, search the Scriptures accurately, since they are admitted to be expressed in parables, and from the names run out the thoughts which the Holy Spirit, propounding respecting things, teaches by imprinting His mind, so to speak, on the expressions” *Excepts from Theodotus* ch.32 p.47

**Origen** (c.227-240 A.D.) “Some students do not take anything at all out of the statement that the Savior is the Word; and it is important for us to assure ourselves that we are not chargeable with caprice in fixing our attention on that notion. If it admits of being taken in a metaphorical sense we ought not to take it literally.” *Origen’s Comentary on John* book 1 ch.24 p.312

Origen (240-254 A.D.) mentions how some things in the Bible, such as Galatians 4:21,22,24 are allegories. *Origen Against Celsus* book 2 ch.3 p.430

Origen (233/234 A.D.) uses allegory to interpret the Bible. *Origen On Prayer* ch.16.2 p.61. See also ibid ch.26.4 p.89, 27.9 p.99 and 27.10 p.99.

**Novatian** (250/4-256/7 A.D.) (implied) says that the Old Testament command not to eat camel means that it condemns life crooked with crimes. *On the Jewish Meats* ch.3 p.647

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.3 p.658 “That is, that that same Trinity which operated figuratively in Noah's days through the dove, now operates in the Church spiritually through the disciples.”

**Firmilian** (250-251 A.D.) (implied) says that abstaining from strange water (in Proverbs 9:19 LXX) refers to baptism. *Epistles of Cyprian* Letter 74 ch.23 p.396

**Dionysius of Alexandria** (246-265 A.D.) over-allegorizes part of the gospel accounts in his *Commentary on the Gospel According to Luke* ch.44 p.115

**Adamantius** (c.300 A.D.) (implied) “After he had been deprived of his cloak by his brothers, Joseph not only parted with his tunic (in harmony with what is written it the Gospel), but also provided corn, and, in time of famine, food and a very large sum of money.” *Dialogue on the True Faith* first part ch.e18 p.61.

**Victorinus of Petau** (martyred 304 A.D.) (implied) “On the fourth day He made two lights in the heaven, the greater and the lesser, that the one might rule over the day, the other over the night,” - *the lights of* the sun and moon and He placed the rest of the stars in heaven, that they might shine upon the earth, and by their positions distinguish the seasons, and years, and months, and days, and hours. Now is manifested the reason of the truth why the fourth day is called the Tetras, why we fast even to the ninth hour, or even to the evening, or why there should be a passing over even to the next day. Therefore this world of ours is composed of four elements-fire, water, heaven, earth. These four elements, therefore, form the quaternion of times or seasons. The sun, also, and the moon constitute throughout the space of the year four seasons-of spring, summer, autumn, winter; and these seasons make a quaternion. And to proceed further still from that principle, lo, there are four living creatures before God’s throne, four Gospels, four rivers flowing in paradise; four generations of people from Adam to Noah, from Noah to Abraham, from Abraham to Moses, from Moses to Christ the Lord, the Son of God; and four living creatures, *viz.*, a man, a calf, a lion, an eagle; and four rivers, the Pison, the Gihon. the Tigris, and the Euphrates. The man Christ Jesus, the originator of these things whereof we have above spoken, was taken prisoner by wicked hands, by a quaternion *of soldiers*. Therefore on account of His captivity by a quaternion, on account of the majesty of His works,-that the seasons also, wholesome to humanity, joyful for the harvests, tranquil for the tempests, may roll on,-therefore we make *the fourth day* a station or a supernumerary fast. *Victorinus On the Creation of the World* p.341

**Methodius** (270-311/312 A.D.) discusses how Eve being “bone of my bones and flesh of my flesh” is an allegory of the Lord and His church. *Banquet of the Ten Virgins* discourse 3 ch.1 p.316-317. See also *Banquet of the Ten Virgins* discourse 9 ch.1 p.345 for a discussion of the Passover and Christ.

**Lactantius** (c.303-320/325 A.D.) says the Passover lamb “was an image of things to come. For Christ was the white lamb without spot” and mentions the slaying of the Passover lamb is a figure of the passion. *The Divine Institutes* book 4 ch.26 p.129.

**Eusebius of Caesarea** (318-325 A.D.) says that some of the things Moses built were allegories with the true meaning fulfilled in Christ. *Eusebius’ Ecclesiastical History* book 1 ch.3 p.85

**Among heretics**

**Mani** (262-278 A.D.) said that a parable had a figure of souls. *Disputation with Manes* ch.25 p.198

**m** Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius first says that scripture should be understood in a literal, not spiritual sense. Then he says it should be in a spiritual sense. *Dialogue on the True Faith* first part ch.7 p.44, then ch.7 p.45

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.16 p.231 says that Noah’s raven and dove symbolized two forms of spirits.

## Bi17. Lion both good and bad in scripture

Good: Revelation 5:5

Bad: 1 Peter 5:8

**Justin Martyr** (c.138-165 A.D.) “Judah is a lion’s whelp; from the germ, my son, thou art sprung up. Reclining, he lay down like a lion, and like [a lion’s] whelp: who shall raise him up? A ruler shall not depart from Judah, or a leader from his thighs, until that which is laid up in store for him shall come; and he shall be the desire of nations, binding his foal to the vine, and the foal of his ass to the tendril of the vine.” *Dialogue with Trypho the Jew* ch.52 p.221

Justin Martyr (c.138-165 A.D.) “Or He meant the devil by the lion roaring against Him: whom Moses calls the serpent, but in Job and Zechariah he is called the devil, and by Jesus is addressed as Satan, showing that a compounded name was acquired by him from the deeds which he performed.” *Dialogue with Trypho the Jew* ch.103 p.251

Justin Martyr (c.138-165 A.D.) “They opened their mouth upon me like a roaring lion,’ designates him who was then king of the Jew, and was called Herod, a successor of the Herod who, when Christ was born, slew all the infants in Bethlehem born about the same sime,” *Dialogue with Trypho, a Jew* ch.103 p.250-251

**Hippolytus** (222-235/236 A.D.) “Now, as our Lord Jesus Christ, who is also God, was prophesied of under the figure of a lion, on account of His royalty and glory, in the same way have the Scriptures also aforetime spoken of Antichrist as a lion, on account of his tyranny and violence.” *Treatise on Christ and Antichrist* ch.6 p.206

**Origen** (239-242 A.D.) says the lion is both good and bad in scripture. *Homilies on Ezekiel* homily 11 ch.3.2 p.141 and 12.4.1 p.152

**Cyprian of Carthage** (c.246-258 A.D.) “and that He Himself [Christ] is the Lion of the tribe of Judah, and should couch sleeping in His passion, and should rise up, and should Himself be the hope of the Gentiles.” *Epistles of Cyprian* Letter 62 ch.6 p.360

Cyprian of Carthage (c.246-258) “And one of the elders said unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals.” *Treatises of Cyprian* Treatise 12 second book ch.11 p.520.

Cyprian of Carthage (c.246-258 A.D.) “Apostle Peter, in his epistle, forewarns and teaches, saying, ‘Be sober, and watch; because your adversary the devil, as a roaring lion, goeth about seeking any one to devour.’ [1 Peter 5:8]” *Treatises of Cyprian* Treatise 10 ch.1 p.491

## Bi18. Don’t twist/corrupt meaning of scripture

2 Peter 3:16

Just false knowledge or false teaching are not counted here.

twist

**Justin Martyr** (c.138-165 A.D.) “Now, if you know certain amongst us to be of this sort, do not for their sakes blaspheme the Scriptures and Christ, and do not assiduously strive to give falsified interpretations.” *Dialogue with Trypho, a Jew* ch.82 p.240

**Irenaeus of Lyons** (182-188 A.D.) “Then, again, collecting a set of expressions and names scattered here and there [in Scripture], they twist them, as we have already said, from a natural to a non-natural sense. In so doing, they act like those who bring forward any kind of hypothesis they fancy, and then endeavour to support them out of the poems of Homer, so that the ignorant imagine that Homer actually composed the verses bearing upon that hypothesis, which has, in fact, been but newly constructed; and many others are led so far by the regularly-formed sequence of the verses, as to doubt whether Homer may not have composed them.” *Irenaeus Against Heresies* book 1 ch.9.4 p.330

Irenaeus of Lyons (182-188 A.D.) “In this strain also the Apostle Paul, inasmuch as he had a good conscience, said to the Corinthians: ‘For we are not as many, who corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ;’” *Irenaeus Against Heresies* book 4 ch.26.4 p.498

Irenaeus of Lyons (182-188 A.D.) mentions that two Jewish proselytues, Theodotion (about 129 A.D.) and Aquila of Pontus (181 A.D.) wrote Greek translations of the Old Testament where in Isaiah 7:14 they translated “Behold, a young woman shall conceive…” *Irenaeus Against Heresies* book 3 ch.21.1 p.451

**Caius** (190-217 A.D.) “The sacred Scriptures they have boldly falsified, and the canons of the ancient faith they have rejected, and Christ they have ignored, not inquiring what the sacred Scriptures say, but laboriously seeking to discover what form of syllogism might be contrived to establish their impiety. And should any one lay before them a word of divine Scripture, they examine whether it will make a connected or disjoined form of syllogism;” ch.3 p.602

**Clement of Alexandria** (193-202 A.D.) “And if those also who follow heresies venture to avail themselves of the prophetic Scriptures; in the first place they will not make use of all the Scriptures, and then they will not quote them entire, nor as the body and texture of prophecy prescribe. But, selecting ambiguous expressions, they wrest them to their own opinions, gathering a few expressions here and there; not looking to the sense, but making use of the mere words. For in almost all the quotations they make, you will find that they attend to the names alone, while they alter the meanings; neither knowing, as they affirm, nor using the quotations they adduce, according to their true nature.” *Stromata* book 7 ch.16 p.551

**Tertullian** (198-220 A.D.) “Then, again, questions very often are suggested by occasional and isolated terms, just as much as they are by connected sentences. Thus, because of the apostle’s expression, ‘that mortality may be swallowed up of life’ -in reference to the flesh-they wrest the word *swallowed up* into the sense of the actual destruction of the flesh; as if we might not speak of ourselves as swallowing bile, or swallowing grief, meaning that we conceal and hide it, and keep it within ourselves.” *On the Resurrection of the Flesh* ch.54 p.587-588

Tertullian (198-220 A.D.) “Now this heresy of yours does not receive certain Scriptures; and whichever of them it does receive, it perverts by means of additions and diminutions, for the accomplishment of it own purpose; and such as it does receive, it receives not in their entirety; but even when it does receive any up to a certain point as entire, it nevertheless perverts even these by the contrivance of diverse interpretations. Truth is just as much opposed by an adulteration of its meaning as it is by a corruption of its text. Their vain presumptions must needs refuse to acknowledge the (writings) whereby they are refuted. They rely on those which they have falsely put together, and which they have selected, because of their ambiguity. Though most skilled in the Scriptures, you will make no progress, when everything which you maintain is denied on the other side, and whatever you deny is (by them) maintained. As for yourself, indeed, you will lose nothing but your breath, and gain nothing but vexation from their blasphemy.” *On Prescription Against Heretics* ch.17 p.251

Tertullian (208-220 A.D.) says that unlike some they do not twist scripture. *Tertullian on Modesty* ch.8 p.82

**Origen** (240-254 A.D.) “And as it is no ground of accusation against philosophy, that there exist Sophists, or Epicureans, or Peripatetics, or any others, whoever they may be, who hold false opinions; so neither is it against genuine Christianity that there are some who corrupt the Gospel histories, and who introduce heresies opposed to the meaning of the doctrine of Jesus.” *Origen Against Celsus* book 2 ch.27 p.443

**Novatian** (250-257/258 A.D.) “Whence they who presume Christ the Son of God and man to be only man, and not God also, do so in opposition to both Old and New Testaments, in that they corrupt the authority and the truth both of the Old and New Testaments.” *Concerning the Trinity* ch.17 p.627

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.658 “Hear, therefore, O Novatians, among whom the heavenly Scriptures are read rather than understood; well, if they are not interpolated. For your ears are closed, and your hearts darkened, seeing that ye admit no light from spiritual and saving warnings; as Isaiah says, ‘The servants of God are blinded.’ And deservedly blinded, because the desire of schismatics is not in the law;”

Cyprian of Carthage (c.246-258 A.D.) (partial, he does not mention scripture) “He has invented heresies and schisms, whereby he might subvert the faith, might corrupt the truth, might divide the unity.” *Treatises of Cyprian* Treatise 1 ch.3 p.422

**Methodius** (270-311/312 A.D.) “For men who are incontinent in consequence of the uncontrolled impulses of sensuality in them, dare to force the Scriptures beyond their true meaning, so as to twist into a defence of their incontinence the saying, ‘Increase and multiply;’ and the other, ‘Therefore shall a man leave his father and his mother;’ and they are not ashamed to run counter to the Spirit, but, as though born for this purpose, they kindle up the smouldering and lurking passion, fanning and provoking it; and therefore he, cutting off very sharply these dishonest follies and invented excuses, and having arrived at the subject of instructing them how men should behave to their wives, showing that it should be as Christ did to the Church, ‘who gave Himself for it, that He might sanctify and cleanse it by the washing of water by the Word,’” *Banquet of the Ten Virgins* discourse 3 ch.10 p.320

Methodius (270-311/312 A.D.) “those who adulterate the truth, who, corrupting the Scriptures by false doctrines, bring forth an imperfect and immature wisdom, mixing their error with piety.’” *Banquet of the Ten Virgins* discourse 2 ch.3 p.314

Methodius (270-311/312 A.D.) says the Jews misinterpreted scriptures about the Messiah. *Banquet of the Ten Virgins* Discourse 9 ch.1 p.344

**Eusebius of Caesarea** (318-325 A.D.) says some heretics have “laid their hands boldly upon the Divine Scriptures, alleging that they have corrected them.” *Eusebius’ Ecclesiastical History* book 5 ch.8.16 p.248

## Bi19. Acknowledge Bible copyist errors

(Issues of canonicity are not included here)

**Justin Martyr** (c.138-165 A.D.) says that the Jews misquoted Psalm 96 because the left out the phrase “from the wood”. Actually it is Justin who is mistaken here, and the Hebrew Masoretic text does not have “from the wood”. *Dialogue with Trypho, a Jew* ch.73 p.235

Justin Martyr (c.138-165 A.D.) “My friends, I now refer to the Scriptures as the Seventy have interpreted them; for when I quoted them formerly as you possess them, I made proof of you [to ascertain] how you were disposed.” *Dialogue with Trypho, a Jew* ch.87 p.268

**Irenaeus of Lyons** (182-188 A.D.) “this interpretation [of the seventy] of these Scriptures was made prior to our Lord’s descent [to earth], and came into being before the Christians appeared-for our Lord was born about the forty-first year of the reign of Augustus; but Ptolemy was much earlier, under whom the Scriptures were interpreted;-[since these things are so, I say, ] truly these men are proved to be impudent and presumptuous, who would now show a desire to make different translations, when we refute them out of these Scriptures, and shut them up to a belief in the advent of the Son of God.” *Irenaeus Against Heresies* book 3 ch.21.3 p.452

**Caius** (190-217 A.D.) says that heretics boldly falsified scripture. ch.3 p.602 “But as to those men who abuse the arts of the unbelievers to establish their own heretical doctrine, and by the craft of the impious adulterate the simple faith of the divine Scriptures, what need is there to say that these are not near the faith? For this reason is it they have boldly laid their hands upon the divine Scriptures, alleging that they have corrected them. And that I do not state this against them falsely, any one who pleases may ascertain. For if any one should choose to collect and compare all their copies together, he would find many discrepancies among them. The copies of Asclepiades, at any rate, will be found at variance with those of Theodotus. And many such copies are to be had, because their disciples were very zealous in inserting the corrections, as they call them, i.e., the corruptions made by each of them. And again, the copies of Hermophilus do not agree with these; and as for those of Apollonius, they are not consistent even with themselves. For one may compare those which were formerly prepared by them with those which have been afterwards corrupted with a special object, and many discrepancies will be found. And as to the great audacity implied in this offence, it is not likely that even they themselves can be ignorant of that. For either they do not believe that the divine Scriptures were dictated by the Holy Spirit, and are thus infidels; or they think themselves wiser than the Holy Spirit, and what are they then but demoniacs? Nor can they deny that the crime is theirs, when the copies have been written with their own hand; nor did they receive such copies of the Scriptures from those by whom they were first instructed in the faith, and they cannot produce copies from which these were transcribed. And some of them did not even think it worth while to corrupt them; but simply denying the law and the prophets for the sake of their lawless and impious doctrine, trader pretexts of grace, they sunk down to the lowest abyss of perdition.”

**Tertullian** (198-220 A.D.) says that heretics corrupted scripture. *On Prescription Against Heretics* ch.17 p.251.

**Hippolytus of Portus** (222-234/245 A.D.) *Eusebius’s Ecclesiastical History* book 6 ch.22 says that Hippolytus wrote on the Hexaemeron. *ANF* vol.5 p.163 footnote.

**Origen** (235-245 A.D.) discusses manuscript variants in *Homilies on Jeremiah* homily 14 ch.3.1 p.137 and homily 16 ch.10.1. p.177

Origen (235-235 A.D.) discusses a variant in the Septuagint on Jeremiah 16:17. *Homilies on Jeremiah* homily 16 ch.5.2 p.172

Origen (c.227-240 A.D.) “as we have been at pains to learn from the Hebrews, comparing our own copies with theirs which have the confirmation of the versions, never subjected to corruption, or Aquila and Theodotion and Symmachus. We add a few instances to encourage students to pay more attention to such points. One of the sons of Levi, the first, is called Geson in most copies, instead of Gerson….. The second son of Juda [Judah], again, has with us the name Annan, but with the Hebrews Onan, ‘their labour.’ Once more, in the departures of the children of Israel in Numbers, we find, ‘They departed from Sochoth and pitched in Buthan’; but the Hebrew, instead of Buthan, reads Aiman. And why should I add more points like these, when any one who desires it can examine into the proper names and find out for himself how they stand? The place-names of Scripture are specially to be suspected where many of them occur in a catalogue, as in the account of the partition of the country in Joshua, and in the first Book of Chronicles from the beginning down to, say, the passage about Dan, and similarly in Ezra.” *Origen’s Commentary on John* book 6 ch.24 p.371

Origen (c.227-240 A.D.) “In the matter of proper names the Greek copies are often incorrect, and in the Gospels one might be misled by their authority. The transaction about the swine, which were driven down a steep place by the demons and drowned in the sea, is said to have taken place in the country of the Gerasenes. Now, Gerasa is a town of Arabia, and has near it neither sea nor lake. And the Evangelists would not have made a statement so obviously and demonstrably false; for they were men who informed themselves carefully of all matters connected with Judaea. But in a few copies we have found, ‘into the country of the Gadarenes; ‘and, on this reading, it is to be stated that Gadara is a town of Judaea, in the neighbourhood of which are the well-known hot springs, and that there is no lake there with overhanging banks, nor any sea.” *Commentary on John* book 6 ch.24 p.371

Origen (c.227-240 A.D.) quotes Esther 4:22 as “in the Esther of the Septuagint” *Origen’s Commentary on John* book 2 ch.7 p.330.

Origen (c.227-240 A.D.) (implied) quotes Matthew 16:20 as “Matthew, then according to some of the manuscripts” *Origen’s Commentary on Matthew* book 12 ch.15 p.459.

**Methodius** (270-311/312 A.D.) “Since, then, it is clear, and all testify, that those who are born of adultery do come to perfection, we must not imagine that the Spirit was teaching respecting conceptions and births, but rather perhaps concerning those who adulterate the truth, who, corrupting the Scriptures by false doctrines, bring forth an imperfect and immature wisdom, mixing their error with piety.’” *Banquet of the Ten Virgins* discourse 2 ch.3 p.314

**Eusebius of Caesarea** (318-325 A.D.) “But if there should seem to any one to be a disagreement in respect to the name of the king, the time at least and the events show that the same person is meant, whether the change of name has been caused by the error of a copyist, or is due to the fact that he, like so many, bore two names.” *Eusebius’ Ecclesiastical History* book 2 ch.10.8 p.112.

Eusebius of Caesarea (318 A.D.) mentions Aquila and Theodotion’s translations in *Preparation for the Gospel* book 8 ch.37 p.16.

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 235 A.D.) (doubtful authorship) “But again, as we found in the Seventy, and in Theodotion, and in Symmachus, in some psalms, and these not a few, the word *diaphalmu* inserted, we endeavoured to make out whether those who placed it there meant to mark a change at those places in rhythm or melody, or any alteration in the mode of instruction, or in thought, or in force of language. *Commentary on Psalms* ch.8 p.201

**Among heretics**

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.5 p.216 says some have corrupted books

The Ebionite ***Clementine Homilies*** (-188 A.D. - uncertain date) homily 2 ch.38 vo.8 p.236 says that heretics falsified scripture.

## Bi20. Some corrupted [copies of] scripture

This includes both changed the Christian scriptures and those who made their own books taking pieces of Christian scriptures.

**Justin Martyr** (c.138-165 A.D.) has a quote he says is from Jeremiah. *Dialogue with Trypho, a Jew* ch.72 p.234-235. He says the Jews cut this out of their scriptures. Here is the quote “And from the sayings of Jeremiah they have cut out the following: ‘I [was] like a lamb that is brought to the slaughter: they devised a device against me, saying, Come, let us lay on wood on His bread, and let us blot Him out from the land of the living; and His name shall no more be remembered.’ And since this passage from the sayings of Jeremiah is still written in some copies [of the Scriptures] in the synagogues of the Jews (for it is only a short time since they were cut out), and since from these words it is demonstrated that the Jews deliberated about the Christ Himself, to crucify and put Him to death, He Himself is both declared to be led as a sheep to the slaughter, as was predicted by Isaiah, and is here represented as a harmless lamb; but being in a difficulty about them, they give themselves over to blasphemy. And again, from the sayings of the same Jeremiah these have been cut out: ‘The Lord God remembered His dead people of Israel who lay in the graves; and He descended to preach to them His own salvation.’” “Irenaeus quotes this as from Jeremiah in *Irenaeus Against Heresies* book 2 ch.22 and as by Isaiah in *Irenaeus Against Heresies* book 3 ch.20.

**Dionysius of Corinth** (170 A.D.) “It is not wonderful, then, if some have attempted to adulterate the Lord’s writings, when they have formed designs against those which are not such.” p.765

**Irenaeus of Lyons** (182-188 A.D.) “And there was nothing astonishing in God having done this,-He who, when, during the captivity of the people under Nebuchadnezzar, the Scriptures had been corrupted, and when, after seventy years, the Jews had returned to their own land, then, in the times of Artaxerxes king of the Persians, inspired Esdras the priest, of the tribe of Levi, to recast all the words of the former prophets, and to re-establish with the people the Mosaic legislation.” *Irenaeus Against Heresies* book 3 ch.21.2 p.451

**Caius** (190-217 A.D.) says that heretics boldly falsified scripture. ch.3 p.602 “But as to those men who abuse the arts of the unbelievers to establish their own heretical doctrine, and by the craft of the impious adulterate the simple faith of the divine Scriptures, what need is there to say that these are not near the faith? For this reason is it they have boldly laid their hands upon the divine Scriptures, alleging that they have corrected them. And that I do not state this against them falsely, any one who pleases may ascertain. For if any one should choose to collect and compare all their copies together, he would find many discrepancies among them. The copies of Asclepiades, at any rate, will be found at variance with those of Theodotus. And many such copies are to be had, because their disciples were very zealous in inserting the corrections, as they call them, i.e., the corruptions made by each of them. And again, the copies of Hermophilus do not agree with these; and as for those of Apollonius, they are not consistent even with themselves. For one may compare those which were formerly prepared by them with those which have been afterwards corrupted with a special object, and many discrepancies will be found. And as to the great audacity implied in this offence, it is not likely that even they themselves can be ignorant of that. For either they do not believe that the divine Scriptures were dictated by the Holy Spirit, and are thus infidels; or they think themselves wiser than the Holy Spirit, and what are they then but demoniacs? Nor can they deny that the crime is theirs, when the copies have been written with their own hand; nor did they receive such copies of the Scriptures from those by whom they were first instructed in the faith, and they cannot produce copies from which these were transcribed. And some of them did not even think it worth while to corrupt them; but simply denying the law and the prophets for the sake of their lawless and impious doctrine, trader pretexts of grace, they sunk down to the lowest abyss of perdition.”

Clement of Alexandria (193-202 A.D.) (partial, interpret it wrong, but do not change the words) “And if those also who follow heresies venture to avail themselves of the prophetic Scriptures; in the first place they will not make use of all the Scriptures, and then they will not quote them entire, nor as the body and texture of prophecy prescribe. But, selecting ambiguous expressions, they wrest them to their own opinions, gathering a few expressions here and there; not looking to the sense, but making use of the mere words. For in almost all the quotations they make, you will find that they attend to the names alone, while they alter the meanings; neither knowing, as they affirm, nor using the quotations they adduce, according to their true nature.”. *Stromata* book 7 ch.16 p.531

**Tertullian** (198-220 A.D.) says that heretics corrupted scripture. *On Prescription Against Heretics* ch.17 p.251

Tertullian (198-220 A.D.) “What Pontic mouse [Marcion] ever had such gnawing powers as he who has gnawed the Gospels to pieces? Verily, O Euxine, thou hast produced a monster more credible to philosophers than to Christians.” *Five Books Against Marcion* book 1 ch.1 p.272

**Origen** (.225-253/254 A.D.) “Now I know of no others who have altered the Gospel, save the. followers of Marcion, and those of Valentinus, and, I think, also those of Lucian. But such an allegation is no charge against the Christian system, but against those who dared so to trifle with the Gospels. And as it is no ground of accusation against philosophy, that there exist Sophists, or Epicureans, or Peripatetics, or any others, whoever they may be, who hold false opinions; so neither is it against genuine Christianity that there are some who corrupt the Gospel histories, and who introduce heresies opposed to the meaning of the doctrine of Jesus.” *Origen Against Celsus* book 2 ch.27 p.443

Origen (239-242 A.D.) “those who have corrupted the apostolic Scriptures” *Homilies on Ezekiel* homily 1 ch.7.2 p.37

**Adamantius** (c.300 A.D.) says that Marcion has corrupted scripture. *Dialogue on the True Faith* second part 829a.12 p.89.

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D. - uncertain date) homily 2 ch.38 vo.8 p.236 says that heretics falsified scripture.

Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.12 p.91 says some accepted scripture in an altered way.

# Old and NEw Testaments

## Ont1. The Law was excellent or good

Psalm 119:39

Romans 7:12-13,16 The Law was holy and good.

1 Timothy 1:8

1 Timothy 4:4 (partial, everything God created is good)

**Justin Martyr** (c.138-165 A.D.) “I said also, that those who regulated their lives by the law of Moses would in like manner be saved. For what in the law of Moses is naturally good, and pious, and righteous, and has been prescribed to be done by those who obey it; and what was appointed to be performed by reason of the hardness of the people’s hearts; was similarly recorded, and done also by those who were under the law.” *Dialogue with Trypho, a Jew* ch.45 p.217

**Theophilus of Antioch** (168-181/188 A.D.) “God, being mindful of them, and doing marvellous and strange miracles by the hand of Moses, delivered them, and led them out of Egypt, leading them through what is called the desert; whom He also settled again in the land of Canaan, which afterwards was called Judaea, and gave them a law, and taught them these things. Of this great and wonderful law, which tends to all righteousness, the ten heads are such as we have already rehearsed.” *Theophilus to Autolycus* book 3 ch.9 p.114

Irenaeus of Lyons (182-188 A.D.) (partial) “to do it,-some do justly receive praise even among men who are under the control of good laws (and much more from God), and obtain deserved testimony of their choice of good in general, and of persevering therein; but the others are blamed, and receive a just condemnation, because of their rejection of what is fair and good.” *Irenaeus Against Heresies* book 4 ch.37.2 p.519

**Clement of Alexandria** (193-202 A.D.) “‘And we know that the law is good, if a man use it lawfully.’ ‘Desiring to be teachers of the law, they understand,’ says the apostle, ‘neither what they say, nor whereof they affirm.’” *Stromata* book 1 ch.27 p.340

Clement of Alexandria (193-202 A.D.) (partial) the law came from God. *Stromata* book 2 ch.7 p.354

Clement of Alexandria (193-217/220 A.D.) says that the law was good. *The Instructor* book 1 ch.8 p.228

**Tertullian** (208-220 A.D.) says the law was unblameable. *Tertullian on Modesty* ch.6 p.76

Tertullian (198-220 A.D.) “However, by the support which he gave to the law, he affirmed that the law was good. For no one permits himself in the support of an evil thing.” *Five Books Against Marcion* book 4 ch.9 p.357

**Origen** (240-254 A.D.) “Paul in like manner, when he wishes to disparage the law taken literally, says, ‘If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?’ But when in another place he wishes to praise and recommend the law, he calls it ‘spiritual,’ and says, ‘We know that the law is spiritual;’ and, ‘Wherefore the law is holy, and the commandment holy, and just, and good.’” *Origen Against Celsus* book 7 ch.20 p.619

**Novatian** (250/4-256/7 A.D.) “Then *too* that the law was given to the children of Israel for this purpose, that they might profit by it, and return to those virtuous manners which, although they had received them from their fathers,” *On Jewish Meats* ch.3 p.647

**Adamantius** (c.300 A.D.) “Yes, and it is clear and indisputable that he [the apostle] knew the law and its ordinances, for he says, ‘Therefore the Law indeed is holy; and the commandment holy, just and good.” (Adamantius is speaking) *Dialogue on the True Faith* Second part ch.20 p.105

**Among heretics**

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.1 p.215 (implied) “For his countrymen keep the same rule of monarchy and polity everywhere, being unable in any way to think otherwise, or to be led out of the way of the much-indicating Scriptures. For, according to the rule delivered to them, they endeavour to correct the discordances of the Scriptures, if any one, haply not knowing the traditions, is confounded at the various utterances of the prophets. Wherefore they charge no one to teach, unless he has first learned how the Scriptures must be used. And thus they have amongst them one God, one law, one hope.”

## Ont2. The law is/was spiritual

Romans 7:14a “For we know that the law is spiritual”

**Irenaeus** (182-188 A.D.) “For as the law was spiritual, it merely made sin to stand out in relief, but did not destroy it. For sin had no dominion over the spirit, but over man.” *Ireneaus Against Heresies* book 3 ch.18.7 p.448

**Clement of Alexandria** (193-202 A.D.) “since, in truth, the law is spiritual and leads to felicity.” *Stromata* book 1 ch.26 p.339

**Tertullian** (207/208 A.D.) “It was not in severity that its Author promulgated this law, but in the interest of the highest benevolence, which rather aimed at subduing the nation's hardness of heart, and by laborious services hewing out a fealty which was (as yet) untried in obedience: for I purposely abstain from touching on the mysterious senses of the law, considered in its spiritual and prophetic relation, and as abounding in types of almost every variety and sort.” *Five Books Against Marcion* book 2 ch.19 p.312

**Origen** (240-254 A.D.) “Paul in like manner, when he wishes to disparage the law taken literally, says, ‘If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?’ But when in another place he wishes to praise and recommend the law, he calls it ‘spiritual,’ and says, ‘We know that the law is spiritual;’ and, ‘Wherefore the law is holy, and the commandment holy, and just, and good.’” *Origen Against Celsus* book 7 ch.20 p.619

Origen (233/234 A.D.) “For in ourselves also we are to strive, hearing the spiritual law with spiritual ears, that barrenness or sterility may not arise, but that we may like Hannah and Hezekiah be heard, being freed from barrenness or sterility, and like Mordecai and Esther and Judith be delivered from plotting enemies-in our case the spiritual powers of evil.” *Origen on Prayer* ch.13.2 p.49

**Novatian** (250/4-256/7 A.D.) “we who say that the law is spiritual do not include within these lineaments of our bodily nature any mode or figure of the divine majesty, but diffuse that” *Treatise Concerning the Trinity* ch.6 p.616

## Ont3. Law a shadow of the gospel/things to come

**Clement of Alexandria** (193-217/220 A.D.) (implied) “Presently, therefore, Moses prophetically, giving place to the perfect Instructor the Word, predicts both the name and the office of Instructor, and committing to the people the commands of obedience, sets before them the Instructor. ‘A prophet,’ says he, ‘like Me shall God raise up to you of your brethren,’ pointing out Jesus the Son of God, by an allusion to Jesus the son of Nun; for the name of Jesus predicted in the law was a shadow of Christ.” *The Instructor* book 1 ch.7 p.224

**Tertullian** (207/208 A.D.) “The shadow, therefore, is His to whom belongs the body also; in other words, the law is His, and so is Christ. If you separate the law and Christ, assigning one to one god and the other to another, it is the same as if you were to attempt to separate the shadow from the body of which it is the shadow. Manifestly Christ has relation to the law, if the body has to its shadow.” *Five Books Against Marcion* book 5 ch.19 p.471-472

**Origen** (c.227-240 A.D.) “which things those of old worshipped the type and the shadow, and what things were real of the things narrated in the histories which ‘happened to them in the way of type,’ but these things ‘were written for our sakes, upon whom the ends of the ages have come.’ With whomsoever, then, Christ has sojourned, he worships God neither at Jerusalem nor on the mountain of the Samaritans; he knows that God is a spirit, and worships Him spiritually, in spirit and in truth; no longer by type does he worship the Father and Maker of all.” *Origen’s Commentary on John* book 1 ch.8 p.301

Origen (c.227-240 A.D.) “‘For our Passover also was sacrificed for us, namely, Christ; ‘he does not say, ‘The Passover of the Lord was sacrificed, even Christ.’ To this we must say, either that the Apostle simply calls the passover our passover because it was sacrificed for us, or that every sacrifice which is really the Lord’s, and the passover is one of these, awaits its consummation not in this age nor upon earth, but in the coming age and in heaven when the kingdom of heaven appears. As for those feasts, one of the twelve prophets says, ‘What will ye do in the days of assembly, and in the days of the feast of the Lord? ‘But Paul says in the Epistle to the Hebrews: ‘But ye are come unto Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to ten thousands of angels, the assembly and church of the firstborn, who are written in heaven.’ And in the Epistle to the Colossians: ‘Let no one judge you in meat and in drink, or in respect of a feast-day or a new moon, or a sabbath-day; which are a shadow of the things to come.” ‘*Origen’s Commentary on John* book 10 ch.11 p.388

Origen (243/243 A.D.) “If the Law has a shadow of the things to come, it must be that many Sabbaths are the “shadow” of a great many days, and the new moon will be realized at definite intervals of time.” *Origen On Prayer* ch.27.14 p.103

Origen (230-235 A.D.) (partial) “2. Perhaps something of this kind is shadowed forth in what is written in Exodus from the mouth of God, that the children of Israel were commanded to ask...” *Letter from Origen to Gregory* ch.2 p.393

**Novatian** (250/4-256/7 A.D.) (implied) “For this Jesus Christ, I will once more say, the Son of this God, we read of as having been promised in the Old Testament, and we observe to be manifested in the New, fulfilling the shadows and figures of all the sacraments, with the presence of the truth embodied. For as well the ancient prophecies as the Gospels testify Him to be the son of Abraham and the son of David.” *Concerning the Trinity* ch.9 p.618

**Cyprian of Carthage** (c.253-258 A.D.) “For in respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is, the first day after the Sabbath, and the Lord’s day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us.” *Epistles of Cyprian* letter 58 ch.4 p.354

**Adamantius** (c.300 A.D.) says that the law was a foreshadowing or type of the gospel. *Dialogue on the True Faith* 2nd part ch.c18 p.98. See also the first part ch.5 p.153

**Methodius** (270-311/312 A.D.) “And let these things be said for the sake of example, showing that the Jews have wonderfully fallen from the hope of future good, because they consider things present to be only signs of things already accomplished; whilst they do not perceive that the figures represent images, and images are the representatives of truth. For the law is indeed the figure and the shadow of an image, that is, of the Gospel; but the image, namely, the Gospel, is the representative of truth itself. For the men of olden time and the law foretold to us the characteristics of the Church, and the Church represents those of the new dispensation which is to come. Whence we, having received Christ, saying, ‘I am the truth,’ know that shadows and figures have ceased; and we hasten on to the truth, proclaiming its glorious images.” *Banquet of the Ten Virgins* discourse 9 ch.2 p.345

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “that I might be taught, by the types and figures which went before, to approach with reverence and trembling to do honour to the sacred mystery which is connected with thee; and that by means of this prior shadow-painting of the law I might be restrained from boldly and irreverently contemplating with fixed gaze Him who, in His incomprehensibility, is seated far above all.” *Oration Concerning Simeon and Anna* ch.5 p.386

## Ont4. Jesus superseded some Old Testament laws

Mark 7:19; (implied) Colossians 2:16; (implied) Hebrews 10:18

Romans 10:4; Galatians 3:25; Romans 8:1-4

The NT says some to commands have been fulfilled and are not to be done. (eating pork, sacrifices, etc.) Acts 10:9-16;15:1,5-29; Mark 7:19; Galatians 5:2-4; Hebrews 9:9-10;10:18

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) Hebrews 10:18

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 10:18 says that Jesus abolished the Old Testament sacrifices

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 7:19

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 7:19

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Mark 7:19

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Ignatius** (-107/116 A.D.) If we still live according to the old Jewish law, we have not received grace. *Ignatius’ Letter to the Magnesians* ch.8 p.62

*Letter of Ignatius to the Philadelphians* ch.6 p.82 (-107/116 A.D.) “But if any one preach the Jewish law unto you, listen not to him…. they are in my judgment but as monuments and sepulchers of the dead, upon which are written only the names of men.”

***Epistle of Barnabas*** (c.70-130 A.D.) says that the circumcision the Jews trusted in is abolished. ch.8 p.142

**Justin Martyr** (c.138-165 A.D.) mentions how God promised a New Covenant, and that the Jews could not keep the Old Covenant. *Dialogue with Trypho, a Jew* ch.67 p.232.

***Epistle to Diognetus*** (c.130-200 A.D.) ch.4 p.26 mentions how we are not to follow Jewish meats, the Sabbaths, circumcision, new moons, etc.

**Irenaeus of Lyons** (182-188 A.D.) explains how the law was for sevants in bondage, not the children. *Irenaeus Against Heresies* book 4 ch.13.4-5 p.477-478

**Clement of Alexandria** (193-217/220 A.D.) discusses Peter’s vision in Acts 10:10-15 and says “The use of them is accordingly indifferent to us. ‘For not what entereth into the mouth defileth the man,’ but the vain opinion respecting uncleanness. For God, when He created man, said, ‘All things shall be to you for meat.’” *The Instructor* book 2 ch.1 p.241

**Tertullian** (207/208 A.D.) “I regret still to have to contend about the law – after I have so often proved that its replacement (by the gospel) affords no argument for another god, predicted as it was indeed in Christ, and in the Creator’s own plans ordained for *His* Christ.) *Five Books Against Marcion* book 5 ch.13 p.437

Tertullian (198-220 A.D.) says that faith free in Christ permits eating the meats of the Jewish Law. *On Fasting* ch.2 vol.4 p.103

Tertullian (207/208 A.D.) said that the law could not have been fulfilled or abrogated by Christ unless it was first given by the God who sent Christ. *Five Books Against Marcion* book 5 ch.4 p.437

Hippolytus of Portus (222-235/236 A.D.) (partial) Jesus is the fulfiller of the law. *The Discourse on the Holy Theophany* ch.5 p.236

**Origen** (225-253/254 A.D.) discusses how the Old Testament dietary laws are not applicable to those under the gospel. *Origen’s Commentary on Matthew* book 11 ch.12 p.440-441

**Novatian** (250/4-256/7 A.D.) discusses how it is fine to eat all the prohibited meats. *On the Jewish Meats* 2-3 p.646-647

**Cyprian of Carthage** (c.246-258 A.D.) says “That the former law, which was given by Moses, was about to cease. That a new law was to be given.” *Treatises of Cyprian* Treatise 12 book 1 Heads p.508

**Gregory Thaumaturgus** (240-265 A.D.) taught that all meat was OK to eat. *Canonical Epistle 1* p.18

**Victorinus of Petau** (martyred 304 A.D.) discusses how God Himself had formerly commanded Moses about circumcision and the Sabbath, but we now follow Christ, and do not want to appear to observe any Sabbath with the Jews. On the Creation of the World p.340-341

**Lactantius** (c.303-320/325 A.D.) discusses the laws against eating pork, and says the Christ fulfilled these things. *The Divine Institutes* book 4 ch.17-18 p.119.

***Eusebius’ Ecclesiastical History*** (318-325 A.D.) book 1 ch.4 p.87 says that we do not need to celebrate the Sabbath as the Hebrews do.

**Among heretics**

**X** The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.2 p.215 emphasizes that not one jot or tittle of the law would pass away.

**Ebionites** said that Jesus came to abolish Old Testament sacrifices.

Mani (262-278 A.D.) (partial) says that Moses was from the devil and the law was destroyed and abandoned. *Disputation with Manes* ch.14 p.188

Marcionite heretic **Megethius** (c.300 A.D.) (\*) a self-labeled follower of Marcion, in his debate with Adamantius says that the gospel opposed the law. *Dialogue on the True Faith* first part ch.810a-9 p.49

## Ont5. Scripture/law/prophets/gospels was fulfilled

Luke 24:44; John 19:24

“fulfilling” a passage is not included here. It has to have the word “scripture” as well as fulfilled.

Fulfilling or obeying a command is not counted here.

**Justin Martyr** (c.138-165 A.D.) “And as this [the triumphal entry] was done by Him in the manner in which it was prophesied in precise terms that it would be done by the Christ, and as the fulfilment was recognised, it became a clear proof that He was the Christ. And though all this happened and is proved from Scripture, you are still hard-hearted.” *Dialogue with Trypho, the Jew* ch.53 p.221-222

Tatian’s ***Diatessaron*** (c.172 A.D.) section 51.28-29 p.122 “Let us not rend it, but cast lots for it, whose it shall be: and the scripture was fulfilled, which saith, They divided my garments among them, And cast the lot for my vesture.” (quoted of John 19:24)

**Letter of Christians of Vienna and Lugdunum** (177 A.D.) p.783 “For they felt no shame that they had been overcome, for they were not possessed of human reason; but their defeat only the more inflamed their rage, and governor and people, like a wild beast, showed a like unjust hatred of us, that the Scripture might be fulfilled, `He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still.’”

**Hegesippus** (177-180 A.D.) “Thus they fulfilled the Scripture written in Isaiah: ‘Let us away with the just man, because he is troublesome to us: therefore shall they eat the fruit of their doings.’” p.763

**Irenaeus of Lyons** (182-188 A.D.) “[Philip declared] that this was Jesus, and that the Scripture was fulfilled in Him; as did also the believing eunuch himself: and, immediately requesting to be baptized, he said, ‘I believe Jesus Christ to be the Son of God.’” *Irenaeus against Heresies* book 3 ch.12.8 p.433. See also book 3 ch.12.1 p.429

**Clement of Alexandria** (c.195 A.D.) “I could adduce ten thousand Scriptures of which not ‘one tittle shall pass away,’ without being fulfilled; for the mouth of the Lord the Holy Spirit hath spoken these things.” *Exhortation to the Heathen* ch.9 p.195

**Tertullian** (207/208 A.D.) “Now, although Zacchaeus was probably a Gentile, he yet from his intercourse with Jews had obtained a smattering of their Scriptures, and, more than this, had, without knowing it, fulfilled the precepts of Isaiah: ‘Deal thy bread,’ said the prophet, ‘to the hungry, and bring the poor that are cast out into thine house.’” *Five Books Against Marcion* book 4 ch.37.1 p.412

**Hippolytus** (222-235/236 A.D.) “This has been fulfilled. For after Cyrus arose Darius, and then Artaxerxes. These were the three kings; (and) the Scripture is fulfilled.” *Visions of Daniel and Nebuchadnezzar* ch.30 p.183

**Origen** (225-253/254 A.D.) “‘But how then should the Scriptures be fulfilled, that thus it must be?’ And if any one imagines these statements to be inventions of the writers of the Gospels, why should not those statements rather be regarded as inventions which proceeded from a spirit of hatred and hostility against Jesus and the Christians?” *Origen Against Celsus* book 2 ch.10 p.434-435

**Novatian** (250/254-256/7 A.D.) “But of this I remind *you*, that Christ was not to be expected in the Gospel in any other wise than as He was promised before by the Creator, in the Scriptures of the Old Testament; especially as the things that were predicted of Him were fulfilled, and those things that were fulfilled had been predicted.” *Concerning the Trinity* ch.10 p.619

**Cyprian of Carthage** (c.246-258 A.D.) “I [the Lord] spake unto you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me.” *Treatises of Cyprian* Treatise 12 part 1 ch.4 p.509

**Roman Clergy** to Cyprian (c.246-258 A.D.) “and then also the Lord Himself, fulfilling what had been written in the law and the prophets, teaches, saying, 'I am the good Shepherd, who lay down my life for the sheep.” *Epistles of Cyprian* Letter 2 ch.1 p.280

**Victorinus of Petau** (martyred 304 A.D.) “And when these things were doing, he says that all the elders fell down and adored the Lord; while the living creatures-that is, of course, the actions recorded in the Gospels and the teaching of the Lord-gave Him glory and honour. In that they had fulfilled the word that had been previously foretold by them, they worthily and with reason exult, feeling that they have ministered the mysteries and the word of the Lord.” *Commentary on the Apocalypse* from the fourth chapter verse 5 p.349

**Lactantius** (c.303-320./325 A.D.) “Above all things, he who desires to comprehend the truth ought not only to apply his mind to understand the utterances of the prophets, but also most diligently to inquire into the times during which each one of them existed, that he may know what future events they predicted, and after how many years their predictions were fulfilled.” *The Divine Institutes* book 4 ch.5 p.104

Lactantius (.303-320/325 A.D.) “On this account He sent the prophets beforehand to announce His coming, that when the things which had been foretold were fulfilled in Him, then He might be believed by men to be both the Son of God and God.” *Epitome of the Divine Institutes* ch.49 p.242

Eusebius of Caesarea (318-325 A.D.) (partial) says that some of the things Moses built were allegories with the true meaning fulfilled in Christ. *Eusebius’ Ecclesiastical History* book 1 ch.3 p.85

## Ont6. The prophets were until John

Matthew 11:13; Luke 16:16

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 16:16

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 11:13

**Justin Martyr** (c.138-165 A.D.) “so that you then had one who presented offerings according to the law of Moses, and observed the other legal ceremonies; also [you had] prophets in succession until John,” *Dialogue with Trypho, a Jew* ch.52 p.221

**Irenaeus of Lyons** (182-188 A.D.) “Since, then, the law originated with Moses, it terminated with John as a necessary consequence. Christ had come to fulfil it: wherefore ‘the law and the prophets were’ with them ‘until John.’” *Irenaeus Against Heresies* book 4 ch.4.2 p.466

**Clement of Alexandria** (193-202 A.D.) says the law and the prophets were until John. *Stromata* book 5 ch.8 p.457

**Tertullian** (198-220 A.D.) “And justly does the evangelist write, ‘The law and the prophets (were) until John the Baptist.” *Answer to the Jews* ch.8 p.160

Tertullian (208-220 A.D.) says that the law and the prophets ended with John. *Tertullian on Modesty* ch.8 p.82

**Julius Africanus** (235-245 A.D.) discusses the seventy weeks of Daniel and that prophecy was until John [the Baptist]. *Five Books of the Chronology of Julius Africanus* ch.16.1 p.134.

**Origen** (c.227-240 A.D.) “If the law and the prophets were until John,…” *Commentary on John* book 6 no.8 p.358

**Cyprian of Carthage** (c.246-258 A.D.) “All the prophets and the law prophesied until John.” *Treatises of Cyprian* Treatise 12 Part 1 ch.9 p.510

## Ont7. The O.T. said the Messiah had to suffer/die

Luke 24:44-46

Acts 17:3 [Paul was] “explaining and proving that the Christ had to suffer and rise from the dead.”

Acts 26:22b-23 “I [Paul] am saying nothing beyond what the prophets and Moses said would happen – that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles.”

**Clement of Rome** (96-98 A.D.) quotes all of Isaiah 53 as referring to Christ. “In His humiliation His judgment was taken away; who shall declare His generation? For His life is taken from the earth. For the transgressions of my people he was brought down to death.” *1 Clement* ch.16 p.9.

**Justin Martyr** (c.138-165 A.D.) “But whether Christ should be so shamefully crucified, this we are in doubt about. For whosoever is crucified is said in the law to be accursed, so that I am exceedingly incredulous on this point. It is quite clear, indeed, that the Scriptures announce that Christ had to suffer; but we wish to learn if you can prove it to us whether it was by the suffering cursed in the law.” *Dialogue with Trypho, a Jew* ch.89 p.244.

Justin Martyr (c.138-165 A.D.) says, “For the Holy Spirit sometimes brought about that something, which was the type of the future, should be done clearly; sometimes He uttered words about what was to take place, as if it was then taking place, or had taken place.” He gives examples from Isaiah 53. *Dialogue with Trypho, a Jew* ch.114 p.256

Tatian’s ***Diatessaron*** (c.172 A.D.) section 54.2-13 quotes Luke 24:36-29.

**Melito of Sardis** (170-177/180 A.D.) “He [Jesus] had to suffer, but not through you [Israel].” *On Pascha* part 75 p.58

**Irenaeus of Lyons** (182-188 A.D.) quotes Luke 24:44-47a 3.75 verses *Irenaeus Against Heresies* book 3 ch.16.5 p.442

**Clement of Alexandria** (193-202 A.D.) “As it is written, These things are all that He behoves to suffer, and what should be after Him.” *Stromata* book 6 ch.15 p.510

**Tertullian** (198-220 A.D.) ““That all prophets ever announced of Him that He wa to come, and had to suffer. Therefore, since the prophecy was fulfilled through His advent,…” *An Answer to the Jews* ch.8 p.160

Tertullian (207/208 A.D.) “Our proofs we have drawn from His doctrines, maxims, affections, feelings, miracles, sufferings, and even resurrection – as foretold by the prophets.” *Five Books Against Marcion* book 4 ch.43 p.423.

**Origen** (c.227-240 A.D.) gives the example of Philip and the eunuch of the Old Testament in Isaiah 53 prophesying about Christ. “;He was led as a lamb to the slaughter, and as a lamb before his shearer is dumb,’ and so preached to him the Lord Jesus.” *Origen’s Commentary on John* book 1 ch.15 p.304.

**Cyprian of Carthage** (c.246-258 A.D.) quotes Luke 24:44-47 as by Jesus. *Treatises of Cyprian* Treatise 12 part 1 ch.4 p.509

**Adamantius** (c.300 A.D.) quotes Isaiah 53:5 as an authority to prove his point. “He was wounded because of our sins; by His bruises we were healed.” *Dialogue on the True Faith* First part 820a 27 (Adamantius is speaking) p.72

**Athanasius of Alexandria** (318 A.D.) quotes Numbers 24:5-17 and Isaiah 53:3 as referring to Christ. *The Incarnation* ch.33 p.54

**Lactantius** (c.303-320/325 A.D.) “And *there He* opened to His disciples again assembled the writings of Holy Scripture, that is, the secrets of the prophets; which before His suffering could by no means be understood, for they told of Him and of His passion. Therefore Moses, and the prophets also themselves, call the law which was given to the Jews a testament: for unless the testator shall have died, a testament cannot be confirmed; nor can that which is written in it be known, because it is closed and sealed. And thus, unless Christ had undergone death the testament could not have been opened; that is, the mystery of God could not have been unveiled and understood.” *The Divine Institutes* book 4 ch.20 p.122

## Ont8. Old Testament has types of Christ

(Melchizedek is not included here)

John 1:51; 3:13; Romans 5:14; 1 Corinthians 10:1-4

**p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.)** 1 Corinthians 10:1-4

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 3:14

**p17** Hebrews 9:12-19 (late 3rd century) (implied) shows that Old Testament blood sacrifices in the first covenant paralleled Christ’s blood in the second covenant.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 3:13

**Clement of Rome** (96-98 A.D.) tells of Joshua, Rahab and the spies to Jericho. The scarlet thread was a type of the blood of the Lord. *1 Clement* ch.12 vol.1 p.8 (See also vol.9 p.233)

***Epistle of Barnabas*** (c.70-130 A.D.) ch.7 p.141 says that the goat in the Old Testament ritual is a type of Christ who was to suffer. See also ibid ch.12 p.145.

*Epistle of Barnabas* (c.70-130 A.D.) ch.12 p.145 “And Moses spake unto them, saying, ‘when any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe that even though dead, it is able to give him life, and immediately he shall be restored.” And they did so.” Though hast in this also [an indication of] the glory of Jesus;”

**Justin Martyr** (c.138-165 A.D.) “The marriages of Jacob were types of that which Christ was about to accomplish.” *Dialogue with Trypho, a Jew* ch.134 p.267

**Melito of Sardis** (170-177/180 A.D.) says that Isaac being offered on the altar was a type of Christ *From the Catena on Genesis* ch.5 *Ante-Nicene Fathers* vol.8 p.759. See also *On Pascha* ch.34 p.38.

Melito of Sardis (170-177/180 A.D.) “What is this strange mystery, that Egypt is struck down for destruction and Israel is guarded for salvation? Listen to the meaning of the mystery. Nothing, beloved, is spoken or made without an analogy and a sketch; for everything which is made and spoken has its analogy, what is spoken an analogy, what is made a prototype, so that whatever is made may be perceived through the prototype and whatever is spoken is clarified by the illustration.” *On Pascha* p.46 “For indeed the Lord’s salvation and his truth were prefigured in the people, and the decrees of the Gospel were proclaimed in advance by the law. Thus the people was a type, like a preliminary sketch, and the law was the writing of an analogy. The Gospel is the narrative and fulfillment of the law, and the church is the repository of reality.” *On Pascha* ch.39 p.47

**Irenaeus of Lyons** (c.160-202 A.D.) (implied) mentions the blood on the doorpost as Passover was symbolic of the passion. *Proof of Apostolic Preaching* ch.24.

**Clement of Alexandria** (193-202 A.D.) says that Isaac is a type of Christ *Stromata* book 1 ch.4 p.306

Clement of Alexandria (193-217/220 A.D.) says that Isaac was a type of Christ. *The Instructor* book 1 ch.5 p.215

**Tertullian** (207/208 A.D.) says that Isaac and Joseph are types of the death of Christ. *Five Books Against Marcion* ch.18 p.336. It also mentions Moses being a type of Christ in book 2 ch.26 p.318.

Tertullian (207/208 A.D.) “But why is Christ our passover, if the passover be not a type of Christ, in the similitude of the blood which saves, and of the Lamb, which is Christ? Why does (the apostle) clothe us and Christ with symbols of the Creator’s solemn rites, unless they had relation to ourselves?” *Five Books Against Marcion* book 5 ch.7 p.443

**Hippolytus of Portus** (222-235/236 A.D.) “And for this reason three seasons of the year prefigured the Saviour Himself, so that He should fulfill the mysteries prophesied of Him. In the Passover season, so as to exhibit Himself as one destined to be sacrificed like a sheep, and to prove Himself the true Paschal-lamb, even as the apostle says, ‘Even Christ,’ who is God, ‘our Passover was sacrificed for us.’” *homily on the Paschal Supper* ch.5.3 p.236

**Origen** (c.227-240 A.D.) “Thus the son of David, who builds this house, is a type of Christ.” *Commentary on John* ch.10 p.404

Origen (239-242 A.D.) mentions types of Christ. *Homilies on Ezekiel* homily 1 ch.4.1 p.32

**Cyprian of Carthage** (c.246-258 A.D.) “Thus also to Abraham, when his former son was born of a bond-woman, Sarah remained long barren; and late in old age bare her son Isaac, of promise, who was the type of Christ. Thus also Jacob received two wives: the elder Leah, with weak eyes, a type of the synagogue; the younger the beautiful Rachel, a type of the Church, who also remained long barren, and afterwards brought forth Joseph, who also was himself a type of Christ.” *Treatises of Cyprian* Treatise 12 first part ch.20 p.512-513

**Adamantius** (c.300 A.D.) says that the law was a foreshadowing or type of the gospel. *Dialogue on the True Faith* 2nd part ch.c18 p.98. See also the first part ch.5 p.153

**Peter of Alexandria** (306,285-311 A.D.) discusses the Passover lamb, the type of the Passover and then says that Jesus is the lamb. fragment 7 p.282

**Methodius** (270-311/312 A.D.) “some of them [the Scriptures] give the likeness of past events, some of them a type of the future, the miserable men, going back, deal with the figures of the future as if they were already things of the past. As in the instance of the immolation of the Lamb, the mystery of which they regard as solely in remembrance of the deliverance of their fathers from Egypt, when, although the first-born of Egypt were smitten, they themselves were preserved by marking the door-posts of their houses with blood. Nor do they understand that by it also the death of Christ is personified, by whose blood souls made safe and sealed shall be preserved from wrath in the burning of the world; whilst the first-born, the sons of Satan, shall be destroyed with an utter destruction by the avenging angels, who shall reverence the seal of the Blood impressed upon the former.” *Banquet of the Ten Virgins* discourse 9 ch.1 p.345

**Lactantius** (c.303-320/325 A.D.) says the Passover lamb “was an image of things to come. For Christ was the white lamb without spot” and mentions the slaying of the Passover lamb is a figure of the passion. *The Divine Institutes* book 4 ch.26 p.129.

**Eusebius of Caesarea** (318-325 A.D.) discusses how Moses and other ancient prophets honored the name of Christ. “When he delivered types and symbols of heavenly things,…”. *Eusebius’ Ecclesiastical History* book 1 ch.3.2 p.85

Eusebius of Caesarea (318-325 A.D.) discusses how Joshua was a type of Christ. *Eusebius’ Ecclesiastical History* book 1 ch.3.3-5 p.85

**Among heretics**

**Marinus the Bardasene** (c.300 A.D.) says that the angels were types of Christ, such as when they ate and drank with Abraham. *Dialogue on the True Faith* fifth part ch.5 p.153

## Ont9. Melchizedek was a type of Christ

Genesis 14:18; Psalm 110:4: Hebrews 5:6-10; 6:20 7:1-17

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 7:1-17

*1 Clement* (96-98 A.D.) ch.36 vol.1 p.15 (partial, not a type) quotes Psalm 110:1 as referring to Jesus Christ the High Priest of all our offerings. See also vol.9.

*Epistle of Barnabas* (c.70-130 A.D.) ch.12 p.145 (partial, is Melchizedek, not a type) “Behold again: Jesus who was manifested, both by type and in the flesh, is not the Son of man, but the Son of God. Since, therefore, they were to say that Christ was the son of David, fearing and understanding the error of the wicked, he saith,” and then quotes Psalm 110:1

**Justin Martyr** (c.138-165 A.D.) “In the splendour of the saints before the morning star have I begotten Thee. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.’ Who does not admit, then, that Hezekiah is no priest for ever after the order of Melchizedek? And who does not know that he is not the redeemer of Jerusalem?” *Dialogue with Trypho, a Jew* ch.83 p.240

Irenaeus of Lyons (c.160-202 A.D.) (partial) says Christ was like Melchizedek. *Proof of Apostolic Preaching* ch.48.

**Clement of Alexandria** (193-202 A.D.) “For Salem is, by interpretation, peace; of which our Saviour is enrolled King, as Moses says, Melchizedek king of Salem, priest of the most high God, who gave bread and wine, furnishing consecrated food for a type of the Eucharist. And Melchizedek is interpreted ‘righteous king;’ and the name is a synonym for righteousness and peace.” *Stromata* book 4 ch.25 p.439

**Tertullian** (207/208 A.D.) “Hezekiah was no priest; and even if he had been one, he would not have been a priest for ever. ‘After the order,’ says He, ‘of Melchizedek.’ Now what had Hezekiah to do with Melchizedek, the priest of the most High God, and him uncircumcised too, who the blessed the circumcised Abraham after receiving from him the offerings of tithes? To Christ, however, ‘the order of Melchizedek’ will be very suitable; for Christ is the proper and legitimate High Priest of God. He is the Pontiff of the priesthood of the uncircumcision,…” *Five Books Against Marcion* book 5 ch.9 p.468. See also ibid book 5 ch.9 p.448.

Tertullian (198-220 A.D.) (partial) mentions Melchizedek without linking him to Christ. *An Answer to the Jews* ch.2,3 p.152-153

**Origen** (233-234 A.D.) quotes Psalm 110:4 (= Hebrews 7:21) “...But I am a man of prayer.” He mentions the Order of Melchizedek. *Origen On Prayer* part 1 ch.15.1 p.58

Origen (225-253/254 A.D.) (partial) “Our LORD and Savior was greater than Melchizedek, whose ancestry scripture does not trace.” *Homilies on Luke* homily 28 ch.1 p.115

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the priest Melchizedek we see prefigured the sacrament of the sacrifice of the Lord, according to what divine Scripture testifies, and says, ‘And Melchizedek, king of Salem, brought forth bread and wine.’ Now he was a priest of the most high God, and blessed Abraham. And that Melchizedek bore a type of Christ, the Holy Spirit declares in the Psalms” *Epistles of Cyprian* letter 62.4 p.359.

**Lactantius** (c.303-320/325 A.D.) discusses Melchizedek in *The Divine Institutes* book 4 ch.14 p.113.

**Eusebius of Caesarea** (318-325 A.D.) mentions Melchizedek as relating to Christ *Demonstration of the Gospel* book 1.5 p.7

Eusebius of Caesarea (318-325 A.D.) (partial) refers to Melchizedek in *Preparation for the Gospel* book 4 ch.17 p.14

Eusebius of Caesarea (318-325 A.D.) discusses Melchizedek being Christ in Hebrews. “Wherefore after his [Melchizedek’s] order, but not after the order of others, who received symbols and types, was our Saviour proclaimed with an appeal to an oath, Christ and priest.” *Eusebius’ Ecclesiastical History* book 1 ch.3.13-18 p.86-87

## Ont10. Joshua was a type of Christ

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**Justin Martyr** (c.138-165 A.D.) “And that it was declared by symbol, even in the time of Moses, that there would be two advents of this Christ, as I have mentioned previously, [is manifest] from the symbol of the goats presented for sacrifice during the fast. And again, by what Moses and Joshua did, the same thing was symbolically announced and told beforehand. For the one of them, stretching out his hands, remained till evening on the hill, his hands being supported; and this reveals a type of no other thing than of the cross: and the other, whose name was altered to Jesus (Joshua), led the fight, and Israel conquered.” *Dialogue with Trypho, a Jew* ch.111 p.254

Justin Martyr (c.138-165 A.D.) “‘What I mean is this. Jesus (Joshua), as I have now frequently remarked, who was called Oshea, when he was sent to spy out the land of Canaan, was named by Moses Jesus (Joshua). Why he did this you neither ask, nor are at a loss about it, nor make strict inquiries. Therefore Christ has escaped your notice; and though you read, you understand not; and even now, though you hear that Jesus is our Christ, you consider not that the name was bestowed on Him not purposelessly nor by chance. But you make a theological discussion as to why one ‘a’ was added to Abraham’s first name; and as to why one ‘*p*’ was added to Sarah’s name, you use similar high-sounding disputations. But why do you not similarly investigate the reason why the name of Oshea the son of Nave (Nun), which his father gave him, was changed to Jesus (Joshua)? But since not only was his name altered, but he was also appointed successor to Moses, being the only one of his contemporaries who came out from Egypt, he led the surviving people into the Holy Land; and as he, not Moses, led the people into the Holy Land, and as he distributed it by lot to those who entered along with him, so also Jesus the Christ will turn again the dispersion of the people, and will distribute the good land to each one, though not in the same manner. For the former gave them a temporary inheritance, seeing he was neither Christ who is God, nor the Son of God; but the latter, after the holy resurrection, shall give us the eternal possession. The former, after he had been named Jesus (Joshua), and after he had received strength from. His Spirit, caused the sun to stand still. For I have proved that it was Jesus who appeared to and conversed with Moses, and Abraham, and all the other patriarchs without exception, ministering to the will of the Father; who also, I say, came to be born man by the Virgin Mary, and I say lives for ever. For the latter is He after whom and by whom the Father will renew both the heaven and the earth; this is He who shall shine an eternal light in Jerusalem; this is he who is the king of Salem after the order of Melchizedek, and the eternal Priest of the Most High. The former is said to have circumcised the people a second time with knives of stone (which was a sign of this circumcision with which Jesus Christ Himself has circumcised us from the idols made of stone and of other materials), and to have collected together those who were circumcised from the uncircumcision, i.e., from the error of the world, in every place by the knives of stone, to wit, the words of our Lord Jesus. For I have shown that Christ was proclaimed by the prophets in parables a Stone and a Rock. Accordingly the knives of stone we shall take to mean His words, by means of which so many who were in error have been circumcised from uncircumcision with the circumcision of the heart, with which God by Jesus commanded those from that time to be circumcised who derived their circumcision from Abraham, saying that Jesus (Joshua) would circumcise a second time with knives of stone those who entered into that holy land.” *Dialogue with Trypho, a Jew* ch.113 p.255

**Clement of Alexandria** (193-217/220 A.D.) (implied) “Presently, therefore, Moses prophetically, giving place to the perfect Instructor the Word, predicts both the name and the office of Instructor, and committing to the people the commands of obedience, sets before them the Instructor. ‘A prophet,’ says he, ‘like Me shall God raise up to you of your brethren,’ pointing out Jesus the Son of God, by an allusion to Jesus the son of Nun; for the name of Jesus predicted in the law was a shadow of Christ.” *The Instructor* book 1 ch.7 p.224

**Tertullian** (198-220 A.D.) said that Joshua was a type of Christ. *An Answer to the Jews* ch.9 p.163 .

**Origen** (c.227-c.240 A.D.) “In the spirit of this passage let us also pray that we may receive from God to understand the spiritual meaning of Joshua's passage through Jordan. Of it, also, Paul would have said, 'I would not, brethren, have you ignorant, that all our fathers went through Jordan, and were all baptized into Jesus in the spirit and in the river.' And Joshua, who succeeded Moses, was a type of Jesus Christ, who succeeds the dispensation through the law, and replaces it by the preaching of the Gospel.” *Origen’s Commentary on John* book 6 ch.26 p.372

**Cyprian of Carthage** (c.246-258 A.D.) “Thus also to Abraham, when his former son was born of a bond-woman, Sarah remained long barren; and late in old age bare her son Isaac, of promise, who was the type of Christ. Thus also Jacob received two wives: the elder Leah, with weak eyes, a type of the synagogue; the younger the beautiful Rachel, a type of the Church, who also remained long barren, and afterwards brought forth Joseph, who also was himself a type of Christ. … and Samuel being born, was a type of Christ.” *Treatises of Cyprian* Treatise 12 first part ch.20 p.512-513

**Eusebius of Caesarea** (318-325 A.D.) says that Jeshua was originally called Auses [Hoshea], but his name was changed to Jesus [Joshua] because he “bore a resemblance to our Saviour in the fast that he alone, after Moses and after the completion of the symbolical worship which had been transmitted by him, succeeded to the government of the trure religion. *Eusebius’ Ecclesiastical History* book 1 ch.3.4 p.85

## Ont11. Old and/or New Covenant

Jeremiah 31:31-34; Ezekiel 26:26-28; Luke 22:20b; Hebrews 7:22,28; 8:6-13; 9:15-18; 10:9-16

**p17** Hebrews 9:12-19 (late 3rd century) says that Jesus is the mediator of the new covenant in Hebrews 9:15.

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 7:25; 8:6; 9:15; 1 Timothy 2:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Hebrews 7:25; 8:6; 9:15; 12:24; 1 Timothy 2:5

**Justin Martyr** (c.138-165 A.D.) mentions how God promised a New Covenant, and that the Jews could not keep the Old Covenant. *Dialogue with Trypho, a Jew* ch.67 p.232.

**Irenaeus of Lyons** (182-188 A.D.) “And Jeremiah says: ‘Behold, I will make a new covenant, not as I made with your fathers’ [Jeremiah 31:31a] in Mount Horeb. But one and the same householder produced both covenants, the Word of God, our Lord Jesus Christ, who spake with both Abraham and Moses, and who has restored us anew to liberty, and has multiplied that grace which is from Himself.” *Irenaeus Against Heresies* book 4 ch.9.1 p.472

**Clement of Alexandria** (193-202 A.D.) “For we find in the Scriptures, as the Lord says: ‘Behold, I make with you a new covenant, not as I made with your fathers in Mount Horeb.’” [Jeremiah 31:31,32] *Stromata* book 6 ch.5 p.489. See also *Stromata* book 5 ch.5 p.450 where he quotes part of Jeremiah 8:6 as scripture.

**Origen** (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346.

## Teachings on the Bible not on the List

**1. Walk according to the Word** (only 1 writer: Clement of Alexandria)

**2. Scripture cannot be broken** (only 2 writers: Tertullian, Novatian)

**3. God’s word is a lamp to our feet / light to our path** (only 1 writer: Origen)

**4. God’s Word is sweeter than honey** (only 3 writers: Justin Martyr, Clement of Alexandria, Tertullian)

**5. Heavenly scriptures** (only 2 writers: Novatian, *Treatise Against Novatian*)

**6. The Law is our teacher** (only 2 writers: Clement of Alexandria, Commodianus)

**7. The Law is our schoolmaster** (only 1 writer: Clement of Alexandria)

**8. The curse of the law** Deuteronomy 27:26; Galatians 3:6-14 (only 2 writers: Irenaeus, Origen)

**9. The holy covenant** (only 3 writers: Jutin Martyr, *The Diatessaron*, Irenaeus)

**10. Scripture comforts us** (only 1 writer: Clement of Alexandria)

**11. We have comfort in Christ** (only1 writer: Origen Martyrdom ch.42 p.185)

**12. Word of God is a two-edged word** Hebrews 4:12 (only 3 writers: Tertullian, Origen, Victorinus of Petau, p13)

**13. Scapegoats represent two natures of Christ** (only 1 writer: Tertullian)

**14. The Bible has no contradictions** (many writers including Dionysius of Alexandria and Lactantius. However, Origen against)

# OLD TESTAMENT canon

## OTc1. The Law and the prophets

Matthew 11:12-15; Romans 3:21b

Haggai 2:10 (partial, the law)

Hebrews 1:1 (partial, prophets) “God spoke to our forefathers throguh the prophets”

**p12** Hebrews 1:1 (285-300 A.D.)

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) quotes Romans 3:21 which mentions the “law and the prophets”

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Quotes Matthew 11:12-15

**Justin Martyr** (c.138-165 A.D.) “The law and the prophets were until John the Baptist; from that time the kingdom of heaven suffereth violence, and the violent take it by force.” *Dialogue with Trypho, a Jew* ch.51 p.221

Justin Martyr (c.138-165 A.D.) Justin says that we now follow Christ instead of the Law. *Dialogue with Trypho, a Jew* ch.11 p.199-200.

Justin Martyr (c.138-165 A.D.) “‘Of these and such like words written by the prophets, O Trypho,’ said I, ‘some have reference to the first advent of Christ, in which He is preached as inglorious, obscure, and of mortal appearance: but others had reference to His second advent, when He shall appear in glory and above the clouds; and your nation shall see and know Him whom they have pierced, as Hosea, one of the twelve prophets, and Daniel, foretold.’” *Dialogue with Trypho, a Jew* ch.14 p.202

Tatian’s ***Diatessaron*** (c.172 A.D.) (implied) section 8.46 p.57 mentions not against the law or the prophets.

**Melito of Sardis** (170-177/180 A.D.) “We have collected together *extracts* from the Law and the Prophets relating to those things which have been declared concerning our Lord Jesus Christ, that we may prove to your love that this *Being* is perfect reason, the Word of God;” *On Faith* ch.4 vol.8 p.756

Melito of Sardis (170-177/180 A.D.) mentions the law and the prophets in *On Pascha* stanza 104 p.66. See also stanza 57 p.52

**Theophilus of Antioch** (168-181/188 A.D.) “And concerning the conflagration of the world, they have, willingly or unwillingly, spoken in Conformity with the prophets, though they were much more recent, and stole these things from the law and the prophets. The poets corroborate the testimony of the prophets.” *Theophilus to Autolycus* book 2 ch.37 p.110

**Irenaeus of Lyons** (182-188 A.D.) “He thus clearly indicates, that He whom Cornelius had previously feared as God, of whom he had heard through the law and the prophets, for whose sake also he used to give alms, is, in truth, God.” *Irenaeus Against Heresies* book 3 ch.12.7 p.432

**Caius** (190-217 A.D.) “but simply denying the law and the prophets for the sake of their lawless and impious doctrine,” vol.5 ch.3 p.602

**Clement of Alexandria** (193-217/220 A.D.) Then from these He infers, ‘on this hang the law and the prophets.’” *The Instructor* book 3 ch.12 p.292

Clement of Alexandria (193-202 A.D.) “But as the proclamation [of the Gospel] has come now at the fit time, so also at the fit time were the Law and the Prophets given to the Barbarians, and Philosophy to the Greeks, to fit their ears for the Gospel.” *Stromata* book 6 ch.6 p.490. See also the prophets and the law in *Stomata* book 5 ch.6 p.452. See also *Stromata* book 4 ch.1 p.409.

**Tertullian** (198-220 A.D.) And justly does the evangelist write, ‘The law and the prophets (were) until John’ the Baptist.” *Answer to the Jews* ch.8 p.160. See also *On Fasting* ch.2 vol.4 p.103

Tertullian (207/208 A.D.) “And so in this manner the law and the prophets were until John” *Five Books Against Marcion* book 3 ch.23 p.341

Tertullian (208-220 A.D.) refers to the law and the prophets. *Tertullian on Modesty* ch.6 p.78

**Hippolytus of Portus** (222-235/236 A.D.) says that Jesus was preached by the law and the prophets. *Against the Heresy of One Noetus* ch.17 p.230

Commodianus (c.240 A.D.) (partial) mentions just the law, and then a little later mentions the prophets. *Instructions of Commodianus* ch.56 p.214

**Origen** (240-254 A.D.) “It is shown from the declarations concerning Jesus, contained in the law and the prophets, that both Moses and the prophets were truly prophets of God.” *Origen Against Celsus* book 1 ch.45 p.415

Origen (233/234 A.D.) refers to the law and the prophets. *Origen on Prayer* ch.2.3 p.18. See also ibid ch.2.4 p.40.

Origen (233/234 A.D.) emphasized studying the law and prophets. *Origen On Prayer* ch.29.10 p.118

Novatian (250/4-256/7 A.D.) (partial, law only) “He [God] gave Moses for a leader unto the people; He delivered the groaning children of Israel from the yoke of slavery; He wrote the law;” *Concerning the Trinity* ch.8 p.617

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “Christ who is announced by the law and the prophets”

**Cyprian of Carthage** (c.246-258 A.D.) “In the Gospel also: ‘All the prophets and the law prophesied until John.’” *Treatises of Cyprian* Treatise 12 first book testimonies ch.9 p.511

**Roman Church leaders** to Cyprian (250-251 A.D.) “then also the Lord Himself, fulfilling what had been written in the law and the prophets, teaches,” *Epistles of Cyprian* Letter 2 ch.1 p.280

**Dionysius of Alexandria** (246-265 A.D.) “and there are unquestionably some teachers, who hold that the law and the prophets are of no importance, and who decline to follow the Gospels, and who depreciate the epistles of the apostles, and who have also made large promises regarding the doctrine of this composition, as though it were some great and hidden mystery, and who, at the same time, do not allow that our simpler brethren have any sublime and elevated conceptions either of our Lord’s appearing in His glory and His true divinity, or of our own resurrection from the dead, and of our being gathered together to Him, and assimilated to Him, but, on the contrary, endeavour to lead them to hope for things which are trivial and corruptible, and only such as what we find at present in the kingdom of God. And since this is the case, it becomes necessary for us to discuss this subject with our brother Nepos just as if he were present.” *From the Two Books on the Promises* ch.1 p.81

**Hymenaeus of Jerusalem** (c.268 A.D.) in the opening mentions the law and the prophets (*Letter of Hymenaeus* (= *Letter of Six Bishops*)

**Adamantius** (c.300 A.D.) “he who does not accept the Law and the Prophets does not accept the Gospel either.” Adamantius is debating Megethius the Marcionite. *Dialogue on the True Faith* Second part ch.10 p.87. See also ibid part 2 867a 12 p.100.

Adamantius (c.300 A.D.) quotes Exodus 20:13-15,16. He also mentions the Law and the Prophets and the Old Testament. *Dialogue on the True Faith* Second Part 15 b p.94.

**Victorinus of Petau** (martyred 304 A.D.) “-the new, the evangelical words of the apostles; the old, the precepts of the law and the prophets:” *Commentary on the Apocalypse* from the First Chapter no.16 (first time) p.345

**Methodius** (270-311/312 A.D.) “Wherefore let it shame the Jews that they do not perceive the deep things of the Scriptures, thinking that nothing else than outward things are contained in the law and the prophets;” *Banquet of the Ten Virgins* discourse 9 ch.1 p.345

**Peter of Alexandria** (306,285-310/311 A.D.) “I came not to destroy the law, or the prophets, but to fulfil them’ the Saviour Himself said in the Gospel.” Fragment 5 : *That up to the time of the destruction of Jerusalem…* ch.7 p.282

**Lactantius** (c.303-320/325 A.D.) “But all Scripture is divided into two Testaments. That which preceded the advent and passion of Christ-that is, the law and the prophets-is called the Old; but those things which were written after His resurrection are named the New Testament.” *The Divine Institutes* book 4 ch.20 p.122

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “If any one preaches the one God of the law and the prophets,” *Epistle to the Philadelphians* ch.6 p.82

**pseudo-Methodius** (after 312 A.D.) “It became indeed the Lord of the law and the prophets to do all things in accordance with His own law, and not to make void the law, but to fulfil it, and rather to connect with the fulfilment of the law the beginning of His grace.” *Oration of Simeon and Anna* ch.3 p.385

**Among heretics**

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) (partial) homily 2 ch.20 p.332 refers to the law.

The Ebionite *Epistle of Peter to James* (-188 A.D.- uncertain date) (partial) ch.2 p.215 mentions the Law of Moses.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) homily 1 ch.68 p.95 “Then he, with difficulty, at length overcome by reason, answered, that it must be derived from the law; and afterwards he made mention also of the prophets.” See also book 2 ch.50 p.111.

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

**X most Gnostics** the Old Testament, including the Law and the prophets were by an evil or confused Demiurge.

**X Mani** (262-278 A.D.) said we are not to follow the Law and the Prophets, just the New Testament. *Disputation with Manes* ch.13 p.188

*X Mani. Socrates’ Ecclesiastical History* book 1 ch.22 p.26 (c.400-439 A.D.) says that Manes (founder of Manichaeism) rejected the law and the prophets.

Revised Valentinian *Tripartite Tract* (200-250 A.D.) (partial) ch.12.112 p.90-91 said that the Hebrew prophets were good.

**X Valentinians and X Marcion** in John Chrysostom (died 407 A.D.) “They who receive the wild doctrines of Valentinus and Marcion, and of all whose minds are similarly diseased, exclude the Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “That all the kingdoms do exist shows that the Christ announced through the Law and the Prophets has not yet arrived.” *Dialogue on the True Faith* first part ch.25 p.68

**X Marcus the Marcionite** debating Adamantius (c.300 A.D.) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle [Paul].” *Dialogue on the True Faith* Second part 828a p.89. Ses also mentions Christ and Paul abolishing the law and the Prophets in *Dialogue on the True Faith* Second part 15 p.93.

## OTc2. Genesis is scripture

Clement of Rome (96-98 A.D.) (partial) “when the blessed Moses also, ‘a faithful servant in all his house,’ noted down in the sacred books all the injunctions which were given him,” *1 Clement* ch.43 p.16

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 “For the Scripture says concerning us, while He speaks to the Son, “Let Us make man after Our image, and after Our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea.”

*Epistle of Barnabas* (c.70-130 A.D.) ch.13 p.145 “Hear ye now what the Scripture saith concerning the people.” And then refers to Genesis 25:21.

***2 Clement*** (120-140 A.D.) ch.14 p.255 “the body of Christ (for the Scripture, saith, ‘God created man male and female;’”

**Justin Martyr** (c.138-165 A.D.) “But the whole earth, as the Scripture says, was inundated, and the water rose in height fifteen cubits above all the mountains: so that it is evident this was not spoken to the land, but to the people who obeyed Him:” *Dialogue with Trypho, a Jew* ch.138 p.268. See also ibid ch.56 p.223.

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

**Theophilus of Antioch** (168-181/188 A.D.) “Scripture teaches us, saying: ‘And a fountain went up out of the earth, and watered the face of the whole earth; and God made man of the dust of the earth, and breathed into his face the breath of life, and man became a living soul.’” [Genesis 2:7] *Theophilus to Autolycus* book 2 ch.19 p.102. See also book 2 ch.10 p.98

**Irenaeus of Lyons** (182-188 A.D.) “Moreover, we learn from the Scripture itself” and then soon after quotes Genesis 17:9-11. *Irenaeus Against Heresies* book 4 ch.26.1 p.480

Irenaeus of Lyons (182-188 A.D.) “For He [God] formed him [Adam] for growth and increase, as the Scripture says: ‘Increase and multiply’” [Genesis 1:28] Irenaeus Against Heresies book 4 ch.11.2 p.474

Irenaeus of Lyons (c.160-202 A.D.) mentions Genesis as scripture. *Proof of Apostolic Preaching* ch.32.

Irenaeus of Lyons (c.160-202 A.D.) “And when God saw the undoubting and unwavering certainty of his spirit, He bare witness unto him by the Holy Spirit, saying in the Scripture: ‘And Abraham believed, and it was counted unto him for righteousness.’” *Proof of Apostolic Preaching* ch.24.

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-202 A.D.) (implied) “And some, in worshipping God, make a representation of heaven containing the stars; and so worship, although Scripture says, ‘Let Us make man in Our image and likeness.’” *Stromata* book 5 ch.5 p.451

Clement of Alexandria (193-202 A.D.) “For with perfect propriety Scripture has said that woman is given by God as ‘a help’ to man.” *Stromata* book 4 ch.20 p.432

Clement of Alexandria (193-217/220 A.D.) quotes half of Genesis 46:3 as by God, the Word. *The Instructor* book 1 ch.7 p.224

**Tertullian** (c.213 A.D.) discusses in detail Genesis 2:21,23; 3:5,19; 4:10 then says, “This is the answer I should give in defence of the Scriptures before us, for seeming here to set forth the formation of the heaven and the earth,...” *Against Hermogenes* ch.32 p.495. See also *Against Praxeas* ch.12 p.607 (Genesis 1:3) ch.13 p.608 (Genesis 19:24).

Tertullian (213 A.D.) says that Genesis 2 is scripture. *On Monogamy* ch.2 p.61

**Commodianus** (c.240 A.D.) “When the Lord says that man should eat bread with groaning, here what art thou now doing, who desirest to live with joy? Thou seekest to rescind the judgment uttered by the highest God when He first formed man; thou wishest to abandon the curb of the law.” *Instructions of Commodianus* ch.58 p.214

**Origen** (c.227-240 A.D.) “The second son of Juda, again, has with us the name Annan, but with the Hebrews Onan, “their labour.” Once more, in the departures of the children of Israel in Numbers, we find, “They departed from Sochoth and pitched in Buthan; “but the Hebrew, instead of Buthan, reads Aiman. And why should I add more points like these, when any one who desires it can examine into the proper names and find out for himself how they stand? The place-names of Scripture are specially to be suspected where many of them occur in a catalogue,” *Commentary on John* Sixth book ch.24 p.371

Origen (233/234 A.D.) quotes Genesis 3:8 as scripture. *Origen On Prayer* ch.23.3 p.78

**Novatian** (250/4-256/7 A.D.) “Scripture has frequently declared Him [Christ] both Angel and God, so the same divine Scripture declares Him also both man and God.” Then Novatian quotes Genesis 32:24-27 to prove his point. *Novatian Concerning the Trinity* ch.19 p.630

Novatian (250/4-256/7 A.D.) “And although the heavenly Scripture often turns the divine appearance into a human form, as when it says,” and quotes Psalm 34:15 “or when it says,” and quotes Genesis 8:21. “or where there are give to Moses the tables” and quotes Exodus 31:18. “or when the people of the children of Israel are set free from the land of Egypt” and quotes Psalm 136:12 “or when it says,” and quotes Isaiah 1:20. *Treatise Concerning the Trinity* ch.6 p.615

**Cyprian of Carthage** (c.246-258 A.D.) “But the Scripture, foreseeing that God justifieth the heathens by faith, foretold to Abraham that all nations should be blessed in him. Therefore they who are of faith are blessed with faithful Abraham.” *Treatises of Cyprian* Treatise 12 first part ch.5 p.510

Cyprian of Carthage (c.256 A.D.) “But how dangerous it is in divine matters, that any one should depart from his right and power, Holy Scripture declares when, in Genesis , Esau thence lost his birthright, nor was able afterwards to regain that which he had once given up.” *Epistles of Cyprian* Letter 72 ch.26 p.386

**Adamantius** (c.300 A.D.) quotes part of 1 Corinthians 1:24 as “The Apostle says”; John 1:3 as by “John the Evangelist”; Jeremiah 1:15 (Septuagint) as by Jeremiah, Psalm 118:73 (Septuagint) as by David, Genesis 2:7 as Genesis , and then says, “If then the Scriptures show that the Word of God moulded Man into a living creature, how is it that God accepts what is considered shameful (For you people claim that the Godhead can feel a sense of shame!), while you on your side disparage something higher and even more glorious?” *Dialogue on the True Faith* fourth part d 15 p.147. See also ibid first part ch.610c p.80, and ibid fifth part ch.20 b p.175 and ibid fourth part ch.424a p.129 on Genesis 1:2.

**Methodius** (270-311/312 A.D.) “Let us begin with Genesis, that we may give its place of antiquity and supremacy to this scripture.” *Banquet of the Ten Virgins* discourse 2 ch.1 p.313. See also ibid Discourse 3 ch.2 p.317.

Methodius (270-311/312 A.D.) discusses Genesis 3:21; 2:23-24 and says, “For I cannot endure the trifling of some who shamelessly do violence to Scripture, in order that their opinion, that the resurrection is without flesh, may find support;” *Discourse on the Resurrection* part 1 ch.1 p.364

**Athanasius of Alexandria** (318 A.D.) “For the soul is made after the image and likeness of God, as divine Scripture also shews, when it says in the person of God ‘Let us make man after our Image and likeness.’” *Athanasius Against the Heathen* part 2 ch.34 p.22

Athanasius of Alexandria (318 A.D.) (partial) “But the godly teaching and the faith according to Christ brands their foolish language as godlessness. Then he quotes Genesis 1:1. *Incarnation of the Word* ch.3.1 p.37

Athanasius of Alexandria (318 A.D.) “4. exactly as the first of men created, the one who was named Adam in Hebrew, is described in the Holy Scriptures as having at the beginning had his mind to God-ward in a freedom unembarrassed by shame, and as associating with the holy ones in that contemplation of things perceived by the mind which he enjoyed in the place where he was—the place which the holy Moses called in figure a Garden.” *Athanasius Against the Heathen* part 1 ch.2.4 p.5

Athanasius of Alexandria (318 A.D.) “Wherefore He also persuades us and says ‘He spake and they were made, He commanded and they were created;” as the illustrious Moses also at the beginning of his account of Creation confirms what we say by his narrative saying: and God said, “let us make man in our image and after our likeness:’” *Athanasius Against the Heathen* ch.46.4 p.29

**Alexander of Alexandria** (313-326 A.D.) “And it is mutable as the Scripture recognises: ‘For when the sons of God saw the daughters of men, they took them wives,’” *Letters on the Arian Heresy* Letter 1 ch.8 p.294

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Genesis 6:3 as “Sacred Scripture”. *Preparation for the Gospel* book 5 ch.3 p.8

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 16 ch.11 p.315 quotes Genesis 1:26 as scripture.

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

**X most Gnostics** the Old Testament, including the Law and the prophets were by an evil or confused Demiurge.

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) Epistle 1 ch.5 p.58 mentions Genesis 6:3 as scripture.

**X Mani** (262-278 A.D.) said we are not to follow the Law and the Prophets, just the New Testament. *Disputation with Manes* ch.13 p.188

*X Mani. Socrates’ Ecclesiastical History* book 1 ch.22 p.26 (c.400-439 A.D.) says that Manes (founder of Manichaeism) rejected the law and the prophets.

**X Valentinians and X Marcion** in John Chrysostom (died 407 A.D.) “They who receive the wild doctrines of Valentinus and Marcion, and of all whose minds are similarly diseased, exclude the Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “That all the kingdoms do exist shows that the Christ announced through the Law and the Prophets has not yet arrived.” *Dialogue on the True Faith* first part ch.25 p.68

**m** Marcionite heretic **Megethius** (c.300 A.D.) refers to the “Law of Moses” in his debate with Adamantius believes it was from the just god, not the good god. *Dialogue on the True Faith* first part ch.22b p.65

**X Marcus the Marcionite** debating Adamantius (c.300 A.D.) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle [Paul].” *Dialogue on the True Faith* Second part 828a p.89

The Bardasene **Marinus** (c.300 A.D.) “Just as the Scripture says: ‘Let us make Man,’ it says, ‘according to our image and likeness and God took soil from the ground and fashioned Man’” *Dialogue on the True Faith* fourth part d 14 p.145.

## OTc3. Exodus is scripture or God says

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) has Romans 9:17 which quotes Exodus 19:16 as scripture.

**Clement of Rome** (96-98 A.D.) “Ye understand, beloved, ye understand well the Sacred Scriptures, and ye have looked very earnestly into the oracle of God. Call then these things to your remembrance. When Moses went…” and he quotes Exodus 32:7-10. *1 Clement* ch.53 p.19

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.138-139 “For the Scripture saith, ‘And Moses was fasting in the mount forty days and forty nights, [Exodus 24:18, except no fasting] and received the covenant from the Lord, tables of stone written with the finger of the hand of the Lord;’ but turning away to idols, they lost it. For the Lord speaks thus to Moses: ‘Moses go down quickly; for the people whom thou hast brought out of the land of Egypt have transgressed.’” [Exodus 32:7]

**Justin Martyr** (c.138-165 A.D.) “For the Scripture says thus:” then Justin quotes Exodus 3:2-4. *Dialogue with Trypho, a Jew* ch.49 p.220

Justin Martyr (c.138-165 A.D.) calls Exodus 3:2-4 scripture in *Dialogue with Trypho the Jew* ch.60 p.227

**Melito of Sardis** (170-177/180 A.D.) “The Scripture of the exodus of the Hebrews has been read, and the words of the mystery have been declared; how the sheep was sacrificed, and how the people was saved, and how Pharaoh was flogged by the mystery.” *On Pascha* stanza 1 p.37

Meleto/Melito of Sardis (170-177/180 A.D.) “I shall narrate the scriptural story, how he gave command to Moses in Egypt,” *On Pascha* stanza 11 p.40

Melito of Sardis (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

**Theophilus of Antioch** (168-181/188 A.D.) quotes Exodus 20:3; 23:6; 22:21 as God is speaking. *Theophilus to Autolycus* book 3 ch.9 p.114

**Irenaeus of Lyons** (182-188 A.D.) “Wherefore also He [God] says to Moses in Exodus: ‘I will send forth My angel before thee; for I will not go up with thee, because thou art a stiff-necked people.’ (2..) And not only so, but the Lord also showed that certain precepts were enacted for them by Moses, on account of their hardness [of heart],” *Irenaeus Against Heresies* book 4 ch.15.1,2 p.480

Irenaeus of Lyons (182-188 A.D.) quotes Exodus 3:7-8 as God is speaking. *Irenaeus Against Heresies* book 4 ch.12.4 p.476

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-202 A.D.) “Whence the Scripture divinely says, ‘And the Lord spake to Moses, saying, Speak to the children of Israel, and thou shalt say to them, I am the Lord your God.” *Stromata* book 2 ch.10 p.358. See also *Stromata* book 2 ch.11 p.359 for his discussion of “scripture” and Exodus 16:36.

Clement of Alexandria (193-202 A.D.) “And when the Scripture says, ‘Moses entered into the thick darkness where God was,’ this shows to those capable of understanding, that God is invisible and beyond expression by words, And ‘the darkness’ -which is, in truth, the unbelief and ignorance of the multitude-obstructs the gleam of truth.” *Stromata* book 5 ch.7 p.454

Clement of Alexandria (193-217/220 A.D.) “It is He also who teaches Moses to act as instructor. For the Lord says, ‘If any one sin before Me, him will I blot out of My book; but now, go and lead this people into the place which I told thee.’” (Exodus 32:33,34) *The Instructor* book 1 ch.7 p.224. See also The Instructor book 1 ch.8 p.218 where he calls Exodus 3:8 Scripture.

**Tertullian** (198-220 A.D.) “Thou shalt have no other gods besides me. Thou shalt not make unto thee a likeness of those things which are in heaven, and which are in the earth beneath, and which are in the sea under the earth. Thou shalt not worship them, nor serve them. For I am the Lord thy God.” Likewise in the same *book of* Exodus: ‘Ye yourselves have seen that I have talked with you from heaven. Ye shall not make unto you gods of silver, neither shall ye make unto you gods of gold.’” *Scorpiace* ch.2 p.634

**Origen** (230-235 A.D.) “2. Perhaps something of this kind is shadowed forth in what is written in Exodus from the mouth of God, that the children of Israel were commanded to ask...” *Letter from Origen to Gregory* ch.2 p.393

Origen (c.227-240 A.D.) “We may also notice how evil men, on account of their wickedness, are said not to be, from the name ascribed to God in Exodus: ‘For the Lord said to Moses, I am, that is My name.’ The good God says this with respect of us also who pray that we may be part of His congregation.” *Commentary on John* book 2 ch.7 p.330

Origen (225-253/254 A.D.) “But let us return to the subject before us, in which the Saviour abridged and expounded two commandments from the law, the one from the decalogue from Exodus, and the other from Leviticus, or the other from some one of the books of the Pentateuch. Then since we have explained in what way they made void the word of God which said, ‘Honor thy father and thy mother,’” *Commentary on Matthew* from the 11th chapter verse 10 p.439

Origen (240-254 A.D.) (Greek) “Having spoken thus briefly on the subject of the divine inspiration of the holy Scriptures, it is necessary to proceed to the (consideration of the) manner in which they are to be read and understood,...” then he refers to Zechariah 9:10; Isaiah 7:15; Isaiah 11:6,7; Jeremiah 15:14; Exodus 20:5. He quotes 1 Samuel 15:11; Isaiah 45:7; Amos 3:6 Micah 1:12, and part of 1 Samuel 16:14; 18:10. Then Origen says, “and countless other passages like these - they have not ventured to disbelieve these as the Scriptures of God;” *Origen Against Celsus* book 6 ch.47 p.595

Origen (c.227-240 A.D.) “We should attend to the passover law and observe what the Lord says of it when it is first mentioned in Scripture.” [Exodus 12:1-2] *Commentary on John* book 10 no.11 p.387

Origen (233/234 A.D.) quotes Exodus 20:7 as scripture. *Origen On Prayer* ch.24.3 p.82

**Novatian** (250/4-256/7 A.D.) “And although the heavenly Scripture often turns the divine appearance into a human form, as when it says,” and quotes Psalm 34:15 “or when it says,” and quotes Genesis 8:21. “or where there are give to Moses the tables” and quotes Exodus 31:18. “or when the people of the children of Israel are set free from the land of Egypt” and quotes Psalm 136:12 “or when it says,” and quotes Isaiah 1:20. *Treatise Concerning the Trinity* ch.6 p.615.

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Exodus, the Holy Scripture declares that we are rather multiplied and increased by afflictions, saying: ‘And the more they afflicted them, so much the more they became greater, and waxed stronger.’ ... As in Exodus God speaks to Moses when he delayed and trembled to go to the people, saying: ‘Who hath given a mouth to man? and who hath made the stammerer?’” *Treatises of Cyprian* Treatise 11 ch.10 p.502. See also ibid ch.10 p.501. and h.12 part 2 p.521-522.

Cyprian of Carthage (c.246-258 A.D.) “since the Lord God speaks in Leviticus, and says, ‘No man that hath a stain or a blemish shall come nigh to offer gifts to the Lord.’ Moreover, in Exodus, He prescribes this same thing, and says, ‘And let the priests which come near to the Lord God sanctify themselves, lest the Lord forsake them.’” *Epistles of Cyprian* Letter 71 ch.2 p.379

Cyprian of Carthage (c.246-258 A.D.) “Also in Exodus God says to Moses” and quotes Exodus 12:13. *Treatises of Cyprian* Treatise 12 part 2 ch.22 p.525

**Anatolius** (270-280 A.D.) “and the eminent Aristobulus, who was one of the Seventy who translated the sacred and holy Scriptures of the Hebrews for Ptolemy Philadelphus and his father, and dedicated his exegetical books on the law of Moses to the same kings. These writers, in solving some questions which are raised with respect to Exodus, say that all alike ought to sacrifice the Passover after the vernal equinox in the middle of the first month.” *Paschal Canon of Anatolius of Alexandria* (*ANF* vol.6) ch.3 p.147

**Phileas of Thmuis** (martyred 306/307 A.D.) quotes Exodus 22:20 and 20:3 as “by the Holy Scriptures” *Letter of Phileas to the People of Thmuis* p.163

**Methodius** (270-311/312 A.D.) quotes Exodus 30:1-9 as He [God] says *Banquet of the Ten Virgins* discourse 5 ch.7 p.328

**Eusebius of Caesarea** (318-325 A.D.) quotes all Exodus 14:21-22 (LXX) “for Scripture says”. *Preparation for the Gospel* book 3 ch.1 p.2. See also ibid book 12 ch.9 p.9 “Hebrew Scripture”

Eusebius of Caesarea (318-325 A.D.) quotes Exodus 22:20 and 20:3 as “Sacred Scripture”. *Eusebius’ Ecclesiastical History* book 9 ch.10 p.331

**Among corrupt or surious works**

**pseudo-Methodius** (after 312 A.D.) quotes Exodus 25:22 as God says to Moses. *Oration of Simeon and Anna* ch.3 p.386

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

**X most Gnostics** the Old Testament, including the Law and the prophets were by an evil or confused Demiurge.

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) Epistle 2 ch.14 p.65 quotes Exodus 15:6 as scripture.

**X Mani** (262-278 A.D.) said we are not to follow the Law and the Prophets, just the New Testament. *Disputation with Manes* ch.13 p.188

*X Mani. Socrates’ Ecclesiastical History* book 1 ch.22 p.26 (c.400-439 A.D.) says that Manes (founder of Manichaeism) rejected the law and the prophets.

**X Valentinians and X Marcion** in John Chrysostom (died 407 A.D.) “They who receive the wild doctrines of Valentinus and Marcion, and of all whose minds are similarly diseased, exclude the Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

**m** Marcionite heretic **Megethius** (c.300 A.D.) refers to the “Law of Moses” in his debate with Adamantius believes it was from the just god, not the good god. *Dialogue on the True Faith* first part ch.22b p.65

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “That all the kingdoms do exist shows that the Christ announced through the Law and the Prophets has not yet arrived.” *Dialogue on the True Faith* first part ch.25 p.68

**X Marcus the Marcionite** debating Adamantius (c.300 A.D.) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle [Paul].” *Dialogue on the True Faith* Second part 828a p.89

## OTc4. Leviticus is scripture or God says

**Justin Martyr** (c.138-165 A.D.) “And God himself proclaimed by Moses, speaking thus: ‘And circumcise the hardness of your hearts, and no longer stiffen the neck. For the Lord your God is both Lord of lords, and a great, mighty, and terrible God, who regardeth not persons, and taketh not rewards.’ And in Leviticus: ‘Because they have transgressed against Me, and despised Me, and because they have walked contrary to Me, I also walked contrary to them, and I shall cut them off in the land of their enemies. Then shall their uncircumcised heart be turned.’” *Dialogue with Trypho, a Jew* ch.16 p.202

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-202 A.D.) quotes Leviticus 18:1-5 as scripture by Moses. *Stromata* book 2 ch.10 p.358

Clement of Alexandria (193-217/220 A.D.) quotes Leviticus 15:29; 12:8 as God says by Moses. *The Instructor* book 1 ch.5 p.212

Clement of Alexandria (193-202 A.D.) (partial) “as is written in Leviticus” and quotes Leviticus 26:30. *Stromata* book 1 ch.21 p.326

**Tertullian** (207/208 A.D.) “But that surely, is a small matter; for with the Creator there is a larger *grace*, when He sets no limits to forgiveness, indefinitely charging you ‘not to bear any malice against your brother,’” [Leviticus 19:28] *Five Books Against Marcion* book 4 ch.35 p.407

Tertullian (198-220 A.D.) “But in Leviticus He says: ‘Go not ye after idols, nor make to yourselves molten gods: I am the Lord your God.’” [Leviticus 19:4] *Scorpiace* ch.2 p.635

Tertullian (207/208 A.D.) “Now (Marcion), since you have expunged so much from the Scriptures, why did you retain these words, as if they too were not the Creator’s words?” Then Tertullian quotes in order Romans 12:9; Psalm 34:14; Romans 12:10; Leviticus 19:18; Romans 12:12; Psalm 20:1; Romans 12:12; Romans 12:16; Isaiah 5:21; Romans 12:17; Leviticus 19:17,18; Romans 12:19; Romans 12:19 quoted from Deuteronomy 32:25; Romans 12:18; Romans 13:9. *Five Books Against Marcion* book 5 ch.14 p.460-461

Tertullian (207/208 A.D.) (partial) “When, however, He answers the man, who alleged as an excuse his father’s burial, ‘Let the dead bury their dead, but go thou and preach the kingdom of God,’ He [Jesus] gave a clear confirmation to those two laws of the Creator-that in Leviticus, which concerns the sacerdotal office, and forbids the priests to be present at the funerals even of their parents.” *Five Books Against Marcion* book 4 ch.23 p.386

**Origen** (225-253/254 A.D.) “But let us return to the subject before us, in which the Saviour abridged and expounded two commandments from the law, the one from the decalogue from Exodus, and the other from Leviticus, or the other from some one of the books of the Pentateuch. Then since we have explained in what way they made void the word of God which said, ‘Honor thy father and thy mother,’” *Commentary on Matthew* from the 11th chapter verse 10 p.439

Origen (233/234 A.D.) refers to Leviticius 27:1-3 as The Lord says. *Origen on Prayer* ch.3.4 p.24

**Cyprian of Carthage** (c.246-258 A.D.) “since the Lord God speaks in Leviticus, and says, ‘No man that hath a stain or a blemish shall come nigh to offer gifts to the Lord.’ Moreover, in Exodus, He prescribes this same thing, and says, ‘And let the priests which come near to the Lord God sanctify themselves, lest the Lord forsake them.’” *Epistles of Cyprian* Letter 71 ch.2 p.379

**Anatolius** (270-280 A.D.) “For the Lord ascribes no less praise to the twentieth day than to the fourteenth. For in the book of Leviticus the injunction is expressed thus: ‘In the first month, on the fourteenth day of this month, at even, is the Lord’s Passover. And on the fifteenth day of this month is the feast of unleavened bread unto the Lord. Seven days ye shall eat unleavened bread. The first day shall be to you one most diligently attended and holy. Ye shall do no servile work thereon.’” *Paschal Canon* ch.11 p.149

**Methodius** (270-311/312 A.D.) “God, when He appointed to the true Israelites the legal rite of the true feast of the tabernacles, directed, in Leviticus, how they should keep and do honour to the feast; above all things, saying that each one should adorn his tabernacle with chastity. I will add the words themselves of Scripture, from which, without any doubt, it will be shown how agreeable to God, and acceptable to Him, is this ordinance of virginity: ‘In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.’” [Leviticus 23:39-42] *Banquet of the Ten Virgins* discourse 9 ch.1 p.344

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Leviticus 10:9 as “Moses also anticipates this…” and “And the Lord spake to Aaron, saying”. *Preparation for the Gospel* book 12 ch.25 p.22

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

**X most Gnostics** the Old Testament, including the Law and the prophets were by an evil or confused Demiurge.

**X Mani** (262-278 A.D.) said we are not to follow the Law and the Prophets, just the New Testament. *Disputation with Manes* ch.13 p.188

*X Mani. Socrates’ Ecclesiastical History* book 1 ch.22 p.26 (c.400-439 A.D.) says that Manes (founder of Manichaeism) rejected the law and the prophets.

**X Valentinians and X Marcion** in John Chrysostom (died 407 A.D.) “They who receive the wild doctrines of Valentinus and Marcion, and of all whose minds are similarly diseased, exclude the Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

**m** Marcionite heretic **Megethius** (c.300 A.D.) refers to the “Law of Moses” in his debate with Adamantius believes it was from the just god, not the good god. *Dialogue on the True Faith* first part ch.22b p.65

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “That all the kingdoms do exist shows that the Christ announced through the Law and the Prophets has not yet arrived.” *Dialogue on the True Faith* first part ch.25 p.68

**X Marcus the Marcionite** debating Adamantius (c.300 A.D.) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle [Paul].” *Dialogue on the True Faith* Second part 828a p.89

## OTc5. Numbers is scripture or God says

**Justin Martyr** (c.138-165 A.D.) “‘You perceive that God by Moses laid all such ordinances upon you...” then Justin quotes Numbers 15:38 and Deuteronomy 6:6. *Dialogue with Trypho, a Jew* ch.47 p.218. See also ch.126 p.263.

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-217/220 A.D.) quotes Numbers 6:9,12 as scripture. *The Instructor* book 1 ch.2 p.210

**Tertullian** (207/208 A.D.) “The form of it which He uses- ‘He that despiseth you, despiseth me’ -the Creator had also addressed to Moses: ‘Not against thee have they murmured, but against me.’” [Numbers 14:27] *Five Books Against Marcion* book 4 ch.24 p.388

**Origen** (c.227-240 A.D.) “The numbers which are recorded in the book of that name obtained a place in Scripture in accordance with some principle which determines their proportion to each thing. We ought therefore to enquire whether the book of Moses which is called Numbers teaches us, should we be able to trace it out, in some special way, the principle with regard to this matter.” *Commentary on John* from the Tenth book ch.1 p.381

Origen (c.227-240 A.D.) “The second son of Juda, again, has with us the name Annan, but with the Hebrews Onan, ‘their labour’. Once more, in the departures of the children of Israel in Numbers, we find, ‘They departed from Sochoth and pitched in Buthan’; but the Hebrew, instead of Buthan, reads Aiman. And why should I add more points like these, when any one who desires it can examine into the proper names and find out for himself how they stand? The place-names of Scripture are specially to be suspected where many of them occur in a catalogue, as in the account of the partition of the country in Joshua, and in the first Book of Chronicles from the beginning down to, say, the passage about Dan, and similarly in Ezra. Names are not to be neglected, since indications may be gathered from them which help in the interpretation of the passages where they occur.” *Commentary on John* Sixth book ch.24 p.371

Origen (233/234 A.D.) refers to Numbers 6:1-3 as the Lord says. *Origen on Prayer* ch.3.4 p.24

**Cyprian of Carthage** (c.246-258 A.D.) “Since the Lord says in the book of Numbers, ‘And whatsoever the unclean person touches shall be unclean.’” *Epistles of Cyprian* letter 69 ch.1 p.376

Cyprian of Carthage (c.246-258 A.D.) “Concerning Moses, moreover, we find it said in the Scriptures, ‘Now the man Moses was very meek;’” *Epistles of Cyprian* letter 51 ch.16 p.331

Cyprian of Carthage (c.246-258 A.D.) “as in the book of Numbers the Lord commanded Moses, saying,” and quotes Numbers 20:25-26. *Epistles of Cyprian* letter 67 ch.4 p.370

**Methodius** (270-311/312 A.D.) quotes Numbers 6:1-2 as The Lord speaking to Moses. In chapter 2 he refers to that quote as Scripture. *Banquet of the Ten Virgins* discourse 5 ch.1-2 p.325

**Eusebius of Caesarea** (318-325 A.D.) quotes Num 11:16m (not 5 8 not 26 words quotes); Num 11:17m (not 15 12 not 14 words quoted); Num 11:1824m (not 121 9 not 6 words quoted) “for Scripture says”. *Preparation for the Gospel* book 3 ch.1 p.3

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

**X most Gnostics** the Old Testament, including the Law and the prophets were by an evil or confused Demiurge.

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**m** Marcionite heretic **Megethius** (c.300 A.D.) refers to the “Law of Moses” in his debate with Adamantius believes it was from the just god, not the good god. *Dialogue on the True Faith* first part ch.22b p.65

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “That all the kingdoms do exist shows that the Christ announced through the Law and the Prophets has not yet arrived.” *Dialogue on the True Faith* first part ch.25 p.68

**X Marcus the Marcionite** debating Adamantius (c.300 A.D.) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle [Paul].” *Dialogue on the True Faith* Second part 828a p.89

## OTc6. Deuteronomy is scripture or God says

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Justin Martyr** (c.138-165 A.D.) “To this I replied, ‘Do you not think that the same thing happened in the case of Joshua the son of Nave (Nun), who succeeded to the command of the people after Moses, when Moses was commanded to lay his hands on Joshua, and God said to him, ‘I will take of the spirit which is in thee, and put it on him?’ And he said, ‘Certainly.’” *Dialogue with Trypho, a Jew* ch.49 p.220

Justin Martyr (c.138-165 A.D.) “‘You perceive that God by Moses laid all such ordinances upon you...” then Justin quotes Numbers 15:38 and Deuteronomy 6:6. *Dialogue with Trypho, a Jew* ch.47 p.218.

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-217/220 A.D.) quotes Deuteronomy 32:13-14 as “Wherefore also the Scripture says” *The Instructor* book 1 ch.6 p.222

**Tertullian** (213 A.D.) “After the ancient examples of the patriarchs, let us equally pass on to the ancient documents of the legal Scriptures, that we may treat in order of all our canon. ... If, then, forasmuch as there is in the law a precept that a man is to take in marriage the wife of his brother if he have died without children, for the purpose of raising up seed to his brother; and this may happen repeatedly to the same person, according to that crafty question of the Sadducees; men for that reason think that frequency of marriage is permitted in other cases as well: it will be their duty to understand first the reason of the precept itself; and thus they will come to know that that reason, now ceasing, is among those parts of the law which have been cancelled.” (Deuteronomy 25:5-6) *On Monogamy* ch.7 p.63-64

Tertullian (198-220 A.D.) “...it is not credible that God should have exposed His own Son ... But the *reason* of the case antecedently explains the sense of this malediction; He [God] says in Deuteronomy:” and quotes Deuteronomy 21:22,23 from the Septuagint. *An Answer to the Jews* ch.10 p.164. See also *Scorpiace* ch.2 p.635 “He [the Lord] says”

Tertullian (207/208 A.D.) “Now (Marcion), since you have expunged so much from the Scriptures, why did you retain these words, as if they too were not the Creator’s words?” Then Tertullian quotes in order Romans 12:9; Psalm 34:14; Romans 12:10; Leviticus 19:18; Romans 12:12; Psalm 20:1; Romans 12:12; Romans 12:16; Isaiah 5:21; Romans 12:17; Leviticus 19:17,18; Romans 12:19; Romans 12:19 quoted from Deuteronomy 32:25; Romans 12:18; Romans 13:9. *Five Books Against Marcion* book 5 ch.14 p.460-461

**Hippolytus of Portus** (222-235/236 A.D.) “Thus did the Scriptures preach beforehand of this lion and lion’s whelp. Then he quotes Deuteronomy 33:22 as by Moses.” *Treatise on Christ and Antichrist* ch.14 p.207

**Origen** (c.227-240 A.D.) has three chapters discussing the books of scripture. He says that Moses left only five books. *Commentary on John* book 5 ch.2 p.346.

+ Origen (c.227-240 A.D.) “Now the Lord Jehovah, according to Moses, is Faithful and True.” [Deuteronomy 32:4] *Commentary on John* book 2 no.4 p.326

Origen (240-254 A.D.) “In short, in the self-same Deuteronomy, when bidding precaution to be taken against the self-same cause, He [the Lord] says:” and quotes Deuteronomy 8:12-14. *Origen Against Celsus* book 6 ch.47 p.595

Origen (243/243 A.D.) “the Lord says in the book of Job and what is written in Deuteronomy”. *Origen On Prayer* ch.29.17 p.125. See also ibid 23.4 p.79 and 24.3 p.82

**Novatian** (250/4-256/7 A.D.) “And yet in Deuteronomy we observe that God told these things, and that God said, where it is written, ‘When He scattered abroad the children of Adam, He determined the bounds of the nations according to the number of the angels of God.’” *Concerning the Trinity* ch.17 p.627

**Cyprian of Carthage** (c.246-258 A.D.) “In Deuteronomy the Lord God speaks, saying, ‘And the man that will do presumptuously, and will not hearken unto the priest or to the judge, whosoever he shall be in those days, that man shall die; and all the people, when they hear, shall fear, and shall do no more wickedly.’” *Epistles of Cyprian* letter 54 ch.4 p.340

Cyprian of Carthage (c.246-258 A.D.) “In Deuteronomy God said to Moses: ‘And the Lord said to me, A Prophet will I raise up to them from among their brethren, such as thee, and I will give my word in His mouth; and He shall speak unto them that which I shall command Him. And whosoever shall not hear whatsoever things that Prophet shall speak in my name, I will avenge it.’” *Treatises of Cyprian* Treatise 12 first part no.18 p.512

**Adamantius** (c.300 A.D.) “I will show in many cases where the Apostle speaks and uses the scriptures of old. He says in the first epistle to the Corinthians [1 Corinthians 1:29-31]: ‘To no glory is all flesh in the presence of him. From him are ye in Christ Jesus, who is made unto us wisdom by God and justice and sanctification and redemption. That, as it has been written, He that glories, in the Lord let him glory’. And again I show from the same epistle, where he says [1Cor.9:7-10]: ‘Who grazes the herd and of the milk does not eat? Now according to man do I speak, or does not also the law say these things? In the law of Moses it has been written: You shall not bridle the mouth of the ox which treads the corn.” [Deuteronomy 25:4]” *Dialogue on the True Faith* first part ch.22b p.65

Adamantius (c.300 A.D.) “the ‘how’ is not a denial but an inquiry. In fact, this word occurs in the Scriptures, not once, but often to express not denial but an inquiry. For instance: ‘How can one chase a thousand [Deuteronomy 32:30 LXX]. Again, ‘How has the faithful city Sion [Zion] become a prostitute?’ [Isaiah 1:21 LXX]. And, ‘How has Lucifer fallen from heaven, who used to rise in the morning?’ [Isaiah 14:12]. Christ did not say ‘how’ to deny but to make an inquiry.” *Dialogue on the True Faith* Fifth part F13 p.164.

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Deuteronomy 18:18-19 (LXX) as spoken by God Himself. Then he quotes Deuteronomy 18:15 (full quote); 18:16a (15/32 words quoted). Then he shows why this refers to Jesus and not any other prophet. *Preparation for the Gospel* book 3 ch.1 p.2

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 16 ch.7 p.314 quotes Deuteronomy 6:4 as scripture.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.1 p.107 says Deuteronomy 4:2 is scripture.

**Early Christians warning against the Ebionites** (182-325 A.D.) book 2 ch.43 p.109says they accepted the Old Testament.

**X most Gnostics** the Old Testament, including the Law and the prophets were by an evil or confused Demiurge.

**X Mani** (262-278 A.D.) said we are not to follow the Law and the Prophets, just the New Testament. *Disputation with Manes* ch.13 p.188

*X Mani. Socrates’ Ecclesiastical History* book 1 ch.22 p.26 (c.400-439 A.D.) says that Manes (founder of Manichaeism) rejected the law and the prophets.

**X Valentinians and X Marcion** in John Chrysostom (died 407 A.D.) “They who receive the wild doctrines of Valentinus and Marcion, and of all whose minds are similarly diseased, exclude the Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

**m** Marcionite heretic **Megethius** (c.300 A.D.) refers to the “Law of Moses” in his debate with Adamantius believes it was from the just god, not the good god. *Dialogue on the True Faith* first part ch.22b p.65

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “That all the kingdoms do exist shows that the Christ announced through the Law and the Prophets has not yet arrived.” *Dialogue on the True Faith* first part ch.25 p.68

**X Marcus the Marcionite** debating Adamantius (c.300 A.D.) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle [Paul].” *Dialogue on the True Faith* Second part 828a p.89

## OTc7. Joshua is Scripture or the Lord says

Justin Martyr (c.136-165 A.D.) (partial) “But this Offspring, which was truly brought forth from the Father, was with the Father before all the creatures, and the Father communed with Him; even as the Scripture by Solomon has made clear, that He whom Solomon calls Wisdom, was begotten as a Beginning before all His creatures and as Offspring by God, who has also declared this same thing in the revelation made by Joshua the son of Nave (Nun). Listen, therefore, to the following from the book of Joshua, that what I say may become manifest to you; it is this: `And it came to pass, when Joshua was near Jericho, he lifted up his eyes, and sees a man standing over against him.” *Dialogue with Trypho, a Jew* ch.62 p.

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

**Irenaeus of Lyons** (182-188 A.D.) speaks of the five Amorite kings Joshua shut up in a cave as “scripture”. *Irenaeus Against Heresies* book 2 ch.24.4 p.395

**Origen** (225-253/254 A.D.) “The second son of Juda, again, has with us the name Annan, but with the Hebrews Onan, “their labour.” Once more, in the departures of the children of Israel in Numbers, we find, “They departed from Sochoth and pitched in Buthan; “but the Hebrew, instead of Buthan, reads Aiman. And why should I add more points like these, when any one who desires it can examine into the proper names and find out for himself how they stand? The place-names of Scripture are specially to be suspected where many of them occur in a catalogue, as in the account of the partition of the country in Joshua, and in the first Book of Chronicles from the beginning down to, say, the passage about Dan, and similarly in Ezra. Names are not to be neglected, since indications may be gathered from them which help in the interpretation of the passages where they occur.” *Commentary on John* book 6 ch.24 p.371

Origen (235 A.D.) quotes Joshua 24:14 as scripture. *Exhortation to Martyrdom* book 3 ch.17 p.157

**Cyprian of Carthage** (c.246-258 A.D.) “For that those things which are written must be done, God witnesses and admonishes, saying to Joshua the son of Nun: ‘The book of this law shall not depart out of thy mouth; but thou shalt meditate in it day and night, that thou mayest observe to do according to all that is written therein.’” (Joshua 1:8) *Epistles of Cyprian* Letter 73 ch.2 p.386

**From Nicea to Ephesus (325-431 A.D.)**

**Epiphanius of Salamis** (360-403 A.D.) (implied) gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

## OTc8. 1 or 2 Samuel is scripture or God says

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

**Irenaeus of Lyons** (182-188 A.D.) “of which God hath spoken by His holy prophets. For Moses truly said unto our fathers, ‘Your Lord God Shall raise up to you a Prophet from your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, whosoever will not hear that Prophet, shall be destroyed from among the people. And all [the prophets] from Samuel, and henceforth, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers,’” *Irenaeus Against Heresies* book 3 ch.12.3 p.430-431

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-217/220 A.D.) (Implied, Word is Christ) says The Word by way of Samual says and quotes 1 Samuel 8:23. *The Instructor* book 3 ch.4 p.278

Clement of Alexandria (193-202 A.D.) (partial) “as is contained in the second book of kings. [meaning 2 Samuel]” *Stromata* book 1 ch.21 p.326

**Tertullian** (ca.208 A.D.) quotes 1 Samuel 16:14, calling it scripture. *On Flight in Persecution* p.117

Tertullian (207/208 A.D.) “Now this point is determined for you even in the scripture which we have quoted. Samuel says to Saul, ‘The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou;’” *Five Books Against Marcion* book 2 ch.24 p.316

**Origen** (240-254 A.D.) (Greek) “Having spoken thus briefly on the subject of the divine inspiration of the holy Scriptures, it is necessary to proceed to the (consideration of the) manner in which they are to be read and understood,...” then he refers to Zechariah 9:10; Isaiah 7:15; Isaiah 11:6,7; Jeremiah 15:14; Exodus 20:5. He quotes 1 Samuel 15:11; Isaiah 45:7; Amos 3:6 Micah 1:12, and part of 1 Samuel 16:14; 18:10. Then Origen says, “and countless other passages like these - they have not ventured to disbelieve these as the Scriptures of God;” *Origen Against Celsus* book 6 ch.47 p.595

Origen (233/234 A.D.) mentions “in the Scriptures” to Anna [Hannah] in 1 Kings (to us 1 Samuel). *Origen on Prayer* ch.2.5 p.21.

Origen (233/234 A.D.) discusses David and Nathan in “the Second Book of Kings” 2 Samuel 7:18-21. *Origen On Prayer* ch.33.3 p.138-139

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, to Samuel when he was despised by the Jews, God says; ‘They have not despised thee, but they have despised me.’” *Epistles of Cyprian* letter 54 ch.4 p.340

**Gregory Thaumaturgus** (240-265 A.D.) quotes part of 1 Samuel 18:1 as scripture. *Oration and Panegyric Addressed to Origen* ch.6 p.28

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

**X most Gnostics** the Old Testament, including the Law and the prophets were by an evil or confused Demiurge.

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) Epistle 1 ch.8 p.58 quotes 1 Samuel 16:14 as scripture.

**X Mani** (262-278 A.D.) said we are not to follow the Law and the Prophets, just the New Testament. *Disputation with Manes* ch.13 p.188

*X Mani. Socrates’ Ecclesiastical History* book 1 ch.22 p.26 (c.400-439 A.D.) says that Manes (founder of Manichaeism) rejected the law and the prophets.

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “That all the kingdoms do exist shows that the Christ announced through the Law and the Prophets has not yet arrived.” *Dialogue on the True Faith* first part ch.25 p.68

**X Marcus the Marcionite** debating Adamantius (c.300 A.D.) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle [Paul].” *Dialogue on the True Faith* Second part 828a p.89

## OTc9. Reference to 1 or 2 Kings as Kings

Philo the Jew of Alexandria (15/20 B.C.-50 A.D.) (partial) refers to 1 Kings 17:10,18 in his work, *On the Unchangeableness of God* p.169.

Clement of Rome (96-98 A.D.) (partial) alludes to 1 Kings 18:8, etc. “Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul King of Israel.” *1 Clement* ch.4 p.6

Justin Martyr (c.138-165 A.D.) (partial) quotes 1 Kings 19:14,18 as “Elijah said”. *Dialogue with Trypho, a Jew* ch.39 p.214.

**Meleto/Melito of Sardis** (170-177/180 A.D.) refers to the “Four books of Kingdoms” [1, 2 Samuel, 1,2 Kings] among the books of the Old Testament in his letter to Onesimus. *On Pascha* p.72. Preserved in *Eusebius’ Ecclesiastical History* book 4 ch.26.

Irenaeus of Lyons (182-188 A.D.) (partial) quotes 1 Kings 18:36 in *Irenaeus Against Heresies* book 3 ch.6.3 p.419

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-217/220 A.D.) 1 Kings 8:27 “Solomon the son of David, in the books styled ‘The Reigns of the Kings,’ comprehending not only that the structure of the true temple was celestial and spiritual, but had also a reference to the flesh, which He who was both the son and Lord of David was to build up, … Will God in very deed dwell with men on the earth?” *Fragment by Nicephorus of Constantinople quoting Clement of Alexandria against the Judaizers*. p.584

**Tertullian** (207/208 A.D.) refers to Elijah and the widow in 1 Kings 17:7-16 as “the third book of Kings” *Five Books Against Marcion* book 4 ch.21 p.381

Hippolytus of Portus (222-235/236 A.D.) (partial) quotes 1 Kings 3:12 in *Commentary on Proverbs* p.172

**Origen** (240-254 A.D.) refers to 2 Kings 4:17, calling it “the fourth book of Kings” (1 and 2 Samuel were sometimes called 1 and 2 Kings.) This implies a third book of Kings. *Origen Against Celsus* book 8 ch.46 p.656

Origen (c.227-c.240 A.D.) quotes a fourth of 2 Kings 1:8 as “the words of scripture”. *Origen's Commentary on John* book 6 ch.7 p.357

Origen (c.240 A.D.) “Therefore the Holy Spirit says:” and quotes 1 Kings 28:11. *Homily on 1 Kings 28* ch.4 p.322 (translated by Jerome)

Origen (233/234 A.D.) mentions 1 Kings 2:25 as 3 Kings (which we call 1 Kings). *Origen On Prayer* ch.28.3 p.107

Origen (233/234 A.D.) quotes 1 Kings 1:9-11 as the First book of Kings (he should have said 3 Kings). *Origen On Prayer* ch.4.1 p.25-26

***Treatise On Rebaptism*** (c.248-258 A.D.) “Further, also in the book of Judges, and in the books of Kings too, we observe … Gothoniel [Othoniel], Gideon, Jephthah, Samson, Saul, David, and many others.” ch.15 p.676

**Cyprian of Carthage** (c.246-258 A.D.) quotes from 2 Kings 17:20,21 as “Holy Scripture declares in the books of Kings” *Epistles of Cyprian* Letter 75 ch.6 p.399

Cyprian of Carthage (c.246-258 A.D.) quotes 1 Kings 19:10 calling it third Kings. (1 and 2 Samuel are sometimes known as 1 and 2 Kings). *The Treatises of Cyprian* Treatise 12 First book ch.2 p.508

Cyprian of Carthage (c.246-258 A.D.) “Moreover, belief in divine Scripture declares to us, that among all, whether infants or those who are older, there is the same equality of the divine gift. Elisha, beseeching God, so laid himself upon the infant son of the widow, who was lying dead, that his head was applied to his head, and his face to his face, and the limbs of Elisha were spread over and joined to each of the limbs of the child, and his feet to his feet. If this thing be considered with respect to the inequality of our birth and our body, an infant could not be made equal with a person grown up and mature, nor could its little limbs fit and be equal to the larger limbs *of a man*.” [2 Kings 4:34-35] *Epistles of Cyprian* letter 58 ch.3 p.354

Seventh Council of Carthage (85 bishops) (258 A.D.) (partial) quotes parts of 1 Kings 18:21 “It is written, ‘Either the Lord is God, or Baal is God.’” Spoken by Pelaginaus of Luperciana p.570

Dionysius of Alexandria (246-265 A.D.) (partial) alludes to 1 Kings 4:32 in Exegetical Fragment 1 p.111

**Methodius of Olympus and Patara** (270-311/312 A.D.) “Hence the Scripture relates the Elijah, fleeing from the face of the woman Jezebel, at first came under a bramble” [1 Kings 19:4] *The Banquet of the Ten Virgins* discourse 10 ch.3 p.349.

**Lactantius** (c.303-320/325 A.D.) quotes 1 Kings 19:10 as “in the third book of Kings” *The Divine Institutes* book 4 ch.11 p.109.

Lactantius (c.303-320/325 A.D.) (partial) quotes 1 Kings 9:7-9. *Epitome of the Divine Institutes* ch.46 p.41

Eusebius of Caesarea (318-325 A.D.) (partial) quotes 1 Kings 4:32-34 as scripture. *Preparation for the Gospel* book 11 ch.7 p.12

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.69 p.95 references Kings.

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

## OTc10. Reference to 1 or 2 Chronicles as Chronicles

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Hippolytus of Portus** (222-235/236 A.D.) “For so also the book of Chronicles indicates, saying, ‘And Solomon began to build the house of God. In length its first measure was sixty cubits, and its breadth twenty cubits, and its height one hundred and twenty; and he overlaid it within with pure gold.’” *On Jeremiah and Ezekiel* p.177

**Origen** (225-254 A.D.) “Any one, moreover, who reads in the second book of Kings of the ‘wrath’ of God, inducing David to number the people, and finds from the first book of Chronicles that it was the devil who suggested this measure, will, on comparing together the two statements, easily see for what purpose the ‘wrath’ is mentioned, of which ‘wrath,’ as the Apostle Paul declares, all men are children: ‘We were by nature children of wrath, even as others.’” *Origen Against Celsus* book 4 ch.72 p.529

**Cyprian of Carthage** (c.246-258 A.D.) “In the book of Chronicles: ‘The Lord is with you so long as ye also are with Him; but if ye forsake Him, He will forsake you.’” *Treatises of Cyprian* Treatise 11 ch.8 p.500

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says the Ebionites accepted the Old Testament.

## OTc11. Job is scripture or the Lord says

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Origen** (243/243 A.D.) “the Lord says in the book of Job and what is written in Deuteronomy”. *Origen On Prayer* ch.29.17 p.125

Origen (240-254 A.D.) (partial) quotes Job 1 and 2 as “in the Book of Job”. *Origen Against Celsus* book 6 ch.43 p.593

**Cyprian of Carthage** (c.246-258 A.D.) “The Holy Scripture proves this, saying: ‘Job, a true and righteous man, had seven sons and three daughters, and cleansed them, offering for them victims to God according to the number of them, and for their sins one calf.’” *Treatises of Cyprian* Treatise 8 ch.18 p.481

**Dionysius of Alexandria** (246-256 A.D.) quotes part of Job 14:1 as scripture. “And among these is man himself, as a certain holy scripture says of him: ‘Man that is born of woman is of few days.’” [Job 14:1] *From the Books on Nature* fragment 3 p.86.

**Methodius** (270-311/312 A.D.) “which the Almighty Himself is not ashamed to make use of in working with His undefiled hands; for He says to Jeremiah, ‘Before I formed thee in the belly I knew thee;’ and to Job, ‘Didst thou take clay and form a living creature, and make it speak upon the earth?’” *Banquet of the Ten Virgins* discourse 2 ch.2 p.314

**Eusebius of Caesarea** (318-325 A.D.) quotes Job 2:1a (23/26 words), Job 2:2f (4/25 words) as “their [the Hebrews’] Scripture”. *Preparation for the Gospel* book 11 ch.26 p.34.

Eusebius of Caesarea (318-325 A.D.) quotes Job 14:1a (6/8 words)as “Holy Scripture” to show that we only have a short time to live. *Preparation for the Gospel* book 14 ch.25 p.45

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

**X most Gnostics** the Old Testament, including the Law and the prophets were by an evil or confused Demiurge.

**X Mani** (262-278 A.D.) said we are not to follow the Law and the Prophets, just the New Testament. *Disputation with Manes* ch.13 p.188

*X Mani. Socrates’ Ecclesiastical History* book 1 ch.22 p.26 (c.400-439 A.D.) says that Manes (founder of Manichaeism) rejected the law and the prophets.

**X Valentinians and X Marcion** in John Chrysostom (died 407 A.D.) “They who receive the wild doctrines of Valentinus and Marcion, and of all whose minds are similarly diseased, exclude the Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “That all the kingdoms do exist shows that the Christ announced through the Law and the Prophets has not yet arrived.” *Dialogue on the True Faith* first part ch.25 p.68

**X Marcus the Marcionite** debating Adamantius (c.300 A.D.) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle [Paul].” *Dialogue on the True Faith* Second part 828a p.89

## OTc12. Psalms are scripture or God/Spirit spoke

Mark 12:10-11 quotes Psalm 118:22,23 as scripture.

John 10:34-35 Jesus quotes Psalm 82:6 as scripture.

John 13:18 Jesus quotes Psalm 41:9 as scripture.

Acts 1:16 Scripture had to be fulfilled and in Acts 1:20 quotes Psalm 109:8 as by David.

1 Peter 2:6-7 quotes Isaiah 28:16; Psalm 118:22; and Isaiah 8:14 as scripture

Jesus quoted Psalm 41:9 as scripture, in John 13:18.

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Much of Acts and the Gospels. **Mt** 20:24-32; 21:13-19; 25:41-26:39 [61 verses]; **Mark** 4:36-5:2; 5:16-26; 5:38-6:3; 2 letters of 6:15; 6:16-25, 36-50; 7:3-15; (7:44 is a bit hard to make out), 7:25-8:1; 8:10-26; 8:34-9:8; 4 letters of 9:9; 9:18-31; 11:27-12:1; 12:5-8,13-19,24-28 [147 verses]; **Luke** 6:31-41; 6:45-7:7; 9:26-41; 9:45-10:1; 10:6-22; 10:26-11:1; 11:6-25, 28-46; 11:50-12:13 (12:9 was never written); 12:18-37; 12:42-13:1; 13:6-24; 13:29-14:10; 14:17-33 [242 verses]; **John** 4:51,54; 5:21,24; 10:7-25; 2 complete out of 16 letters of 10:30; 10:31-11:10; 11:18-36,42-57 [84 verses]. **Acts** 4:27-36; 5:10-20; (8 out of 33 letters in 5:21) 30-39; 6:7-7:2; 7:10-21; 7:32-41; 7:52-8:1; 8:14-15, 8:34-9:6; (8:37 was never written); 9:16-27; 9:35-10:2; 10:10-23, 31-41; 11:2-13; 11:24-12:6; 12:13-22; 13:6-16,25-36; 13:46-14:3; 14:15-23; 15:2-7,9-27; 15:38-16:4; 16:15-21,32-40; 17:9-17) At Acts 15:7 this scribe lost his place and repeated from Acts 15:2. [289 verses]. Referenced John 10:34-35

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Mark 12:10-11; John 10:34-35; John 13:18.

**Clement of Rome** (96-98 A.D.) “For the Scripture saith in a certain place, ‘Whither shall I go, and where shall I be hid from Thy presence? If I ascend into heaven, Thou art there; if I go away even to the uttermost parts of the earth, there is Thy right hand; if I make my bed in the abyss, there is Thy Spirit.’” (quote of Psalm 139) *1 Clement* ch.28 vol.1 p.12

Clement of Rome (96-98 A.D.) “For the Scripture saith, ‘But to the sinner God said, Wherefore dost thou declare my statutes, and take my covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee? When thou sawest a thief, thou consentedst with him, and didst make thy portion with adulterers.’” [Psalm 50:16-23] *1 Clement* ch.35 p.14

**Justin Martyr** (c.138-165 A.D.) “and inglorious, as Isaiah and David and all the Scriptures said; who is the Lord of hosts, by the will of the Father who conferred on Him [the dignity]; who also rose from the dead, and ascended to heaven, as the Psalm and the other Scriptures manifested when they announced Him to be Lord of hosts;” *Dialogue with Trypho, a Jew* ch.85 p.241.

Justin Martyr (c.138-165 A.D.) “Further, to persuade you that you have not understood anything of the Scriptures, I will remind you of another psalm, dictated to David by the Holy Spirit,” then he quotes Psalm 72. *Dialogue with Trypho, a Jew* ch.85 p.241.

Justin Martyr (c.150 A.D.) “These were spoken from the person of the Father, through Isaiah the prophet.” *First Apology of Justin Martyr* ch.37p.175

Justin Martyr (c.138-165 A.D.) quotes Jeremiah 9:25f; Malachi 1:10, etc., Psalm 18:43. Then he says, “For these words have neither been prepared by me, nor embellished by the art of man; but David sung them, Isaiah preached them, Zechariah proclaimed them, and Moses wrote them. Are you acquainted with them, Trypho? They are contained in your Scriptures, or rather not yours, but ours.” *Dialogue with Trypho, a Jew* ch.29 p.208-209.

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

**Irenaeus of Lyons** (182-188 A.D.) “both by the prophet and by Paul, of whom the apostle, calling to mind the Scripture, says in the Epistle addressed to the Romans, “As it is written, for thy sake we are killed all the day long, we are counted as sheep for the slaughter.’” [Psalm 44:22] *Irenaeus Against Heresies* book 2 ch.22.2 p.390

Irenaeus of Lyons (c.160-202 A.D.) quotes Psalm 1:1a as the Holy Spirit saying by David. *Proof of Apostolic Preaching* ch.2.

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-202 A.D.) “To such an one Scripture says, ‘Thou thoughtest that I would be like thee.’” (one-fourth of Psalm 50:21] *Stromata* book 4 ch.24 p.437.

Clement of Alexandria (193-202 A.D.) “Expressly then respecting all our Scripture, as if spoken in a parable, it is written in the Psalms, ‘Hear, O My people, My law: incline your ear to the words of My mouth.’” *Stromata* book 5 ch.4 p.450

Clement of Alexandria (193-217/220 A.D.) says “the Holy Spirit says” and quotes Psalm 8:4. *The Instructor* book 1 ch.9 p.207-208

Clement of Alexandria (c.195 A.D.) “For the Scripture somewhere says, ‘To-day, if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers proved Me by trial.’” [Psalm 95:6-9] *Exhortation to the Heathen* ch.9 p.196

Clement of Alexandria (c.195 A.D.) quotes Psalm 58:4-5 as the Lord says. *Exhortation to the Heathen* ch.10 p.201

**Tertullian** (c.213 A.D.) “But I find in Scripture the name Lord also applied to them Both: ‘The Lord said unto my Lord, Sit Thou on my right hand.’” [Psalm 110:1] *Against Praxeas* ch.13 p.607. See also *Against Praxeas* ch.7 p.601.

Tertullian (207/208 A.D.) quotes Psalm 8:7 as “For in another passage the Spirit says to the Father concerning the Son” *Five Books Against Marcion* book 5 ch.17 p.465.

Tertullian (207/208 A.D.) “‘Precious in the sight of the Lord is the death of His saints.’ [Psalm 116:15] ‘The Lord keepeth all their bones; not one of them shall be broken.’ [paraphrase of Psalm 34:20] … We have adduced these few quotations from a mass of the Creator’s Scriptures;” *Five Books Against Marcion* book 2 ch.19 p.312. He also quotes Psalm 2:78 as “Scripture clearly says” in ibid book 4 ch.25 p.390.

**Origen** (c.227-240 A.D.) “Christ is written about even in the Pentateuch; He is spoken of in each of the Prophets, and in the Psalms, and, in a word, as the Saviour Himself says, in all the Scriptures. He refers us to them all, when He says: ‘Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of Me.’” *Commentary on John* book 5 ch.4 p.347

Origen (c.240 A.D.) speaks of “sacred scriptures” and then quotes Jeremiah 332:16 and Psalm 75:8. *Homilies on Jeremiah* homily 12 ch.2 p.112

Origen (233/234 A.D.) quotes Psalm 16 as scripture. *Origen On Prayer* ch.2.6 p.21

Origen (233/234 A.D.) mentions Psalms as scripture. *Origen On Prayer* ch.24.3 p.82

**Novatian** (250/4-256/7 A.D.) “And although the heavenly Scripture often turns the divine appearance into a human form, as when it says,” and quotes Psalm 34:15 “or when it says,” and quotes Genesis 8:21. “or where there are give to Moses the tables” and quotes Exodus 31:18. “or when the people of the children of Israel are set free from the land of Egypt” and quotes Psalm 136:12 “or when it says,” and quotes Isaiah 1:20. *Treatise Concerning the Trinity* ch.6 p.615

Novatian (250/254-257 A.D.) quotes Psalm 139:8-10 and says, “For we recognise the plan of the divine Scriptures according to the proportion of its arrangement.” *Treatise Concerning the Trinity* ch.5 p.616

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.17 p.677 “which is the Spirit of the Angel, as saith the Scripture” and he quotes Psalm 104:4.

**Cyprian of Carthage** (c.246-258 A.D.) “This home, this household of unanimity, the Holy Spirit designates and points out in the Psalms, saying, ‘God, who maketh men to dwell with one mind in a house.’” *Treatises of Cyprian* Treatise 1 ch.8 p.424

**Adamantius** (c.300 A.D.) quotes part of 1 Corinthians 1:24 as “The Apostle says”; John 1:3 as by “John the Evangelist”; Jeremiah 1:15 (Septuagint) as by Jeremiah, Psalm 118:73 (Septuagint) as by David, Genesis 2:7 as Genesis , and then says, “If then the Scriptures show that the Word of God moulded Man into a living creature, how is it that God accepts what is considered shameful (For you people claim that the Godhead can feel a sense of shame!), while you on your side disparage something higher and even more glorious?” *Dialogue on the True Faith* fourth part d 15 p.147.

Methodius (270-311/312 A.D.) (partial, sacred writings) “For we find in the Sacred Writings” and quotes parts of Jeremiah 24:3; Psalm 104:15; Deuteronomy 32:33.

**Athanasius of Alexandria** (318 A.D.) refers to Psalms 22:16 as one of many scriptures by “the prophets”. *Incarnation of the Word* ch.35.4 p.55

Athanasius of Alexandria (318 A.D.) quotes Psalm 115:5 as “Holy Scripture”. *Athanasius Against the Heathen* ch.14 p.11

**Alexander of Alexandria** (313-326 A.D.) “And to confirm this insane doctrine, playing with Holy Scripture, they bring forward what is said in the Psalms respecting Christ: “Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, both anointed Thee with the oil of gladness above Thy fellows,” *Epistles on the Arian Heresy* Letter 1 to Alexander of Constantinople ch.3 p.292

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Psalm 104:4 (= Hebrews 1:7f (12/18 words) as “where it [their scripture] says”. *Preparation for the Gospel* book 11 ch.26 p.34

Eusebius of Caesarea (318-325 A.D.) calls Psalm 45:6-7 scripture, written by David, and prophesies of Christ. *Eusebius’ Ecclesiastical History* book 1 ch.3.14 p.86

Eusebius of Caesarea (318-325 A.D.) alludes to Psalm 19:4 as “the divine Scriptures” *Eusebius’ Ecclesiastical History* book 2 ch.3 p.107

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

## OTc13. Proverbs are scripture or the Lord says

***Epistle of Barnabas*** (c.70-130 A.D.) ch.5 p.139 “Now, the Scripture saith, ‘Not unjustly are nets spread out for birds.’ [Proverbs 1:17 Septuagint] This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness.”

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-202 A.D.) “the Scripture cries, though they listen not, ‘He that heareth Me shall rest with confidence in peace, andshall be tranquil, fearless of all evil.’” [Proverbs 1:33] *Stromata* book 2 ch.8 p.356

Clement of Alexandria (193-217/220 A.D.) quotes half of Proverbs 20:1 as Scripture. *The Instructor* book 2 ch.2 p.245.

Clement of Alexandria (c.195 A.D.) “I could adduce ten thousand Scriptures of which not ‘one tittle shall pass away,’ without being fulfilled; for the mouth of the Lord the Holy Spirit hath spoken these things. ‘Do not any longer,’ he says, ‘my son, despise the chastening of the Lord, nor faint when thou art rebuked of Him.’” [Proverbs 3:11] *Exhortation to the Heathen* ch.9 p.195

**Tertullian** (198-220 A.D.) (implied) “This is the answer I should give in defence of the Scripture before us, ... It is therefore because of such persons, that *Scripture* in other passages teaches us of the creation of the individual parts.” Then he starts on a long list of scriptural passages by first quoting Proverbs 8:24. *Against Hermogenes* ch.32 p.495. See also *Against Praxeas* (c.213 A.D.) ch.6 p.601.

Tertullian (198-220 A.D.) “‘When He prepared the heavens,’ so says (the Scripture), ‘I was present with Him; and when He strengthened above the winds the lofty clouds, and when He secured the fountains which are under the heaven, I was present...I daily rejoiced in His presence; for He rejoiced when He had finished the world, and amongst the sons of men did He show” [Proverbs 8:27-31] *Against Hermogenes* ch.18 p.487

**Origen** (225-253/254 A.D.) “But he who examines such matters more profoundly will say, that there being, as the Scripture calls it, a kind of general divine perception which the blessed man alone knows how to discover, according to the saying of Solomon, ‘Thou shall find the knowledge of God;’” [Proverbs 2:5] *Origen Against Celsus* book 1 ch.48 p.416

**Cyprian of Carthage** (c.246-258 A.D.) “And again, sacred Scripture warns, and says, ‘Keep thee from the strange water, and drink not form a fountain of strange water.’” (Proverbs 9:19 (Septuagint) *Epistles of Cyprian* letter 69 ch.1 p.376

Cyprian of Carthage (c.246-258 A.D.) “And the Holy Spirit speaks by Solomon, saying, ‘A perverse man carrieth perdition in his mouth; and in his lips he hideth a fire.’ Also again, he warneth us, and says, ‘Hedge in thy ears with thorns, and hearken not to a wicked tongue.’” [Proverbs 16:27; 17:4] *Epistles of Cyprian* letter 54 ch.21 p.346

**Firmilian of Caesarea** to Cyprian (256 A.D.) quotes Proverbs 29:22 as scripture. (Letter 74 ch.23 p.396)

**Nemesianus of Thubunae** at the Seventh Council of Carthage (258 A.D.) p.566 “That the baptism which heretics and schismatics bestow is not the true one, is everywhere declared in the Holy Scriptures, since their very leading men are false Christs and false prophets, as the Lord says by Solomon: ‘He who trusteth in that which is false, he feedeth the winds; and the very same, moreover, followeth the flight of birds. For he forsaketh the ways of his own vineyard, he has wandered from the paths of his own little field. But he walketh through pathless places, and dry, and a land destined for thirst; moreover, he gathereth together fruitless things in his hands.’”

**Dionysius of Rome** (259-269 A.D.) “The leaders of this view seem to me to have given very little heed to these things, and for that reason to have strayed absolutely, by explaining the passage otherwise than as the divine and prophetic Scripture demands. ‘The Lord created me the beginning of His ways.’” [Proverbs 8:22] *Against the Sabellians* (*ANF* vol.7) ch.2 p.365

**Methodius** (270-311/312 A.D.) says what God commanded in Leviticus and says, “we should consider the naked truth itself, for He saith,” and quotes Proverbs 1:5-6. *Banquet of the Ten Virgins* discourse 9 ch.1 p.344-345.

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

## OTc14. Isaiah is scripture or the Lord/Spirit says

Mark 15:28 quotes Isaiah 53:12 as Scripture

Luke 4:18-21 quotes Isaiah 49:8-9; 61:1-2 as Scripure.

1 Peter 2:6-7 quotes Isaiah 28:16; Psalm 118:22; and Isaiah 8:14 as scripture

Romans 10:11 quotes Isaiah 28:16 as scripture.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Mark 15:28; Luke 4:18-21.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.139 quotes Isaiah 5:21 as “Scripture says”.

**Justin Martyr** (c.138-165 A.D.) Justin quotes Daniel 7:9-29. “When I had ceased, Trypho said, ‘These and such like Scriptures, sir, compel us to wait for Him who, as Son of man, received from the Ancient of days the everlasting kingdom. But this so-called Christ of yours was dishonourable and inglorious, so much so that the last curse contained in the law of God fell on him, for he was crucified.’ Then I [Justin] replied to him, ‘If, sirs, it were not said by the Scriptures which I have already quoted, that His form was inglorious, and His generation not declared, and that for His death the rich would suffer death, and with His stripes we should be healed, [verses from Isaiah 53] ...’” *Dialogue with Trypho, a Jew* ch.31 p.209-210.

Justin Martyr (c.138-165 A.D.) “‘You know, then, sirs,’ I said, ‘that God has said in Isaiah to Jerusalem: ‘I saved thee in the deluge of Noah.’” *Dialogue with Trypho, a Jew* ch.138 p.268

Justin Martyr (c.138-165 A.D.) quotes Jeremiah 9:25f; Malachi 1:10, etc., Psalm 18:43. Then he says, “For these words have neither been prepared by me, nor embellished by the art of man; but David sung them, Isaiah preached them, Zechariah proclaimed them, and Moses wrote them. Are you acquainted with them, Trypho? They are contained in your Scriptures, or rather not yours, but ours.” *Dialogue with Trypho, a Jew* ch.29 p.208-209.

**Athenagoras** (177 A.D.) (implied) But, since the voices of the prophets confirm our arguments-for I think that you also, with your great zeal for knowledge, and your great attainments in learning, cannot be ignorant of the writings either of Moses or of Isaiah and Jeremiah, and the other prophets, who, lifted in ecstasy above the natural operations of their minds by the impulses of the Divine Spirit, uttered the things with which they were inspired, the Spirit making use of them as a flute-player breathes into a flute;-what, then, do these men say? *A Plea for Christians* ch.9 p.133

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

**Hegesippus** (170-180 A.D.) “Thus they fulfilled the Scripture written in Isaiah: ‘Let us away with the just man, because he is troublesome to us: therefore shall they eat the fruit of their doings.’” (Hegesippus is mistaken about this being in Isaiah.) ch.1 *Fragments of Five books of Commentaries on the Acts of the Church* p.763

Theophilus of Antioch (168-181/188 A.D.) (partial) “Moreover, concerning the righteousness which the law enjoined, confirmatory utterances are found both with the prophets and in the Gospels, because they all spoke inspired by one Spirit of God. Isaiah accordingly spoke thus: ‘Put away the evil of your doings from your souls; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.’ And again the same prophet said: ‘Loose every band of wickedness, dissolve every oppressive contract, let the oppressed go free, and tear up every unrighteous bond. Deal out thy bread to the hungry, and bring the houseless poor to thy home. When thou seest the naked, cover him, and hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee.’ In like manner also Jeremiah says: ‘Stand in the ways, and see, and ask which is the good way of the Lord your God, and walk in it and ye shall find rest for your souls. Judge just judgment, for in this is the will of the Lord your God.’ So also says Hosea: ‘Keep judgment, and draw near to your God, who established the heavens and created the earth.’ And another, Joel, spoke in agreement with these: ‘Gather the people, sanctify the congregation, assemble the elders, gather the children that are in arms; let the bridegroom go forth of his chamber, and the bride out of her closet, and pray to the Lord thy God urgently that he may have mercy upon you, and blot out your sins.’ In like manner also another, Zachariah: ‘Thus saith the Lord Almighty, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, nor the stranger; and let none of you imagine evil against his brother in your heart, saith the Lord Almighty.’” *Theophilus to Autolycus* book 3 ch.12 p.134

**Irenaeus of Lyons** (182-188 A.D.) quotes Isaiah 7:14 as Scripture. *Irenaeus Against Heresies* book 3 ch.21.1 p.451

Irenaeus of Lyons (182-188 A.D.) quotes Isaiah 7:10-17 and says, “Carefully, then, has the Holy Ghost pointed out, by what has been said, His birth from a virgin, and His essence, that He is God (for the name Emmanuel indicates this).” *Irenaeus Against Heresies* book 3 ch.21.4 p.452

Irenaeus of Lyons (c.160-202 A.D.) quotes from Isaiah 53 as scripture. *Proof of Apostolic Preaching* ch.71.

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-202 A.D.) “And he paraphrases those prophetic Scripture-that in Isaiah, ‘I am He that fixes the thunder, and creates the wind; whose hands have rounded the host of heaven;’” *Stromata* book 5 ch.14 p.473

Clement of Alexandria (193-202 A.D.) (implied) “‘To whom have ye likened the Lord? or to what likeness have ye likened Him?’ says the Scripture.” [Isaiah 40:18,25] *Stromata* book 5 ch.14 p.471

Clement of Alexandria (193-217/220 A.D.) says Isaiah 53:2-3 is by the Spirit.. *The Instructor* book 3 ch.2 p.272

Clement of Alexandria (c.195 A.D.) quotes from Isaiah as the Lord says. *Exhortation to the Heathen* ch.8 p.194

**Tertullian** (207/208 A.D.) “With equal stress does the Creator, by His prophet Isaiah, censure those who seek after human flattery and praise: ‘O my people, they who call you happy mislead you, and disturb the paths of your feet.’” *Five Books Against Marcion* book 4 ch.15 p.369. See also *Five Books Against Marcion* book 5 ch.14 p.460 and book 5 ch.11 p.453.

Tertullian (207/208 A.D.) (implied) “Similarly against the daughters of Sion does He [God] inveigh by Isaiah, when they were haughty through their pomp and the abundance of their riches,” *Five Books Against Marcion* book 4 ch.15 p.369

Tertullian (198-220 A.D.) “Of darkness, indeed, the Lord Himself by Isaiah says, ‘I formed the light, and I created darkness.’” *Against Hermogenes* ch.32 p.495. See also *Against Praxeas* (c.213 A.D.) ch.20 p.615.

**Hippolytus of Portus** (222-235/236 A.D.) quotes Matthew 25:34; Revelation 22:15; Isaiah 66:24, and 1 Thessalonians 4:12 and then says, “These things, then I have set shortly before thee, O Theophilus, drawing them from Scripture itself, in order that, maintaining in faith what is written, and anticipating the things that are to be, thou mayest keep thyself void of offence both toward God and toward men,” *Treatise on Christ and Antichrist* ch.67 p.219.

**Origen** (225-253/254 A.D.) “As in the case of the fishes that fall into the net, some are found in one part of the net and some in another part, and each at the part at which it was caught, so in the case of those who have come into the net of the Scriptures you would find some caught in the prophetic net; for example, of Isaiah, according to this expression, or of Jeremiah or of Daniel; and others in the net of the law, and others in the Gospel net, and some in the apostolic net; for when one is first captured by the Word or seems to be captured, he is taken from some part of the whole net.” *Commentary on Matthew* chapter 10 verse 12 p.420

Origen (c.227-240 A.D.) “is called the Word came to certain persons; as ‘The Word of the Lord which came to Hosea, the son of Beeri,’ and ‘The Word which came to Isaiah, the son of Amos, concerning Judah and concerning Jerusalem,’ and ‘The Word which came to Jeremiah concerning the drought.’ We must enquire how this Word came to Hosea, and how it came also to Isaiah the son of Amos, and again to Jeremiah concerning the drought;” *Commentary on John* book 2 verse 1 p.322

Origen (240-254 A.D.) (Greek) “Having spoken thus briefly on the subject of the divine inspiration of the holy Scriptures, it is necessary to proceed to the (consideration of the) manner in which they are to be read and understood,...” then he refers to Zechariah 9:10; Isaiah 7:15; Isaiah 11:6,7; Jeremiah 15:14; Exodus 20:5. He quotes 1 Samuel 15:11; Isaiah 45:7; Amos 3:6 Micah 1:12, and part of 1 Samuel 16:14; 18:10. Then Origen says, “and countless other passages like these - they have not ventured to disbelieve these as the Scriptures of God;” *Origen Against Celsus* book 6 ch.47 p.595

Origen (225-253/254 A.D.) “for the Lord says, ‘He hath taken away from Judaea and from Jerusalem,’ according to the word of Isaiah, ‘Him that is mighty, and her that is mighty, a powerful giant,’ etc., down to the words, ‘a prudent hearer.’” *Commentary on Matthew* book 14 ch.19 p.508

Origen (233/234 A.D.) quotes Isaiah 1:12,15 as the Lord says. *Origen On Prayer* ch.32.7 p.135

**Novatian** (250/4-256/7 A.D.) “And although the heavenly Scripture often turns the divine appearance into a human form, as when it says,” and quotes Psalm 34:15 “or when it says,” and quotes Genesis 8:21. “or where there are give to Moses the tables” and quotes Exodus 31:18. “or when the people of the children of Israel are set free from the land of Egypt” and quotes Psalm 136:12 “or when it says,” and quotes Isaiah 1:20. *Treatise Concerning the Trinity* ch.6 p.615

**Cyprian of Carthage** (c.246-258 A.D.) “But the day of judgment is still future which the Holy Scripture denounces, saying,” and then quotes Isaiah 13:6-9.*Treatises of Cyprian* Treatise 5 ch.22 p.375-404

Cyprian of Carthage (c.246-258 A.D.) quotes Isaiah 66:24. *Treatises of Cyprian* Treatise 5 ch.24 p.404

**Adamantius** (c.300 A.D.) “Your knowledge of Scripture is very small if you imagine that this was said only by the Saviour: Listen to Isaiah:” then he quotes Isaiah 1:3. *Dialogue on the True Faith* first part ch.23 p.66

Adamantius (c.300 A.D.) “the ‘how’ is not a denial but an inquiry. In fact, this word occurs in the Scriptures, not once, but often to express not denial but an inquiry. For instance: ‘How can one chase a thousand [Deuteronomy 32:30 LXX]. Again, ‘How has the faithful city Sion become a prostitute?’ [Isaiah 1:21 LXX]. And, ‘How has Lucifer fallen from heaven, who used to rise in the morning?’ [Isaiah 14:12]. Christ did not say ‘how’ to deny but to make an inquiry.” *Dialogue on the True Faith* Fifth part F13 p.164. See also the First Part 23 p.66.

Adamantius (c.300 A.D.) “What has been reasonably stated in the Scriptures you want to interpret unreasonably. The Prophets and the Gospel plainly speak of two Advents of Christ - the first in humility, and the one after this, in glory. Isaiah spoke in this way of the first: [Isaiah 53:2-3] ... This is just what has been clearly indicated in the Gospel: that He came into Jerusalem, seated upon an ass.” [Matthew 21:7] (Adamantius is speaking) *Dialogue on the True Faith* ch.25 p.68-69

**Athanasius of Alexandria** (318 A.D.) “But better testimony about all this is furnished by Holy Scripture, which tells us beforehand when it says “Their idols are silver and gold, the work of men’s hands. Eyes have they and will not see; a mouth have they and will not speak; ears have they and will not hear; noses have they and will not smell; hands have they and will not handle; feet have they and will not walk; they will not speak through their throat. Like unto them be they that make them.” (Isaiah 44:9 Septuagint) *Athanasius Against the Heathen* part 1 ch.14 p.11 See also *Incarantion of the Word* ch.45 p.61 quoting Isaiah 11:9 as scripture.

**Lactantius** (c.303-320/325 A.D.) “Now that the Jews were disinherited, because they rejected Christ, and that we, who are of the Gentiles, were adopted into their place, is proved by the Scriptures. Jeremiah thus speaks: ‘I have forsaken mine house, I have given mine heritage into the hands of her enemies. Mine heritage is become unto me as a lion in the forest; it hath given forth its voice against me: therefore have I hated it.’ Also Malachi: ‘I have no pleasure in you, saith the Lord, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down thereof, my name shall be great among the Gentiles.’ Isaiah also thus speaks: “I come to gather all nations and tongues: and they shall come and see my glory.’ The same says in another place, speaking in the person of the Father to the Son: ‘I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of my people, for a light of the Gentiles; to open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.’” *Epitome of the Divine Institutes* ch.48 p.242

**Alexander of Alexandria** (313-326 A.D.) “And in another place: ‘I have nourished and brought up children, but they have rebelled against Me,’ as we find God speaking by the prophet Isaiah.” *Letters on the Arian Heresy* Letter 1 ch.8 p.294

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 16 ch.71 p.314 quotes Isaiah 49:28 as scripture.

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

**X most Gnostics** the Old Testament, including the Law and the prophets were by an evil or confused Demiurge.

**Noetus** according to Hippolytus (222-235/236 A.D.) quotes Isaiah 14:14 and says, “Do you see, he [Noetus] says, how the Scriptures proclaim one God.” *Against the Heresy of One Noetus* ch.2 p.224

**X Mani** (262-278 A.D.) said we are not to follow the Law and the Prophets, just the New Testament. *Disputation with Manes* ch.13 p.188

*X Mani. Socrates’ Ecclesiastical History* book 1 ch.22 p.26 (c.400-439 A.D.) says that Manes (founder of Manichaeism) rejected the law and the prophets.

**X Valentinians and X Marcion** in John Chrysostom (died 407 A.D.) “They who receive the wild doctrines of Valentinus and Marcion, and of all whose minds are similarly diseased, exclude the Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “That all the kingdoms do exist shows that the Christ announced through the Law and the Prophets has not yet arrived.” *Dialogue on the True Faith* first part ch.25 p.68

**X Marcus the Marcionite** debating Adamantius (c.300 A.D.) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle [Paul].” *Dialogue on the True Faith* Second part 828a p.89

## OTc15. Jeremiah is scripture or the Lord says

***2 Clement*** (120-140 A.D.) ch.14 p.254 “but if we shall not do the will of the Lord, we shall come under the Scripture which saith, ‘My house became a den of robbers.’” [Jeremiah 7:11]

**Justin Martyr** (c.138-165 A.D.) “And we are such; but you cannot comprehend this, because you cannot drink of the living fountain of God, but of broken cisterns which can hold no water, as the Scripture says.” *Dialogue with Trypho, a Jew* ch.140 p.269

Justin Martyr (c.138-165 A.D.) “Then I [Justin] said, ‘Since I bring from the Scriptures and the facts themselves both the proofs and the inculcation of them, do not delay or hesitate to put faith in me, although I am an uncircumcised man; so short a time is left you in which to become proselytes. If Christ’s coming shall have anticipated you, in vain you will repent, in vain you will weep; for He will not hear yon. ‘Break up your fallow ground, ‘Jeremiah has cried to the people, ‘and sow not among thorns.” *Dialogue with Trypho, a Jew* ch.28 p.208

**Athenagoras** (177 A.D.) (implied) But, since the voices of the prophets confirm our arguments-for I think that you also, with your great zeal for knowledge, and your great attainments in learning, cannot be ignorant of the writings either of Moses or of Isaiah and Jeremiah, and the other prophets, who, lifted in ecstasy above the natural operations of their minds by the impulses of the Divine Spirit, uttered the things with which they were inspired, the Spirit making use of them as a flute-player breathes into a flute;-what, then, do these men say? *A Plea for Christians* ch.9 p.133

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

Theophilus of Antioch (168-181/188 A.D.) (partial) “Moreover, concerning the righteousness which the law enjoined, confirmatory utterances are found both with the prophets and in the Gospels, because they all spoke inspired by one Spirit of God. Isaiah accordingly spoke thus: ‘Put away the evil of your doings from your souls; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.’ And again the same prophet said: ‘Loose every band of wickedness, dissolve every oppressive contract, let the oppressed go free, and tear up every unrighteous bond. Deal out thy bread to the hungry, and bring the houseless poor to thy home. When thou seest the naked, cover him, and hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee.’ In like manner also Jeremiah says: ‘Stand in the ways, and see, and ask which is the good way of the Lord your God, and walk in it and ye shall find rest for your souls. Judge just judgment, for in this is the will of the Lord your God.’ So also says Hosea: ‘Keep judgment, and draw near to your God, who established the heavens and created the earth.’ And another, Joel, spoke in agreement with these: ‘Gather the people, sanctify the congregation, assemble the elders, gather the children that are in arms; let the bridegroom go forth of his chamber, and the bride out of her closet, and pray to the Lord thy God urgently that he may have mercy upon you, and blot out your sins.’ In like manner also another, Zachariah: ‘Thus saith the Lord Almighty, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, nor the stranger; and let none of you imagine evil against his brother in your heart, saith the Lord Almighty.’” *Theophilus to Autolycus* book 3 ch.12 p.

**Irenaeus of Lyons** (182-188 A.D.) “But inasmuch as God is merciful, He did not cut them off from good counsel. For after He had said by Jeremiah, ‘To what purpose bring ye Me incense from Saba, and cinnamon from a far country? Your whole burnt-offerings and sacrifices are not acceptable to Me;’” *Irenaeus Against Heresies* book 4 ch.17.2 p.483

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-202 A.D.) “And that Scripture calls the senseless and disobedient ‘earth,’ will be made clear by Jeremiah the prophet, saying, in reference to Joachim and his brethren ‘Earth, earth, hear the word of the Lord; Write this man, as man excommunicated.’” *Stromata* book 4 ch.26 p.440. See also Jeremiah 31:31-32 in Stromata book 6 ch.5 p.489

Clement of Alexandria (193-202 A.D.) “For we find in the Scriptures, as the Lord says: ‘Behold, I make with you a new covenant, not as I made with your fathers in Mount Horeb.’” [Jeremiah 31:31,32] *Stromata* book 6 ch.5 p.489. See also *Stromata* book 5 ch.5 p.450 where he quotes part of Jeremiah 8:6 as scripture.

Clement of Alexandria (193-217/220 A.D.) refers to Jeremiah as scripture. *The Instructor* book 1 ch.11 p.218-219

Clement of Alexandria (c.195 A.D.) “Jeremiah the prophet, gifted with consummate wisdom, or rather the Holy Spirit in Jeremiah, exhibits God.” Then he quotes Jeremiah 23:23. *Exhortation to the Heathen* ch.8 p.194

**Tertullian** (198-220 A.D.) “Accordingly you read the word of God which was spoken to Jeremiah, ‘Before I formed thee in the belly, I knew thee.’” [Jeremiah 1:5a] *Treatise on the Soul* ch.26 p.207

Tertullian (207/208 A.D.) (implied) “So by Jeremiah likewise did He [God] say: ‘Let not the rich man glory in his riches but let him that glorieth even glory in the Lord.’” *Five Books Against Marcion* book 4 ch.15 p.369

**Hippolytus of Portus** (222-235/236 A.D.) “In his case is fulfilled the prophecy of Jeremiah, saying, ‘(As) I live, saith the Lord, though Jeconiah son of Jehoiakim king of Judah should become the signet upon my right hand, yet will I pluck thee thence;...’” *On Daniel* p.178

Hippolytus of Portus (222-235/236 A.D.) “quotes Jeremiah 23:18 and Acts 10:36 then immediately says, “These things then, brethren, are declared by the Scriptures.” *Against the Heresy of One Noetus* ch.13-14 p.228

**Origen** (225-253/254 A.D.) “As in the case of the fishes that fall into the net, some are found in one part of the net and some in another part, and each at the part at which it was caught, so in the case of those who have come into the net of the Scriptures you would find some caught in the prophetic net; for example, of Isaiah, according to this expression, or of Jeremiah or of Daniel; and others in the net of the law, and others in the Gospel net, and some in the apostolic net; for when one is first captured by the Word or seems to be captured, he is taken from some part of the whole net.” *Commentary on Matthew* chapter 10 verse 12 p.420

Origen (c.227-240 A.D.) “is called the Word came to certain persons; as ‘The Word of the Lord which came to Hosea, the son of Beeri,’ and ‘The Word which came to Isaiah, the son of Amos, concerning Judah and concerning Jerusalem,’ and ‘The Word which came to Jeremiah concerning the drought.’ We must enquire how this Word came to Hosea, and how it came also to Isaiah the son of Amos, and again to Jeremiah concerning the drought;” *Commentary on John* book 2 verse 1 p.322. See also *Homilies on Jeremiah* Homily 27 ch.3.5 p.253-254.

Origen (240-254 A.D.) (Greek) “Having spoken thus briefly on the subject of the divine inspiration of the holy Scriptures, it is necessary to proceed to the (consideration of the) manner in which they are to be read and understood,...” then he refers to Zechariah 9:10; Isaiah 7:15; Isaiah 11:6,7; Jeremiah 15:14; Exodus 20:5. He quotes 1 Samuel 15:11; Isaiah 45:7; Amos 3:6 Micah 1:12, and part of 1 Samuel 16:14; 18:10. Then Origen says, “and countless other passages like these - they have not ventured to disbelieve these as the Scriptures of God;” *Origen Against Celsus* book 6 ch.47 p.595

Origen (240-254 A.D.) “And we pray that words may be given us, as it is written in the book of Jeremiah that the Lord said to the prophet: ‘Behold, I have put My words in thy mouth as fire.’” *Origen Against Celsus* book 4 ch.1 p.497. See also *Homilies on Jeremiah* homily 12 ch.2 p.112 and homily 9 ch.1 p.85.

**Cyprian of Carthage** (c.246-258 A.D.) “And it is written in the words of the Lord,” and quotes Jeremiah 2:13. “And again, sacred Scripture warns,” *Epistles of Cyprian* letter 69 ch.1 p.375-376

**Adamantius** (c.300 A.D.) “Your knowledge of Scripture is very small if you imagine that this was said only by the Savior. Listen to Isaiah: ... [Isaiah 1:3] Jeremiah also states that of old He was not known: he says, ‘All shall know Me from the least even to the greatest of them.’” [Jeremiah 31:34 LXX 3834] *Dialogue on the True Faith* First part 23 p.66

Methodius (270-311/312 A.D.) (partial, sacred writings) “For we find in the Sacred Writings that there are two kinds of fig-trees and vines,” and quotes Jeremiah 24:3. *Banquet of the Ten Virgins* discourse 10 ch.5 p.349

**Theophilus** (events c.315 A.D.) quotes the first third of Jeremiah 17:5 as “Scripture teaches me” *Martyrdom of Habib the Deacon* vol.8 p.693

**Lactantius** (c.303-320/325 A.D.) “As the prophet Jeremiah testifies when he speaks such things: ‘Behold, the days come, saith the Lord, that I will make a new testament to the house of Israel and the house of Judah, not according to the testament which I made to their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; for they continued not in my testament, and I disregarded them, saith the Lord.’” *The Divine Institutes* book 4 ch.20 p.123

Lactantius (c.303-320/325 A.D.) “Now that the Jews were disinherited, because they rejected Christ, and that we, who are of the Gentiles, were adopted into their place, is proved by the Scriptures. Jeremiah thus speaks: ‘I have forsaken mine house, I have given mine heritage into the hands of her enemies. Mine heritage is become unto me as a lion in the forest; it hath given forth its voice against me: therefore have I hated it.’ Also Malachi: ‘I have no pleasure in you, saith the Lord, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down thereof, my name shall be great among the Gentiles.’ Isaiah also thus speaks: “I come to gather all nations and tongues: and they shall come and see my glory.’ The same says in another place, speaking in the person of the Father to the Son: ‘I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of my people, for a light of the Gentiles; to open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.’” *Epitome of the Divine Institutes* ch.48 p.242

**Eusebius of Caesarea** (318-325 A.D.) quotes Jeremiah 23:23m (3 not 2 4 words) and Jeremiah 23:24a (10/18 words) as “So God speaks by Jeremiah.” *Preparation for the Gospel* book 13 ch.13 p.47.

**Among heretics**

**Ebionite *Clementine Homilies*** (-188 A.D.- uncertain date) quotes Jeremiah 10:11 as scripture. Homily 16 ch.8 p.315

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

**X most Gnostics** the Old Testament, including the Law and the prophets were by an evil or confused Demiurge.

**X Mani** (262-278 A.D.) said we are not to follow the Law and the Prophets, just the New Testament. *Disputation with Manes* ch.13 p.188

*X Mani. Socrates’ Ecclesiastical History* book 1 ch.22 p.26 (c.400-439 A.D.) says that Manes (founder of Manichaeism) rejected the law and the prophets.

**X Valentinians and X Marcion** in John Chrysostom (died 407 A.D.) “They who receive the wild doctrines of Valentinus and Marcion, and of all whose minds are similarly diseased, exclude the Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “That all the kingdoms do exist shows that the Christ announced through the Law and the Prophets has not yet arrived.” *Dialogue on the True Faith* first part ch.25 p.68

**X Marcus the Marcionite** debating Adamantius (c.300 A.D.) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle [Paul].” *Dialogue on the True Faith* Second part 828a p.89

## OTc16. Ezekiel is scripture or the Lord says

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.141 quotes Ezekiel 11:19; 36:26 as he [the Lord] says by another prophet.

***2 Clement*** (120-140 A.D.) vol.7 ch.6 p.518 (See also vol.9 p.252) “For thus also saith the Scripture in Ezekiel, ‘If Noah, Job, and Daniel should rise up, they should not deliver their children in captivity.’”

**Justin Martyr** (c.138-165 A.D.) “God testified by Ezekiel, when He [God] said, ‘I have made thee a watchman to the house of Judah....’” Justin quotes Ezekiel 3:17-19. *Dialogue with Trypho, a Jew* ch.82 p.240.

Justin Martyr (c.138-165 A.D.) “God enjoined you … narrated by Ezekiel” and then quotes Ezekiel 20:19-26. *Dialogue with Trypho, a Jew* ch.21 p.204-205.

Justin Martyr (c.138-165 A.D.) “And that this is so, God makes known in Ezekiel, [when] He said concerning it: ‘If Noah and Jacob and Daniel should beg either sons or daughters, the request would not be granted them.’” *Dialogue with Trypho, a Jew* ch.44 p.217

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-217/220 A.D.) says “Scripture admonishes” and quotes Jeremiah 3:9, etc.). Then Clement writes, “He [God] notwithstanding exhorts them to repentance, and says by Ezekiel,” and quotes Ezekiel 2:6-7. *The Instructor* book 1 ch.9 p.228

**Tertullian** (198-220 A.D.) “and He signed them with that very seal of which Ezekiel spake: ‘The Lord said unto me, Go through the gate, through the midst of Jerusalem, and set the mark tau upon the foreheads of the men.’” *Five Books Against Marcion* book 3 ch.22 p.340

**Origen** (c.227-240 A.D.) “But to most of us the mystery of the resurrection is a great one, and difficult of contemplation; it is spoken of in many other passages of Scripture, and is specially announced in the following passage of Ezekiel: ‘And the hand of the Lord was upon me, and He led me out in the Spirit of the Lord, and set me in the midst of the plain, and it was full of human bones.’” *Commentary on John* book 10 ch.20 p.400

Origen (240-254 A.D.) “And are there not revilings in Ezekiel directed against the people, when the Lord says to the prophet, ‘Thou dwellest in the midst of scorpions?’” [Ezekiel 2:6] *Origen Against Celsus* book 2 ch.76 p.462

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.14 p.661 “according to the faith of the Scripture which says, ‘but if the wicked will turn from all his sins which he hath committed, and will do righteousness, he shall live in eternal life, and shall not die in his wickedness.’” (Ezekiel 18:21)

**Cyprian of Carthage** (c.246-258 A.D.) “because the Lord says by Ezekiel the prophet: ‘Then will I sprinkle clean water upon you, and ye shall be cleansed from all your filthiness; and from all your idols will I cleanse you: a new heart also will I give you, and a new spirit will I put within you.’” *Epistles of Cyprian* letter 69 ch.1 p.376

Cyprian of Carthage (c.246-258 A.D.) “when they obtain the Lord’s grace, when Holy Scripture speaks by the mouth of the prophet Ezekiel, and says, ‘Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you.’” *Epistles of Cyprian* Letter 75 ch.13 p.401

Methodius of Olympus and Patara (270-311/312 A.D.) (partial) alludes to Ezekiel 17:3. “which the Word called the ‘wings of a great eagle.’” *The Banquet of the Ten Virgins* discourse 8 ch.12 p.339

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

## OTc17. Daniel is scripture or God showed

**Justin Martyr** (c.138-165 A.D.) Justin quotes Daniel 7:9-29. “When I had ceased, Trypho said, ‘These and such like Scriptures, sir, compel us to wait for Him who, as Son of man, received from the Ancient of days the everlasting kingdom. But this so-called Christ of yours was dishonourable and inglorious, so much so that the last curse contained in the law of God fell on him, for he was crucified.’ Then I [Justin] replied to him, ‘If, sirs, it were not said by the Scriptures which I have already quoted, that His form was inglorious, and His generation not declared, and that for His death the rich would suffer death, and with His stripes we should be healed, [verses from Isaiah 53] ...’” *Dialogue with Trypho, a Jew* ch.31 p.209-210.

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

**Irenaeus of Lyons** (182-188 A.D.) “If therefore the great God showed future things by Daniel, and confirmed them by His Son; and if Christ is the stone which is cut out without hands, who shall destroy temporal kingdoms, and introduce an eternal one, which is the resurrection of the just; as he declares, ‘The God of heaven shall raise up a kingdom which shall never be destroyed,’ -let those thus confuted come to their senses, who reject the Creator (*Demiurgum*), and do not agree that the prophets were sent beforehand from the same Father from whom also the Lord came, but who assert that prophecies originated from diverse powers.” *Irenaeus Against Heresies* book 5 ch.26.2 p.555

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

Clement of Alexandria (193-202 A.D.) (partial) “And Daniel the prophet says,” and quotes Daniel 2:27-28. “Here he terms the Babylonians wise. And that Scripture calls every secular sience or art by one name wisdom... will be clear if we adduce the following” *Stromata* book 1 ch.4 p.304

**Tertullian** (207/208 A.D.) “He also was revealed to Daniel himself expressly as ‘the Son of man, coming in the clouds of heaven’ as a Judge, as also the Scripture shows.” *Five Books Against Marcion* book 4 ch.10 p.359

Tertullian (198-220 A.D.) “let us put a demurrer against them out of the Scriptures themselves, to the effect that the Christ who was the theme of prediction *is* come; albeit by the times of Daniel’s prediction we *have* proved that the Christ is come already who was the them of announcement.” *An Answer to the Jews* ch.13 p.169

**Hippolytus of Portus** (222-235/236 A.D.) “And the Scripture is fulfilled, as Daniel says: And he shall carry off into Egypt their gods, and their cast-works, and all their precious (vessels of) gold.” *Commentary on Daniel* ch.36 p.183

**Julius Africanus** (232-245 A.D.) “As far, then, as is in our power, we have taken from Scripture, I think, correctly;” and refers to Daniel 8:1 and Daniel 8:13,14 to compute from Daniel when the Lord would be cut off. Fragment 18 ch.4 p.137

**Origen** (240-254 A.D.) quotes 2 Thessalonians 2:1-12 as by Paul. Then he quotes Daniel 9:29. “So many, out of a greater number of passages, have I thought it right to adduce, that the hearer may understand in some slight degree the meaning of holy Scripture, which gives us information concerning the devil and Antichrist;” *Origen Against Celsus* book 6 ch.47 p.595

Origen (225-253/254 A.D.) “As in the case of the fishes that fall into the net, some are found in one part of the net and some in another part, and each at the part at which it was caught, so in the case of those who have come into the net of the Scriptures you would find some caught in the prophetic net; for example, of Isaiah, according to this expression, or of Jeremiah or of Daniel; and others in the net of the law, and others in the Gospel net, and some in the apostolic net; for when one is first captured by the Word or seems to be captured, he is taken from some part of the whole net.” *Commentary on Matthew* chapter 10 verse 12 p.420

Cyprian (c.246-258 A.D.) (partial) “And Daniel, devoted to God, and filled with the Holy Spirit, exclaims and says: ‘I worship nothing but the Lord my God, who founded the heaven and the earth.’” *Treatises of Cyprian* Treatise 11 second part ch.11 p.503

**Adamantius** (c.300 A.D.) “Which rightly in the holy scriptures is spoken, yet by no willingness rightly understood.” (Daniel 2:34-35) *Dialogue on the True Faith* ch.25 p.68-69

**Victorinus of Petau** (martyred 304 A.D.) “Thence here he places, and by and by here he renews, that of which the Lord, admonishing His churches concerning the last times and their dangers, says: ‘But when ye shall see the contempt which is spoken of by Daniel the prophet standing in the holy place, let him who readeth understand.’” *Commentary on the Apocalypse* from the 13th chapter no.13 p.357

**Eusebius of Caesarea (**318-325 A.D.) “For the Scripture, in the book of Daniel, having expressly mentioned a certain number of weeks until the coming of Christ…” *Eusebius’ Ecclesiastical History* book 1 ch.6.11 p.90

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

## OTc18. Hosea is scripture or God/the Word says

Justin Martyr (c.138-165 A.D.) (partial) “as Hosea, one of the twelve prophets, and Daniel, foretold.” *Dialogue with Trypho, a Jew* ch.14 p.202

**Melito of Sardis** (170-177/180 A.D.) (implied) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

Theophilus of Antioch (168-181/188 A.D.) (partial) “Moreover, concerning the righteousness which the law enjoined, confirmatory utterances are found both with the prophets and in the Gospels, because they all spoke inspired by one Spirit of God. ... So also says Hosea: ‘Keep judgment, and draw near to your God, who established the heavens and created the earth.’ And another, Joel, spoke in agreement with these: ‘Gather the people, sanctify the congregation, assemble the elders, gather the children that are in arms; let the bridegroom go forth of his chamber, and the bride out of her closet, and pray to the Lord thy God urgently that he may have mercy upon you, and blot out your sins.’ In like manner also another, Zachariah: ‘Thus saith the Lord Almighty, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, nor the stranger; and let none of you imagine evil against his brother in your heart, saith the Lord Almighty.’” *Theophilus to Autolycus* book 3 ch.12 p.114-115

**Irenaeus of Lyons** (182-188 A.D.) “As God, when teaching them His will in Hosea the prophet, said, ‘I desire mercy rather than sacrifice, and the knowledge of God more than burnt-offerings.’” *Irenaeus Against Heresies* book 4 ch.17.4 p.

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-217/220 A.D.) “With the greatest clearness, accordingly, the Word has spoken respecting Himself by Hosea: ‘I am your Instructor.’” *The Instructor* book 1 ch.7 p.223

**Tertullian** (207/208 A.D.) “and again by Hosea, ‘I [God] will cause to cease all her mirth, and her feast-days, and her sabbaths, and her new moons, and all her solemn assemblies.’” *Five Books Against Marcion* book 5 ch.4 p.436

**Theodotus the probable Montanist** (ca.240 A.D.) “The Spirit by Osee [Hosea] says,” and quotes part of Hosea 5:2. *Excerpts of Theodotus* ch.5 p.43.

**Origen** (c.227-240 A.D.) “is called the Word came to certain persons; as “The Word of the Lord which came to Hosea, the son of Beeri,” and “The Word which came to Isaiah, the son of Amos, concerning Judah and concerning Jerusalem,” and “The Word which came to Jeremiah concerning the drought.” We must enquire how this Word came to Hosea, and how it came also to Isaiah the son of Amos, and again to Jeremiah concerning the drought;” *Commentary on John* book 2 verse 1 p.322

**Novatian** (250/4-256/7 A.D.) “Why shall the truth of faith hesitate in that wherein the authority of Scripture has never hesitated? For, behold, Hosea the prophet says in the person of the Father: “I will not now save them by bow, nor by horses, nor by horsemen; but I will save them by the Lord their God.’” *Concerning the Trinity* ch.12 p.621

**Cyprian of Carthage** (c.246-258 A.D.) “God Himself manifests by Hosea the prophet, saying, ‘They have set up for themselves a king, but not by me.’” *Epistles of Cyprian* letter 67 ch.4 p.353

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

## OTc19. Joel is scripture or God says

**Melito of Sardis** (170-177/180 A.D.) (implied) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

Theophilus of Antioch (168-181/188 A.D.) (partial) “Moreover, concerning the righteousness which the law enjoined, confirmatory utterances are found both with the prophets and in the Gospels, because they all spoke inspired by one Spirit of God. ... So also says Hosea: ‘Keep judgment, and draw near to your God, who established the heavens and created the earth.’ And another, Joel, spoke in agreement with these: ‘Gather the people, sanctify the congregation, assemble the elders, gather the children that are in arms; let the bridegroom go forth of his chamber, and the bride out of her closet, and pray to the Lord thy God urgently that he may have mercy upon you, and blot out your sins.’ In like manner also another, Zachariah: ‘Thus saith the Lord Almighty, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, nor the stranger; and let none of you imagine evil against his brother in your heart, saith the Lord Almighty.’” *Theophilus to Autolycus* book 3 ch.12 p.114-115

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Tertullian** (198-220 A.D.) “You hold to the scriptures in which the flesh is disparaged; receive also those in which it is ennobled. You read whatever passage abases it; direct your eyes also to that which elevates it. ‘All flesh is grass.’ Well, but Isaiah was not content to say only this; but he also declared, ‘All flesh shall see the salvation of God.’ They notice God when He says in Genesis , ‘My Spirit shall not remain among these men, because they are flesh;’ but then He [God] is also heard saying by Joel, ‘I will pour I out of my Spirit upon all flesh.’” *On the Resurrection of the Flesh* ch.10 p.552

Tertullian (207/208 A.D.) “Indeed, He who had engraved its letter in stones is the same as He who had said of its spirit, ‘I will pour out of my Spirit upon all flesh.’” [Joel 2:28] *Five Books Against Marcion* book 5 ch.11 p.452

**Novatian** (250-257 A.D.) “Moreover, the order of reason, and the authority of the faith in the disposition of the words and in the Scriptures of the Lord, admonish us after these things to believe also on the Holy Spirit, once promised to the Church, and in the appointed occasions of times given. For He was promised by Joel the prophet, but given by Christ. ‘In the last days,’ says the prophet, ‘I will pour out of my Spirit upon my servants and my handmaids.’” *Concerning the Trinity* ch.29 p.640

**Cyprian of Carthage** (c.246-258 A.D.) “Thus also He [the Lord] cries by Joel the prophet, and says, ‘And now, thus saith the Lord your God, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and return unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil appointed.’” *Epistles of Cyprian* letter 51 ch.22 p.333

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

## OTc20. Amos is scripture or God says

**Justin Martyr** (c.138-165 A.D.) “And that you may learn that it was for the sins of your own nation, and for their idolatries and not because there was any necessity for such sacrifices, that they were likewise enjoined, listen to the manner in which He [God] speaks of these by Amos, one of the twelve, saying: ‘Woe unto you that desire the day of the Lord! to what end is this day of the Lord for you?” *Dialogue with Trypho, a Jew* ch.22 p.205

**Melito of Sardis** (170-177/180 A.D.) (implied) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-217/220 A.D.) “Very clearly, therefore, by the prophet Amos has the Lord unfolded His method of dealing, saying, ‘I have overthrown you, as God overthrew Sodom and Gomorrah; and ye shall be as a brand plucked from the fire: and yet ye have not returned unto me, saith the Lord.’” *The Instructor* book 1 ch.8 p.227

Clement of Alexandria (193-217/220 A.D.) quotes part of Amos 6:4,6 as scripture. *The Instructor* book 2 ch.2 p.244

**Tertullian** (198-220 A.D.) “For that which happened at His passion, that mid-day grew dark, the prophet Amos announces, saying, ‘And it shall be,’ he says, ‘in that day, saith the Lord, the sun shall set at mid-day, and the day of light shall grow dark over the land: and I will convert your festive days into grief, and all your canticles into lamentation; and I will lay upon your loins sackcloth, and upon every head baldness; and I will make the grief like that for a beloved (son), and them that are with him like a day of mourning.’” *An Answer to the Jews* ch.10 p.167.

**Origen** (240-254 A.D.) (Greek) “Having spoken thus briefly on the subject of the divine inspiration of the holy Scriptures, it is necessary to proceed to the (consideration of the) manner in which they are to be read and understood,...” then he refers to Zechariah 9:10; Isaiah 7:15; Isaiah 11:6,7; Jeremiah 15:14; Exodus 20:5. He quotes 1 Samuel 15:11; Isaiah 45:7; Amos 3:6 Micah 1:12, and part of 1 Samuel 16:14; 18:10. Then Origen says, “and countless other passages like these - they have not ventured to disbelieve these as the Scriptures of God;” *Origen Against Celsus* book 6 ch.47 p.595

Origen (239-242 A.D.) quotes Amos 7:12-13 as scripture. *Homilies on Ezekiel* homily 2 ch.3.4 p.50

**Cyprian of Carthage** (c.246-258 A.D.) “Seek ye the Lord, even late; for long ago, God, forewarning by His prophet, exhorts and says, ‘Seek ye the Lord, and your soul shall live.’” [Amos 5:23] *Treatises of Cyprian* Treatise 5 ch.23 p.404

**Eusebius of Caesarea** (318-325 A.D.) quotes Amos 4:13a (8/33 words quoted) as spoken by Hosea (oops!) as “the prophetic Scriptures”. *Preparation for the Gospel* book 13 ch.13 p.52

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

## OTc21. Micah is scripture

**Melito of Sardis** (170-177/180 A.D.) (implied) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-202 A.D.) “Such are they of whom Micah the prophet says, “Hear the word of the Lord, ye peoples who dwell with pangs.’” *Stromata* book 4 ch.26 p.440

**Tertullian** (198-220 A.D.) “Therefore, since the sons of Israel affirm that we err in receiving the Christ, who is already come, let us put in a demurrer against them out of the Scriptures themselves, to the effect that the Christ who was the theme of prediction *is* come; albeit by the times of Daniel’s prediction we *have* proved that the Christ is come already who was the theme of announcement. Now it behooved Him to be born in Bethlehem of Judah. For thus it is written in the prophet: ‘And thou, Bethlehem, are not the least in the leaders of Judah: for out of thee shall issue a Leader who shall feed my People Israel.’” [Micah 5:2] *An Answer to the Jews* ch.12 p.169

**Origen** (240 A.D.) quotes Micah 2:9 as “this is what the divine Scripture expresses”. *Homilies on Jeremiah* Homily 28 ch.5 p.264 (translated by Jerome)

Origen (240-254 A.D.) (Greek) “Having spoken thus briefly on the subject of the divine inspiration of the holy Scriptures, it is necessary to proceed to the (consideration of the) manner in which they are to be read and understood,...” then he refers to Zechariah 9:10; Isaiah 7:15; Isaiah 11:6,7; Jeremiah 15:14; Exodus 20:5. He quotes 1 Samuel 15:11; Isaiah 45:7; Amos 3:6 Micah 1:12, and part of 1 Samuel 16:14; 18:10. Then Origen says, “and countless other passages like these - they have not ventured to disbelieve these as the Scriptures of God;” *Origen Against Celsus* book 6 ch.47 p.595

Origen (225-253/254 A.D.) “Now the Scripture speaks, respecting the place of the Saviour’s birth-that the Ruler was to come forth from Bethlehem-in the following manner: ‘And thou Bethlehem, house of Ephrata, art not the least among the thousands of Judah: for out of thee shall He come forth unto Me who is to be Ruler in Israel; and His goings forth have been of old, from everlasting.’” *Origen Against Celsus* book 1 ch.51 p.418

Origen (225-253/254 A.D.) “the prophet Micah will prove when he says,” and quotes Micah 6:8. *de Principiis* [Greek] book 3 ch.1.6 p.305

Origen (239-242 A.D.) quotes Micah 7:1-2 as God is speaking. *Homilies on Ezekiel* homily 1 ch.5.7 p.35

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.12 p.661 (implied) quotes Micah 7:8-10 as by the Holy Spirit.

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

## OTc22. Habakkuk is scripture or God says

**Melito of Sardis** (170-177/180 A.D.) (implied) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Tertullian** (198-220 A.D.) “But even if the stimulus of her repentance proceeded from her faith, she heard her justification by faith through her repentance pronounced in the words, “Thy faith hath saved thee,” by Him who had declared by Habakkuk, “The just shall live by his faith.’” *Five Books Against Marcion* book 4 ch.18 p.376

**Novatian** (250-257 A.D.) “He [God] says by Habakkuk the prophet: ‘God shall come from the south, and the Holy One from the dark and dense mountain.’” *Concerning the Trinity* ch.12 p.621

**Cyprian of Carthage** (c.246-258 A.D.) “even as the Holy Spirit speaks through the prophet,...” and quotes Habakkuk 3:17. *Treatises of Cyprian* Treatise 5 ch.20 p.463

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says they accepted the Old Testament.

## OTc23. Zechariah is scripture or God says

**Melito of Sardis** (170-177/180 A.D.) (implied) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

**Justin Martyr** (c.138-165 A.D.) quotes Jeremiah 9:25f; Malachi 1:10, etc., Psalm 18:43. Then he says, “For these words have neither been prepared by me, nor embellished by the art of man; but David sung them, Isaiah preached them, Zechariah proclaimed them, and Moses wrote them. Are you acquainted with them, Trypho? They are contained in your Scriptures, or rather not yours, but ours.” *Dialogue with Trypho, a Jew* ch.29 p.208-209.

Theophilus of Antioch (168-181/188 A.D.) (partial) “Moreover, concerning the righteousness which the law enjoined, confirmatory utterances are found both with the prophets and in the Gospels, because they all spoke inspired by one Spirit of God. ...Isaiah accordingly spoke thus: .... In like manner also Jeremiah says: .... So also says Hosea: .... And another, Joel, spoke in agreement with these: .... In like manner also another, Zachariah: ‘Thus saith the Lord Almighty, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, nor the stranger; and let none of you imagine evil against his brother in your heart, saith the Lord Almighty.’” [Zechariah 7:9,10] *Theophilus to Autolycus* book 3 ch.12 p.115

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Irenaeus of Lyons** (182-188 A.D.) “And Zechariah also, among the twelve prophets, pointing out to the people the will of God, says: ‘These things does the Lord Omnipotent declare: Execute true judgment, and show mercy and compassion each one to his brother. And oppress not the widow, and the orphan, and the proselyte, and the poor; and let none imagine evil against your brother in his heart.’” *Irenaeus Against Heresies* book 4 ch.17.3 p.483

**Tertullian** (207/208 A.D.) “When by Zechariah He [God] commanded” and quotes Zechariah 7:16 followed by Zechariah 8:17. *Five Books Against Marcion* book 4 ch.16 p.370

Origen (240-254 A.D.) (partial) “I am convinced, indeed, that much better arguments could be adduced than any I have been able to bring forward, to show the falsehood of these allegations of Celsus, and to set forth the divine inspiration of the prophecies; but we have according to our ability, in our commentaries on Isaiah, Ezekiel, and some of the twelve minor prophets, explained literally and in detail what he calls ‘those fanatical and utterly unintelligible passages.’” *Origen Against Celsus* book 7 ch.11 p.615

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Zechariah God says: ‘And they shall cross over through the narrow sea, and they shall smite the waves in the sea, and they shall dry up all the depths of the rivers; and all the haughtiness of the Assyrians shall be confounded, and the sceptre of Egypt shall be taken away.’” *Treatises of Cyprian* Treatise 12 second book ch.6 p.518

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) (implied) says they accepted the Old Testament.

## OTc24. Malachi is scripture or God/Spirit says

**Clement of Rome** (96-98 A.D.) “Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, ‘Speedily will He come, and will not tarry;’ and, ‘The Lord shall suddenly come to His temple, even the Holy One, for whom ye look.’” [Malachi 3:1] *1 Clement* ch.23 p.11

**Justin Martyr** (c.138-165 A.D.) “And then, as the Scriptures show, at the time when Malachi wrote this, your dispersion over all the earth, which now exists, had not taken place.” *Dialogue with Trypho, a Jew* ch.117 p.258

Justin Martyr (c.137-165 A.D.) (partial) “Then I [Justin] inquired of him, ‘Does not Scripture, in the book of Zechariah, say that Elijah shall come before the great and terrible day of the Lord?’ [Malachi 4:5] And he answered, ‘Certainly.’” *Dialogue with Trypho, a Jew* ch.49 p.219

**Melito of Sardis** (170-177/180 A.D.) (implied) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-202 A.D.) “And Malachi the prophet plainly exhibits God saying, ‘I will not accept sacrifice at your hands. For from the rising of the sun to its going down, My name is glorified among the Gentiles; and in every place sacrifice is offered to Me.’” (Malachi 1:10,11,14) *Stromata* book 5 ch.14 p.475

**Tertullian** (198-220 A.D.) “As He [God] says through the angel Malachi, one of the twelve prophets: ‘I will not receive sacrifice from your hands; for from the rising sun unto the setting my Name hath been made famous among all the nations, saith the Lord Almighty: and in every place they offer clean sacrifices to my Name.’” *An Answer to the Jews* ch.5 p.156

**Hippolytus of Portus** (222-235/236 A.D.) “For by the mouth of Malachi also He [the Lord] speaks thus: ‘And unto you that fear my name shall the Sun of righteousness arise with healing in His wings.’” *Treatise on Christ and Antichrist* ch.61 p.217

**Origen** (240-254 A.D.) “And if he had read the writings of the prophets, David on the one hand saying, ‘But Thou art the same,’ and Malachi on the other, ‘I am (the Lord), and change not,’” *Origen Against Celsus* book 6 ch.62 p.602

**Cyprian of Carthage** (c.246-258 A.D.) “22. But when shall come the divine vengeance for the righteous blood, the Holy Spirit declares by Malachi the prophet, saying, ‘Behold, the day of the Lord cometh, burning as an oven; and all the aliens and all the wicked shall be stubble; and the day that cometh shall burn them up, saith the Lord.’” *Treatises of Cyprian* Treatise 9 ch.22 p.490. See also Treatise 4 ch.35 p.457.

Cyprian of Carthage (c.246-258 A.D.) “Likewise in Malachi: ‘I have no pleasure concerning you, saith the Lord, and I will not have an accepted offering from your hands. Because from the rising of the sun, even unto the going down of the same, my name is glorified among the Gentiles; and in every place odours of incense are offered to my name, and a pure sacrifice, because great is my name among the nations, saith the Lord.’” *Treatises of Cyprian* Treatise 12 first part ch.16 p.512. See also *Treatises of Cyprian* Treatise 5 ch.22 p.404.

**Victorinus of Petau** (martyred 304 A.D.) “for He [God/Christ] says by Malachi:” and quotes Malachi 4:5-6 *Commentary on the Apocalypse* from the seventh no.2 p.352

**Lactantius** (c.303-320/325 A.D.) “Now that the Jews were disinherited, because they rejected Christ, and that we, who are of the Gentiles, were adopted into their place, is proved by the Scriptures. Jeremiah thus speaks: ‘I have forsaken mine house, I have given mine heritage into the hands of her enemies. Mine heritage is become unto me as a lion in the forest; it hath given forth its voice against me: therefore have I hated it.’ Also Malachi: ‘I have no pleasure in you, saith the Lord, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down thereof, my name shall be great among the Gentiles.’ Isaiah also thus speaks: ‘I come to gather all nations and tongues: and they shall come and see my glory.’ The same says in another place, speaking in the person of the Father to the Son: ‘I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of my people, for a light of the Gentiles; to open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.’” *Epitome of the Divine Institutes* ch.48 p.242

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says the Ebionites accepted the Old Testament.

## OTc25. The Twelve [Minor Prophets]

**Justin Martyr** (c.138-165 A.D.) mentions Micah as one of the twelve [minor prophets]. *Dialogue with Trypho, a Jew* ch.109 p.253. See also Zechariah in ch.53 p.222

Justin Martyr (c.138-165 A.D.) “as Hosea, one of the twelve prophets, and Daniel, foretold.” *Dialogue with Trypho, a Jew* ch.14 p.202

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

**Irenaeus of Lyons** (182-188 A.D.) “concerning which Malachi, among the twelve prophets, thus spoke beforehand: ‘I have no pleasure in you, saith the Lord Omnipotent, and I will not accept sacrifice at your hands.’” *Irenaeus Against Heresies* book 4 ch.17.5 p.785

Irenaeus of Lyons (c.160-202 A.D.) mentions “the Twelve” in *Proof of Apostolic Preaching* ch.77 and ch.93.

*The Muratorian Canon* (190-217 A.D.) p.603 (partial) mentions “the Old Testament scriptures”

**Clement of Alexandria** (193-202 A.D.) “For it is expressly said by Joel, one of the twelve prophets, ‘And it shall come to pass after these things, I will pour out of My Spirit on all flesh, and your sons and your daughters shall prophesy.’” As referring to Christ. [quote of Acts 2:17m (6 not 3 17 not 12 words quoted, Joel 2:28a] *Stromata* book 5 ch.13 p.465

Clement of Alexandria (193-202 A.D.) Jeremiah and Ambacum [Habakkuk] were still prophesying in the time of Zedekiah. In the fifth year of his reign Ezekiel prophesied at Babylon; after him Nahum, then Daniel. After him, again, Haggai and Zechariah prophesied in the time of Darius the First for two years; and then the angel among the twelve. After Haggai and Zechariah, Nehemiah, the chief cup-bearer of Artaxerxes, the son of Acheli the Israelite, built the city of Jerusalem and restored the temple. *Stromata* book 1 ch.21 p.328. See also *Stromata* book 1 ch.21 p.331.

**Tertullian** (207/208 A.D.) “For it was He who used to speak in the prophets-the Word, the Creator’s Son. ‘I am present, while it is the hour, upon the mountains, as one that brings glad tidings of peace, as one that publishes good tidings of good.’ So one of the twelve (minor prophets), Nahum: ‘For behold upon the mountain the swift feet of Him that brings glad tidings of peace.’” *Five Books Against Marcion* book 4 ch.13 p.364

**Origen** (240-254 A.D.) “I am convinced, indeed, that much better arguments could be adduced than any I have been able to bring forward, to show the falsehood of these allegations of Celsus, and to set forth the divine inspiration of the prophecies; but we have according to our ability, in our commentaries on Isaiah, Ezekiel, and some of the twelve minor prophets, explained literally and in detail what he calls ‘those fanatical and utterly unintelligible passages.’” *Origen Against Celsus* book 7 ch.11 p.615

Origen (233/234 A.D.) quotes Hosea 7:6 as one of the Twelve.. *Origen On Prayer* ch.30.3 p.129

**Cyprian of Carthage** (c.246-258 A.D.) “such as are made contrary to the ordinance and tradition of the Gospel, as the Lord Himself in the twelve prophets asserts, saying, ‘They have set up a king for themselves, and not by me.’ And again: ‘Their sacrifices are as the bread of mourning; all that eat thereof shall be polluted.’” *Epistles of Cyprian* letter 54 ch.5 p.340-341

**Victorinus of Petau** (martyred 304 A.D.) “‘These are the two candlesticks standing before the Lord of the earth.’] These two candlesticks and two olive trees He has to this end spoken of, and admonished you that if, when you have read of them elsewhere, you have not understood, you may understand here. For in Zechariah, one of the twelve prophets, it is thus written: ‘These are the two olive trees and two candlesticks which stand in the presence of the Lord of the earth;’” *Commentary on the Apocalypse* From the eleventh chapter verse 4 p.354

**Lactantius** (c.303-320/325 A.D.) “Hosea also, the first of the twelve prophets, testified of His resurrection:” *The Divine Institutes* book 4 ch.19 p.122

**Among heretics**

**Early Christians warning against the Ebionites** (182-325 A.D.) says the Ebionites accepted the Old Testament.

## OTc26. Use of the term “Old Testament”

**Melito of Sardis** (170-177/180 A.D.) mentions the “Old Testament” and lists the books in fragment 4 from the *Book of Extracts* vol.8 p.759

**Irenaeus of Lyons** (182-188 A.D.) mentions the New Testament in *Irenaeus Against Heresies* book 5 ch.34.1 p.563, and the Old Testament on p.564

***The Muratorian Canon*** (190-217 A.D.) p.603 mentions the Old Testament.

**Clement of Alexandria** (193-202 A.D.) “We must know, then, that if Paul is ‘young in respect to time’ -having flourished immediately after the Lord’s ascension-yet his writings depend on the Old Testament, breathing and speaking of them.” *Stromata* book 4 ch.21 p.434. See also *Stromata* book 1 ch.5 p.305.

**Tertullian** (c.213 A.D.) “He is clearly defined to us in all Scriptures-in the Old Testament as the Christ of God, in the New Testament as the Son of God.” *Against Praxeas* ch.24 p.620

**Asterius Urbanus** (c.232 A.D.) mentions “the Old Testament prophets, or any of the New”. from book 3 ch.9 p.337.

**Commodianus** (c.240 A.D.) (implied) “The first law of God is the foundation of the subsequent law. Thee, indeed, it assigned to believe in the second law. Nor are threats from Himself, but from it, powerful over thee. Now astounded, swear that thou wilt believe in Christ; for the Old Testament proclaims concerning Him. For it is needful only to believe in Him who was dead, to be able to rise again to live for all time.” *Instructions of Commodianus* ch.25 p.207

**Origen** (c.227-240 A.D.) refers to the “Old Testament” in *Origen Against Celsus* book 7 ch.24 p.620. He mentions the Old and New Testaments in *Commentary on John* book 5 ch.4 p.348.

Origen (239-242 A.D.) uses the term Old Testament. *Homilies on Ezekiel* homily 14 ch.2.3 p.167

Origen (233/234 A.D.) mentions the Old Testament. *Origen On Prayer* ch.22.1 p.72

**Novatian** 254-256 A.D. “But of this I remind *you*, that Christ was not to be expected in the Gospel in any other wise than as He was promised before by the Creator, in the Scriptures of the Old Testament; especially as the things that were predicted of Him were fulfilled, and those things that were fulfilled had been predicted.” *Treatise Concerning the Trinity* ch.10 p.619. See also, He was promised before by the Creator, in the Scriptures of the Old Testament” *Treatise on the Trinity* ch.10 p.619

Novatian (250/4-256/7 A.D.) mentions the Old and New Testaments in *Treatise Concerning the Trinity* ch.17 p.627 and ch.30 p.642-643.

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “plain that he is a heretic who believes on another God, or receives another Christ than Him whom the Scriptures of the Old and New Testament manifestly declare.”

*Treatise on Rebaptism* (250-258 A.D.) ch.12 p.674 “as it likewise has not upon the Jews who only receive the Old Testament Scriptures.”

**Cyprian of Carthage** (c.246-258 A.D.) mentions the Old Testament referring as we would understand it in many places. He says, “That another Prophet such as Moses was promised, to wit, one who should give a new testament, and who rather ought to be heard.” Then he quotes Deuteronomy 18:18,19 as Deuteronomy. *Treatises of Cyprian* Treatise 12 part 1 ch.18 p.512

Cyprian of Carthage (c.246-258 A.D.) mentions the Old Testament in *Treatises of Cyprian* Treatise 12 ch.4 p.509

**Dionysius bishop of Rome** (259-269 A.D.) “For the doctrine of the foolish Marcion, which cuts and divides the monarchy into three elements, is assuredly of the devil, and is not of Christ’s true disciples… For these [true disciples] indeed rightly know that the Trinity is declared in the divine Scripture, but that the doctrine that there are three gods is neither taught in the Old nor the New Testament.” *Dionysius of Rome Against the Sabellians* ch.1 p.365

**Anatolius of Alexandria** (270-280 A.D.) quotes from the Old Testament to prove his case. “Accordingly, it is not the case, as certain calculators of Gaul allege, that this assertion is opposed by that passage in Exodus, where we read: ‘In the first month, on the fourteenth day of the first month, at even, ye shall eat unleavened bread until the one-and-twentieth day of the month at even. Seven days shall there be no leaven found in your houses.’ From this they maintain that it is quite permissible to celebrate the Passover on the twenty-first day of the moon; understanding that if the twenty-second day were added, there would be found eight days of unleavened bread. A thing which cannot be found with any probability, indeed, in the Old Testament, as the Lord, through Moses, gives this charge: ‘Seven days ye shall eat unleavened bread.’” ch.8 p.148

**Adamantius** (c.300 A.D.) compares Mt 5:39 and Isaiah 66:5 in the “Old Scripture” and “But giving to the poor is not a new teaching, for it was commanded in the Old Testament:” and quotes Proverbs 3:27 (Septuagint) (Adamantius is speaking) *Dialogue on the True Faith* second part 15c-d p.94.

Alexander of Lycopolis (301 A.D.) (partial, old and New scriptures) “These men, taking to themselves the Old and New Scriptures, though they lay it down that these are divinely inspired, draw their own opinions from thence; and then only think they are refuted, when it happens that anything not in accordance with these is said or done by them.” *Of the Manichaeans* ch.5 p.243

**Victorinus of Petau** (martyred 304 A.D.) “And the books of the Old Testament that are received are twenty-four” *Commentary on the Apocalypse* from the four chapter no.8 p.349

**Methodius** (270-311/312 A.D.) mentions the Old Testament in *The Banquet of the Ten Virgins* discourse 10 ch.2 p.348. He specifically mentions Leviticus in *The Banquet of the Ten Virgins* discourse 6 ch.4 p.330

**Lactantius** (c.303-320/325 A.D.) “But all Scripture is divided into two Testaments. That which preceded the advent and passion of Christ-that is, the law and the prophets-is called the Old; but those things which were written after His resurrection are named the New Testament.” *The Divine Institutes* book 4 ch.20 p.122

**Alexander of Alexandria** (321 A.D.) “And besides the pious opinion concerning the Father and the Son, we confess to one Holy Spirit, as the divine Scriptures teach us; who hath inaugurated both the holy men of the Old Testament, and the divine teachers of that which is called the New.” *Epistles on the Arian Heresy* Letter 1 ch.12 p.296

**Among heretics**

**Marinus** (c.300 A.D.) a Bardesene, in disputing with Adamantius, appealed to the “Old Testament” and referred to David as a prophet. *Dialogue on the True Faith* ch.862a 20 p.173

## OTc27. The Old Testament is scripture

Lk 24:44-45

Mentioned a particular book of the Old Testament as scripture is not included here.

**Irenaeus** (182-188 A.D.) “Wherefore also John does appropriately relate that the Lord said to the Jews: ‘Ye search the Scriptures, in which ye think ye have eternal life; these are they which testify of me. And ye are not willing to come unto Me, that ye may have life.’ How therefore did the Scriptures testify of Him, unless they were from one and the same Father, instructing men beforehand as to the advent of His Son, and foretelling the salvation brought in by Him?’ For if ye had believed Moses, ye would also have believed Me; for he wrote of Me;’” *Irenaeus Against Heresies* book 4 ch.10.1 p.473

**Tertullian** (c.213 A.D.) “For as in the Old Testament Scriptures they lay hold of nothing else than, ‘I am God, and beside me there is no God;’ so in the Gospel they simply keep in view the Lord’s answer to Philip, ‘I and my Father are one;’ and, ‘He that hath seen me hath seen the Father; and I am in the Father, and the Father in me.’” *Against Praxeas* ch.20 p.615

**Novatian** (250/4-256/7 A.D.) “But of this I remind *you*, that Christ was not to be expected in the Gospel in any other wise than as He was promised before by the Creator, in the Scriptures of the Old Testament; especially as the things that were predicted of Him were fulfilled, and those things that were fulfilled had been predicted. As with reason I might truly and constantly say to that fanciful-I know not what-of those heretics who reject the authority of the Old Testament,” *Concerning the Trinity* ch.10 p.619

***Treatise on Rebaptism*** (250-258 A.D.) ch.12 p.674 “And with these they prescribe the Holy Scriptures-whether all or only some of them-to discuss still more boldly concerning the truth than with the Gentiles upon whom the name of the Lord Jesus, the Son of the living God, has not been invoked, as it likewise has not upon the Jews who only receive the Old Testament Scriptures.”

**Anatolius** (270-280 A.D.) “A thing which cannot be found with any probability, indeed, in the Old Testament, as the Lord, through Moses, gives this charge: ‘Seven days ye shall eat unleavened bread.’” *The Paschal Canon of Anatolius* ch.8 p.148

**Victorinus of Petau** (martyred 304 A.D.) “but because he says that he was about to write the things which the thunders had uttered, that is, whatever things had been obscure in the announcements of the Old Testament; he is forbidden to write them, but he was charged to leave them sealed, because he is an apostle, nor was it fitting that the grace of the subsequent stage should be given in the first. ‘The time,’ says he, ‘is at hand.’ For the apostles, by powers, by signs, by portents, and by mighty works, have overcome unbelief. After them there is now given to the same completed Churches the comfort of having the prophetic Scriptures subsequently interpreted, for I said that after *the apostles* there would be interpreting prophets.” *Commentary on the Apocalypse* from the Tenth chapter verse 3 p.353

**Alexander of Alexandria** (313-326 A.D.) “And besides the pious opinion concerning the Father and the Son, we confess to one Holy Spirit, as the divine Scriptures teach us; who hath inaugurated both the holy men of the Old Testament, and the divine teachers of that which is called the New.” *Epistles on the Arian Heresy* Letter 1 ch.12 p.296

## OTc28. The Ten Commandments / Decalogue

***Epistle of Barnabas*** (c.70-130 A.D.) ch.15 p.147 “Further, also, it is written concerning the Sabbath in the Decalogue which [the Lord] spoke, face to face, to Moses on Mount Sinai, ‘And sanctify ye the Sabbath of the Lord with clean hands and a pure heart.’”

**Irenaeus of Lyons** (182-188 A.D.) “They (the Jews) had therefore a law, a course of discipline, and a prophecy of future things. For God at the first, indeed, warning them by means of natural precepts, which from the beginning He had implanted in mankind, that is, by means of the Decalogue (which, if any one does not observe, he has no salvation), did then demand nothing more of them. As Moses says in Deuteronomy,” *Irenaeus Against Heresies* book 4 ch.15.1 p.479

Irenaeus of Lyons (182-188 A.D.) “the Lord Himself did speak in his own person to all alike the words of the Decalogue; and therefore, in like manner, do they remain permanently with us, receiving by means of His [Christ’s] advent in the flesh, extension and increase, but no abrogation.” Irenaeus Against Heresies book 4 ch.16.4 p.482

Irenaeus of Lyons (c.160-202 A.D.) mentions the tablet of the Ten Commandments. *Proof of Apostolic Preaching* ch.26

**Clement of Alexandria** (193-202 A.D.) says there were ten commandments because it was an image of heaven, embracing the sun, moon, stars, clouds, light, wind, water, air, darkness, and fire. It is also a representation on earth of men, cattle, reptiles, wild beasts, water dwellers, fishes, and whales, winged animals, carnivorous, animals that eat mild food. *Stromata* book 6 ch.16 p.510-511

Clement of Alexandria (193-217/220 A.D.) mentions the Decalogue. *The Instructor* book 3 ch.12 p.292

Clement of Alexandria (193-217/220 A.D.) “Especially conspicuous is the love of the Instructor set forth in various salutary commandments, in order that the discovery may be readier, from the abundance and arrangement of the Scriptures. We have the Decalogue given by Moses, which, indicating by an elementary principle, simple and of one kind, defines the designation of sins in a way conducive to salvation: ‘Thou shall not commit adultery. Thou shall not worship idols. Thou shalt not corrupt boys. Thou shalt not steal. Thou shall not bear false witness. Honour thy father and thy mother.’ And so forth. These things are to be observed, and whatever else is commanded in reading the Bible.” *The Instructor* book 3 ch.12 p.292

**Tertullian** (198-220 A.D.) “For my own part, I prefer viewing this measure of time in reference to God, as if implying that the ten months rather initiated man into the ten commandments; so that the numerical estimate of the time needed to consummate our natural birth should correspond to the numerical classification of the rules of our regenerate life.” *Treatise on the Soul* ch.37 p.218

**Origen** (225-253/254 A.D.) “But let us return to the subject before us, in which the Saviour abridged and expounded two commandments from the law, the one from the decalogue from Exodus, and the other from Leviticus, or the other from some one of the books of the Pentateuch. Then since we have explained in what way they made void the word of God which said, ‘Honor thy father and thy mother,’” *Commentary on Matthew* from the 11th chapter verse 10 p.439

**Novatian** (250/4-256/7 A.D.) “Then *too* that the law was given to the children of Israel for this purpose, that they might profit by it, and return to those virtuous manners which, although they had received them from their fathers, they had corrupted in Egypt by reason of their intercourse with a barbarous people. Finally, also, those ten commandments on the tables teach nothing new, but remind them of what had been obliterated-that righteousness in them, which had been put to sleep, might revive again as it were by the afflatus of the law, after the manner of a *smothered* fire.” *On Jewish Meats* ch.3 p.647

**Adamantius** (c.300 A.D.) (implied) quotes many of the ten commandments and then says, “Love therefore is the fulfilment of the Law.” After Marcus and Eutropius respond, Admantius says, “The Saviour will more clearly convince you of this in the Gospel.” *Dialogue on the True Faith* Second Part e17 and 832a p.97.

**Victorinus of Petau** (martyred 304 A.D.) “The tenfold number signifies the decalogue [Ten commandments], and the hundredfold sets forth the crown of virginity: for he who shall have kept the undertaking of virginity completely, and shall have faithfully fulfilled the precepts of the decalogue, and shall have destroyed the untrained nature or impure thoughts within the retirement of the heart, that they may not rule over him, this is the true priest of Christ, and accomplishing the millenary number thoroughly, is thought to reign with Christ; and truly in his case the devil is bound.” *Commentary on the Apocalypse* from the twentieth chapter verse 6 p.359

**Methodius** (c.260-312 A.D.) “Moreover, the ten horns and stings which he was said to have upon his heads are the ten opposites, O virgins, to the Decalogue, by which he was accustomed to gore and cast down the souls of many imagining and contriving things in opposition to the law, ‘Thou shalt love the Lord thy God,’ and to the other precepts which follow. Consider now the fiery and bitter horn of fornication, by which he casts down the incontinent; consider adultery, consider falsehood, covetousness, theft, and the other sister and related vices, which flourish by nature around his murderous heads, which if you root out with the aid of Christ, you will receive, as it were, divine heads, and will bloom with the crowns gained from the dragon.” *Banquet of the Ten Virgins* discourse 8 ch.13 p.340

**Among Heretics**

The Gnostic **Monoimus** (before 235/236 A.D.) according to Hippolytus “Man, he [Monoimus] says, bursts forth, and is forcibly separated from man by being severed by a certain stroke. (And this takes place) in order that (man) may be generated, and may declare the law which Moses ordained, who received (it) from God. Conformably with that one tittle, the law constitutes the series of the ten commandments which expresses allegorically the divine mysteries of (those) precepts.” *Refutation of All Heresies* book 8 ch.7 p.121-122

# NEW TESTAMENT canon

## NTc1. Matthew is scripture

(Jesus / the Lord / the Savior said is not counted.)

Clement of Rome (96-98 A.D.) (partial Matthew or Mark) quotes Mark 7:6f (15/19 words quoting Isaiah) Mark 7:7 (full quote); Matthew 15:8 (full quote) as “Scripture says in a certain place) *1 Clement* ch.15 vol.1 p.9

*2 Clement* (120-140 A.D.) ch.13 p.254 (partial) quotes part of Matthew 9:13 and Luke 6:32 as Scripture. “An another Scripture saith, ‘I came not to call the righteous, but sinners.’” *2 Clement* also quotes Matthew 6:24 and Luke 16:13, in ch.16 p.252.

Irenaeus of Lyons (182-188 A.D.) (partial) “It is not possible that the Gospels can be either more or fewer in number than they are. … the ‘pillar and ground’ of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side.” *Irenaeus Against Heresies* book 3 ch.11.8 p.428

Muratorian Canon 1. (190-217 A.D.) (partial) Third book of the gospels is Luke. (So the unnamed Matthew and Mark are counted as two.)

**Clement of Alexandria** (193-202 A.D.) “After abandoning idols, then, they will hear the Scripture, ‘Unless your righteousness exceed the righteousness of the scribes and Pharisees’” [Matthew 5:20] *Stromata* book 6 ch.18 p.519

Clement of Alexandria (193-217/220 A.D.) quote a fourth of Matthew 15:14 as scripture. *The Instructor* book 1 ch.3 p.211

**Hippolytus of Portus** (222-235/236 A.D.) quotes Matthew 25:34; Revelation 22:15; Isaiah 66:24, and 1 Thessalonians 4:12 and then says, “These things, then I have set shortly before thee, O Theophilus, drawing them from Scripture itself, in order that, maintaining in faith what is written, and anticipating the things that are to be, thou mayest keep thyself void of offence both toward God and toward men,” *Treatise on Christ and Antichrist* ch.67 p.219.

Hippolytus of Portus (222-235/236 A.D.) (partial, the Lord says) quotes Matthew 24:15 as the Lord says. *Treatise on Christ and Antichrist* ch.62 p.217

**Origen** (c.227-240 A.D.) “For we may venture to say that the Gospel is the first fruits of all the Scriptures.” *Commentary on John* book 1 ch.4 p.298. “Now the Gospels are four. These four are, as it were, the elements of the faith of the Church,...” Then he discusses John, Matthew, Mark, and Luke. *Commentary on John* book 1 ch.6 p.299. See also *Commentary on Matthew* ch.13 p.421.

Origen (225-253/254 A.D.) discusses in detail Matthew 18:23-34 as “scripture”. *Commentary on Matthew* book 14 ch.6 p.498

Origen (235 A.D.) calls Matthew 13:23, Mark 4:20, and Luke 8:25 scripture. *Exhortation to Martyrdom* ch.7.49 p.194

**Dionysius of Alexandria** (246-265 A.D.) “But in what you have written to me you have made out very clearly, and with an intelligent understanding of the Holy Scriptures, that no very exact account seems to be offered in them of the hour at which He rose. For the evangelists have given different descriptions of the parties who came to the sepulchre one after another, and all have declared that they found the Lord risen already. It was ‘in the end of the Sabbath,’ as Matthew has said; it was ‘early, when it was yet dark,’ as John writes; it was ‘very early in the morning,’ as Luke puts it; and it was ‘very early in the morning, at the rising of the sun,’ as Mark tells us. Thus no one has shown us clearly the exact time when He rose.” *letter 5 to Bishop Basilides* canon 5 p.94

***Treatise on Rebaptism*** ch.1,2 p.668 (250-258 A.D.) “And therefore we shall, as is needful, collect into one mass whatever passages of the Holy Scriptures are pertinent to this subject.” Then in chapter 2 he quotes Matthew 3:11b and Acts 1:4,5 as Acts of the Apostles, Acts 11:15-17, Acts 15:5,8

Cornelius to Cyprian (c.246-256 A.D.) (partial) quotes Matthew 5:8 as “the evangelical word” Letter 45 ch.2 p.323

Dionysius of Alexandria (246-265 A.D.) “For this reason, the other scripture says, ‘All things are possible unto Thee.’” [Matthew 19:26] *Commentary on Luke* ch.12 verse 42 p.115

**Adamantius** (c.300 A.D.) “What has been reasonably stated in the Scriptures you want to interpret unreasonably. The Prophets and the Gospel plainly speak of two Advents of Christ - the first in humility, and the one after this, in glory. Isaiah spoke in this way of the first: [Isaiah 53:2-3] ... This is just what has been clearly indicated in the Gospel: that He came into Jerusalem, seated upon an ass.” [Matthew 21:7] (Adamantius is speaking) *Dialogue on the True Faith* ch.25 p.68-69

Adamantius (c.300 A.D.) (partial, both Matthew and Luke) “But I declare what the scripture says: ‘No one can’, it says, ‘serve two lords; for either the one he will hold hate and love the other, or he will hold to the one, and hate the other. You cannot serve God and mammon.” [Matthew 6:24; Luke 16:13] (Adamantius is speaking) *Dialogue on the True Faith* first part ch.28 p.74

**Theophilus** (events c.315 A.D.) quotes Matthew 10:39 and Matthew 7:6 calling them Scripture. *Martyrdom of Habib the Deacon* vol.8 p.694

Lactantius (c.303-320/325 A.D.) (partial) alludes to Matthew 8, Mark 4, and Luke 8 when he speaks of “sacred writings” teaching that Jesus “compelled the winds to obey, the seas to serve Him, diseases to depart, the dead to be submissive.” *The Divine Institutes* book 4 ch.15 p.116

**Among heretics**

**Cerinthus** used part of the Gospel of Matthew according to Epiphanius of Salamis (360-403 A.D.). *The Panarion* section 2 ch.28,5,1 p.109

## NTc2. Mark is scripture or God says

Clement of Rome (96-98 A.D.) (partial Matthew or Mark) quotes Mark 7:6f (15/19 words quoting Isaiah) Mark 7:7 (full quote); Matthew 15:8 (full quote) as “Scripture says in a certain place) *1 Clement* ch.15 vol.1 p.9

**Irenaeus of Lyons** (182-188 A.D.) (implied) “Also, towards the conclusion of his Gospel, Mark says : ‘So then, after the Lord Jesus had spoken to them, He was received up into heaven, and sitteth on the right hand of God;’” [Mark 16:19] *Irenaeus Against Heresies* book 3 ch.10 verse 5. p.425

+ Irenaeus of Lyons (182-188 A.D.) “It is not possible that the Gospels can be either more or fewer in number than they are. … the ‘pillar and ground’ of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side.” *Irenaeus Against Heresies* book 3 ch.11.8 p.428

Muratorian Canon 1. (190-217 A.D.) (partial) Third book of the gospels is Luke. (So the unnamed Matthew and Mark are counted as two.)

**Origen** (240-254 A.D.) “But when the Word of God says, ‘No man knows the Father but the Son, and he to whomsoever the Son will reveal Him,’ He declares that no one can know God but by the help of divine grace coming from above, with a certain divine inspiration.” *Origen Against Celsus* book 7 ch.43 p.628

Origen (c.227-240 A.D.) “Consider however, whether the divine Scriptures do not in many places teach this; as where the Saviour says, ‘Or have ye not read that which was spoken at the bush, I am the God of Abraham and the God of Isaac and the God of Jacob. He is not God of the dead but of the living.’” [Mark 12:26] *Commentary on John* book 2 ch.10 p.333

Origen (c.227-240 A.D.) “For we may venture to say that the Gospel is the first fruits of all the Scriptures.” *Commentary on John* book 1 ch.4 p.298. “Now the Gospels are found. These four are, as it were, the elements of the faith of the Church,...” Then he discusses John, Matthew, Mark, and Luke. *Commentary on John* book 1 ch.6 p.299

Origen (235 A.D.) calls Matthew 13:23, Mark 4:20, and Luke 8:25 scripture. *Exhortation to Martyrdom* ch.7.49 p.194

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.14 p.675 “if a man should survive and amend his faith, as our God, in the Gospel according to Luke, spoke to His disciples, saying,” and quotes Luke 12:50. “Also, according to Mark He said, with the same purpose, to the sons of Zebedee:” and quotes Mark 10:38.

**Dionysius of Alexandria** (246-265 A.D.) “It is something possible; for Mark makes mention of His saying, ‘Abba, Father, all things are possible unto Thee.’ [Mark 14:36]. And they are possible if He wills them; for Luke tells us that He said, ‘Father, if Thou be willing, remove this cup from me.’ The Holy Spirit, therefore, apportioned among the evangelists, makes up the full account of our Saviour’s whole disposition by the expressions of these several narrators together. ... For this reason, the other scripture says, ‘All things are possible unto Thee.’” [Matthew 19:26] *Commentary on Luke* ch.12 verse 42 p.115

Dionysius of Alexandria (246-265 A.D.) “But in what you have written to me you have made out very clearly, and with an intelligent understanding of the Holy Scriptures, that no very exact account seems to be offered in them of the hour at which He rose. For the evangelists have given different descriptions of the parties who came to the sepulchre one after another, and all have declared that they found the Lord risen already. It was ‘in the end of the Sabbath,’ as Matthew has said; it was ‘early, when it was yet dark,’ as John writes; it was ‘very early in the morning,’ as Luke puts it; and it was ‘very early in the morning, at the rising of the sun,’ as Mark tells us. Thus no one has shown us clearly the exact time when He rose.” *letter 5 to Bishop Basilides* canon 5 p.94

## NTc3. Luke is scripture or God says

(Jesus / the Lord / the Savior said is not counted.)

*2 Clement* (120-140 A.D.) ch.13 p.254 (partial) quotes part of Matthew 9:13 and Luke 6:32 as Scripture. “An another Scripture saith, ‘I came not to call the righteous, but sinners.” *2 Clement* also quotes Matthew 6:24 and Luke 16:13, in ch.16 p.252.

**Irenaeus of Lyons** (182-188 A.D.) “Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all; and, curtailing the Gospel according to Luke and the Epistles of Paul, they assert that these are alone authentic, which they have themselves thus shortened.” *Irenaeus Against Heresies* book 3 ch.12.12 p.434-435

Irenaeus of Lyons (182-188 A.D.) quotes all of Luke 2:29-32 as scripture. *Irenaeus Against Heresies* book 3 ch.16.4 p.441

**Muratorian Canon** 1. (190-217 A.D.) Third book of the gospels is Luke.

**Origen** (c.227-240 A.D.) “For we may venture to say that the Gospel is the first fruits of all the Scriptures.” *Commentary on John* book 1 ch.4 p.298. “Now the Gospels are four. These four are, as it were, the elements of the faith of the Church,...” Then he discusses John, Matthew, Mark, and Luke. *Commentary on John* book 1 ch.6 p.299

Origen (235 A.D.) calls Matthew 13:23, Mark 4:20, and Luke 8:25 scripture. *Exhortation to Martyrdom* ch.7.49 p.194

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.14 p.675 “if a man should survive and amend his faith, as our God, in the Gospel according to Luke, spoke to His disciples, saying,” and then quotes Luke 12:50.

**Dionysius of Alexandria** (246-265 A.D.) “It is something possible; for Mark makes mention of His saying, ‘Abba, Father, all things are possible unto Thee.’ [Mark 14:36]. And they are possible if He wills them; for Luke tells us that He said, ‘Father, if Thou be willing, remove this cup from me.’ The Holy Spirit, therefore, apportioned among the evangelists, makes up the full account of our Saviour’s whole disposition by the expressions of these several narrators together. ... For this reason, the other scripture says, ‘All things are possible unto Thee.’” [Matthew 19:26] *Commentary on Luke* ch.12 verse 42 p.115

Dionysius of Alexandria (246-265 A.D.) “But in what you have written to me you have made out very clearly, and with an intelligent understanding of the Holy Scriptures, that no very exact account seems to be offered in them of the hour at which He rose. For the evangelists have given different descriptions of the parties who came to the sepulchre one after another, and all have declared that they found the Lord risen already. It was ‘in the end of the Sabbath,’ as Matthew has said; it was ‘early, when it was yet dark,’ as John writes; it was ‘very early in the morning,’ as Luke puts it; and it was ‘very early in the morning, at the rising of the sun,’ as Mark tells us. Thus no one has shown us clearly the exact time when He rose.” *letter 5 to Bishop Basilides* canon 5 p.94

Adamantius (c.300 A.D.) (partial, both Matthew and Luke) “But I declare what the scripture says: ‘No one can’, it says, ‘serve two lords; for either the one he will hold hate and love the other, or he will hold to the one, and hate the other. You cannot serve God and mammon.” [Matthew 6:24; Luke 16:13] (Adamantius is speaking) *Dialogue on the True Faith* first part ch.28 p.74

**Athanasius of Alexandria** (318 A.D.) quotes Luke 17:12 as scripture. *Against the Heathen* part 2 ch.30 p.20

Lactantius (c.303-320/325 A.D.) (partial) alludes to Matthew 8, Mark 4, and Luke 8 when he speaks of “sacred writings” teaching that Jesus “compelled the winds to obey, the seas to serve Him, diseases to depart, the dead to be submissive.” *The Divine Institutes* book 4 ch.15 p.116

## NTc4. John is scripture

(Jesus / the Lord / the Savior said is not counted.)

Irenaeus of Lyons (182-188 A.D.) (partial) “It is not possible that the Gospels can be either more or fewer in number than they are. … the ‘pillar and ground’ of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side.” *Irenaeus Against Heresies* book 3 ch.11.8 p.428

**Muratorian Canon** 1. (190-217 A.D.) Fourth Gospel is that of John.

**Clement of Alexandria** (193-217/220 A.D.) quotes John 21:4-5 as scripture. *The Instructor* book 1 ch.5 p.212

**Tertullian** (c.213 A.D.) “And the Scripture narrative goes on to explain in an exoteric manner, that ‘they understood not that He spake to them concerning the Father,’” [John 8:27] *Against Praxeas* ch.22 p.617. See also *Against Praxeas* ch.20 p.615; ch.23 p.619 [John 13:32].

**Origen** (240-254 A.D.) “To explain this fully, and to justify the conduct of the Christians in refusing homage to any object except the Most High God, and the First-born of all creation, who is His Word and God, we must quote this from Scripture, ‘All that ever came before Me are thieves and robbers: but the sheep did not hear them;’ and again, ‘The thief cometh not, but for to steal, and to kill, and to destroy;’” [John10:8-10] *Origen Against Celsus* book 7 ch.70 p.639

Origen (c.227-240 A.D.) “For we may venture to say that the Gospel is the first fruits of all the Scriptures.” *Commentary on John* book 1 ch.4 p.298. “Now the Gospels are four. These four are, as it were, the elements of the faith of the Church,...” Then he discusses John, Matthew, Mark, and Luke. *Commentary on John* book 1 ch.6 p.299. See also *Commentary on John* book 6 no.2 p.351.

***Treatise on Rebaptism*** (250-258 A.D.) ch.2,3 p.668 “Even as the Holy Scriptures declare to us, from which we shall adduce evident proofs throughout each individual instance of those things which we shall narrate. (3) And to these things though perchance, who art bringing in some novelty, mayest immediately and impatiently replay, as though art wont, that the Lord said in the Gospel: ‘Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of Heaven.’” [John 3:3,5]

*Treatise on Rebaptism* (c.250-258 A.D.) ch.14 p.675 “as says the Scripture” and quotes John 7:38. He also quotes John 3:16 “even as God also says” in ch.13 p.765.

**Dionysius of Alexandria** (246-265 A.D.) “But in what you have written to me you have made out very clearly, and with an intelligent understanding of the Holy Scriptures, that no very exact account seems to be offered in them of the hour at which He rose. For the evangelists have given different descriptions of the parties who came to the sepulchre one after another, and all have declared that they found the Lord risen already. It was ‘in the end of the Sabbath,’ as Matthew has said; it was ‘early, when it was yet dark,’ as John writes; it was ‘very early in the morning,’ as Luke puts it; and it was ‘very early in the morning, at the rising of the sun,’ as Mark tells us. Thus no one has shown us clearly the exact time when He rose.” *letter 5 to Bishop Basilides* canon 5 p.94

Dionysius of Alexandria (246-265 A.D.) “For which reason the Holy Scriptures, that indicate in many various ways the dire distressfulness of life, designate it as a valley of weeping. And most of all indeed is this world a scene of pain to the saints, to whom He addresses this word, and He cannot lie in uttering it: ‘In the world ye shall have tribulation.’” [John 16:33] *Commentary on Luke* ch.22 verse 46 p.116

**Adamantius** (c.300 A.D.) quotes part of 1 Corinthians 1:24 as “The Apostle says”; John 1:3 as by “John the Evangelist”; Jeremiah 1:15 (Septuagint) as by Jeremiah, Psalm 118:73 (Septuagint) as by David, Genesis 2:7 as Genesis , and then says, “If then the Scriptures show that the Word of God moulded Man into a living creature, how is it that God accepts what is considered shameful (For you people claim that the Godhead can feel a sense of shame!), while you on your side disparage something higher and even more glorious?” *Dialogue on the True Faith* fourth part d 15 p.147.

**Athanasius of Alexandria** (318 A.D.) “more, seeing the power of the Word, we receive a knowledge also of His good Father, as the Saviour Himself says, “He that hath seen Me hath seen the Father. But this all inspired Scripture also teaches more plainly and with more authority, so that we in our turn write boldly to you as we do, and you, if you refer to them, will be able to verify what we say.” *Athanasius Against the Heathen* ch.45 p.28

**Eusebius of Caesarea** (318-325 A.D.) quotes John 1:1 and 1:3 as Scripture. *Eusebius’ Ecclesiastical History* book 1 ch.2.3 p.82

## NTc5. Acts is scripture

***The Muratorian Canon*** (190-217 A.D.) *ANF* vol.5 ch.2 p.603 “Moreover, the Acts of the Apostles are comprised by Luke in one book,”

**Hippolytus of Portus** (222-235/236 A.D.) “quotes Jeremiah 23:18 and Acts 10:36 then immediately says, “These things then, brethren, are declared by the Scriptures.” *Against the Heresy of One Noetus* ch.13-14 p.228

***Treatise on Rebaptism*** ch.1,2 p.668 (250-258 A.D.) “And therefore we shall, as is needful, collect into one mass whatever passages of the Holy Scriptures are pertinent to this subject.” Then in chapter 2 he quotes Matthew 3:11b and Acts 1:4,5 as Acts of the Apostles, Acts 11:15-17, Acts 15:5,8

**Cyprian of Carthage** (c.246-258 A.D.) “divine Scripture proves this, when it says, ‘But the multitude of them which believed were of one heart and of one soul.’ [Acts 4:32] And again: ‘These all continued with one mind in prayer with the women, and Mary the mother of Jesus, and with His brethren.’” [Acts 1:14] *Treatises of Cyprian* Treatise 1 ch.25 p.429

**Eusebius of Caesarea** (318-325 A.D.) refers to Acts 12:3 as “as the divine Scripture says” *Eusebius’ Ecclesiastical History* book 2 ch.9 p.111

**Among heretics**

**X Marcus the Marcionite** (c.300 A.D.) in debating Adamantius Eutropius. Eutropius asks “Does your party, Marcus, accept the ‘Acts of the Apostles and those called Disciples’ as genuine, or not?” Marcus answers: We do not accept anything beyond the Gospel and the Apostle” *Dialogue on the True Faith* second part 828d p.90.

## NTc6. Paul’s letters are authoritative

2 Peter 3:15-16 (scripture)

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Calls the writings of Paul scripture. 2 Peter 3:15-16

**p15** 1 Corinthians 7:18-8:4 (late 3rd century) (implied because is 1 Corinthians)

**p16** Philippians 3:10-17; 4:2-8 (late 3rd century) (implied because is Philippians)

**Clement of Rome** (96-98 A.D.) says to the Corinthians, “Take up the epistle of the blessed Apostle Paul.” *1 Clement* ch.47 p.18 It also refers to 1 Corinthians 3:13. *1 Clement* ch.47 vol.1 p.18 (See also vol.9 p.243)

**Presbyters (Papias?)** (95-117 A.D.) quotes 1 Corinthians 15:25,26 as said by the apostle fragment 5 p.154

**Ignatius** of Antioch (-107/116 A.D.) mentions that Paul wrote a letter to the Ephesians. “Ye are initiated into the mysteries of the Gospel with Paul, the holy, the martyred, the deservedly most happy, at who feet may I be found, when I shall attain to God; who in all his Epistle makes mention of you in Christ Jesus.” *Letter of Ignatius to the Ephesians* ch.12 p.55

Ignatius of Antioch (-107/116 A.D.) “I do not, as Peter and Paul issue commandments unto you. They were apostles; I am but a condemned man;…” *Letter of Ignatius to the Romans* ch.4 p.75

***2 Clement*** (120-140 A.D.) vol.7 ch.11 p.520 quotes half of 1 Corinthians 2:9

**Polycarp** (100-155 A.D.) “For neither I, nor any other such one, can come up to the wisdom of the blessed and glorified Paul. He, when among you, accurately and stedfastly taught the word of truth in the presence of those who were then alive. And when absent from you, he wrote you a letter , which, if you carefully study, you will find to be the means of building you up in that faith which has been given you,…” *Polycarp’s Letter to the Philippians* ch.3 p.33

Polycarp (100-155 A.D.) says that 1 Corinthians 6:2 was by Paul. *Polycarp’s Letter to the Philippians* ch.11 p.35

Polycarp (100-155 A.D.) Ephesians 4:26 “For I trust that ye are well versed in the Sacred Scriptures, …It is declared then in these Scriptures, ‘Be ye angry, and sin not,’ and , ‘Let not the sun go down upon your wrath.’” (12/12 words of the verse) *Polycarp’s Letter to the Philippians* ch.12 p.35

*Epistle to Diognetus* (c.130-200 A.D.) (partial) alludes to Galatians 4:10 ch.4 p.26 “observing months and days”, Philippians 3:20 “citizens of heaven” *Epistle to Diognetus* ch.5 p.27, 1 Timothy 3:16 ch.11 *Epistle to Diognetus* p.29

*Epistle of Barnabas* (c.70-130 A.D.) has allusions to Paul’s letters in Ephesians 2:21 in ch.6 p.141, Colossians 1:15 in ch.12 p.145; Ephesians 6:9 in ch.19 p.148

Dionysius of Corinth (170 A.D.) (partial) fragment 3 vol.8 p.765 “Therefore you also have by such admonition joined in close union *the churches* that were planted by Peter and Paul, that of the Romans and that of the Corinthians…”

***Christians of Vienna and Lugdunum*** (177 A.D.) (implied) quotes Philippians 2:6 p.783-784

**Athenagoras** (177 A.D.) quotes part of 1 Corinthians 15:54 as “in the language of the apostle” *The Resurrection of the Dead* ch.18 p.159

**Melito of Sardis** (170-177/180 A.D.) mentions 1 Thessalonians as by the apostle. *Oration on the Lord’s Passion* ch.9 p.762

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 1 ch.14 p.93 (implied) quotes Romans 2:7; 1 Corinthians 2:9, and Romans 2:8,9

**Irenaeus of Lyons** (182-188 A.D.) “Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all; and, curtailing the Gospel according to Luke and the Epistles of Paul, they assert that these are alone authentic, which they have themselves thus shortened.” *Irenaeus Against Heresies* book 3 ch.12.12 p.434-435

Irenaeus of Lyons (182-188 A.D.) quotes 1 Corinthians 8:14 as by Paul. *Irenaeus Fragment 26* p.574

Irenaeus of Lyons (182-188 A.D.) quotes Romans 1:1-4 as by Paul writing to the Romans. *Irenaeus Against Heresies* book 3 ch.16.3 p.441

***Passion of the Scillitan Martyrs*** (180-202 A.D.) *ANF* vol.9 p.285 (implied) “What are the things in your chest? Speratus said, Books and epistles of Paul, a just man.”

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-217/220 A.D.) quotes Romans 16:19 by the Apostle in the Epistle to the Romans. *The Instructor* book 1 ch.5 p.214

Clement of Alexandria (c.195 A.D.) mentions Philippians 4:5 as by the apostle of the Lord. *Exhortation to the Heathen* ch.9 p.196

**Tertullian** (205 A.D.) says “the Apostle admonishes the Romans” and quotes Romans 13:1 in *Scorpiace* ch.14 p.647.

Tertullian (198-220 A.D.) quotes 1 Corinthians 8:2 and Galatians 1:7 and 5:7 as being by the apostle in *On Prescription Against Heretics* ch.27 p.256.

Tertullian (207/208 A.D.) refers to 2 Corinthians 6:14 as by the apostle. *Five Books Against Marcion* book 2 ch.8 p.328

Tertullian (207/208 A.D.) mentions Paul being the author of Galatians, Corinthians, Philippians, Thessalonians, Ephesians, Romans, and John being the author of the Apocalypse (Revelation) in *Five Books Against Marcion* book 4 ch.5 p.350.

Tertullian (198-220 A.D.) says “the most holy apostle says” quoting part of 1 Corinthians 10:23 in *On Baptism* ch.17 p.677

**Hippolytus of Portus** (222-235/236 A.D.) (implied) quotes Romans 1:17 as by Paul. *Treatise on Christ and Antichrist* ch.64 p.218

**Commodianus** (c.240 A.D.) (implied) speaks of Solomon and Paul the apostle. *Instructions of Commodianus* ch.31 p.209

**Origen** (c.227-240 A.D.) discusses how Paul’s epistles are scripture. The only exception is where Paul writes “I say, and not the Lord”. Here is what Origen writes: “Consider on this point the language of St. Paul. When he declares that ‘Every Scripture is inspired of God and profitable,’ does he include his own writings? Or does he not include his dictum, ‘I say, and not the Lord,’ and ‘So I ordain in all the churches,’ and ‘What things I suffered at Antioch, at Iconium, at Lystra,’ and similar things which he writes in virtue of his own authority, and which do not quite possess the character of words flowing from divine inspiration.” *Commentary on John* book 1 ch.5 p.299

Origen (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346.

**Novatian** (250/4-256/7 A.D.) mentions Romans 1:20 as by the apostle Paul. p.614 He mentions the Apostle Paul writing to the Corinthians and 1 Corinthians 2:6,7,8 in *Treatise Concerning the Trinity* ch.27 p.638

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.17 p.663 quotes Ephesians 5:6,7 as by the Apostle.

***Treatise on Rebaptism*** (250-257 A.D.) ch.6 p.670 quotes Philippians 2 as by Paul.

**Cyprian of Carthage** (c.246-258 A.D.) mentions the Epistle of Paul to the Romans in *Treatises of Cyprian* book 3 ch.45 p.546.

Cyprian of Carthage (c.246-258 A.D.) mentions the First Epistle of Paul to the Corinthians and then quotes 1 Corinthians 7:10,11 in *Treatises of Cyprian* Treatise 12 book 3 ch.90 p.553, and first Epistle of Paul to the Corinthians and quotes 1 Corinthians 6:9-11 in *Treatises of Cyprian* treatise 12 book 3 ch.65 p.551.

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) quote Romans 8:35 as being by the Apostle. *Epistles of Cyprian* Letter 25.1 p.303

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions evil people who defame the blessed apostles Peter and Paul in *Letter 74* p.390

**Gregory Thaumaturgus** (240-265 A.D.) quotes part of 1 Corinthians 6:13 as “by the apostle” in *Canonical Epistle* canon 1 p.18

**Dionysius of Alexandria** (246-265 A.D.) (implied) quotes 1 Corinthians 15:41 as by Paul. *From the Books on Nature ch.3* p.86

**Paulus of Obba** at The Seventh Council of Carthage (258 A.D.) p.570 quotes Romans 3:3,4 as by the Apostle.

**Pierius of Alexandria** (275 A.D.) (implied) quotes half of 1 Corinthians 7:7 as by Paul in fragment 1 p.157.

**Theonas of Alexandria** (282-300 A.D.) (implied) quotes loosely half of Colossians 4:6 in ch.8 p.161

**Adamantius** (c.300 A.D.) refers to many of Paul’s letters as scripture such as Galatians 1 (Paul sent to the Galatians) on *Dialog of the True Faith* first part p.44 and quoting Ephesians 2:11-13 as by the apostle to the Ephesians in *Dialog of the True Faith* second part ch.867a p.99.

Adamantius (c.300 A.D.) quotes 2 Peter 3:15 to show that Peter affirmed Paul. *Dialogue on the True Faith* 2nd part ch.12 d p.90

Adamantius (c.300 A.D.) “I fully accept Paul, who possessed Christ and the Spirit.” *Dialogue on the True Faith* 5th part ch.21 p.177

**Arnobiu**s (297-303 A.D.) “Have the well-known words never rung in your ears, that the wisdom of man is foolishness with God?” (1 Corinthians 3:19) *Arnobius Against the Heathen* book 2 ch.7 p.435

**Victorinus of Petau** (martyred 304 A.D.) mentions Paul and the churches arranged by sevens. *Commentary on the Apocalypse of the Blessed John* ch.16 p.345

**Peter of Alexandria** (306,285-311 A.D.) quotes Philippians 1:23,24 as by “the blessed apostle Paul” *The Canonical Epistle* Canon 10 p.274

**Methodius** (270-311/312 A.D.) mentions “Paul said” and discusses 1 Corinthians 15:50,54 *Discourse on the Resurrection* part 1 ch.14 p.368.

**Lactantius** (c.303-320/325 A.D.) quotes half of Ephesians 4:26 as “God has enjoined us not to let the sun go down upon our wrath.” *The Divine Institutes* book 6 ch.18 p.185

Lactantius (c.303-320/325 A.D.) mentions Peter and Paul preaching at Rome. *The Divine Institutes* book 4 ch.21 p.123.

**Alexander of Alexandria** (313-326 A.D.) quotes 1 Corinthians 2:9 as by the apostle Paul and Colossians 1:16,17 as by Paul in *Epistles on the Arian Heresy* Epistle 1 ch.5 p.293

Alexander of Alexandria (313-326 A.D.) quotes Colossians 1:16,17 as by Paul in *Epistles on the Arian Heresy* Epistle 1 ch.7 p.293

**Among heretics**

**Tatian** (c.172 A.D.) quotes one-fourth of Titus 1:12 “though some one says that the Cretans are liars.” *Address of Tatian to the Greeks* ch.27 p.76

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius accepts Paul as an apostle and his letters are scripture. *Dialogue on the True Faith* first part ch.15d, 6 p.42-43

**Marcus the Marcionite** (c.300 A.D.) in disputing Adamantius affirms that Paul was an apostle. *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

Marcus the Marcionite (c.300 A.D.) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

Marcus the Marcionite (c.300 A.D.) in debating Adamantius Eutropius. Eutropius asks “Does your party, Marcus, accept the ‘Acts of the Apostles and those called Disciples’ as genuine, or not?” Marcus answers: We do not accept anything beyond the Gospel and the Apostle” *Dialogue on the True Faith* second part 828d p.90.

## NTc7. Romans is scripture

**Irenaeus of Lyons** (182-188 A.D.) (implied) “Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all; and, curtailing the Gospel according to Luke and the Epistles of Paul, they assert that these are alone authentic, which they have themselves thus shortened.” *Irenaeus Against Heresies* book 3 ch.12.12 p.434-435

+ Irenaeus of Lyons (182-188 A.D.) (implied) quotes Romans 1:1-4 as by Paul writing to the Romans. *Irenaeus Against Heresies* book 3 ch.16.3 p.441. See also ibid book 3 ch.16.8 p.443.

Irenaeus of Lyons (182-188 A.D.) “And Paul likewise declares, ‘And so all Israel shall be saved;’ [Romans 11:26] but he has also said, that the law was our pedagogue [to bring us] to Christ Jesus. [Galatians 3:24]” *Irenaeus Against Heresies* book 4 ch.2.7 p.465

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) “‘With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Wherefore the Scripture saith, Whosoever believeth on Him shall not be ashamed; that is, the word of faith which we preach: for if thou confess the word with thy mouth that Jesus is Lord, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved.’” *Stromata* book 4 ch.16 p.427

**Tertullian** (207/208 A.D.) “Now (Marcion), since you have expunged so much from the Scriptures, why did you retain these words, as if they too were not the Creator’s words?” Then Tertullian quotes in order Romans 12:9; Psalm 34:14; Romans 12:10; Leviticus 19:18; Romans 12:12; Psalm 20:1; Romans 12:12; Romans 12:16; Isaiah 5:21; Romans 12:17; Leviticus 19:17,18; Romans 12:19; Romans 12:19 quoted from Deuteronomy 32:25; Romans 12:18; Romans 13:9. *Five Books Against Marcion* book 5 ch.14 p.460-461

Tertullian (c.213 A.D.) quotes Romans 8:11 discusses it, and then says, “Silence! Silence on such blasphemy. Let us be content with saying that Christ died, the Son of the Father; and *let this suffice*, because the Scriptures have told us so much.” *Against Praxeas* ch.29 p.625

**Origen** (240-254 A.D.) quotes Romans 9:16 as “in Paul” [both Latin and Greek versions] *Origen Against Celsus* book 3 ch.1 p.307

+ Origen (c.227-240 A.D.) discusses how Paul’s epistles are scripture. Origen argues that the name “gospel” can also be applied to Paul’s epistles in one sense, because the gospels are the first fruits of all the New Testament. *Commentary on John* book 1 ch.5 p.299

Origen (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346.

**Among heretics**

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) Epistle 1 ch.8 p.58 quotes Romans 7:9 as scripture.

The heretic **Manes** (262-278 A.D.) accepts as scripture Archelaus quoting Romans 5:14. *Disputation with Manes* ch.29 p.202

**Marcus the Marcionite** (c.300 A.D.) (implied) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

## NTc8. 1 Corinthians is scripture

**Irenaeus of Lyons** (182-188 A.D.) (implied) “Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all; and, curtailing the Gospel according to Luke and the Epistles of Paul, they assert that these are alone authentic, which they have themselves thus shortened.” *Irenaeus Against Heresies* book 3 ch.12.12 p.434-435

+ Irenaeus of Lyons (182-188 A.D.) “yet as to us ‘there are diversities of gifts, differences of administrations, and diversities of operations;’ and we, while upon the earth, as Paul also declares, ‘know in part, and prophesy in part.’” *Irenaeus Against Heresies* book 2 ch.28.7 p.401

Irenaeus of Lyons (182-188 A.D.) (implied) quotes 1 Corinthians 8:14 as by Paul. *Irenaeus Fragment 26* p.574

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) “Expressly then respecting all our Scripture, as if spoken in a parable, it is written in the Psalms, ‘Hear, O My people, My law: incline your ear to the words of My mouth. I will open My mouth in parables, I will utter My problems from the beginning.’ [Psalm 73:1,2] Similarly speaks the noble apostle to the following effect: ‘Howbeit we speak wisdom among those that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God hidden in a mystery; which none of the princes of this world knew. For had they known it, they would not have crucified the Lord of glory.’” [1 Corinthians 2:6-8] *Stromata* book 4 ch.4 p.450.

Clement of Alexandria (c.195 A.D.) calls 1 Corinthians 2:9a scripture. *Exhortation to the Heathen* ch.10 p.198

**Hippolytus of Portus** (222-235/236 A.D.) quotes part of 1 Corinthians 2:13 as Scripture in *The Refutation of All Heresies* book 7 ch.14 p.107.

**Origen** (c.240 A.D.) says that 1 Corinthians 3:6 is scripture. *Homilies on Jeremiah* homily 5 ch.13 p.56

Origen (c.227-240 A.D.) discusses how Paul’s epistles are scripture. Origen argues that the name “gospel” can also be applied to Paul’s epistles in one sense, because the gospels are the first fruits of all the New Testament. *Commentary on John* book 1 ch.5 p.299

**Adamantius** (c.300 A.D.) calls 1 Corinthians 3:2-3 scripture. *Dialogue on the True Faith* first part ch.9c p.49-50

Adamantius (c.300 A.D.) quotes part of 1 Corinthians 1:24 as “The Apostle says”; John 1:3 as by “John the Evangelist”; Jeremiah 1:15 (Septuagint) as by Jeremiah, Psalm 118:73 (Septuagint) as by David, Genesis 2:7 as Genesis , and then says, “If then the Scriptures show that the Word of God moulded Man into a living creature, how is it that God accepts what is considered shameful (For you people claim that the Godhead can feel a sense of shame!), while you on your side disparage something higher and even more glorious?” *Dialogue on the True Faith* fourth part d 15 p.147.

**Among heretics**

**Marcus the Marcionite** (c.300 A.D.) (implied) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

## NTc9. 2 Corinthians is scripture or God says

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) quotes 4/11 words changing “himself” to “devil” as scripture. *Stromata* book 6 ch.8 p.496

Clement of Alexandria (193-202 A.D.) quotes 2 Corinthians 7:1, 6:16,17,18 as God is speaking. *Stromata* book 4 ch.21 p.433

**Tertullian** (207/208 A.D.) in speaking of what the Creator says writes, “Of Israel he says, ‘Even unto this day the same veil is upon their heart;” [2 Corinthians 3:13] *Five Books Against Marcion* book 5 ch.11 p.453

**Hippolytus of Portus** (222-235/236 A.D.) “The Scriptures speak what is right; but Noetus is of a different mind from them.” ... He soon after quotes Ephesians 3:15 and 1 Corinthians 8:6. *Against the Heresy of One Noetus* ch.3 p.224

**Origen** quotes 2 Corinthians 4:17,18 as by Paul, in the Second Epistle to the Corinthians in *Origen Against Celsus* book 6 ch.19 p.582

+ Origen (c.227-240 A.D.) discusses how Paul’s epistles are scripture. Origen argues that the name “gospel” can also be applied to Paul’s epistles in one sense, because the gospels are the first fruits of all the New Testament. *Commentary on John* book 1 ch.5 p.299

Origen (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346.

**Adamantius** (c.300 A.D.) refers to many of Paul’s letters as scripture such as 2 Corinthians 1:20 in *Dialog of the True Faith* second part ch.867a p.99-100.

**Among heretics**

**Marcus the Marcionite** (c.300 A.D.) (implied) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

## NTc10. Galatians is scripture

**Irenaeus of Lyons** (182-188 A.D.) quoted all of Galatians 3:5-9 as scripture “in the Epistle to the Galatians” *Irenaeus Against Heresies* book 4 ch.20.12 p.492

Irenaeus of Lyons (182-188 A.D.) (implied) “Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all; and, curtailing the Gospel according to Luke and the Epistles of Paul, they assert that these are alone authentic, which they have themselves thus shortened.” *Irenaeus Against Heresies* book 3 ch.12.12 p.434-435

+ Irenaeus of Lyons (182-188 A.D.) “And Paul likewise declares, ‘And so all Israel shall be saved;’ [Romans 11:26] but he has also said, that the law was our pedagogue [to bring us] to Christ Jesus. [Galatians 3:24]” *Irenaeus Against Heresies* book 4 ch.2.7 p.465

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Origen** (240-254 A.D.) refers to Galatians 2:12 as by Paul in the Letter to the Galatians. *Origen Against Celsus* book 2 ch.1 p.429

+ Origen (c.227-240 A.D.) discusses how Paul’s epistles are scripture. Origen argues that the name “gospel” can also be applied to Paul’s epistles in one sense, because the gospels are the first fruits of all the New Testament. *Commentary on John* book 1 ch.5 p.299

Origen (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346.

**Adamantius** (c.300 A.D.) quotes Galatians 6:7 as scripture. *Dialogue on the True Faith* 2nd part 824a p.81.

Adamantius (c.300 A.D.) refers to many of Paul’s letters as scripture such as Galatians 1 (Paul sent to the Galatians) on *Dialog of the True Faith* first part p.44

**Among heretics**

**Marcus the Marcionite** (c.300 A.D.) (implied) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

## NTc11. Ephesians is scripture

**Polycarp** (100-155 A.D.) quotes Ephesians 4:26 “For I trust that ye are well versed in the Sacred Scriptures, …It is declared then in these Scriptures, ‘Be ye angry, and sin not,’ and , ‘Let not the sun go down upon your wrath.’” (12/12 words of the verse) *Polycarp’s Letter to the Philippians* ch.12 p.35

**Irenaeus of Lyons** (182-199 A.D.) quoted all of Ephesians 4:6 as scripture. *Irenaeus Against Heresies* book 4 ch.20.2 p.488

Irenaeus of Lyons (182-188 A.D.) (implied) “Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all; and, curtailing the Gospel according to Luke and the Epistles of Paul, they assert that these are alone authentic, which they have themselves thus shortened.” *Irenaeus Against Heresies* book 3 ch.12.12 p.434-435

+ Irenaeus of Lyons (182-188 A.D.) (implied) quotes Ephesians 4:5-6 as by Paul. *Irenaeus Against Heresies* book 4 ch.32.1 p.506

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) “‘And let not the sun,’ says the Scripture, ‘go down upon your wrath.’” [2/3 of Ephesians 4:26] *Stromata* book 5 ch.5 p.450

**Tertullian** (207/208 A.D.) “Since Christ, then, is the person of the Creator, who said, ‘Let there be light,’ it follows that Christ and the apostles, and the gospel, and the veil, and Moses - nay, the whole of the dispensations - belong to the God who is the Creator of this world, ...I here pass over discussion about another epistle, which we hold to have be en written to the Ephesians, but the heretics to the Laodiceans. In it he tells them to remember”, and then he discusses Ephesians 2:12. *Five Books Against Marcion* book 5 ch.11 p.454

**Hippolytus of Portus** (222-235/236 A.D.) quotes Ephesians 5:14f (14/21 words quoted) as Scripture in *The Refutation of All Heresies* book 5 ch.2 p.51.

Hippolytus of Portus (222-235/236 A.D.) “The Scriptures speak what is right; but Noetus is of a different mind from them.” ... He soon after quotes Ephesians 3:15 and 1 Corinthians 8:6. *Against the Heresy of One Noetus* ch.3 p.224

**Origen** (240-254 A.D.) quotes Ephesians 5:16 as by Paul. *Origen Against Celsus* book 6 ch.55 p.598

+ Origen (c.227-240 A.D.) discusses how Paul’s epistles are scripture. Origen argues that the name “gospel” can also be applied to Paul’s epistles in one sense, because the gospels are the first fruits of all the New Testament. *Commentary on John* book 1 ch.5 p.299

Origen (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346.

**Gregory Thaumaturgus** (240-265 A.D.) paraphrases Ephesians 5:5-13 saying, “Scripture says” in *Canonical Epistle* ch.2 p.18.

**Methodius** (270-311/312 A.D.) quotes Ephesians 5:28-32 as Scripture, by Paul. *Banquet of the Ten Virgins* discourse 3 ch.1 p.317

**Lactantius** (c.303-320/325 A.D.) quotes half of Ephesians 4:26 as “God has enjoined us not to let the sun go down upon our wrath.” *The Divine Institutes* book 6 ch.18 p.185

**Alexander of Alexandria** (313-326 A.D.) “Since the body of the Catholic Church is one, and it is commanded in Holy Scripture that we should keep the bond of unanimity and peace,” [Ephesians 4:3] *Letters on the Arian Heresy* Letter 2 ch.1 p.297

**Eusebius of Caesarea** (318-325 A.D.) quotes Ephesians 6:12m (not 11 15 not 3 words quoted) as “holy Scripture”. *Preparation for the Gospel* book 7 ch.16 p.22

**Among heretics**

**Marcus the Marcionite** (c.300 A.D.) (implied) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

## NTc12. Philippians is scripture

**Irenaeus of Lyons** (182-188 A.D.) (implied) “Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all; and, curtailing the Gospel according to Luke and the Epistles of Paul, they assert that these are alone authentic, which they have themselves thus shortened.” *Irenaeus Against Heresies* book 3 ch.12.12 p.434-435

+ Irenaeus of Lyons (182-188 A.D.) “Wherefore also Paul says,” and he quotes part of Philippians 4:17. *Irenaeus Against Heresies* book 4 ch.8.2 p.471

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Origen** (240-254 A.D.) “And the Divine Word, well knowing this, speaks to that effect in many passages of Scriptures, although it is sufficient at present to quote one testimony of Paul to the following effect:” and then he quotes Philippians 2:5-9. *Origen Against Celsus* book 4 ch.18 p.504.

+ Origen (c.227-240 A.D.) discusses how Paul’s epistles are scripture. Origen argues that the name “gospel” can also be applied to Paul’s epistles in one sense, because the gospels are the first fruits of all the New Testament. *Commentary on John* book 1 ch.5 p.299

Origen (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346.

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.1 p.657 quotes two-thirds of Philippians 3:2 as scripture.

**Eusebius** (318-325 A.D.) quotes Philippians 2:6 in *Eusebius’ Ecclesiastical History* book 5 ch.2 p.216. He quotes Philippians 2:6-8 as “Sacred Scriptures in book 8 ch.10 p.330-331. He says that Paul referred to other Christians as “fellow laborers” in book 3 ch.4 p.136

**Among heretics**

**Marcus the Marcionite** (c.300 A.D.) (implied) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

## NTc13. Colossians is scripture

**Irenaeus of Lyons** (182-188 A.D.) (implied) “Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all; and, curtailing the Gospel according to Luke and the Epistles of Paul, they assert that these are alone authentic, which they have themselves thus shortened.” *Irenaeus Against Heresies* book 3 ch.12.12 p.434-435

+ Irenaeus of Lyons (182-188 A.D.) (implied) quotes Colossians 4:14 as by Paul. *Irenaeus Against Heresies* book 3 ch.14.1 p.438

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-217/220 A.D.) “‘And let the peace of God rule in your hearts, to which ye are called in one body; and be thankful.’ [Colossians 3:15] For there is no obstacle to adducing frequently the same Scripture in order to put Marcion to the blush, if perchance he be persuaded and converted; by learning that the faithful ought to be grateful to God the Creator, who hath called us, and who preached the Gospel in the body.” *Stromata* book 4 ch.8 p.421

**Origen** (240-254 A.D.) quotes of Colossians 2:8 as by Paul. *Origen Against Celsus* book 1 preface no.5 p.396

+ Origen (c.227-240 A.D.) discusses how Paul’s epistles are scripture. Origen argues that the name “gospel” can also be applied to Paul’s epistles in one sense, because the gospels are the first fruits of all the New Testament. *Commentary on John* book 1 ch.5 p.299

Origen (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346.

**Adamantius** (c.300 A.D.) “‘These only to me are fellow-workers unto the kingdom of God, who were to me a consolation’. And the rest. And again [Col.4:14]: ‘Salute you Luke and Demas’. Out of this scripture [it] is made clear that the apostle Paul himself offers this testimony.” *Dialogue on the Truth Faith* first part ch.5 p.42-43

**Alexander of Alexandria** (313-326 A.D.) “For according to them, the space of time in which they say that the Son had not yet been made by the Father, preceded the wisdom of God that fashioned all things, and the Scripture speaks falsely according to them, which calls Him ‘the First-born of every creature.’ Conformable to which, that which the majestically-speaking Paul says of Him: ‘Whom He hath appointed heir of all things. By whom also He made the worlds. But by Him also were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things.’” *Epistles on the Arian Heresy* Epistle 1 ch.6 p.293

**Among heretics**

**Marcus the Marcionite** (c.300 A.D.) (implied) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

## NTc14. 1 Thessalonians is scripture

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-217/220 A.D.) quotes all of 1 Thessalonians 5:5-7 and the first five of fourteen Greek words of 1 Thessalonians 5:8 as scripture. *The Instructor* book 2 ch.9 p.258

**Tertullian** (207/208 A.D.) in discussing the canon of scripture vs. what Marcion accepts, discusses Paul being the author of Galatians, Corinthians, Philippians, Thessalonians, Ephesians, Romans, and John being the author of the Apocalypse (Revelation) in *Five Books Against Marcion* book 4 ch.5 p.350.

**Hippolytus of Portus** (222-235/236 A.D.) quotes Matthew 25:34; Revelation 22:15; Isaiah 66:24, and 1 Thessalonians 4:12 and then says, “These things, then I have set shortly before thee, O Theophilus, drawing them from Scripture itself, in order that, maintaining in faith what is written, and anticipating the things that are to be, thou may keep thyself void of offence both toward God and toward men,” *Treatise on Christ and Antichrist* ch.67 p.219.

**Origen** (225-253/254 A.D.) “And by Paul in the First Epistle to the Thessalonians like things are said: ‘For ye brethren became imitators of the churches of God which are in Judaea in Christ Jesus, for ye also suffered the same things of your own countrymen even as they did of the Jews, who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men.’” [1 Thessalonians 2:14-15] *Commentary on Matthew* book 10 ch.18 p.425

**+** Origen (c.227-240 A.D.) discusses how Paul’s epistles are scripture. The only exception is where Paul writes “I say, and not the Lord”. Here is what Origen writes: “Consider on this point the language of St. Paul. When he declares that ‘Every Scripture is inspired of God and profitable,’ does he include his own writings? Or does he not include his dictum, ‘I say, and not the Lord,’ and ‘So I ordain in all the churches,’ and ‘What things I suffered at Antioch, at Iconium, at Lystra,’ and similar things which he writes in virtue of his own authority, and which do not quite possess the character of words flowing from divine inspiration.” *Commentary on John* book 1 ch.5 p.299

Origen (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346.

**Among heretics**

**Marcus the Marcionite** (c.300 A.D.) (implied) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

## NTc15. 1 Timothy is scripture

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) quotes 1 Timothy 6:20,21 as by the Apostle. Then he says, “Convicted by this utterance, the heretics reject the Epistles to Timothy.” *Stromata* book 2 ch.11 p.359

**Tertullian** (207/208 A.D.) asks Marcion why he rejects as scripture the apostle’s two letters to Timothy and one to Titus. *Five Books Against Marcion* book 5 ch.21 p.473.

**Origen** (225-253/254 A.D.) quotes the first half of 1 Timothy 1:7 and discusses the second half as “mentioned by Paul”. *Commentary on Matthew* book 12 ch.41 p.472

**+** Origen (c.227-240 A.D.) discusses how Paul’s epistles are scripture. The only exception is where Paul writes “I say, and not the Lord”. Here is what Origen writes: “Consider on this point the language of St. Paul. When he declares that ‘Every Scripture is inspired of God and profitable,’ does he include his own writings? Or does he not include his dictum, ‘I say, and not the Lord,’ and ‘So I ordain in all the churches,’ and ‘What things I suffered at Antioch, at Iconium, at Lystra,’ and similar things which he writes in virtue of his own authority, and which do not quite possess the character of words flowing from divine inspiration.” *Commentary on John* book 1 ch.5 p.299

Origen (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346.

Origen (233/234 A.D.) “And now we must prove form Sacred Scripture what we have said, as follows. … The next scripture he quotes … “Paul teaches this in his First Episle to Timothy when he says, ‘I will therefore that men pray in every plac,e liftying up pure hands, without anger and contention.’” (1 Timothy 2:8) *Origen on Prayer* ch.9.1 p.38

**Among heretics**

**X Basilides** (132-135-4th century) rejects 1 and 2 Timothy, Titus, and Hebrews according to Jerome. *ANF* vol.2 p.380.

**Marcus the Marcionite** (c.300 A.D.) (implied) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

## NTc16. 2 Timothy is scripture

**Irenaeus of Lyons** (182-188 A.D.) (implied) “Wherefore also Marcion and his followers have betaken themselves to mutilating the Scriptures, not acknowledging some books at all; and, curtailing the Gospel according to Luke and the Epistles of Paul, they assert that these are alone authentic, which they have themselves thus shortened.” *Irenaeus Against Heresies* book 3 ch.12.12 p.434-435

+ Irenaeus of Lyons (182-188 A.D.) (implied) quotes 2 Timothy 4:10-11 as by Paul. *Irenaeus Against Heresies* book 3 ch.14.1 p.438

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) quotes 1 Timothy 6:20,21 as by the Apostle. Then he says, “Convicted by this utterance, the heretics reject the Epistles to Timothy.” *Stromata* book 2 ch.11 p.359

**Tertullian** (207/208 A.D.) asks Marcion why he rejects as scripture the apostle’s two letters to Timothy and one to Titus. *Five Books Against Marcion* book 5 ch.21 p.473.

**Origen** (c.240 A.D.) quotes Isaiah 11:2-3 and then 2 Timothy 1:7. “And you yourself can bring together from the Scriptures these *winds*.” *Homilies on Jeremiah* Homily 8 ch.5 p.81

**Among heretics**

**X Basilides** (132-135-4th century) rejects 1 and 2 Timothy, Titus, and Hebrews according to Jerome. *ANF* vol.2 p.380.

**Marcus the Marcionite** (c.300 A.D.) (implied) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

## NTc17. Titus is scripture

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Tertullian** (207/208 A.D.) asks Marcion why he rejects as scripture the apostle’s two letters to Timothy and one to Titus. *Five Books Against Marcion* book 5 ch.21 p.473.

**Origen** (c.240 A.D.) “But Paul, the Apostle from Israel, one blameless according to the justice in the Law, does say” add quotes Titus 3:3. *Homilies on Jeremiah* Homily 5 ch.1 p.41 (translated by Jerome)

**+** Origen (c.227-240 A.D.) discusses how Paul’s epistles are scripture. The only exception is where Paul writes “I say, and not the Lord”. Here is what Origen writes: “Consider on this point the language of St. Paul. When he declares that ‘Every Scripture is inspired of God and profitable,’ does he include his own writings? Or does he not include his dictum, ‘I say, and not the Lord,’ and ‘So I ordain in all the churches,’ and ‘What things I suffered at Antioch, at Iconium, at Lystra,’ and similar things which he writes in virtue of his own authority, and which do not quite possess the character of words flowing from divine inspiration.” *Commentary on John* book 1 ch.5 p.299

Origen (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346.

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “Moreover, belief in divine Scripture declares to us,...” *Epistles of Cyprian* letter 58 ch.3 p.354 + “For it is written” and quotes Titus 1:15. *Epistles of Cyprian* letter 58 ch.4 p.354

**Among heretics**

**X Basilides** (132-135-4th century) rejects 1 and 2 Timothy, Titus, and Hebrews according to Jerome. *ANF* vol.2 p.380.

**Marcus the Marcionite** (c.300 A.D.) (implied) “We do not accept the Law and Prophets, nor do they come from our God. We do, however, accept the Gospel and the Apostle”. Adamantius asks which Apostle? Marcus answers “Paul.” *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

## NTc18. Revelation is scripture or the Lord says

Revelation 1:1;22:18-19

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) has all of Revelation

**Alexandrinus** (450 A.D.) has all of Revelation.

Clement of Rome (96-98 A.D.) (partial) quotes Revelation 22:12 p.14 (Also Isaiah 40:10; 62:11) *1 Clement* ch.34 p.14

**Justin Martyr** (c.138-165 A.D.) “repent before the great day of judgment come, wherein all those of your tribes who have pierced this Christ shall mourn as I have shown has been declared by the Scriptures.” *Dialogue with Trypho, a Jew* ch.118 p.258

Justin Martyr (c.138-165 A.D.) mentions a literal millennium in *Dialogue with Trypho, a Jew* ch.75-81 p.236-240. In ch.81 he says, “And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place.”

**Christians of Vienna and Lugdunum (Lyons)** (177 A.D.) “for they felt no shame that they had been overcome, for they were not possessed of human reason; but their defeat only the more inflamed their range, and governor and people, like a wild beast, showed a like unjust hatred of us, that the Scripture might be fulfilled, ‘He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still.’” [Revelation 22:11] vol.8 p.783

Christians of Vienna and Lugdunum (177 A.D.) quotes part of Revelation 14:4 p.779 and paraphrases Revelation 22:11 (which is also Daniel 12:10) on p.783. They quote Revelation 1:5 and half of Revelation 3:14 on p.784.

**Irenaeus of Lyons** (182-188 A.D.) “For it is said, ‘He that sitteth on the throne said, Behold, I make all things new. And the Lord says, Write all this; for these words are faithful and true. And He said to me, They are done.’” *Irenaeus Against Heresies* book 5 ch.35.2 p.566

Irenaeus of Lyons (182-188 A.D.) quotes Revelation 6:2 as by John in the Apocalypse. *Irenaeus Against Heresies* book 3 ch.21.3 p.493

**The Muratorian Canon** (190-217 A.D.) John wrote the Apocalypse. Two letters belonging to John, or bearing the name John. p.603.

Clement of Alexandria (193-202 A.D.) (partial) John wrote the Apocalypse [Revelation] *Stromata* book p.504

**Tertullian** (208-220 A.D.) discusses in detail Revelation 2:18,20-22 as by John in the Apocalypse and the Holy Spirit teaching. *Tertullian on Modesty* ch.19 p.95

Tertullian (207/208 A.D.) (partial) quotes Revelation 1:16 as “the Apostle John, in the Apocalypse” in *Five Books Against Marcion* book 3 ch.14 p.333

**Hippolytus of Portus** (222-235/236 A.D.) quotes Matthew 25:34; Revelation 22:15; Isaiah 66:24, and 1 Thessalonians 4:12 and then says, “These things, then I have set shortly before thee, O Theophilus, drawing them from Scripture itself, in order that, maintaining in faith what is written, and anticipating the things that are to be, thou mayest keep thyself void of offence both toward God and toward men,” *Treatise on Christ and Antichrist* ch.67 p.219.

Commodianus (c.240 A.D.) alludes to Revelation 3:14 “There will be no succour nor ship of the sea. Amen flames on the nations, and the Medes and Parthians burn for a thousand years, as the hidden words of John declare. For then after a thousand years there are delivered over to Gehenna; and he whose work they were, with them are burnt up.” *Instructions of Commodianus* ch.43 p.211

Commodianus (c.240 A.D.) (partial) “From heaven will descend the city in the first resurrection; this is what we may tell of such a celestial fabric. We shall arise again to Him, who have been devoted to Him. And they shall be incorruptible, even already living without death. And neither will there be any grief nor any groaning in that city. …” *Instructions of Commodianus* ch.44 p.214

**Origen** (c.227-240 A.D.) (implied, … other prophets) “gathered from John in the Apocalypse, though the other prophets also do not by any means conceal the state of matters from those who have the faculty of heaving them. John speaks as follows:” and then quotes Revelation 14:1-5. *Commentary on John* book 1 ch.1 p.297

Origen (225-253/254 A.D.) mentions Revelation 5:8 as from John in Revelation *Origen Against Celsus* book 8 ch.17 p.645 Also *Origen’s Commentary on John* (c.227-240 A.D.) book 1 ch.14 p.305 says that Revelation was written by John son of Zebedee.

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.13 p.661 “although the Scripture cries aloud and says, ‘Remember whence thou hast fallen, and repent, or else I will come to thee except thou repent.’” (Revelation 2:5)

*Treatise Against Novatian* (250/4-256/7 A.D.) ch.17 p.663 (partial) quotes Revelation 20:11-13 as John says in the Apocalypse. He also quotes Revelation 3:17 as in the Apocalypse in ch.2 p.657, and Revelation 17:15 as in the Apocalypse in ch.4 p.658

*Treatise Against Novatian* (254-256 A.D.) ch.4 p.658 (partial) quotes part of Revelation 17:15 as in the Apocalypse.

**Cyprian of Carthage** (c.246-258 A.D.) “the divine Scripture in the Apocalypse declares that the waters signify the people, saying,” and quotes Revelation 17:15. *Epistles of Cyprian* letter 62 ch.12 p.361-362

Cyprian of Carthage (c.246-258 A.D.) “And in the Apocalypse the Lord directs His divine and heavenly precepts to the seven churches and their angels, which number is now found in this case,” *Treatise of Cyprian* Treatise 11 ch.11 p.503

Cyprian of Carthage (c.246-258 A.D.) (partial) mentions the Apocalypse and then quotes Revelation 18:4-9 in *Treatises of Cyprian* book 3 ch.36 p.544.

Moyses et al. to Cyprian (250-251 A.D.) (partial) quotes half of Revelation 3:21 “To him that overcomes will I give to sit on my throne, even as I also overcame and am set down on the throne of my Father.” *Epistles of Cyprian* Letter 25 p.303

**Gregory Thaumaturgus** (240-265 A.D.) quotes half of Revelation 3:7, which is like Isaiah 22:22. “And this same principle is expressed indeed in the Holy Scriptures themselves, when it is said that only He who shutteth openeth, and no other one whatever;”

Dionysius of Alexandria (246-265 A.D.) (partial) says that Revelation was written by John, but thinks it was a different John than the author of the Gospel, and 1 and 2 John. He thought this based on the fact that John did not use his name in the other books, Dionysius says there were two different monuments in Ephesus, and both of them are to a John. *Two books on the Promises* ch.4-5 p.82-83

**Victorinus of Petau** (martyred 304 A.D.) wrote an entire *Commentary on the Apocalypse*. In the beginning he quotes Revelation 1:1a stating it is “The Revelation of Jesus Christ” p.344

Victorinus of Petau (martyred 304 A.D.) “After them there is now given to the same completed Churches the comfort of having the prophetic Scriptures subsequently interpreted, for I said that after the apostles there would be interpreting prophets.” *Commentary on the Apocalypse* from the tenth chapter no.3 p.353

**Methodius** (270-311/312 A.D.) “John, in the course of the Apocalypse, says:” and quotes Revelation 12:1-6 calling it scripture. *Banquet of the Ten Virgins* discourse 8 ch.4 p.336

Lactantius (c.303-320/325 A.D.) refers to Revelation 19:12: “his name is known to none, except to Himself and the Father, as John teaches in the Revelation.” *The Epitome of the Divine Institutes* ch.41 p.238.

Lactantius (c.303-320/325 A.D.) alludes to Revelation 13 in *The Divine Institutes* book 7 ch.17 p.214. Lactantius alludes to Revelation 217 and 22:17 in *The Divine Institutes* book 7 ch.27 p.223. These are all of his references to Revelation.

**X *Eusebius’ Ecclesiastical History*** (318-325 A.D.) book 3 ch.3 p.133-135 discusses the books of the New Testament. He says the Apocalypse is not genuine. *Nicene and Post-Nicene Fathers Second Series* vol.1 p.123-145

**Among heretics**

**X Marcus the Marcionite** (c.300 A.D.) in debating Adamantius Eutropius. Eutropius asks “Does your party, Marcus, accept the ‘Acts of the Apostles and those called Disciples’ as genuine, or not?” Marcus answers: We do not accept anything beyond the Gospel and the Apostle” *Dialogue on the True Faith* second part 828d p.90.

## NTc19. Using the term “New Testament”

I have been told that the Etymology Dictionary says the word “Testament” did not come into the English language until the late 13th or early 14th century. Regardless of what might or might not be true of English, early Christians used the term frequently.

**Justin Martyr** (c.138-165 A.D.) mentions “how the New Testament, which God formerly announced” *Dialogue with Trypho the Jew* ch.51 p.221.

Melito of Sardis (170-177/180 A.D.) (partial, says Old Testament) mentions the “Old Testament” and lists the books in fragment 4 from the *Book of Extracts* vol.8 p.759

**Irenaeus of Lyons** (182-188 A.D.) mentions the New Testament in *Irenaeus Against Heresies* book 5 ch.34.1 p.563, and the Old Testament on p.564

Irenaeus of Lyons (c.160-202 A.D.) mentions the “New Testament”. *Proof of Apostolic Preaching* ch.91.

*The Muratorian Canon* (190-217 A.D.) p.603 (partial, says Old Testament) mentions the Old Testament.

**Clement of Alexandria** (193-202 A.D.) “For God is the cause of all good things; but of some primarily, as of the Old and the New Testament; and of others by consequence, as philosophy.” *Stromata* book 1 ch.5 p.305

**Tertullian** (198-220 A.D.) mentions the New Testament in *An Answer to the Jews* ch.6 p.157.

Tertullian (208-220 A.D.) uses the term “New Testament”. *Tertullian on Modesty* ch.6 p.76

Tertullian (c.213 A.D.) “He is clearly defined to us in all Scriptures-in the Old Testament as the Christ of God, in the New Testament as the Son of God.” *Against Praxeas* ch.24 p.620

Tertullian (207/208 A.D.) mentions the New Testament in *Tertullian’s Five Books Against Marcion* book 4 ch.1 p.346.

Tertullian (207/208 A.D.) “Our denial of his existence will be all the more peremptory, because of the fact that the attribute which is alleged in proof of it belongs to that God who has been already revealed. Therefore the ‘New Testament’ will appertain to none other than Him who promised it - if not ‘its letter’, yet ‘its spirit;’ and herein will lie it *newness*.” *Five Books Against Marcion* book 5 ch.11 p.452

**Asterius Urbanus** (c.232 A.D.) was fearful in writing lest anyone think he was trying to “add some new word or precept to the doctrine of the gospel of the New Testament”. *The Exordium* fragment 1 vol.7 p.335

Asterius Urbanus (c.232 A.D.) mentions “the Old Testament prophets, or any of the New”. from book 3 ch.9 p.337.

**Hippolytus of Portus** (222-235/236 A.D.) mentions the New Testament of our Savior in *Commentary on Genesis* 49:12-15 p.165.

Commodianus (c.240 A.D.) (partial) “The first law of God is the foundation of the subsequent law. Thee, indeed, it assigned to believe in the second law. Nor are threats from Himself, but from it, powerful over thee. Now astounded, swear that thou wilt believe in Christ; for the Old Testament proclaims concerning Him. For it is needful only to believe in Him who was dead, to be able to rise again to live for all time.” *Instructions of Commodianus* ch.25 p.207

**Origen** (c.227-240 A.D.) spoke of the New Testament and said there were only four gospels. *Origen’s Commentary on John* book 1 ch.1 p.299.

Origen(c.227-240 A.D.) mentions the New Testament. *Origen’s Commentary on John* book 1 ch.6 p.300. He mentions the Old and New Testaments in *Commentary on John* book 5 ch.4 p.348.

Origen (c.227-240 A.D.) refers to the “Old Testament” in *Origen Against Celsus* book 7 ch.24 p.620. He mentions the Old and New Testaments in *Commentary on John* book 5 ch.4 p.348.

**Novatian** (250/4-256/7 A.D.) mentions the Old and New Testaments in *Treatise Concerning the Trinity* ch.17 p.627 and ch.30 p.642-643.

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “plain that he is a heretic who believes on another God, or receives another Christ than Him whom the Scriptures of the Old and New Testament manifestly declare.”

**Cyprian of Carthage** (c.246-258 A.D.) mentions the Old Testament referring as we would understand it in many places. He says, “That another Prophet such as Moses was promised, to wit, one who should give a New Testament, and who rather ought to be heard.” Then he quotes Deuteronomy 18:18,19 as Deuteronomy. *Treatises of Cyprian* Treatise 12 18 p.512

**Hymenaeus of Jerusalem** (c.268 A.D.) in the opening mentions the “New Testament” (*Letter of Hymenaeus* (= *Letter of Six Bishops*)

**Dionysius bishop of Rome** (259-269 A.D.) “For the doctrine of the foolish Marcion, which cuts and divides the monarchy into three elements, is assuredly of the devil, and is not of Christ’s true disciples… For these [true disciples] indeed rightly know that the Trinity is declared in the divine Scripture, but that the doctrine that there are three gods is neither taught in the Old nor the New Testament.” *Dionysius of Rome Against the Sabellians* ch.1 p.365

Anatolius of Alexandria (270-280 A.D.) (partial, says Old Testament) “Accordingly, it is not the case, as certain calculators of Gaul allege, that this assertion is opposed by that passage in Exodus, where we read: ‘In the first month, on the fourteenth day of the first month, at even, ye shall eat unleavened bread until the one-and-twentieth day of the month at even. Seven days shall there be no leaven found in your houses.’ From this they maintain that it is quite permissible to celebrate the Passover on the twenty-first day of the moon; understanding that if the twenty-second day were added, there would be found eight days of unleavened bread. A thing which cannot be found with any probability, indeed, in the Old Testament, as the Lord, through Moses, gives this charge: ‘Seven days ye shall eat unleavened bread.’” ch.8 p.148

Adamantius (c.300 A.D.) (partial) Uses the term “Old Testament” which implies a New. *Dialogue on the True Faith* Second part 15b p.94 (Adamantius is speaking)

Alexander of Lycopolis (301 A.D.) (partial, old and New scriptures) “These men, taking to themselves the Old and New Scriptures, though they lay it down that these are divinely inspired, draw their own opinions from thence; and then only think they are refuted, when it happens that anything not in accordance with these is said or done by them.” *Of the Manichaeans* ch.5 p.243

**Victorinus of Petau** (martyred 304 A.D.) mentions the Old and New Testaments in his *Commentary on the Apocalypse of the Blessed John* ch.15 (2nd time) p.345

Methodius (270-311/312 A.D.) (partial, says Old Testament) mentions the Old Testament in *The Banquet of the Ten Virgins* discourse 10 ch.2 p.348. He specifically mentions Leviticus in *The Banquet of the Ten Virgins* discourse 6 ch.4 p.330

**Lactantius** (c.303-320/325 A.D.) “But all Scripture is divided into two Testaments. That which preceded the advent and passion of Christ-that is, the law and the prophets-is called the Old; but those things which were written after His resurrection are named the New Testament.” *The Divine Institutes* book 4 ch.20 p.122

Lactantius (c.303-c.325 A.D.) “After He had risen again on the third day, He gathered together His apostles, whom fear, at the time of His being laid hold on, had put to flight; and while He sojourned with them forty days, He opened their hearts, interpreted to them the Scripture, which hitherto had been wrapped up in obscurity, ordained and fitted them for the preaching of His word and doctrine, and regulated all things concerning the institutions of the New Testament; and this having been accomplished, a cloud and whirlwind enveloped Him, and caught Him up from the sight of men unto heaven.” *Manner in Which the Persecutors Died* ch.2 p.311

**Alexander of Alexandria** (321 A.D.) “And besides the pious opinion concerning the Father and the Son, we confess to one Holy Spirit, as the divine Scriptures teach us; who hath inaugurated both the holy men of the Old Testament, and the divine teachers of that which is called the New.” *Epistles on the Arian Heresy* Letter 1 ch.12 p.296

***Eusebius’ Ecclesiastical History*** (323-326 A.D.) book 3 ch.3 p.133-135 discusses the books of the New Testament. He says 1 Peter is genuine. He says that Paul’s 14 letters are well-known, though the church in Rome doubted that Paul wrote Hebrews. He says that 2 Peter is disputed. The so-called Acts of Paul, [Shepherd of] Hermas, Acts of Peter, and Gospel of Peter and Preaching of Peter, and the Apocalypse are not genuine. *Nicene and Post-Nicene Fathers Second Series* vol.1 p.123-145

**Among heretics**

**Mani** (262-278 A.D.) said we are not to follow the Law and the Prophets, just the New Testament. *Disputation with Manes* ch.13 p.188

**X Marcus the Marcionite** (c.300 A.D.) in debating Adamantius Eutropius. Eutropius asks “Does your party, Marcus, accept the ‘Acts of the Apostles and those called Disciples’ as genuine, or not?” Marcus answers: We do not accept anything beyond the Gospel and the Apostle” *Dialogue on the True Faith* second part 828d p.90.

Marinus (c.300 A.D.) (partial, says Old Testament) a Bardesene, in disputing with Adamantius, appealed to the “Old Testament” and referred to David as a prophet. *Dialogue on the True Faith* fifth part ch.862a 20 p.173

## NTc20. The “New Testament” is Scripture

Mentioning just a verse or portion of the New Testament is not counted here.

**Tertullian** (c.213 A.D.) “He is clearly defined to us in all Scriptures-in the Old Testament as the Christ of God, in the New Testament as the Son of God.” *Against Praxeas* ch.24 p.620

**Origen** (225-253/254 A.D.) “But the Gospel, which is the new covenant, having delivered us from the oldness of the letter, lights up for us, by the light of knowledge, the newness of the spirit, a thing which never grows old, which has its home in the New Testament, but is also present in all the Scriptures.” *Commentary on John* book 1 ch.8 p.301

**Novatian** (250/4-256/7 A.D.) “And I should have enough to do were I to endeavour to gather together all the passages whatever on this side; since the divine Scripture, not so much of the Old as also of the New Testament,” *Concerning the Trinity* ch.26 p.637

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “that thereby it appears and is plain that he is a heretic who believes on another God, or receives another Christ than Him whom the Scriptures of the Old and New Testament manifestly declare, which announce without any obscurity the Father omnipotent, Creator of all things, and His Son.”

**Dionysius bishop of Rome** (259-269 A.D.) “For the doctrine of the foolish Marcion, which cuts and divides the monarchy into three elements, is assuredly of the devil, and is not of Christ’s true disciples… For these [true disciples] indeed rightly know that the Trinity is declared in the divine Scripture, but that the doctrine that there are three gods is neither taught in the Old nor the New Testament.” *Dionysius of Rome Against the Sabellians* ch.1 p.365

**Lactantius** (c.303-320/325 A.D.) “But all Scripture is divided into two Testaments. That which preceded the advent and passion of Christ-that is, the law and the prophets-is called the Old; but those things which were written after His resurrection are named the New Testament. The Jews make use of the Old, we of the New: but yet they are not discordant, for the New is the fulfilling of the Old, and in both there is the same testator, even Christ, who, having suffered death for us, made us heirs of His everlasting kingdom, the people of the Jews being deprived and disinherited.” *The Divine Institutes* book 4 ch.20 p.122

**Alexander of Alexandria** (321 A.D.) “And besides the pious opinion concerning the Father and the Son, we confess to one Holy Spirit, as the divine Scriptures teach us; who hath inaugurated both the holy men of the Old Testament, and the divine teachers of that which is called the New.” *Epistles on the Arian Heresy* Letter 1 ch.12 p.296

## Teachings on the Bible Canon not on the list

**1. Old Testament sacrifices covered over sin** (no writers mentioned this)

**2. Canon of scripture** (only 1 writer: Clement of Alexandria)

**3. Do not add to God’s word** (only 2 writers: *The Didache*, Tertullian)

**4. Referencing 2 Timothy 3:16** (only 2 writers: Clement of Alexandria, Tertullian)

**5. Ezra/Esdras recovered the Old Testament** (only 3 writers: Irenaeus, Clement of Alexandria, Tertullian. Hippolytus is partial.)

**6. Don’t add falsehood to scripture** (only 1 writer:Asterius Urbanus (implied))

**7. Joshua is scripture** (only 3 writers: Meleto of Sardis, Irenaeus, Origen. Partial Justin Martyr)

**8. Judges is scripture** (only 3 writers: Meleto of Sardis, Irenaeus, Origen)

**9. Ruth is scripture** (only 1 writer: Meleto of Sardis)

**10. Chronicles is scripture** (only 2 writers: Meleto, Origen. *Muratorian canon* is partial.)

**11. Ezra is scripture** (only 2 writers: Meleto, Origen. *Muratorian canon* is partial.)

**12. Ecclesiastes is scripture or God says** (only 2 writers: Melito, Origen)

**13. Song of Songs is scripture or the Holy Spirit says** (only 1 writer: Cyprian)

**14. Lamentations is scripture** (only 2 writers: Origen, Eusebius)

**15. Obadiah is scripture** (no writers)

**16. Jonah is scripture** (only 2 writers: Meleto, Origen. *Muratorian canon* is partial.)

**17. Zephaniah is scripture or God says** (3 writers: Melito of Sardis (implied), Clement of Alexandria, Eusebius of Caesarea)

**18. Haggai is scripture or God says** (only 3 writers: Clement of Alexandria, Origen, Cyprian)

**19. 2 Thessalonians is scripture** (only 3 writers: Irenaeus, *Muratorian Canon*, Origen)

**20. Hebrews is scripture** (only 3 writers: Irenaeus, Origen, *Treatise Against Novatian*. Gnostic heretic Basilides rejected it according to Jerome.)

**21. James is scripture** (no writers, though six writes quoted from James. Clement of Rome, Ignatius, Irenaeus, Clement of Alexandria, *Against Novatian*, Dionysius of Alexandria)

**22. 1 Peter is scripture** (only 2 writers: Tertullian and Adamantius. Others quote 1 Peter.)

**23. 2 Peter is scripture** (no writers. Cyprian and others quote it though.)

**24. 1 John is scripture** (only 3 writers: *Muratorian Canon*, Origen, Dionysius of Alexandria. Others quote it though.)

**25. 2 John is scripture** (no writers)

**26. 3 John is scripture** (no writers)

**27. Jude is scripture** (only 2 writers: *Muratorian Canon* and Origen)

**Divergences**

**1. Divergence: Apocryphal Book of Sirach (Ecclesaisticus) is Scripture** (2 writers for: 1 against. For: Clement of Alexandria, Origen. 1 against: Melito)

**2. Divergence: Apocryphal Book of Judith is scripture** (1 writer for, 1 against. For: Origen. Against: Melito)

**3. Divergence: The Book of Enoch is scripture** (1 writer for, 1 against. 1 writer mixed. For: Tertullian. Against: Melito. Mixed Origen quotes from it “if any one cares to accept that book as sacred”)

**4. Divergence: Nehemiah is scripture** (2 for, 1 against. Clement of Alexandria, Julius Africanus. 1 against: Melito)

**5. Divergence: Esther is scripture** (no writers, though many allude to Esther. 1 against: Melito)

**6. Divergence: Gospel of the Egyptians is scripture** (2 writers for, 6 against. For: *2 Clement*, Clement of Alexandria. Against: (only 4 gospels), Tatian’s *Diatessaron*, *Muratorian Canon*, Irenaeus, Adamantius, Victorinus of Petau, Methodius)

**7. Divergence: Gospel of the Hebrews is scripture** (1 writers for, 6 against. For: Clement of Alexandria. Against: (only 4 gospels), Tatian’s *Diatessaron*, *Muratorian Canon*, Irenaeus, Adamantius, Victorinus of Petau, Methodius)

**8. Divergence: Only four true gospels** (9 writers for, 2 against. for: Tatian’s *Diatessaron*, Theophilus of Antioch, *Muratorian Canon*, Irenaeus, Origen, Adamantius, Victorinus of Petau, Methodius, Athanasius of Alexandria. Against: 2 Clement, Clement of Alexandria)

**9. Divergence: John the Apostle wrote Revelation** (Justin Martyr, *Muratorian Canon*, Tertullian, Origen, and others for. Dionysius of Alexandria had doubts)

**X Mustn’t read from the list of forbidden books** (no writers)

**X Laity must not possess scripture** (no writers)

**X Laity must not interpret scripture** (no writers)

# OLD TESTAMENT AUTHORS

## OTa1. OT has writing in Hebrew

**Justin Martyr** (150 A.D.) “There were, then, among the Jews certain men who were prophets of God, through whom the prophetic Spirit published beforehand things that were to come to pass, ere ever they happened. And their prophecies, as they were spoken and when they were uttered, the kings who happened to be reigning among the Jews at the several times carefully preserved in their possession, when they had been arranged in books by the prophets themselves in their own Hebrew language.” *First Apology of Justin Martyr* ch.31 p.173

**Theophilus of Antioch** (168-181/188 A.D.) (implied) “And the Hebrew word Eden signifies ‘delight.’ And it was signified that a river flowed out of Eden to water Paradise, and after that divides into four heads; of which the two called Pison and Gihon water the eastern parts, especially Gihon, which encompasses the whole land of Ethiopia, and which, they say, reappears in Egypt under the name of Nile. And the other two rivers are manifestly recognisable by us-those called Tigris and Euphrates-for these border on our own regions.” *Theophilus to Autolycus* book 2 ch.24 p.108

**Irenaeus of Lyons** (c.160-202 A.D.) speaks of a verse in Hebrew. *Proof of Apostolic Preaching* ch.43.

Irenaeus of Lyons (182-188 A.D.) (partial) “saying, as Luke relates, ‘All these will I give thee,-for they are delivered to me; and to whom I will, I give them,-if thou wilt fall down and worship me.’ The Lord then, exposing him in his true character, says, ‘Depart, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.’ He both revealed him by this name, and showed [at the same time] who He Himself was. For the Hebrew word *Satan* signifies an apostate.” *Irenaeus Against Heresies* book 5 ch.21.2 p.549

Irenaeus of Lyons (182-188 A.D.) (partial) “Ptolemy the son of Lagus, being anxious to adorn the library which he had founded in Alexandria, with a collection of the writings of all men, which were [works] of merit, made request to the people of Jerusalem, that they should have their Scriptures translated into the Greek language.” *Irenaeus Against Heresies* book 3 ch.21.2 p.451

**Clement of Alexandria** (193-202 A.D.) “It is said that the Scriptures both of the law and of the prophets were translated from the dialect of the Hebrews into the Greek language in the reign of Ptolemy the son of Lagos, or, according to others, of Ptolemy surnamed Philadelphus; Demetrius Phalereus bringing to this task the greatest earnestness, and employing painstaking accuracy on the materials for the translation.” *Stromata* book 1 ch.22 p.334

Clement of Alexandria (193-202 A.D.) (implied) “But I think it better to regard the ark, so called from the Hebrew word *Thebotha* as signifying something else.” *Stromata* book 5 ch.6 p.453

**Tertullian** (198-220 A.D.) “Now in ancient times the people we call Jews bare the name of Hebrews, and so both their writings and their speech were Hebrew.” *Apology* ch.18 p.32

**Origen** (240-254 A.D.) “-whose names, being Hebrew, are an evidence to the Hebrews, who have their sacred books written in the Hebrew language and letters, that their nation is akin to these men.” *Origen Against Celsus* book 4 ch.34 p.512

Origen (240-254 A.D.) “For Hebrew was the language of their fathers before their descent into Egypt; and the Hebrew letters, employed by Moses in writing those five books which are deemed sacred by the Jews, were different from those of the Egyptians.” *Origen Against Celsus* book 3 ch.6 p.467

Origen (240-254 A.D.) “Now it is absolutely certain that, being descended, as the Mosaic history records, from Hebrew ancestors, they employed a language from which they also took the names which they conferred upon their children.” *Origen Against Celsus* book 3 ch.8 p.467

Origen (233/234 A.D.) (implied) says that the passage on the prayer of the three holy children is “obelized” because it is not in the Hebrew text. *Origen On Prayer* ch.14.3 p.55. See also ibid ch.14.4 p.85.

**Athanasius of Alexandria** (318 A.D.) says that Adam originally meant in the Hebrew. *Athanasius Against the Heathen* part 1 ch.2.4 p.5

Lactantius (c.303-320/325 A.D.) (partial) “on this account we call Him Christ, that is, the Anointed, who in Hebrew is called the Messias. Hence in some Greek writings, which are badly translated from the Hebrew, the word *eleimmenos* is found written, from the word *aleiphesthai* anointing.” *The Divine Institutes* book 4 ch.7 p.106

**Eusebius of Caesarea** (318-325 A.D.) speaks of the scripture in Hebrew. *Preparation for the Gospel* book 8 ch.3 p.3

**Among heretics**

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.30 p.85 (partial) says that early people spoke Hebrew.

## OTa2. Moses wrote the Law [Pentateuch]

Matthew 8:4 (partial, Moses commanded)

Mark 1:44 (partial, Moses commanded)

Luke 2:22

John 1:17

John 7:19

John 7:23

John 8:5

Acts 13:39; 28:23

Acts 13:39

Acts 15:5

Acts 28:23

1 Corinthians 9:9. Law of Moses

Hebrews 10:28

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 9:9

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:17; 7:23

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 8:5

**p17** Hebrews 9:12-19 (late 3rd century) Hebrews 9:19 “When Moses had proclaimed every commandment of the law to all the people,…”

**p130** Heb 9:9-12,19-23 (300 A.D.) Hebrews 9:19

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Quotes John 7:23

**Ignatius of Antioch** (-107/116 A.D.) mentions the Law of Moses. *Ignatius to the Smyrnaeans* ch.5 p.88

***Apology of Aristides*** (125 or 138-161 A.D.) p.275 “Moses their Lawgiver”

**Justin Martyr** (c.138-165 A.D.) mentions the Law of Moses in *Dialogue with Trypho, a Jew* ch.45 p.217

Justin Martyr (c.138-165 A.D.) refers to Noah and the animals as “by Moses in the book of Genesis” *Dialogue with Trypho, a Jew* ch.20 p.204

Tatian’s ***Diatessaron*** (c.172 A.D.) section 2 ch.30 p.46 mentions the Law of Moses.

Tatian’s *Diatessaron* (c.172 A.D.) section 3 ch.56 p.48 saysthe Law was given by Moses.

**Theophilus of Antioch** (168-181/188 A.D.) “And Moses, who lived many years before Solomon, or, rather, the Word of God by him as by an instrument, says, ‘In the beginning God created the heaven and the earth.’” *Theophilus to Autolycus* book 2 ch.10 p.98

**Irenaeus of Lyons** (182-188 A.D.) quotes Numbers 16:15 as by Moses. *Irenaeus Against Heresies* book 3 ch.26.4 p.497

Irenaeus of Lyons (182-188 A.D.) quotes Deuteronomy 5:8 as “Moses said” *Irenaeus Against Heresies* book 3 ch.6.5 p.420

Irenaeus of Lyons (182-188 A.D.) (partial) mentions that to people that transgressed the law that Moses threatened that God would bring down to them a day of fire. *Irenaeus Against Heresies* book 4 ch.20.8 p.490

Irenaeus of Lyons (c.160-202 A.D.) (partial) mentions “the legislation of Moses”. *Proof of Apostolic Preaching* ch.89.

**Clement of Alexandria** (193-217/220 A.D.) “And the Instructor, as I think, very beautifully says, through Moses: ‘If any one die suddenly by him, straightway the head of his consecration shall be polluted, and shall be shaved,’” [Numbers 6:9] *The Instructor* book 1 ch.2 p.210. See also *The Instructor* book 3 ch.11 p.284.

**Tertullian** (198-220 A.D.) mentions “the Law of Moses” *An Answer to the Jews* ch.2 p.152

**Hippolytus of Portus** (222-235/236 A.D.) quotes Deuteronomy 9:3 as by Moses in *Refutation of All Heresies* book 6 ch.27 p.88. He also discusses Deuteronomy 5:22 as “And Moses has not been silent on this point, when he says, that there are three words of God, ‘darkness, gloom, tempest, and added no more.” *Refutation of All Heresies* book 8 ch.1 p.118

**Origen** (235-245 A.D.) mentions the Law of Moses. *Homilies on Jeremiah* homily 19 ch.15.9 p.220. See also homily 5 ch.14 p.56

Origen (240-254 A.D.) “listen to the writings of Moses and the prophets,” *Origen Against Celsus* book 4 ch.55 p.522

**Novatian** (250/4-256/7 A.D.) (implied) Moses, moreover, introduces God commanding that there should be light at the first, that the heaven should be established, that the waters should be gathered into one place, that the dry land should appear, that the fruit should be brought forth according to its seed, that the animals should be produced, that lights should be established in heaven, and stars.” *Concerning the Trinity* ch.17 p.627

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.4 p.658 “as said Moses” and quotes Genesis 6:5-7.

**Cyprian of Carthage** (c.246-258 A.D.) “and even to this day, if at any time Moses is read, the veil is upon their heart. *Treatises of Cyprian* Treatise 12.1 ch.4 p.509

**Adamantius** (c.300 A.D.) “The law was given through Moses” *Dialogue on the True Faith* fifth paart ch.11 p.160

Adamantius (c.300 A.D.) mentions the “Law of Moses” *Dialogue on the True Faith* First Part ch.22 p.65

**Victorinus of Petau** (martyred 304 A.D.) Moses declared the knowledge of the law to the whole world.” *Commentary on the Apocalypse* ch.16 p.345

**Methodius of Olympus and Patara** (270-311/312 A.D.) mentions the Law of Moses. *The Banquet of the Ten Virgins* discourse 10 p.350

**Athanasius of Alexandria** (318 A.D.) “as the illustrious Moses also at the beginning of his account of Creation” and quotes Genesis 1:20. *Athanasius Against the Heathen* ch.46 p.29

**Lactantius** (c.303-320/325 A.D.) “years, under the leadership of Moses, through whom the law was afterwards given to them by God;” *The Divine Institutes* book 4 ch.10 p.108

**Eusebius of Caesarea** (318-325 A.D.) The law was given through Moses. *Demonstration of the Gospel* book 2.3 and 1.6 p.8

Eusebius of Caesarea (318-325 A.D.) says that God gave the Law through Moses. *Preparation for the Gospel* book 6 ch.10 p.37. See also ibid book 8 ch.9 p.18, book 9 ch.26 p.25 and book 7 ch.6 p.5.

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.38 p.236 says Moses wrote the Law.

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.2 p.215 says the Law of God spoken by Moses.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.61 p.130 mentions “Moses the lawgiver”

**Bardesan/Bardesaines** of Syria (154-224/232 A.D.) says , “All the Jews, who received the law through Moses, circumcise their male children on the eighth day,” He goes on to show this as another example that we should not wait on stars or astrology, but obey God. *The Book of the Laws of Diverse Countries* *Ante-Nicene Fathers* vol.8 p.733

Marcionite heretic **Megethius** (c.300 A.D.) refers to the “Law of Moses” in his debate with Adamantius believes it was from the just god, not the good god. *Dialogue on the True Faith* first part ch.22b p.65

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) says that Moses gave the law *Hortatory Address to the Greeks* ch.9 p.277

## OTa3. Moses wrote Genesis

**Justin Martyr** (c.138-165 A.D.) refers to Noah and the animals as “by Moses in the book of Genesis” *Dialogue with Trypho, a Jew* ch.20 p.204

Justin Martyr (c.150 A.D.) (implied) “hear the very words spoken through Moses, who, as above shown, was the first prophet, and of greater antiquity than the Greek writers; and through whom the Spirit of prophecy, signifying how and from what materials God at first formed the world, spake thus: 'In the beginning God created the heaven and the earth. And the earth was invisible and unfurnished, and darkness was upon the face of the deep; and the Spirit of God moved over the waters.” *First Apology of Justin Martyr* ch.59 p.182

**Melito of Sardis** (170-177/180 A.D.) “I have set them down below, and herewith send you *the list*. Their names are as follows:-The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, ...” *From the Book of Extracts* p.759

**Theophilus of Antioch** (168-181/188 A.D.) “And Moses, who lived many years before Solomon, or, rather, the Word of God by him as by an instrument, says, ‘In the beginning God created the heaven and the earth.’” *Theophilus to Autolycus* book 2 ch.10 p.98

**Irenaeus of Lyons** (c.160-202 A.D.) quotes Genesis 49:10 referring to Christ, and as by Moses. *Proof of Apostolic Preaching* ch.57.

Irenaeus of Lyons (c.160-202 A.D.) quotes Genesis 1:26 (made in God’s image) as “in the first book of Moses which is entitled Genesis”. *Proof of Apostolic Preaching* ch.55

**Origen** (240-254 A.D.) “moreover, of Sodom and Gomorrah on account of their sins, related by Moses in Genesis ,” *Origen Against Celsus* book 4 ch.21 p.505

**Novatian** 254-256 A.D. (implied) “But of this I remind *you*, that Christ was not to be expected in the Gospel in any other wise than as He was promised before by the Creator, in the Scriptures of the Old Testament; especially as the things that were predicted of Him were fulfilled, and those things that were fulfilled had been predicted.” *Treatise Concerning the Trinity* ch.10 p.619. See also, He was promised before by the Creator, in the Scriptures of the Old Testament” *Treatise on the Trinity* ch.10 p.619

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.4 p.658 refers to Genesis 6:5-7 “as said Moses”.

**Athanasius of Alexandria** (318 A.D.) “as the illustrious Moses also at the beginning of his account of Creation” and quotes Genesis 1:20. *Athanasius Against the Heathen* ch.46.4 p.29

**Eusebius of Caesarea** (318-325 A.D.) quotes Genesis 1:27a (11/16 words) as “Moses in fact says”. *Preparation for the Gospel* book 11 ch.23 p.31-32. See also ibid book 12 ch.11 p.11

Eusebius of Caesarea (318-325 A.D.) says Moses wrote Genesis 1:26. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.82

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “Moses wrote thus” and quotes Genesis 1:1. *Hortatory Address to the Greeks* ch.30 p.286

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.49 p.247 says Moses wrote the first book of the Law.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 7 ch.7 p.154 says that Moses wrote Genesis 1:1-2.

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.22 p.117-118 says Moses wrote Genesis 2:21.

## OTa4. Moses wrote Exodus

**Justin Martyr** (c.150 A.D.) “From the writings of Moses also this will be manifest; for thus it is written in them, ‘And the Angel of God spake to Moses, in a flame of fire out of the bush, and said, I am that I am, the God of Abraham, the God of Isaac, the God of Jacob, the God of thy fathers; go down into Egypt, and bring forth My people.’” [Exodus 3:6] *First Apology of Justin Martyr* ch.63 p.184

Justin Martyr (c.138-165 A.D.) “for Moses says somewhere in Exodus” and quotes Exodus 6:2 ff in *Dialogue with Trypho, a Jew* ch.126 p.263

**Melito of Sardis** (170-177/180 A.D.) “I have set them down below, and herewith send you *the list*. Their names are as follows:-The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, ...” *From the Book of Extracts* p.759

**Irenaeus of Lyons** (182-188 A.D.) “Wherefore also He says to Moses in Exodus: ‘I will send forth My angel before thee; for I will not go up with thee, because thou art a stiff-necked people.’” *Irenaeus Against Heresies* book 4 ch.15.1 p.480

**Clement of Alexandria** (193-202 A.D.) quotes Exodus 33:20 as “in Moses” *Stromata* book 5 ch.1 p.446

**Origen** (c.227-240 A.D.) “But Moses also bears witness to the unity of the sacred book, when he says:” and quotes Exodus 32:32. *Commentary on John* book 5 no.4 p.348.

Origen (240-254 A.D.) “And, further, who else could the destroying angel mentioned in the Exodus of Moses be, than he who was the author of destruction to them that obeyed him,” *Origen Against Celsus* book 6 ch.43 p.592.

Origen (233/234 A.D.) quotes Exodus 19:5 as by Moses. *Origen On Prayer* ch.27.7 p.96

**Novatian** (250/4-256/7 A.D.) quotes Exodus 4:13 as by Moses. *Treatise Concerning the Trinity* ch.9 p.618

**Cyprian of Carthage** (c.246-258 A.D.) “Moses in Exodus prays for the people, and does not obtain his prayer, saying: “I pray, O Lord, this people hath sinned a great sin.” *Treatises of Cyprian* Treatise 11 ch.4 p.499. See also ibid treatise 12 part 2 ch.15 p.521-522.

Cyprian of Carthage (c.246-258 A.D.) “Also in Exodus God says to Moses” and quotes Exodus 12:13. *Treatises of Cyprian* Treatise 12 part 2 ch.22 p.525

**Victorinus of Petau** (martyred 304 A.D.) quotes half of Exodus 24:8 as by Moses. *Commentary on the Apocalypse* from the fifth chapter verse 5 p.350.

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Exodus 4:13 as “The Hebrew Scripture introduces Moses at first a ” Numbers 24:7a (10/19 woprds quoted) as “Moses knew by the Divine Spirit”. *Preparation for the Gospel* book 12 ch.9 p.9.

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) says that Moses wrote Exodus 30:9 *Hortatory Address to the Greeks* ch.29 p.285

**Among heretics**

Marcionite heretic **Megethius** (c.300 A.D.) “The God who had spoken beforehand in Genesis which instructed Moses to escape from Egypt, says [Exodus 12:11; 3:22; 11:2; 12:35)]: ‘Make ready to eat! with your loins girded and feet shod, and rod in hand’, [Exodus 3:22] and bags on their back and much gold (and) much silver of all the Egyptians that they can bear to carry.” *Dialogue on the True Faith* first part ch.10 p.51

## OTa5. Moses wrote Leviticus

In Luke 5:14 Jesus refers to Leviticus 14:2-12 as “Moses commanded”.

In Romans 10:5 Paul quotes Leviticus 18:5 as by Moses.

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 10:5

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 5:14

**Justin Martyr** (c.138-165 A.D.) “And God himself proclaimed by Moses, speaking thus: ‘And circumcise the hardness of your hearts, and no longer stiffen the neck. For the Lord your God is both Lord of lords, and a great, mighty, and terrible God, who regardeth not persons, and taketh not rewards.’ And in Leviticus: ‘Because they have transgressed against Me, and despised Me, and because they have walked contrary to Me, I also walked contrary to them, and I shall cut them off in the land of their enemies. Then shall their uncircumcised heart be turned.’” *Dialogue with Trypho, a Jew* ch.16 p.202

**Melito of Sardis** (170-177/180 A.D.) “I have set them down below, and herewith send you *the list*. Their names are as follows:-The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, ...” *From the Book of Extracts* p.759

**Clement of Alexandria** (193-202 A.D.) quotes Leviticus 18:1-5 as scripture by Moses. *Stromata* book 2 ch.10 p.358

Clement of Alexandria (193-217/220 A.D.) quotes Leviticus 20:29; 12:8 as God says by Moses. *The Instructor* book 1 ch.5 p.212

**Tertullian** (198-220 A.D.) “In short, when the sacerdotal law was being drawn up, through Moses, in Leviticus, we find it prescribed to the people of Israel that sacrifices should in no other place be offered to God than in the land of promise; which the Lord God was about to give to ‘the people’ Israel and to their brethren, in order that, on Israel’s introduction thither, there should there be celebrated sacrifices and holocausts, as well for sins as for souls; and nowhere else but in the holy land.” *An Answer to the Jews* ch.5 p.156

**Origen** (225-253/254 A.D.) (implied) quotes Leviticus 19:31 as from the Mosaic Law. *Origen Against Celsus* book 1 ch.26 p.407.

Origen (235 A.D.) says that Moses wrote Leviticus 21:17-21. *Exhortation to Martyrdom* book 5 ch.30 p.171

**Methodius** (270-311/312 A.D.) “For what was the purpose of the theologian Moses, in introducing, under a mystical sense, the Feast of Tabernacles in the Book of Leviticus? Was it that we may keep a feast to God, as the Jews with their low view of the Scriptures interpret it? as if God took pleasure in such tabernacles, decked out with fruits and boughs and leaves, which immediately wither and lose their verdure. We cannot say so.” *Discourse on the Resurrection* part 1 ch.14 p.368

**Methodius** (270-311/312 A.D.) “For what was the purpose of the theologian Moses, in introducing, under a mystical sense, the Feast of Tabernacles in the Book of Leviticus?” *Discourse on the Resurrection* part 1 ch.13 p.368

**Eusebius of Caesarea** (318-325 A.D.) Leviticus was given through Moses *Demonstration of the Gospel* book 3 p.3

Eusebius of Caesarea (318-325 A.D.) quotes all of Leviticus 10:9 as “Moses also anticipates this…” and “And the Lord spake to Aaron, saying”. *Preparation for the Gospel* book 12 ch.25 p.22

## OTa6. Moses wrote Numbers

***Epistle of Barnabas*** (c.70-130 A.D.) ch.12 p.145 refers to Numbers 21:8-9 “And Moses spoke unto them, saying, ‘when any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe that even though dead, it is able to give him life, and immediately he shall be restored.’ And they did so. Though hast in this also [an indication of] the glory of Jesus;”

**Justin Martyr** (151-155 A.D.) also tells of the brass serpent in Numbers 21:6-9. He begins with “for in the writings of Moses it is related how at that time, when the Israelites went out of Egypt and were in the wilderness, they fell in with poisonous beasts, both vipers and asps…” *First Apology of Justin Martyr* ch.50 p.183.

**Melito of Sardis** (170-177/180 A.D.) “I have set them down below, and herewith send you *the list*. Their names are as follows:-The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, ...” *From the Book of Extracts* p.759

**Irenaeus of Lyons** (182-188 A.D.) quotes Numbers 16:15 as by Moses*Irenaeus Against Heresies* book 3 ch.26.4 p.497

**Clement of Alexandria** (193-217/220 A.D.) quotes Numbers 6:9 as by the “Instructor” saying though Moses. *The Instructor* book 1 ch.2 p.210.

**Origen** (225-253/254 A.D.) “let him read the book of Moses entitled Numbers” *Origen Against Celsus* book 6 ch.23 p.583-584.

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.658 quotes Numbers 5:2 as by Moses.

***Treatise on Rebaptism*** (c.248-256 A.D.) ch.15 p.676 quotes Numbers 11:17 as said by God to Moses in the Old Testament.

**Athanasius of Alexandria** (318 A.D.) quotes from Numbers 24:5-17 as by Moses. *Incarnation of the Word* ch.33.4 p.54

**Lactantius** (c.303-320/325 A.D.) “But Moses also, in Numbers, thus speaks: ‘There shall arise a star out of Jacob, and a man shall spring forth from Israel.’” *The Divine Institutes* book 4 ch.13 p.112

Lactantius (c.303-320/325 A.D.) “Moses in Numbers”. *Epitome of the Divine Institutes* ch.44 p.239

**Eusebius of Caesarea** (318-325 A.D.) quotes Numbers 24:7a (10/19 woprds quoted) as “Moses knew by the Divine Spirit”. *Preparation for the Gospel* book 1 ch.1 p.4

## OTa7. Moses wrote Deuteronomy

In Matthew 19:7-8 Jesus refers to Deuteronomy 24:1-4 as “Moses Command”

Matthew 8:4

Matthew 22:24

Mark 1:44

Mark 7:10

Mark 10:4

Mark 12:19,26

Luke 20:28

Acts 3:22

Acts 7:37 quotes Deuteronomy 18:15 as by Moses

Others too

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) quotes Romans 9:19 which quotes Deuteronomy 32:21 as by Moses.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 19:7

**Justin Martyr** (c.138-165 A.D.) quotes Deuteronomy 32:15 as “by Moses” in *Dialogue with Trypho, a Jew* ch.20 p.204. He also quotes from Deuteronomy 10:16 as by Moses in the same work ch.126 p.262

**Melito of Sardis** (170-177/180 A.D.) “I have set them down below, and herewith send you *the list*. Their names are as follows:-The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, ...” *From the Book of Extracts* p.759

**Irenaeus of Lyons** (182-188 A.D.) quotes Deuteronomy 5:8 as “Moses said” *Irenaeus Against Heresies* book 3 ch.6.5 p.420. See also ibid book 4 ch.15.1 p.479 where he quotes Deuteronomy 5:22 as “Moses says”.

Irenaeus of Lyons (c.160-202 A.D.) quotes from Deuteronomy as by Moses. *Proof of Apostolic Preaching* ch.28. See also ch.95.

**Clement of Alexandria** (c.195 A.D.) quotes from Deuteronomy in many places, including Deuteronomy 6:4 as by Moses in *Exhortation to the Heathen* ch.8 p.195 and the same verse in *Stromata* book 5 ch.14 p.471.

Clement of Alexandria (193-217/220 A.D.) quotes Deuteronomy 31:20 as by Moses. *The Instructor* book 1 ch.10 p.232-233

Clement of Alexandria (c.195 A.D.) says that Moses wrote Deuteronomy 25:13,15. *Exhortation to the Heathen* ch.6 p.191

**Hippolytus of Portus** (222-235/236 A.D.) quotes Deuteronomy 9:3 as by Moses in *Refutation of All Heresies* book 6 ch.27 p.88. He also discusses Deuteronomy 5:22 as “And Moses has not been silent on this point, when he says, that there are three words of God, ‘darkness, gloom, tempest, and added no more.” *Refutation of All Heresies* book 8 ch.1 p.118

**Origen** (c.227-240 A.D.) “Now the Lord Jehovah, according to Moses, is Faithful and True.” [Deuteronomy 32:4] *Commentary on John* book 2 no.4 p.326

**Dionysius of Rome** (259-269 A.D.) mentions “Moses in the great song of Deuteronomy” *Against the Sabellians* (*ANF* vol.7) ch.2 p.365.

**Adamantius** (c.300 A.D.) (implied) quotes Deuteronomy 25:4 as from the Law of Moses. *Dialogue on the True Faith* first part ch.22b p.65

**Methodius of Olympus and Patara** (270-311/312 A.D.) quotes from Deuteronomy 32:32,33 as by Moses. *The Banquet of the Ten Virgins* discourse 5 ch.5 p.327

**Athanasius of Alexandria** (318 A.D.) quotes part of Deuteronomy 30:14 as by Moses. *Athanasius Against the Heathen* ch.30.1 p.29

**Lactantius** (315-325/330 A.D.) “Moses also says in Deuteronomy” and quotes Deuteronomy 28:66 in *Epitome of the Divine Institutes* ch.46 p.241

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Deuteronomy 6:4 “As Moses declared”. *Preparation for the Gospel* book 11 ch.13 p.19. He also quotes Deuteronomy 18:18-19 and Detueronomy 18:15 in *Preparation for the Gospel* book 3 ch.1 p.2.

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.53 p.248 says Moses wrote Deuteronomy 34:15-19.

## OTa8. David a writer of Psalms

Psalm 72:20

Others too

In Mathew 22:23-24 Jesus quotes Psalm 110:1 as by David

Mark 12:36-37

Luke 20:42,44

Acts 1:16

Acts 2:25

Acts 4:25

Romans 4:6

Romans 11:9

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 11:9

**Clement of Rome** (96-98 A.D.) “For, says the elect David, ‘I will confess unto the Lord ; and that will please Him more than a young bullock that hath horns and hoofs. Let the poor see it, and be glad.’” *1 Clement* ch.52 vol.1 p.19

***Epistle of Barnabas*** (c.70-130 A.D.) ch.10 p.143 “David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: ‘Blessed is the man who hath not walked in the counsel of the ungodly,’”

**Justin Martyr** (c.138-165 A.D.) “And again by David, in the forty-ninth Psalm, He thus said:” *Dialogue with Trypho, a Jew* ch.22 p.205

**Melito of Sardis** (170-177/180 A.D.) “Psalms of David, the Proverbs of Solomon” *From the Book of Extracts* vol.8 p.759

Melito of Sardis (170-177/180 A.D.) “David says:” and quotes Psalms 2:1-2. *On Pascha* stanza 62 p.53

**Theophilus of Antioch** (168-181/188 A.D.) “The same, too, says David: ‘They are corrupt, they have done abominable works; there is none that doeth good, no, not one; they have all gone aside, they have together become profitless.’” *Theophilus to Autolycus* book 2 ch.35 p.108

**Irenaeus of Lyons** (182-188 A.D.) “David said beforehand, ‘Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord has not imputed sin; ‘“ *Irenaeus Against Heresies* book 5 ch.17.2 p.545

Irenaeus of Lyons (c.160-202 A.D.) quotes Psalm 1:1a as the Holy Spirit saying by David. *Proof of Apostolic Preaching* ch.2.

**Clement of Alexandria** (193-202 A.D.) “thus summarily expressed by the prophet David: “Who shall ascend to the hill of the Lord, or who shall stand in His holy place? He who is guiltless in his hands, and pure in his heart; who hath not lifted up his soul to vanity, or sworn deceitfully to his neighbour. He shall receive blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek the Lord, that seek the face of the God of Jacob.” *Stromata* book 7 ch.10 p.539

Clement of Alexandria (193-217/220 A.D.) quotes Psalm 104:2 as by David. *The Instructor* book 2 ch.12 p.266

Clement of Alexandria (193-217/220 A.D.) quotes Psalm 45:7-8 as by David. *The Instructor* book 2 ch.8 p.254

**Tertullian** (198-220 A.D.) “But we find that that first word of David bears on this very sort of thing: ‘Blessed,’ he says, ‘is the man who has not gone into the assembly of the impious, nor stood in the way of sinners, nor sat in the seat of scorners.’” *The Shows* ch.3 p.80-81

Tertullian (207/208 A.D.) “and of David’s Psalm, that He would ‘ sit at the right hand of God.’” *Five Books Against Marcion* book 4 ch.41 p.419

**Hippolytus of Portus** (222-235/236 A.D.) “the Psalmist David says: ‘In the sun he hath placed his tabernacle, and himself (is) as a bridegroom coming forth from his nuptial chamber, (and) he will rejoice as a giant to run his course.’” *Against All Heresies* book 8 ch.10 p.123

**Origen** (225-253/254 A.D.) “…David says, ‘Great peace have they that love Thy law, and there is no stumbling-block to them.’” *Origen’s Commentary on Matthew* 12 ch.23 p.463

Origen (233/234 A.D.) says Psalm 16 is called “a Psalm of David”. *Origen on Prayer* ch.2.5 p.21

Origen (233/234 A.D.) quotes Psalm 33:20 as by David. *Origen On Prayer* ch.29.3 p.114

**Novatian** (250/254-257 A.D.) “Similarly David: ‘Wherefore God, even Thy God, hath anointed Thee with the oil of gladness above thy fellows.’” *Concerning the Trinity* ch.29 p.641

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.10 p.660 Implied) “Let us hear what the Holy Spirit testifies by David: ‘If his children forsake my law, and walk not in my commandments; if they should profane my righteousness, and should not keep my precepts; I will visit their crimes with a rod, and their sins with stripes. But my mercy will I not utterly disperse from them.’”

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the cxxxist Psalm: ‘God hath sworn the truth unto David himself,’” *Treatises of Cyprian* Treatise 12.2 ch.11 p.520

**Dionysius of Alexandria** (246-265 A.D.) (implied) “And David says: ‘Into Thy hands I commit my spirit.’” *Metaphrase of Ecclesiastes* ch.10 p.16

**Adamantius** (c.300 A.D.) quotes Psalm 105:4-5 as by David. *Dialogue on the True Faith* First part ch.24 p.68

**Victorinus of Petau** (martyred 304 A.D.) “And thus in the sixth Psalm for the eighth day, David asks the Lord that He would not rebuke him in His anger, nor judge him in His fury;” *On the Creation of the World* p.342. For Psalm 62:11 see *Commentary on the Apocalypse* from the first chapter no.16 p.345

**Methodius** (270-311/312 A.D.) “as King David, openly confessing with tears in the mountains, cried out, ‘My wounds stink and are corrupt,’” *The Banquet of the Ten Virgins* discourse 1 ch.1 p.311

**Lactantius** (c.303-320/325 A.D.) “David also in the seventeenth Psalm says:” *The Divine Institutes* book 4 ch.11 p.109

Lactantius (c.303-320/325 A.D.) “Now, that He would not remain in bell, but rise again on the third day, had been foretold by the prophets. David says, in the fifteenth Psalm: ‘Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine holy one to see corruption.” Also in the third Psalm: ‘I laid me down to sleep, and took my rest, and rose again, for the Lord sustained me.’ Hosea also, the first of the twelve prophets, testified of His resurrection: ‘This my Son is wise, therefore He will not remain in the anguish of His sons: and I will redeem Him from the power of the grave. Where is thy judgment, O death? or where is thy sting?’ The same also in another place: ‘After two days, He will revive us in the third day.’” *The Divine Institutes* book 4 ch.19 p.122

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Psalm 110:1a (10/20 words quoted) as by David. *Preparation for the Gospel* book 11 ch.14 p.20. See also ibid book 12 ch.18 p.16 for Psalm 34:11-14.

Eusebius of Caesarea (318-325 A.D.) says that David wrote Psalm 2:1-2. *Eusebius’ Ecclesiastical History* book 1 ch.3.6 p.86

**Among heretics**

Marcionite heretic **Megethius** quotes Psalm 2:1-2 as by David. *Dialogue on the True Faith* First Part 815a ch.24 p.67

## OTa9. Solomon a writer of Proverbs

Proverbs 1:1

(No New Testament books)

**Justin Martyr** (c.138-165 A.D.) “He speaks by Solomon the following:” and then quotes Proverbs 8:21. *Dialogue with Trypho, a Jew* ch.61 p.227-228

**Melito of Sardis** (170-177/180 A.D.) “Psalms of David, the Proverbs of Solomon” *From the Book of Extracts* p.759

**Theophilus of Antioch** (168-181/188 A.D.) “Wherefore He speaks thus by the prophet Solomon: ‘When He prepared the heavens I was there, and when He appointed the foundations of the earth I was by Him as one brought up with Him.’” *Theophilus to Autolycus* book 2 ch.10 p.98

**Irenaeus of Lyons** (182-188 A.D.) “as Solomon says: ‘He that hath pity upon the poor, lendeth unto the Lord.’” *Irenaeus Against Heresies* book 4 ch.18.6 p.486

**Clement of Alexandria** (193-202 A.D.) “And Solomon again says: ‘She is a tree of immortality to those who take hold of her.’” *Stromata* book 5 ch.11 p.461

Clement of Alexandria (193-217/220 A.D.) “So He commands by Solomon: ‘Strike thou thy son with the rod, that thou mayest deliver his soul from death.’ And again: ‘Abstain not from chastising thy son, but correct him with the rod; for he will not die.’” (Proverbs 3:11-12) *The Instructor* book 1 ch.9 p.229

**Tertullian** (208-220 A.D.) “For even in the Proverbs, which we call Paroemiae, Solomon specially (treats) of the adulterer” *Tertullian on Modesty* ch.18 p.94

**Hippolytus of Portus** (222-235/236 A.D.) the proverbs of “Solomon” fragment 1 *On Proverbs* p.172

**Origen** (240-254 A.D.) “I might quote the words of Solomon from the book of Proverbs, which run thus: ‘There be four things which are little upon the earth, but these are wiser than the wise: The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth in order at one command; and the spotted lizard, though leaning upon its hands, and being easily captured, dwelleth in kings’ fortresses.’” *Origen Against Celsus* book 4 ch.87 p.536. See also *Origen On Modesty* ch.18 p.94.

Origen (233/234 A.D.) says Solomon wrote Proverbs 15:17 (Septuagint). *Origen On Prayer* ch.27.6 p.95-96

**Cyprian of Carthage** (c.246-258 A.D.) In Solomon in the Proverbs: ‘Wisdom hath built herself a house,…’” *Treatises of Cyprian* Treatise 12.2 ch.2 p.516

Cyprian of Carthage (c.246-258 A.D.) “And the Holy Spirit speaks by Solomon, saying, ‘A perverse man carrieth perdition in his mouth; and in his lips he hideth a fire.’ Also again, he warneth us, and says, ‘Hedge in thy ears with thorns, and hearken not to a wicked tongue.’” [Proverbs 16:27; 17:4] *Epistles of Cyprian* letter 54 ch.21 p.346

**Nemesianus of Thubunae** at the Seventh Council of Carthage (258 A.D. p.566) (paraphrase) “as the Lord says by Solomon: ‘He who trusteth in that which is false, he feeds the winds;’” (Proverbs 9:12 (Septuagint))

**Victorinus of Petau** (martyred 304 A.D.) “as it is said in Solomon, ‘I will walk in the midst of the paths of the just,’” *Commentary on the Apocalypse* from the first chapter ch.13 p.344

Methodius (270-311/312 A.D.) (partial, does not say Proverbs) “For if you will look at the books of Moses, or David, or Solomon, or Isaiah, or of the prophets who follow,” *The Banquet of the Ten Virgins* discourse 7 ch.4 p.333

**Lactantius** (c.303-320/325 A.D.) “by that most wise King Solomon, full of divine inspiration, spake these things” and quotes Proverbs 8:22-31 in the Septuagint. *The Divine Institutes* book 4 ch.6 p.105

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Proverbs 1:3, then later all of PRovers 1:4-6 as by “Solomon … in the beginning of his book of Proverbs”. *Preparation for the Gospel* book 7 ch.16 p.22 and book 7 ch.12 p.16

Eusebius of Caesarea (318-325 A.D.) says that Solomon wrote Proverbs 8:12,14,16. *Eusebius’ Ecclesiastical History* book 1 ch.2.14 p.83-84

## OTa10. Solomon, writer of Ecclesiastes

Implied Ecclesiastes 1:1,12; 2:9

(No New Testament books)

**Origen** (c.227-240 A.D.) “For Solomon says in Ecclesiastes, ‘My son, beware of making many books; there is no end of it, and much study is a weariness of the flesh.’” *Commentary on John* book 5 ch.1 p.346

Origen (233/234 A.D.) sais that Solomon wrote Ecclesiastes. *Exhortation to Martyrdom* ch.4.23 p.164.

Origen (233/234 A.D.) says that Solomon wrote Eccleiastes 4:22 (LXX). *Exhortation to Martyrdom* ch.4.22 p.162.

**Gregory Thaumaturgus** (240-265 A.D.) wrote an entire work: *Metaphrase of Ecclesiastes*. He attributes Ecclesiastes to Solomon in the first chapter.

**Dionysius of Alexandria** (246-265 A.D.) “For in this Solomon had also an experience surpassing prudence, and above the measure of all the ancients. Consequently he shows the vanity of it, as what follows in like manner demonstrates: ‘And my heart uttered many things: I knew wisdom, and knowledge, and parables, and sciences.’” *Commentary on the Beginning of Ecclesiastes* ch.1 verse 18 p.111

**Alexander of Alexandria** (313-326 A.D.) “And Solomon says, that it is not possible that it should come to pass that a man should comprehend with his understanding ‘the way of a serpent upon a rock,’ which is Christ, according to the opinion of Paul.” *Epistles on the Arian Heresy* letter 1 ch.7 p.294

**Eusebius of Caesarea** (318-325 A.D.) quotes Ecclesiastes 1:2f (5/10 words quoted), 1:3 (full quote) as “Solomon… says in Ecclesiastes”. *Preparation for the Gospel* book 11 ch.7 p.12

## OTa11. Isaiah/Esias wrote or said Isaiah

Isaiah 1:1

Matthew 3:3; 4:14; 8:17; 12:17; 13:14; 15:7

Mark 7:6

Luke 3:4-6 says that Isaiah 40:3-5 is by Isaiah

Luke 4:17

John 1:23; 12:38;12:39; 12:41

Acts 8:28; 8:30

Romans 8:27; 8:29; 10:16; 10:20; 15:12

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 10:16; 10:20; 15:12

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:23; 12:38; 12:39; 12:41

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 1:23; 12:38; 12:39; 12:41

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) quotes John 1:23

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) quotes Romans 9:27 which quotes Isaiah 10:22 as by Isaiah.

**p131** (250 A.D.) Rom 9:18-21; 9:22-10:3. Rom 9:27-29

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:3

**Justin Martyr** (c.150 A.D.) And how those who have sinned and repent shall escape their sins, is declared by Esaias the prophet, as I wrote above; he thus speaks:” and then he quotes Isaiah 1:16-20. *First Apology of Justin Martyr* ch.61 p.183

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 6.37-39 p.53 quotes from Isaiah as Isaiah.

**Irenaeus of Lyons** (182-188 A.D.) “But what Isaiah said,” and quotes Isaiah 7:11 *Irenaeus Against Heresies* book 3 ch.21.5 p.453

Irenaeus of Lyons (c.160-202 A.D.) quotes from Isaiah as by Isaiah. *Proof of Apostolic Preaching* ch.3.

**Clement of Alexandria** (193-202 A.D.) “‘Ye that thirst, go to the waters,’ says Esaias [Isaiah], And ‘drink water from thine own vessels,’” and he quotes Saiah 55:1. *Stromata* book 1 ch.1 p.301

Clement of Alexandria (c.195 A.D.) says that Iaiah wrote a verse of Isaiah. *Exhortation to the Heathen* ch.8 p.194

Clement of Alexandria (193-217/220 A.D.) quotes Isaiah 24:15 as by Isaiah. *The Instructor* book 2 ch.11 p.263

**Tertullian** (198-220 A.D.) “Of darkness, indeed, the Lord Himself by Isaiah says, ‘I formed the light, and I created darkness.’ Of the wind also Amos says, ‘He that strengtheneth the thunder, and createth the wind, and declareth His Christ unto men;’” *Against Hermogenes* ch.32 p.495. See also Isaiah 53:1 in *Against Praxeas* (c.213 A.D.) ch.13 p.607.

Tertullian (207/208 A.D.) “as says Isaiah” and quotes Isaiah 40:8. *Five Books Against Marcion* book 4 ch.33 p.404

**Hippolytus of Portus** (222-235/236 A.D.) “For Isaiah says, ‘There shall come forth a rod out of the root of Jesse, and a flower shall grow up out of it.’ That which is called by Isaiah a *flower*, Jacob calls a shoot. For first he shot forth, and then he flourished in the world. And the expression, ‘he stooped down, he couched as a lion, and as a lion’s whelp,’ refers to the three days’ sleep (death, couching) of Christ;” *Treatise on Christ and Antichrist* ch.8 p.206

**Commodianus** (c.240 A.D.) [To the Jews] “Isaiah said that ye were of hardened heart. Ye look upon the law which Moses in wrath dashed to pieces; and the same Lord gave to him a second law. In that he placed his hope; but ye, half healed, reject it, and therefore ye shall not be worthy of the kingdom of heaven.” *Instructions of Commodianus* ch.38 p.210

**Origen** (c.240 A.D.) says that Isaiah wrote Isaiah 53:7. *Homilies on Jeremiah* homily 10 ch.1 p.95

Origen (233/234 A.D.) says Isaiah wrote Isaiah 45:3f (Septuagint) in *Origen On Modesty* ch.13 p.153

**Novatian** (250/4-256/7 A.D.) “For in the same way as Isaiah says, ‘Behold, a virgin shall conceive and bear a son, and ye shall call His name Emmanuel, which is, interpreted, God with us;’” *Concerning the Trinity* ch.12 p.612

**Cyprian of Carthage** (c.246-258 A.D.) “Nor does any one else promise to us security and protection, than He who also speaks by Isaiah the prophet, saying: 'Fear not; for I have redeemed thee, and called thee by thy name: thou art mine.” *Treatises of Cyprian* Treatise 11 ch.10 p.502

**Victorinus of Petau** (martyred 304 A.D.) “There came one of the seven angels, which have the seven bowls, and spake with me, saying, Come, I will show thee the judgment of that great whore who sitteth upon many waters. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs.’ The decrees of that senate are always accomplished against all, contrary to the preaching of the true faith; and now already mercy being cast aside, itself here gave the decree among all nations.(paragraph) 3. ‘And I saw the woman herself sitting upon the scarlet-coloured beast, full of names of blasphemy.’ But to sit upon the scarlet beast, the author of murders, is the image of the devil. Where also *is treated* of his captivity, concerning which we have fully considered. I remember, indeed, that this is called Babylon also in the Apocalypse, on account of confusion; and in Isaiah also; and Ezekiel called it Sodom. In fine, if you compare what is said against Sodom, and what Isaiah says against Babylon, and what the Apocalypse says, you will find that they are all one.” *Commentary on the Apocalypse* from the 17th chapter no.1-6 p.357. For Isaiah 11:4 see *Commentary on the Apocalypse* from the first chapter no.16 p.346

**Peter of Alexandria** (306,285-311 A.D.) “will happen unto them what is spoken by Esias the prophet:” and then quotes Isaiah 66:24 and 57:20-21. *The Canonical Epistle* canon 4 p.270

**Methodius** (270-311/312 A.D.) “Isaiah says, too, ‘For as the new heaven and the new earth which I make, remaineth before me, saith the Lord, so shall your seed and your name be;’ and again, ‘Thus saith the Lord that created the heaven, it is He who prepared the earth and created it, He determined it; He created it not in vain, but formed it to be inhabited.’” *Discourse on the Resurrection* part 1 ch.8 p.366

Methodius (270-311/312 A.D.) quotes Isaiah 16:7-8 as by Isaiah. *Banquet of the Ten Virgins* discourse 8 ch.7 p.337

**Lactantius** (c.303-320/325 A.D.) quote from Isaiah as by Isaiah. *Epitome of the Divine Institutes* ch.44 p.239

**Eusebius of Caesarea** (318-325 A.D.) quotes Isaiah 11:1-10 as “From Isaiah”. *Demonstration of the Gospel* book 7 ch.3 p.14

Eusebius of Caesarea (318-325 A.D.) quotes Isaiah 11:1 (full quote); 11:2a (5/9 words quoted) by Isaiah. *Preparation for the Gospel* book 3 ch.1 p.4

Eusebius of Caesarea (318-325 A.D.) says Isaiah wrote Isaiah 61:1 (Septuagint). *Eusebius’ Ecclesiastical History* book 1 ch.3.13 p.86

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) says Isaiah wrote Isaiah 6:1-9. *Oration of Simeon and Anna* ch.2 p.384

## OTa12. Jeremiah wrote or said Jeremiah

Jeremiah 1:1-2

Matthew 2:17; 27:9

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 27:9

**Theophilus of Antioch** (168-181/188 A.D.) “In like manner also Jeremiah says: ‘Stand in the ways, and see, and ask which is the good way of the Lord your God, and walk in it and ye shall find rest for your souls. Judge just judgment, for in this is the will of the Lord your God.’” *Theophilus to Autolycus* book 3 ch.12 p.115

**Irenaeus of Lyons** (182-188 A.D.) “And Jeremiah says: ‘Behold, I will make a new covenant, not as I made with your fathers’ [Jeremiah 31:31a] in Mount Horeb. But one and the same householder produced both covenants, the Word of God, our Lord Jesus Christ, who spake with both Abraham and Moses, and who has restored us anew to liberty, and has multiplied that grace which is from Himself.” *Irenaeus Against Heresies* book 4 ch.9.1 p.472

Irenaeus of Lyons (c.160-202 A.D.) quotes from Jeremiah as by Jeremiah. *Proof of Apostolic Preaching* ch.43.

**Clement of Alexandria** (193-202 A.D.) “let him hear the Spirit interpreting the matter in question by Jeremiah,” and then Clement quotes Jeremiah 13:24-27. *Stromata* book 4 ch.26 p.439. See also ibid book 4 ch.25 p.438.

Clement of Alexandria (193-217/220 A.D.) quotes Jeremiah 5:8-9 as by Jeremiah. *The Instructor* book 1 ch.9 p.229

Clement of Alexandria (c.195 A.D.) says that Jeremiah wrote a verse of Jeremiah. *Exhortation to the Heathen* ch.8 p.194

**Tertullian** (198-220 A.D.) “But, moreover, when Jeremiah says, ‘And I will gather them together from the extremities of the land in the feast-day,’ he signifies the day of the Passover and of Pentecost, which is properly a ‘feast-day.’” [Jeremiah 31:8; 38:8 Septuagint) *On Baptism* ch.19 p.678

Tertullian (207/208 A.D.) “Jeremiah said, “Cursed is the man that trusteth in man.” [Jeremiah 17:5] *Five Books Against Marcion* book 4 ch.33 p.403

**Hippolytus of Portus** (222-235/236 A.D.) “Now Jeremiah says, ‘Who hath stood in the counsel of the Lord, and hath perceived His Word?’” *Against the Heresy of One Noetus* ch.13 p.228

**Origen** (239-242 A.D.) quotes Jeremiah 1:9-10 as by Jeremiah. *Homilies on Ezekiel* homily 1 ch.12.2 p.41

Origen (233/234 A.D.) quotes a combination of Jeremiah 7:22 and Zechariah 7:10 as by Jeremias. *Origen On Prayer* ch.9.3 p.40

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, when Jeremiah besought for the people, the Lord speaks to him, saying: 'And pray not thou for this people, and entreat not for them in prayer and supplication; because I will not hear in the time wherein they shall call upon me in the time of their affliction.'” *Epistles of Cyprian* Letter 11 ch.4 p.499

**Adamantius** (c.300 A.D.) “Jeremiah also states that of old He was not known: he says, ‘All shall know Me fro the least even to the greatest of them.’” [Jeremiah 31:34 (LXX 38:34) but has *gnusontai* instead of *eidusouain*.] Dialogue on the True Faith first part ch.23 p.66

**Methodius** (270-311/312 A.D.) “Now Jeremiah says, ‘It is good for a man that he bear the yoke in his youth;’ and ‘that his soul should not depart from the Lord.’” *Banquet of the Ten Virgins* discourse 5 ch.3 p.326

**Lactantius** (c.303-320/325 A.D.) “For the prophet Jeremiah says: ‘I sent to you my servants the prophets; I sent them before the morning light; but ye did not hearken, nor incline your ears to hear, when I spake unto you: let every one of you turn from his evil way, and from your most corrupt affections; and ye shall dwell in the land which I gave to you and to your fathers for ever. Walk ye not after strange gods, to serve them; and provoke me not to anger with the works of your hands, that I should destroy you.’ [Jeremiah 25:406] *The Divine Institutes* book 4 ch.11 p.109

Lactantius (c.303-320/325 A.D.) “Now that the Jews were disinherited, because they rejected Christ, and that we, who are of the Gentiles, were adopted into their place, is proved by the Scriptures. Jeremiah thus speaks: ‘I have forsaken mine house, I have given mine heritage into the hands of her enemies. Mine heritage is become unto me as a lion in the forest; it hath given forth its voice against me: therefore have I hated it.’ Also Malachi: ‘I have no pleasure in you, saith the Lord, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down thereof, my name shall be great among the Gentiles.’ Isaiah also thus speaks: “I come to gather all nations and tongues: and they shall come and see my glory.’ The same says in another place, speaking in the person of the Father to the Son: ‘I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of my people, for a light of the Gentiles; to open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.’” *Epitome of the Divine Institutes* ch.48 p.242. See also ibid ch.44 p.239.

**Eusebius of Caesarea** (318-325 A.D.) quotes Jeremiah 23:6-8; 30:8-9 “From Jeremiah” and “Jeremiah prophesies”. *Demonstration of the Gospel* book 7 ch.3 p.14

Eusebius of Caesarea (318-325 A.D.) quotes Jeremiah 36:3a (8/20 word quoted) by Jeremiah. *Preparation for the Gospel* book 6 ch.11 p.45

Eusebius of Caesarea (318-325 A.D.) quotes Jeremiah 23:23m (3 not 2 4 words) and Jeremiah 23:24a (10/18 words) as “So God speaks by Jeremiah.” *Preparation for the Gospel* book 13 ch.13 p.47.

## OTa13. Ezekiel is by Ezekiel

Ezekiel 1:3

(No New Testament books)

***2 Clement*** (120-140 A.D.) vol.7 ch.6 p.518 (See also vol.9 p.252) “For thus also saith the Scripture in Ezekiel, ‘If Noah, Job, and Daniel should rise up, they should not deliver their children in captivity.’”

**Justin Martyr** (c.138-165 A.D.) “God enjoined you … narrated by Ezekiel” and then quotes Ezekiel 20:19-26. *Dialogue with Trypho, a Jew* ch.21 p.204-205.

**Theophilus of Antioch** (168-181/188 A.D.) “And another prophet, Ezekiel, says: ‘If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is right in My sight, he shall surely live, he shall not die.’” *Theophilus to Autolycus* book 3 ch.11 p.114

**Irenaeus of Lyons** (182-188 A.D.) quotes Ezekiel 20:24 as by Ezekiel. *Irenaeus Against Heresies* book 4 ch.15.1 p.479

Irenaeus of Lyons (c.160-202 A.D.) quotes from Ezekiel 11:19 as by Ezekiel.. *Proof of Apostolic Preaching* ch.93.

**Clement of Alexandria** (193-202 A.D.) “Then Zedekiah reigned for eleven years; and up to his time Jeremiah continued to prophesy. Along with him Ezekiel the son of Buzi, and Urias the son of Samaeus, and Ambacum prophesied.” *Stromata* book 1 ch.21 p.328

Clement of Alexandria (193-202 A.D.) “You will find in Ezekiel the like, as follows: and he quotes Ezekiel 18:4-9. *Stromata* book 2 ch.21 p.376.

Clement of Alexandria (193-217/220 A.D.) quotes Ezekiel 2:16-17 as by Ezekiel. *The Instructor* book 1 ch.9 p.220

**Tertullian** (198-220 A.D.) “Ezekiel announces your ruin as about to come: and not only in this age -a ruin which has already befallen-but in the ‘day of retribution,’ which will be subsequent. From which ruin none will be freed but he who shall have been frontally sealed with the passion of the Christ whom you have rejected.” *An Answer to the Jews* ch.11 p.167

**Hippolytus of Portus** (222-235/236 A.D.) “Ezekiel also speaks of him to the same effect, thus: ‘Thus saith the Lord God, Because thine heart is lifted up,’” *Treatise on Christ and Antichrist* ch.18 p.208

**Origen** (225-253/254 A.D.) “‘And, to compare history with history, I would say to the Jew, ‘Even your own Ezekiel writes, saying, ‘The heavens were opened, and I saw a vision of God.’” *Origen Against Celsus* book 1 ch.43 p.414

Origen (c.227-240 A.D.) says Ezekiel wrote Ezekiel 34:23 *Commentary on John* book 1 ch.23 p.310

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.10 p.660 “Words like to these we read that the Lord said also by Ezekiel: ‘Son of man, the house of Israel has dwelt on its own land, and they have defiled it by their crimes: their uncleanness has become like that of a menstruous woman before my face.’”

**Cyprian of Carthage** (c.246-258 A.D.) “when Holy Scripture speaks by the mouth of the prophet Ezekiel, and says, ‘Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you.’” *Epistles of Cyprian* Letter 75 ch.12 p.401

**Victorinus of Petau** (martyred 304 A.D.) “I remember, indeed, that this is called Babylon also in the Apocalypse, on account of confusion; and in Isaiah also; and Ezekiel called it Sodom.” *Commentary on the Apocalypse* from the 17th chapter no.3 p.357. See also from the 11th chapter verse 7 p.354.

**Methodius** (270-311/312 A.D.) “And, when Origen allegorises that which is said by the prophet Ezekiel concerning the resurrection of the dead, and perverts it to the return of the Israelites from their captivity in Babylon,” *Discourse on the Resurrection* ch.2.18 p.376

**Eusebius of Caesarea** (318-325 A.D.) quotes Ezekiel 1:4a (9/37 words quoted); 1:5 (full quote); 1:6a (4/9 wordss wuoted); 1:10 (full quote) by “The prophet Ezekiel”. *Preparation for the Gospel* book 12 ch.46 p.34

**Among heretics**

Marcionite heretic **Megethius** in Adamantius *Dialogue on the True Faith* first part ch.23 p.66 (c.300 A.D.) “Thus how could Ezekiel say [Ez. 20:5]: ‘And I made myself known to the fathers in the desert?’”

## OTa14. Daniel spoke or wrote Daniel

Matthew 13:14

In Matthew 24:15 Jesus refers to Daniel 9:27 as spoken of by Daniel.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 24:15

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.138 “In like manner Daniel says concerning the same, “And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one three of the great horns.’”

**Justin Martyr** (c.138-165 A.D.) “For He shall come on the clouds as the Son of man, so Daniel foretold, and His angels shall come with Him. These are the words: ‘I beheld till the thrones were set; and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool....’” Justin actually quotes all of Daniel 7:9-28. *Dialogue with Trypho, a Jew* ch.31 p.209-210.

**Irenaeus of Lyons** (182-188 A.D.) “Then Daniel also says this very thing: ‘And the kingdom and dominion, and the greatness of those under the heaven, is given to the saints of the Most High God, whose kingdom is everlasting, and all dominions shall serve and obey Him.’” *Irenaeus Against Heresies* book 5 ch.34.2 p.564

Irenaeus of Lyons (182-188 A.D.) “On this account also, Daniel, foreseeing His [Christ’s] advent, said…” and discusses half of Daniel 2:34. *Irenaeus Against Heresies* book 3 ch.21.6 p.453

**Clement of Alexandria** (193-202 A.D.) “And Daniel the prophet says, ‘The mystery which the king asks, it is not in the power of the wise, the Magi, the diviners, the Gazarenes, to tell the king; but it is God in heaven who revealeth it.’” *Stromata* book 1 ch.4 p.304

Clement of Alexandria (193-202 A.D.) “For the two years are added to the seventeen months and eighteen days of Otho, and Galba, and Vitellius; and the result is three years and six months, which is ‘the half of the week,’ as Daniel the prophet said. For he said that there were two thousand three hundred days from the time that the abomination of Nero stood in the holy city, till its destruction. For thus the declaration, which is subjoined, shows: “How long shall be the vision, the sacrifice taken away, the abomination of desolation,” *Stromata* book 1 ch.21 p.334

Clement of Alexandria (193-217/220 A.D.) quotes Daniel 7:9 as by Daniel. *The Instructor* book 2 ch.11 p.265

**Tertullian** (207/208 A.D.) “and is Himself ‘blessed by all things’ as Daniel tells us.” [Daniel 2:19,20; 3:28; 4:34,37] *Five Books Against Marcion* book 5 ch.11 p.452

**Hippolytus of Portus** (222-235/236 A.D.) “These words then being thus presented, let us observe somewhat in detail what Daniel says in his visions.” *Treatise on Christ and Antichrist* ch.19 p.208

**Origen** (225-253/254 A.D.) “And in the passage, ‘There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory: so also is the resurrection of the dead,’ the Apostle says the same thing as Daniel, taking this thought from his prophecy.” *Commentary on Matthew* Book 10 no.3 p.415

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.17 p.662-663 “Like things to these also says Daniel: ‘ I beheld a throne placed, and the Ancient of days sat upon it, and His clothing was as it were snow, and the hairs of His head as it were white wool: His throne was a flame of fire, its wheels were burning fire. A river of fire came forth before Him: thousand thousands ministered to Him, and thousand thousands stood before Him: He sat to judgment, and the books were opened.’”

**Cyprian of Carthage** (c.246-258 A.D.) “And Daniel, devoted to God, and filled with the Holy Spirit, exclaims and says: ‘I worship nothing but the Lord my God, who founded the heaven and the earth.’” *Treatises of Cyprian* Treatise 11 ch.11 p.503

**Adamantius** (c.300 A.D.) “Which rightly in the holy scriptures is spoken, yet by no willingness rightly understood.” or “What has been reasonably stated in the Scriptures you want to interpret unreasonably.” (Adamantius is speaking right after Megethius quotes Daniel 2:34,35) *Dialogue on the True Faith* first part ch.25 p.68

**Victorinus of Petau** (martyred 304 A.D.) “Thence here he places, and by and by here he renews, that of which the Lord, admonishing His churches concerning the last times and their dangers, says: “But when ye shall see the contempt which is spoken of by Daniel the prophet standing in the holy place, let him who readeth understand.” [Daniel 11:45] *Commentary on the Apocalypse* from the thirteenth chapter no.13 p.357. For Daniel 11:37 see *Commentary on the Apocalypse* from the seventeenth chapter no.16 p.358.

**Athanasius of Alexandria** (318 A.D.) says Daniel wrote Daniel 9:24. *Incarnation of the Word* ch.39.2 p.57

**Lactantius** (c.303-320/325 A.D.) “as Daniel had shown that it would be, saying: ‘And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days.’” *The Divine Institutes* book 4 ch.21 p.123

Lactantius (c.303-320/325 A.D.) “Daniel had long before shown this, saying, ‘I saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they who stood beside Him brought Him near before Him. And there was given Him a kingdom, and glory, and dominion, and all people, tribes, and languages shall serve Him; and His power is an everlasting one, which shall not pass away, and His kingdom that which shall not be destroyed.’ Also David in the cixth Psalm: ‘The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool.’” *Epitome of the Divine Institutes* ch.47 p.241

**Eusebius of Caesarea** (318-325 A.D.) “because in the prophecy of Daniel it is said the Nebuchadnezzar, walking ithe palace of his kingdom in Babylon, …”. *Preparation for the Gospel* book 9 ch.41 p.55

**Among spurious works**

**pseudo-Cyprian** (after 258 A.D.) quotes Daniel 4:34 as in Daniel. *Exhortation to Repentance* p.594.

**Among heretics**

Marcionite heretic **Megethius** (c.300 A.D.) “Daniel declared [Dan.2:34,35]: ‘You have seen, even beheld a stone that is cut from a mountain without hands, and striking an image and its feet were as dust, which is blown in the wind’.” or “Daniel says, ‘I saw, and behold, a stone was cut out of a mountain without hands, and it struck the image and made it like a cloud of dust, and it was blown away by the wind.’” *Dialogue on the True Faith* first part ch.25 p.68

## OTa15. Hosea wrote or spoke Hosea

Hosea 1:1

(No New Testament books)

**p131** (250 A.D.) Rom 9:18-21; 9:22-10:3. Rom 9:14-26

**Justin Martyr** (c.138-165 A.D.) “‘Of these and such like words written by the prophets, O Trypho,’ said I, ‘some have reference to the first advent of Christ, in which He is preached as inglorious, obscure, and of mortal appearance: but others had reference to His second advent, when He shall appear in glory and above the clouds; and your nation shall see and know Him whom they have pierced, as Hosea, one of the twelve prophets, and Daniel, foretold.’” *Dialogue with Trypho, a Jew* ch.14 p.202

**Theophilus of Antioch** (168-181/188 A.D.) “So also says Hosea:” and then quotes Hosea 12:6. *Theophilus to Autolycus* book 3 ch.12 p.115

**Irenaeus of Lyons** (182-188 A.D.) “As God, when teaching them His will in Hosea the prophet, said, ‘I desire mercy rather than sacrifice, and the knowledge of God more than burnt-offerings.’” *Irenaeus Against Heresies* book 4 ch.17.4 p.

Irenaeus of Lyons (c.160-202 A.D.) quotes of Hoses 2:23 as by Hosea. *Proof of Apostolic Preaching* ch.93.

**Clement of Alexandria** (193-217/220 A.D.) “With the greatest clearness, accordingly, the Word has spoken respecting Himself by Hosea: ‘I am your Instructor.’” *The Instructor* book 1 ch.7 p.223

Clement of Alexandria (193-202 A.D.) (partial) mentions Hosea. *Stromata* book 1 ch.21 p.327

**Tertullian** (207/208 A.D.) “and again by Hosea, ‘I [God] will cause to cease all her mirth, and her feast-days, and her sabbaths, and her new moons, and all her solemn assemblies. ‘“ *Five Books Against Marcion* book 5 ch.4 p.436

**Theodotus the probable Montanist** (ca.240 A.D.) “The Spirit by Osee [Hosea] says,” and quotes part of Hosea 5:2. *Excerpts of Theodotus* ch.5 p.43. He also quotes Hosea 1:2,7,10,11; 5:2,8

**Origen** (c.227-240 A.D.) “is called the Word came to certain persons; as ‘The Word of the Lord which came to Hosea, the son of Beeri,’ and ‘The Word which came to Isaiah, the son of Amos, concerning Judah and concerning Jerusalem,’ and ‘The Word which came to Jeremiah concerning the drought.’ We must enquire how this Word came to Hosea, and how it came also to Isaiah the son of Amos, and again to Jeremiah concerning the drought;” *Commentary on John* book 2 verse 1 p.322

**Novatian** (250/4-256/7 A.D.) “Why shall the truth of faith hesitate in that wherein the authority of Scripture has never hesitated? For, behold, Hosea the prophet says in the person of the Father: ‘I will not now save them by bow, nor by horses, nor by horsemen; but I will save them by the Lord their God.’” *Concerning the Trinity* ch.12 p.621

**Cyprian of Carthage** (c.246-258 A.D.) “God Himself manifests by Hosea the prophet, saying, ‘They have set up for themselves a king, but not by me.’” *Epistles of Cyprian* letter 67 ch.4 p.353

Athanasius of Alexandria (318 A.D.) (partial), mentions Jacob, Jeremy [Jeremiah], Ezekiel, David, Solomon, Gad, Asaph, Nathan, Osee [Hosea], Amos. *Incarnation of the Word* ch.40 p.57

**Lactantius** (c.303-320/325 A.D.) “Hosea also, the first of the twelve prophets, testified of His resurrection:” *The Divine Institutes* book 4 ch.19 p.122

Lactantius (c.303-320/325 A.D.) “Likewise Hosea: This my Son is wise, therefore He shall not stay long in the anguish of His sons: and I will ransom Him from the hand of the grave. Where is thy judgment, O death, where is thy sting?” *Epitome of the Divine Institutes* ch.47 p.241

**Eusebius of Caesarea** (318-325 A.D.) says that Daniel prophesied the number of weeks before the coming of Christ. *Eusebius’ Ecclesiastical History* book 1 ch.6 p.90

**Among spurious works**

**pseudo-Cyprian** (after 258 A.D.) quotes Hosea 14:2 as in Hosea. *Exhortation to Repentance* p.594.

## OTa16. Joel wrote Joel

Joel 1:1

Acts 2:16

**Theophilus of Antioch** (168-181/188 A.D.) “And another, Joel, spoke in agreement with these: “Gather the people, sanctify the congregation, assemble the elders, gather the children that are in arms; let the bridegroom go forth of his chamber, and the bride out of her closet,” *Theophilus to Autolycus* book 3 ch.12 p.115

**Clement of Alexandria** (193-202 A.D.) “For it is expressly said by Joel, one of the twelve prophets, ‘And it shall come to pass after these things, I will pour out of My Spirit on all flesh, and your sons and your daughters shall prophesy.’” *Stromata* book 5 ch.13 p.465

**Tertullian** (207/208 A.D.) “‘Since, then, Christ was announced by the Creator, ‘who formeth the lightning, and createth the wind, and declareth unto man His Christ,’ as the prophet Joel says,” *Five Books Against Marcion* book 3 ch.6 p.325

Tertullian (198-220 A.D.) “For Joel withal exclaimed: ‘Sanctify a fast, and a religious service;’” *On Fasting* ch.16 p.112

**Novatian** (250/254-257 A.D.) “scriptures … and in the appointed occasions of times given. For He was promised by Joel the prophet” and [Joel 2:28m (10 not 4 4 not 16 words quoted); Acts 2:17m (6 not 3 5 not 5 6 not 23 words quoted)]. *Concerning the Trinity* ch.29 p.640

**Cyprian of Carthage** (c.246-258 A.D.) “Joel the prophet, and says, ‘And now, thus saith the Lord your God, Turn ye even...’” *Epistles of Cyprian* letter 51 ch.22 p.333

**Methodius** (270-311/312 A.D.) “So both the true fig-tree and the true vine yield fruit after that the power of chastity has laid hold upon all men, as Joel the prophet preaches, saying: ‘Fear not, O land; be glad and rejoice, for the Lord will do great things.’” *Banquet of the Ten Virgins* discourse 10 ch.4 p.349

## OTa17. Amos wrote Amos

Amos 1:1

(No New Testament books)

**Justin Martyr** (c.138-165 A.D.) “these by Amos, one of the twelve, saying:” and then quotes Amos 5:18-20. *Dialogue with Trypho, a Jew* ch.22 p.205

**Irenaeus of Lyons** (182-188 A.D.) (immediately after the previous reference: “And again, specifying the place of His advent, he [Amos] says: ‘The Lord hath spoken from Zion, and He has uttered His voice from Jerusalem.’” [Joel 3:16; Amos 1:2] *Irenaeus Against Heresies* book 3 ch.20 p.451

Irenaeus of Lyons (182-188 A.D.) (partial) “And Amos (Micah) the prophet declares the same: ‘He will turn again, and will have compassion upon us: He will destroy our iniquities, and will cast our sins into the depths of the sea.’” [Micah 7:9] *Irenaeus Against Heresies* book 3 ch.20 p.451

**Clement of Alexandria** (193-217/220 A.D.) “Very clearly, therefore, by the prophet Amos has the Lord unfolded His method of dealing, saying, ‘I have overthrown you, as God overthrew Sodom and Gomorrah; and ye shall be as a brand plucked from the fire: and yet ye have not returned unto me, saith the Lord.’” *The Instructor* book 1 ch.8 p.227

**Tertullian** (198-220 A.D.) “Of darkness, indeed, the Lord Himself by Isaiah says, ‘I formed the light, and I created darkness.’ Of the wind also Amos says, ‘He that strengtheneth the thunder, and createth the wind, and declareth His Christ unto men;’” *Against Hermogenes* ch.32 p.495

Tertullian (198-220 A.D.) “at His passion, that mid-day grew dark, the prophet Amos announces, saying,” and quotes Amos 8:9-10 *An Answer to the Jews* ch.10 p.167

Tertullian (207/208 A.D.) “Of this Amos says: ‘He buildeth His ascensions into heaven;’” *Five Books Against Marcion* book 3 ch.25 p.343

**Cyprian of Carthage** (c.246-258 A.D.) “In Amos: ‘And it shall come to pass in that day, saith the Lord, the sun’” *Treatises of Cyprian* Treatise 12 part 2 ch.23 p.525

Athanasius of Alexandria (318 A.D.) (partial), mentions Jacob, Jeremy [Jeremiah], Ezekiel, David, Solomon, Gad, Asaph, Nathan, Osee [Hosea], Amos. *Incarnation of the Word* ch.40 p.57

**Lactantius** (c.303-320/325 A.D.) “At the same hour there was an earthquake; and the veil of the temple, which separated the two tabernacles, was rent into two parts; and the sun withdrew its light, and there was darkness from the sixth even to the ninth hour. Of which event the prophet Amos testifies:” (Amos 8:9-10) *The Divine Institutes* book 4 ch.19 p.122

Lactantius (c.303-320/325 A.D.) “Amos thus speaks of the obscuring of the sun: ‘In that day, saith the Lord, the sun shall go down at noon, and the clear day shall be dark; and I will turn your feasts into mourning, and your songs into lamentation.’” (Amos 8:9-10) *The Epitome of the Divine Institutes* ch.46 p.241

## OTa18. Micah wrote or said Micah

Micah 1:1

(No New Testament books)

“In Micah”, in Melito of Sardis and Cyprian of Carthage, is not counted.

**Justin Martyr** (c.138-165 A.D.) “quoting a short statement from the prophecy of Micah, one of the twelve [minor prophets]. This is as follows: ‘And in the last days the mountain of the Lord shall be manifest, established on the top of the mountains; it shall be exalted above the hills, arid people shall flow unto it.’” *Dialogue with Trypho, a Jew* ch.109 p.253

**Irenaeus of Lyons** (c.160-202 A.D.) quotes Micah 5:2 as by the prophet Micah and referring to Christ. *Proof of Apostolic Preaching* ch.63.

**Clement of Alexandria** (193-202 A.D.) “Such are they of whom Micah the prophet says, ‘Hear the word of the Lord, ye peoples who dwell with pangs.’” *Stromata* book 4 ch.26 p.440

**Tertullian** (207/208 A.D.) “Concerning the forgiveness of sins, Micah also says,” and quotes Micah 7:18-19. *Five Books Against Marcion* book 4 ch.10 p.358

Tertullian (198-220 A.D.) (partial) quotes Micah 5:2 as by the prophet. “Now it behooved Him to be born in Bethlehem of Judah. For thus it is written in the prophet: ‘And thou, Bethlehem, are not the least in the leaders of Judah: for out of thee shall issue a Leader who shall feed my People Israel.’ But if hitherto he has not been born, what ‘leader’ was it who was thus announced as to proceed from the tribe of Judah, out of Bethlehem? For it behooves him to proceed from the tribe of Judah and from Bethlehem.” *An Answer to the Jews* ch.13 p.169

**Hippolytus of Portus** (222-235/236 A.D.) “through which the impassable Word of God came under suffering, as also the prophets testify to me. For thus speaks the blessed Micah:” and quotes Micah 2:7,8. *Against the Heresy of One Noetus* ch.13-14 p.228

Hippolytus of Portus (222-235/236 A.D.) “For thus speaks the blessed Micah: ‘The house of Jacob provoked the Spirit of the Lord to anger. These are their pursuits. Are not His words good with them, and do they walk rightly? And they have risen up in enmity against His countenance of peace, and they have stripped off His glory. ‘“ *Against the Heresy of One Noetus* ch.15 p.229

**Origen** (225-253/254 A.D.) (implied) “the prophet Micah will prove when he says: ‘If it has been announced to thee, O man, what is good, or what does the Lord require of thee, except to do justice and to love mercy?’” [in both Latin and Greek] *de Principiis* book 3 ch.1.6 p.305

Origen (239-242 A.D.) refers to Micah as by Micah. *Homilies on Ezekiel* homily 10 ch.4.2 p.135

**Methodius** (270-311/312 A.D.) “Micah also says, ‘They shall sit every man under his vine and under his fig-tree; and none shall make them afraid.’” *Banquet of the Ten Virgins* discourse 10 ch.5 p.350

**Lactantius** (c.303-320/325 A.D.) “For Micah announced that He would give a new law, in these terms: ‘The law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations.’” *The Divine Institutes* book 4 ch.17 p.118

**Eusebius of Caesarea** (318-325 A.D.) quotes Micah 5:2-6 as “From Micah”. *Preparation for the Gospel* book 7 ch.2 p.10

**Among spurious works**

**pseudo-Cyprian** (after 258 A.D.) quotes Micah 7:1,2,3,8 as in Micah. *Exhortation to Repentance* p.594.

## OTa19. Habakkuk wrote Habakkuk

Habakkuk 1:1

(No New Testament books)

“In Habakkuk”, per Cyprian and Melito of Sardis, is not counted here.

**Theophilus of Antioch** (168-181/188 A.D.) “The same, too, says David: ‘They are corrupt, they have done abominable works; there is none that doeth good, no, not one; they have all gone aside, they have together become profitless.’ So also Habakkuk: ‘What profiteth the graven image that he has graven it a lying image? Woe to him that saith to the stone, Awake; and to the wood, Arise.’ Likewise spoke the other prophets of the truth. And why should I recount the multitude of prophets, who are numerous, and said ten thousand things consistently and harmoniously?” *Theophilus to Autolycus* book 2 ch.35 p.108

**Irenaeus of Lyons** (182-188 A.D.) “thus says the prophet Habakkuk: ‘God shall come from the south, and the Holy One from Mount, Effrem. His power covered the heavens over, and the earth is full of His praise. Before His face shall go forth the Word, and His feet shall advance in the plains.’” *Irenaeus Against Heresies* book3 ch.20.4 p.451

Clement of Alexandria (193-202 A.D.) (partial) quotes Habakkuk 2:3 as by the prophet. Stromata book 2 ch.4 p.349.

**Tertullian** (207/208 A.D.) “When He disperses its waves, Habakkuk’s words are fulfilled, where he says, ‘Scattering the waters in His passage.’” *Five Books Against Marcion* book 4 ch.20 p.379. See also *Five Books Against Marcion* book 4 ch.18 p.376 [Habakkuk 2:4]

**Origen** (233/234 A.D.) quotes Habakkuk 3:1f in the Septuagint as by Habakkuk. *Origen on Prayer* ch.14.4 p.55

**Novatian** (250-257 A.D.) “He [God] says by Habakkuk the prophet: ‘God shall come from the south, and the Holy One from the dark and dense mountain.’” *Concerning the Trinity* ch.12 p.621

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) says Habakkuk 3:2 (Septuagint) is by Habakkuk. *Oration of Simeon and Anna* ch.4 p.385-386

## OTa20. Zephaniah is by Zephaniah/Sophonias

(No New Testament books)

*Epistle of Barnabas* (c.70-130 A.D.) (partial) alludes to Zephaniah 3:19 as by the prophet.

**Justin Martyr** (c.150 A.D.) quotes Zechariah 9:9 as by Zephaniah. *First Apology of Justin Martyr* ch.35 p.175

**Clement of Alexandria** (193-217/220 A.D.) quotes Zephaniah 1:18 as “the Spirit prophesies by Zephaniah” *The Instructor* book 2 ch.13 p.269

Clement of Alexandria (193-202 A.D.) (partial) “Contemporaneous with the law, Moses and Aaron; and after these prophesied Jesus the son of Nave, Samuel, Gad, Nathan, Achias, Samaeas, Jehu, Elias, Michaeas, Abdiu, Elisaeus, Abbadonai, Amos, Esaias, Osee, Jonas, Joel, Jeremias, Sophonias the son of Buzi, Ezekiel, Urias, Ambacum, Naum, Daniel, Misael, who wrote the syllogisms, Aggai, Zacharias, and the angel among the twelve. These are, in all, five-and-thirty prophets.” *Stromata* book 1 ch.21 p.331

**Origen** (225-253/254 A.D.) “but it will be enough for our present purpose to quote the following passage from Zephaniah: ‘Prepare and rise early; all the gleanings of their vineyards are destroyed.’” *Origen Against Celsus* book 8 ch.72 p.667

**Cyprian of Carthage** (c.246-258 A.D.) “Of which sacrifice Sophonias said:” and quotes Zephaniah 1:7. *Treatises of Cyprian* Treatise 12 part 2 ch.20 p.524

**Eusebius of Caesarea** (318-325 A.D.) says Zephaniah by Zephaniah. *Demonstration of the Gospel* book 1.6 p.10

Eusebius of Caesarea (318-325 A.D.) “And the blessing assured thereby to all nations came, to lead those who came to it from the first step and from the first elements of the Mosaic worship to a better and more perfect life. Yes, the religion of those blessed and godly men, who did not worship in any one place exclusively, neither by symbols nor types, but as our Lord and Saviour requires ‘in spirit and in truth’, by our Saviour's appearance became the possession of all the nations, as the prophets of old foresaw. For Zephaniah says the very same thing: ‘The Lord shall appear against them, and shall utterly destroy all the gods of the nations of the earth. And they shall worship him each one from his own place.’ ” *Demonstration of the Gospel* book 1 ch.33

**Among spurious works**

**pseudo-Cyprian** (after 258 A.D.) quotes Zephaniah 2:1 (Septuagint) as by Zephaniah *Exhortation to Repentance* p.594.

## OTa21. Zechariah wrote Zechariah

Zechariah 1:1; 7:4; 8:1

(No New Testament books)

**Justin Martyr** (c.138-165 A.D.) refers to Zechariah 3:1 as by Zechariah in *Dialogue with Trypho, a Jew* ch.79 p.238

**Irenaeus of Lyons** (182-188 A.D.) “And Zechariah also, among the twelve prophets, pointing out to the people the will of God, says: ‘These things does the Lord Omnipotent declare: Execute true judgment, and show mercy and compassion each one to his brother. And oppress not the widow, and the orphan, and the proselyte, and the poor; and let none imagine evil against your brother in his heart.’” [Zech 7:9-10] *Irenaeus Against Heresies* book 4 ch.17.3 p.483-484

Irenaeus of Lyons (c.160-202 A.D.) quotes from Zechariah as in Zechariah. *Proof of Apostolic Preaching* ch.76.

**Clement of Alexandria** (193-202 A.D.) “In the fifth year of his reign Ezekiel prophesied at Babylon; after him Nahum, then Daniel. After him, again, Haggai and Zechariah prophesied in the time of Darius the First for two years; and then the angel among the twelve. After Haggai and Zechariah, Nehemiah, the chief cup-bearer of Artaxerxes, the son of Acheli the Israelite, built the city of Jerusalem and restored the temple.” *Stromata* book 1 ch.21 p.328

Clement of Alexandria (c.195 A.D.) says that Zechariahwrote Zechariah 3:2. *Exhortation to the Heathen* ch.10 p.197

**Tertullian** (198-220 A.D.) quotes Zechariah 14:14 as by Zechariah. *An Answer to the Jews* ch.9 p.162.

Tertullian (207/208 A.D.) discusses Zechariah 3 as by Zechariah. *Five Books Against Marcion* book 3 ch.7 p.325.He also alludes ot Zechariah 8:16 as by Zechariah in ibid book 4 ch.29 p.399.

**Origen** (c.227-240 A.D.) “And how does Zechariah prophesy about Christ when he says,” and quotes Zechariah 9:9. *Commentary on John* book 10 no.17 p.395

**Novatian** (250/254-256/7 A.D.) quotes Zechariah 7:6 (Septuagint) as by Zechariah. *On Jewish Meats* ch.5 p.649

***Treatise Against Novatian*** ch.14 p.662 (c.248-258 A.D.) quotes Zechariah 11:16 as by Zechariah.

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Zechariah God says: ‘And they shall cross over through the narrow sea, and they shall smite the waves in the sea, and they shall dry up all the depths of the rivers; and all the haughtiness of the Assyrians shall be confounded, and the sceptre of Egypt shall be taken away.’” *Treatises of Cyprian* Treatise 12 second book ch.6 p.518

Adamantius (c.300 A.D.) (partial) paraphrases Zechariah 7:10; 8:17 as by the prophet. *Dialogue on the True Faith* First Part no.13 p.56. (Adamantius is speaking)

Adamantius (c.300 A.D.) (partial) quotes Zechariah 9:9; 8:17 as “by the prophet”. *Dialogue on the True Faith* First Part no.25 p.69. (Adamantius is speaking) (These are the only references to Zechariah in Adamantius)

**Victorinus of Petau** (martyred 304 A.D.) quotes Zechariah 4:14 as by Zechariah in *Commentary on the Apocalypse* from the 11th chapter verse 4 p.354.

**Methodius** of Olympus and Patara (270-311/312 A.D.) quotes Zechariah 4:1-3 as by Zechariah. *The Banquet of the Ten Virgins* discourse 10 p.350

**Lactantius** (c.303-320/325 A.D.) “But who this was about to be, to whom God promised an everlasting priesthood, Zechariah most plainly teaches, even mentioning His name: ‘And the Lord God showed me Jesus the great Priest standing before the face of the angel of the Lord, and the adversary was standing at His right hand to resist Him.’” *The Divine Institutes* book 4 ch.14 p.113-114

Lactantius (c.303-320/325 A.D.) “Also Zechariah says: ‘And they shall look on me whom they pierced.’” (Zechariah 12:10) *The Epitome of the Divine Institutes* ch.46 p.241. See also book 4 ch.14 p.113.

**Eusebius of Caesarea** (318-325 A.D.) quotes Zechariah as “And Zechariah prophesying”. *Demonstration of the Gospel* book 7 ch.3 p.14

**Among spurious works**

**pseudo-Cyprian** (after 258 A.D.) quotes Zechariah 1:3 as in Zechariah *Exhortation to Repentance* p.594.

## OTa22. Malachi wrote Malachi

Malachi 1:1

(No New Testament books)

**Justin Martyr** (c.138-165 A.D.) mentions what Malachi wrote in Scriptures in *Dialogue with Trypho, a Jew* ch.117 p.258

Justin Martyr (c.138-165 A.D.) quotes Mal 1:1-11 as by Malachi, one of the twelve prophets. *Dialogue with Trypho, a Jew* ch.28 p.208

**Theophilus of Antioch** (168-181/188 A.D.) quotes Malachi 4:1 as “Malachi the prophet foretold” in *Theophilus to Autolycus* book 2 ch.37 p.110

**Irenaeus of Lyons** (182-188 A.D.) “concerning which Malachi, among the twelve prophets, thus spoke beforehand: ‘I have no pleasure in you, saith the Lord Omnipotent, and I will not accept sacrifice at your hands.’” *Irenaeus Against Heresies* book 4 ch.17.5 p.785

**Clement of Alexandria** (193-202 A.D.) quotes Malachi 1:10,11,14 as by “Malachi the prophet” in *Stromata* book 4 ch.14 p.475. He also quotes Malachi 2:17 as by Malachi in *Stromata* book 3 ch.4 p.388

**Tertullian** (198-220 A.D.) says that Malachi 4:2-3 was by Malachi. *On the Resurrection of the Flesh* ch.31 p.567

**Hippolytus of Portus** (232-235/236 A.D.) “For by the mouth of Malachi also He speaks thus: ‘And unto you that fear my name shall the Sun of righteousness arise with healing in His wings.’” [Malachi 4:2] *Treatise on Christ and Antichrist* ch.61 p.217

**Origen** (225-253/254 A.D.) quotes Malachi 3:6 as by Malachi. *Origen Against Celsus* ch.62 p.602

Origen (239-242 A.D.) refers to Malachi as by Malachi. *Homilies on Ezekiel* homily 10 ch.4.2 p.135

Origen (233/234 A.D.) quotes Malachi 1:6 as by Malachi. *Origen On Prayer* ch.22.1 p.73

**Cyprian of Carthage** (c.246-258 A.D.) “Also the prophet Malachi testifies that He is called the Sun, when he says, ‘But to you that fear the name of the Lord shall the Sun of righteousness arise, and there is healing in His wings.’” *Treatise of Cyprian* Treatise 4 ch.35 p.457.

Cyprian of Carthage (c.246-258 A.D.) quotes Malachi 1:14 in *Treatises of Cyprian* Treatise 12 part 2 ch.29 p.527, and Malach 2:1-2 in *Epistles of Cyprian* Epistle 54 ch.13 p.344.

Adamantius (c.300 A.D.) (partial) quotes Malachi 2:10 (from the Septuagint) as “by the prophet”. *Dialogue on the True Faith* second part section c p.104

**Victorinus of Petau** (martyred 304 A.D.) “We read that these things are predicted in the opening of the Old and New Testament; for He says by Malachi: ‘Lo, I will send to you Elias the Tishbite, to turn the hearts of the fathers to the children, according to the time of calling, to recall the Jews to the faith of the people that succeed them.’” [Malachi 4:5-6] *Commentary on the Apocalypse* from the Seventh chapter no.2 p.351-352

**Lactantius** (c.303-320/325 A.D.) “And He had long before threatened that He would do this, as the prophet Malachi shows, saying: ‘I have no pleasure in you, saith the Lord, and I will not accept an offering from your hands; for from the rising of the sun even unto its setting, my name shall be great among the Gentiles.’” *The Divine Institutes* book 4 ch.11 p.109

Alexander of Alexandria (313-326 A.D.) (partial) quotes Malachi 3:6 as “by the prophet” in *Epistles on the Arian Heresy* Letter 2 ch.3 p.298

# NEW TESTAMENT AUTHORS

## NTa1. At least 1 NT word originally in Greek

**Clement of Alexandria** (198-220 A.D.) (implied) “and cried, saying, ‘Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord;’ light, and glory, and praise, with supplication to the Lord: for this is the meaning of the expression Hosanna when rendered in Greek. And the Scripture appears to me, in allusion to the prophecy just mentioned, reproachfully to upbraid the thoughtless: ‘Have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise?’” *The Instructor* book 1 ch.5 p.212

**Tertullian** (198-220 A.D.) “And so truly is this the case, that he *therefore* adds, ‘only in the Lord;’ because the question in agitation was about her who had had a heathen (husband), and had believed *subsequently to losing him*: for fear, to wit, that she might presume herself able to marry a heathen even *after* believing; albeit not even *this* is an object of care to the Psychics. Let us plainly know that, in the Greek original, it does not stand in the form which (through the either crafty or simple alteration of two syllables) has gone out into common use, ‘But if her husband *shall have* fallen asleep,’ as if it were speaking of the future, and thereby seemed to pertain to her who has lost her husband when already in a believing state.” *On Monogamy* ch.11 p.68-69

Tertullian (198-220 A.D.) “On the other hand, if we were to make such a statement as this, for example, ‘In the beginning the potter made a basin or a water-jug,’ the word beginning will not here indicate a material substance (for I have not mentioned the clay, which is the beginning *in this sense*, but only the *order* of the work, meaning that the potter made the basin and the jug first, before anything else-intending afterwards to make the rest. It is, then, to the order of the works that the word beginning has reference, not to the origin of their substances. I might also explain this word *beginning* in another way, which would not, however, be inapposite. The Greek term for beginning, which is *arkh*, admits the sense not only of priority of order, but of power as well; whence princes and magistrates are called *archon*.” *Against Hermogenes* ch.19 p.488

Tertullian (207/208 A.D.) “‘Blessed are the needy’ (for no less than this is required for interpreting the word in the Greek), ‘because theirs is the kingdom of heaven.’” *Five Books Against Marcion* book 4 ch.14 p.365

**Origen** (c.227-240 A.D.) “The New Testament gives Hebrew names and Greek form and treats them as Greek words; Jacob is changed into Jacobus, Symeon into Simon, and Joannes is the same as Joa.” *Commentary on John* book 2 ch.27 p.342

Origen (233/234 A.D.) mentions the Greek of the New Testament in *Origen On Prayer* ch.27.7 p.96.

**Novatian** (250/254-257 A.D.) “And because the Lord was about to depart to the heavens, He gave the Paraclete out of necessity to the disciples; so as not to leave them in any degree orphans, which was little desirable, and forsake them without an advocate and some kind of protector.” *Treatise on the Trinity* ch.29 p.640

Victorinus of Petau (martyred 304 A.D.) (partial) discussed 666 and a Greek codex. However, he also discusses Latin and Gothic letters too, so this is not proof that he thought the New Testament was written in Greek. *Commentary on the Apocalypse* from the thirteenth chapter no.18 p.356.

## NTa2. Matthew wrote the Gospel of Matthew

**Papias** (95-110 A.D.) refers by name to the books of Matthew and Mark. fragment 6 from *Eusebius’ Ecclesiastical History* book 3 ch.39.

**Claudius Apollinaris** (177, 160-180 A.D.) mentions Matthew, the Gospels, and the law. *Ante-Nicene Fathers* vol.8 p.772

**Irenaeus of Lyons** (182-188 A.D.) quotes Matthew 1:1 as by Matthew. *Irenaeus Against Heresies* book 3 ch.16.2 p.440

**Clement of Alexandria** (193-202 A.D.) “And in the Gospel according to Matthew, the genealogy which begins with Abraham is continued down to Mary the mother of the Lord.” *Stromata* book 1 ch.21 p.334

**Tertullian** (c.213 A.D.) “Or perhaps, after all, he was only reproaching the Gospels with a lie, saying in fact: ‘Away with Matthew; away with Luke!’” *Against Praxeas* ch.1 p.597

Tertullian (207/208 A.D.) says, “I mean the Gospels of John and Matthew – whilst that which Mark published may be affirmed to be Peter’s whose interpreter Mark was. For even Luke’s form of the Gospel men unusually ascribe to Paul. And it may well seem that the works which disciples publish belong to their masters.” *Five Books Against Marcion* book 4 ch.5 p.350

Tertullian (207/208 A.D.) wrote, “…that the Evangelical Testament has apostles for its authors, … apostolic men also … Of the apostles therefore, John and Matthew first instill faith in us; whilst of apostolic men, Luke and Mark renew it afterwards.” *Five Books Against Marcion* book 4 ch.2 p.347

Tertullian (207/208 A.D.) stresses the authorship of Matthew, Mark, Luke, John, Revelation, many of Paul’s letters in *Five Books Against Marcion* book 4 ch.5 p.350.

**Julius Africanus** (232-245 A.D.) mentions “the Evangelist Matthew” and “Luke” in comparing the two genealogies of Jesus in his *Epistle to Aristides* ch.3 p.126

**Origen** (c.227-240 A.D.) “From Bethphage Matthew says the disciples are sent out who are to fetch the ass and the colt;” *Origen’s Commentary on John* book 10 no.18 p.398

Origen (225-253/254 A.D.) mentions Matthew, Mark, Luke, and John. *Origen Against Celsus* book 5 ch.56 p.568.

Origen (233/234 A.D.) quotes Matthew 6:9-13 as by Matthew. *Origen on Prayer* ch.18.2 p.65

**Cyprian of Carthage** (c.246-258 A.D.) mentions “The Gospel according to Matthew” quoting Matthew 5:23,24 in *Treatises of Cyprian - Testimonies* ch.3 p.533. See also *The Treatises of Cyprian* Treatise 12 the third book 1.40.

**Dionysius of Alexandria** (246-265 A.D.) “It was ‘in the end of the Sabbath,’ as Matthew has said; it was ‘early, when it was yet dark,’ as John writes; it was ‘very early in the morning,’ as Luke puts it; and it was ‘very early in the morning, at the rising of the sun,’ as Mark tells us. Thus no one has shown us clearly the exact time when He rose.” *letter 5 to Bishop Basilides* canon 5 p.94

**Adamantius** (c.300 A.D.) “Will you agree if I show from the Gospels that they are not fabrications?” … “The disciples of Christ wrote them: John and Matthew; Mark and Luke. *Dialogue on the True Faith* First Part “b 5” p.41

**Victorinus of Petau** (martyred 304 A.D.) mentions Psalm, Matthew, Isaiah, Daniel *Commentary on the Creation of the World* p.342

Victorinus of Petau (martyred 304 A.D.) mentions Matthew, Mark, and Luke in *Commentary on the Apocalypse of the Blessed John* p.348

**Eusebius of Caesarea** (318-325 A.D.) quotes Matthew 2:1-12 as by Matthew. *Demonstration of the Gospel* book 7 ch.2 p.10

Eusebius of Caesarea (318-325 A.D.) discusses the four gospels: Matthew, Mark, Luke, and John. *Eusebius’ Ecclesiastical History* book 3 ch.24 p.152 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.152

## NTa3. Mark wrote the Gospel of Mark

**Papias** (95-110 A.D.) refers by name to the books of Matthew and Mark. fragment 6 from *Eusebius’ Ecclesiastical History* book 3 ch.39.

**Irenaeus of Lyons** (182-188 A.D.) quotes Mark 1:1-2 as by “Mark, the interpreter and follower of Peter, does thus commence his Gospel narrative:”. *Irenaeus Against Heresies* book 3 ch.16.3 p.441.

Irenaeus of Lyons (182-188 A.D.) quotes Mark 1:1 as by Mark. *Irenaeus Against Heresies* book 3 ch.16.3 p.441.

**Clement of Alexandria** (193-217/220 A.D.) paraphrases Mark 10:17-31 saying “These things are written in the Gospel according to Mark” *Who is the Rich Man That Shall be Saved?* ch.5 p.592

**Tertullian** (207/208 A.D.) stresses the authorship of Matthew, Mark, Luke, John, Revelation, many of Paul’s letters in *Five Books Against Marcion* book 4 ch.5 p.350.

**Hippolytus of Portus** (222-234/235 A.D.) “that neither Paul the apostle nor Mark, he of the maimed finger, announced such (tenets). For none of these (doctrines) has been written in the Gospel according to Mark.” *Refutation of All Heresies* book 7 ch.18 p.112

**Origen** (c.227-240 A.D.) “But there were some person standing beside the tied-up foal, as Mark says; those, I suppose, who had tied it; as Luke records.” *Origen’s Commentary on John* book 10 ch.18 p.398. See also ibid ch.18 p.399.

Origen (c.227-240 A.D.) “For the same Mark says: ‘The beginning of the Gospel of Jesus Christ, as it is written in Isaiah the prophet, Behold I send my messenger before thy face, who shall prepare thy way.” *Commentary on John* book 1 ch.14 p.305-306

Origen (225-253/254 A.D.) mentions Matthew, Mark, Luke, and John. *Origen Against Celsus* book 5 ch.56 p.568.

Origen (233/234 A.D.) quotes Mark 1:35 as by Mark *On Prayer* ch.13.1 p.48

Origen (235 A.D.) refers to the gospel by Mark. *Exhortation to Martyrdom* ch.3.14 p.155

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.14 p.675 “Also according to Mark He said, with the same purpose, to the sons of Zebedee”

**Cyprian of Carthage** (c.246-258 A.D.) says “Also according to Mark” and quotes Mark 4:24 in *Treatises of Cyprian* Treatise 3 - Testimonies ch.22 p.541. See also ibid ch.28 p.542

**Dionysius of Alexandria** (246-265 A.D.) “It was “in the end of the Sabbath,” as Matthew has said; it was “early, when it was yet dark,” as John writes; it was “very early in the morning,” as Luke puts it; and it was “very early in the morning, at the rising of the sun,” as Mark tells us. Thus no one has shown us clearly the exact time when He rose.” *letter 5 to the bishop Basilides* p.94

**Adamantius** (c.300 A.D.) “Will you agree if I show from the Gospels that they are not fabrications?” … “The disciples of Christ wrote them: John and Matthew; Mark and Luke. *Dialogue on the True Faith* First Part “b 5” p.41

**Victorinus of Petau** (martyred 304 A.D.) mentions Matthew, Mark, and Luke in *Commentary on the Apocalypse of the Blessed John* p.348

**Eusebius of Caesarea** (318-325 A.D.) discusses the four gospels: Matthew, Mark, Luke, and John. *Eusebius’ Ecclesiastical History* book 3 ch.24 p.152 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.152

## NTa4. Luke wrote the Gospel of Luke

**Irenaeus of Lyons** (182-188 A.D.) quotes Luke 1:6 as by Luke. *Irenaeus Against Heresies* book 3 ch.10.1 p.423

**Muratorian Canon** (190-217 A.D.) Third book of the gospels is Luke. Muratorian Canon 1.

**Clement of Alexandria** (193-202 A.D.) quotes Luke 3:1,2,23 as the Gospel of Luke in *Stromata* book 1 ch.21 p.333

**Tertullian** (c.213 A.D.) “Or perhaps, after all, he was only reproaching the Gospels with a lie, saying in fact: ‘Away with Matthew; away with Luke!’” *Against Praxeas* ch.1 p.597

Tertullian (207/208 A.D.) stresses the authorship of Matthew, Mark, Luke, John, Revelation, many of Paul’s letters in *Five Books Against Marcion* book 4 ch.5 p.350.

**Julius Africanus** (232-245 A.D.) mentions “the Evangelist Matthew” and “Luke” in comparing the two genealogies of Jesus. *Epistle to Aristides* ch.3 p.126

**Origen** (c.227-240 A.D.) “But there were some person standing beside the tied-up foal, as Mark says; those, I suppose, who had tied it; as Luke records.” *Origen’s Commentary on John* book 10 no.18 p.398

Origen (225-253/254 A.D.) mentions Matthew, Mark, Luke, and John. *Origen Against Celsus* book 5 ch.56 p.568.

Origen (233/234 A.D.) quotes Luke 11:2-4 as by Luke. *Origen on Prayer* ch.18.2 p.65

**Novatian** (250/4-256/7 A.D.) “For they propose and put forward what is told in the Gospel of Luke” and refers to Luke 1:35. *Concerning the Trinity* ch.24 p.635

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.14 p.675 “if a man should survive and amend his faith, as our God, in the Gospel according to Luke, spoke to His disciples, saying,” and then quotes Luke 12:50.

**Cyprian of Carthage** (c.246-258 A.D.) mentions the “Gospel according to Luke” and quotes Luke 6:37 in *Treatises of Cyprian - Testimonies* ch.21 p.541.

**Dionysius of Alexandria** (246-265 A.D.) “It was “in the end of the Sabbath,” as Matthew has said; it was “early, when it was yet dark,” as John writes; it was “very early in the morning,” as Luke puts it; and it was “very early in the morning, at the rising of the sun,” as Mark tells us. Thus no one has shown us clearly the exact time when He rose.” *letter 5 to the Bishop Basilides* p.94

**Pierius of Alexandria** (275 A.D.) wrote a book entitled *On the Gospel According to Luke* fragment 1 p.157.

**Adamantius** (c.300 A.D.) “Will you agree if I show from the Gospels that they are not fabrications?” … “The disciples of Christ wrote them: John and Matthew; Mark and Luke. *Dialogue on the True Faith* First Part “b 5” p.41

**Victorinus of Petau** (martyred 304 A.D.) mentions Matthew, Mark, and Luke in *Commentary on the Apocalypse of the Blessed John* p.348

**Pamphilus** (martyred 309 A.D.) (implied, Luke is the evangelist) “after the history of Luke, the evangelist and historian” *An Exposition of the Chapters of the Acts of the Apostles* Introduction p.166

**Eusebius of Caesarea** (318-325 A.D.) quotes Luke 2:1-18 as “So Luke writes”. *Demonstration of the Gospel* book 7 ch.2 p.10

Eusebius of Caesarea (318-325 A.D.) discusses the four gospels: Matthew, Mark, Luke, and John. *Eusebius’ Ecclesiastical History* book 3 ch.24 p.152 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.152

## NTa5. John wrote the Gospel of John

**Theophilus of Antioch** (168-181/188 A.D.) has “John says” and then quotes John 1:1a. *Theophilus to Autolycus* book 2 ch.22 p.103

**Irenaeus of Lyons** (182-188 A.D.) “even as John, the disciple of the Lord, declares regarding Him [Jesus]:” and then quotes John 1:3. *Irenaeus Against Heresies* book 2 ch.2 p.362.

Irenaeus of Lyons (c.160-202 A.D.) quotes John 1:1 as by his disciple John. *Proof of Apostolic Preaching* ch.43.

***Muratorian Canon*** (170-217 A.D.) Fourth Gospel is that of John. Muratorian Canon 1.

**Clement of Alexandria** (193-202 A.D.) John wrote his Gospel. *Stromata* book 5 ch.12 p.463

Clement of Alexandria (193-217/220 A.D.) quotes John 6:54 as by John. *The Instructor* book 1 ch.6 p.219

**Tertullian** (207/208 A.D.) stresses the authorship of Matthew, Mark, Luke, John, Revelation, many of Paul’s letters in *Five Books Against Marcion* book 4 ch.5 p.350.

**Hippolytus of Portus** (222-235/236 A.D.) “And the blessed John, in the testimony of his Gospel, and quotes John 1:1. *Against the Heresy of One Noetus* ch.14 p.228

**Origen** (225-253/254 A.D.) mentions Matthew, Mark, Luke, and John. *Origen Against Celsus* book 5 ch.56 p.568

Origen (233/234 A.D.) quotes John 17:1 as by John. *Origen on Prayer* ch.13.1 p.48.

Origen (233/234 A.D.) quotes John 13:1,3; 14:28; 16:8; 20:17 all as by John in *Origen On Prayer* ch.23.1-2 p.77-78

**Novatian** says John 1:14 is by John in *Treatise Concerning the Trinity* ch.13 p.622

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.657 says John 10:1 is by John, the gospel.

***Treatise on Rebaptism*** (254-257 A.D.) says “as it is written in the Gospel according to John” ch.9 p.672

**Cyprian of Carthage** (c.246-258 A.D.) mentions the “Gospel according to John” and then quotes John 3:18,19 in *Treatises of Cyprian* book 3 ch.31 p.543

**Dionysius of Alexandria** (246-265 A.D.) “It was “in the end of the Sabbath,” as Matthew has said; it was “early, when it was yet dark,” as John writes; it was “very early in the morning,” as Luke puts it; and it was “very early in the morning, at the rising of the sun,” as Mark tells us. Thus no one has shown us clearly the exact time when He rose.” *letter 5 to the Bishop Basilides* p.94

**Peter of Alexandria** (306,285-311 A.D.) discusses the “third hour” from the autograph copy itself of the Evangelist John, preserved in the church in Ephesus. fragment 5.2 p.283

**Athanasius of Alexandria** (318 A.D.) mentions John’s Gospel as “in the words of John”. *Incarnation of the Word* ch.2.6 p.37

**Eusebius of Caesarea** (318-325 A.D.) discusses the four gospels: Matthew, Mark, Luke, and John. *Eusebius’ Ecclesiastical History* book 3 ch.24 p.152 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.152

## NTa6. Luke wrote Acts

**Irenaeus of Lyons** (182-188 A.D.) quotes Acts 8:9-11,20,21,23 (about Simon the Sorcerer) as written by Luke. *Irenaeus Against Heresies* book 1 ch.23.1 p.347

**Muratorian Canon** (190-217 A.D.) Mentions the Acts of the Apostles by Luke. Muratorian Canon 2.

**Clement of Alexandria** (193-202 A.D.) quotes Acts 17:22,23 saying “Luke in Acts of the Apostles” *Stromata* book 5 ch.12 p.464

**Origen** (c.227-240 A.D.) “…as Luke relates in the Acts of the Apostles” *Origen Against Celsus* book 6 ch.11 p.578. See also *Origen’s Commentary on John* book 1 ch.23 p.310.

**Pamphilus** (martyred 309 A.D.) (implied) “We make this exposition, therefore, after the history of Luke, the evangelist and historian.” *An Exposition of the Chapters of Acts of the Apostles* Prologue (*ANF* vol.6) p.166

***Eusebius’ Ecclesiastical History*** (318-325 A.D.) book 2 ch.18 p.122 says that is in “the sacred book of Acts” *Nicene and Post-Nicene Fathers Second Series* vol.1 p.122 Luke wrote Acts of the Apostles. ibid ch.22 p.124

## NTa7. Paul wrote Romans

Romans 1:1

**Irenaeus of Lyons** (182-188 A.D.) quotes Romans 1:1-4 as by Paul writing to the Romans. *Irenaeus Against Heresies* book 3 ch.16.3 p.441. See also Romans 8:36 as by Paul in his letter address to the Romans in *Irenaeus Against Heresies* book 2 ch.22.2 p.390

Irenaeus of Lyons (182-188 A.D.) “therefore, when Paul sets forth human infirmity, he says: ‘For I know that there dwelleth in my flesh no good thing,’ showing that the ‘good thing’ of our salvation is not from us, but from God. And again: ‘Wretched man that I am, who shall deliver me from the body of this death?’ [Romans 7:24] Then he introduces the Deliverer, [saying, ] ‘The grace of Jesus Christ our Lord.’” *Irenaeus Against Heresies* book 3 ch.20.3 p.450

Irenaeus of Lyons (c.160-202 A.D.) says “the apostle Paul” said part of Romans 13:10. *Proof of Apostolic Preaching* ch.87.

The ***Muratorian Canon*** (170-210 A.D.) section 8 34-39 (*ANF* vol.5) p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Paul wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) quotes Romans 6:2,6” as Paul wrote in the Letter to the Romans. *Stromata* book 3 ch.11 p.393

Clement of Alexandria (193-217/220 A.D.) quotes Romans 16:19 as by Paul. *The Instructor* book 1 ch.5 p.214

**Tertullian** (207/208 A.D.) mentions Paul being the author of Galatians, Corinthians, Philippians, Thessalonians, Ephesians, Romans in *Five Books Against Marcion* book 4 ch.5 p.350.

Tertullian (c.213 A.D.) quotes Romans 1:8 and Galatians 1:1 as by Paul. *Against Praxeas* ch.28 p.625

Tertullian (198-220 A.D.) “But how Paul, ... As also in his Epistle to the Romans: ‘And not only so`, but we glory in tribulations also, being sure that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed.’ [Romans 5:3-5a] And again: ‘And if children, then heirs, heirs indeed of God, and joint-heirs with Christ: if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this time are not worthy to be compared with the glory which shall be revealed in us.’ And therefore he afterward says: ‘Who shall separate us from the love of God? Shall tribulation, or distress, or famine, or nakedness, or peril, or sword? (As it is written: For Thy sake we are killed all the day long; we have been counted as sheep for the slaughter), Nay, in all these things we are more than conquerors, through Him who loved us. For we are persuaded, that neither death, nor life, nor power, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.’” [Romans 8:17-39] *Scorpiace* ch.13 p.646

**Hippolytus of Portus** (222-235/236 A.D.) quotes Romans 1:17 as by Paul *Treatise on Christ and Antichrist* ch.64 p.218. See also *Against the Heresy of One Noetus* ch.4 p.225

**Origen** (225-253/254 A.D.) quotes Romans 9:16 as “in Paul” [both Latin and Greek versions] *Origen Against Celsus* book 3 ch.1 p.307

Origen (233/234 A.D.) says Paul wrote Romans 1:26. *Origen On Prayer* ch.29.12 p.119

Origen (233/234 A.D.) says Paul wrote Romans 6:12. *Origen On Prayer* ch.23.1 p.85

**Novatian** (250-257A.D.) mentions Romans 1:20 as by the apostle Paul. *Treatise Concerning the Trinity* ch.3 p.614

**Cyprian of Carthage** (c.246-258 A.D.) mentions the “Epistle of Paul to the Romans” in *Treatises of Cyprian - Testimonies* ch.45 p.546.

At the Seventh Council of Carthage (258 A.D.) (partial) Paulus of Obba quotes half of two verses, Romans 3:3b-4a, as by the apostle on p.570

**Adamantius** (c.300 A.D.) Adamantius quotes Romans 7:12 as by Paul. *Dialogue on the True Faith* second part ch.20 p.105. See also ibid first part ch.21 p.64

**Victorinus of Petau** (martyred 304 A.D.) mentions the Old and New Testaments in his *Commentary on the Apocalypse of the Blessed John* p.345 He listed the letters of Paul as Romans, Corinthians, Galatians, Ephesians, Thessalonians, Philippians, Colossians, Timothy and quotes 1 Timothy 3:15 in ch.16 p.345 He goes on to quote 1 Corinthians 15:53 on p.346

**Methodius** (270-311/312 A.D.) quotes Romans 8:19-21 as “Paul clearly testifies”. *Discourse on the Resurrection* part 1 ch.8 p.365

**Athanasius of Alexandria** (c.318 A.D.) quotes Romans 1:26 “as Paul said, the holy minister of Christ” *Athanasius Against the Heathen* ch.26 p.17

**Alexander of Alexandria** (313-326 A.D.) quotes Romans 8:32 as by St. Paul. *Epistles on the Arian Heresy* Epistle 1 ch.8 p.294

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Paul’s fourteen epistles are well known and undisputed.” Then he says some dispute whether Paul wrote Hebrews or not. He also says in book 3 ch.25 p.155 that the letters of Paul are scripture. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.134 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.155.

**Among heretics**

**Marcion** (c.160 A.D.) refers to Romans as by Paul, according to Adamantius and Tertullian.

## NTa8. Paul wrote 1 Corinthians

1 Corinthians 1:1

**Clement of Rome** (96-98 A.D.) (implied) alludes to 1 Corinthians as by Paul. “Take up the epistle of the blessed Apostle Paul. What did he write to you at the time when the Gospel first began to be preached? Truly, under the inspiration of the Spirit, he wrote to you concerning himself, and Cephas, and Apollos, because even then parties had been formed among you.” *1 Clement* ch.47 p.18

**Irenaeus of Lyons** (182-188 A.D.) quotes 1 Corinthians 10:11 as by Paul. *Irenaeus Against Heresies* book 4 ch.14.3 p.479

Irenaeus of Lyons (182-188 A.D.) quotes 1 Corinthians 6:12 as by Paul in *Irenaeus Against Heresies* book 4 ch.37.4 p.519

Irenaeus of Lyons (182-188 A.D.) quotes 1 Corinthians 8:14 as by Paul. *Irenaeus Fragment 26* p.574

The **Muratorian Canon** (190-217 A.D.) mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Paul wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) asked what the wisdom of this world was that Paul warned us against in 1 Corinthians 3:19-21. *Stromata* 1:11

Clement of Alexandria (193-217/220 A.D.) says “the blessed Paul… in his First Epistle to the Corinthians” and quotes 1 Corinthians 14:20. *The Instructor* book 1 ch.6 p.217. See also *Fragments from Cassiodorus* (fragment 1) ch.1 p.572.

**Tertullian** (208-220 A.D.) says 1 Cor 1:5 is by Paul. *Tertullian on Modesty* ch.13 p.86. See also ibid ch.13,14 p.87.88 and *On Monogamy* (213 A.D.) ch.6 p.63.

**Hippolytus of Portus** (222-235/236 A.D.) “And in like manner Paul also, in setting forth the truth that all things are delivered unto Him, said,” and quotes 1 Corinthians 15:23-28. *Against the Heresy of One Noetus* ch.6 p.226

**Origen** (225-253/254 A.D.) quotes 1 Corinthians 15:3-8 as by Paul in the concluding portion of the first Epistle to the Corinthians. *Origen Against Celsus* book 2 ch.63 p.456

Origen (c.227-240 A.D.) “Paul shows that the world is something more than men when he writes to the Corinthians in his first Epistle” and then quotes 1 Corinthians 4:9. *Origen’s Commentary on John* book 1 ch.24 p.311

Origen (c.227-240 A.D.) has three chapters discussing the books of scripture. After saying that Moses left only five books, said, “But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem around about to Illyricum, did not write epistles to all the churches he taught, and to those whom he did write he sent no more than a few lines.” Then he talks about 1 Peter. *Commentary on John* book 5 ch.3 p.346. See also Origen quoting 1 Corinthians 1:2a,c in book 6 ch.38 p.380.

Origen (233/234 A.D.) quotes 1 Corinthians 11:4f as by Paul. *Origen on Prayer* ch.2.2 p.18. HE says Paul wrote 1 Corinthians 12:8 in *Origen On Prayer* 22.2 p.74

Origen (239-242 A.D.) refers to 1 Corinthians as by Paul. *Homilies on Ezekiel* homily 7 ch.10.2 p.107-108

**Cyprian of Carthage** (c.246-258 A.D.) mentions the First Epistle of Paul to the Corinthians and then quotes 1 Corinthians 7:10,11 in *Treatises of Cyprian - Testimonies* ch.90 p.553. He also refers to Paul and his first Epistle to the Corinthians in Treatise 12 Second book ch.1 p.516. See also *Epistles of Cyprian* Letter 70 ch.3 p.378 and *Epistles of Cyprian* letter 59 ch.2 p.355 for Paul writing 1 Corinthians 3:16.

**Pierius of Alexandria** (275 A.D.) quotes half of 1 Corinthians 7:7 as by Paul in fragment 1 p.157.

**Adamantius** (c.300 A.D.) quotes 1 Corinthians 3:2-3 as by the Apostle Paul. *Dialogue on the True Faith* first part ch.9 p.50

Adamantius (c.300 A.D.) quotes 1 Corinthians 10:16 as by Paul. *Dialogue on the True Faith* 2nd part 868a 10 p.106

Adamantius(c.300 A.D.) (implied) Eutropius the adjuticator says that Adamantius’ quote of 1 Corinthians is by Paul. Neither Adamantius nor his opponents disagree. *Dialogue on the True Faith* first part ch.22b p.65

Adamantius (c.300 A.D.) (partial) quotes 1 Corinthians 10:1-4 as by “the apostle” “writing to the Corinthians” *Dialogue on the True Faith* Second Part ch.867a p.109

**Victorinus of Petau** (martyred 304 A.D.) mentions the Old and New Testaments in his *Commentary on the Apocalypse of the Blessed John* p.345 He listed the letters of Paul as Romans, Corinthians, Galatians, Ephesians, Thessalonians, Philippians, Colossians, Timothy and quotes 1 Timothy 3:15 as by Paul to Timothy in ch.16 (2nd time) p.345 He goes on to quote 1 Corinthians 15:53 on p.346

**Methodius** (270-311/312 A.D.) quotes 1 Corinthians 7:34 as by Paul. *Banquet of the Ten Virgins* discourse 1 ch.1 p.311.

Methodius (270-311/312 A.D.) “When, then, Paul says that ‘flesh and blood cannot inherit the kingdom of God,’ [1 Corinthians 15:50] he does not give a disparaging opinion of the regeneration of the flesh, but would teach that the kingdom of God, which is eternal life, is not possessed by the body, but the body by the life.” *Discourse on the Resurrection* ch.13 p.368

Methodius (270-311/312 A.D.) quotes 1 Corinthians 15:41-42 as by Paul. *Banquet of the Ten Virgins* discourse 7 ch.3 p.332

**Athanasius of Alexandria** (318 A.D.) quotes half of 1 Corinthians 2:8 as by Paul in *Incarnation of the Word* ch.54 p.65

**Alexander of Alexandria** (313-326 A.D.) quotes 1 Corinthians 2:9 as by the apostle Paul and Colossians 1:16,17 as by Paul in *Epistles on the Arian Heresy* Epistle 1 ch.5 p.293

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Paul’s fourteen epistles are well known and undisputed.” Then he says some dispute whether Paul wrote Hebrews or not. He also says in book 3 ch.25 p.155 that the letters of Paul are scripture. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.134 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.155.

**Among heretics**

**Mani/Manes** (262-278 A.D.) “As Paul, too, has given these further testimonies, that” and quotes part of 2 Corinthians 3:6-7, 1 Corinthians 15:56. (Manes is speaking) *Disputation with Manes* ch.31 p.203

## NTa9. Paul wrote 2 Corinthians

2 Corinthians 1:1

**Irenaeus of Lyons** (182-188 A.D.) quotes 2 Corinthians 7:7-9 as by Paul in the Second to the Corinthians in *Irenaeus Against Heresies* book 5 p.3.1 p.529

The **Muratorian Canon** (190-217 A.D.) mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Paul wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) quotes 2 Corinthians 7:1 as by Paul. *Stromata* book 3 ch.11 p.394

Clement of Alexandria (193-217/220 A.D.) (partiaL, a second implies a first) says “the blessed Paul… in his First Epistle to the Corinthians” and quotes 1 Corinthians 14:20. *The Instructor* book 1 ch.6 p.217. See also *Fragments from Cassiodorus* (fragment 1) ch.1 p.572.

**Tertullian** (198-220 A.D.) “But how Paul, an apostle, ... But further, in recounting his own sufferings to the Corinthians, he certainly decided that suffering must be borne: ‘In labours, (he says,) more abundant, in prisons very frequent, in deaths oft. Of the Jews five times received I forty stripes, save one; thrice was I beaten with rods; once was I stoned,’ and the rest. And if these severities will seem to be more grievous than martyrdoms, yet once more he says: ‘Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake.’ [2 Corinthians 11:23] He also says, in verses occurring in a previous part of the epistle: ‘Our condition is such, that we are troubled on every side, yet not distressed; and are in need, but not in utter want; since we are harassed by persecutions, but not forsaken; it is such that we are east down, but not destroyed; always bearing about in our body the dying of Christ.’ ‘But though,’ says he, ‘our outward man perisheth’-the flesh doubtless, by the violence of persecutions-’yet the inward man is renewed day by day’-the soul, doubtless, by hope in the promises. ‘For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal’-he is speaking of troubles; ‘but the things which are not seen are eternal’-he is promising rewards.” [2 Corinthians 11:10] *Scorpiace* ch.13 p.646-647

Tertullian (208-220 A.D.) says 2 Corinthians 2:5-11 does not say plainly to whom Paul was referring. *Tertullian on Modesty* ch.14 p.89.

**Hippolytus of Portus** (222-235/236 A.D.) quotes 2 Corinthians 12:2 as by Paul in *The Refutation of All Heresies* book 5 ch.3 p.54

**Origen** (c.240 A.D.) Paul wrote 2 Corinthians 12:9 and 11:23-24. *Homilies on Jeremiah* homily 11 ch.4 p.106

Origen (225-253/254 A.D.) quotes 2 Corinthians 4:17,18 as by Paul, in the Second Epistle to the Corinthians in *Origen Against Celsus* book 6 ch.19 p.582

Origen (c.227-240 A.D.) (implies a second) “Paul shows that the world is something more than men when he writes to the Corinthians in his first Epistle” and then quotes 1 Corinthians 4:9. *Origen’s Commentary on John* book 1 ch.24 p.311

Origen (239-242 A.D.) says Paul wrote 2 Corinthians 11:3. *Homilies on Ezekiel* homily 7 ch.6.1 p.105

Origen (233/234 A.D.) says Paul wrote 2 Corinthians 4:8 in *Origen On Prayer* ch.30.1 p.127

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the second Epistle of Paul to the Corinthians: ‘We must all be manifested before the tribunal of Christ, that every one may bear again the things which belong to his own body, according to what he hath done, whether good or evil.’”

Victorinus of Petau (martyred 304 A.D.) (partial, does not say 2 Corinthians) mentions the Old and New Testaments in his *Commentary on the Apocalypse of the Blessed John* p.345 He listed the letters of Paul as Romans, Corinthians, Galatians, Ephesians, Thessalonians, Philippians, Colossians, Timothy and quotes 1 Timothy 3:15 in ch.16 p.345 He goes on to quote 1 Corinthians 15:53 on p.346

**Athanasius of Alexandria** (318 A.D.) says 2 Corinthians 5:10 is by the blessed Paul. *Incarnation of the Word* ch.56 p.66-67.

Alexander of Alexandria (313-326 A.D.) (partial, apostle) quotes 2 Corinthians 6:14f (6/16 words) and 6:15a (6/123 words quoted) 2:9 as by the apostle in *Epistles on the Arian Heresy* Epistle 1 ch.7 p.294-295

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Paul’s fourteen epistles are well known and undisputed.” Then he says some dispute whether Paul wrote Hebrews or not. He also says in book 3 ch.25 p.155 that the letters of Paul are scripture. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.134 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.155.

**Among spurious works**

**pseudo-Cyprian** (after 258 A.D.) quotes 1 Cor 7:10; 2:10; 12:21; 13:2 as “in the second Epistle of the blessed Paul to the Corinthians”. *Exhortation to Repentance* p.594.

**Among heretics**

**Mani/Manes** (262-278 A.D.) “As Paul, too, has given these further testimonies, that” and quotes part of 2 Corinthians 3:6-7, 1 Corinthians 15:56. (Manes is speaking) *Disputation with Manes* ch.31 p.203

## NTa10. Paul wrote Galatians

Galatians 1:1

**Irenaeus of Lyons** (182-188 A.D.) quotes Galatians 4:4-5 as by Paul writing to the Galatians. *Irenaeus Against Heresies* book 3 ch.16.3 p.441

The **Muratorian Canon** (190-217 A.D.) mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Paul wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) “‘We,’ then, according to the noble apostle, ‘wait for the hope of righteousness by faith. For in Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.’ [Gal 5:5-6] And we desire that every one of you show the same diligence to the full assurance of hope,’ down to ‘made an high priest for ever, after the order of Melchizedek.’ [Hebrews 6:11-20) Similarly with Paul ‘the All-virtuous Wisdom’ says, ‘He, that heareth me shall dwell trusting in hope.’ [Proverbs 1:33]” *Stromata* book 2 ch.22 p.377

Clement of Alexandria quotes Galatians 3:19,23,24 as by Paul in *Stromata* book 1 ch.27 p.338. He also refers to Galatians 3:24 as Paul saying in *The Instructor* book 1 ch.11 p.234.

**Tertullian** (207/208 A.D.) mentions Paul being the author of Galatians, Corinthians, Philippians, Thessalonians, Ephesians, Romans in *Five Books Against Marcion* book 4 ch.5 p.350.

**Hippolytus of Portus** (222-235/236 A.D.) quotes of half of Galatians 1:1 as by Paul “And that is just what David and Paul both refer to, as when Paul says, ‘and God the Father, who raised Him from the dead.’” [Galatians 1:1] *Treatise on Christ and Antichrist* ch.8 p.206

**Origen** (wrote 225-253/254 A.D.) refers to Galatians 2:12 as by Paul in the Letter to the Galatians. *Origen Against Celsus* book 2 ch.1 p.429

**Novatian** (250-257A.D.) says Galatians 1:1 and 1:12 as by Paul. *Treatise on the Trinity* ch.13 p.622

**Cyprian of Carthage** (c.246-258 A.D.) mentions “Paul to the Galatians” in *Treatises of Cyprian - Testimonies* ch.64 p.551. See also *Epistles of Cyprian* letter 59 ch.2 p.355 for Paul writing Galatians 3:27.

**Adamantius** (c.300 A.D.) Adamantius, his opponents, and the adjudicator Eutropis all agree that Paul wrote Galatians 1:9. *Dialogue on the True Faith* first part ch.6 p.43

**Victorinus of Petau** (martyred 304 A.D.) mentions the Old and New Testaments in his *Commentary on the Apocalypse of the Blessed John* p.345 He listed the letters of Paul as Romans, Corinthians, Galatians, Ephesians, Thessalonians, Philippians, Colossians, Timothy and quotes 1 Timothy 3:15 in ch.16 p.345 He goes on to quote 1 Corinthians 15:53 on p.346

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Paul’s fourteen epistles are well known and undisputed.” Then he says some dispute whether Paul wrote Hebrews or not. He also says in book 3 ch.25 p.155 that the letters of Paul are scripture. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.134 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.155.

## NTa11. Paul wrote Ephesians

Ephesians 1:1

**Ignatius of Antioch** (c.110-117 A.D.) Paul wrote a letter to the Ephesians according to *Ignatius’ Letter to the Ephesians* ch.12 p.55

**Irenaeus of Lyons** (182-188 A.D.) quotes Ephesians 5:30 as by Paul in his letter to the Ephesians in *Irenaeus Against Heresies* book 5 ch.2.2 p.528

Irenaeus of Lyons (c.160-202 A.D.) quotes Ephesians 4:6 as “Well also does Paul the apostle say:”. *Proof of Apostolic Preaching* ch.5

**The Muratorian Canon** (190-217 A.D.) mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Paul wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-217/220 A.D.) (implied) mentions the apostle writing to the Ephesians and quoting Ephesians 4:13-15. *The Instructor* book 1 ch.5 p.213

**Tertullian** (c.213 A.D.) quotes Romans 1:8 and Galatians 1:1 as by Paul. *Against Praxeas* ch.28 p.625

Tertullian (207/208 A.D.) mentions Paul being the author of Galatians, Corinthians, Philippians, Thessalonians, Ephesians, Romans, and John being the author of the Apocalypse (Revelation) in *Five Books Against Marcion* book 4 ch.5 p.350.

**Origen** (225-253/254 A.D.) quotes Ephesians 5:16 as by Paul. *Origen Against Celsus* book 6 ch.54 p.598

Origen (239-242 A.D.) says Paul wrote Ephesians. *Homilies on Ezekiel* homily 7 ch.10.3 p.108

Origen (233/234 A.D.) says Paul wrote Ephesians 3:14f in *Origen On Prayer* ch.31.3 p.132

Origen (233/234 A.D.) says Paul wrote Ephesians. *Origen On Prayer* ch.22.2 p.73-74

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.17 p.663 (implied) quotes Ephesians 5:6,7 as by the Apostle.

**Cyprian of Carthage** (c.246-258 A.D.) mentions Paul writing Ephesians, First Letter to Timothy, and Titus in *Treatises of Cyprian* Treatise 12 part 3 ch.70-78 p.552. See also ibid ch.7 p.534 and ibid part 3 ch.41 p.545.

**Firmilian** (250-251 A.D.) quotes Ephesians 4:5,6 as by “the Apostle Paul.” *Epistles of Cyprian* Letter 74 ch.26 p.396

**Adamantius** (c.300 A.D.) quotes Ephesians 2:17-18 as by Paul *Dialogue on the True Faith* 2nd part 868a d p.102

Adamantius (c.300 A.D.) alludes to Ephesians 2:12,16 and Colossians 1:21-22 as by Paul. *Dialogue on the True Faith* fifth part e p.151

Adamantius (c.300 A.D.) (partial) refers to Ephesians 2:11-13 as by “the apostle” “writing to the Ephesians” *Dialogue on the True Faith* Second Part ch.867a p.99

**Victorinus of Petau** (martyred 304 A.D.) mentions the Old and New Testaments in his *Commentary on the Apocalypse of the Blessed John* p.345 He listed the letters of Paul as Romans, Corinthians, Galatians, Ephesians, Thessalonians, Philippians, Colossians, Timothy and quotes 1 Timothy 3:15 in ch.16 p.345 He goes on to quote 1 Corinthians 15:53 on p.346

**Peter of Alexandria** (285-311 A.D.) (implied) quotes from Ephesians 2:8-9 as by the apostle in fragment 2 *On the Godhead* p.280.

**Methodius** (270-311/312 A.D.) quotes Ephesians 5:28-32 as Scripture, by Paul. *Banquet of the Ten Virgins* discourse 3 ch.1 p.317

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Paul’s fourteen epistles are well known and undisputed.” Then he says some dispute whether Paul wrote Hebrews or not. He also says in book 3 ch.25 p.155 that the letters of Paul are scripture. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.134 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.155.

## NTa12. Paul wrote Philippians

Philippians 1:1

**Polycarp** (100-155 A.D.) says that the blessed and glorified Paul wrote the Philippians a letter. *Polycarp’s Letter to the Philippians* ch.3 p.33 He also alludes to Philippians 2:16 in ch.9 p.35

**Irenaeus of Lyons** (182-188 A.D.) quotes Philippians 4:18 as “Paul also says to the Philippians” in *Irenaeus Against Heresies* book 4 ch.18.4 p.485. He also quotes from Philippians 2:11

The **Muratorian Canon** (190-217 A.D.) mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Paul wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-217/220 A.D.) “according to Paul” and then quotes Philippians 2:15 *The Instructor* book 3 ch.12 p.295. See also *The Instructor* book 3 ch.1 p.271.

Clement of Alexandria (c.195 A.D.) (partial) mentions Philippians 4:5 as by the apostle of the Lord. *Exhortation to the Heathen* ch.9 p.196

**Tertullian** (207/208 A.D.) mentions Paul being the author of Galatians, Corinthians, Philippians, Thessalonians, Ephesians, Romans in *Five Books Against Marcion* book 4 ch.5 p.350.

**Hippolytus of Portus** (222-235/236 A.D.) refers to Paul and quotes half of Philippians 3:2a fragment 10 p.244

**Origen** (225-253/254 A.D.) “And the Divine Word, well knowing this, speaks to that effect in many passages of Scriptures, although it is sufficient at present to quote one testimony of Paul to the following effect:” and then he quotes Philippians 2:5-9. *Origen Against Celsus* book 4 ch.18 p.504.

Novatian (250-257A.D.) (partial) quotes Philippians 2:6-11 as by the apostle in *Treatise on the Trinity* ch.22 p.632

***Treatise On Rebaptism*** (250/4-256/7 A.D.) ch.6 p.670 quotes Philippians 2:9b-11 as by Paul.

**Cyprian of Carthage** (c.246-258 A.D.) mentions Philippians and quotes Philippians 2:21; 3:19-21 in *Treatises of Cyprian* Treatise 12 part 3 - Testimonies ch.11 p.536. See also ibid ch.26 p.542.

Cyprian of Carthage (c.246-258 A.D.) “Also in the Epistle of Paul to the Philippians: ‘But doing all things for love, without murmurings and revilings, that ye may be without complaint, and spotless sons of God.’” *Treatises of Cyprian* Treatise 12 third book testimonies ch.14 p.537

**Victorinus of Petau** (martyred 304 A.D.) mentions the Old and New Testaments in his *Commentary on the Apocalypse of the Blessed John* p.345 He listed the letters of Paul as Romans, Corinthians, Galatians, Ephesians, Thessalonians, Philippians, Colossians, Timothy and quotes 1 Timothy 3:15 in ch.16 p.345 He goes on to quote 1 Corinthians 15:53 on p.346

**Peter of Alexandria** (306,285-311 A.D.) quotes Philippians 1:23,24 as by “the blessed apostle Paul” *The Canonical Epistle* Canon 10 p.274

**Athanasius of Alexandria** (318 A.D.) quotes Philippians 3:14 as by Paul in *Athanasius Against the Heathen* ch.5 p.6

**Eusebius** (318-325 A.D.) quotes Philippians 2:6 in *Eusebius’ Ecclesiastical History* book 5 ch.2 p.216. He quotes Philippians 2:6-8 as “Sacred Scriptures” in book 8 ch.10 p.330-331. He says that Paul referred to other Christians as “fellow laborers” in book 3 ch.4 p.136

## NTa13. Paul wrote Colossians

Colossians 1:1

**Irenaeus of Lyons** (182-188 A.D.) (implied) quotes Colossians 3:5 as by the apostle in the letter to the Colossians. *Irenaeus Against Heresies* book 5 ch.12.3 p.538

**The Muratorian Canon** (190-217 A.D.) mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Paul wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) (implied) Colossians by the Apostle. *Stromata* book p.463

**Tertullian** (207/208 A.D.) mentions Paul being the author of Galatians, Corinthians, Philippians, Thessalonians, Ephesians, Romans, and John being the author of the Apocalypse (Revelation) in *Five Books Against Marcion* book 4 ch.5 p.350.

Tertullian (198-220 A.D.) (implied) paraphrases Colossians 1:21 as the “apostle … his Epistle to the Colossians” in *On the Resurrection of the Flesh* ch.23 p.561

**Origen** (225-253/254 A.D.) quotes of Colossians 2:8 as by Paul. *Origen Against Celsus* book 1 preface no.5 p.396

**Cyprian of Carthage** (c.246-258 A.D.) quotes Colossians 1:15,18 as by Paul in Colossians in *Treatise 12* Second book ch.1 p.516.

**Adamantius** (c.300 A.D.) alludes to Ephesians 2:12,16 and Colossians 1:21-22 as by Paul. *Dialogue on the True Faith* fifth part e p.151

Adamantius (c.300 A.D.) “I choose the last part of the epistle of Paul to the Colossians: ‘Salutes you’, it says, ‘Aristarchus, my fellow-prisoner, and Mark, the cousin of Barnabas, concerning whom ye received orders that he comes to you.’” (Colossians 4:10,11) *Dialogue on the True Faith* first part 5d p.42-43

**Victorinus of Petau** (martyred 304 A.D.) mentions the Old and New Testaments in his *Commentary on the Apocalypse of the Blessed John* p.345 He listed the letters of Paul as Romans, Corinthians, Galatians, Ephesians, Thessalonians, Philippians, Colossians, Timothy and quotes 1 Timothy 3:15 in ch.16 p.345 He goes on to quote 1 Corinthians 15:53 on p.346

**Methodius** (270-311/312 A.D.) alludes to Colossians 1:15 as by Paul. *The Banquet of the Ten Virgins* discourse 3 ch.3 p.317. Paul is mentioned at the very end of chapter 2 and the very start of chapter 4.

**Alexander of Alexandria** (313-326 A.D.) “Conformable to which, that which the majestically-speaking Paul says of Him: ‘Whom He hath appointed heir of all things. By whom also He made the worlds. But by Him also were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things.’” *Epistles on the Arian Heresy* Letter 1 to Alexander of Constantinople ch.6 p.293

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Paul’s fourteen epistles are well known and undisputed.” Then he says some dispute whether Paul wrote Hebrews or not. He also says in book 3 ch.25 p.155 that the letters of Paul are scripture. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.134 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.155.

**Among heretics**

The heretic **Marcion** according to Tertullian

## NTa14. Paul wrote 1 Thessalonians

1 Thessalonians 1:1

**p65** 1 Thessalonians 1:3-2:1; 2:6-13 (225-275 A.D.) Paul says he is an apostle in 1 Thessalonians 2:6

The **Muratorian Canon** (190-217 A.D.) mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Paul wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-217/220 A.D.) quotes 1 Thessalonians 2:6-7 as by Paul *The Instructor* book 1 ch.5 p.214

**Tertullian** (207/208 A.D.) in discussing the canon of scripture vs. what Marcion accepts, discusses Paul being the author of Galatians, Corinthians, Philippians, Thessalonians, Ephesians, Romans, and John being the author of the Apocalypse (Revelation) in *Five Books Against Marcion* book 4 ch.5 p.350.

**Origen** (225-253/254 A.D.) “And by Paul in the First Epistle to the Thessalonians like things are said: ‘For ye brethren became imitators of the churches of God which are in Judaea in Christ Jesus, for ye also suffered the same things of your own countrymen even as they did of the Jews, who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men.’” [1 Thessalonians 2:14-15] *Commentary on Matthew* book 10 ch.18 p.425

**Cyprian of Carthage** (c.246-258 A.D.) “And in the Epistle of Paul to the Thessalonians: ‘But we would not that you should be ignorant, brethren, concerning those who sleep, that ye sorrow not as others which have no hope. For if we believe that Jesus died and rose again, so also them which have fallen asleep in Jesus will God bring with Him.’” [1 Thessalonians 4:13-14] *Treatises of Cyprian* Treatise 12 part 3 ch.58 p.548

**Methodius** (270-311/312 A.D.) quotes 1 Thessalonians 4:16-17 as by Paul. *Banquet of the Ten Virgins* discourse 6 ch.4 p.330

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Paul’s fourteen epistles are well known and undisputed.” Then he says some dispute whether Paul wrote Hebrews or not. He also says in book 3 ch.25 p.155 that the letters of Paul are scripture. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.134 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.155.

## NTa15. Paul wrote 2 Thessalonians

Paul’s authorship of 2 Thessalonians was never challenged until the 19th century by rationalist critics, according to the *Bible Knowledge Commentary : Old Testament* p.713.

2 Thessalonians 1:1

**p30** - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) 2 Thessalonians 1:1

**Tertullian** (208-220 A.D.) “But how Paul, an apostle, from being a persecutor, who first of all shed the blood of the church, though afterwards he exchanged the sword for the pen, and turned the dagger into a plough, being *first* a ravening wolf of Benjamin, then himself supplying food as did Jacob, -how he, (I say, ) speaks in favour of martyrdoms, now to be chosen by himself also, when, rejoicing over the Thessalonians, he says, ‘So that we glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations, in which ye endure a manifestation of the righteous judgment of God, that ye may be accounted worthy of His kingdom, for which ye also suffer! [2 Thessalonians 1:4] ... But writing in bonds to the Thessalonians, he certainly affirmed that they were blessed, since to them it had been given not only to believe on Christ, but also to suffer for His sake. ‘Having,’ says he, ‘the same conflict which ye both saw in me, and now hear to be in me.’ ‘For though I are offered upon the sacrifice, I joy and rejoice with you all; in like manner do ye also joy and rejoice with me.’ [Philippians 2:29-30] You see what he decides the bliss of martyrdom to be, in honour of which he is providing a festival of mutual joy.” *Scorpiace* ch.13 p.646-647. See also “the Apostle Paul” writing to the Thessalonians and quoting 2 Thessalonians 3:14,15 in *Tertullian on Modesty* ch.13 p.87.

**Hippolytus of Portus** (222-235/236 A.D.) “And the blessed Apostle Paul, writing to the Thessalonians, says: ‘Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together at it, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letters as from us, as that the day of the Lord is at hand. Let no man deceive you by any means; for (that day shall not come) except there come the falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time.’” [2 Thessalonians 2:1-11] *Treatise on Christ and Antichrist* ch.63 p.218

**Origen** (225-253/254 A.D.) quotes 2 Thessalonians 2:1-12 as by Paul. Then he quotes Daniel 9:29. “So many, out of a greater number of passages, have I thought it right to adduce, that the hearer may understand in some slight degree the meaning of holy Scripture, which gives us information concerning the devil and Antichrist;” *Origen Against Celsus* book 6 ch.47 p.595

**Cyprian of Carthage** (c.246-258 A.D.) Paul to the Thessalonians: ‘But we have commanded you, in the name of Jesus Christ, that ye depart from all brethren who walk disorderly, and not according to the tradition which they have received from us.’” [2 Thessalonians 3:6] *Treatises of Cyprian* Treatise 12 part 3 ch.68 p.551

**Victorinus of Petau** (martyred 304 A.D.) “Paul the apostle says: ‘Except there come a falling away first, and the man of sin shall appear, the son of perdition; and the adversary who exalted himself above all which is called God, or which is worshipped.’” [2 Thessalonians 2:3b-4] *Commentary on the Apocalypse* from the 12th chapter v.7-9 p.356.

Victorinus of Petau (martyred 304 A.D.) “And Paul, speaking of Antichrist to the Thessalonians, says:” and quotes 2 Thessalonians 2:8. Commentary on the Apocalypse from the first chapter verse 16 (first time) p.345.

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Paul’s fourteen epistles are well known and undisputed.” Then he says some dispute whether Paul wrote Hebrews or not. He also says in book 3 ch.25 p.155 that the letters of Paul are scripture. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.134 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.155.

## NTa16. Paul wrote 1 Timothy

1 Timothy 1:1

**Irenaeus of Lyons** (182-188 A.D.) “Of this Linus, Paul makes mention in the Epistles to Timothy.” *Irenaeus Against Heresies* book 3 ch.3.3 p.416

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) quotes 1 Timothy 6:20,21 as by the Apostle. Then he says, “Convicted by this utterance, the heretics reject the Epistles to Timothy.” *Stromata* book 2 ch.11 p.359

Clement of Alexandria (193-217/220 A.D.) says 1 Timothy 6:16 is by Paul and 1 John 4:16 by John. Clement of Alexandria fragment 3 p.575

**Tertullian** (198-220 A.D.) “because Paul addressed even this expression to Timothy: ‘O Timothy, guard that which is entrusted to thee;’ and again: ‘That good thing which was committed unto thee keep.’” *Prescription Against Heretics* ch.25 p.255

Tertullian (208-220 A.D.) “Plainly, the selfsame apostle [Paul] delivered to Satan Hymenaeus and Alexander, ‘that they might be emended into not blaspheming,’ as he writes to his Timotheus [Timothy 1:20].” *Tertullian on Modesty* ch.13 p.87. See also *Tertullian On Modesty* ch.18 p.95

Tertullian (198-220 A.D.) “But how Paul, an apostle, ... When at length he had come to be very near the attainment of his desire, greatly rejoicing in what he saw before him, he writes in these terms to Timothy: ‘For I am already being offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith; there is laid up for me the crown which the Lord will give me on that day’” [1 Timothy 4:6] *Scorpiace* ch.13 p.646-647

Tertullian (207/208 A.D.) (partial) asks Marcion why he rejects as scripture the apostle’s two letters to Timothy and one to Titus. *Five Books Against Marcion* book 5 ch.21 p.473.

**Hippolytus of Portus** (222-235/236 A.D.) “But persons of this description are estimated Cynics rather than Christians, inasmuch as they do not attend unto the words spoken against them through the Apostle Paul. Now he, predicting the novelties that were to be hereafter introduced ineffectually by certain (heretics), made a statement thus: ‘The Spirit speaketh expressly, In the latter times certain will depart from sound doctrine, giving heed to seducing spirits and doctrines of devils, uttering falsehoods in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, to abstain from meats, which God has created to be partaken of with thanksgiving by the faithful, and those who know the truth; because every creature of God is good, and nothing to be rejected which is received with thanksgiving; for it is sanctified by the word of God and prayer.’” (1 Timothy 4:1-5) *Refutation of All Heresies* book 8 ch.13 p.124

**Origen** (225-253/254 A.D.) quotes the first half of 1 Timothy 1:7 and discusses the second half as “mentioned by Paul”. *Commentary on Matthew* book 12 ch.41 p.472

Origen (233/234 A.D.) quotes 1 Timothy 2:8 as by Paul in 1 Timothy. *Origen on Prayer* ch.9.1 p.38. He also says 1 Timothy 2:8 is by Paul in *Origen On Prayer* ch.31.1 p.130.

Origen (233/234 A.D.) “And now we must prove form Sacred Scripture what we have said, as follows. … The next scripture he quotes … “Paul teaches this in his First Episle to Timothy when he says, ‘I will therefore that men pray in every plac,e liftying up pure hands, without anger and contention.’” (1 Timothy 2:8) *Origen on Prayer* ch.9.1 p.38

**Novatian** (250/254-257 A.D.) “says the Apostle Paul, ‘from the creation of the world, are clearly seen, being understood by those things which are made, even His eternal power and godhead; so that the human mind, learning hidden things from those that are manifest, from the greatness of the works which it should behold, might with the eyes of the mind consider the greatness of the Architect.’ [allusion to Romans 1:20a] Of whom the same apostle, ‘Now unto the King eternal, immortal, invisible, the only God, be honour and glory.’ [1 Timothy 1:17]” *Concerning the Trinity* ch.3 p.614

**Cyprian of Carthage** (c.246-258 A.D.) (implied, since a second) “Of this same thing, Paul in the second Epistle to Timothy: ‘I am now offered up, and the time of my assumption is at hand. I have fought a good fight, I have finished my course, I have kept the faith. There now remains for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not only to me, but to all also who love His appearing.’” [2 Timothy 4:6-8] *Treatises of Cyprian* Treatise 12 third part ch.16 p.539

Pontius (258 A.D.) (partial) alludes to 1 Timothy 3:6 as by the apostle. “the apostle’s epistle says that novices should be passed over, else by the stupor of heathenism that yet clings to their unconfirmed minds, their untaught inexperience should in any respect sin against God.” *Life and Passion of Cyprian* ch.2 p.268

**Victorinus of Petau** (martyred 304 A.D.) “In the whole world Paul taught that all the churches are arranged by sevens, that they are called seven, and that the Catholic Church is one. And first of all, indeed, that he himself also might maintain the type of seven churches, he did not exceed that number. But he wrote to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Thessalonians, to the Philippians, to the Colossians; afterwards he wrote to individual persons, so as not to exceed the number of seven churches. And abridging in a short space his announcement, he thus says to Timothy: ‘That thou mayest know how thou oughtest to behave thyself in the Church of the living God.’” [1/2 of 1 Timothy 3:15] *Commentary on the Apocalypse* from the first chapter no.16 p.345

Methodius (270-311/312 A.D.) (partial) quotes 1 Timothy 2:4 as by the apostle. *Banquet of the Ten Virgins* ch.7 p.316

**Alexander of Alexandria** (313-326 A.D.) quotes 1 Timothy 4:1 as by Paul. *Epistles on the Arian Heresy* Epistle 2 ch.4 p.298

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Paul’s fourteen epistles are well known and undisputed.” Then he says some dispute whether Paul wrote Hebrews or not. He also says in book 3 ch.25 p.155 that the letters of Paul are scripture. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.134 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.155.

## NTa17. Paul wrote a 2nd letter to Timothy

2 Timothy 1:1

**Irenaeus of Lyons** (182-188 A.D.) “Of this Linus, Paul makes mention in the Epistles to Timothy.” *Irenaeus Against Heresies* book 3 ch.3.3 p.416

Irenaeus of Lyons (182-188 A.D.) quotes 2 Timothy 4:10,11 as by Paul in the epistles. *Irenaeus Against Heresies* book 3 14.1 p.438

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

Clement of Alexandria (193-202 A.D.) (partial, apostle) quotes 1 Timothy 6:20,21 as by the apostle to Timothy. Then he says, “Convicted by this utterance, the heretics reject the Epistles to Timothy.” *Stromata* book 2 ch.11 p.359

Tertullian (207/208 A.D.) (partial) asks Marcion why he rejects as scripture the apostle’s two letters to Timothy and one to Titus. *Five Books Against Marcion* book 5 ch.21 p.473.

**Origen** (225-253/254 A.D.) (implied) quotes 2 Timothy 3:6-7 as by Paul. *Origen Against Celsus* book 6 ch.24 p.584

Origen (239-242 A.D.) (partial) quotes part of 2 Timothy 3:4 as by the apostle. *Homilies on Ezekiel* homily 3 ch.5.2 p.59

Origen (233/234 A.D.) (1 Timoth implies a 2 Timothy) quotes 1 Timothy 2:8 as by Paul in 1 Timothy. *Prayer* ch.9.1 p.38

**Cyprian of Carthage** (c.246-258 A.D.) “Of this same thing, Paul in the second Epistle to Timothy: ‘I am now offered up, and the time of my assumption is at hand. I have fought a good fight, I have finished my course, I have kept the faith. There now remains for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not only to me, but to all also who love His appearing.’” [2 Timothy 4:6-8] *Treatises of Cyprian* Treatise 12 third part ch.16 p.539. See also Treatise 12 third part ch.67 p.551.

Cyprian of Carthage (c.246-258 A.D.) “Looking forward to which, the blessed Apostle Paul writes to Timothy, and warns him that a bishop must not be ‘litigious, nor contentious, but gentle and teachable.’” [2 Timothy 2:24] *Epistles of Cyprian* Letter 73 ch.10 p.389

Cyprian of Carthage (c.246-258 A.D.) (implied, if a first, then a second) “The apostle in his First Epistle to Timothy: ‘But if any take not care of his own, and especially of those of his own household, he denies the faith, and is worse than an infidel.’” *Treatises of Cyprian* Treatise 12 part 3 ch.75 p.552

**Alexander of Alexandria** (313-326 A.D.) quotes half of 2 Timothy 3:4. It is at the end of a long catena of three verses introduced as “according to the blessed Paul”. *Epistles on the Arian Heresy* Epistle 1 ch.13 p.296

**Eusebius of Caesarea** (318-325 A.D.) says Paul wrote in his second letter to Timothy. *Eusebius’ Ecclesiastical History* book 2 ch.22.6 p.124

Eusebius of Caesarea (318-325 A.D.) (implied) “Paul’s fourteen epistles are well known and undisputed.” Then he says some dispute whether Paul wrote Hebrews or not. He also says in book 3 ch.25 p.155 that the letters of Paul are scripture. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.134 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.155.

## NTa18. Paul wrote Titus

Titus 1:1

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Al;exandrdia** (193-202 A.D.) “Cretan, whom Paul knew as a Greek prophet, whom he mentions in the Epistle to Titus, where he speaks thus: ‘One of themselves, a prophet of their own, said, ‘The Cretans are always liars, evil beasts, slow bellies.’ And this witness is true.’” Stromata book 1 ch.14 p.313

**Tertullian** (207/208 A.D.) (implied) asks Marcion why he rejects as scripture the apostle’s two letters to Timothy and one to Titus. *Five Books Against Marcion* book 5 ch.21 p.473.

**Origen** (c.240 A.D.) “But Paul, the Apostle from Israel, one blameless according to the justice in the Law, does say” add quotes Titus 3:3. *Homilies on Jeremiah* Homily 5 ch.1 p.41 (translated by Jerome)

Cyprian of Carthage (c.246-258 A.D.) (partial) quotes Titus 3:2 as “in the Epistle of Paul to the Colossians” *Treatises of Cyprian* Treatise 12 part 3 ch.107 p.555

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Paul’s fourteen epistles are well known and undisputed.” Then he says some dispute whether Paul wrote Hebrews or not. He also says in book 3 ch.25 p.155 that the letters of Paul are scripture. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.134 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.155.

## NTa19. Peter wrote 1 Peter

1 Peter 1:1

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. 1 Peter 1:1

**Irenaeus of Lyons** (182-188 A.D.) quotes all of 1 Peter 1:8 as “Peter says in his Epistle” *Irenaeus Against Heresies* book 4 ch.9.2 p.472

**Clement of Alexandria** (193-217/220 A.D.) quotes 1 Peter 2:1-3 as an authority by Peter. *The Instructor* book 1 ch.6 p.220

Clement of Alexandria (193-217/220 A.D.) quotes 1 Peter 4:3 as by Peter. *The Instructor* book 3 ch.12 p.291

Clement of Alexandria (193-202 A.D.) quotes 1 Peter 1:21,22 as by Peter in his Epistle. *Stromata* book 3 ch.18 p.402

**Tertullian** (205 A.D.) quotes 1 Peter 2:20 saying “Addressing the Christians of Pontus, Peter, at all events, says,” in *Scorpiace* ch.12 p.645. He quotes 1 Peter 4:12 in the same chapter on p.645 also.

**Origen** (c.240 A.D.) says that Peter wrote 1 Peter 5:8-9. *Homilies on Jeremiah* homily 5 ch.16 p.60

Origen (c.227-240 A.D.) quotes 1 Peter 3:18-20 as by Peter. *Origen’s Commentary on John* book 6 ch.18 vol.9 p.368

Origen (c.227-240 A.D.) alludes to 1 Peter 2:5 as by Peter. *Origen’s Commentary on John* ch.23 vol.9 p.404

Origen (c.227-240 A.D.) says that Peter left “only one epistle of acknowledged genuineness. Suppose we allow that he left a second; for this is doubtful.” *Origen’s Commentary on John* from the Fifth book ch.3 p.346

Origen (233/234 A.D.) says Paul wrote 1 Peter.. *Origen’s Exhortation to Martyrdom* ch.35 p.182

**Cyprian of Carthage** (c.246-258 A.D.) mentions “the Epistle of Peter to them in Pontus” and then quotes 1 Peter 4:15-16 in *Treatises of Cyprian* Treatise 12 part 3 ch.39 p.545.

Cyprian of Carthage (c.246-258 A.D.) “Peter also, His apostle, … For he wrote in his epistle, and said” and quotes 1 Peter 4:12-14. *Epistles of Cyprian* letter 55 ch.2 p.347-348

**Firmilian of Caesarea** to Cyprian (256 A.D.) refers to 1 Peter. “Even as also the Apostle Peter laid down, saying, ‘Thus also shall baptism in like manner make you safe;’” (1 Peter 3:21) Letter 74 ch.15 p.394

**Victorinus of Petau** (martyred 304 A.D.) quotes part of 1 Peter 2:9 as by the apostle Peter *Commentary on the Apocalypse of the Blessed John* p.344

Victorinus of Petau (martyred 304 A.D.) “6. ‘ And He made us a kingdom and priests unto God and His Father.’] That is to say, a Church of all believers; as also the Apostle Peter says: ‘A holy nation, a royal priesthood.’” *Commentary on the Apocalypse* from the first chapter no.6 p.344

**Eusebius of Caesarea** (318-325 A.D.) (implied) discusses the books of the New Testament. He says 1 Peter is genuine. He says that Paul’s 14 letters are well-known, though the church in Rome doubted that Paul wrote Hebrews. He says that 2 Peter is disputed. The so-called Acts of Paul, [Shepherd of] Hermas, Acts of Peter, and Gospel of Peter and Preaching of Peter, and the Apocalypse are not genuine. *Eusebius’ Ecclesiastical History* book 3 ch.3 p.133-135 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.123-145

## NTa20. John wrote 1 John

Irenaeus of Lyons (182-188 A.D.) (partial) quotes 1 John 4:1,2 and 1 John 5:1 as by “his disciple in his epistle”. He also quotes from John as from his disciple in the gospel. *Irenaeus Against Heresies* book 3 16.8 p.443

**Clement of Alexandria** (193-217/220 A.D.) quotes 1 John 3:14,15 as by John. *Who is the Rich Man That Shall Be Saved?* Ch.37 p.601.

Clement of Alexandria (193-202 A.D.) quotes 1 John 5:16,17 as by John. *Stromata* book 2 ch.15 p.363

Clement of Alexandria (193-217/220 A.D.) says 1 Timothy 6:16 is by Paul and 1 John 4:16 by John. Clement of Alexandria fragment 3 p.575

**Tertullian** (c.203 A.D.) quotes part of 1 John 1:1 as a “Testimony of John” in *A Treatise on the Soul* ch.17 p.197

Tertullian (205 A.D.) quotes 1 John 4:18 as by John. *Scorpiace* ch.12 p.645-646

**Origen** (c.227-240 A.D.) quotes that God is light from “the Catholic Epistle of John” (1 John 1:5) *Origen’s Commentary on John* book 2 ch.18 p.336

Origen (233/234 A.D.) says John wrote 1 John 3:8f. *Origen On Prayer* ch.22.4 p.75. See also ibid ch.22.2 p.74

**Novatian** (250-257 A.D.) quotes half of 1 John 4:12 as by John. *Treatise on the Trinity* ch.18 p.627

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.15 p.675 “For John says of our Lord in his epistle, teaching us: ‘This is He who came by water and blood, Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.’”

**Cyprian of Carthage** (c.246-258 A.D.) mentions “the Epistle of John and then quotes 1 John 2:21,22 in *Treatises of Cyprian* Treatise 12 part 3 ch.79 p.552.

Cyprian of Carthage (c.246-258 A.D.) The word of the blessed Apostle John is: ‘God,’ saith he, ‘is love; and he that dwelleth in love dwelleth in God, and God dwelleth in him.’ *Treatises of Cyprian* Treatise 1 ch.14 p.426

**Eusebius of Caesarea** (318-325 A.D.) discusses John writing in his gospel and his epistle, and then quotes from John 1 and 1 John 1. *Eusebius’ Ecclesiastical History* book 7 ch.25.17-20 p.310

**Among corrupt or spurious works**

**pseudo-Hippolytus** (222-235/236 A.D.) refers to 1 John 2:18 as by John. Section 10 p.244

## NTa21. Jude wrote Jude

Jude 1

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Jude 1.

The ***Muratorian Canon*** (190-217 A.D.) “John wrote the Apocalypse. Two letters belonging to John, or bearing the name John. The Epistle of Jude.” *ANF* vol.5 p.603.

**Clement of Alexandria** (193-217/220 A.D.) quotes Jude 5,6 as by Jude. *The Instructor* book 3 ch.8 p.282

Clement of Alexandria (193-202 A.D.) quotes part of Jude 19,22b,23a *Stromata* book 6 ch.8 p.495

Clement of Alexandria (193-202 A.D.) refers to Jude 8-17 as Jude prophesied. *Stromata* book 3 ch.2 p.383

Clement of Alexandria (193-217/220 A.D.) quotes Jude 1,4-14,19 as by Jude in fragments from Cassiodorus p.573.

**Tertullian** (198-220 A.D.) “To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude.” *On the Apparel of Women* book 1 ch.3 p.16

**Origen** (225-253/254 A.D.) in discussing scriptural books, quotes Jude 1 as by Jude. *Origen’s Commentary on Matthew* book 10 ch.17 p.424. He also quotes part of Jude 1 as by Jude in his commentary on Matthew book 13 ch.27 p.491.

**m**Eusebius of Caesarea (318-325 A.D.) says that James and Jude are said to have written the letters that bear their names, though this is disputed. *Eusebius’ Ecclesiastical History* book 2 ch.23 p.128 *Nicene and Post-Nicene Fathers Second Series* vol.1 p.128

## NTa22. The evangelists [gospel writers]

**Irenaeus of Lyons** (182-188 A.D.) “And it is not only from the writings of the evangelists and the apostles that they endeavour to derive proofs for their opinions by means of perverse interpretations and deceitful expositions: they deal in the same way with the law and the prophets, which contain many parables and allegories that can frequently be drawn into various senses, according to the kind of exegesis to which they are subjected.” *Irenaeus Against Heresies* book 1 ch.3.6 p.320

Clement of Alexandria (193-202 A.D.) (partial, evangelists just doing evangelism) “And since the omnipotent God Himself ‘gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,” *Stromata* book 4 ch.21 p.433

**Tertullian** (199-220 A.D.) “One Lord God does she [the church] acknowledge, the Creator of the universe, and Christ Jesus (born) of the Virgin Mary, the Son of God the Creator; and the Resurrection of the flesh; the law and the prophets she unites in one volume with the writings of evangelists and apostles, from which she drinks in her faith.” *Prescription Against Heretics* ch.36 p.260

**Hippolytus of Portus** (222-235/236 A.D.) “Justinus was entirely opposed to the teaching of the holy Scriptures, and moreover to the written or oral teaching of the blessed evangelists, according as the Logos was accustomedto instruct His disciples, saying, ‘Go not into the way of the Gentiles;’ and this signifies that they should not attend to the futile doctrine of the Gentiles.” *Refutation of All Heresies* book 5 ch.18 p.69

**Julius Africanus** (235-245 A.D.) “The evangelists, therefore, would thus have spoken falsely, affirming what was not truth, but a fictitious commendation. And for this reason the one traced the pedigree of Jacob the father of Joseph from David through Solomon; the other traced that of Heli also, though in a different way, the father of Joseph, from Nathan the son of David.” *Epistle to Aristides* ch.1 p.125

**Origen** (225-253/254 A.D.) “Nay, even one of the evangelists-Mark-says: ‘The beginning of the Gospel of Jesus Christ, as it is written in the prophet Isaiah” *Origen Against Celsus* book 2 ch.4 p.431

Origen (c.227-240 A.D.) “In the matter of proper names the Greek copies are often incorrect, and in the Gospels one might be misled by their authority. The transaction about the swine, which were driven down a steep place by the demons and drowned in the sea, is said to have taken place in the country of the Gerasenes. Now, Gerasa is a town of Arabia, and has near it neither sea nor lake. And the Evangelists would not have made a statement so obviously and demonstrably false; for they were men who informed themselves carefully of all matters connected with Judaea. But in a few copies we have found, ‘into the country of the Gadarenes; ‘and, on this reading, it is to be stated that Gadara is a town of Judaea, in the neighbourhood of which are the well-known hot springs, and that there is no lake there with overhanging banks, nor any sea.” *Commentary on John* book 6 ch.24 p.371

Origen (233/234 A.D.) the evangelists [writers of the gospels]. *On Prayer* book 27 ch.7 p.91.

**Dionysius of Alexandria** (246-265 A.D.) “It is something possible; for Mark makes mention of His saying, ‘Abba, Father, all things are possible unto Thee.’ [Mark 14:36]. And they are possible if He wills them; for Luke tells us that He said, ‘Father, if Thou be willing, remove this cup from me.’ The Holy Spirit, therefore, apportioned among the evangelists, makes up the full account of our Saviour’s whole disposition by the expressions of these several narrators together. ... For this reason, the other scripture says, ‘All things are possible unto Thee.’” [Matthew 19:26] *Commentary on Luke* ch.12 verse 42 p.115

Dionysius of Alexandria (246-265 A.D.) “But in what you have written to me you have made out very clearly, and with an intelligent understanding of the Holy Scriptures, that no very exact account seems to be offered in them of the hour at which He rose. For the evangelists have given different descriptions of the parties who came to the sepulchre one after another, and all have declared that they found the Lord risen already. It was ‘in the end of the Sabbath,’ as Matthew has said; it was ‘early, when it was yet dark,’ as John writes; it was ‘very early in the morning,’ as Luke puts it; and it was ‘very early in the morning, at the rising of the sun,’ as Mark tells us. Thus no one has shown us clearly the exact time when He rose.” *letter 5 to Bishop Basilides* canon 5 p.94

**Adamantius** (c.300 A.D.) (implied) discusses what if Jesus only suffered in appearance. “If He suffered in appearance, and not in reality, Herod sat in judgment only in appearance; …. Even His blood was poured out in appearance; the Evangelists preached the Gospel in appearance; Christ came from Heaven in appearance, and He ascended in appearance. The salvation of mankind was also in appearance, and not in truth. Why then does Christ say, ‘I am the truth?’” *Dialogue on the True Faith* fifth part ch.851a p.149

**Victorinus of Petau** (martyred 303 A.D.) “Moreover, not only do the evangelists express their four similitudes in their *respective* openings of the Gospels, but also the Word itself of God the Father Omnipotent, which is His Son our Lord Jesus Christ, bears the same likeness in the time of His advent.” *Commentary on the Apocalypse* from the fourth chapter verses 7-10 p.348

**Peter of Alexandria** (306,285-310/311 A.D.) “according to what is written by the blessed Paul: ‘For even Christ our Passover is sacrificed for us;’ and not as some who, carried along by ignorance, confidently affirm that after He had eaten the Passover, He was betrayed; which we neither learn from the holy evangelists, nor has any of the blessed apostles handed it down to us.” Fragment 5 *That Up to the Time of the Destruction of Jerusalem* ch.7 p.282

**Alexander of Alexandria** (-326 A.D.) “Not that the Word is unbegotten, for the Father alone is unbegotten, but because the inexplicable subsistence of the only-begotten Son transcends the acute comprehension of the evangelists, and perhaps also of angels.” *Epistles on the Arian Heresy* Letter 1 ch.4 p.292

**Eusebius of Caesarea** (318-325 A.D.) “It is my purpose to write an account of the successions of the holy apostles, as well as of the times which have elapsed from the days of our Saviour to our own; and to relate the many important events which are said to have occurred in the history of the Church; and to mention those who have governed and presided over the Church in the most prominent parishes, and those who in each generation have proclaimed the divine word either orally or in writing... When Nero was in the eighth year of his reign, Annianus succeeded Mark the evangelist in the administration of the parish of Alexandria...Linus ...was Peter’s successor in the episcopate of the church there...Clement also, who was appointed third bishop of the church at Rome.” Eusebius’ Ecclesiastical History book 1 ch.1 p.81-82.

# Messianic Prophecies

## Mp1. The Old Testament prophesied about Jesus

Matthew 26:31; Luke 24:26-27; John 1:23; 12:37-40; 19:37; Hebrews 1:5-13; 2:6-8,12,13; 1 Peter 1:10-12

Isaiah 40:3

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 1:5-13; 2:6-8,12,13

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 12:37-40; 19:37

**p4** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16 (c.150-175 A.D.) Matthew 26:31

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 13:34-35

**p91** Acts 2:30-37; 2:46-47; 3:1-2 (250 A.D.) quotes Psalm 110:1 saying it refers to Christ in Acts 2:35-36.

**p53** (c.260 A.D.) Matthew 26:29-40; Acts 9:33-10:1 quotes Matthew 29:31, where it is written about Jesus.

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. The prophets prophesied about Christ. 1 Peter 1:10-12

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 12:37-40

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) quotes Isaiah 40:3 as referring to Jesus in John 1:23.

**Crosby-Schoyen Coptic ms.** All of 1 Peter and Jonah (3rd/4th century) quotes 1 Peter 2:6 (Isaiah 28:16), 1 Peter 2:8 (Isaiah 8:14), and 12 Peter 2:22 (Isaiah 53:9) as prophesying of Christ.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 24:15; John 12:37-40

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 24:15; John 12:37-40; 19:37

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 24:15; John 12:37-40; 19:37

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) says that Isaiah 53 prophesies of Christ in *1 Clement* ch.16 p.9.

Clement of Rome (96-98 A.D.) tells of Joshua, Rahab and the spies to Jericho. The scarlet thread was a type of the blood of the Lord. *1 Clement* ch.12 vol.1 p.8 (See also vol.9 p.233)

*Letter of* ***Ignatius*** *to the Philadelphians* ch.5 p.82 (-107/116 A.D.) “And let us also love the prophets, because they too have proclaimed the Gospel, and placed their hope in Him, and waited for Him;” Also ch.9 p.84

***Epistle of Barnabas*** (c.70-130 A.D.) ch.5 p.139 “For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [The Scripture] saith thus: ‘He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed…” (Isaiah 53:5,7)

*Epistle of Barnabas* (c.70-130 A.D.) ch.5 p.139 says that the prophets prophesied concerning Jesus.

*Epistle of Barnabas* (c.70-130 A.D.) ch.5 p.139 quotes Isaiah 53:5,7 as showing that Jesus suffered for us as the lamb.

**Polycarp** (100-155 A.D.) says the prophets predicted the coming of the Lord. *Polycarp’s Letter to the Philippians* ch.6 p.34

**Justin Martyr** (c.150 A.D.) “…Holy ghost, who through the prophets foretold all things about Jesus,…” *First Apology of Justin Martyr* ch.61 p.183

Justin Martyr (c.138-165 A.D.) “But you ought to believe Zechariah when he shows in parable the mystery of Christ, and announces it obscurely.” *Dialogue with Trypho, a Jew* ch.115 p.256. See also *The First Apology of Justin Martyr* (c.150 A.D.) ch.32 p.173-174.

Justin Martyr (c.138-165 A.D.) mentions how the Passover was a type of Christ who was sacrificed for our sins. *Dialogue with Trypho, a Jew* ch.111 p.254. See also ibid ch.68 p.232

Justin Martyr (c.138-165 A.D.) “future salvation for the human race through the blood of Christ. For the sign of the scarlet thread, which the spies, sent to Jericho by Joshua,” *Dialogue with Trypho, a Jew* ch.111 p.254

Tatian’s ***Diatessaron*** (c.172 A.D.) section 29 p.88 in Lazarus and the rich man, says if they will not listen to Moses and the prophets, then they will not believe someone who rose from the dead.

**Melito of Sardis** (170-177/180 A.D.) says that Isaac almost being sacrificed was a type of Christ. “not shrinking from shedding the blood of his son.” *From the Catena on Genesis* ch.5 *Ante-Nicene Fathers* vol.8 p.759

**Irenaeus of Lyons** (182-188 A.D.) says the Holy spirit spoke through the prophets of many things including the birth from a virgin, the passion, and resurrection from the dead and ascension to heaven. *Irenaeus Against Heresies* book 1 ch.10.1 p.330

Irenaeus of Lyons (182-188 A.D.) quotes the messianic prophecy Zechariah 12:10 in *Irenaeus Against Heresies* book 24 ch.9 p.508.

Irenaeus of Lyons (182-188 A.D.) quotes the messianic prophecy Zechariah 12:10 in *Irenaeus Against Heresies* book 24 ch.9 p.508.

Irenaeus of Lyons (c.160-202 A.D.) says the prophets proclaimed Christ. *Proof of Apostolic Preaching* ch.24, 40, 86. See also ch.5.

**Caius and the *Muratorian Canon*** (190-217 A.D.) ch.1 p.601 (Against the Heresy of Artemon in *Eusebius’ Ecclesiastical History* book 5 ch.28) All the psalms, too, and hymns of brethren, which have been written from the beginning by the faithful, celebrate Christ the Word of God, ascribing divinity to Him.”

**Clement of Alexandria** (193-202 A.D.) “We must know, then, that if Paul is’ young in respect to time -having flourished immediately after the Lord’s ascension-yet his writings depend on the Old Testament, breathing and speaking of them. For faith in Christ and the knowledge of the Gospel are the explanation and fulfilment of the law; and therefore it was said to the Hebrews, ‘If ye believe not, neither shall you understand;’ that is, unless you believe what is prophesied in the law, and oracularly delivered by the law, you will not understand the Old Testament, which He by His coming expounded.” *Stromata* book 4 ch.21 p.434

Clement of Alexandria (193-217/220 A.D.) says Isaiah 9:6 prophesies of Christ. *The Instructor* book 1 ch.5 p.215.

**Tertullian** (198-220 A.D.) says that Isaac was a type of Christ as he carried the wood of his own passion, and Joseph was a type of Christ, whom though blessed by his father, suffered persecution at the hands of his brothers. *Answer to the Jews* ch.10 p.165

Tertullian (198-220 A.D.) wrote on Zechariah 12:10,12 “...whom they pierced, and shall beat their breasts, tribe by tribe.” *An Answer to the Jews* ch.14 p.172

Tertullian **(**207/208 A.D.) says that Isaac and Joseph are types of the death of Christ. *Five Books Against Marcion* ch.18 p.336

**Hippolytus of Portus** (222-235/236 A.D.) says that Jesus was preached by the law and the prophets. *Against the Heresy of One Noetus* ch.17 p.230

**Commodianus** (c.240 A.D.) (implied) “The first law of God is the foundation of the subsequent law. Thee, indeed, it assigned to believe in the second law. Nor are threats from Himself, but from it, powerful over thee. Now astounded, swear that thou wilt believe in Christ; for the Old Testament proclaims concerning Him. For it is needful only to believe in Him who was dead, to be able to rise again to live for all time.” *Instructions of Commodianus* ch.25 p.207

**Julius Africanus** (235-245 A.D.) discusses the seventy weeks of Daniel and that prophecy was until John [the Baptist]. *Five Books of the Chronology of Julius Africanus* ch.16.1 p.134.

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.1 p.305 “Rusticus the prefect said, ‘Are those the doctrines that please you, you utterly wretched man?’ Justin said, ‘Yes, since I adhere to them with right dogma.’ Rusticus the prefect said, ‘What is the dogma?’ Justin said, ‘That according to which we worship the God of the Christians, whom we reckon to be one from the beginning, the maker and fashioner of the whole creation, visible and invisible; and the Jesus Christ, the Son of God, who had also been preached beforehand by the prophets as about to be present with the race of men,’”

**Origen** (c.227-240 A.D.) gives the example of Philip and the eunuch of the Old Testament in Isaiah 53 prophesying about Christ. *Origen’s Commentary on John* book 1 ch.15 p.304. He also says that the Old Testament could be in one sense called “gospel” because it points to Christ. *Commentary on John* book 1 ch.14 p.303. See also book 2 ch.28 p.342

Origen (c.227-240 A.D.) says the Old Testament does not point out the Coming One, but only foretells Him and heralds His coming at a future time. *Origen’s Commentary on John* book 1 ch.5 p.299

**Novatian** 254-256 A.D. “But of this I remind *you*, that Christ was not to be expected in the Gospel in any other wise than as He was promised before by the Creator, in the Scriptures of the Old Testament; especially as the things that were predicted of Him were fulfilled, and those things that were fulfilled had been predicted.” *Treatise Concerning the Trinity* ch.10 p.619. See also, He was promised before by the Creator, in the Scriptures of the Old Testament” *Treatise on the Trinity* ch.10 p.619

Novatian (250/4-256/7 A.D.) says that Deuteronomy 18:15 refers to Jesus. *Treatise Concerning the Trinity* ch.9 p.618

Novatian (250/4-256/7 A.D.) quotes Isaiah 7:14 as referring to Christ. *Treatise Concerning the Trinity* ch.12 p.621. See also *Treatise Concerning the Trinity* ch.9 p.218.

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “Christ who is announced by the law and the prophets”

**Cyprian of Carthage** (c.246-258 A.D.) says in the Old Testament it was written that Christ would suffer and rise again from the dead. *Treatises of Cyprian* Treatise 12 book 1 ch.4 p.509. He also refers to Isaiah 7:14 in Letter 8 p.288

Cyprian of Carthage (c.246-258 A.D.) quotes the following as prophesying the Jews would fasten the Savior to the cross. Isaiah 65:2; Jeremiah 11:19; Deuteronomy 28:66; Psalm 22:16-22; Psalm 119:120; Psalm 141:2; Zephaniah 1:7; Zechariah 12:10; Psalm 88:9. *Treatises of Cyprian* Treatise 12 part 2 ch.20 p.524

Cyprian of Carthage (c.246-258 A.D.) “Also in Isaiah: ‘The Spirit of the Lord is upon me; on account whereof He hath anointed me: He hath sent me to tell good tidings to the poor; to heal the bruised in heart, to preach deliverance to the captives, and sight to the blind, to proclaim the acceptable year of the Lord, and the day of retribution.’” (Isaiah 61:1 full quote); Isaiah 62a (4/12 words quoted) *Treatises of Cyprian* Treatise 12 second part ch.10 p.519

**Adamantius** (c.300 A.D.) quotes Isaiah 53:2-3 in *Dialogue on the True Faith* first part ch.25 p.68 and Isaiah 53:5 in the first part ch.820a 27 p.72

**Victorinus of Petau** (martyred 304 A.D.) “And he now gathers from Him [Jesus] what had been foretold in Similitudes by the law, and associates with this scripture all the former prophets, and opens up the Scriptures.” *Commentary on the Apocalypse* from the fourth chapter no.1 p.348

**Peter of Alexandria** (after 311 A.D.) quotes Isaiah 9:6 as referring to Christ. *Canonical Epistle* canon 5 p.271

**Methodius** (270-311/312 A.D.) says the prophets referred to Jesus. *The Banquet of the Ten Virgins* discourse 7 ch.6 p.333.

Methodius (270-311/312 A.D.) “And so the prophets and apostles, who spoke more fully concerning the Son of God, … And this is quite clear, in the Song of Songs, to any one who is willing to see it, where Christ Himself, praising those who are firmly established in virginity says, ‘As the lily among thorns, so is my love among the daughters;” *Banquet of the Ten Virgins* discourse 7 ch.1 p.331

**Athanasius of Alexandria** (318 A.D.) quotes Numbers 24:5-17 and Isaiah 53:3 as referring to Christ *Incarnation of the Word* ch.33 p.54

Athanasius of Alexandria (318 A.D.) quotes Genesis 49:10 as referring to Christ *Incarnation of the Word* ch.40 p.57

**Lactantius** (c.303-320/325 A.D.) quotes the messianic prophecy Zechariah 12:10 as by Zechariah in *Epitome of the Divine Institutes* ch.46 p.241

Lactantius (c.303-320/325 A.D.) David prophesied about Jesus in Psalm 16:10 as did Daniel 7:13. *Epitome of the Divine Institutes* ch.47 p.241.

Lactantius (c.303-320/325 A.D.) discusses Isaiah 7:14 in the *Epitome of the Divine Institutes* ch.44 p.239.

**Alexander of Alexandria** (313-326 A.D.) quotes Isaiah 53:8 about Christ as “according to the words of the prophet cited above” *Epistles on the Arian Heresy* letter 7 ch.12 p.295

**Eusebius of Caesarea** (318-325 A.D.) quotes Genesius 49:8-10 a prophesying of Christ. *Demonstration of the Gospel* book 7 ch.3 p.15.

Eusebius of Caesarea (318-325 A.D.) speaks of OT prophecies of Christ. *Demonstration of the Gospel* book 1 p.2, 1.7 p.22

Eusebius of Caesarea (318-325 A.D.) quotes all of Genesis 49:10 (Septuagint) as Moses speaking prophetically about Christ. *Preparation for the Gospel* book 3 ch.1 p.4. See also ibid book 7 ch.8 p.11 and book 1 ch.3 p.5 (implied).

Eusebius of Casesarea (318-325 A.D.) says that Daniel prophesied the number of weeks before the coming of Christ. *Eusebius’ Ecclesiastical History* book 1 ch.6 p.90

**Among corrupt or spurious works**

**pseudo-Hippolytus** (225-235/6 A.D.) quotes half of Zechariah 12:10 as referring to Christ in fragment 40 p.252. This has Hippolytus’ style, but other than that we do not know whether or not it was by Hippolytus.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.32 p.89 says that Jesus is the one prophesied by Moses. See also book 1 ch.39 p.85; book 1 ch.40 p.88; book 1 ch.69 p.95; and book 5 ch.10 p.145.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.40 p.88 says that Moses foretold the prophet who was to come. (i.e. Deuteronomy 18:15)

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.53 p.248 says that Deuteroomy 38:15-19 refers to Jesus.

The Ebionite *Clementine Homilies*(-188 A.D.- uncertain date) homily 3 ch.49 p.247 discusses Genesis 49:10 (Shiloh) and Peter and Simon Magus both agreed this refers to Jesus.

**Mani** (262-278 A.D.) mentions that the law was until John. *Disputation with Manes* ch.14 p.188

## Mp2. Genesis 49:10 prophesies of Christ

Genesis 49:10. Luke 3:33 says that Jesus is from Judah.

**Justin Martyr** (c.138-165 A.D.) “He [God] speaks therefore in the passage relating to Judah: 'A prince shall not fail from Judah, nor a ruler from his thighs, till that which is laid up for him come; and He shall be the expectation of the nations.' And it is plain that this was spoken not of Judah, but of Christ. For all we out of all nations do expect not Judah, but Jesus, who led your fathers out of Egypt. For the prophecy referred even to the advent of Christ: 'Till He come for whom this is laid up, and He shall be the expectation of nations.'” *Dialogue with Trypho, a Jew* ch.10 p.199

Justin Martyr (c.150 A.D.) quotes Genesis 49:10 as referring to Christ. *First Apology of Justin Martyr* ch.32 p.173

**Irenaeus of Lyons** (c.160-202 A.D.) quotes Genesis 49:10 referring to Christ, and as by Moses. *Proof of Apostolic Preaching* ch.57.

**Hippolytus of Portus** (222-235/236 A.D.) quotes Genesis 49:10 as referring to our Lord.” *Treatise on Christ and Antichrist* ch.7 p.206.

**Origen** (225-253/254 A.D.) “And if we should ask for a second prophecy, which may appear to us to have a clear reference to Jesus, we would quote that which was written by Moses very many years before the advent of Christ, when he makes Jacob, on his departure from this life, to have uttered predictions regarding each of his sons, and to have said of Judah along with the others: ‘The ruler will not fail from Judah, and the governor from his loins, until that which is reserved for him come.’” *Origen Against Celsus* book 1 ch.53 p.419.&&

Origen (c.227-240 A.D.) quotes Genesis 49:10 in *Origen’s Commentary on John* Book 1 ch.23 p.309

**Athanasius of Alexandria** (318 A.D.) mentions Jacob’s prophesy in Genesis 49:10 as referring to Christ *Incarnation of the Word* ch.40 p.57

**Eusebius of Caesarea** (318-325 A.D.) quotes Genesius 49:8-10 a prophesying of Christ. *Demonstration of the Gospel* book 7 ch.3 p.15.

Eusebius of Caesarea (318-325 A.D.) quotes all of Genesis 49:10 (Septuagint) as Moses speaking prophetically about Christ. *Preparation for the Gospel* book 3 ch.1 p.4

**Among Jewish works**

The Jews themselves understood Genesis 40:10 as a Messianic prophecy. In the *Babylonian Talmud, Sanhedrin*, Chap.4 following 37, recto. Rabbi Rachman said, “When the members of the Sanhedrin found themselves deprived of the/their right over life and death, a general consternation took possession of them; they covered their heads with ashes, and their bodies with sackcloth, exclaiming: ‘Woe unto us, for the scepter has departed from Judah, and the Messiah has not come!’”

In a Dead Sea Scroll Commentary on Genesis (4Q252 [=4QpGena), fragment 2 in discussing Genesis 49:10, says “Whenever Israel rules, there shall [not] fail to be a descendant of David upon the throne. For the ruler’s staff is the Covenant of kingship, [and the clans] of Israel are the divisions, until the Messiah of Righteousness comes, the Branch of David.” See *The Dead Sea Scrolls in English 4th ed.* p.300-302, which also points out that this commentary sees the Jewish Hasmonean kings as illegitimate rulers, since they were not from Judah.

*Babylonian Talmud, Sanhedrin* 98b, Rabbi Johanan wrote, “The world was created for the sake of the Messiah, what is this Messiah’s name? The school of Rabbi Shila said ‘his name is Shiloh, for it is written; until Shiloh come.”

*Jerusalem Talmud*, Sanhedrin folio 24. “A little more than forty years before the destruction of the Temple, the power of pronouncing capital sentences was taken away from the Jews.”

*Targum Onkelos* says, “The transmission of dominion shall not cease from the house of Judah, nor the scribe from his children’s children, forever, until Messiah comes.”

*Targum Pseudo-Jonathan* on Genesis 49:11a, “Kings and rulers shall not cease from the house of Judah … until King Messiah comes”

An additional Jewish source that indicates the Jews understood this was a Messianic prophecy are Targum Jonathan on Genesis 49:10,11a.

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.49 p.247 discusses Genesis 49:10 (Shiloh) and Peter and Simon Magus both agreed this refers to Jesus.

## Mp3. Deuteronomy 18:15 prophesies of Christ

Acts 3:22 and 7:37 quote Deuteronomy 18:15 as by Moses referring to Christ

**Clement of Alexandria** (193-217/220 A.D.) quotes Deuteronomy 18:15 as referring to Jesus. *The Instructor* book 1 ch.8 p.224

**Tertullian** (204/205 A.D.) quotes Deuteronomy 18:15,19 as referring to Christ. *Five Books Against Marcion* book 4 ch.23 p.384

**Origen** (c.227-240 A.D.) quotes Deuteronomy 18:15 as referring to Christ. *Origen's Commentary on John* book 6 ch.4 p.353

**Novatian** (250/4-256/7 A.D.) says that Deuteronomy 18:15 refers to Jesus. *Treatise Concerning the Trinity* ch.9 p.618

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Deuteronomy 18:15 (Acts 3:23 (full quote) as prophesying of Christ. *Demonstration of the Gospel* book 8 ch.3 p.6

Eusebius of Caesarea (318-325 A.D.) says that Deuteronomy 18:15 refers to Christ. *Demonstration of the Gospel* book 1.7 p.12

Eusebius of Caesarea (318-325 A.D.) quotes all of Deuteronomy 18:18-19 (LXX) as spoken by God Himself. Then he quotes Deuteronomy18:15 (full quote); 18:16a (15/32 words quoted). Then he shows why this refers to Jesus and not any other prophet. *Preparation for the Gospel* book 3 ch.1 p.2

## Mp4. Psalm 2 prophesies of Christ

Acts 4:25-26 quotes Psalm 2:1-2

A pesher commentary found at Qumran called 4QFlorilegium also brings together Psalm 2:7 and 2 Samuel 7:14 as talking about the Messiah. See *The Expositor’s Bible Commentary* vol.98 p.426 for more info.

**Clement of Rome** (96-98 A.D.) quotes Psalm 2:7,8 and Hebrews 1:b6, as well as other Messianic verses, as referring to Christ. *1 Clement* ch.36 p.15

**Justin Martyr** (c.138-165 A.D.) quotes Psalm 2:7 as referring to Christ. Dialogue with Trypho, a Jew ch.88 p.244

**Irenaeus of Lyons** (182-188 A.D.) quotes Psalm 2:2 as the Father addressing Christ. *Irenaeus Against Heresies* book 4 ch.21.3 p.493

Irenaeus of Lyons (c.160-202 A.D.) quotes Psalm 2:1 as referring to Christ *Proof of Apostolic Preaching* ch.74

Clement of Alexandria (193-202 A.D.) (partial) quotes Psalm 2:8a as referring to the Lord, but it is not clear here that it prophesies of Christ. *Stromata* book 4 ch.22 p.434

**Tertullian** (198-220 A.D.) quotes Psalm 2:7-8 as referring to Christ. *An Answer to the Jews* ch.12 p.168

Tertullian (207/208 A.D.) quotes Psalm 2:3, and 2:1-2 as referring to Christ. *Five Books Against Marcion* book 5 ch.4 p.434

**Hippolytus of Portus** (222-235/236 A.D.) wrote an entire work on relating Psalm 2 to Christ. *fragment from Commentary on Psalm 2* p.170.

**Origen** (225-253/254 A.D.) quotes Psalm 2:8 as asked of the Savior by the Father. *Origen Against Celsus* book 4 ch.8 p.500

**Novatian** (250/4-256/7 A.D.) quotes Psalm 2:8 as referring toe Christ, the Son of God. *Treatise on the Trinity* ch.9 p.619

**Cyprian of Carthage** (c.246-258 A.D.) quotes Psalm 2:1-3 as referring to Christ. *Treatises of Cyprian* Treatise 12 part 2 ch.13 p.511

**Adamantius** (c.300 A.D.) Megethius quotes Psalm 2:1-2 as “David announced regarding Him [Christ]”. *Dialogue on the True Faith* first part ch.25 p.67. Adamantius then says, “What have been reasonably stated in the Scriptures you want to interpret unreasonably.” *Dialogue on the True Faith* first part ch.25 p.68

**Methodius** (c.260-311/312 A.D.) quotes Psalm 2:7 as referring to Christ. *Banquet of the Ten Virgins* discourse 8 ch.9 p.338

**Lactantius** (c.303-320/325 A.D.) quotes Psalm 2:7 as by Christ as foretold by David. *The Divine Institutes* book 4 ch.15 p.115

**Eusebius of Caesarea** (318-339/340 A.D.) quotes parts of Psalm 2:1-2 and 2:7-8 as referring to Christ. *Eusebius’ Ecclesiastical History* book 1 ch.3 p.86

**Among heretics**

Marcionite heretic **Megethius** quotes Psalm 2:1-2 as “David announced regarding Him [Christ]”. *Dialogue on the True Faith* first part ch.25 p.67.

## Mp5. Psalm 22 prophesies of Christ

Matthew 27:35f quotes Psalm 22:18

Hebrews 2:12 quotes Psalm 22:22

**Clement of Rome** (96-98 A.D.) quotes Psalm 22:6-8 as referring to Christ. *1 Clement* ch.16 p.9

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 quotes Psalm 22:18b as referring to Christ.

***2 Clement*** (120-140 A.D.) ch.17 p.233-234 quotes all of Isaiah 53, Psalm 22:6-8 as referring to Christ.

**Justin Martyr** (c.150 A.D.) quotes Psalm 22:16 as by David, and says that this did not happen to David but to Christ. *First Apology of Justin Martyr* ch.35 p.175

**Irenaeus of Lyons** (182-188 A.D.) quotes Psalm 22:7, 18, 15 as referring to Christ. *Irenaeus Against Heresies* book 4 ch.33.12 p.510

Irenaeus of Lyons (c.160-202 A.D.) alludes to Psalm 22 as referring not to David but to Christ. *Proof of Apostolic Preaching* ch.68

Clement of Alexandria (193-202 A.D.) (partial) refers to Psalm 22:26 as by David, but Clement does not say it prophesies of Christ. *Stromata* book 5 ch.1 p.447

**Tertullian** (198-220 A.D.) quotes Psalm 22:6-7 as referring to Christ. *An Answer to the Jews* ch.12 p.169

Tertullian (204/205 A.D.) quotes Psalm 45:2 and 22:6 as referring to the rod of Jesse, my Christ. *Five Books Against Marcion* book 3 ch.17 p.335

Origen (225-253/254 A.D.) (partial) quotes Psalm 22:15 but does not say it prophesies of Christ. *Origen Against Celsus* book 7 ch.49 p.631

**Novatian** (250/4-256/7 A.D.) quotes Isaiah 8:3; Isaiah 9:6 (LXX); Isaiah 53:7; Isaiah 65:2; Psalm 69:21; Psalm 22:18,17 as referring to Christ. *Treatise Concerning the Trinity* ch.28 p.639

**Methodius** (c.260-311/312 A.D.) alludes to Psalm 22:15 as “Christ saying”. *From the Discourse on the Resurrection* ch.9 p.375

**Athanasius of Alexandria** (c.318 A.D.) quotes Psalm 22:16 and Isaiah 11:10 as referring to Christ. *Incarnation of the Word* ch.35.4 p.55

**Lactantius** (c.303-320/325 A.D.) quotes Psalm 22:16-18 and says it does not refer to David but rather to Christ. *The Divine Institutes* book 4 ch..18 p.121

Lactantius (c.303-320/325 A.D.) quotes Psalm 69:21 as referring to Christ. Then he quotes Psalm 22:16-18 as “Also respecting the cross of Christ. Then he quotes Zechariah 12:10 and Amos 8:9-10 as referring to Christ and His crucifixion. *Epitome of the Divine Institutes* ch.46 p.240-241.

**Eusebius of Caesarea** (318-325 A.D.) quoted Psalm 22:27-28 (botht he Masoretic and LXX text are the same) as “divine oracles” referring to Christ. *Demonstration of the Gospel* book 1 ch.1 p.2

Eusebius of Caesarea (318-325 A.D.) says that Psalm 22 refers to Christ. *Demonstration of the Gospel* book 1.7 p.12

## Mp6. Psalm 45 prophesies of Christ

Hebrews 1:9 quotes Psalm 45:6-7 as referring to Christ

**Justin Martyr** (c.138-165 A.D.) quotes Psalm 45:6-11 as referring to Christ. *Dialogue with Trypho, a Jew* ch.64 p.229

**Irenaeus of Lyons** (182-188 A.D.) quotes Psalm 45:6 and Psalm 82:1 as referring to the Son. *Irenaeus Against Heresies* book 3 ch.6.1 p.418-419

Clement of Alexandria (193-217/220 A.D.) (partial) quotes Psalm 45:7-8 as by David. However, he does not say that it prophesies of Christ. *Stromata* book 5 ch.1 p.447

**Tertullian** (198-220 A.D.) quotes Psalm 45:5 as referring to the Christ of God. *An Answer to the Jews* ch.9 p.163

Tertullian (204/205 A.D.) quotes Daniel 7:13-14; Psalm 45:2-3; Psalm 8:5-6l Zechariah 12:10-12; and Isaiah 53:8 as referring to Christ. *Five Books Against Marcion* book 3 ch.7 p.326-327.

Hippolytus of Portus (222-235/236 A.D.) (partial) quotes Psalm 45:11 but does not say it prophesies of Christ.

**Origen** (225-253/254 A.D.) references Psalm 45:1-2 as referring to Christ. *de Principiis* (both Greek and Latin) book 4 ch.3 p.352.

**Novatian** (250/4-256/7 A.D.) quotes Psalm 45:7 as referring to Christ. *Treatise Concerning the Trinity* ch.29 p.641.

**Victorinus of Petau** (martyred 304 A.D.) quotes Psalm 45:1 as referring to Jesus. *On the Creation of the World* p.342

**Methodius** (c.260-311/312 A.D.) quotes Psalm 45:15,10 as referring to “the Word at the right hand of the Father”. *Banquet of the Ten Virgins* Discourse 7 ch.9 p.334

**Lactantius** (c.303-320/325 A.D.) quotes Psalm 45:1 as referring to the Son alone, the Word of God. *The Divine Institutes* book 4 ch.8 p.107.

**Alexander of Alexandria** (313-326 A.D.) “And to confirm this insane doctrine, playing with Holy Scripture, they [Arians] bring forward what is said in the Psalms respecting Christ:” and quote Psalm 45:7. *Epistles on the Arian Heresy* Epistle 1 ch.3 p.292

**Eusebius of Caesarea** (318-325 A.D.) calls Psalm 45:6-7 scripture, written by David, and prophesies of Christ. *Eusebius’ Ecclesiastical History* book 1 ch.3.14 p.86

**Among heretics**

The Ebionite *Clementine Homilies* (uncertain date) Homily 13 ch.16 (partial) alludes to Psalm 45:11, but does not say it prophesies of Christ.

## Mp7. Psalm 110:1-2 can only refer to Christ

Matthew 22:44; Mark 12:36-37; Luke 20:42-44; Acts 2:34-35; Hebrews 1:13; 5:10, and extensively discussed in Hebrews 7:1-28

**p91** Acts 2:30-37; 2:46-47; 3:1-2 (250 A.D.) quotes Psalm 110:1 saying it refers to Christ in Acts 2:35-36.

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 1:13

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 22:44

***1 Clement*** (96-98 A.D.) ch.36 vol.1 p.15 quotes Psalm 110:1 as referring to Jesus Christ the High Priest of all our offerings. See also vol.9.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.12 p.145 quotes Psalm 110:1 says this prophesies of Christ, the Son of God.

**Justin Martyr** (c.138-165 A.D.) quotes Psalm 110:1 in showing the pre-existence of Christ. *Dialogue with Trypho, a Jew* ch.45 p.178. See also ibid ch.56 p.224, ch.127 p.263, and ch.83.

Justin Martyr (c.138-165 A.D.) “In the splendour of the saints before the morning star have I begotten Thee. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.’ Who does not admit, then, that Hezekiah is no priest for ever after the order of Melchizedek? And who does not know that he is not the redeemer of Jerusalem?” *Dialogue with Trypho, a Jew* ch.83 p.240

Melito of Sardis (170-177/180 A.D.) (partial) quotes Psalm 110:3 as referring to Christ. Fragment 9 (from *The Key*) p.761

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 35.20 p.67 quotes Psalm 110 and Jesus is called Lord.

**Irenaeus of Lyons** (182-188 A.D.) quotes Psalm 110:1 about the Son sitting at the right hand of God. *Irenaeus Against Heresies* book 2 ch.28.7 p.401

Irenaeus of Lyons (c.160-202 A.D.) quotes Psalm 110:1 as “again David says” referring to Christ. *Proof of Apostolic Preaching* ch.47

**Clement of Alexandria** (193-202 A.D.) “For Salem is, by interpretation, peace; of which our Saviour is enrolled King, as Moses says, Melchizedek king of Salem, priest of the most high God, who gave bread and wine, furnishing consecrated food for a type of the Eucharist. And Melchizedek is interpreted ‘righteous king;’ and the name is a synonym for righteousness and peace.” *Stromata* book 4 ch.25 p.439

Clement of Alexandria (193-217/220 A.D.) says that Psalm 110:2 prophesies of Christ (the rod of Jesse). *The Instructor* book 1 ch.7 p.224-225

**Tertullian** (c.213 A.D.) “But I find in Scripture the name Lord also applied to them Both: ‘The Lord said unto my Lord, Sit Thou on my right hand.’” [Psalm 110:1] *Against Praxeas* ch.13 p.607. See also *Against Praxeas* ch.7 p.601.

Tertullian (207/208 A.D.) “Hezekiah was no priest; and even if he had been one, he would not have been a priest for ever. ‘After the order,’ says He, ‘of Melchizedek.’ Now what had Hezekiah to do with Melchizedek, the priest of the most high God, and him uncircumcised too, who the blessed the circumcised Abraham after receiving from him the offerings of tithes? To Christ, however, ‘the order of Melchizedek’ will be very suitable; for Christ is the proper and legitimate High Priest of God. He is the Pontiff of the priesthood of the uncircumcision,…” *Five Books Against Marcion* book 5 ch.9 p.468. See also ibid book 5 ch.9 p.448.

**Hippolytus of Portus** (222-235/236 A.D.) quotes Psalm 110:3 and says the God the Father had begotten Jesus before the morning star. *Against the Heresy of One Noetus* ch.15 p.229. See also *The Refutation of All Heresies* book 10 ch.29 p.151

**Origen** (225-253/254 A.D.) quotes Psalm 110:4 as referring to Christ. *Origen On Prayer* ch.15.1 p.58

Origen (225-253/254 A.D.) (partial) “Our LORD and Savior was greater than Melchizedek, whose ancestry scripture does not trace.” *Homilies on Luke* homily 28 ch.1 p.115

**Novatian** (250/4-256/7 A.D.) “And in the same manner as He [Jesus] is as man the ‘Son of David,’ so as God He is proclaimed David’s Lord.” *Treatise on the Trinity* ch.11 p.620

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the priest Melchizedek we see prefigured the sacrament of the sacrifice of the Lord, according to what divine Scripture testifies, and says, ‘And Melchizedek, king of Salem, brought forth bread and wine.’ Now he was a priest of the most high God, and blessed Abraham. And that Melchizedek bore a type of Christ, the Holy Spirit declares in the Psalms” *Epistles of Cyprian* letter 62.4 p.359.

**Adamantius** (c.300 A.D.) and Marinus the Bardasene discuss how Psalm 110 prophesies of Christ. Adamantius maintains it includes biological descent. Marinus says that since Psalm 110 is in the form of a question, it is denying that Jesus was descended from David. *Dialogue on the True Faith* 5th part ch.f 13 a-b p.164-165

**Lactantius** (c.303-320/325 A.D.) “But that Christ, after His passion and resurrection, was about to ascend to God the Father, David bore witness in these words in the cixth Psalm:” and then quotes Psalm 110 (in our numbering). *The Divine Institutes* book 4 ch.12 p.111

**Alexander of Alexandria** (313-326 A.D.) quotes the last half of Psalm 110:3 as referring to Christ. Epistles on the Arian Heresy Epistle 2 p.297

**Eusebius of Caesarea** (318-325 A.D.) says Psalm 110 prophesies of Christ in *Preparation for the Gospel* book 7 ch.12 p.17.

Eusebius of Caesarea (318-325 A.D.) quotes Psalm 110 as referring to Christ. *Eusebius’ Ecclesiastical History* book 1 ch.3.16 p.86

**Among heretics**

Adamantius (c.300 A.D.) and **Marinus the Bardasene** discuss how Psalm 110 prophesies of Christ. Adamantius maintains it includes biological descent. Marinus says that since Psalm 110 is in the form of a question, it is denying that Jesus was descended from David. *Dialogue on the True Faith* 5th part ch.f 13 a-b p.164-165

## Mp8. Isaiah 7:14 prophesies of Christ

Matthew 1:22-23 quotes Isaiah 7:14 as referring to Christ.

**Justin Martyr** (c.138-165 A.D.) says the God will give glory to no other than the one who was established as a light to the Gentiles. *Dialogue with Trypho, a Jew* ch.65 p.231. In the next chapter he proves from Isaiah 7:14 that this One would be born of a virgin.

Justin Martyr (c.138-165 A.D.) shows why it is it is a perversion to say that the special sign in Isaiah 7:14 referred to a firstborn son born the usual, non-special way. *Dialogue with Trypho, a Jew* ch.84 p.241

**Irenaeus of Lyons** (182-188 A.D.) quotes Isaiah 7:10-14 as referring to Christ. *Irenaeus Against Heresies* book 3 ch.21.4 p.452

Irenaeus of Lyons (c.160-202 A.D.) quotes Isaiah 7:14 as referring to Christ. *Proof of Apostolic Preaching* ch.54

**Tertullian** (207-220 A.D.) quotes Isaiah 7:14 as referring to Jesus. *On the Flesh of Christ* ch.17 p.536

**Origen** (225-253/254 A.D.) quotes Isaiah 7:14 referring to Christ. *Origen Against Celsus* book 1 ch.35 p.411. See also *Homilies on Jeremiah* Homily 1 ch.7.4 p.9.

**Novatian** (250-257/258 A.D.) in discussing Messianic prophecies says, “Isaiah alludes to: ‘There shall go forth a rod from the root of Jesse, and a flower shall grow up from his root.’ The same also when he says: ‘Behold, a virgin shall conceive, and bear a son.’” *Novatian Concerning the Trinity* ch.9 p.618

Novatian (250/4-256/7 A.D.) quotes Isaiah 7:14 as referring to Christ. *Treatise Concerning the Trinity* ch.12 p.621. See also *Treatise Concerning the Trinity* ch.9 p.218.

**Cyprian of Carthage** (c.246-258 A.D.) says in the Old Testament it was written that Christ would suffer and rise again from the dead. *Treatises of Cyprian* Treatise 12 book 1 ch.4 p.509. He also refers to Isaiah 7:14 in Letter 8 p.288

**Athanasius of Alexandria** (c.318 A.D.) quotes Isaiah 7:14 “Emmanuel, God with us.” *Incarnation of the Word* ch.33 p.54

**Lactantius** (c.303-325 A.D.) quotes Isaiah 7:14 as by Isaiah. “What can be more manifest than this? This was read by the Jews, who denied Him [Jesus].” *The Divine Institutes* book 4 ch.12 p.110

Lactantius (c.303-320/325 A.D.) David prophesied about Jesus in Psalm16:10 as did Daniel 7:13. *Epitome of the Divine Institutes* ch.47 p.241. He also discusses Isaiah 7:14 in the *Epitome of the Divine Institutes* ch.44 p.239.

**Eusebius of Caesarea** (318-325 A.D.) quotes Isaiah 7:14f 15/21 words quoted) as referring to Christ. *Preparation for the Gospel* book 1 ch.1 p.5

Eusebius of Caesarea(318-325 A.D.) quotes Isaiah 7:14 as scripture and says it prophesies of Christ. *Eusebius’ Ecclesiastical History* book 5 ch.8.10 p.223

## Mp9. Isaiah 9:6 prophesies of Christ

Luke 1:32-33 quotes Isaiah 9:7 as referring to Christ.

**Justin Martyr** (c.150 A.D.) quotes Isaiah 9:6; Isaiah 65:2; Isaiah 58:2; Ps 22:16 as referring to Christ. *First Apology of Justin Martyr* ch.35 p.175

**Irenaeus of Lyons** (82-188 A.D.) quotes Isaiah 9:6 (LXX) as referring to Christ. *Irenaeus Against Heresies* book 3 ch.16.3 p.441

**Clement of Alexandria** (193-217/220 A.D.) says Isaiah 9:6 prophesies of Christ. *The Instructor* book 1 ch.5 p.215.

**Novatian** (250/4-256/7 A.D.) quotes Isaiah 8:3; Isaiah 9:6 (LXX); Isaiah 53:7; Isaiah 65:2; Psalm 69:21; Psalm 22:18,17 as referring to Christ. *Treatise Concerning the Trinity* ch.28 p.639

**Peter of Alexandria** (after 311 A.D.) quotes Isaiah 9:6 as referring to Christ. *Canonical Epistle* canon 5 p.271

**Eusebius of Caesarea** (318-325 A.D.) shows that Isaiah 9:6 refers to Christ. *Preparation for the Gospel* ch.&&&

Eusebius of Caesarea (318-325 A.D.) (partial) refers to the “Angel fo the great Council” in Isaiah 9:6 as Christ. *Eusebius’ Eccleisastical History* book 10 ch.4.14 p.372

## Mp10. Isaiah 11 prophesies of Christ

Isaiah 11

**Justin Martyr** (c.150 A.D.) quotes Isaiah 11:1 as by Isaiah and referring to Christ. *First Apology of Justin Martyr* ch.32 p.174

**Irenaeus of Lyons** (c.160-202 A.D.) “Wherefore also the Spirit of God is manifold in (His) indwelling, and in seven forms of service is He reckoned by the prophet Isaiah, as resting on the Son of God, that is the Word, in His coming as a man. Then he quotes Isaiah 11:2. *Proof of Apostolic Preaching* ch.9.

**Novatian** (250/4-256/7 A.D.) mentions Isaiah 11:1; Isaiah 7:13; Isaiah 35:3-6; Isaiah 42:2,3; Isaiah 55:3-5 as referring to Christ. *Treatise Concerning the Trinity* ch.9 p.618

**Athanasius of Alexandria** (318 A.D.) quotes Psalm 22:16 and Isaiah 11:10 as referring to Christ. *Incarnation of the Word* ch.35.4 p.55

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Isaiah 11:1, and Isaiah 11:2a (5/9 words quoted) as referring to Christ. *Preparation for the Gospel* book 3 ch.1 p.4

## Mp11. Isaiah 53 prophesies of Christ

1 Peter 2:22 quote Isaiah 53:9 as referring to Christ

**Crosby-Schoyen Coptic ms.** All of 1 Peter and Jonah (3rd/4th century) quotes 1 Peter 2:6 (Isaiah 28:16), 1 Peter 2:8 (Isaiah 8:14), and 12 Peter 2:22 (Isaiah 53:9) as prophesying of Christ.

In the Middle Ages, the Jew Nachmanides, in his debate with a Catholic, said that Isaiah 53 referred to the Messiah, but claimed that the Messiah was willing to die, but did not actually die. (*Answering Jewish Objections to Jesus* vol.2 p.226).

**Clement of Rome** (96-98 A.D.) says that Isaiah 53 prophesies of Christ in *1 Clement* ch.16 p.9.

***Epistle of Barnabas*** ch.5 p.139 (c.70-130 A.D.) “For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [The Scripture] saith thus: ‘He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed…’” (Isaiah 53:5,7)

***2 Clement*** (120-140 A.D.) ch.17 p.233-234 quotes all of Isaiah 53, Psalm 22:6-8 as referring to Christ.

**Justin Martyr** (c.138-165 A.D.) As Isaiah 53 shows, Christ is the servant of the God of Israel. *Dialogue with Trypho, a Jew* ch.13 p.200

Justin Martyr (c.138-165 A.D.) says, “For the Holy Spirit sometimes brought about that something, which was the type of the future, should be done clearly; sometimes He uttered words about what was to take place, as if it was then taking place, or had taken place.” He gives examples from Isaiah 53. *Dialogue with Trypho, a Jew* ch.114 p.256

**Irenaeus of Lyons** (c.160-202 A.D.) quotes Isaiah 53 as “Isaiah says thus” referring to Christ. *Proof of Apostolic Preaching* ch.68

**Tertullian** (204/205 A.D.) quotes Daniel 7:13-14; Psalm 45:2-3; Psalm 8:5-6; Zechariah 12:10-12; and Isaiah 53:8 as referring to Christ. *Five Books Against Marcion* book 3 ch.7 p.326-327.

**Hippolytus of Portus** (222-235/236 A.D.) quotes Isaiah 53:2-5 as referring to our Lord and Savior. *Treatise on Christ and Antichrist* ch.44 p.213.

**Origen** (c.227-240 A.D.) gives the example of Philip and the eunuch of the Old Testament in Isaiah 53 prophesying about Christ. *Origen’s Commentary on John* book 1 ch.15 p.304. He also says that the Old Testament could be in one sense called “gospel” because it points to Christ. *Origen’s Commentary on John* book 1 ch.14 p.303. See also book 2 ch.28 p.342

**Cyprian of Carthage** (c.246-258 A.D.) quotes Isaiah 53:7-9,12 as in Isaiah referring to Christ. *Treatises of Cyprian* Treatise 12 part 2 ch.15 p.521

Cyprian of Carthage (250 A.D.) quotes Isaiah 53:7 as referring to our Lord. Epistles of Cyprian Letter 6 ch.4 p.284

**Adamantius** (c.300 A.D.) (implied) quotes Isaiah 53:5 as an authority to prove his point. *Dialogue on the True Faith* pFirst part 820a 27 (Adamantius is speaking) p.72

**Athanasius of Alexandria** (318 A.D.) quotes Numbers 24:5-17and Isaiah 53:3 as referring to Christ *The Incarnation* ch.33 p.54

Athanasius of Alexandria (318 A.D.) Isaiah 53 prophesies of Christ. *Incarnation of the Word* ch.34.2 p.54

**Alexander of Alexandria** (313-326 A.D.) quotes Isaiah 53:8 about Christ as “according to the words of the prophet cited above” *Epistles on the Arian Heresy* letter 7 ch.12 p.295

**Eusebius of Caesarea** (318-325 A.D.) quotes Isaiah 53:8f (9/29 words) and then after that Isaiah 53:9a (14/25 words) as referring to Christ. *Preparation for the Gospel* book 1 ch.1 p.4

## Mp12. Isaiah 61:1-2 prophesies of Christ

Isaiah 61:1-2; Luke 4:17-21

***Epistle of Barnabas*** (100-150 A.D.) ch.14 p.146quoted all of Isaiah 61:1 (replacing “poor” with “humble” and Isaiah 61:2m (4 not 4 4 words quoted) and Luk 4:18-19 (full quote) as referring to Christ.

**Hippolytus of Portus** (222-235/236 A.D.) quotes Isaiah 61:1a (8/27 words) and Luke 4:18a (half quote) as referring to Christ. *On the Vision of Daniel and Nebuchadnezzar* ch.15 p181

**Origen** (c.227-240 A.D.) quoted Isaiah 61:1a (8/27 words quoted) as “in Isaiah” referring to the Logos. *Origen’s Commentary on John* book 6 ch.23 p.369

**Novatian** (250-254-257 A.D.) quotes Isaiah 61:1a (17/27 words) as by Isaiah in discussing Christ *Treatise Concerning the Trinity* ch.29 p.641

**Cyprian of Carthage** (c.246-258 A.D.) quotes all of Isaiah 61:1 and Isaih 61:2a (4/12 words) as “by Isaiah” in referring to Christ.

**Peter of Alexandria** (306,285-310/311 A.D.) quotes all of Isaiah 61:1 and Isaiah 61:2a (8/12 words quoted) Luk 4:18-19 (full quote) as referring to Christ.

**Eusebius of Caesarea** (318-325 A.D.) quoted Isaiah 61:1 in *Preparation for the Gospel* book 3 ch.1 p.1 and book 4.

## Mp13. Isaiah 65:1-2 prophesies of Christ

Romans 10:21 quotres Isaiah 65:1-2 as referring to Christ

***Epistle of Barnabas*** (100-150 A.D.) ch.12 p.145. Isaiah 65:2a (12/22 words quoted) by another prophet in showing the cross in the Old Testament.

**Justin Martyr** (c.150 A.D.) Isa 65:2a (19/22 words quoted); 50:6 by the Spirit of prophecy "speaking from the person of Christ". *First Apology of Justin Martyr* ch.38 p.175

Justin Martyr (c.150 A.D.) Isa 65:1-2 (full quote except for "all day"; Isa 65:3a (9/24 words quoted) by the same Isaiah showing how God prophesied rejection by the Jews. *First Apology of Justin Martyr* ch.49 p.179

Justin Martyr (c.138-165 A.D.) Isa 65:1-2 (full quote except for "all day"; Isa 65:3a (9/24 words quoted) "He [God] exclaims by Isaiah" *Dialogue with Trypho, a Jew* ch.24 p.206

**Clement of Alexandria** (190-202 A.D.) quotes Rom 10:20a (1/17 words quoted); 10:20f (14/17 words quoted); 10:21f (12/17 words quoted); Isaiah 65:1a (11/22 words quoted); Isa 65:2a (12/22 words quoted) as referring to Christ. *The Stromata* book 2 ch.9 p.357

**Cyprian of Carthage** (c.246-258 A.D.) Isa 65:1 (full quote) "in the same [Isaiah]"showing that the Gentiles and not Jews should believe in Christ. *Treatises of Cyprian* Treatise 12 part 1 ch.21 p.514

Cyprian of Carthage (c.246-258 A.D.) Isa 65:2 (full quote) "In Isaiah" that Jesus would be rejected. *Treatises of Cyprian* Treatise 12 part 2 ch.20 p.524

**Athanasius of Alexandria** (c.318 A.D.) Isa 65:1 (full quote); Isa 65:2a (12/22 words quoted); Rom 10:20f (12/17 words quoted); Rom 10:21f (13/18 words quoted) *On the Incarnation of the Word* ch.38 p.56

**Eusebius of Caesarea** (318-325 A.D.) quotes Isaiah 65:17; 66:32 as referring to Christ. *Preparation for the Gospel* book 11

## Mp14. Jeremiah 11:19 prophesies of Christ

Jeremiah 11:19 (Masoretic and LXX)

**Justin Martyr** (c.138-165 A.D.) “And from the sayings of Jeremiah they have cut out the following: ‘I [was] like a lamb that is brought to the slaughter: they devised a device against me, saying, Come, let us lay on wood on His bread, and let us blot Him out from the land of the living; and His name shall no more be remembered.’” *Dialogue with Trypho the Jew* ch.72 p.234. In ch.73 Justin says that the Jews took “on the wood” out of their Old Testament. It is in the Septuagint but not the Masoretic text.

**Melito of Sardis** (170-180 A.D.) “they planned evil for me saying: come let us put wood on his bread and let us rub him out from the land of the living. And his name shall not be remembered.” [Jeremiah 11:19]

**Cyprian of Carthage** (c.246-258 A.D.) quotes the following as prophesying the Jews would fasten the Savior to the cross. Isaiah 65:2; Jeremiah 11:19 LXX (not 10 14 not 14 words quoted) as “and in Jeremiah”; Deuteronomy 28:66; Psalm 22:16-22; Psalm 119:120; Psalm 141:2; Zephaniah 1:7; Zechariah 12:10; Psalm 88:9. *Treatises of Cyprian* Treatise 12 part 2 ch.20 p.524

Cyprian of Carthage (c.246-258 A.D.) quotes Jeremiah 11:18-19 LXX (full quote) as “Also in Jeremiah” as referring to Christ. *Treatises of Cyprian* Treatise 12 part 2 ch.15 p.521

**Athanasius of Alexandria** (318 A.D.) has a catena of Deuteronomy 28:66; Jeremiah 11:19a (30/38 words quoted) as “the prophets witness”; Psalm 22:16; Isaiah 11:10. *Incarnation of the Word* ch.35 p.55

## Mp15. Daniels’ 70 weeks messianic prophecy

Daniel 9:27-29 + Nehemiah 2:1-10 (445/4 B.C.)

Jewish writers **Maimonides** in *Igeret Teiman* and **Rabbi Moses Abraham Levi** in *The Messiah of the Targums, Talmuds and Rabbinical Writers*. Daniel 9:20-27 is messianic.

**Justin Martyr** (c.138-165 A.D.) quotes Daniel 7:9-28 as “Daniel foretold” as referring to Christ. *Dialogue with Trypho, a Jew* ch.31 p.209-210

Justin Martyr (c.150 A.D.) quotes Daniel 7:13 where he mistakenly says it is by Jeremiah.

**Irenaeus of Lyons** (182-188 A.D.) discusses Daniels’ prophecies and says “and shall purpose to change times and laws; an [everything] shall be given into his hand until a time of times and half time.,’ that is, for three years six months, during which time, when he comes, he shall reign over the earth.” *Irenaeus Against Heresies* book 5 ch.25.3 p.553-554

**Clement of Alexandria** (193-202 A.D.) says that Daniel 9:24-27 prophesies of Christ. *Stromata* book 1 ch.21 p.319

**Tertullian** (198-220 A.D.) compares the chronology of history with Daniel 9. *Answer to the Jews* ch.8 p.158-161

Tertullian (198-220 A.D.) “For, after His advent, we read, according to Daniel, that the city itself had to be exterminated; and we recognise that so it has befallen.” And then Tertullian quotes Daniel 9:26. *Answer to the Jews* ch.13 p.169

**Hippolytus of Portus** (222-235/236 A.D.) “‘Seventy weeks are determined upon thy people, and upon the holy city, to seal up sins and to blot out transgressions, and to seal up vision and prophet, and to anoint the Most Holy; and thou shalt know and understand, that from the going forth of words for the answer, and for the building of Jerusalem, unto Christ the Prince, shall be seven weeks, and threescore and two weeks.’” *Visions of Daniel and Nebuchadnezzar* ch.12 p.180

Hippolytus of Portus (222-235/236 A.D.) “for when the threec ore and two weeks are fulfilled, and Christ is come, and the Gospel is preached in every place, the times being then accomplished, there will remain only one week, the last, in which Elias will appear, and Enoch, and in the midst of it the abomination of desolation will be manifested.” *Commentary on the Prophet Daniel* ch.2.22 p.182

**Julius Africanus** (235-245 A.D.) discusses the seventy weeks of Daniel and that prophecy was until John [the Baptist]. *Five Books of the Chronology of Julius Africanus* ch.16.1 p.134. He says the starting point is during Nehemiah’s time on p.135.

**Origen** (225-253/254 A.D.) discusses Daniel 9:27-29. *Origen Against Celsus* book 6 ch.46 p.594-595

**Athanasius of Alexandria** (c.318 A.D.) “the most wise Daniel, who marks both the actual date, and the divine sojourn of the Saviour, saying: ‘Seventy weeks are cut short upon thy people, and upon the holy city,…” *Incarnation of the Word* ch.39 p.57

**Lactantius** (c.303-320/325 A.D.) David prophesied about Jesus in Psalm16:10 as did Daniel 7:13. *Epitome of the Divine Institutes* ch.47 p.241. He also discusses Isaiah 7:14 in the *Epitome of the Divine Institutes* ch.44 p.239.

**Eusebius of Caesarea** (318-325 A.D.) quotes Daniel 9:20-27 as prophesying of Christ. *Demonstration of the Gospel* book 8 ch.2 p.6

Eusebius says the seventy weeks refer to Christ in *Demonstration of the Gospel* 126 ([http://www.intratest.com/X/ENG0882](http://www.intratest.com/X/ENG0882.HTM))

Eusebius of Caesarea (318-325 A.D.) says that Daniel prophesied the number of weeks before the coming of Christ. *Eusebius’ Ecclesiastical History* book 1 ch.6 p.90

*Eusebius’ Ecclesiastical History* (318-325 A.D.) book 6 ch.7 p.254 mentions that the Christian writer Judas discoursed on the AntiChrist and the seventy weeks of Daniel.

See the article by J. Paul Tanner: ‘Is Daniels’ Seventy-Weeks Prophecy Messianic? Part 1” in *Bibliotheca Sacra* vol.166 (April-June 2009) p.181-200

## Mp16. Joel 2:28-30 prophesies of Christ

Acts 2:17-18 quotes Joel 2:28-32

Acts 2:19 quotes Joel 2:30

**Clement of Alexandria** (193-202 A.D.) “For it is expressly said by Joel, one of the twelve prophets, ‘And it shall come to pass after these things, I will pour out of My Spirit on all flesh, and your sons and your daughters shall prophesy.’” As referring to Christ. [quote of Acts 2:17m (6 not 3 17 not 12 words quoted, Joel 2:28a] *Stromata* book 5 ch.13 p.465

**Tertullian** (207/208 A.D.) quoted Acts 2:17m (not 9 8 not 21 words quoted), when “the Gospel will be found in Christ”; Joel 2:28 by Joel. *Five Books Against Marcion* book 5 ch.17 p.465

Tertullian (207/208 A.D.) quoted Acts 2:17a (3/5 quote); 2:18a (4/5 quote); Joel 2:28m (18 not 16 words quoted; Joel 2:29m (9 not 3 7 words quoted) as referring to Christ *Five Books Against Marcion* book 5 ch.8 p.446

**Novatian** (250/254-257 A.D.) “scriptures … and in the appointed occasions of times given. For He was promised by Joel the prophet” and [Joel 2:28m (10 not 4 4 not 16 words quoted); Acts 2:17m (6 not 3 5 not 5 6 not 23 words quoted)]. *Concerning the Trinity* ch.29 p.640

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.15 p.676 quotes Acts 2:17 (full quote); Acts 2:18a (2/3 quote)

## Mp17. Micah 5 prophesies of Christ

Matthew 2:5-6 quotes Micah 5:2 as referring to Christ.

**Justin Martyr** (c.150 A.D.) quotes Micah 5:2 as referring to Christ. *First Apology of Justin Martyr* ch.34 p.175

**Irenaeus of Lyons** (c.160-202 A.D.) quotes Micah 5:2 as by the prophet Micah and referring to Christ. *Proof of Apostolic Preaching* ch.63.

**Tertullian** (198-220 A.D.) quotes Micah 5:2 as by the prophet. “Now it behoved Him to be born in Bethlehem of Judah. For thus it is written in the prophet: ‘And thou, Bethlehem, are not the least in the leaders of Judah: for out of thee shall issue a Leader who shall feed my People Israel.’ But if hitherto he has not been born, what ‘leader’ was it who was thus announced as to proceed from the tribe of Judah, out of Bethlehem? For it behoves him to proceed from the tribe of Judah and from Bethlehem.” *An Answer to the Jews* ch.13 p.169

**Hippolytus of Portus** (222-235/236 A.D.) “through which the impassable Word of God came under suffering, as also the prophets testify to me. For thus speaks the blessed Micah:” and quotes Micah 2:7,8. *Against the Heresy of One Noetus* ch.13-14 p.228

**Origen** (225-253/254 A.D.) “Now the Scripture speaks, respecting the place of the Saviour’s birth-that the Ruler was to come forth from Bethlehem-in the following manner: ‘And thou Bethlehem, house of Ephrata, art not the least among the thousands of Judah: for out of thee shall He come forth unto Me who is to be Ruler in Israel; and His goings forth have been of old, from everlasting.’” *Origen Against Celsus* book 1 ch.51 p.418

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.8 p.671 (implied) “For that our Lord was born, and that He was the Christ, appeared by many reasons to be believed, not unjustly, by His disciples, because He had been born of the tribe of Judah, of the family of David, and in the city of Bethlehem;”

**Cyprian of Carthage** (c.246-258 A.D.) “In Micah: ‘And thou, Bethlehem, house of Ephrata, art not little, that thou shouldst be appointed among the thousands of Judah. Out of thee shall He come forth to me, that He may be a prince in Israel, and His goings forth from the beginning from the days of old.’” *Treatises of Cyprian* Treatise 2 second part ch.12 p.520

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Micah 5:2 changing “shall shepherd” to “Shall feed” to prove “that the Gentiles will hope in Christ”. *Preparation for the Gospel* book 1 ch.1 p.4

Eusebius of Caesarea (318-325 A.D.) quotes Micah 5:2-6 as “From Micah”. *Preparation for the Gospel* book 7 ch.2 p.10

Eusebius of Caesarea(318-325 A.D.) (implied) refers to Micah’s prophesy as by the prophet. *Eusebius’ Ecclesiastical History* book 1 ch.5.2 p.88

## Mp18. Zechariah 9:9 prophesies of Christ

Matthew 21:5 quotes Zechariah 9:9 as referring to Christ

**Justin Martyr** (c.150 A.D.) quotes Zechariah 9:9 as by Zephaniah. “He [Christ] was foretold expressly as to sit upon the foal of an ass and to enter Jerusalem. Then he quotes Zechariah 9:9. *First Apology of Justin Martyr* ch.35 p.175

**Origen** (c.227-240 A.D.) “And how does Zechariah prophesy about Christ when he says,” and quotes Zechariah 9:9. *Commentary on John* book 10 no.17 p.395

**Cyprian of Carthage** (c.246-258 A.D.) quotes Zechariah 9:9 as referring to Jesus. *Treatises of Cyprian* Treatise 2 part 2 ch.28 p.527

**Adamantius** (c.300 A.D.) quotes Zechariah 9:9; 8:17 as “by the prophet” that Jesus rode on a donkey to Jerusalem. *Dialogue on the True Faith* First Part no.25 p.69 and ibid part 1 815a ch.25 p.69 (Adamantius is speaking)

**Eusebius of Caesarea** (318-325 A.D.) quotes Zecharian 9:9 m (4 not 3 6 not 2 8 words quoted) which is also the last 18/20 words of Matthew 21:5 a prophesying of Christ. *Demonstration of the Gospel* book 8 ch.1 p.6

## Mp19. Zechariah 12:10-12 prophesies of Christ

Justin Martyr (c.138-165 A.D.) (allusion) “But you ought to believe Zechariah when he shows in parable the mystery of Christ, and announces it obscurely.” *Dialogue with Trypho, a Jew* ch.115 p.256. See also *The First Apology of Justin Martyr* (c.150 A.D.) ch.32 p.173-174.

**Irenaeus of Lyons** (182-188 A.D.) quotes the messianic prophecy Zechariah 12:10 in *Irenaeus Against Heresies* book 24 ch.9 p.508.

**Tertullian** (198-220 A.D.) wrote on Zechariah 12:10,12 referring to Christ “...whom they pierced, and shall beat their breasts, tribe by tribe.” *An Answer to the Jews* ch.14 p.172.

Tertullian (204/205 A.D.) quotes Daniel 7:13-14; Psalm 45:2-3; Psalm 8:5-6l Zechairah 12:10-12; and Isaiah 53:8 as referring to Christ. *Five Books Against Marcion* book 3 ch.7 p.326-327.

**Cyprian of Carthage** (c.246-258 A.D.) quotes the following as prophesying the Jews would fasten the Savior to the cross. Isaiah 65:2; Jeremiah 11:19; Deuteronomy 28:66; Psalm 22:16-22; Psalm 119:120; Psalm 141:2; Zephaniah 1:7; Zechariah 12:10; Psalm 88:9. *Treatises of Cyprian* Treatise 12 part 2 ch.20 p.524

**Lactantius** (c.303-320/325 A.D.) quotes the messianic prophecy Zechariah 12:10 as by Zechariah in *Epitome of the Divine Institutes* ch.46 p.241

**Among corrupt or spurious works**

**pseudo-Hippolytus** (225-235/6 A.D.) quotes half of Zechariah 12:10 as referring to Christ in fragment 40 p.252. This has Hippolytus’ style, but other than that we do not know whether or not it was by Hippolytus.

## Mp20. Mal 3:1-2 prophesies of Christ

Malachi 3:1-2

**Clement of Rome** (96-98 A.D.) In discussing Christ’s coming again, says, “First of all, it sheds its leaves, then it buds, next it puts forth leaves, and then it flowers; after that comes the sour grape, and then follows the ripened fruit. Ye perceive how in a little time the fruit of a tree comes to maturity. Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, ‘Speedily will He come, and will not tarry;’ and, ‘The Lord shall suddenly come to His temple, even the Holy One, for whom ye look.’ [Malachi 3:1]” *1 Clement* ch.23 p.1 See also vol.9.

***Epistle to Diognetus*** ch.7 p.27 (c.130-200 A.D.) says the God will yet send Christ to judge us, and who shall endure His appearing (allusion to Malachi 3:2)

**Tertullian** (207/208 A.D.) quotes Malachi 3:1-3; Luke 7:26f (7/11 words quoted); Luke 7:27f (15/20 words quoted) as scrpture prophesying of Christ. *Five Books Against Marcion* book 4 ch.18 p.376

**Origen** (c.227-240 A.D.) quotes Malachi 3:1a (first 1/3 quoted); Mark 1:2m (middle 1/3 quote) as referring to Jesus. *Origen's Commentary on John* book 2 ch.17 p.336

**Eusebius of Caesarea** (318-325 A.D.) quotes Malachi 3:1-2 speaking of the Lord coming into His own temple. *Demonstration of the Gospel* book 5 ch.28 p.16

## Mp21. Psalm 16:8-11 prophesies of Christ

Acts 2:25-28 quotes Psalm 16:8-11

**Irenaeus of Lyons** (182-188 A.D.) quotes all of Acts 2:22-27 (Psalm 16:9-11) as by Peter. *Irenaeus Against Heresies* book 3 ch.12.2 p.430

**Clement of Alexandria** (193-202 A.D.) quotes all of Acts 2:26-28 (Psalm 16:9-11) in *Stromata* book 6 ch.6 p.451

**Hippolytus** (222-235/236 A.D.) quotes Psalm 16:10 as “Christ prayed all this economically as man; being however, true God.” *Expository Treatise Against the Jews* ch.3-4 p.220.

**Origen** (225-253 A.D.) quotes Psalm 16:9-10. *Origen Against Celsus* book 2 ch.62 p.456

**Cyprian of Carthage** (c.246-258 A.D.) in discussing all the messianic prophecies of Christ, quotes Psalm 30:3; 16:10; 3:5; and then John 10:18 in *Treatises of Cyprian* Treatise 12 part 2 ch.24 p.525

**Lactantius** (c.303-325 A.D.) quotes Psalm 16:10, referring to Jesus, as “David says, in the fifteenth Psalm” *The Divine Institutes* book 4 ch.19 p.122

Lactantius (c.303-325 A.D.) quotes Psalm 16:10, referring to Jesus, as “David, in the fifteenth Psalm” *Epitome of the Divine Institutes* ch.47 p.241

Eusebius???

## Teachings on Bible Authors not on the list

**1. Moses the author of Leviticus** (only 3 writers: Melito of Sardis, Tertullian, Methodius)

**2. Solomon wrote Song of Songs** (3 writers for. For: Gregory Thaumaturgus, Dionysius of Alexandria, Methodius.)

**2. Obadiah wrote Obadiah** (no writers)

**3. Haggai wrote Haggai** (only 1 writer: Cyprian of Carthage)

**4. Paul wrote Philemon** (only 2 writers: *Muratorian Canon*, Origen)

**5. Law can refer to Psalms as well as the Torah.** (Jn 10:34 + Ps 82:6) (only 2 writers: Tatian’s *Diatessaron*, Tertullian)

**Divergences**

**1. Divergence: Moses wrote the book of Job** (only 1 writer had this unusual view: Methodius)

**2. Divergence: (disputed) Paul wrote Hebrews** (6 writers for, 1 writer against. For: Irenaeus, Clement of Alexandria, Origen, Dionysius of Alexandria, Adamantius, Athanasius of Alexandria. Against: Tertullian thought Hebrews might have been written by Barnabas.

**3. Divergence: Peter wrote 2 Peter** (only 1 writer for and 1 against: Adamantius. Hippolytus is partial. Origen said it is doubtful.)

**4. Divergence: John the Apostle wrote Revelation** (10 writers for, 1 against. for: Irenaeus, *Muratorian Canon*, Clement of Alexandria, Tertullian, Origen, *Treatise Against Novatian*, Cyprian of Carthage, Victorinus of Petau, Methodius, Lactantius. Against: Dionysius of Alexandria said by another John.)

# God’s TranscendEnce

## G1. There is only One True God

Deuteronomy 4:39; 6:4,35-39; 2 Samuel 7:22; Mark 12:29-33; Isaiah 43:10-12; 44:6-8,24; 45:5-14; 46:9; Matthew 19:17; Mark 10;18; 12:29,32; John 17:3; 1 Corinthians 8:4,6; 1 Timothy 1:17; 6:15-16; James 2:19

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 17:3

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) James 2:19

**p15** 1 Corinthians 7:18-8:4 (late 3rd century) 1 Corinthians 8:4

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 19:17; Mark 10:18; 12:29,32; John 17:3

**Vaticanus** (B) Most of the Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 19:17; Mark 10:18; 12:29,32; John 17:3

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 19:17; Mark 10:18; 12:29,32; John 17:3

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

While Mormonism has taught that there are many gods over many planets, both the Bible and the early church teach there is only one true God.

**Clement of Rome** (96-98 A.D.) says that we have only one God, one Christ, and one spirit of grace poured out on us. *1 Clement* ch.46 p.17

**Ignatius** (-107/116 A.D.) “His grace to fully convince the unbelieving that there is one God, who has manifested Himself by Jesus Christ His Son, who is His eternal Word,...” Letter of Ignatius *Letter to the Magnesians* ch.8 p.62

Ignatius (-107/116 A.D.) “‘You [Emperor Trajan] are in error when you call the demons of the nations gods. For there is but one God, who made heaven, and earth, and the sea, and all that are in them; and one Jesus Christ, the only-begotten Son of God, whose kingdom may I [Ignatius] enjoy.’ Trajan asked, ‘do you mean the one who was crucified under Pontius Pilate?’” *The Martyrdom of Ignatius* ch.2 p.129

***Apology of Aristides*** (125 or 138-161 A.D.) p.276 teaches on one God Almighty.

***Epistle to Diognetus*** ch.3 p.26 (c.130-200 A.D.) (implied) mentions it proper that the Jews worship the one God as being Lord of all.

**Justin Martyr** (c.138-165 A.D.) There was never any true God for anyone but the Creator, and there will never be any other God. *Dialogue with Trypho, a Jew* ch.11 p.199

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 first commandment p.20 says there is one God who created and finished all things, and made all things out of nothing.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 34.28 p.96 quotes Jesus speaking the two greatest commandments.

**Athenagoras** (177 A.D.) said that like Christians, even some Greek poets said there is only one God. *A Plea for Christians* ch.5,6 p.131

Athenagoras (177 A.D.) taught that Isaiah 41:4; 44:6; 43:10,11; 66:1 show that there is only one God. *A Plea for Christians* ch.9 p.133

**Melito of Sardis** (170-177/180 A.D.) discusses a man forsaking the light and saying there is another God. *Discourse to Antonius Caesar* p.751

**Theophilus of Antioch** (168-181/188 A.D.) “sent holy prophets to declare and teach the race of men, that each one of us might awake and understand that there is one God.” *Theophilus to Autolycus* book 2 ch.34 p.108

**Maximus of Jerusalem** (185-196 A.D.) “There cannot exist two uncreated substances at one and the same time”. See also, “we are driven to the conclusion that there is *only* one uncreated *substance*.” fragment 1 vol.8 p.767 He also says that God is uncreated on p.771.

**Irenaeus of Lyons** (182-188 A.D.) “The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion [death], and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and his [future] manifestation from heaven in the glory of the Father ‘to gather all things in one,’ and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, ...” *Irenaeus Against Heresies* book 1 ch.10.2 p.330.

Irenaeus of Lyons (c.160-202 A.D.) says there is only One God. *Proof of Apostolic Preaching* ch.4, 5.

**Minucius Felix** (210 A.D.) says that God is alone. *The Octavius of Minucius Felix* ch.18 p.183. See also ibid ch.33 p.193.

**Clement of Alexandria** (193-217/220 A.D.) says that God is one. *The Instructor* book 1 ch.4 p.211. See also see *The Instructor* book 1 ch.5 p.213

Clement of Alexandria (193-217/220 A.D.) says that the God of all is the only One good. *The Instructor* book 1 ch.9 p.228

Clement of Alexandria (c.195 A.D.) quotes Isaiah 45:21-23 that there is none besides God. *Exhortation to the Heathen* ch.8 p.194

Clement of Alexandria (c.195 A.D.) “God, who alone is truly God.” *Exhortation to the Heathen* ch.4 p.186

**Tertullian** (188-220 A.D.) “The object of our worship is the One God, He who by His commanding word, His arranging wisdom, His mighty power, brought forth from nothing this entire mass of our world, with all its array of elements, bodies, spirits, for the glory of His majesty;” *Apology* ch.17 p.31

Tertullian (207/208 A.D.) “These [the four gospels] all start with the same principles of the faith, so far as relates to the one only God the Creator and His Christ, how that He was born of the Virgin, and came to fulfil the law and the prophets.” *Tertullian’s Five Books Against Marcion* book 4 ch.2 p.347

**Hippolytus of Portus** (222-235/236 A.D.) says, “The first and only (one God) both Creator and Lord or all, had nothing coeval with Himself, not infinite chaos, nor measureless water nor solid earth, ... But He was One alone in Himself.” *The Refutation of All Heresies* book 10 ch.28 p.150

**Theodotus the probable Montanist** (ca.240 A.D.) “For this is the one God, who has measured both the beginning and the end of events suitably to each one.” *Excerpts from Theodotus* ch.18 p.45

**Commodianus** (c.240 A.D.) “Believe in the one God, that when dead thou mayest live, and mayest rise in His kingdom, when there shall be the resurrection to the just.” *Instructions of Commodianus* ch.34 p.209. See also ibid ch.33 p.209.

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.3 p.306 “I too am a Christian, for I worship and reverence the only True God”

**Origen** (c.227-240 A.D.) “Now it is possible that some may dislike what we have said representing the Father as the one true God…” *Origen’s Commentary on John* book 2 ch.3 p.323

Origen (233/234 A.D.) speaks of “the True God”. *Origen On Prayer* ch.29.10 p.118

**Novatian** (250/4-256/7 A.D.) speaks of the only God. *Treatise Concerning the Trinity* ch.3 p.614 and He has no equal and is of necessity the Highest. *Treatise Concerning the Trinity* ch.4 p.614

**Cyprian of Carthage** (c.246-258 A.D.) “The Lord in His Gospel, when He would direct the way of our hope and faith in a brief summary, said, ‘The Lord thy God is one God: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.” *Treatises of Cyprian* Treatise 1 ch.15 p.426

Nemesianus of Thubunae at the **Seventh Council of Carthage** (258 A.D.) p.566 quotes Ephesians 4:3-6 as keeping the unit of the Spirit and One God.

**Gregory Thaumaturgus** (240-265 A.D.) “There is one God, the Father of the living Word, *who is His* subsistent Wisdom and Power and Eternal Image: perfect Begetter of the perfect *Begotten*, Father of the only-begotten Son.” *A Declaration of Faith* p.7

**Dionysius of Alexandria** (246-265 A.D.) “Now we worship the one God, who is the Creator of all things,” Part 2 *Letter 10* ch.5 p.105

**Dionysius of Rome** (259-269 A.D.) it is just to dispute against those who say there are three powers and distinct substances. *Dionysius of Rome Against the Sabellians* (*ANF* vol.7) ch.1 p.365

**Adamantius** (c.300 A.D.) “I believe in One God, Creator and Maker of all thing; and in God the Word, who was born of Him, of the same essence, and exists eternally.” *Dialogue on the True Faith* ch.2 p.37

Adamantius (c.300 A.D.) (alternate translation) “There is One God, Creator and Architect of everything, in whom I believe, and his Word, his essence, is even co-eternal.” *Dialogue on the True Faith* ch.2

**Arnobius** (297-303 A.D.) says there is only one true God. *Arnobius Against the Heathen* book 2 ch.75 p.463

**Lucian of Antioch** (c.300-311 A.D.) “One God the Father Almighty, the Maker and Provider of all things” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Athanasius of Alexandria** (c.318 A.D.) “Therefore their worship and deification is no part of religion, but the bringing in of godlessness and of all impiety, and a sign of a wide departure from the knowledge of the one true God, namely the Father of Christ.” *Athanasius Against the Heathen* part 1 ch.29 p.19

**Lactantius** (c.303-320/325 A.D.) There is only one God *The Divine Institutes* book 1 ch.4 p.13

Lactantius (c.303-320/325 A.D.) “But he who shall follow the guidance of reason will understand that there cannot be a Lord except one, nor a Father except one. For if God, who made all things, is also Lord and Father, He must be one only, so that the same may be the head and source of all things. Nor is it possible for the world to exist unless all things be referred to one person, unless one hold the rudder, unless one guide the reins, and, as it were, one mind direct all the members of the body.” *Epitome of the Divine Institutes* ch.2 p.224. See also ibid ch.4 p.225.

**Eusebius of Caesarea** (318-325 A.D.) “He alone is God”. *Preparation for the Gospel* book 2 ch.6 p.18

Eusebius of Caesarea (318-325 A.D.) “For he [Moses] explained first of all that God is One along, …” *Preparation for the Gospel* book 8 ch.9 p.17

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) speaks of the one and only God. *Hortatory Address to the Greeks* ch.38 p.287

***Acts of Paul and Thecla*** (before 207 A.D.) p.491 “And the women shouted aloud, and with one mouth returned thanks to God, saying: There is one God, *the God* of Thecla;”

**Among heretics**

The Encratite **Tatian** (c.172 A.D.) says that He [God] alone is without beginning, and He Himself is the beginning of all things. He made both the visible and invisible things. *Address of Tatian to the Greeks* ch.2-3 p.65-66

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.7 p.78 says One God created the heavens and earth. See also ibid book 2 ch.36 p.107; book 3 ch.75 p.134.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.40 p.236 says there is only one and good God, maker of the world. See also homily 2 ch.12,16 p.230-231, homily 3 ch.10 p.240, and homily 10 ch.19 p.283.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.10 p.240 Peter says, “But we also can easily show many passages from them [the Scriptures] that He who made the world alone is God, and that there is none other besides Him.”

**X** The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.)

**X *Naasene Sermon*** (188-235 A.D.) says the world proper came into existence apart from the highest God. It “was made by the third and fourth gods.” *TGB* p.485

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) Epistle 1 ch.13 p.60 says there is One God.

**X** **Valentinians** (after 150 A.D.) “And on this account, he (the Demiurge), being incapable of recognising any spiritual essences, imagined himself to be God alone, and declared through the prophets, ‘I am God, and besides me there is none else.’” according to *Irenaeus Against Heresies* book 1 ch.5.4 p.323

**X** Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says there are three divine principles: the good, the just (Demiurge) and the evil. *Dialogue on the True Faith* first part ch.2 p.37-38

**X** The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.10 p.112 is against there being only One God.

## G2. Living God

Deuteronomy 5:26; Joshua 3:10; 1 Samuel 17:26,33; 2 Kings 19:4,16; Psalm 42:2; 84:2; Isaiah 37:4,17; Jeremiah 10:10; 23:36; Daniel 6:20,26; Hosea 1:10

Matthew 16:26; 26:63; John 6:69; Acts 14:15; Romans 9:26; 2 Corinthians 3:3; 6:16; 1 Thessalonians 1:9; 3:15; 4:10; 6:27; Hebrews 3:22; 9:14; 10:31; 12:22; Revelation 7:2

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – For the word of God) Romans 9:26; 2 Corinthians 3:3; 6:26; 1 Thessalonians 1:9

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 6:69

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 6:69

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 14:15

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 3:22

**Sinaitic Old Syriac** most of the four gospels (3rd/4th century) Matthew 26:63

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Ignatius** (100-107/116 A.D.) “infinite meekness of the Living God.” *Letter to the Philadelphians* ch.1 p.79

***2 Clement*** (120-140 A.D.) ch.20 p.523 “But let it not even trouble your mind, that we see the unrighteous possessed of riches and the servants of God straitened. Let us, therefore, brothers and sisters, believe; in a trial of the living God we strive and are exercised in the present life, that we may obtain the crown in that which is to come. No one of the righteous received fruit speedily, but waits for it. For if God tendered the reward of the righteous in a trice, straightway were it commerce that we practised, and not godliness.”

***Shepherd of Hermas*** (c.115-155 A.D.) part 3 Similitude 6 ch.2 p.36-37 “‘This,’ he answered, ‘is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption:’”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 20.10 p.74 calls Jesus “son of the living God”

***Christians of Vienna and Lugdunum*** (Lyons) (177 A.D.) p.782 “that He might persuade those who trust in Him that every one that has suffered for the glory of Christ has eternal communion with the living God.”

**Melito of Sardis** (170-177/180 A.D.) “and let not that which is only made be put by thee in the place of Him who is not made, but let Him, the ever-living God, be constantly present to thy mind.” fragment 1 p.753

**Theophilus of Antioch** (168-181/188 A.D.) “But this is the attribute of God, the Highest and Almighty, and the living God, not only to be everywhere present, but also to see all things and to hear all, and by no means to be confined in a place;” *Theophilus to Autolycus* book 2 ch.4 p.95

**Irenaeus of Lyons** (182-188 A.D.) says Daniel said, “‘Because I do not worship idols made with hands, but the living God, who established the heaven and the earth and has dominion over all flesh.’ Again did he say, ‘I will adore the Lord my God, because He is the living God.’” *Irenaeus Against Heresies* book 4 ch.5.2 p.467

Irenaeus of Lyons (c.160-202 A.D.) “It shall come to pass that in the place where it was called not my people, there shall they be called sons of the Living God.” *Proof of Apostolic Preaching* ch.93.

**Clement of Alexandria** (c.195 A.D.) “‘for we trust in the living God, who is the Saviour of all men, especially of those who believe.’” *Exhortation to the Heathen* ch.9 p.196

**Tertullian** (198-220 A.D.) “Satan will not be at liberty to do anything against the servants of the living God unless the Lord grant leave,” *Fleeing Persecution* ch.2 p.117

Tertullian (213 A.D.) (implied) says that God lives. *Tertullian on Monogamy* ch.7 p.64. See also *Tertullian on Modesty* (208-220 A.D.) ch.15 p.90.

**Hippolytus of Portus** (222-2335/236 A.D.) “By this Spirit Peter spake that blessed word, ‘Thou art the Christ, the Son of the living God.’” *Discourse on the Holy Theophany* ch.9 p.237

**Origen** (235-245 A.D.) mentions “the Living God” *Homilies on Jeremiah* homily 4 ch.2 p.34

Origen (233/234 A.D.) (implied) mentions “the Living Father”. *Origen On Prayer* ch.27.4 p.94

**Commodianus** (c.240 A.D.) “To Those Who Resist the Law of Christ the Living God.” *Instructions of Commodianus* ch.26 p.207

**Theodotus the probable Montanist** (ca.240 A.D.) “Hosea teaches clearly: ‘And it shall be, that in the place in which it was said to them, Ye are not my people, they shall be called the children of the living God:’”

**Novatian** (250/4-256/7 A.D.) “Or when the voice from heaven is: ‘I have both glorified Him, and I will glorify Him again?’ Or when by Peter it is answered and said: ‘Thou art the Son of the living God?’” *Concerning the Trinity* ch.26 p.637

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.9 p.672 “For when he [Peter], together with the others, had been asked by the Lord what he thought about Him, that is, whom he thought Him to be, and had first of all confessed the truth, saying that He was the Christ the Son of the living God,”

**Cyprian of Carthage** (c.246-258 A.D.) “‘Thou hast the word of eternal life; and we believe, and are sure, that Thou art the Son of the living God.’” *Epistles of Cyprian* letter 68.8 p.374

**Adamantius** (c.300 A.D.) mentions the Living God twice. *Dialogue on the True Faith* part 5 ch.27 p.187

**Victorinus of Petau** (martyred 304 A.D.) “That you may know how you ought to behave yourself in the Church of the living God.” *Commentary on the Apocalypse* from the first chapter verse 16 p.345

**Athanasius of Alexandria** (318 A.D.) mentions the Living God. *Athanasius Against the Heathen* ch.34.3 p.23

**Lactantius** (c.303-320/325 A.D.) “Avoid unlawful services, and serve the living God. Abstain from adultery and impurity; bring up a pure generation of children; do not kill: for the Immortal will be angry with every one who may sin.” *Treatise on the Anger of God* ch.22 p.278

Lactantius (c.303-320/325 A.D.) “For on this account he is called *anthropos*, because he looks upward. But he looks upward who looks up to the true and living God, who is in heaven;” *Epitome of the Divine Institutes* ch.25 p.230

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “For it was necessary, I think, that he who was to be the ruler and leader of the Hebrew people should first of all know the living God.” *Hortatory Address to the Greeks* ch.20 p.281

***Acts of Paul and Thecla*** (before 207 A.D.) p.491 “O Christ Jesus, the Son of the Living God, my help in the fire, my help among the wild beasts, Thou are glorified for ever.”

**Among heretics**

The Ebionite ***Clementine Homilies*** homily 1 ch.16 p.227 “to the honour of the living God, being magnanimously not ashamed, nor”

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) homily 17 ch.18 p.323 appealed to scripture to judge truth.

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.20 p.365 “And Salome [a midwife] put in her finger, and cried out, and said: Woe is me for mine iniquity and mine unbelief, because I have tempted the living God; and, behold, my hand is dropping off as if burned with fire.” See also ibid ch.11 p.363

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.38 p.87 “…by the command of the living God [Moses] went up to a certain mountain, and there died.”

***Acts of Thomas*** (early form) (pre-Nicene) p.537 mentions the living God.

## G3. God / Jesus before birth was incorporeal

(partial, Implied) John 1:14 The Word became flesh

(partial) John 3:8 Holy Spirit is like the wind

**Melito of Sardis** (170-177/180 A.D.) “On these accounts He came to us; on these accounts, though He was incorporeal, He formed for Himself a body after our fashion, -appearing as a sheep, yet still remaining the Shepherd; being esteemed a servant, yet not renouncing the Sonship; being carried *in the womb* of Mary, yet arrayed in *the nature of* His Father; treading upon the earth, yet filling heaven; appearing as an infant, yet not discarding the eternity of His nature; being invested with a body, yet not circumscribing the unmixed simplicity of His Godhead; being esteemed poor, yet not divested of His riches; needing sustenance inasmuch as He was man, yet not ceasing to feed the entire world inasmuch as He is God; putting on the likeness of a servant, yet not impairing the likeness of His Father.” *From the Discourse on the Cross* p.756

**Clement of Alexandria** (193-202 A.D.) writes that Xenophenes of Colophon rightly says, “that God is one and incorporeal,” *Stromata* book 5 ch.14 p.470

Clement of Alexandria (193-217/220 A.D.) also say that God is incorporeal. *Fragment 5* p.580

**Hippolytus of Portus** (222-235/236 A.D.) (implied) quotes John 1:14. *Fragments from Commentaries* Another Fragment p.175.

**Origen** (225-253/254 A.D.) “Since we hold that the great God is in essence simple, invisible, and incorporeal,” *Origen Against Celsus* book 7 ch.38 p.626

**Athanasius of Alexandria** (318 A.D.) says that God is incorporeal, incorruptible, and immortal. *Athanasius Against the Heathen* ch.22 p.16. See also *Athanasius Against the Heathen* ch.29.1 p.19

**Lactantius** (c.303-320/325 A.D.) (implied) “but as corporeal offerings are necessary for corporeal beings, so manifestly an incorporeal sacrifice is necessary for an incorporeal being. But God has no need of those things” *Epitome of the Divine Institutes* ch.58 p.246

**Alexander of Alexandria** (313-326 A.D.) “Therefore God sent down from heaven His incorporeal Son to take flesh upon Him in the Virgin’s womb” *Epistles on the Arian Heresy* Epistle 5 ch.5 p.300

**Eusebius of Caesarea** (318-325 A.D.) says that God is incorporeal. *Preparation for the Gospel* book 3 ch.6 p.4

## G4. God is holy, good, or pure

Habakkuk 1:13; Mark 10:18; Hebrews 12:10

(implied) John 10:11

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 12:10

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied, Christ) John 10:11

**p104** – John 17:1-2,11 (3 verses (3rd century) John 17:11

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (implied) John 10:11

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) (implied) John 10:11

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) God is “The Creator and Father of all worlds, the Most Holy, alone knows their amount and their beauty.” *1 Clement* ch.35 vol.1 p.14

Clement of Rome (96-98 A.D.) “since God is good, He corrects us, that we may be admonished by His Holy chastisement.” *1 Clement* ch.56 vol.1 p.20

**Ignatius of Antioch** (-107/116 A.D.) “because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. Those, therefore, who speak against this gift of God, incur death” *Epistle of Ignatius to the Smyrnaeans* ch.7 p.89

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.10 p.380 speaks of the holy Father, and Master almighty.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.7 mentions the “good Lord”

**Evarestus**(c.169 A.D.) refers to God’s grace and goodness. *Martyrdom of Polycarp* ch.20 p.43

***2 Clement*** (120-140 A.D.) vol.7 ch.19 p.523 “on behalf of piety and the goodness of God.”

***Epistle to Diognetus*** ch.8 p.28 (c.130-200 A.D.) “For God, the Lord and Fashioner of all things, who made all things, and assigned them their several positions, proved Himself not merely a friend of mankind, but also long-suffering [in His dealings with them.] Yea, He was always of such a character, and still is, and will ever be, kind and good, and free from wrath, and true, and the only one who is [absolutely] good;”

**Justin Martyr** (c.138-165 A.D.) *Dialogue with Trypho, a Jew* ch.47 p.218 mentions “the goodness and the loving-kindness of God”

Justin Martyr (c.150 A.D.) says that God created all things from unformed matter out of His goodness. *First Apology of Justin Martyr* ch.10 p.165

Tatian’s ***Diatessaron*** (c.172 A.D.) section 28 p.87 with the rich young ruler, Jesus said none is good but God alone.

**Athenagoras** (177 A.D.) that “to the good that is in God, which belongs of necessity to Him, and co-exists with Him, as color with body.” *A Plea for Christians* ch.24 p.142

**Theophilus of Antioch** (168-181/188 A.D.) “but He [God] is good and kind, and merciful, to those who love and fear Him;” *Theophilus to Autolycus* book 1 ch.3 p.90

Theophilus of Antioch (168-181/188 A.D.) “for nothing was made evil by God, but all things good, yea, very good” *Theophilus to Autolycus* book 2 ch.17 p.101

Theophilus of Antioch (168-181/188 A.D.) says “in glory He [God] is incomprehensible, in greatness unfathomable, in height inconceivable, in power incomparable, … in goodness inimitable, in kindness unutterable.” *Theophilus to Autolycus* book 1 ch.3 p.89

**Irenaeus of Lyons** (182-188 A.D.) says that since Jesus addressed the Father as good, He is truly good.*Irenaeus Against Heresies* book 1 ch.20 p.345

Irenaeus of Lyons (c.160-202 A.D.) speaks of “the goodness of God”. *Proof of Apostolic Preaching* ch.8.

**Clement of Alexandria** (193-217/220 A.D.) in *Fragments from Cassiodorus* (fragment 1) p.572 says, “‘Of all grace,’ he says, because He [God] is good, and the giver of all good things.” See also *The Instructor* book 1 ch.8 p.227-228. He also says that God is good and not the author of evil in *Stromata* (193-202 A.D.) book 4 ch.26 p.440

Clement of Alexandria (193-217/220 A.D.) says that the God of all is the only One good. *The Instructor* book 1 ch.9 p.228.

Clement of Alexandria (193-217/220 A.D.) says that God is good. *The Instructor* book 1 ch.7 p.225

Clement of Alexandria (193-217/220 A.D.) in *Who is the Rich Man That Shall Be Saved?* ch.4 p.592 uses Mark 10:17-31 to show that we are to be good and give to the poor rather than trusting in riches.

**Tertullian** (c.203 A.D.) says, “For God alone is without sin; and the only man without sin is Christ, since Christ is also God.” *A Treatise on the Soul* ch.41 p.221

Tertullian (208-220 A.D.) simply says that God is good, and has pity, and likewise it is becoming for us to be good, pity others, and be peacemakers. *Tertullian on Modesty* ch.2 p.75 and ch.2 p.76.

Tertullian (207/208 A.D.) God is good and holy. *Five Books Against Marcion* book 1 ch.26 p.292. God is wholly good *Five Books Against Marcion* book 2 ch.13 p.308

**Hippolytus of Portus** (225-235/236 A.D.) likewise in the *Refutation of All Heresies* book 5 ch.2 p.50 and book 7 ch.20 p.113 uses this to prove Marcion and Gnosticism wrong. If the Father who created things is good, then all of Gnosticism falls.

**Origen** (235-245 A.D.) “God who is good” *Homilies on Jeremiah* homily 12 ch.6 p.119

Origen (225-253/254 A.D.) says that if Christ deferred to God the Father, how much more would the sun refuse to have anyone bow down and worship it. Origen then adds that we should pray to the Word of God, and still more to His Father. *Origen Against Celsus* book 5 ch.15 p.548

Origen (233/234 A.D.) says that God is Holy. *Origen On Prayer* ch.24.1 p.80-81 and ch.24.2 p.81

Origen (235 A.D.) says that God is holy. *Exhortation to Martyrdom* book 3 ch.17 p.157

Origen (235 A.D.) says that God is good. *Exhortation to Martyrdom* book 2 ch.7 p.148

**Novatian** (250/254-256/7) “Moreover, the Lord Himself: ‘Why askest thou me concerning that which is good? God alone is good.’ … “but in the same Scriptures Christ is also asserted to be good. There is not, then, if they rightly conclude, one good, but even two good. How, then, according to the scriptural faith, is there said to be only one good? But if they do not think that it can by any means interfere with the truth that there is one Lord, that Christ also is Lord, nor with the truth that one is our Master, that Paul also is our master, or with the truth that one is good, that Christ also is called good; on the same reasoning, let them understand that, from the fact that God is one, no obstruction arises to the truth that Christ also is declared to be God.” *Concerning the Trinity* ch.30 p.642-643

Novatian (250/4-256/7 A.D.) quotes Habakkuk and says God is the Holy One. *Treatise Concerning the Trinity* ch.12 p.621

**Cyprian of Carthage** (c.246-258 A.D.) “one and true Father, good, merciful, and loving-yea, Himself Goodness and Mercy and Love-rejoice in the repentance of His own sons!” *Epistles of Cyprian* letter 51 ch.23 p.333

**Dionysius of Alexandria** (246-265 A.D.) “The plant that springs from the root is something distinct from that whence it grows up; and yet it is of one nature with it. And the river which flows from the fountain is something distinct from the fountain. For we cannot call either the river a fountain, or the fountain a river. Nevertheless we allow that they are both one according to nature, and also one in substance; and we admit that the fountain may be conceived of as father, and that the river is what is begotten of the fountain.” *On the One Substance* p.120

Dionysius of Alexandria (246-265 A.D.) Letter 4 *Epistle to Dionysius Bishop of Rome* ch.7 p.93 says that God is the spring or source of all good things, and the son is a river flowing out of Him. The word is an emanation of the mind.

**Adamantius** (c.300 A.D.) says, “Truth is un conquerable and immortal, for she is the offspring of the Good God.” *Dialogue on the True Faith* First Part ch.13 p.56. See also ibid second part ch.832a p.97.

**Alexander of Lycopolis** (301 A.D.) says that God is good. *Of the Manichaeans* ch.19 p.249.

**Arnobius** (297-303 A.D.) says that God is the source of all good. *Arnobius Against the Heathen* book 12 ch.2 p.432

**Methodius** (270-311/312 A.D.) calls God “the Very Good” in *Three Fragments from the homily on the Cross and Passion of Christ* fragment 2 p.400

Methodius (270-311/312 A.D.) *Banquet of the Ten Virgins* discourse 8 ch.1 p.334 says that it is impossible to find a greater good than God.

**Athanasius of Alexandria** (318 A.D.) speaks of “the good God.” *Athanasius Against the Heathen* oart 3 ch.40 p.25. See also *The Incarnation* ch.1.6 p.39

**Lactantius** (c.303-320/325 A.D.) says the God is the chief good. *The Divine Institutes* book 4 ch.1 p.101

Lactantius (c.303-320/325 A.D.) says that God begat a pure and incorruptible Son. *The Divine Institutes* book 4 ch.6 p.105

**Alexander of Alexandria** (313-326 A.D.) says that since the Son is with Him, the Father is always perfect, “being destitute of nothing as regards good” *Epistles on the Arian Heresy* ch.1.7 p.293.

**Eusebius of Caesarea** (318-325 A.D.) “Ye shall be holy, for the Lord your God is holy.” *Preparation for the Gospel* book 12 ch.30 p.28

Eusebius of Caesarea (318-325 A.D.) [The Word is] “moreover from the Godhead and rule of His Father; and is the good offspring of the good Father, and the common Saviour of all.” *Theophania* ch.23 p.5

**Among heretics**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) says God is holy. book 4 ch.23 p.21

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.10 p.220 says tht God is good.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.37 p.127 says that God is good.

**Bardaisan/Bardesan** (154-224/232 A.D.) “because in the image of Elohim was he made. Therefore have these things, in the benignity *of God*, been given to him, that they may minister to him for a season. It has also been given to him to be guided by his own will; so that whatever he is able to do, if he will he may do it, and if he do not will he may not do it, and *that so* he may justify himself or condemn. … It will therefore be manifest to you, that the goodness of God is great toward man,…” *The Book of the Laws of Diverse Countries* p.724-725 (Bardesan was definitely no Gnostic here.)

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.2 p.61 says that God is good.

**Mani** (262-278 A.D.) says God is goodness. *Disputation with Manes* ch.5 p.182

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius believes in three divine beings, but discusses the good god. *Dialogue on the True Faith* first part ch.1 803 1 p.36

Valentinian heretic **Droserius** (c.300 A.D.) the Valentinian Gnostic, in disputing Adamantius, has Valentinian read, where the evil Thyestean banquet is alluded to. *Dialogue on the True Faith* 4th part ch.841a p.126

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) Homily 3 ch.57 p.248-249 they also used this verse against those who would call the Old Testament God evil. But in the Clementine literature and all Ebionite writings we have preserved, they never used this verse to deny saying that Jesus was god.

The Ebionite *Clementine Homilies*(-188 A.D.- uncertain date) homily 2 ch.40 p.236 says there is only one and good God, maker of the world. See also homily 2 ch.45 p.237.

## G5. God does not speak lies / is Truth

Numbers 23:19; 1 Samuel 15:24; John 7:28; 14:6; Titus 1:2; Hebrews 6:18

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 6:18

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 7:28; 14:6

**p32** (=P. Rylands 5) Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 1:2 “God, who does not lie”

p40 – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) (partial) says they exchanged the truth of God for a lie. in Romans 1:25

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 7:28; 14:6

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 7:28; 14:6

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 7:28; 14:6

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) “He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie.” *1 Clement* ch.26 vol.1 p.12 vol.9 p.237 [Actually two other things Scriptures says are impossible with God too: to deny Himself and to be tempted.]

Clement of Rome (96-98 A.D.) (partial) “Look carefully into the Scriptures, which are the true utterances of the Holy Spirit. Observe that nothing of an unjust or counterfeit character is written in them.” *1 Clement* ch.45 p.17

Polycarp (100-155 A.D.) (partial) says we are to walk according to the truth of the Lord. *Polycarp’s Letter to the Philippians* ch.5 p.34

**Evarestus**(c.169 A.D.) says that God is not false but true [ever-truthful] God. *Martyrdom of Polycarp* ch.14 p.42

***2 Clement*** (120-140 A.D.) ch.20 p.523 (implied) “To the only God invisible, the Father of truth, who sent forth to use the Saviour and Prince of incorruption, through whom also He manifested to us the truth and the heavenly life...”

**Justin Martyr** (c.150 A.D.) says “Reason directs those who are truly pious and philosophical to honour and love only what is true, … For not only does sound reason direct us to refuse the guidance of those who did or taught anything wrong,…” *First Apology of Justin Martyr* ch.2 p.163.

**Melito of Sardis** (170-177/180 A.D.) says that God is Himself truth, and His word truth. discourse *to Antonius Caesar* ch.1 vol.8 p.753

Melito of Sardis (170-177/180 A.D.) “those who love Him speak of Him thus: ‘Father, and God of Truth.’”. discourse *to Antonius Caesar* p.751

**Irenaeus of Lyons** (182-188 A.D.) “Our Lord, therefore, being the truth, did not speak lies;” *Irenaeus Against Heresies* book 3 ch.5.1 p.417

Irenaeus of Lyons (c.160-202 A.D.) “For in all things God is true.” *Proof of Apostolic Preaching* ch.43

**Clement of Alexandria** (193-202 A.D.) “God, who lies not” *Stromata* book 6 ch.9 p.497

Clement of Alexandria (193-202 A.D.) (partial) says there is one authority and truth in whom we are instructed by the Son of God. *Stromata* book 1 ch.20 p.323

Clement of Alexandria (193-202 A.D.) “The Lord is the Truth.” *Stromata* book 2 ch.11 p.359

**Tertullian** (207/208 A.D.) “God, who can neither lie nor deceive” *Five Books Against Marcion* book 3 ch.9 p.329. See also “He cannot lie” in *Five Books Against Marcion* book 4 ch.29 p.399

Tertullian (198-220 A.D.) “But our Lord Christ has surnamed Himself Truth, not Custom. If Christ is always, and prior to all, equally truth is a thing sempiternal and ancient.” *On the Veiling of Virgins* ch.1 vol.4 p.27

Hippolytus of Portus (222-235/236 A.D.) (partial) says that the tabernacle “constituted types and emblems of spiritual mysteries” so that when Christ came people could see these truths fulfilled. fragment 1 *Visions of Daniel and Nebuchadnezzar* ch.5 p.179

**Origen** (225-253/254 A.D.) in discussing Abraham and Isaac, “Or rather do you think of those well-known words, and say that it is impossible for him who promised to lie; be that as it may, the promise shall remain?” *Homilies on Genesis* homily 8 ch.1 p.137

Origen (225-253/254 A.D.) (implied) “there is no truth apart from Christ who says He is the truth, and so there is no lie apart from him who is the enemy of truth.” *Commentary on Matthew* book 12 ch.40 p.472.

However, Origen (235-245 A.D.) in discussing Jeremiah 20:7 brings up the idea that that “perhaps” God is like a father who sometimes deceives his son for the son’s best interest, or the physician who deceives the patient about the pain of the surgery. *Homilies on Jeremiah* homily 20 ch.3.2 p.226.

Origen (235 A.D.) says that God is truth. *Exhortation to Martyrdom* ch.7.47 p.191

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.658 refers to God as “The Truth”

Bishop Januarius of Vicus Caesaris (partial) says we are to obey the truth. *The Seventh Council of Carthage* (258 A.D.) p.568

**Victorinus of Petau** (martyred 304 A.D.) “thus the truthful word of God makes it necessary, which it has promised to set forth,” *Commentary on the Apocalypse of the Blessed John* from the eleventh chapter verse 5 p.354

**Athanasius of Alexandria** (318 A.D.) says we cannot call God a liar. *The Incarnation* ch.1.7 p.39.

Athanasius of Alexandria (318 A.D.) (implied) says that God’s word cannot be false. *The Incarnation* ch.6.3 p.38 and 7.1 p.39

**Lactantius** (c.303-320/325 A.D.) “…they open their eyes of their mind and recognize God, in whom alone is the abode of truth;” *Epitome of the Divine Institutes* ch.52 p.243.

**Eusebius of Caesarea** (318-325 A.D.) God cannot lie. *Preparation for the Gospel* book 6 ch.11 p.44

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.21 p.139 says that “what is spoken by the True God … is always true.”

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.43 p.237 says that God does not lie.

Valentinian ***Gospel of Truth*** (c.150-4th century) *The Gnostic Bible* p.248 “Each one loves truth because truth is the mouth of the father. His tongue is the holy spirit. Whoever touches truth touches the mouth of the father by his tongue at the time when one will receive the holy spirit.”

## G6. God is a Father

First person Isaiah 63:16 (twice); 64:8

2 Samuel 7:14; 1 Chronicles 17:11-14; 22:10; 28:6; Psalm 2:7; 89:26; Proverbs 3:12; 30:4f; Isaiah 9:6; Jeremiah 3:4; 3:19; 31:9; Hosea 11:1; Malachi 1:6; 2:10; others

Matthew 10:32; 26:39,42; Luke 9:21-22;

2 Thessalonians 1:2; Titus 1:4; Hebrews 12:9, 1 Peter 1:2,17; others

John 15:26; 16:23,27,28,32

(implied) Hebrews 12:6-7

**p52** (=John Rylands 457) John 18:31-35, 37-38 (c.117-138 A.D.) calls God a Father in John 8:38

**p32** (=P. Rylands 5) Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 1:4 God the Father

**p23** James 1:10-12, 15-18 (7 verses) (ca.200 A.D.) “Father of lights” in James 1:17

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 12:9

**p22** (=P. Oxyrhynchus 1228) (John 15:25-16:2; 16:21-32 17 verses) (c.250 A.D.) John 15:26; 16:23,27,28,32

**p52** Matthew 26:19-52 (c.260 A.D.) Jesus speaks of the Father in Matthew 26:39

**p37** Matthew 26:19-52 (225-275 A.D.) Jesus speaks of the Father in Matthew 26:39,42

**p18** Revelation 1:4-7 (4 verses) (300 A.D.) “his God and Father” Revelation 1:6

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) John 16:23,27,28

**p30** (1 Thessalonians 4:12-13, 16-17; 5:3, 8-10, 12-18, 25-28; 2 Thessalonians 1:1-2; 2:1, 9-11 25 verses) 2 Thessalonians 1:2

**p9** – 1 John 4:11-12, 14-16 (3rd century A.D.) The Father sent the son. 1 John 4:14

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) mentions the Father. James 3:9

**p70** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-25 (3rd century A.D.) mentions the Father and the Son. Matthew 11:26-27

**p107** – John 17:1-2,11 (3 verses) (3rd century) John 17:1

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 2:27

**0171** Mt 10:17-23,25-32; Lk 22:44-50,52-56,61,63-64 (ca.300 A.D.) Matthew 10:32

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 26:39,42; Luke 9:21,22

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) John 10:37

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 1:5; 12:9

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 5:18; 4:21

**p30** - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) mentions God the Father in 2 Thessalonians 2:1

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions God the Father. 1 Peter 1:2; Jude 1

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus addresses God as “My Father” Luke 9:21-22

**0232** 2 John 1-9 (ca.300 A.D.) mentions God the Father and the Father’s Son in 2 John 3

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 9:21-22

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 9:21-22

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

***Clement*** of Rome (96-98 A.D.) “Let us look steadfastly to the Father and Creator of the Universe…” *1 Clement* ch.36. See also ibid ch.23 (son) *1 Clement* ch.19 p.10

***Epistle of Barnabas*** (c.70-130 A.D.) ch.5 (Son of God) ch.14

***Ignatius*** *to the Ephesians* (before 116 A.D.) ch.2 p.50; ch.3 p.50; ch.4 p.51; ch.5 p.51; ch.9 p.53 etc.

**Polycarp** (100-155 A.D.) refers to “The God and Father of our Lord Jesus Christ”*Polycarp’s Letter to the Philippians* ch.12 p.35

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.10 p.380 “We thank Thee, holy Father, … and for the knowledge and faith and immortality, which Thou madest known to us through Jesus Thy Servant;”

*Didache* (=*Teaching of the Twelve Apostles*) ch.1.5 p.377 (before 125 A.D.) “For the Father wants his gifts to be universally shared). The Father is also mentioned on vol.7 ch.7.1 p.379; ch.8.2 p.379; ch.9.3 p.380; ch.10.1 p.380

**Presbyters (Papias?)** (95-117 A.D.) fragment 5 (2 times) mentions the Father, Son, and Spirit. fragment 5 p.154

***Epistle to Diognetus*** (c.130-200 A.D.) ch.10 p.29 mentions God the Father.

**Justin Martyr** (c.150 A.D.) mentions God, the Father of righteousness and temperance and the other virtues. *First Apology of Justin* ch.6 p.164

Justin Martyr (c.150 A.D.) *First Apology of Justin Martyr* ch.13 (son), ch.15 (2 times)

Justin Martyr (c.138-165 A.D.) “Yet we do not hate you or those who, by your means, have conceived such prejudices against us; but we pray that even now all of you may repent and obtain mercy from God, the compassionate and long-suffering Father of all.” *Dialogue with Trypho, a Jew* ch.108 p.253

***2 Clement*** (120-140 A.D.) vol.7 ch.3 p.518 “save refusing to deny him [Jesus] through whom we came to know the Father?” Also ch.1 vol.9 p.251 and vol.9 ch.3 p.252 mention God as a Father.

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 ch.6 p.35 says that God gave them to His Son. See also, Jesus received from His Father.

**Evarestus**(c.169 A.D.) *Martyrdom of Polycarp* 1st sentence p.39; ch.14 p.42; ch.19 p.43

**Athenagoras** (177 A.D.) mentions God the Father 2 times. *A Plea for Christians* ch.10 p.133

Tatian’s ***Diatessaron*** (c.172 A.D.) section 10 p.59 “Your Father in heaven”

Tatian’s *Diatessaron* (c.172 A.D.) section 19 p.74 mentions God as the Father at least four times.

Tatian’s *Diatessaron* (c.172 A.D.) section 55 p.128 for Matthew 28:20 mentions God the Father, Son, and Holy Spirit.

**Melito of Sardis** (170-177/180 A.D.) says “those who love him speak of Him thus; ‘Father, and God of Truth’” in his discourse ch.1 *Ante-Nicene Fathers* vol.8 p.751 See also p.755

**Hegesippus** (170-180 A.D.) “James as he was dying prayer, ‘I beseech Thee, Lord God our Father, forgive them’” *Five Books of Commentaries on the Acts of the Church* section 1 p.763

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 1 ch.3 (2 times), ch.4 p.90, book 2 ch.22 p.103; book 2 ch.34 p.108 mentions God the Father a total of 5 times.

*The* ***Passion of the Scillitan Martyrs*** (180-202 A.D.) *ANF* vol.9 p.285 “all [the Scillitan martyrs] together were crowned with martyrdom; and they reign with the Father and the Son and the Holy Ghost, for ever and ever.”

***Christians of Vienna and Lugdunum*** (Lyons) (177 A.D.) “The servants of Christ who sojourn in Vienna and Lugdunum of Gaul to the brethren throughout Asia and Phrygia, who have the same faith and hope of redemption as ourselves, peace, grace, and glory from God the Father, and from Christ Jesus our Lord. … Then at last the holy Witnesses suffered tortures beyond all description, Satan striving eagerly that some of the evil reports might be acknowledged by them.” vol.8 p.778,779

**Irenaeus of Lyons** (182-188 A.D.) “Father who is in heaven” *Irenaeus Against Heresies* book 2 ch.9 p.369

Irenaeus of Lyons (c.160-202 A.D.) mentions God the Father in many places including *Proof of Apostolic Preaching* ch.6.

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.6.4 p.706 “God the Father Omnipotent, and His Son Jesus Christ our Lord”

**Minucius Felix** (210 A.D.) Mentions God as a Father. *The Octavius of Minucius Felix* ch. 18 p.183

**Clement of Alexandria** (193-202 A.D.) “So that when he says, ‘Around the king of all, all things are, and because of Him are all things; and he [or that] is the cause of all good things; and around the second are the things second in order; and around the third, the third,’ I understand nothing else than the Holy Trinity to be meant; for the third is the Holy Spirit, and the Son is the second, by whom all things were made according to the will of the Father.” *Stromata* book 5 ch.14 p.468. See also *Stromata* book 1 ch.1 p.302.

Clement of Alexandria (c.195 A.D.) in *Exhortation to the Heathen* ch.6 p.199 (2 times) ch.10 p.202, ch.11 p.203 (5 times), and *The Instructor* book 1 ch.2 p.209-210 (4 times)

Clement of Alexandria (c.195 A.D.) says God is the Father. *Exhortation to the Heathen* ch.5 p.191

**Tertullian** (c.213 A.D.) mentions the Father, Son, and Spirit as well as the Trinity in numerous places. His work *Against Praxeas* (c.213 A.D.) is a definitive work on the Trinity.

Tertullian (207/208 A.D.) says that God sent His spirit into our hearts, crying Abba, Father” *Five Books Against Marcion* book 5 ch.4 p.436

**Julius Africanus** (235-245 A.D.) mentions God the Father in his *Epistle to Aristides* ch.1 p.125.

**Origen** (c.227-240 A.D.) “But who is it that announces the counsel of the Father to those of His creatures…” *Origen’s Commentary on John* book 1 ch.42 p.320

Origen (233/234 A.D.) speaks of God our Father. *Prayer* ch.5.5 p.29

**Hippolytus of Portus** (222-235/236 A.D.) “for the Father Himself constituted existence, and the being born from Him [Jesus] was the cause of all things that are produced. The Logos was in *the Father* Himself” *The Refutation of All Heresies* book 10 ch.29 p.150.

**Novatian** (250/254-256/7 A.D.) “God the Father, the Founder and Creator of all things, who only knows no beginning, invisible, infinite, immortal, eternal, is one God.” *Treatise Concerning the Trinity* ch.31 p.643

***Treatise Against Novatian*** (250/254-256/7 A.D.) “denying the mercy of His Father” ch.1 p.657

***Treatise on Rebaptism*** (250/254-256/7 A.D.) “baptize them in the name of the Father, and of the Son, and of the Holy Spirit.” ch.7 p.671

**Cyprian of Carthage** (c.246-258 A.D.) mentions God the Father in letter 50.3 p.348, letter 51.23 p.333, letter 54.16 p.345, and other places.

**Cornelius** to Cyprian of Carthage (c.246-258 A.D.) “I … do render the greatest thanks without ceasing, dearest brother, to God the Father Almighty, and to His Christ the Lord and our God and Saviour, that the Church is thus divinely protected, and its unity and holiness is not constantly nor altogether corrupted by the obstinacy of perfidy and heretical wickedness.” *Letter 46* p.324

**Firmilian** bishop of Caesarea (246-256 A.D.) “it is sufficient shortly to say in sum, that they who do not hold the true Lord the Father cannot hold the truth either of the Son or of the Holy Spirit…” Letter 74.7 p.392

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) mention God the Father in their letter to Cyprian. Letter 25 ch.1 vol.5 p.302.

**Roman presbyters and deacons** (248-257 A.D.) mention God the Father in their letter to Cyprian Letter 30.7 p.311.

**Felix**, Jader, Polianus, and the rest of the martyrs to Cyprian of Carthage (246-256 A.D.) “…And we have given and do give thanks to God the Father Almighty through His Christ,” *Letter 79* p.406

**Venantius of Timisa** [a city of Zeugitana] “Christ the Lord and our God, going to His Father,…” The Seventh Council of Carthage (258 A.D.) p.570.

**Gregory Thaumaturgus** (240-265 A.D.) in *A Declaration of Faith* p.7 mentions the Father, Son, and he mentions the Trinity three times in his “Declaration of Faith”.

**Dionysius of Alexandria** (246-265 A.D.) mentions God as our “Father and Maker” in *The Books on Nature* ch.4 p.88 . He also mentions the Father and Son, and he says there was never a time when God was not the Father in is *Letter to Dionysius Bishop of Rome* 1.2 p.92

**Hymenaeus of Jerusalem** (c.268 A.D.) “And all the divinely inspired writings declare the Son of God to be God; these we now undertake to cite at length. We believe him, who was always with the Father, to have fulfilled the paternal purpose by the creation of all things. For "he spoke and they were made; he commanded and they were created." Now one who commands something, commands *someone*; which "someone," we are convinced, is none other than God the only begotten Son of God, to whom he said, "Let us make man according to our image and likeness.” (*Letter of Hymenaeus* (= *Letter of Six Bishops*) Quoted from Thomas Ferrar at https://blog.dianoigo.com/2017/11/early-christian-interpretation-of-us-of.html#mysec2\_3\_4

**Dionysius of Rome** (259-269 A.D.) mentions the Father and the Son in his work *Against the Sabellians* ch.1 in *Ante-Nicene Fathers* vol.7 p.365 and other places.

**Bishop Lucius of Castra Galbae/Gilba** quotes Matthew 28:19 about the Father, Son, and Holy Ghost. The Seventh Council of Carthage (258 A.D.) p.566-567

**Bishop Munnulus of Girba** mentions the Trinity and quotes Matthew 28:19 “…in the name of the Father, of the Son, and of the Holy Spirit” *The Seventh Council of Carthage* (258 A.D.) p.567

**Euchratius** Bishop of Thenae quotes Matthew 28:19 “…in the name of the Father, of the Son, and of the Holy Spirit” and mentions heretics as blasphemy of the Trinity. *The Seventh Council of Carthage* (258 A.D.) p.568

**Bishop Vencentius of Thibaris** also quotes Matthew 28:19 about the Father, Son, and Holy Ghost. *The Seventh Council of Carthage* p.569

**Bishop Clarus of Mascula** also quotes Matthew 28:19 about the Father, Son, and Holy Ghost. *The Seventh Council of Carthage* (258 A.D.) p.572

**Theognostus of Alexandria** (260 A.D.) teaches how the Son relates to God the Father in *Seven Books of Hypotyposes or Outlines* ch.1 p.155.

**Pierius** (275 A.D.), presbyter of Alexandria taught about the Father and son in his fragment in *Ante-Nicene Fathers* vol.6 p.157.

**Theonas** Bishop of Alexandria (282-300 A.D.) mentions God your Father in *Epistle to Lucianus the Chief Chamberlain* ch.1 p.158.

**Adamantius** (c.300 A.D.) says “The Father of the Word – that is, of Christ?” in questioning Marinus. *Dialogue on the True Faith* fourth part d 14 p.145

**Arnobius** (297-303 A.D.) “God is the parent and father of our sons” *Arnobius Against the Heathen* book 2 ch.47-48 p.451-452

Arnobius (297-303 A.D.) “God is the Father of Ages” *Arnobius Against the Heathen* book 1 ch.34 p.421

**Victorinus of Petau** (martyred 304 A.D.) “Finally, as He Himself is the judge appointed by the Father, on account of His assumption of humanity…” *Commentary on the Apocalypse of the Blessed John* from the First chapter verse 16 p.345. See also from the Fifth chapter no.8,9 p.350

**Lucian of Antioch** (c.300-311 A.D.) “One God the Father Almighty, the Maker and Provider of all things” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Peter, Bishop of Alexandria** (306,285-311 A.D.) Jesus prayed to His Father. *Canonical Epistle 9* p.273

**Methodius** (270-311/312 A.D.) God is a Father *The Banquet of the Ten Virgins* discourse 1 ch.3 p.312

***Letter of the Council of Arles I to Pope Silvester*** (Aug. 314 A.D.) p.392 “being baptized in the Father and the Son and the Holy Ghost, … But if, on being questioned as to the Creed, he does not give the Trinity in answer,…”

**Theophilus** (events c.315 A.D.) “And, when he [Habib] was arrived at the place where they were going to burn him, he stood up and prayed, as did all those who came out with him; and he said, ‘O King Christ, since Thine is this world, and Thine the world to come, behold and see, that, while I might have fled from these afflictions, I did not flee, in order that I might not fall into the hands of Thy justice: may this fire, in which I am to be burned, serve me for a recompense before thee, so that I may be delivered from the fire that is not quenched; and receive thou my spirit into Thy presence, through the Divine Spirit, O glorious Son of the adorable Father!’” *Martyrdom of Habib the Deacon* p.694

**Athanasius of Alexandria** (318 A.D.) mentions God the Father of Jesus Christ. *Athanasius Against the Heathen* part 1 ch.6.4 p.7

**Lactantius** (c.303-320/325 A.D.) “God, the Father of the human race”. *The Divine Institutes* book 2 ch.18 p.67. Mention of the His Son in *The Divine Institutes* ch.17 p.65

Lactantius (c.303-320/325 A.D.) Men should acknowledge [God] their Father and Lord. *The Divine Institutes* book 1 ch.7 p.17

Lactantius (c.303-320/325 A.D.) “But he who shall follow the guidance of reason will understand that there cannot be a Lord except one, nor a Father except one. For if God, who made all things, is also Lord and Father, He must be one only, so that the same may be the head and source of all things.” *Epitome of the Divine Institutes* ch.2 p.224. See also ibid ch.34 p.235.

**Alexander of Alexandria** (313-326 A.D.) says Jesus said, “I am in the Father, and the Father in Me.” *Deposition of Arius* ch.3 p.70

**Eusebius of Caesarea** (318-325 A.D.) says God is a Father. *Preparation for the Gospel* book 6 ch.11 p.39. See also ibid book 7 ch.13 p.28

Eusebius of Caesarea (318-325 A.D.) says that God is a Father. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.83

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.487 says God is a Father.

**pseudo-Methodius** (after 312 A.D.) “Before Thee was no other god begotten of God the Father;” *Oration of Simeon and Anna* ch.6 p.387

**Among heretics**

**Tatian** (c.172 A.D.) Later left Christianity and became a Gnostic. *Address of Tatian to the Greeks* ch.4 p.66; ch.5 (2 times) p.67; ch.7 p.169. “…being Himself the Father of both sensible and invisible things.” *Address of Tatian to the Greeks* ch.4 p.66.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 1 ch.7 p.224 says the God is a Father. Se also homily 2 ch.45 p.237.

The Ebionite *Clementine Homilies*(-188 A.D.- uncertain date) homily 3 ch.57 p.248 speaks of God the Father.

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.2 p.218 says that God is “Father of All”

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) starts off with “Peter to James, the lord and bishop of the holy church, under the Father of all, through Jesus Christ,…” It end with “prayed to the Father and God of all, to whom be glory for ever. Amen” ch.5 p.217

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.7 p.78 speaks of “God the Father”. See also ibid book 4 ch.36 p.142; book 6 ch.10p.155.

***A Naasene Sermon*** (188-235 A.D.) “Jesus said, Look, father, she [the soul] says she is wandering the earth and evil is trying to catch her.” *TGB* p.493

*A Naasene Sermon* (188-235 A.D.) mentions ineffable mysteries of the spirit. quotes imperfectly John 6:44: “No one can come to me unless my heavenly father draws him”. *TGB* p.488

***Justin’s Book of Baruch*** (185-225 A.D.) *TGB* p.132 says that Jesus plac ed his spirit in the hands of the father

**Elkesites (a type of Ebionites)** (before 236 A.D.) (implied Father of the Son) baptized in the named of the Most High God, and in the name of His Son, the Mighty King. (in Hippolytus’ *Refutation of All Heresies* book 19 ch.10 p.132)

**Theodotus of Byzantium** (before 235 A.D.) according to Hippolytus (222-235/236 A.D.) says that Jesus was a mere man, born of a virgin, according to the counsel of the Father. *Hippolytus’ Refutation of All Heresies* book 7 ch.23 p.114-115.

***Nag Hammadi Apocalypse of Peter*** (3rd century A.D.) *Nag Hammadi Library in English* p.373 Jesus mentions His Father.

**Mani** (262-278 A.D.) says the God is a Father. *Disputation with Manes* ch.5 p.182. See also ibid ch.13 p.187

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.19 p.398 has Jesus saying “I must be about my Father’s business” It concludes with “And Jesus advanced in wisdom, and stature, and grace. To whom be glory for ever and ever. Amen.” See also (implied) ch.76,83 p.135; ch.98 p.126; ch.99 p.126-127

***The Second Form of the Gospel of Thomas*** (longer Greek version) ch.11 p.399 says that Mary “rejoiced and glorified Him [Jesus], with the Father and the Holy Spirit, now and ever, and forevermore. Amen.”

***The Latin Form of the Gospel of Thomas*** (after 235 A.D.) ch.15 p.404 mentions “God the Father Almighty”. It ends with “He is the Son of God throughout all the world. To Him is due all glory and honour for ever, who lives and reigns God through all ages of ages. Amen.”

**Other Gnostics** (c.150-4th century) “His purpose is your eternal life. Your perfection is incorruptible. Be rich in god the father” *Songs of Solomon* Song 9 p.364

Revised Valentinian ***Tripartite Tractate*** (200-250 A.D.) part 1 ch.1 p.40 “As for what we can say about the things which are exalted, what is fitting is that we begin with the Father, who is the root of the Totality,” See also part 1 ch.2 p.60-61 and part 2 ch.15 p.92.

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius mentions the good god as “The Father of Christ”. *Dialogue on the True Faith* first part ch.23 p.66

**Marinus** (c.300 A.D.) a Bardesene, in disputing with Adamantius, said “the Father together with the Word” created man. *Dialogue on the True Faith* 4th part ch.850a p.171-145

***Valentinian Letter of Peter to Philip*** (c.300 A.D.) stanza 133 *The Nag Hammadi Library in English* p.434 “Then, when the apostles had come together, and had thrown themselves upon their knees, they prayed thus saying, ‘Father, Father, Father of the light, who possesses the incorruptions, hear us just as [thou hast] [take pleasure] in thy holy child Jesus Christ.” See also ibid stanza 135 p.435.

***Acts of Thomas*** (early form) (pre-Nicene) p.536 “they shall glorify the Father of the universe”.

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.2 p.106 speaks of a Father God.

&&&There are more besides these too among heretics.

## G7. The Trinity: one God in three ‘Persons’

(partial) Matthew 28:19

Vaticanus (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (partial) Matthew 28:19

Sinaiticus (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) (partial) Matthew 28:19

Alexandrinus (c.450 A.D.) (partial) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

*Didache* (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.7 p.379 (partial) Baptize in the name of the Father, Son, and Holy Spirit

Justin Martyr (c.150 A.D.) (partial) says that we worship and adore the Father, Son, and the prophetic Spirit. He did not use the word Trinity though. *First Apology of Justin* ch.6 p.164

Justin Martyr (c.150 A.D.) *First Apology of Justin Martyr* ch.60 p.183 (partial) mentions the Father as the first, the Son as the second, and the Spirit as the third.

Justin Martyr (c.150 A.D.) (partial) in discussing baptism “For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit…” *First Apology of Justin Martyr* ch.61 p.183

Evarestus(c.169 A.D.) (partial) says Polycarp to God, Jesus Christ the beloved Son, and the Holy Ghost be glory now and to all coming ages. *Martyrdom of Polycarp* ch.14 p.42

Tatian’s *Diatessaron* (c.172 A.D.) section 55 p.128 (partial) for Matthew 28:20 in the Great Commisson refers to “The Father and the Son and the Holy Spirit”

Athenagoras (177 A.D.) (partial) “The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order, called atheists?” *A Plea for Christians* ch.10 p.133 (He does not actually use the word Trinity though.)

Athenagoras (177 A.D.) “For, as we acknowledge a God, and a Son his Logos, and a Holy Spirit, united in essence, - the Father, the Son, the Spirit, because the Son is the Intelligence, Reason, Wisdom of the Father, and the Spirit an effluence, as light from fire;” *A Plea for Christians* ch.24 p.141

Athenagoras (177 A.D.) says the Father, Son, and Spirit have distinction in unity. *A Plea for Christians* ch.12 p.134 Note that Athenagoras talked about the Trinity in many places, and he discusses everything except he did not use the word “Trinity”.

**Theophilus of Antioch** (168-181/188 A.D.) “In like manner also the three days which were before the luminaries [sun, moon, and stars] are types of the Trinity (Greek *triad*), of God, and His Word, and His wisdom.” *Theophilus to Autolycus* book 2 ch.15 p.101.

Irenaeus of Lyons (182-188 A.D.) (partial) “The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion [death], and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and his [future] manifestation from heaven in the glory of the Father ‘to gather all things in one,’ and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, ...” *Irenaeus Against Heresies* book 1 ch.10.2 p.330. (He does not actually use the word Trinity though.)

Irenaeus of Lyons (182-188 A.D.) (partial) says “the Word, namely the Son, was always with the Father; and that Wisdom also, which is the Spirit, was present with Him, anterior to all creation. He then goes on quoting Proverb 3:19,20 and so forth, showing that the Holy Spirit is the third person. *Irenaeus Against Heresies* book 4 ch.20.3 p.488

*Passion of the Scillitan Martyrs* (180 A.D.) *ANF* vol.9 p.285 (partial) “all [the Scillitan martyrs] together were crowned with martyrdom; and they reign with the Father and the Son and the Holy Ghost, for ever and ever.” (Mention of the three, but no mention of the word Trinity.)

**Clement of Alexandria** (193-202 A.D.) “So that when he says, ‘Around the king of all, all things are, and because of Him are all things; and he [or that] is the cause of all good things; and around the second are the things second in order; and around the third, the third,’ I understand nothing else than the Holy Trinity to be meant; for the third is the Holy Spirit, and the Son is the second, by whom all things were made according to the will of the Father.” *Stromata* book 5 ch.14 p.468

Clement of Alexandria (183-217/220 A.D.) (partial) mentions the Father, Son, and Holy Spirit. *Who is the Rich Man That Will Be Saved?* Ch.34 p.601

**Tertullian** (208-220 A.D.) mentioned the Trinity (Latin *trinitas*) numerous times. One place where he talked about the Trinity, the Father, Son, and Holy Spirit is in *Tertullian on Modesty* ch.21 p.99. See also ibid ch.8 p.82.

**Hippolytus of Portus** (222-235/236 A.D.) says mentions that it is through the Trinity that the Father is glorified. *Against the Heresy of One Noetus* ch.14 p.228

**Origen** (c.227-240 A.D.) “so the washing with water which is symbolic of the soul cleansing herself from every stain of wickedness, is no less in itself to him who yields himself to the divine power of the invocation of the Adorable Trinity, the beginning and source of divine gifts; for ‘there are diversities of gifts.’” *Commentary on John* book 6 ch.17 p.366

Origen (c.227-240 A.D.) (implied) speak of the three hypostases, the Father, Son and Holy Spirit. *Commentary on John* book 2 ch.6 p.328

Origen (233/234 A.D.) says God is the Father of all.. *Origen On Prayer* ch.8.2 p.38. See also *Exhortation to Martyrdom* ch.2.7 p.48.

*Treatise On Rebaptism* (c.250-258 A.D.) ch.7 p.671 (partial) mentions being baptized in the name of the Father, Son, and Holy Ghost. (He does not use the word Trinity though.)

The schismatic **Novatian** (250/254-256/7 A.D.) wrote a whole *Treatise Concerning the Trinity*.

***Treatise Against Novatian*** (250/4-256/7 A.D.) while against Novatian, also teaches the Trinity. “‘Go ye and preach the Gospel to the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’ That is, that that same Trinity which operated figuratively in Noah’s days through the dove, now operates in the church spiritually through the disciples.” ch.3 p.658

**Cyprian of Carthage** (256 A.D.) after quoting Jesus speaking Matthew 28:18-19, says “He [Jesus] suggests the Trinity, in whose sacrament the nations were to be baptized.” *Epistles of Cyprian* Letter 72 ch.5 p.380.

**Firmilian of Caesarea in Cappadocia to Cyprian of Carthage (**256 A.D.) mentions the Trinity. *Epistles of Cyprian* Letter 74 ch.11 p.393

**Bishop Munnulus of Girba** mentions the Trinity and quotes Matthew 28:19 “…in the name of the Father, of the Son, and of the Holy Spirit” *The Seventh Council of Carthage* (258 A.D.) p.567

**Euchratius** Bishop of Thenae quotes Matthew 28:19 “…in the name of the Father, of the Son, and of the Holy Spirit” and mentions heretics as blaspheming the Trinity. *The Seventh Council of Carthage* (258 A.D.) p.568

**Gregory Thaumaturgus** (240-265 A.D.) in *A Declaration of Faith* p.7 mentions the Father, Son, and he mentions the “Trinity” three times.

***A Sectional Statement of Faith*** (c.240-265 A.D.) (probably by Gregory Thaumaturgus, but it does not say) mentions the Trinity in ch.5 p.41 ch.7 p.7; ch.18 p.45; ch.20 p.45

**Dionysius of Alexandria** (246-265 A.D.) mentions the Trinity by name twice in *Letter 4* ch.8 p.93.

**Dionysius bishop of Rome** (259-269 A.D.) “For the doctrine of the foolish Marcion, which cuts and divides the monarchy into three elements, is assuredly of the devil, and is not of Christ’s true disciples… For these [true disciples] indeed rightly know that the Trinity is declared in the divine Scripture, but that the doctrine that there are three gods is neither taught in the Old nor the New Testament.” *Dionysius of Rome Against the Sabellians* (*ANF* vol.7) ch.1 p.365

Peter of Alexandria (306,285-311 A.D.) (partial) “the Creator and Lord of every visible and invisible creature, the only-begotten Son, and the Word co-eternal with the Father and the Holy Spirit, and of the same substance with them, according to His divine nature, our Lord and God, Jesus Christ,…” fragment 5 p.282

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397. (See also *The Banquet of the Ten Virgins* discourse 8 ch.10 p.338 and ch.11 p.339)

***Letter of the Council of Arles I to Pope Silvester*** (Aug. 314 A.D.) p.392 “being baptized in the Father and the Son and the Holy Ghost, … But if, on being questioned as to the Creed, he does not give the Trinity in answer,…”

**Alexander of Alexandria** (313-326 A.D.) “Then the Lord, the third day after His death, rose again, thus bringing man to a knowledge of the Trinity. Then all the nations of the human race were saved by Christ. ... Moreover, He being made like to man whom He had saved, ascended to the height of heaven, to offer before His Father, not gold or silver, or precious stones, but the man whom He had formed after His own image and similitude; and the Father, raising Him to His right hand, hath seated Him upon a throne on high, and hath made Him to be judge of the peoples,...” *Epistles on the Arian Heresy* Epistle 5 p.302

**Eusebius of Caesarea** (318-325 A.D.) speaks of the Trinity. *Preparation for the Gospel* book 11 ch.20 p.28

**Among corrupt or spurious works**

*Acts of Paul and Thecla* (before 207 A.D.) p.492 (partial) “Father, Son, and Holy Spirit”

**pseudo-Methodius** (after 312 A.D.) mentions “the Sacred Trinity”. *Oration of Simeon and Anna* ch.2 p.384

**Among heretics**

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 3 ch.1 p.107 (partial) mentions the Father, Son, and Holy Spirit.

The Revised Valentinian *Tripartite Tract* (200-250 A.D.) (partial) ch.15 p.93 mentions the Father, Son, and Holy Spirit.

## G8. God is the Father of all [things]

Just saying God is a/the Father is not counted here.

Clement of Rome (96-98 A.D.) (partial) God is “The Creator and Father of all worlds, the Most Holy, alone knows their amount and their beauty.” *1 Clement* ch.35 vol.1 p.14

**Ignatius of Antioch** (100-107/116 A.D.) “And do ye reverence them as Christ Jesus, of whose place they are the keepers, even as the bishop is the representative of the Father of all things, and the presbyters are the sanhedrim of God, and assembly of the apostles of Christ.” *Epistle of Ignatius to the Trallians* ch.3 p.67

**Justin Martyr** (c.150 A.D.) “That all these things should come to pass, I say, our Teacher foretold, He who is both Son and Apostle of God the Father of all and the Ruler, Jesus Christ; from whom also we have the name of Christians.” *First Apology of Justin Martyr* ch.12 p.166

Justin Martyr (c.138-165 A.D.) “Yet we do not hate you or those who, by your means, have conceived such prejudices against us; but we pray that even now all of you may repent and obtain mercy from God, the compassionate and long-suffering Father of all.” *Dialogue with Trypho, a Jew* ch.108 p.253

**Melito of Sardis** (170-177/180 A.D.) “But, as for thy children, speak to them thus: There is a God, the Father of all, who never came into being, neither was ever made, and by whose will all things subsist.” Fragment 1 p.755

**Theophilus of Antioch** (168-181/188 A.D.) “But if it is right that children be subject to parents, how much more to the God and Father of all things?” *Theophilus to Autolycus* book 2 ch.25 p.104

**Irenaeus of Lyons** (182-188 A.D.) “It was not angels, therefore, who made us, nor who formed us, neither had angels power to make an image of God, nor any one else, except the Word of the Lord, nor any Power remotely distant from the Father of all things.” *Irenaeus Against Heresies* book 4 ch.20.1 p.487

Irenaeus of Lyons (c.160-202 A.D.) “Now this God is glorified by His Word who is His Son continually, and by the Holy Spirit who is the Wisdom of the Father of all: and the power(s) of these, (namely) of the Word and Wisdom, which are called Cherubim and Seraphim, with unceasing voices glorify God; and every created thing that is in the heavens offers glory to God the Father of all.” *Proof of Apostolic Preaching* ch.10

Irenaeus of Lyons (c.160-202 A.D.) “One God, the Father, who is over all and through all and in us all [Eph 4:6]”. *Proof of Apostolic Preaching* ch.5.

**Clement of Alexandria** (193-217/220 A.D.) “and that the Father of all alone is perfect, for the Son is in Him, and the Father is in the Son; it is time for us in due course to say who our Instructor is.” *The Instructor* book 1 ch.7 p.222

Clement of Alexandria (c.195 A.D.) “The father of this sect [the Peripatetics], not knowing the Father of all things, thinks that He who is called the Highest is the soul of the universe; that is, he supposes the soul of the world to be God, and so is pierced by his own sword.” *Exhortation to the Heathen* ch.5 p.191

**Tertullian** (198-220 A.D.) “These two names, left to the care of the divine mercy, in proportion as they are destitute of human aid, the Father of all undertakes to defend.” *To His Wife* book 1 ch.8 p.42

**Origen** (225.253/254 A.D.) “for He [Jesus Christ] announced to men the great counsel of the God and Father of all things regarding them, (saying) of those who yield themselves up to a life of pure religion,” *Origen Against Celsus* book 5 ch.53 p.566-567

**Firmilian of Caesarea** (c.246-258 A.D.) “There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all.’” *Epistles of Cyprian* Letter 74 ch.24 p.396

**Gregory Thaumaturgus** (240-265 A.D.) “For He alone is able most perfectly to fulfil the whole meed of honour which is proper to Him, inasmuch as the Father of all things has made Him [the Son] one with Himself,” *Oration and Panegyric to Origen* argument 4 p.24

**Arnobius** (297-303 A.D.) “Are they attached to a better cause who adore the Lares Grundules, the Aii Locutii, and the Limentini, than we who worship God the Father of all things, and demand of Him protection in danger and distress?” *Arnobius Against the Heathen* book 1 ch.28 p.419-420

**Methodius** (270-311/312 A.D.) “And thus we must consider that the God and Father of all acted towards our forefathers.” *Banquet of the Ten Virgins* discourse 1 ch.2 p.311

**Lactantius** (c.303-320/325 A.D.) “From this it is evident that souls are not given by parents, but by one and the same God and Father of all,” *On the Workmanship of God* ch.19 p.299

**Eusebius of Caesarea** (318-325 A.D.) says God is the Father of all things. *Preparation for the Gospel* book 6 ch.11 p.39

Eusebius of Caesarea (318-339-340 A.D.) says that God is the Father of all things. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.82.

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 116 A.D.) “Since also ‘there is one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.’” *Epistle of Igantius to the Ephesians* [Latin translation] ch.6 p.52

**Among heretics**

The Gnostic **Heraclitus** according to Hippolytus (222-235/236 A.D.) “And that the Father of all things that have been generated is an unbegotten creature who is creator, let us hear *Heraclitus* affirming in these words: ‘Contrariety is a progenitor of all things, and king of all; and it exhibited some as gods, but others as men, and made some slaves, whereas others free.’” *Refutation of All Heresies* book 9 ch.4 p.126

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.2 p.218 says that God is “Father of All”

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) starts off with “Peter to James, the lord and bishop of the holy church, under the Father of all, through Jesus Christ,…” It end with “prayed to the Father and God of all, to whom be glory for ever. Amen” ch.5 p.217

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.32 p.141 says God is the “Father of all”

## G9. God/The Father is perfect

Saying the law or Christ is perfect is not included here.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 9.21 p.58 says that the Father is perfect.

**Irenaeus of Lyons** (182-188 A.D.) “For the Uncreated is perfect, that is, God.” *Irenaeus Against Heresies* book 4 ch.38.3 p.522

**Clement of Alexandria** (193-202 A.D.) says that the Father is perfect. *Stromata* book 4 ch.23 p.434

Clement of Alexandria (193-217/220 A.D.) “and that the Father of all alone is perfect, for the Son is in Him, and the Father is in the Son; it is time for us in due course to say who our Instructor is.” *The Instructor* book 1 ch.7 p.222

**Tertullian** (207/208 A.D.) “But as God is eternal and rational, so, I think, He is perfect in all things. ‘Be ye perfect, even as your Father which is in heaven is perfect.’” *Five Books Against Marcion* book 1 ch.24 p.289

**Origen** (225-253/254 A.D.) “It remains, therefore, that that which is ‘after the image of God’ must be understood to be in our ‘inner man,’ which is also renewed, and whose nature it is to be ‘after the image of Him who created it,’ when a man becomes ‘perfect,’ as ‘our Father in heaven is perfect,’ and hears the command, ‘Be ye holy, for I the Lord your God am holy,’ and learning the precept, ‘Be ye followers of God,’ receives into his virtuous soul the traits of God’s image.” *Origen Against Celsus* book 6 ch.63 p.602

**Novatian** (250/4-256/7 A.D.) “Thus there is never in Him [God] any accession or increase of any part or honour, lest anything should appear to have ever been wanting to His perfection, nor is any loss sustained in Him, lest a degree of mortality should appear to have been suffered by Him. But what He is, He always is; and who He is, He is always Himself; and what character He has, He always has.” *Concerning the Trinity* ch.4 p.614

**Cyprian of Carthage** (c.246-258 A.D.) “Be ye therefore perfect, even as your Father in heaven is perfect.’” *Treatise of Cyprian* Treatise 9 ch.5 p.485

**Methodius** (c.270-311/312 A.D.) “‘We must not then say that God is perfect, and Creator, and Almighty, through the world?’ ‘No; for He must surely by Himself, and not by the world, and that changeable, be found perfect by Himself. ‘Quite so.’” *Extracts from the Work on Thing Created* ch.2 p.379

**Athanasius of Alexandria** (318 A.D.) says that God is all-perfect. *Athanasius Against the Heathen* part 3 ch.42.1 p.26

**Lactantius** (c.303-325/325 A.D.) “But if man, in whom nothing is perfect, nevertheless effects more by skill than his feeble strength would permit, what reason is there why it should appear to you incredible, when it is alleged that the world was made by God, in whom, since He is perfect, wisdom can have no limit, and strength no measure?” *The Divine Institutes* book 2 ch.9 p.56

**Eusebius of Caesarea** (318-325 A.D.) calls God “the Most Perfect” *Preparation for the Gospel* book 11 ch.17 p.23

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “Wherefore ‘He makes His sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust;’ of whose kindness the Lord, wishing us also to be imitators, says, ‘Be ye perfect, even as also your Father that is in heaven is perfect.’” *Epistle of Ignatius to the Philadelphians* (Latin version) ch.3 p.80

**Among heretics**

The Gnostic **Valentinus** (c.150 A.D.) “For the Father, who is perfect, ought to be celebrated by a perfect number, and ten is a perfect number, because this is first of those (numbers) that are formed by plurality, (and therefore) perfect.” according to Hippolytus (222-234/235 A.D.) *Refutation of All Heresies* book 6 ch.24 p.85

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.2 p.61 says that God is perfect.

## G10. Sun / beam / ray analogy of the Trinity

*Epistle of Barnabas* (c.70-130 A.D.) ch.5 p.139-140 (partial) “For if He [Jesus] had not come in the flesh, how could men have been saved by beholding Him? Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays.”

**Justin Martyr** (138-165 A.D.) “is called a Man, and a human being, because He appears strayed in such forms as the Father pleases; and they call Him the Word, because He carries tidings from the Father to men: but maintain that this power is indivisible and inseparable from the Father, just as they say that the light of the sun on earth is indivisible and inseparable from the sun in the heavens; as when it sinks, the light sinks along with it; so the Father, when He chooses, say they, causes His power to spring forth, and when He chooses, He makes it return to Himself.” *Dialogue with Trypho, a Jew* ch.128 p.264

**Athenagoras** (177 A.D.) “The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back like a beam of the son.” *A Plea for Christians* ch.10 p.133

Athenagoras “For, as we acknowledge a God, and a Son his Logos, and a Holy Spirit, united in essence, - the Father, the Son, the Spirit, because the Son is the Intelligence, Reason, Wisdom of the Father, and the Spirit an effluence, as light from fire;” *A Plea for Christians* ch.24 p.141

Clement of Alexandria (c.195 A.D.) (partial, sun is Christ, not the Father) “-Christ, the Sun of the Resurrection, He ‘who was born before the morning star,’ and with His beams bestows life.” *Exhortation to the Heathen* ch.9 p.196

**Tertullian** (198-220 A.D.) “We have been taught that He proceeds forth from God, and in that procession He is generated; so that He is the Son of God, and is called God from unity of substance with God. For God, too, is a Spirit. Even when the ray is shot from the sun, it is still part of the parent mass; the sun will still be in the ray, because it is a ray of the sun-there is no division of substance, but merely an extension. Thus Christ is Spirit of Spirit, and God of God, as light of light is kindled. The material matrix remains entire and unimpaired, though you derive from it any number of shoots possessed of its qualities; so, too, that which has come forth out of God is at once God and the Son of God, and the two are one.” *Apology* ch.28 p.41

**Hippolytus of Portus** (222-234/245 A.D.) “I do not mean that there are two Gods, but that it is only as light of light, or as water from a fountain, or as a ray from the sun. For there is but one power, which is from the All; and the Father is the All, from whom cometh this Power, the Word. And this is the mind which came forth into the world, and was manifested as the Son of God.” *Against the Heresy of One Noetus* ch.11 p.227

**Theognostus of Alexandria** (260 A.D.) explains how the Son is an emanation of the Father, as a reflection of light, or as the steam of water. *Seven Books of Hypotyposes or Outlines* ch.1 vol.6 p.155.

Athanasius of Alexandria (318 A.D.) (partial) in discussing the Father and the Word says that even a blind man can feel the warmth of the sun. *Incarnation of the Word* ch.32.3 p.53

**Lactantius** (c.303-320/325 A.D.) “Since, therefore, the Father makes the Son, and the Son the Father, they both have one mind, one spirit, one substance; but the former is as it were an overflowing fountain, the latter as a stream flowing forth from it: the former as the sun, the latter as it were a ray extended from the sun. And since He is both faithful to the Most High Father, and beloved by Him, He is not separated from Him; just as the stream is not separated from the fountain, nor the ray from the sun: for the water of the fountain is in the stream, and the light of the sun is in the ray: just as the voice cannot be separated from the mouth, nor the strength or hand from the body.” *The Divine Institutes* book 4 ch.29 p.132

**Among heretics**

The modern (orthodox) Christian writer R.C. Sproul claims Sabellius used this illustration, but I do not see it in the writings about Sabellius.

## G11. Majesty or glory of God

Psalm 19:1; Zechariah 2:5; Micah 5:4

Matthew 24:30; Mark 13:26; Luke 2:9; 21:27; John 1:14; 2:14; 7:18; 12:28; 17:5; Romans 1:23; 3:7,23; 11:36; 15:7; 16:27; 1 Corinthians 10:31; 2 Corinthians 1:20; 4:6; 4:15; 8:19; Galatians 1:5; Ephesians 3:21; Philippians 4:19; Colossians 1:17; 2 Thessalonians 1:9; Titus 2:13; Hebrews 1:3; 1 Peter 4:13,14; 2 Peter 1:17

**p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.)** Hebrews 1:3

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:14; 12:28

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions both Christ’s majesty and the majestic glory of God the Father. 2 Peter 1:16-17

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 2:14; 12:28

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 12:28; 17:5

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) Majesty of God. *1 Clement* ch.16 p.9 and ch.59 p.21. “The heavens declare the glory of God” *1 Clement* ch.27 p.12

Clement of Rome (96-98 A.D.) “Abraham was specially honoured, and was called the friend of God; yet he, earnestly regarding the glory of God, humbly declared, ‘I am but dust and ashes.’” *1 Clement* ch.17 p.9

*Letter of* ***Ignatius*** *to the Romans* preamble p.73 (-107/116 A.D.) mentions the majesty of the Most high Father.

***Epistle to Diognetus*** (c.130-200 A.D.) ch.10 p.29 “nor can any one by these things become an imitator of God. But these things do not at all constitute His majesty. On the contrary he who takes upon himself the burden of his neighbour; he who, in whatsoever respect he may be superior, is ready to benefit another who is deficient; he who, whatsoever things he has received from God, by distributing these to the needy, becomes a god to those who receive [his benefits]: he is an imitator of God.”

**Justin Martyr** (c.138-165 A.D.) “He would come forth from the highest heavens, and again return to the same places, in order that you may recognise Him as God coming forth from above, and man living among men; and [how it is declared] that He will again appear, and they who pierced Him shall see Him, and shall bewail Him. [The words] are these: ‘The heavens declare the glory of God, and the firmament shows His handiwork. Day unto day utters speech, and night unto night shows knowledge: They are not speeches or words whose voices are heard. Their sound has gone out through all the earth, and their words to the ends of the world.’” *Dialogue with Trypho, a Jew* ch.64 p.230

**Evarestus** (c.169 A.D.) “To Him who is able to bring us all by His grace and goodness into his everlasting kingdom, through His only-begotten Son Jesus Christ, to Him be glory, and honour, and power, and majesty, for ever. Amen.” *Martyrdom of Polycarp* ch.20 p.43

Tatian’s ***Diatessaron*** (c.172 A.D.) Section 2 lines 17-18 p.46 quotes Luke 2:9 (the glory of the Lord shone all around)

**Athenagoras** (177 A.D.) “it is a greater thing to know beforehand that which has not yet come to pass; but, viewed relatively to the majesty and wisdom of God, both are according to nature, and it is equally easy to know beforehand things that have not yet come into existence, and to know things which have been dissolved.” *On the Resurrection of the Dead* ch.2 p.150

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 1 ch.3 p.89 says “in glory He [God] is incomprehensible, in greatness unfathomable, in height inconceivable, in power incomparable, … in goodness inimitable, in kindness unutterable.”

**Minucius Felix** (210 A.D.) “but we wear one living with eternal flowers from God, since we, being both ate and secure in the liberality of our God, are animated to the hope of future felicity by the confidence of His present majesty.” *The Octavius of Minucius Felix* ch.38 p.197. See also ibid ch.19 p.184.

**Irenaeus of Lyons** (c.160-202 A.D.) “glory to the Father” *Proof of Apostolic Preaching* ch.10.

**Clement of Alexandria** (193-217/220 A.D.) “But if human wisdom, as it remains to understand, is the glorying in knowledge, hear the law of Scripture: ‘Let not the wise man glory in his wisdom, and let not the mighty man glory in his might; but let him that glory in the Lord.’” *The Instructor* book 1 ch.6 p.218-219

**Tertullian** (c.213 A.D.) “It will therefore follow, that by Him who is invisible we must understand the Father in the fullness of His majesty, while we recognise the Son as visible by reason of the dispensation of His derived existence; even as it is not permitted us to contemplate, the sun, in the full amount of his substance which is in the heavens, but we can only endure with our eyes a ray, by reason of the tempered condition of this portion which is projected from him to the earth. *Against Praxeas* ch.14 p.609

Tertullian (207/208 A.D.) “temper the strength of His majesty, which would no doubt” *Five Books Against Marcion* book 2 ch.27 p.318

**Hippolytus of Portus** (222-235/236 A.D.) discusses the overpowering majesty of God in creation in *Refutation of All Heresies* book 4 ch.43 p.40

**Origen** (225-253/254 A.D.) quotes by name Psalm 45 “…Gird Thy sword on Thy thigh, O mighty One, with Thy beauty and Thy majesty….” *Origen Against Celsus* book 1 ch.56 p.421

**Novatian** (250/254-257 A.D.) “And since by the gaze of our eyes we cannot see Him, we rightly learn of Him from the greatness, and the power, and the majesty of His works. ‘For the invisible things of Him,’ says the Apostle Paul, ‘from the creation of the world, are clearly seen, being understood by those things which are made, even His eternal power and godhead; so that the human mind, learning hidden things from those that are manifest, from the greatness of the works which it should behold, might with the eyes of the mind consider the greatness of the Architect.’ [allusion t Romans 1:20a] Of whom the same apostle, ‘Now unto the King eternal, immortal, invisible, the only God, be honour and glory.’ [1 Timothy 1:17]” *Concerning the Trinity* ch.3 p.614. See also ibid ch.3 p.613.

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.10 p.673 “And yet, O excellent man, let us attribute and allow to the heavenly agencies their power, and let us concede to the condescension of the divine majesty its appropriate operations; and understanding how great is the advantage therein, let us gladly acquiesce in it.”

**Cyprian of Carthage** (c.246-258 A.D.) “our brethren, protected by the majesty of the Lord, may be preserved safe from perils of this kind.” *Epistles of Cyprian* letter 59 ch.4 p.355-356

Cyprian of Carthage (c.246-258) “And king Ahab endeavoured to oppress Elias, who firmly and bravely asserted the majesty of God.” *Treatises of Cyprian* Treatise 12 second book ch.11 p.520.

**Roman Clergy** to Cyprian (250-251 A.D.) “entreat the divine majesty, and ask peace for the Church’s name.” *Epistles of Cyprian* Letter 30 ch.6 p.310

Another Felix of Uthina at the **Seventh Council of Carthage** (258 A.D.) p.568 “able to do so much as the adorable and venerable majesty of our Lord Jesus”

**Arnobius** (297-303 A.D.) “Now, since Christ has not only promised it, but also shown by His virtues, *which were* so great, that it can be made good, what strange thing do we do, and on what grounds are we charged with folly, if we bow down and worship His name and majesty from whom we expect *to receive* both *these blessings*, that we may at once escape a death of suffering, and be enriched with eternal life?” *Arnobius Against the Heathen* book 2 ch.34 p.447

**Victorinus of Petau** (martyred 304 A.D.) “Behold, He shall come with clouds, and every eye shall see Him.” For He who at first came hidden in the manhood that He had undertaken, shall after a little while come to judgment manifest in majesty and glory.” *Commentary on the Apocalypse* from the first chapter verse 7 p.344

**Methodius** (270-311/312 A.D.) “Thy goings have been seen, O God; even the goings of my God, my King, in the sanctuary; but at the second time seated on the clouds, in terrible majesty, by angels and powers attended.” *Orations on the Psalms* ch.5 p.396

Peter of Alexandria (306,285-311 A.D.) (partial Christ not God) “falling on the ground I adored the majesty of Christ,” p.264

***Letter of the Council of Arles I to Pope Silvester*** (Aug. 314 A.D.) p.392 mentions the pascha of the Lord and bishops

**Lactantius** (c.303-320/325 A.D.) “to acknowledge and honour the majesty of the one and only true God.” *The Divine Institutes* book 1 ch.1 p.10.

Lactantius(c.303-320/325 A.D.) “God, therefore, the contriver and founder of all things, as we have said in the second book, before He commenced this excellent work of the world, begat a pure and incorruptible Spirit, whom He called His Son. And although He had afterwards created by Himself innumerable other beings, whom we call angels, this first-begotten, however, was the only one whom He considered worthy of being called by the divine name, as being powerful in His Father’s excellence and majesty. But that there is a Son of the Most High God, who is possessed of the greatest power,” *The Divine Institutes* book 4 ch.6 p.105

Lactantius (c.303-320/325 A.D.) “corresponding to His [the Son’s] excellence and majesty.” *The Epitome of the Divine Institutes* ch.42 p.238. See also ibid ch.67 p.251.

**Alexander of Alexandria** (313-326 A.D.) says that Christ was “raised from the dead, taken up into heaven, seated at the right hand of majesty” *Epistle on the Arian Heresy* ch.12 p.295

**Among heretics**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 3 ch.18 p.16 speaks of the majesty of the Lord.

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) (implied) part 1 ch.2 p.62 says that God is glorious.

## G12. God is a jealous God

Exodus 20:5; 34:14; Deuteronomy 4:24; 5:9; 6:15; Joshua 24:19; Nahum 1:2; Zechariah 8:1; 1 Corinthians 10:22

**p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.)** 1 Corinthians 10:22 “trying to arouse the Lord’s jealousy”

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Justin Martyr** (c.138-165 A.D.) (implied) says that the Israelites moved God to jealousy with their idolatry. *Dialogue with Trypho, a Jew* ch.119 p.258

**Irenaeus of Lyons** (182-188 A.D.) (implied) explains the false reason some Gnostics give for God saying that He is a jealous God. *Irenaeus Against Heresies* book 1 ch.29 p.354

Irenaeus of Lyons (c.160-202 A.D.) quotes Deuteronomy about God being jealous. “And again he says: ‘Ye provoked me to jealousy with those that are no gods, and angered me with your idols: and I will provoke you to jealousy with that which is no nation, and with a foolish nation will I anger you.’ Because they forsook the God who is, and worshipped and served the gods who are not; and they slew the prophets of God, and *prophesied for Baal,* who was the idol of the Canaanites.” *Proof of Apostolic Preaching* ch.95.

**Tertullian** (205 A.D.) quotes Deuteronomy 6:12 as from the Law. “because the Lord thy God is also a jealous God among you,” *Scorpiace* ch.2 p.635.

Tertullian (208-220 A.D.) “For God is ‘jealous’, and is One who is not contemptuously derided” *Tertullian on Modesty* ch.2 p.76

Tertullian (207/208 A.D.) “and lastly, He is a jealous God.” *Five Books Against Marcion* book 4 ch.25 p.389

**Origen** (225-253/254 A.D.) “the prediction from the song in Deuteronomy regarding the calling of the Gentiles, which is as follows, being spoken in the person of the Lord “They have moved Me to jealousy with those who are not gods; they have provoked Me to anger with their idols: and I will move them to jealousy with those who are not a people;” *Origen Against Celsus* book 2 ch.78 p.464

Origen (c.227-240 A.D.) says of Jesus “for He is the Son of a jealous God.” *Commentary on John* 10 no.19 p.400

Origen (235 A.D.) says that God is jealous. *Exhortation to Martyrdom* ch.2.9 p.149

**Cyprian of Carthage** (256 A.D.) “It is written, ‘The Lord thy God is a jealous God.’” *Epistles of Cyprian* Letter 72 ch.10 p.381

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.492 “jealous God”

**Among heretics**

**X** The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.13 p.112 says it was the bad god Yaltabaoth that was jealous.

## G13. Genesis 1:26 refers to the Father & Son

Genesis 1:26

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 “For the Scripture says concerning us, while He speaks to the Son, “Let Us make man after Our image, and after Our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea.”

**Justin Martyr** (c.138-165 A.D.) “In saying, therefore, ‘as one of us, ‘[Moses] has declared that [there is a certain] number of persons associated with one another, and that they are at least two. For I would not say that the dogma of that heresy which is said to be among you (The Jews had their own heresies which supplied many things to the Christian heresies) is true, or that the teachers of it can prove that [God] spoke to angels, or that the human frame was the workmanship of angels. But this Offspring, which was truly brought forth from the Father, was with the Father before all the creatures.” *Dialogue of Justin Martyr with Trypho, a Jew* ch.62 p.228

**Irenaeus of Lyons** (182-188 A.D.) “It was not angels, therefore, who made us, nor who formed us, neither had angels power to make an image of God, nor any one else, except the Word of the Lord, nor any Power remotely distant from the Father of all things. For God did not stand in need of these [beings], in order to the accomplishing of what He had Himself determined with Himself beforehand should be done, as if He did not possess His own hands. For with Him were always present the Word and Wisdom, the Son and the Spirit, by whom and in whom, freely and spontaneously, He made all things, to whom also He speaks, saying, ‘Let Us make man after Our image and likeness;’” [Genesis 1:26] *Irenaeus Against Heresies* book 4 ch.20.1 p.487

**Tertullian** (c.213 A.D.) “If the number of the Trinity also offends you, as if it were not connected in the simple Unity, I ask you how it is possible for a Being who is merely and absolutely One and Singular, to speak in plural phrase, saying, ‘let us make man in our own image, and after our own likeness;’ whereas He ought to have said, ‘Let me make man in my own image, and after my own likeness,’ as being a unique and singular Being? In the following passage, however, ‘Behold the man is become as one of us,’ He is either deceiving or amusing us in speaking plurally, if He is One only and singular. Or was it to the angels that He spoke, as the Jews interpret the passage, because these also acknowledge not the Son? Or was it because He was at once the Father, the Son, and the Spirit, that He spoke to Himself in plural terms, making Himself plural on that very account? Nay, it was because He had already His Son close at His side, as a second Person, His own Word, and a third Person also, the Spirit in the Word, that He purposely adopted the plural phrase, ‘Let *us* make;’ and, ‘in *our* image;’ and, ‘become as one *of us*.’” *Against Praxeas* ch.12 p.606

Tertullian (198-220 A.D.) “In the first place, because all things were made by the Word of God, and without Him was nothing made. Now the flesh, too, had its existence from the Word of God, because of the principle, that here should be nothing without that Word. ‘Let us make man,’ said He, before He created him, and added, ‘with our hand,’ for the sake of his pre-eminence, that so he might not be compared with the rest of creation.” *On the Resurrection of the Flesh* ch.5 p.549

Tertullian (198-220 A.D.) “Since then he is the image of the Creator (for *He*, when looking on Christ His Word, who was to become man, said, ‘Let us make man in our own image, after our likeness’), how can I possibly have another head but Him whose image I am? For if I am the image of the Creator there is no room in me for another head” *Five Books Against Marcion* book 5 ch.8 p.445

**Origen** (250-254 A.D.) “For the Son of God, ‘the First-born of all creation,’ although He seemed recently to have become incarnate, is not by any means on that account recent. For the holy Scriptures know Him to be the most ancient of all the works of creation; for it was to Him that God said regarding the creation of man, ‘Let Us make man in Our image, after Our likeness.’” *Origen Against Celsus* book 5 ch.37 p.560

**Novatian** (250-257 A.D.) “For who does not acknowledge that the person of the Son is second after the Father, when he reads that it was said by the Father, consequently to the Son, ‘Let us make man in our image and our likeness;’ and that after this it was related, ‘And God made man, in the image of God made He him?’ Or when he holds in his hands: ‘The Lord rained upon Sodom and Gomorrah fire and brimstone from the Lord from heaven?’” *Concerning the Trinity* ch.26. p.636

**Athanasius of Alexandria** (c.318 A.D.) “But in fact He did not do so; but He gives the command thus: “Let us make man,” and “let the green herb come forth.” By which God is proved to be speaking about them to some one at hand: it follows then that some one was with Him to Whom He spoke when He made all things. 6. Who then could it be, save His Word? For to whom could God be said to speak, except His Word? Or who was with Him when He made all created Existence, except His Wisdom, which says “When He was making the heaven and the earth I was present with Him?” But in the mention of heaven and earth, all created things in heaven and earth are included as well. 7. But being present with Him as His Wisdom and His Word, looking at the Father He fashioned the Universe, and organised it and gave it order; and, as He is the power of the Father, He gave all things strength to be, as the Saviour says “What things soever I see the Father doing, I also do in like manner.” And His holy disciples teach that all things were made “through Him and unto Him;’” *Athanasius Against the Heathen* ch.46 p.29

**Among heretics**

The Gnostic Saturnilus (c.150 A.D.) (partial) quotes Genesis 1:26 but says it is the Father and angels. (in *Hippolytus Refutation of All Heresies* (222-235/236 A.D.) book 7 ch.16 p.109.

## G14. God is Light

Isaiah 49:6; 60:19,20; John 1:4-9; John 8:12; 2 Corinthians 4:6; 1 John 1:5

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 2 Corinthians 4:6

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:4-9

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 1:4-9

**Justin Martyr** (c.138-165 A.D.) “but maintain that this power is indivisible and inseparable from the Father, just as they say that the light of the sun on earth is indivisible and inseparable from the sun in the heavens; as when it sinks, the light sinks along with it; so the Father, when He chooses, say they, causes His power to spring forth, and when He chooses, He makes it return to Himself.” *Dialogue with Trypho, a Jew* ch.128 p.264

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1 ch.1-5 p.43 quotes John 1:1-5.

**Athenagoras** (177 A.D.) says that God is witness to what we think and say both by night and by day, and since He is Light, He sees all things in our heart. *A Plea for Christians* ch.31 p.146

**Theophilus of Antioch** (168-181/188 A.D.) “For if I say He is Light, I name but His own work; if I call Him Word, I name but His sovereignty; if I call Him Mind, I speak but of His wisdom; if I say He is Spirit, I speak of His breath; if I call Him Wisdom, I speak of His offspring; if I call Him Strength, I speak of His sway; if I call Him Power, I am mentioning His activity; if Providence, I but mention His goodness; if I call Him Kingdom, I but mention His glory; if I call Him Lord, I mention His being judge; if I call Him Judge, I speak of Him as being just; if I call Him Father, I speak of all things as being from Him;” *Theophilus to Autolycus* book 1 ch.3 p.90

**Irenaeus of Lyons** (182-188 A.D.) “condition of existence to them; so those who fly from the eternal light of God, which contains in itself all good things” *Irenaeus Against Heresies* book 4 ch.39.4 p.523

**Clement of Alexandria** (193-217/220 A.D.) “But John himself also in this same Epistle says, ‘God is love: ‘ pointing out the excellences of God, that He is kind and merciful; and because He is light, makes men righteous,” fragment 3 Cassiodorus’ fragment from 1 John p.574

Clement of Alexandria (198-217/220 A.D.) (implied) “therefore, we also, repenting of our sins, renouncing our iniquities, purified by baptism, speed back to the eternal light, children to the Father.” *The Instructor* book 1 ch.6 p.217

**Tertullian** (198-220 A.D.) says that “God is light.” *On Repentance* ch.6 p.661

Tertullian (198-220 A.D.) “We have been taught that He proceeds forth from God, and in that procession He is generated; so that He is the Son of God, and is called God from unity of substance with God. For God, too, is a Spirit. Even when the ray is shot from the sun, it is still part of the parent mass; the sun will still be in the ray, because it is a ray of the sun-there is no division of substance, but merely an extension. Thus Christ is Spirit of Spirit, and God of God, as light of light is kindled. The material matrix remains entire and unimpaired, though you derive from it any number of shoots possessed of its qualities; so, too, that which has come forth out of God is at once God and the Son of God, and the two are one.” *Apology* ch.28 p.41

Tertullian (207/208 A.D.) (partial) “‘The light of Thy countenance, O Lord, hath been displayed upon us.’ Now the countenance (or person) of the Lord here is Christ.” *Five Books Against Marcion* book 5 ch.11 p.454

**Hippolytus of Portus** (222-235/236 A.D.) “-after me, indeed, in time, but before me by reason of the inaccessible and unutterable light of divinity. ‘There comes One mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire.’” *Discourse on the Holy Theophany* ch.3 p.235

**Origen** (c.227-240 A.D.) “The Saviour is here called simply light. But in the Catholic Epistle of this same John we read that God is light.” *Commentary on John* book 2 no.18 p.336

Origen (225-253/254 A.D.) “He, treating of Deity, stated to His true disciples the doctrine regarding God; and we, discovering traces of such teaching in the Scripture narratives, take occasion from such to aid our theological conceptions, hearing it declared in one passage, that “God is light, and in Him there is no darkness at all;’ and in another, ‘God is a Spirit, and they that worship Him must worship Him in spirit and in truth.’” *Origen Against Celsus* book 2 ch.71 p.460

**Novatian** (250/4-256/7 A.D.) “For neither members nor the offices of members are needful to Him to whose sole judgment, even unexpressed, all things serve and are present. For why should He require eyes who is Himself the light? or why should He ask for feet who is everywhere?” *Concerning the Trinity* ch.6 p.616

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.12 p.661 “the Lord is my light.”

**Cyprian of Carthage** (c.246-258 A.D.) “the world has shone forth irradiated by the light of the Lord.” *Treatises of Cyprian* Treatise 3 ch.1 p.437

**Theognostus of Alexandria** (260 A.D.) explains how the son is an emanation of the Father, as a reflection of light, or as the steam of water. *Seven Books of Hypotyposes or Outlines* ch.1 vol.6 p.155.

**Dionysius of Alexandria** (246-265 A.D.) “if they all agree that the light of the world, our Lord, rose on that one night” *Letter to Bishop Basilides* canon 1 p.95

Dionysius of Alexandria (246-265 A.D.) “But God is eternal light, having neither beginning nor end. And along with Him there is the reflection, also without beginning, and everlasting. The Father, then, being eternal, the Son is also eternal, being light of light; and if God is the light, Christ is the reflection; and if God is also a Spirit, as it is written, ‘God is a Spirit,’ Christ, again, is called analogously Spirit.” On John 8 no.12 p.120

**Victorinus of Petau** (-307 A.D.) “Creator as the immaculate light shines in the midst of it” *Commentary on the Apocalypse* from the 21 and 22 chapters no.16 p.359

**Athanasius of Alexandria** (318 A.D.) (implied) “But these men seem to me quite as bad a one who should traduce the sun when covered by clouds, while yet wondering at this light, seeing how the whole of creation is illumined by him. For as the light is noble, and the sun, the chief cause of light, is nobler still, so, as it is a divine thing for the whole world to be filled with his knowledge, it follows that the orderer and chief cause of such and achievement is God and the Word of God.” *Against the Heathen* ch.1 no.5-6 p.4

**Eusebius of Caesarea** (318-325 A.D.) mentions the Light that was before the world (Christ). *Eusebius’ Ecclesiastical History* book 1 ch.2.2 p.82

**Among heretics**

Revised Valentinian ***Tripartite Tractate*** (200-250 A.D.) ch.4 “and the god of those who exist, the light of those whom he illumines”

Naaseni ***Gospel of Thomas*** (188-236) ch.83 *The Gnostic Scriptures* p.394-395 “And the light within these (images) is hidden by the image of the father’s light: it will be disclosed. And his image is hidden by his light.”

## G15. God of Jesus/Christ

Ephesians 1:3, 17; 1 Peter 1:3; Hebrews 1:9

Revelation 1:6 (God of Jesus)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 1:3,17

**p18** Revelation 1:4-7 (4 verses) (300 A.D.) “his God and Father” Revelation 1:6

**p114** (Hebrews 1:7-12) (6 verses) (3rd century A.D.) Hebrews 1:9

Tatian’s ***Diatessaron*** (c.172 A.D.) section 53 p.125 “for I [Jesus] have not ascended uet unto my Father: go to my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God.”

**Clement of Alexandria** (193-217/220 A.D.) “Now, O you, mychildren, our Instructor is like His Father God, whose son He is, sinless, blameless, and with a soul devoid of passion; God in the form of man, stainless, the minister of His Father’s will, the Word who is God, who is in the Father, who is at the father’s right hand, and with the form of God is God.” *The Instructor* book 1 ch.2 p.209-210

**Tertullian** (207/208 A.D.) “‘whilst he has not his own righteousness, which is of the law, but that which is through Him,’ *i.e.* Christ, “the righteousness which is of God.’ Then, say you, according to this distinction the law did not proceed from the God of Christ. Subtle enough!” *Five Books Against Marcion* book 5 ch.20 p.473

Tertullian (c.213 A.D.) “And if, to quote another passage, ‘Thus saith the Lord to my Lord Christ,’ the Lord who speaks to the Father of Christ must be a distinct Being. Moreover, when the apostle in his epistle prays, ‘That the God of our Lord Jesus Christ may give unto you the spirit of wisdom and of knowledge,’ He must be other (than Christ), who is the God of Jesus Christ, the bestower of spiritual gifts. And once for all, that we may not wander through every passage, He ‘who raised up Christ from the dead, and is also to raise up our mortal bodies,’ must certainly be, as the quickener, different from the dead Father, or even from the quickened Father, if Christ who died is the Father.” *Against Praxeas* ch.28 p.625

**Hippolytus of Portus** (222-235/236 A.D.) “by Christ Himself, as when in the Gospel He confessed Him to be His Father and His God. For He speaks thus: ‘I go to my Father and your Father, and to my God and your God.’ [John 20:17]” *Against the Heresy of One Noetus* ch.6 p.226

**Origen** (c.227-240 A.D.) in discussing Jesus going to the Temple, (His Father’s house), and driving out the moneychangers says, “How, too, could the disciples, if the house was not that of the same God with the God of Christ,” *Commentary on John* book 10 ch.19 p.400

**Cyprian of Carthage** (c.246-258 A.D.) “and him who with a profane will boldly rebels against the Church, or with impious voice blasphemes against the Father and God of Christ and the Creator of the whole world.” *Epistles of Cyprian* Letter 74 ch.22 p.395

**Alexander of Alexandria** (313-326 A.D.) quotes Psalm 45:7 as “God, Thy God, etc. *Epistles on the Arian Heresy* Epistle 1 ch.3 p.292

## G16. God’s Holy Name

***Clement of Rome*** (96-98 A.D.) “grant to every soul that calleth upon His glorious and holy Name, faith, fear, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His Name, through our High Priest and Protector, Jesus Christ, by whom be to Him glory, and majesty, and power, and honour, both now and for evermore. Amen.” *1 Clement* ch.58 p.21

***Didache*** (before 125 A.D.) (*ANF* vol.7) ch.10 p.380 “thus give thanks: 2. ‘We thank Thee, holy Father, for Thy holy name which Thou’”

***Shepherd of Hermas*** (c.115-155 A.D.) third part simultude 9 ch.12 p.47 “‘I saw, sir,’ I replied. ‘In like manner,’ he continued, ‘no one shall enter into the kingdom of God unless he receive His holy name.’”

**Clement of Alexandria** (193-202 A.D.) “‘For it behoves those who praise in the holy name of the Lord,’ according to the prophet, ‘to rejoice in heart, seeking, the Lord.’” *Stromata* book 6 ch.10 p.499

**Tertullian** (207/208 A.D.) “hostile to the devil, arming us against the spiritual enemies of all wickedness and concupiscence, and cutting us off from the dearest objects for the sake of God’s holy name.” *Five Books Against Marcion* book 3 ch.14 p.333

**Origen** (233/234 A.D.) mentions God’s Holy Name. *Origen On Prayer* ch.24.2 p.87

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.10 p.660 “‘This is the people of the Lord, I have spared them, because of my holy name, which the house of Israel despised among the nations.’”

## G17. The Godhead

Acts 17:29; Romans 1:20; Colossians 2:9

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Colossians 2:9

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

***Shepherd of Hermas*** (c.115-155 A.D.) part 2 commandment tenth ch.1 p.26 “Those, on the other hand, who have the fear of God, and search after Godhead and truth,”

**Melito of Sardis** (170-177/180 A.D.) “On these accounts He came to us; on these accounts, though He was incorporeal, He formed for Himself a body after our fashion, -appearing as a sheep, yet still remaining the Shepherd; being esteemed a servant, yet not renouncing the Sonship; being carried *in the womb* of Mary, yet arrayed in *the nature of* His Father; treading upon the earth, yet filling heaven; appearing as an infant, yet not discarding the eternity of His nature; being invested with a body, yet not circumscribing the unmixed simplicity of His Godhead; being esteemed poor, yet not divested of His riches; needing sustenance inasmuch as He was man, yet not ceasing to feed the entire world inasmuch as He is God; putting on the likeness of a servant, yet not impairing the likeness of His Father.” *From the Discourse on the Cross* p.756

**Irenaeus of Lyons** (182-188 A.D.) “And they [Valentinian Gnostics] state that it was clearly on this account that Paul said, ‘And He Himself is all things;’ and again, ‘All things are to Him, and of Him are all things;’ and further, ‘In Him dwelleth all the fullness of the Godhead;’ and yet again, ‘All things are gathered together by God in Christ.’ Thus do they interpret these and any like passages to be found in Scripture.” *Irenaeus Against Heresies* book 1 ch.3.4 p.320

**Clement of Alexandria** (193-202 A.D.) “like the fragments of the loaves, but having partaken of the Lord’s blessing, and breathed into them the resurrection of Godhead through the power of the Word.” *Stromata* book 6 ch.11 p.501-502

**Tertullian** (c.213 A.D.) “Meanwhile He has received from the Father the promised gift, and has shed it forth, even the Holy Spirit-the Third Name in the Godhead, and the Third Degree of the Divine Majesty;” *Against Praxeas* ch.30 p.627

Tertullian (207/208 A.D.) “Let us with similar care consider also this aspect of the question, whether *diversity* (in the Godhead) can at any rate contain two, since *equality* therein failed to do so. Here again the same rule about the great Supreme will protect us, inasmuch as it settles the entire condition of the Godhead. Now, challenging, and in a certain sense arresting the meaning of our adversary, who does not deny that the Creator is God, I most fairly object against him that he has no room for any diversity in his gods, because, having once confessed that they are on a par, he cannot now pronounce them different; not indeed that human beings may not be very different under the same designation, be because the Divine Being can be neither said nor believed to be God, except as the great Supreme.” *Five Books Against Marcion* book 1 ch.6 p.275

**Hippolytus of Portus** (222-235/236 A.D.) “that the Saviour, uniting his Godhead, like pure wine, with the flesh in the Virgin, was born of her at once God and man without confusion of the one in the other.” Exegetical fragment 1 Another fragment p.175

**Origen** (225-2545 A.D.) quotes Romans 1:20. *Origen Against Celsus* book 3 ch.47 p.483

**Novatian** (250/4-256/7 A.D.) “‘For the invisible things of Him,’ says the Apostle Paul,’ from the creation of the world, are clearly seen, being understood by those things which are made, even His eternal power and godhead;’” [Romans 1:20] *Concerning the Trinity* ch.3 p.614

**Gregory Thaumaturgus** (240-265 A.D.) “and therein also to express my thanksgivings to the Godhead,” *Panegyric to Origen* argument 2 p.22

**Adamantius** (c.300 A.D.) “The Word of God experiences some passion if the Godhead feels shame.” (Adamantius is speaking) *Dialogue on the True Faith* fourth part d 14 p.144. See also ibid p.145.

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Athanasius of Alexandria** (318 A.D.) mentions the Godhead in a number of places, including *The Incarnation of the Word* ch.44.3 p.60 and ch.48 p.63. See also *Athanasius Against the Heathen* ch.21.3 p.15

**Alexander of Alexandria** (321 A.D.) mentions “His [Christ’s] eternal Godhead and unutterable glory with the Father”. *Epistles on the Arian Heresy* Letter 1 ch.1 p.291. See also ibid ch.12 p.296.

Alexander of Alexandria (321 A.D.) mentions the Godhead in *Epistles on the Arian Heresy* Letter 1 ch.12 p.295

**Eusebius of Caesarea** (c.318-325 A.D.) refers to the Godhead in *Preparation for the Gospel* book 3 ch.10 p.17

Eusebius of Caesarea (318-325 A.D.) [The Word is] “moreover from the Godhead and rule of His Father; and is the good offspring of the good Father, and the common Saviour of all.” *Theophania* ch.23 p.5

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 1 ch.6 p.224 “And in order that He [Jesus] might be believed that He uttered these things full of the Godhead,” Se also homily 9 ch.16 p.278.

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) homily 1 ch.12 “How shall you be able to obtain pardon, who scorn him who is sent to speak to you of the Godhead of God?”

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.36 p.142 “substance of the Godhead, which excels all things;”

Eusebius of Caesarea (318-325 A.D.) quotes a poem by Aratus about Zeus “whose godhead fills all streets” *Preparation for the Gospel* book 13 ch.12 p.26. See also ibid book 13 ch.13 p.15.

## G18. God is a consuming fire

Deuteronomy 4:24; Deuteronomy 9:3; Hebrews 12:29

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Justin Martyr** (c.138-165 A.D.) quotes the Psalm 50 (Psalm 49 to him) as by David. “Out of Zion is the perfection of His beauty. God, even our God, shall come openly, and shall not keep silence. Fire shall burn before Him” *Dialogue with Trypho, a Jew* ch.22 p.205

**Hippolytus of Portus** (225-234/5 A.D.) “The Lord thy God is a burning and consuming fire.” *The Refutation of All Heresies* book 6 ch.27 p.88

**Theodotus the probable Montanist** (ca.240 A.D.) says God is called “a consuming fire,” *Excerpts of Theodotus* ch.26 p.46

**Origen** (225-253/254 A.D.) “Our God is a consuming fire.” *Origen Against Celsus* book 6 ch.70 p.605 (He also mentions this in 5 other places too.).

Origen (235-245 A.D.) says that God is a consuming fire. *Homilies on Jeremiah* homily 16 ch.6.1 p.174

Novatian (250/4-256/7 A.D.) (partial, not consuming) says that God is a fire. *Treatise Concerning the Trinity* ch.6 p.617

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) (says that Aeschylus calls God a consuming fire.) “Aeschylus, in expounding… expressed himself also as follows… He seems as a consuming fire that burns Unsated;” *Justin on the Sole Government of God* ch.2 p.290

**Among heretics**

**Mani** (262-278 A.D.) “The God of the Old Testament is the inventor of evil, who speaks thus of Himself: ‘I am a consuming fire.’” (Manes is speaking) fragment from Cyril of *Disputation with Manes* ch.1 p.234

## G19. God is blessed

**Justin Martyr** (c.138-165 A.D.) “Blessed be the Lord, the God of Israel, who only doeth wondrous things; and blessed be His glorious name for ever, and for ever and ever;” *Dialogue with Trypho, a Jew* ch.34 p.211

**Irenaeus of Lyons** (182-188 A.D.) “But Zacharias prophesying, exclaimed, ‘Blessed be the Lord God of Israel; for He hath visited and redeemed His people,” *Irenaeus Against Heresies* book 3 ch.10.2 p.424

**Hippolytus of Portus** (222-235/236 A.D.) says that “God is blessed forever.” *Against the Heresy of One Noetus* ch.6 p.225

**Cyprian of Carthage** (c.246-258 A.D.) “Blessed be the Lord God of truth!” *Letters of Cyprian* Letter 73 ch.9 p.389

**Among corrupt or spurious works**

**pseudo-Ignatius** (afte 117 A.D.) “Blessed be God, who has granted unto you, who are yourselves so excellent, to obtain such an excellent bishop.” *Epistle of Ignatius to the Ephesians* [Latin translation] ch.1 p.49

**pseudo-Hippolytus** (after 235 A.D.) “For they judged that each psalm closing with the words, ‘Blessed be the Lord, Amen, amen,’ formed the conclusion of a book.” *On the Psalms* book 1 ch.8 p.201

**pseudo-Methodius** (after 312 A.D.) “as in the Psalms it is sung: ‘Blessed be the Lord God of Israel, and the whole earth shall be filled with His glory.’” *Oration Concerning Simeon and Anna* ch.5 p.387

## G20. God is Spirit

John 4:24a

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Irenaeus of Lyons** (c.160-202 A.D.) says that God is Spirit. *Proof of Apostolic Preaching* ch.5

**Tertullian** (207/208 A.D.) “man is the image of God, that is, of spirit; for God is spirit.” *Five Books Against Marcion* book 2 ch.9 p.304

**Origen** (225-253/254 A.D.) quotes all of John 4:24 and 1 John 1:5 as scripture. *Origen Against Celsus* book 2 ch.71 p.460

**Novatian** (250/4-256/7 A.D.) God is spirit *Treatise Concerning the Trinity* ch.7 *Ante-Nicene Fathers* vol.8 p.616

Novatian (250/4-256/7 A.D.) quotes all of John 4:24. *Treatise Concerning the Trinity* ch.6 p.616

**Dionysius of Alexandria** (246-265 A.D.) quotes John 4:24a. *Letter to Dionysius bishop of Rome* p.92

**Among corrupt or spurious works**

**pseudo**-**Gregory Thaumaturgus** (240-265 A.D.) (author unknown but could be Gregory Thaumaturgus) quotes John 4:24 in *A Sectional Confession of Faith* ch.10 p.43.

**Among heretics**

**Tatian** (c.172 A.D.) quotes John 4:24a in *Address of Tatian to the Greeks* ch.4 p.66

***A Naasene Sermon*** (188-235 A.D.) says “God is spirit.” *TGB* p.492

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.5 p.107 mentions “the invisible, virginal Spirit – that is Barbelo”

## G21. Fragrance of Heaven/God/Christ/Holy Spirit

2 Corinthians 2:15-16 (implied) (we are the aroma of Christ)

Eph 5:2b [Christ was] “an offering and a sacrificed ot God for a sweet-smelling aroma.”

***Christians of Vienna and Lugdunum*** (177 A.D.) vol.8 p.781 “And they [the martyrs] breathed at the same time the fragrance of Christ, so that some even thought that they were anointed with this world’s perfume.”

**Athenagoras** (177 A.D.) “for as much as He is Himself perfect fragrance, needing nothing either within or without; but the noblest sacrifice to Him is for us to know who stretched out and vaulted the heavens, and fixed the earth in its place like a centre, who gathered the water into seas and divided the light from the darkness, who adorned the sky with stars and made the earth to bring forth seed of every kind, who made animals and fashioned man.” *A Plea for Christians* ch.13 p.135

**Clement of Alexandria** (193-217/220 A.D.) “Then the ointment breathed on them its fragrance, and the work of sweet savour reaching to all was proclaimed; for the passion of the Lord has filled us with sweet fragrance, and the Hebrews with guilt. This the apostle most clearly showed, when he said, ‘thanks be to God, who always makes us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are to God a sweet savour of the Lord, in them that are saved, and them that are lost; to one a savour of death unto death, to the other a savour of life unto life.’” *The Instructor* book 2 ch.8 p.254

Tertullian (198-220 A.D.) (partial, sarcastic about believers who don’t fast.) “your cook the priest, and your fragrant smell the Holy Spirit, and your condiments spiritual gifts, and your belching prophecy.” *On Fasting* ch.16 p.113

**Hippolytus of Portus** (222-235/236 A.D.) “‘And hath raised her seven pillars;’ that is, the fragrant grace of the all-holy Spirit, as Isaiah says: ‘And the seven spirits of God shall rest upon Him,’” *On Proverbs* 9:1 p.175

**Methodius** (270-311/312 A.D.) “And, moreover, she must be undefiled and unpolluted, as a garden sealed, in which all the odours of the fragrance of heaven are grown, that Christ alone may come and gather them, blooming with incorporeal seeds.” *Banquet of the Ten Virgins* discourse 7 ch.1 p.331

**Among heretics**

**Sethians** (c.150-4th century) “It is not spirit, as a current of wind or a certain gentle breeze which may be felt, but just as if some fragrance of ointment or incense made out of a refined mixture,-a power diffusing itself by some impulse of fragrance which is inconceivable and superior to what one can express.” according to Hippolytus (222-235/236 A.D.) *Refutation of All Heresies* book 10 ch.7 p.142

## G22. God is not in everything; pantheism is wrong

**Athenagoras** (177 A.D.) “As regards, first of all, the allegation that we are atheists-for I will meet the charges one by one, that we may not be ridiculed for having no answer to give to those who make them-with reason did the Athenians adjudge Diagoras guilty of atheism, in that he not only divulged the Orphic doctrine, and published the mysteries of Eleusis and of the Cabiri, and chopped up the wooden statue of Hercules to boil his turnips, but openly declared that there was no God at all. But to us, who distinguish God from matter, and teach that matter is one thing and God another, and that they are separated by a wide interval (for that the Deity is uncreated and eternal, to be beheld by the understanding and reason alone, while matter is created and perishable), is it not absurd to apply the name of atheism?” *A Plea for Christians* ch.4 p.130-131

**Clement of Alexandria** (c.195 A.D.) says God does not permeate matter. *Exhortation to the Heathen* ch.5 p.191

**Athanasius of Alexandria** (c.318 A.D.) “But, perhaps, if divided and taken by *themselves*, our opponents themselves will admit that they are dependent, the demonstration being an ocular one. But they will combine all together, as constituting a single body, and will say that the whole is God. For the whole once put together, they will no longer need external help, but the whole will be sufficient for itself and independent in all respects; so at least the would-be philosophers will tell us, only to be refuted here once more.” *Athanasius Against the Heathen* ch.28 p.18-19

**Lactantius** (cd.303-320/325 A.D.) “Thus arguments drawn from a false *source* always lead to foolish and absurd conclusions. Why should I mention that the same *philosophers* assert that the world was constructed for the sake of gods and men as a common dwelling? Therefore the world is neither god, nor living, if it has been made: for a living ‘creature is not made, but born; and if it has been built, it has been built as a house or ship *is built*. Therefore there is a builder of the world, *even* God; and the world which has been made is distinct from Him who made it. Now, how inconsistent and absurd is it, that when they affirm that the heavenly fires and the other elements of the world are gods, they also say that the world itself is God! How is it possible that out of a great heap of gods one God can be made up? If the stars are gods, it follows that the world is not God, but the dwelling-place of gods.” *The Divine Institutes* book 2 ch.6 p.49

**Among heretics**

**X** The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.77 p.135 says that God is in everything.

**X** **Mani** (262-278 A.D.) (founder of Manichaeism)

## G23. God fills heaven and earth

**Irenaeus of Lyons** (182-188 A.D.) “For he says, 'Am I a God at hand, and not a God afar off? If any man is hid in secret places, shall I not see him?' For His hand lays hold of all things, and that it is which illumines the heavens, and lightens also the things which are under the heavens, and trieth the reins and the hearts, is also present in hidden things, and in our secret [thoughts], and does openly nourish and preserve us.” *Irenaeus Against Heresies* book 4 ch.19.2 p.487

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) ch.2 (*ANF* vol.1) p.305 “Not so; because the God of the Christians is not circumscribed by place; but being invisible, fills heaven and earth, and everywhere is worshipped and glorified by the faithful.'”

**Clement of Alexandria** (195 A.D.) “Jeremiah the prophet, gifted with consummate wisdom, or rather the Holy Spirit in Jeremiah, exhibits God. 'Am I a God at hand,' he says, 'and not a God afar off? Shall a man do ought in secret, and I not see him? Do I not fill heaven and earth? Saith the Lord.'” *Exhortation to the Heathen* ch.8 p.194

**Origen** (224-253/254 A.D) “And it is absurd, when He who fills heaven and earth, and who said, 'Do I not fill heaven and earth? saith the Lord,' is with us, and near us (for I believe Him when He says, 'I am a God nigh at hand, and not afar off, saith the Lord' to seek to pray to sun or moon, or one of the stars, whose influence does not reach the whole of the world.” *Origen Against Celsus* book 5 ch.12 p.548

Origen (233/234 A.D.) “The man who prays in this way and who has already received such benefits, becomes more fitted to be united with the Spirit of the Lord who fills the whole world and with Him who fills the whole earth and heavens and hwo speaks by the mouth of the prophet: ‘Do not I fill heaven and earth? Saith the Lord.’” *Origen on Prayer* ch.10.2 p.41. See also *Origen on Prayer* ch.23.3 p.78

**Cyprian of Carthage** (c.246-258 A.D.) “If a man be hidden in secret places, shall not I therefore see him? Do not I fill heaven and earth?'” *Treatises of Cyprian* Treatise 3 ch.27 p.445

**Eusebius of Caesarea** (318-325 A.D.) says God fills Heaven and earth. *Preparation for the Gospel* book 7 ch.11 p.14

Eusebius of Caesarea (318-325 A.D.) “every place being filled with His dominion; and nothing that is secretly done by men on earth escapes His knowledge;” *Preparation for the Gospel* book 8 ch.9 p.17

**Among heretics**

Hegemonius (4th century) in Archelaus’ *Disputation with Manes*: **The Heretic Manes** (268-272 A.D.) “For if we say that there is but a monarchy of one nature, and that God fills all things, and that there is no location outside of Him, what will be the sustainer of the creature, i.e., *creation?* Where will be the Gehenna of fire? Where the outer darkness? where the weeping? Shall I say in Himself? God forbid; else He Himself will also be made to stiffer in and with these. Entertain no such” (Manes is speaking) *Archelaus’ Disputation with Manes* ch.14 p.188

# God’s Eternal Power

## Ge1. God is everywhere

Psalm 139

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) refers to Psalm 139:7-10 as Scripture, showing that God is everywhere. *1 Clement* ch.28 vol.1 p.12 (See also vol.9 p.237)

**Theophilus of Antioch** (168-181/188 A.D.) “God, not only to be everywhere present, but also to see all things and to hear all…” *Theophilus to Autolycus* book 2 ch.3 p.95

**Clement of Alexandria** (193-202 A.D.) says that God is everywhere in referring to Psalm 139:7-10. *Stromata* book 4 ch.22 p.434

Clement of Alexandria (193-202 A.D.) Therefore, persuaded always that God is everywhere, and fearing not to speak *Stromata* book 7 ch.8 p.537

Clement of Alexandria (c.195 A.D.) in discussing Jeremiah 23:23-24 says that God fills the heaven and earth. *Exhortation to the Heathen* ch.8 p.194

**Minucius Felix** (210 A.D.) “He can neither survey all nor know individuals. Thou errest, O man, and art deceived; for from where is God afar off, when all things heavenly and earthly, and which are beyond this province of the universe, are known to God, are full of God? Everywhere He is not only very near to us, but He is infused into us. Therefore once more look upon the sun: it is fixed fast in the heaven, yet it is diffused over all lands equally; present everywhere, it is associated and mingled with all things; its brightness is never violated. How much more God, who has made all things, and looks upon all things, from whom there can be nothing secret, is present in the darkness, is present in our thoughts, as if in the deep darkness.” *The Octavius of Minucius Felix* ch.32 p.193. See also ch.19 p.183.

**Tertullian** (198-220 A.D.) says that God is existent everywhere. *Against Hermogenes* ch.44 p.501

Tertullian (c.213 A.D.) “this is not a separation; it is nothing but the divine dispensation. We know, however, that God is in the bottomless depths, and exists everywhere;” *Against Praxeas* ch.23 p.619

**Hippolytus of Portus** (222-235/236 A.D.) “illimitable Spring that bears life to all men, and has no end, was covered by poor and temporary waters! He who is present everywhere, and absent nowhere-who is incomprehensible to angels and invisible to men-comes to the baptism” *Discourse on the Holy Theophany* ch.2 p.235

**Origen** (225-253/254 A.D.) “…ancient Jewish writings, which *we* also use, but especially from those which were composed after the time of Jesus, and which are believed among the churches to be divine.” *Origen Against Celsus* book 3 ch.45 p.482

Origen (233/234 A.D.) (implied) “Do not I [God] fill heaven and earth.” *Prayer* homily 23 ch.3 p.78

**Novatian** (250/4-256/7 A.D.) God is everywhere. *Treatise Concerning the Trinity* ch.6,7 *Ante-Nicene Fathers* vol.8 p.616

**Cyprian of Carthage** (c.246-258 A.D.) says that God is everywhere present, and hears and sees all. *Treatises of Cyprian* Treatise 4 ch.4 p.448

**Peter of Alexandria** (306,285-311 A.D.) (implied) says that the mercy of God is everywhere great. fragments 1.1 p.280

**Athanasius of Alexandria** (318 A.D.) says that God is everywhere. *The Incarnation* ch.8.1 p.40. See also ibid ch.1.7 p.7 and ibid ch.42.1 p.59.

***Arnobius*** *Against the Heathen* (297-303 A.D.) book 1 ch.31 *Ante-Nicene Fathers* vol.6 p.421 says God is unrestricted in locality, movement, and condition.

**Lactantius** (c.303-320/325 A.D.) says that the spirit and influence of God are diffused everywhere. *The Divine Institutes* book 2 ch.2 p.42. See also *On the Workmanship of God* ch.16 p.296

**Eusebius of Caesarea** (318-325 A.D.) “for Go dis everywhere.” *Preparation for the Gospel* book 8 ch.10 p.23

**Alexander of Alexandria** (313-326 A.D.) says that Christ ‘forsooth is working everywhere.” He proves this by showing that while Jesus’ body was on the cross, his soul was in Hades, yet tombs were opening, and there was darkness covering the earth. *Epistles on the Arian Heresy* Epistle 3 ch.6 p.301

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) (implied) book 2 ch.22 p.103 says the Prophet is with us at all times.

## Ge2. God is almighty (omnipotent)

Job 42:2; Luke 1:37; Romans 9:29; Revelation 11:17; 15:3; 16:7,14; 19:15; 21:22

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 9:29

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 calls God Almighty. Revelation 11:17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 1:37

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 1:37

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 1:37

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) refers to Hebrews 6:18 where nothing is impossible with God except to lie. *1 Clement* ch.27 p.12 and vol.9 p.237. [Actually two other things Scriptures says are impossible with God too: to deny Himself and to be tempted.]

Clement of Rome (96-98 A.D.) mentions Almighty God. *1 Clement* ch.1 p.229

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.10 p.380 speaks of the holy Father, and Master almighty.

***Apology of Aristides*** (125 or 138-161 A.D.) p.276 mentions one God Almighty.

**Polycarp** (100-155 A.D.) “Mercy to you, and peace from God Almighty…”*Polycarp’s Letter to the Philippians* ch.1 p.33

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision 3 ch.3 p.14 mentions the word of the almighty and glorious Name.

**Justin Martyr** (c.138-165 A.D.) *Dialogue with Trypho, a Jew* ch.139 p.269 mentions “the Almighty Father”

Justin Martyr (c.150 A.D.) “we expect to receive again our own bodies, though they be dead and cast into the earth, for we maintain that with God nothing is impossible.” *First Apology of Justin Martyr* ch.18 p.172

**Evarestus** (c.169 A.D.) “And he [Polycarp], placing his hands behind him, and being bound like a distinguished ram [taken] out of a great flock for sacrifice, and prepared to be an acceptable burnt-offering unto God, looked up to heaven, and said, ‘O Lord God Almighty, the Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of Thee, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before thee, I give Thee thanks that Thou hast counted me, worthy of this day and this hour, that I [Polycarp] should have a part in the number of Thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption [imparted] by the Holy Ghost.” *Martyrdom of Polycarp* ch.14 p.42

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 48.9 p.117 says the Father can do all things.

**Meleto/Melito of Sardis** (170-177/180 A.D.) “believe in Him who is in reality God, and to Him lay open thy mind, and to Him commit thy soul, and He is able to give thee immortal life for ever, for everything is possible to Him;” *Discourse in the Presence of Antoninus Caesar* p.753

**Theophilus of Antioch** (168-181/188 A.D.) “He is creator and maker of the universe; the Highest, because of His being above all; and Almighty, because He Himself rules and embraces all.” *Theophilus to Autolycus* book 1 ch.14 p.90. See also book 2 ch.13 p.99

**Irenaeus of Lyons** (182-188 A.D.) “The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion [death], and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and his [future] manifestation from heaven in the glory of the Father ‘to gather all things in one,’ and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, ...” *Irenaeus Against Heresies* book 1 ch.10.2 p.330.

Irenaeus of Lyons (c.160-202 A.D.) says that God is almighty. *Proof of Apostolic Preaching* ch.3.

Irenaeus of Lyons (c.160-202 A.D.) “And by the Spirit the Father is called Most High and Almighty and Lord of hosts;” *Proof of Apostolic Preaching* ch.8

**Maximus of Jerusalem** (185-196 A.D.) God has a controlling power over all things. fragment 1 vol.8 p.771

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.6.4 p.706 “God the Father Omnipotent, and His Son Jesus Christ our Lord”

**Clement of Alexandria** (193-217/220 A.D.) “and there is nothing which God cannot do.” *The Instructor* book 1 ch.3 p.210. He also speaks of the omnipotent in *Stromata* (193-202 A.D.) book 2 ch.16 p.363

Clement of Alexandria (193-217/220 A.D.) says that God is Almighty *The Instructor* book 1 ch.3 p.211

**Tertullian** (198-220 A.D.) “…for I have but one true Lord, the God omnipotent and eternal, who of Lord of the emperor as well.” *Apology* ch.34 p.43

Tertullian (c.206/207 A.D.) “And therefore it was said to him, ‘Thy faith hath made thee whole,’ because he had discovered that it was his duty to render the true oblation to Almighty God-even thanksgiving-in His true temple, and before His true High Priest *Jesus* Christ.” *Five Books Against Marcion* book 4 ch.35 p.409

**Hippolytus of Portus** (222-235/236 A.D.) says John has said “Which is, and which was, and which is to come, the Almighty.” *Against the Heresy of One Noetus* ch.6 p.225.

Hippolytus of Portus (222-235/236 A.D.) “By the omnipotent will of God all things are made”. *Against Beron and Helix* fragment 1 p.231

**Theodotus the probable Montanist** (c.240 A.D.) says that nothing is impossible with God. *Excerpts of Theodotus* ch.26 p.46

**Commodianus** (c.240 A.D.) mentions Almighty God. *Instructions of Commodianus* ch.3 p.202 and ch.57 p.214. See also ibid ch.29 p.208. God is omnipotent in ibid ch.8 p.204.

Commodianus (c.240 A.D.) mentions Almighty God and the “law of the Omnipotent” in *Instructions of Commodianus* ch.3 p.203 and ch.22 p.206.

**Origen** (225-253/254 A.D.) “We, however, have learned who the Son of God is, and know that He is ‘the brightness of His glory, and the express image of His person,’ and ‘the breath of the power of God, and a pure influence flowing from the glory of the Almighty; ‘moreover, ‘the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness.’” *Origen Against Celsus* book 8 ch.14 p.644

Origen (233/234 A.D.) says God is almighty. *On Prayer* ch.14.3 p.54

Origen (239-242 A.D.) says God is almighty. *Homilies on Ezekiel* homily 7 ch.10.2 p.107

Origen (235 A.D.) says that God is almighty. *Exhortation to Martyrdom* ch.4.25 p.166

**Novatian** (250/4-256/7 A.D.) speaks of God the Father and Lord Omnipotent, the found of all things. *Treatise Concerning the Trinity* ch.17 p.627 and ch.1 p.611

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “that thereby it appears and is plain that he is a heretic who believes on another God, or receives another Christ than Him whom the Scriptures of the Old and New Testament manifestly declare, which announce without any obscurity the Father omnipotent, Creator of all things, and His Son.”

**Cyprian to Cornelius** (c.246-258 A.D.) “I … do render the greatest thanks without ceasing, dearest brother, to God the Father Almighty, and to His Christ the Lord and our God and Saviour, that the Church is thus divinely protected, and its unity and holiness is not constantly nor altogether corrupted by the obstinacy of perfidy and heretical wickedness.” *Epistles of Cyprian* Letter 46 p.324

Cyprian of Carthage (c.246-258 A.D.) “We give thanks, O Lord God omnipotent,” *Treatises of Cyprian* Treatise 12 first part ch.20 p.540

**Cornelius to Cyprian of Carthage** (c.246-258 A.D.) mentions Almighty God *Epistles of Cyprian* Letter 46 p.323

**Felix**, Jader, Polianus, and the rest of the martyrs to Cyprian of Carthage (246-256 A.D.) “…And we have given and do give thanks to God the Father Almighty through His Christ,” *Letter 79* p.406

**Dionysius of Alexandria** (246-265 A.D.) speaks of the “Almighty Father” *Letter to Dionysius of Rome* book 4 ch.15 p.94 and Jesus telling the Father, “all things are possible to thee” *Exegetical Fragment 3* on Luke 22:42, etc. p.117.

**Dionysius of Rome** (259-269 A.D.) *Against the Sabellians* p.366 mentions the Father Omnipotent

**Theonas of Alexandria** (282-300 A.D.) gives thanks to Almighty God and refers to God your Father, who is in heaven. *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.1 p.158

**Adamantius** (c.300 A.D.) in debating Droserius calls God “Almighty” and discusses free will. *Dialogue on the True Faith* fourth part ch.11 p.140

**Arnobius**(297-303 A.D.) mentions worshipping “the omnipotent God”. *Arnobius Against the Heathen* book 1 ch.36 p.422. He mentions the Almighty Creator in book 12 ch.33 p.451

**Victorinus of Petau** (martyred 304 A.D.) “but also the Word itself of God the Father Omnipotent,” *Commentary on the Apocalypse of the Blessed John* From the fourth chapter verses 7-10 p.348

**Lucian of Antioch** (c.300-311 A.D.) “One God the Father Almighty, the Maker and Provider of all things” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Methodius** (270-311/312 A.D.) “Very God, in the name of the Very God, the Omnipotent from the Omnipotent, the Son in the name of the Father.” *Oration on Psalms* ch.5 p.396.

Methodius (270-311/312 A.D.) says the God is the Almighty in *The Banquet of the Ten Virgins* discourse 2 ch.2 p.314

**Athanasius of Alexandria** (318 A.D.) says that God is Almighty. *Against the Heathen* ch.29.2 p.19

**Lactantius** (c.303-320/325 A.D.) calls God the Omnipotent in *The Divine Institutes* book 1 ch.10 p.180

Lactantius (c.303-320/325 A.D.) calls God the omnipotent Father. *The Divine Institutes* book 1 ch.1 p.10

Lactantius (c.303-320/325 A.D.) says that God is omnipotent. *Epitome of the Divine Institutes* ch.2 p.225

**Eusebius of Caesarea** (318-325 A.D.) says that God is omnipotent. *Demonstration of the Gospel* book 1.5 p.8

Eusebius of Caesarea (318-325 A.D.) says that God is Almighty. *Demonstration of the Gospel* book 1.6 p.10

Eusebius of Caesarea (318-325 A.D.) speaks of “Almighty God”. *Preparation for the Gospel* book 2 ch.4 p.16

Eusebius of Caesarea (318-325 A.D.) says that none can resist God’s will. *Preparation for the Gospel* book 6 ch.10 p.38.

Eusebius of Caesarea (318-325 A.D.) mentions God Almighty. *Eusebius’ Ecclesiastical History* book 1 ch.2.8 p.82

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) says that God is Almighty. *Hortatory Address to the Greeks* ch.38 p.287

**pseudo-Methodius** (after 312 A.D.) “by the true and omnipotent God” *Oration of Simeon and Anna* ch.8 p.389

pseudo-Methodius (after 312 A.D.) “omnipotent God” *Oration on the Psalms* ch.396

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.43 p.237 speaks of the omnipotent God.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.22 p.77 says God is almighty. See also ibid book 1 ch.9 p.79; book 1 ch.11 p.80; book 1 ch.18 p.82; book 3 ch.49 p.127.

## Ge3. God is sovereign / God’s sovereignty

Genesis 15:2,8; Psalm 68:20; Daniel 4:17,25,32; 5:21; 7:14; 2 Peter 2:1; Jude 4; many others

**Justin Martyr** (c.138-165 A.D.) “Sing unto the Lord a new song: His sovereignty [is] from the end of the earth.” *Dialogue with Trypho, a Jew* ch.65 p.230

**Melito of Sardis** (170-177/180 A.D.) “The throne of the Lord – angels, or saints, or simply sovereign dominion. In the Psalm : ‘Thy throne, O God, is for ever and ever.’ Sate – the same as above, the angels or saints, because the Lord sits upon these.’ In the Psalm : ‘The Lord sat upon His holy seat.’”. *From the Oration on Our Lord’s Passion* ch.9 p.761.

**Theophilus of Antioch** (168-181/188 A.D.) “For if I say He is Light, I name but His own work; if I call Him Word, I name but His sovereignty; if I call Him Mind, I speak but of His wisdom; if I say He is Spirit, I speak of His breath; if I call Him Wisdom, I speak of His offspring; if I call Him Strength, I speak of His sway; if I call Him Power, I am mentioning His activity; if Providence, I but mention His goodness; if I call Him Kingdom, I but mention His glory; if I call Him Lord, I mention His being judge; if I call Him Judge, I speak of Him as being just; if I call Him Father, I speak of all things as being from Him;” *Theophilus to Autolycus* book 1 ch.3 p.90

**Irenaeus of Lyons** (182-188 A.D.) “not seen Him who is God over all, to know His power and sovereignty.” *Irenaeus Against Heresies* book 2 ch.6.3 p.366

**Clement of Alexandria** (198-202 A.D.) “For it is written in the Epistle to the Corinthians, ‘Through Jesus Christ our foolish and darkened mind springs up to the light. By Him the Sovereign Lord wished us to taste the knowledge that is immortal.’” *Stromata* book 4 ch.17 p.429

Clement of Alexandria (c.195 A.D.) “Then why darest thou, while luxuriating in the bounties of the Lord, to ignore the Sovereign Ruler?’ Leave my earth,’ the Lord will say to thee.” *Exhortation to the Heathen* ch.10 p.200

Clement of Alexandria (198-217/220 A.D.) (partial) “‘But ye are a chosen generation, a royal priesthood.’ That we are a chosen race by the election of God is abundantly clear. He says royal, because we are called to sovereignty and belong to Christ; and priesthood on account of the oblation which is made by prayers and instructions, by which are gained the souls which are offered to God.” *Fragments from Cassiodorus* (fragment 1) p.572

**Tertullian** (198-220 A.D.) “It also was first with God, as God, too, was first with it; it, however, is not comparable with God, as God, too, is not to be compared with it; with God also it was the Author (of all things), and with God their Sovereign.” *Against Hermogenes* ch.6 p.480

**Gregory Thaumaturgus** (240-265 A.D.) “in whom is manifested God the Father, who is above all and in all, and God the Son, who is through all. There is a perfect Trinity, in glory and eternity and sovereignty, neither divided nor estranged.” *Declaration of Faith* p.7

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397. (also *The Banquet of the Ten Virgins* discourse 8 ch.10 p.338 and ch.11 p.339)

**Lactantius** (c.303-320/325 A.D.) “may learn how the Almighty manifested His power and sovereign greatness in rooting out and utterly destroying the enemies of His name.” *The Manner in Which the Persecutors Died* ch.1 p.301

**Eusebius of Caesarea** (318-325 A.D.) (implied) sepaks of the all-ruling God. *Preparation for the Gospel* book 6 ch.3 p.6

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) Reveal to men their great and sovereign Lord.” *On the Sole Government of God* ch.1 p.290

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.28 p.150 says that God cares for us.

The Marcionite **Megethius** debating Adamantius (c.300 A.D.) (implied) says there are three principles. “The Good Principle exercises authority ovef the Christians; the Creative Principle over the Jews, and the Evil Principle over the heathen.” *Dialogue on the truth Faith* First part 3 p.38.

## Ge4. Most High God

(*El Elyon* in Hebrew)

Genesis 14:18,19,20,22; Psalm 9:17; 57:2; 78:56; 91:1; Daniel 3:26; 4:17,24,32,34; 5:18,21; 7:18,22,25,27; Hosea 7:16; 11:7

Mark 5:7; Luke 1:32,35,76; 6:35; 8:28; Acts 7:48

Most high: Numbers 24:16; Deuteronomy 32:8; 2 Samuel 22:14; Psalm 9:2; 21:7; 46:4; 50:14; 56:2; 73:11; 77:10; 78:17; 82:6; 83:18; 91:9; 92:1,8; Lamentations 3:35,38

Lord Most High Psalm 7:17; 47:2

God most High: Psalm 57:2

(implied) Isaiah 40:18,25

**p4** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16 (c.150-175 A.D.) Luke 1:76

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 6:35; 8:28

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 6:35

**Sinaitic Old Syriac** most of the four gospels (3rd/4th century) Luke 1:76; 6:35

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) “Were Ananias, and Azarias, and Michael shut up in a furnace of fire by those who observed the great and glorious worship of the Most High? Far from us be such a thought!” *1 Clement* ch.45 p.17

Clement of Rome (96-98 A.D.) “Offer unto God the sacrifice of praise, and pay they vows unto the Most High.” *1 Clement* ch.52 vol.1 p.19

Ignatius of Antioch (100-107/116 A.D.) (partial) obtained mercy, through the majesty of the Most High Father, and Jesus Christ,” [Greek version] *Letter of Ignatius to the Romans* preamble p.73

**Justin Martyr** (c.138-165 A.D.) (implied) “the Holy Ghost speaks of this people, saying that they are all sons of the Highest;” *Dialogue with Trypho, a Jew* ch.124 p.261. See also ibid ch.31 p.210.

***Apology of Aristides*** (125 or 138-161 A.D.) p.276 The Holy Spirit acknowledged Jesus to be the Son of the Most High God.

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 1.33 p.44 mentions the “Most High”

**Melito of Sardis** (170-177/180 A.D.) (implied) “The Lord … the Most High gave voice” *On Pascha* stanza 98 p.64.

**Theophilus of Antioch** (168-181/188 A.D.) calls Melcisedek [Melchizedek] was the first priests of all priests of the Most High God. *Theophilus to Autolycus* book 2 ch.31 p.107

**Irenaeus of Lyons**(182-188 A.D.) “And on this account all things have been [by general consent] placed under the sway of Him who is styled the Most High, and the Almighty. By calling upon Him, even before the coming of our Lord, men were saved both from most wicked spirits, and from all kinds of demons, and from every sort of apostate power.” *Irenaeus Against Heresies* book 2 ch.6.2 p.365

Irenaeus of Lyons (182-188 A.D.) “I will stretch forth my hand to the most high God, who made the heaven and the earth.” *Irenaeus Against Heresies* book 4 ch.5.5. p.467

Irenaeus of Lyons (c.160-202 A.D.) “And by the Spirit the Father is called Most high and Almighty and Lord of hosts;” *Proof of Apostolic Preaching* ch.8

**Clement of Alexandria** (193-202 A.D.) “Melchizedek king of Salem, priest of the most high God,” *Stromata* book 4 ch.25 p.439

Clement of Alexandria (193-217/220 A.D.) speaks of the Most High. *The Instructor* book 1 ch.9 p.231

**Tertullian** (c.213 A.D.) “It was therefore always the Son (of whom we read) under the designation of the Almighty and Most High God, and King, and Lord.” *Against Praxeas* ch.21 p.616

**Hippolytus of Portus** (225-234/5 A.D.) quotes Daniel 7, including “most high”. *Interpretation of the visions of Daniel and Nebuchadnezzar* ch.2 p.178

**Commodianus** (c.240 A.D.) speaks of God as the “Highest” *Instructions of Commodianus* ch.3 p.203.

**Origen** (235-245 A.D.) mentions God Most High. *Homilies on Jeremiah* homily 15 ch.6.1 p.164

Origen (225-253/254 A.D.) “To explain this fully, and to justify the conduct of the Christians in refusing homage to any object except the Most High God, and the First-born of all creation, who is His Word and God, we must quote this from Scripture, ‘All that ever came before Me are thieves and robbers: but the sheep did not hear them;’ and again, ‘The thief cometh not, but for to steal, and to kill, and to destroy;’” [John10:8-10] *Origen Against Celsus* book 7 ch.70 p.639

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the priest Melchizedek we see prefigured the sacrament of the sacrifice of the Lord, according to what divine Scripture testifies, and says, ‘And Melchizedek, king of Salem, brought forth bread and wine.’ Now he was a priest of the most high God, and blessed Abraham. And that Melchizedek bore a type of Christ, the Holy Spirit declares in the Psalms” *Epistles of Cyprian* letter 62.4 p.359 See also Treatise 12 (3 places) and Treatise 8.

**Lactantius** (c.303-320/325 A.D.) “God, therefore, the contriver and founder of all things, as we have said in the second hook, before He commenced this excellent work of the world, begat a pure and incorruptible Spirit, whom He called His Son. And although He had afterwards created by Himself innumerable other beings, whom we call angels, this first-begotten, however, was the only one whom He considered worthy of being called by the divine name, as being powerful in His Father’s excellence and majesty. But that there is a Son of the Most High God, who is possessed of the greatest power,” *The Divine Institutes* book 4 ch.6 p.105

Lactantius (c.303-320/325 A.D.) says “Most High God”. *The Divine Institutes* book 1 prefact page 9. ibid book 1 ch.1 p.10.

Lactantius (c.303-320/325 A.D.) (implied) “Supreme God” *The Epitome of the Divine Institutes* ch.49 p.242

**Eusebius of Caesarea** (318-325 A.D.) refers to the Most High God *Demonstration of the Gospel* book 1.5 p.7

Eusebius of Caesarea (318-325 A.D.) indicating “the Most High God by the first LORD, and the second to Him by the second title.” *Preparation for the Gospel* book 11 ch.14 p.20. See also ibid book 1 ch.2 p.6 and book 8 ch.4 p.4.

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.490 speaks of the Most High.

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 16 ch.17 p.316 mentions the “Most High”.

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.14 p.366 mentions the “Most High”

The Ebionite ***Recognitions of Clement*** (c.211-250 AD.) book 2 ch.42 p.109 “For the Most High God, who alone holds the power of all” See also ibid book 1 ch.21 p.83.

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 10 (Testament of Asher) ch.2 p.31 says not to swear falsely “against the Most High”

**Elkesites/Elchesaites (a type of Ebionites)** (before 236 A.D.) (implied Father of the Son) baptized in the named of the Most High God, and in the name of His Son, the Mighty King. (in Hippolytus’ *Refutation of All Heresies* book 19 ch.10 p.132)

## Ge5. God is above all

Ephesians 4:6

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – for the word of God) Ephesians 4:6

**Justin Martyr** (c.138-165 A.D.) (implied) “For the Lord is great, and greatly to be praised: He is to be feared above all the gods. For all the gods of the nations are demons but the Lord made the heavens.” *Dialogue with Trypho, a Jew* ch.73 p.235

**Theophilus of Antioch** (168-181 A.D.) “But He is Lord, because He rules over the universe; Father, because he is before all things; Fashioner and Maker, because He is creator and maker of the universe; the Highest, because of His being above all; and Almighty, because He Himself rules and embraces all. For the heights of heaven, and the depths of the abysses, and the ends of the earth, are in His hand, and there is no place of His rest.” *Theophilus to Autolycus* book 1 ch.4 p.90

**Irenaeus of Lyons** (182-188 A.D.) “Now, that this God is the Father of our Lord Jesus Christ, Paul the apostle also has declared, [saying,] ‘There is one God, the Father, who is above all, and through all things, and in us all.’” *Irenaeus Against Heresies* book 2 ch.2.1 p.361

Irenaeus of Lyons (c.160-202 A.D.) above which no other God. *Proof of Apostolic Preaching* ch.5.

**Clement of Alexandria** (193-202 A.D.) “Well, if imperfect, how could the work of a perfect God-above all, that work being man-be imperfect?” *Stromata* book 6 ch.12 p.502

**Tertullian** (198-220 A.D.) “What will be principal, if that is not which is above all things, before all things, and from which all things proceed? By possessing these He is God alone, and by His sole possession of them He is One.” *Against Hermogenes* ch.4 p.479

**Hippolytus of Portus** (222-235/236 A.D.) says that Christ is over all. *Against the Heresy of One Noetus* ch.2 p.224

Hippolytus of Portus (222-235/236 A.D.) (Partial, above all in italics) “It is the Father who commands, and the Son who obeys, and the Holy Spirit who gives understanding: the Father who is *above all*, and the Son who is *through all*, and the Holy Spirit who is *in all*.” *Against the Heresy of One Noetus* ch.14 p.228

**Commodianus** (c.240 A.D.) mentions the Supreme God. *Instructions of Commodianus* ch.68 p.216

**Origen** (225-253/254 A.D.) “Supreme God through the High Priest, who is above all the angels, the living” *Origen Against Celsus* book 5 ch.4 p.544

Origen (225-253/254 A.D.) But the Jews, who live according to the law of Moses, although they may not know how to receive the secret meaning of the law, which is conveyed in obscure language, will not maintain that either the heaven or the angels are God.” *Origen Against Celsus* book 5 ch.7 p.546

**Novatian** (250/4-256/7 A.D.) “For since it belongs to God alone to be above all things, it follows that the name which is that God’s who is above all things, is above every name; which name by consequence is certainly His who, although He was ‘in the form of God, thought it not robbery for Him to be equal with God.’” *Concerning the Trinity* ch.22 p.633

**Cyprian of Carthage** (c.246-258 A.D.) “There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all.’” [Ephesians 4:6] *Epistles of Cyprian* Letter 74 ch.24 p.396

**Gregory Thaumaturgus** (240-265 A.D.) “in whom is manifested God the Father, who is above all and in all, and God the Son, who is through all.” *Declaration of Faith* p.7

**Dionysius of Alexandria** (246-265 A.D.) “and if such disposition relates also to what is in consideration hidden as if by settled purpose, how say some that the Lord, who is above all these things, bears a gnomic will?” *Commentary on Luke* ch.22 v.44-48 no.44 p.116

**Lactantius** (c.303-320/325 A.D.) calls God the “supreme Majesty”. *Epitome of the Divine Institutes* ch.46 p.241

**Eusebius of Caesarea** (318-325 A.D.) says that God is above all. *Demonstration of the Gospel* book 1.6 p.10 and ibid book 8 ch.1 p.2.

**Among heretics**

**Cerinthus** (c.150 A.D. -) “Cerinthus, however, himself having been trained in Egypt, determined that the world was not made by the first God, but by a certain angelic power. *And this power was* far separated and distant from that sovereignty which is above the entire circle of existence, and it knows not the God (that is) above all things.” According to Hippolytus *Refutation of All Heresies* book 10 ch.17 p.147

**Justinus** (c.150 A.D. -) and other Gnostics believed in a being above all. “Now the oath [of Justinian heretics] is couched in these terms: ‘I swear by that Good One who is above all, to guard these mysteries, and to divulge them to no one, and not to relapse from the Good One to the creature.’” Hippolytus (222-235/236 A.D.) *Refutation of All Heresies* book 5 ch.22 p.73

## Ge6. God or His power is incomparable

**Theophilus of Antioch** (168-181/188 A.D.) says “in glory He [God] is incomprehensible, in greatness unfathomable, in height inconceivable, in power incomparable, … in goodness inimitable, in kindness unutterable.” *Theophilus to Autolycus* book 1 ch.3 p.89

**Clement of Alexandria** (c.195 A.D.) says that no one else is like God. *Exhortation to the Heathen* ch.6 p.192

**Tertullian** (198-220 A.D.) “He [Hermogenes] declares that God’s attribute is still safe to Him, of being the only God, and the First, and the Author of all things, and the Lord of all things, and being incomparable to any-qualities which he straightway ascribes to Matter also. He is God, to be sure. God shall also attest the same; but He has also sworn sometimes by Himself, that there is no other God like Him.” *Against Hermogenes* ch.6 p.480

**Hippolytus of Portus** (222-235/236 A.D.) “For the divine is just the same after the incarnation that it was before the incarnation; in its essence infinite, illimitable, impassible, incomparable, unchangeable, inconvertable, self-potent, and, in short, subsisting in essence alone the infinitely worthy good.” *Against Beron and Helix* fragment 1 p.232

**Alexander of Alexandria** (313-326 A.D.) “For just as it has been shown that His inexplicable subsistence excels by an incomparable excellence all other things to which He has given existence, so also His Sonship, which is according to the nature of the Godhead of the Father, transcends, by an ineffable excellence, the sonship of those who have been adopted by Him.” *Epistles on the Arian Heresy* Letter 1 ch.7 p.293

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “the kingdom of the Lord, and above all, the incomparable majesty of Almighty God-though I am acquainted with these things, yet am I not therefore by any means perfect;” *Epistle of Ignatius to the Trallians* [Latin version] ch.5 p.68

**Among heretics**

Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) ch.4 p.66 says that God is incomparable.

## Ge7. God does not change / is unchangeable

Malachi 3:6a

(partial) James 1:17

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Ignatius** (-107/116 A.D.) mentions “an enduring and unchangeable glory” of the Father, and Jesus Christ, our God.” *Ignatius’ Letter to the Ephesians* preface p.49

**Justin Martyr** (c.150 A.D.) says that God is unchangeable and eternal. *First Apology of Justin Martyr* ch.13 p.167

**Melito of Sardis** (philosopher) (170-177/180 A.D.) God does not change, while everything *else* changes. ch.1 vol.8 p.751

**Theophilus of Antioch** (168-181/188 A.D.) says that God is uncreated and unalterable. *Theophilus to Autolycus* book 2 ch.4 p.94. See also book 1 ch.3 p.90

**Irenaeus of Lyons** (182-188 A.D.) says that God is “always remaining the same unchangeable Being.” *Irenaeus Against Heresies* book 2 ch.34.2 p.411

**Tertullian** (c.213 A.D.) says that God would not be blessed if He were subject to change. *To the Nations* book 2 ch.6 p.134. See also *Against Praxeas* (c.213 A.D.) ch.27 p.623

**Origen** (225-253/254 A.D.) argues how God does not change or need to undergo transformation, as Celsus thinks Christians say. *Origen Against Celsus* book 4 ch.14 p.502

**Novatian** (250/4-256/7 A.D.) God does not change *Treatise Concerning the Trinity* ch.4 *Ante-Nicene Fathers* vol.8 p.614

**Adamantius** (c.300 A.D.) “Because God is unchangeable, but humans are changeable; God is immortal, but humans mortal…” *Dialogue on the True Faith* Third Part ch.9 b p.119

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

Athanasius of Alexandria (318 A.D.) (partial) Christ is unchanging. *Athanasius Against the Heathen* ch.41.1 p.26

**Lactantius** (c.303-320/325 A.D.) says that God is incapable of suffering, unchangeable, incorruptible, blessed and eternal. *The Divine Institutes* book 2 ch.9 p.55.

**Alexander of Alexandria** (321 A.D.) quotes Malachi 3:6, “I am the Lord, I change not” *Epistles on the Arian Heresy* Epistle 2.3 p.298. See also Epistle 1 ch.12 p.295.

Alexander of Alexandria (321 A.D.) speaks of God “ummutabe nature”. *Epistles on the Arian Heresy* ch.1.7 p.293

**Eusebius of Caesarea** (318-325 A.D.) says that God is unchangeable. *Preparation for the Gospel* book 8 ch.8 p.11. See also ibid book 13 ch.3 p.12.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.54 p.122 says that God is unchangeable.

Revised Valentinian ***Tripartite Tractate*** (200-250 A.D.) part 1 ch.2 p.60-61 syas that God is “unchanged” and “immutable”.

## Ge8. God is uncreated

Genesis 1:1 “In the beginning, God...”

John 1:1 (In the beginning was the word...”

(implied) God alone Isaiah 44:8,24

(implied) John 1:3; Colossians 1:16

(implied) Titus 1:2 (before the beginning of time)

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:1

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 1:1

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 1 ch.1-5 p.43 quotes John 1:1-5.

**Athenagoras** (177 A.D.) “But, since our doctrine acknowledges one God, the Maker of this universe, who is Himself uncreated (for that which is does not come to be, but that which is not) but has made all things by the Logos which is from Him, we are treated unreasonably in both respects, in that we are both defamed and persecuted.” *A Plea for Christians* ch.4 p.131

Athenagoras (177 A.D.) “That we are not atheists, therefore, seeing that we acknowledge one God, uncreated, eternal, invisible, impassible, incomprehensible, illimitable, who is apprehended by the understanding only and the reason, who is encompassed by light, and beauty, and spirit, and power ineffable, by whom the universe has been created through His Logos, and set in order, and is kept in being-I have sufficiently demonstrated. [I say ‘His Logos’], for we acknowledge also a Son of God.” *A Plea for Christians* ch.10 p.133

**Rhodon** (c.180 A.D.) (implied) “On my [Rhodon’s] thereupon conjuring him to speak the truth, he [the heretic Apelles] solemnly declared that he was expressing his real sentiments; and that he did not know ‘how’ there could be one uncreated God, but that he believed the fact.” p.766

**Theophilus of Antioch** (168-181/188 A.D.) (implied) “But Plato and those of his school acknowledge indeed that God is uncreated, and the Father and Maker of all things; but then they maintain that matter as well as God is uncreated, and aver that it is coeval with God. But if God is uncreated and matter uncreated, God is no longer, according to the Platonists, the Creator of all things, nor, so far as their opinions hold, is the monarchy of God established. And further, as God, because He is uncreated, is also unalterable; so if matter, too, were uncreated, it also would be unalterable, and equal to God; for that which is created is mutable and alterable, but that which is uncreated is immutable and unalterable. And what great thing is it if God made the world out of existent materials? For even a human artist, when he gets material from some one, makes of it what he pleases. But the power of God is manifested in this, that out of things that are not He makes whatever He pleases; just as the bestowal of life and motion is the prerogative of no other than God alone.” *Theophilus to Autolycus* book 2 ch.4 p.95

Theophilus of Antioch (168-181/188 A.D.) “And he [God] is without beginning, because He is ungebotten.” *Theophilus to Autolycus* book 1 ch.3 p.90

**Irenaeus of Lyons** (182-188 A.D.) “If, however, any one do not discover the cause of all those things which become objects of investigation, let him reflect that man is infinitely inferior to God; that he has received grace only in part, and is not yet equal or similar to his Maker; and, moreover, that he cannot have experience or form a conception of all things like God; but in the same proportion as he who was formed but to-day, and received the beginning of his creation, is inferior to Him who is uncreated, and who is always the same, in that proportion is he, as respects knowledge and the faculty of investigating the causes of all things, inferior to Him who made him. For thou, O man, art not an uncreated being, nor didst thou always co-exist with God, as did His own Word;” *Irenaeus Against Heresies* book 2 ch.25.3 p.396-397

Irenaeus of Lyons (c.160-202 A.D.) “For He Himself was not made by any, and by Him all things were made.” *Proof of Apostolic Preaching* ch.4

**Maximus of Jerusalem** (185-196 A.D.) “There cannot exist two uncreated substances at one and the same time”. See also, “we are driven to the conclusion that there is *only* one uncreated *substance*.” fragment 1 vol.8 p.767 He also says that God is uncreated on p.771.

**Clement of Alexandria** (c.195 A.D.) “Why, then, foolish and silly men (for I will repeat it), have you, defaming the supercelestial region, dragged religion to the ground, by fashioning to yourselves gods of earth, and by going after those created objects, instead of the uncreated Deity, have sunk into deepest darkness?” *Exhortation to the Heathen* ch.4 p.188

**Tertullian** (198-220 A.D.) “any other being than God alone who is unbegotten and uncreated.” *Against Hermogenes* ch.18 p.493

Tertullian (207/208 A.D.) “So far as a human being can form a definition of God, I adduce one which the conscience of all men will also acknowledge,-that God is the great Supreme existing in eternity, unbegotten, unmade without beginning, without end.” *Five Books Against Marcion* book 1 ch.3 p.273

**Origen** (225-253/254 A.D.) “the uncreated nature of God” *Origen Against Celsus* book 4 ch.38 p.514

**Arnobius** (297-303 A.D.) “does the Almighty and Supreme God seem to you to be something new; and do those who adore and worship Him *seem to you* to support and introduce an unheard-of, unknown, and upstart religion? Is there anything older than Him? or can anything be found preceding Him in being, time, name? Is not He alone uncreated, immortal, and everlasting? Who is the head and fountain of things? is not He?” *Arnobius Against the Heathen* book 2 ch.72 p.461

**Methodius** (270-311/312 A.D.) “Well, then, I do not suppose you are ignorant that it is impossible for two uncreated things to exist together, although you seem to have expressed nearly as much as this in an earlier part of the conversation. Assuredly we must of necessity say one of two things: either that God is separate from matter, or, on the other hand, that He is inseparable from it.” (Orthodoxus is speaking) *Concerning Free Will* p.358

**Lactantius** (c.303-320/325 A.D.) “‘One God, who is alone, most mighty, uncreated.’ This is the only supreme God, who made the heaven, and decked it with lights.’” *The Divine Institutes* book 1 ch.6 p.16

**Eusebius of Caesarea** (318-325 A.D.) says that God is uncreated. *Demonstration of the Gospel* book 1.5 p.8

Eusebius of Caesarea (318-325 A.D.) says God is “uncreated”. *Preparation for the Gospel* book 8 ch.8 p.11

**Among heretics**

Revised Valentinian ***Tripartite Tractate*** (200-250 A.D.) (implied) part 1 ch.2 p.60-61, “For he is unbegotten, and there is no other who begot him, nor another who created him.”

## Ge9. God is eternal

1 Timothy 1:17; Hebrews 1:12

The Father is eternal in Psalm 90:2; 93:2.

The Son is eternal in Hebrews 7:3; 13:8

The Spirit is eternal in Hebrews 9:14.

**p114** (Hebrews 1:7-12) (6 verses) (3rd century A.D.) Hebrews 1:12 “and your years will never end”

**Clement of Rome** (96-98 A.D.) “The grace of our Lord Jesus Christ be with you, and with all everywhere that are the called of God through Him, by whom be to Him glory, honour, power, majesty, and eternal dominion, from everlasting to everlasting.” *1 Clement* ch.49 p.18

**Ignatius** (-107/116 A.D.) (implied) “His grace to fully convince the unbelieving that there is one God, who has manifested Himself by Jesus Christ His Son, who is His eternal Word,...” Letter of Ignatius *Letter to the Magnesians* ch.8 p.62

**Justin Martyr** (c.150 A.D.) “and that we reasonably worship Him, having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third, we will prove. For they proclaim our madness to consist in this, that we give to a crucified man a place second to the unchangeable and eternal God, the Creator of all; for they do not discern the mystery that is herein, to which, as we make it plain to you, we pray you to give heed.” *First Apology of Justin Martyr* ch.13 p.166-167

**Athenagoras** (177 A.D.) “That we are not atheists, therefore, seeing that we acknowledge one God, uncreated, eternal, invisible, impassible, incomprehensible, illimitable, who is apprehended by the understanding only and the reason, who is encompassed by light, and beauty, and spirit, and power ineffable, by whom the universe has been created through His Logos, and set in order, and is kept in being-I have sufficiently demonstrated. [I say ‘His Logos’], for we acknowledge also a Son of God.” *A Plea for Christians* ch.10 p.133

**Irenaeus of Lyons** (c.160-202 A.D.) speaks of the eternal God. *Proof of Apostolic Preaching* ch.3

**Clement of Alexandria** (193-202 A,D.) “but now manifested by the prophetic Scriptures, according to the command of the eternal God,” *Stromata* book 5 ch.10 p.459

**Tertullian** (198-220 A.D.) “…for I have but one true Lord, the God omnipotent and eternal, who of Lord of the emperor as well.” *Apology* ch.34 p.43

**Hippolytus of Portus** (222-235/236 A.D.) “they killed the Son of their Benefactor, for He is coeternal with the Father.” *Expository Treatise Against the Jews* ch.7 p.220

**Origen** (225-253/254 A.D.) (implied, eternal power) “But Paul, as a lover of truth, says of certain wise men among the Greeks, when their statements are true, that ‘although they knew God, they glorified Him not as God, neither were thankful.’ And he bears witness that they knew God, and says, too, that this did not happen to them without divine permission, in these words: ‘For God showed it unto them;’ dimly alluding, I think, to those who ascend from things of sense to those of the understanding, when he adds, ‘For the invisible things of God from the creation of the world are Clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful.’” [Romans 1:19-21a] *Origen Against Celsus* book 3 ch.47 p.483

**Novatian** (250/254-256/7 A.D.) “God the Father, the Founder and Creator of all things, who only knows no beginning, invisible, infinite, immortal, eternal, is one God.” *Treatise Concerning the Trinity* ch.31 p.643. See also ibid ch.3 p.614.

**Cyprian of Carthage** (c.246-258 A.D.) “which will abide with us always, eternal with God in the kingdom of heaven.” *Treatises of Cyprian* Treatise 9 ch.15 p.488

**Dionysius of Alexandria** (246-265 A.D.) “Being the brightness of the eternal Light, He Himself also is absolutely eternal.” Letter 4 *Letter to Dionysius, bishop of Rome* ch.3 p.92

**Adamantius** (c.300 A.D.) “I believe in One God, creator and Maker of all things; and in God the Word, Who was born of Him, of the same Essence, and exists eternally.” *Dialogue on the True Faith* first part ch.2 p.37

Adamantius (c.300 A.D.) (implied, alternate translation) “There is One God, Creator and Architect of everything, in whom I believe, and his Word, his essence, is even co-eternal.” *Dialogue on the True Faith* first part ch.2 (on-line)

**Peter of Alexandria** (306,285-311 A.D.) “the Creator and Lord of every visible and invisible creature, the only-begotten Son, and the Word co-eternal with the Father and the Holy Spirit, and of the same substance with them, according to His divine nature, our Lord and God, Jesus Christ,…” fragment 5 p.282

**Methodius** (270-311/312 A.D.) “Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty.” *Oration on Psalms* ch.5 p.397. (also *The Banquet of the Ten Virgins* discourse 8 ch.10 p.338 and ch.11 p.339)

**Athanasius of Alexandria** (318 A.D.) (implied) Christ is the eternal Word. *Athanasius Against the Heathen* ch.41.3 p.26

**Lactantius** (c.303-320/325 A.D.) “But if destruction is far removed from God, because He is incorruptible and eternal, it follows that the divine power is incapable of division.” *The Divine Institutes* book 1 ch.3 p.12

Lactantius (c.303-320/325 A.D.) says that God is eternal. *Epitome of the Divine Institutes* ch.3 p.225

**Alexander of Alexandria** (313-326 A.D.) (implied, eternal Godhead) “ignoring altogether the passages in which His eternal Godhead and unutterable glory with the Father is set forth.” *Epistle on the Arian Heresy* letter 1 ch.1 p.291

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) speaks of “eternal God” *Hortatory Address to the Greeks* ch.38 p.283

**pseudo-Methodius** (after 312 A.D.) speaks of the “King Eternal” *Oration Concerning Simeon and Anna* ch.8 p.388

**Among heretics**

**Tatian** (c.172 A.D.) “For the heavenly Logos, a spirit emanating from the Father and a Logos from the Logos-power, in imitation of the Father who begat Him made man an image of immortality, so that, as incorruption is with God, in like manner, man, sharing in a part of God, might have the immortal principle also.” *Tatian’s Address to the Greeks* ch.7 p.67

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.54 p.128 says that God is eternal. See also ibid book 1ch.29 p.122.

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) ch.3 p.61 says that the Father is eternal. See also ibid ch.2 p.61.

## Ge10. God had no beginning / was unoriginated

Hebrews 7:3

John 1:2 (implied)

2 Timothy 1:9 (implied)

Titus 1:2 (implied)

1 John 2:13-14 (implied)

Revelation 21:6 (implied)

Revelation 22:13 (implied)

**Minucius Felix** (210 A.D.) “when it is manifest that God, the Parent of all, has neither beginning nor end-that He who gives birth to all gives perpetuity to Himself-that He who was before the world, was Himself to Himself instead of the world?” *The Octavius of Minucius Felix* ch.18 p.183

**Clement of Alexandria** (193-202 A.D.) “the most ancient philosophy and primeval prophecy; and among intellectual ideas, what is oldest in origin, the timeless and unoriginated First Principle, and Beginning of existence”-the Son-from whom we are to learn the remoter Cause, the Father, of the universe, the most ancient and the most beneficent of all;” *Stromata* book 7 ch.1 (=ch.50 on-line) *Ante-Nicene Fathers* vol.3 p.523

Clement of Alexandria (193-202 A.D.) calls the Father the timeless and unoriginated First Principle *Stromata* book 7 ch.1 (=ch.50 on-line) *Ante-Nicene Fathers* vol.3 p.523

**Tertullian** (198-220 A.D.) “For Matter will be such a God as He-being unmade, unborn, without beginning, and without end. God will say, ‘I am the first!’ Yet how is He the first, when Matter is co-eternal with Him? Between co-eternals and contemporaries there is no sequence of rank. Is then, Matter also the first? ‘I,’ says the Lord, ‘have stretched out the heavens alone.’” *Against Hermogenes* ch.6 p.480

Tertullian (207/208 A.D.) “So far as a human being can form a definition of God, I adduce one which the conscience of all men will also acknowledge,-that God is the great Supreme existing in eternity, unbegotten, unmade without beginning, without end.” *Five Books Against Marcion* book 1 ch.3 p.273

**Hippolytus of Portus** (222-235/236 A.D.) “For there is one God in whom we must believe, but unoriginated, impassible, immortal, doing all things as He wills, in the way He wills, and when He wills.” *Against the Heresy of One Noetus* ch.8 p.226

**Novatian** (250/4-256/7 A.D.) “Thus God the Father, the Founder and Creator of all things, who only knows no beginning, invisible, infinite, immortal, eternal, is one God; to whose greatness, or majesty, or power, I would not say nothing can be preferred, but nothing can be compared; of whom, when He willed it, the Son, the Word,” *Concerning the Trinity* ch.31 p.643

**Methodius** (270-311/312 A.D.) “O blessed One, who inhabited the undefiled seats of heaven without beginning, who governed all things by everlasting power, O Father, with Thy Son, we are here, receive us also within the gates of life.” *Banquet of the Ten Virgins* discourse 11 ch.2.24 p.353

**Lactantius** (c.303-c.325 A.D.) (implied) “And since He [God] is possessed of sensibility, intelligence, providence, power, and vigour, He is able to create and make both animated and inanimate objects, because He has the means of making everything. But matter cannot always have existed, for if it had existed it would be incapable of change. For that which always was, does not cease always to be; and that which had no beginning must of necessity be without an end. Moreover, it is easier for that which had a beginning to be without an end, than for that which had no beginning to have an end. Therefore if matter was not made, nothing can be made from it. But if nothing can be made from it, then matter itself can have no existence. For matter is that out of which something is made. But everything out of which anything is made, inasmuch as it has received the hand of the artificer, is destroyed, and begins to be some other thing. Therefore, since matter had an end, at the time when the world was made out of it, it also had a beginning. For that which is destroyed was *previously* built up; that which is loosened was *previously* bound up; that which is brought to an end was begun. If, then, it is inferred from its change and end, that matter had a beginning, from whom could that beginning have been, except from God? God, therefore, is the only being who was not made; and therefore He can destroy other things, but He Himself cannot be destroyed.” *The Divine Institutes* book 2 ch.9 p.54-55

**Eusebius of Caesarea** (318-325 A.D.) says God is “unoriginated”. *Preparation for the Gospel* book 7 ch.9 p.25

**Among heretics**

**Tatian** (c.172 A.D.) “For matter is not, like God, without beginning, nor, as having no beginning, is of equal power with God; it is begotten, and not produced by any other being, but brought into existence by the Framer of all things alone.” *Address of Tatian to the Greeks* ch.5 p.67

**Gnostics** (c.150-4th century) believed there was one being with no beginning. *Irenaeus Against Heresies* book 1 ch.2.1 p.317

**The Gnostic Marcus** (c.150-188 A.D.) according to Irenaeus. “This was done in the following terms: When first the unoriginated, inconceivable Father, who is without material substance, and is neither male nor female, willed to bring forth that which is ineffable to Him, and to endow with form that which is invisible, He opened His mouth, and sent forth the Word similar to Himself, who, standing near, showed Him what He Himself was, inasmuch as He had been manifested in the form of that which was invisible. Moreover, the pronunciation of His name took place as follows:-He spoke the first word of it, which was the beginning [of all the rest], and that utterance consisted of four letters. He added the second, and this also consisted of four letters. Next He uttered the third, and this again embraced ten letters.” *Irenaeus Against Heresies* book 1 ch.14.1 p.336

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.2 p.61 says that the Father was unbegotten.

**Manes** (262-278 A.D.) Archelaus speaking about Manes. “If you are desirous of being instructed in the faith of Manes by me, attend to me for a short space. That man worships two deities, unoriginated, self-existent, eternal, opposed the one to the other. Of these he represents the one as good, and the other as evil, and assigns the name *of Light* to the former, and that *of Darkness* to the latter.” *Disputation with Manes* ch.6 p.182

## Ge11. God is incorruptible

Romans 1:23; 1 Timothy 1:17 (incorruptible *aphthartou*)

2 Timothy 1:10 (incorruption *aphtharsian*)

(implied) Acts 2:27,31

(partial) 1 Corinthians 15:42,50,53,54; 1 Peter 1:4,23

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

*Letter of Ignatius of Antioch to the Romans* ch.7 p.77 (-107/116 A.D.) (partial) “I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God,… and I desire the drink of God, namely His blood, which is incorruptible love and eternal life.”

*The Apology of Aristides* (125 or 138-161 A.D.) ch.15 p.277 (partial) mentions that we should worship God the Creator, give hear to His incorruptible words, to escape from condemnation and punishment, and be found as heirs of life everlasting.

***Epistle to Diognetus*** (c.130-200 A.D.) ch.9 p.28 “He Himself took on Him the burden of our iniquities, He gave His own Son as a ransom for us, the holy One for transgressors, the blameless One for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for them that are mortal. For what other thing was capable of covering our sins than His righteousness? By what other one was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! that the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors!”

**Justin Martyr** (c.138-165 A.D.) “for God alone is unbegotten and incorruptible, and therefore He is God” *Dialogue with Trypho, a Jew* ch.5 p.197

**Theophilus of Antioch** (168-181/188 A.D.) “He the Creator, incorruptible” *Theophilus to Autolycus* book 2 ch.36 p.109

**Clement of Alexandria** (193-202 A.D.) “blessed and incorruptible God” *Stromata* book 5 ch.11 p.460

**Tertullian** (207/208 A.D.) “These sensations in the human being are rendered just as corrupt by the corruptibility of man’s substance, as in God they are rendered incorruptible by the incorruption of the divine essence.” *Five Books Against Marcion* book 2 ch.16 p.310

**Hippolytus of Portus** (225-235/236 A.D.) (implied) “For whereas the Word of God was without flesh, He took upon Himself the holy flesh by the holy Virgin, and prepared a robe which He wove for Himself, like a bridegroom, in the sufferings of the cross, in order that by uniting His own power with our mortal body, and by mixing the incorruptible with the corruptible, and the strong with the weak, He might save perishing man. The web-beam, therefore, is the pass on of the Lord upon the cross, and the warp on it is the power of the Holy Spirit, and the woof is the holy flesh wrought (woven) by the Spirit, and the thread is the grace which by the love of Christ binds and unites the two in one, and the combs or (rods) are the Word; and the workers are the patriarchs and prophets who weave the fair, long, perfect tunic for Christ; and the Word passing through these, like the combs or (rods), completes through them that which His Father willeth.” *Treatise on Christ and Antichrist* ch.4 p.205. See also *Refutation of All Heresies* book 4 ch.2 p.49.

**Origen** (225-253/254 A.D.) “For even the Stoics were unable distinctly to comprehend the natural idea of God, as of a being altogether incorruptible and simple, and uncompounded and indivisible. And with respect to His having descended among men, He was ‘previously in the form of God;’” *Origen Against Celsus* book 4 ch.14 p.503

Origen (233/234 A.D.) says God is incorruptible. *Origen On Prayer* ch.29.15 p.123

**Novatian** (250/254-257 A.D.) “He is therefore also both immortal and incorruptible, neither conscious of any kind of loss nor ending. For because He is incorruptible, He is therefore immortal; and because He is immortal, He is certainly also incorruptible,-each being involved by turns in the other, with itself and in itself, by a mutual connection, and prolonged by a vicarious concatenation to the condition of eternity; immortality arising from incorruption, as well as incorruption coming from immortality.” *Treatise Concerning the Trinity* ch.4 p.615

Novatian (250/254-257 A.D.) “God may not be corrupted by them, because He cannot be corrupted.” *Treatise Concerning the Trinity* ch.5 p.616

**Gregory Thaumaturgus** (240-265 A.D.) “true Son of true Father, Invisible of Invisible, and Incorruptible of Incorruptible, and Immortal of Immortal and Eternal of Eternal. And there is One Holy Spirit, having His subsistence from God, and being made manifest by the Son, [to wit to men:] Image of the Son,” *A Declaration of Faith* p.7

Gregory Thaumaturgus [or Dionysius of Alexandria] (240-265 A.D.) (partial) “But as to those everlasting and incorruptible things which God hath firmly established, it is not possible either to take aught from them or to add aught to them. And to men in general, those things, in sooth, are fearful and wonderful;” *Metaphrase of Ecclesiastes* ch.3 p.11

**Adamantius** (c.300 A.D.) (implied) argues against Gnostics that both God and Satan cannot be incorruptible. *Dialogue on the True Faith in God* Third part p.114-117. See also the Third part ch.8 p.117.

Lucian of Antioch (c.300-311 A.D.) (partial, implied referring to Christ) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Methodius** (270-311/312 A.D.) “In truth, our evil comes out of our want of resemblance to God, and our ignorance of Him; and, on the other hand, our great good consists in our resemblance to Him. And, therefore, our conversion and faith in the Being who is incorruptible and divine, seems to be truly our proper good, and ignorance and disregard of Him our evil;” fragment of *Work of Methodius Against Porphyry* p.382

**Athanasius of Alexandria** (318 A.D.) says that God is incorporeal, incorruptible, and immortal. *Against the Heathen* ch.22.3 p.16

Athanasius of Alexandria (318 A.D.) (implied, said of Word of God, not God) says that Christ was impassable and incorruptible. *Incarnation of the Word* ch.54 p.65

**Lactantius** (c.303-320/325 A.D.) says that God is incapable of suffering, unchangeable, incorruptible, blessed and eternal. *The Divine Institutes* book 2 ch.9 p.55

Lactantius (c.303-320/325 A.D.) “For if God is a title of the highest power, He must be incorruptible, perfect, incapable of suffering, and subject to no other being; therefore they are not gods whom necessity compels to obey the one greatest God.” *The Divine Institutes* book 1 ch.3 p.13

Lactantius (c.303-320/325 A.D.) “God, who is incorruptible,” *The Divine Institutes* book 7 ch.3 p.197

Lactantius (c.303-320/325 A.D.) says that God is incorruptible. *Epitome of the Divine Institutes* ch.3 p.225

**Eusebius of Caesarea** (318-325 A.D.) says God is “incorruptible”. *Preparation for the Gospel* book 3 ch.13 p.26

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.58 p.181 (implied) “Hence I think it ridiculous when men judge of the power of God in natural ways, and think that this is possible and that impossible to Him, or this greater and that less, while they are ignorant of everything; who, being unrighteous men, judge the righteous God; unskilled, judge the contriver; corrupt, judge the incorruptible; creatures, judge the Creator.” See also book 2 ch.14 p.101.

Valentinian ***The Gospel of Truth*** (200-250 A.D.) ch.1.31 p.46 says that God is incorruptible.

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.4 p.107 says that God is incorruptible

**Other Gnostics** (c.150-4th century) “His purpose is your eternal life. Your perfection is incorruptible. Be rich in god the father” *Songs of Solomon* Song 9 in *The Gnostic Bible* p.364

The Bardesene **Marinus** (c.300 A.D.) in disputing with Adamantius, said that God only was incorruptible. *Dialogue on the True Faith* 3rd part ch.8 p.117

## Ge12. God is the Ancient of Days

Daniel 7:9, 13, 22

Isaiah 43:13 (partial) “Yes, and from ancient days I am he.”

**Justin Martyr** (c.138-365 A.D.) “I saw in the vision of the night, and, behold, one like the Son of man coming with the clouds of heaven; and He came to the Ancient of days, and stood before Him. And they who stood by brought Him near;” *Dialogue with Trypho, a Jew* ch.31 p.209

**Melito of Sardis** (170-177/180 A.D.) “He is the Beginning and Creator of all things : in Daniel. The white hair of the Lord, because He is ‘the Ancient of Days:’ as above.” *From the Oration on Our Lord’s Passion* vol.8 p.760

**Irenaeus of Lyons** (182-188 A.D.) “Then, too, is this same individual beheld as the Son of man coming in the clouds of heaven, and drawing near to the Ancient of Days, and receiving from Him all power and glory, and a kingdom. ‘His dominion,’ it is said, ‘is an everlasting dominion, and His kingdom shall not perish.’” *Irenaeus Against Heresies* book 4 ch.20.11 p.491

**Clement of Alexandria** (198-217/220 A.D.) “since He is the eternal aged One, He who is older than all things. Prophecy has called him the ‘Ancient of days; and the hair of His head was as pure wool,’ says the prophet.” *The Instructor* book 3 ch.3 p.275

**Tertullian** (207/208 A.D.) “the clouds of heaven, and came to the Ancient of days;” *Five Books Against Marcion* book 3 ch.7 p.326

**Hippolytus of Portus** (222-235/236 A.D.) “coming with the clouds of heaven, and came to the Ancient of days, and was” *Treatise on Christ and Antichrist* ch.22 p.209

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.17 p.662 “Ancient of days sat upon it, and His clothing was as it were snow,”

**Cyprian of Carthage** (c.246-258 A.D.) “coming in the clouds of heaven, came even to the Ancient of days, and stood” *Treatises of Cyprian* Treatise 12 second part ch.26 p.525

**Lactantius** (c.303-320/325 A.D.) “For the prophet said in addition: And came even to the Ancient of days, and was presented to Him. He called the Most High God the Ancient of days, whose age and origin cannot be comprehended; for He alone was from generations, and He will be always to generations. But that Christ, after His passion and resurrection, was about to ascend to God the Father,” *The Divine Institutes* book 4 ch.12 p.111

Lactantius (c.303-320/325 A.D.) quotes Daniel 7:13 as by Daniel. *The Divine Institutes* book 4 ch.21 p.123

**Eusebius of Caesarea** (318-325 A.D.) calls God “the Ancient of Days”. *Preparation for the Gospel* book 11 ch.38 p.49

Eusebius of Caesarea (318-325 A.D.) says that God is the Ancient of Days. *Eusebius’ Ecclesiastical History* book 1 ch.2.20 p.85

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “Upon all this that righteous man, waxing bold and yielding to the exhortation of the mother of God, who is the handmaid of God in regard to the things which pertain to men, received into his aged arms Him who in infancy was yet the Ancient of days, and blessed God,” *Oration Concerning Simeon and Anna* ch.8 p.388

## Ge13. God / Jesus is immortal

1 Timothy 6:16 (immortality *athanasian*);

... Romans 1:23; 1 Timothy 1:17 and 2 Timothy are actually incorruptible.

***Epistle to Diognetus*** (c.130-200 A.D.) ch.9 p.28 “He Himself took on Him the burden of our iniquities, He gave His own Son as a ransom for us, the holy One for transgressors, the blameless One for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for them that are mortal. For what other thing was capable of covering our sins than His righteousness? By what other one was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! that the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors!”

**Justin Martyr** (probably by Justin by anonymous) (c.138-165 A.D.) “Henceforth, ye Grees, come and partake of incomparable wisdom, and be instructed by the Divine Word, and acquaint yousleves with the King immortal” *Discourse to the Greeks* ch.3 p.272

**Irenaeus of Lyons** (182-188 A.D.) “that he may know himself, how mortal and weak he is; while he also understands respecting God, that He is immortal and powerful to such a degree as to confer immortality upon what is mortal, and eternity upon what is temporal;” *Irenaeus Against Heresies* book 3 ch.20.2 p.450

**Origen** (233/234 A.D.) mentions “the immortality of the Father”. *Origen On Prayer* ch.25.3 p.87

**Novatian** (250/254-256/7 A.D.) “God the Father, the Founder and Creator of all things, who only knows no beginning, invisible, infinite, immortal, eternal, is one God.” *Treatise Concerning the Trinity* ch.31 p.643

Novatian (250/254-257 A.D.) “And since by the gaze of our eyes we cannot see Him, we rightly learn of Him from the greatness, and the power, and the majesty of His works. ‘For the invisible things of Him,’ says the Apostle Paul,” from the creation of the world, are clearly seen, being understood by those things which are made, even His eternal power and godhead; so that the human mind, learning hidden things from those that are manifest, from the greatness of the works which it should behold, might with the eyes of the mind consider the greatness of the Architect. Of whom the same apostle, ‘Now unto the King eternal, immortal, invisible, the only God, be honour and glory.’” *Concerning the Trinity* ch.3 p.614

Cyprian of Carthage (c.246-258 A.D.) (partial) “from that heavenly sublimity to earthly things, the Son of God did not scorn to put on the flesh of man, and although He Himself was not a sinner, to bear the sins of others. His immortality being in the meantime laid aside, He suffers Himself to become mortal, so that the guiltless may be put to death” *Treatises of Cyprian* Treatise 9 ch.6 p.485

**Gregory Thaumaturgus** (240-265 A.D.) “true Son of true Father, Invisible of Invisible, and Incorruptible of Incorruptible, and Immortal of Immortal and Eternal of Eternal. And there is One Holy Spirit, having His subsistence from God, and being made manifest by the Son, [to wit to men:] Image of the Son,” *A Declaration of Faith* p.7

**Adamantius** (c.300 A.D.) “Because God is unchangeable, but humans are changeable; God is immortal, but humans mortal…” *Dialogue on the True Faith* Third Part ch.9 b p.119

**Arnobius** (297-303 A.D.) “does the Almighty and Supreme God seem to you to be something new; and do those who adore and worship Him *seem to you* to support and introduce an unheard-of, unknown, and upstart religion? Is there anything older than Him? or can anything be found preceding Him in being, time, name? Is not He alone uncreated, immortal, and everlasting? Who is the head and fountain of things? is not He?” *Arnobius Against the Heathen* book 2 ch.72 p.461

Arnobius (297-303 A.D.) “should never cease to feel and to return thanks; that it should throughout the whole of life fall on bended knee, and offer supplication with never-ceasing prayers. For Thou art the first cause; in Thee created things exist, and Thou art the space in which rest the foundations of all things, whatever they be. Thou art illimitable, unbegotten, immortal, enduring for aye, God Thyself alone,” *Arnobius Against the Heathen* book1 ch.31 p.421

**Athanasius of Alexandria** (c.318 A.D.) says that God is incorporeal, incorruptible, and immortal. *Against the Heathen* ch.22 p.16

**Lactantius** (c.303-320/325 A.D.) “Avoid unlawful services, and serve the living God. Abstain from adultery and impurity; bring up a pure generation of children; do not kill: for the Immortal will be angry with every one who may sin.” *Treatise on the Anger of God* ch.22 p.278

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.45 p.237 says that God is immortal.

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) ch.2 p.61 says that God is immortal.

## Ge14. God is inscrutable/unsearchable

Job 5:9; Psalm 145:3; Romans 11:33

God’s ways are unsearchable. Rom 11:33

(implied, unsearchable riches of Christ) Ephesians 3:8

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 11:33; (implied) Ephesians 3:8

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Irenaeus of Lyons** (182-188 A.D.) “For in reference to these points, and others of a like nature, the apostle exclaims: ‘Oh! the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out!’” *Irenaeus Against Heresies* book 1 ch.10.3 p.331

**Tertullian** (207/208 A.D.) “With whom the apostle agreeing exclaims, “Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” *Five Books Against Marcion* book 2 ch.2 p.298

**Origen** (225-253/254 A.D.) “beginning from the time that he is yoked along with the man who was foreknown and foreordained to believe at that time, the judgments of God, which are unspeakable and unsearchable and like to the depths, fitly bringing together all this harmonious relationship-angels with men.” *Commentary on Matthew* book 13 no.28 p.491

**Novatian** (250/4-256/7 A.D.) “so that rightly we also are now disposed to exclaim with the apostle, as he admires both the Architect and His works: ‘Oh the depth of the riches of the wisdom and knowledge of God! how inscrutable are His judgments, and His ways past finding out!’ And the rest.” *Concerning the Trinity* ch.8 p.618

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Epistle of Paul to the Romans: ‘Oh the depth of the riches of the wisdom and knowledge of God! How incomprehensible are His judgments, and how unsearchable are His ways!’” *Treatises of Cyprian* Treatise 12 third book ch.53 p.547

**Lactantius** (c.303-320/325 A.D.) (implied) says that God is incomprehensible by eyes and minds. *Epitome of the Divine Institutes* ch.58 p.246

**Among heretics**

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.2 p.106 says that God is unsearchable.

Valentinian ***The Gospel of Truth*** (c.150-4th century A.D.) ch.1 p.40 says that God is unknowable and incomprehensible.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.60 p.181 “for, being mortal, he shall not be able to trace the counsel of God, and to scan immensity itself.”

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 8 ch.58 p.181 (implied) “How much more must it be, that no one can know the mind or the work of the invisible and incomprehensible God, unless He Himself send a prophet to declare His purpose,”

Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.2 p.61 says that God is inscrutable.

The Revised Valentinian *Tripartite Tract* (200-250 A.D.) part 1 ch.2 p.63 says that God’s wisdom is unsearchable.

## Ge15. God knows all / even the secret things

Psalm 44:21; 139; John 21:17; 1 Corinthians 14:25; 1 Chronicles 28:9; Ecclesiastes 12:14

Jeremiah 23:24 “‘Can anyone hide in the secret places so that I cannot see him?’ declares the LORD.”

(partial) Isaiah 44:7, (partial) Luke 12:6, (partial) Romans 2:16

p45 Chester Beatty I – 833 verses (4 gospels plus Acts) (200-225 A.D.) (partial) Luke 12:6

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 21:17

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 21:17

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 21:17

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) “Let us reflect how near He is, and that none of the thoughts or reasonings in which we engage are hid from Him.” *1 Clement* ch.21 p.11

**Ignatius of Antioch** (-107/116 A.D.) “There is nothing which is hid from God, but our very secrets are near to Him.” *Letter of Ignatius to the Ephesians* ch.15 p.56

Ignatius of Antioch (c.100-107/116 A.D.) “And all such conduct has reference not to man, but to God, who knows all secrets.” *Letter to the Magnesians* ch.3 p.60

***2 Clement*** (120-140 A.D.) vol.7 ch.9 p.519 “of a sincere heart; for He knows all things beforehand, and is acquainted with”

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.7 p.34 mentions the all-seeing God.

**Justin Martyr** (c.150 A.D.) *The First Apology of Justin Martyr* (c.150 A.D.) ch.44 p.177 says that God foreknows all that shall be done by all men.

Justin Martyr “wherever that is, quick to behold and quick to hear, having neither eyes nor ears, but being of indescribable might; and He sees all things, and knows all things, and none of us escapes His observation; and He is not moved or confined” *Dialogue with Trypho, a Jew* ch.127 p.263

Athenagoras (177 A.D.) (partial) says that God is witness to what we think and say both by night and by day, and since He is Light, He sees all things in our heart. *A Plea for Christians* ch.31 p.146

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment fourth ch.3 p.22 “For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them.”

**Melito of Sardis** (170-177/180 A.D.) ch.9 p.760 “*The eyes of the Lord*-the Divine inspection: because He sees all things. Like that in the apostle: For all things are naked and open in His eyes.”

**Theophilus of Antioch** (168-181/188 A.D.) “God, not only to be everywhere present, but also to see all things and to hear all…” *Theophilus to Autolycus* book 2 ch.3 p.95

**Irenaeus of Lyons** (182-188 A.D.) says that God foreknew all things. *Irenaeus Against Heresies* book 4 ch.29.2 p.502

Irenaeus of Lyons (182-188 A.D.) (partial) says that the depth of the riches of God is unsearchable, referring to Isaiah 54:1 and Galatians 4:27. *Irenaeus Against Heresies* (182-188 A.D.) book 1 ch.10.3 p.331

**Minucius Felix**(210 A.D.) discusses at length that God sees everything and says that there can be nothing secret from God. *The Octavius of Minucius Felix* ch.32 p.193.

Minucius Felix (210 A.D.) (implied) “God has no need of information.” *The Octavius of Minucius Felix* ch.33 p.193.

**Clement of Alexandria** (193-217/220 A.D.) says people cannot escape from “the all-seeing word”. *The Instructor* book 3 ch.8 p.282. He also quotes Jeremiah 23:23,24 as by Jeremiah in *Stromata* (193-202 A.D.) book 5 ch.14 p.472

Clement of Alexandria (193-202 A.D.) “For God knows all things-not those only which exist, but those also which shall be-and how each thing shall be.” *Stromata* book 6 ch.17 p.517. He says that God knows and perceives all things in *Stromata* book 7 ch.7 p.538. See also *Stromata* book 7 ch.7 p.533

Clement of Alexandria (193-202 A.D.) “Does not the light of power shine down to the very bottom of the whole soul; ‘the map of knowledge,’ as the Scripture says, searching ‘the recesses’? God is all ear and all eye, if we may be permitted to use these expressions.” *Stromata* book 7 ch.7 p.533

Clement of Alexandria (c.195 A.D.) calls God “all-wise”. *Exhortation to the Heathen* ch.1 p.171

**Tertullian** (207/208 A.D.) God foreknew all things. *Five Books Against Marcion* book 2 ch.5 p.301

Tertullian (207/208 A.D.) “If, then, God will judge the secrets of men-both of those who have sinned in the law, and of those who have sinned without law (inasmuch as they who know not the law yet do by nature the things contained in the law) -surely the God who shall judge is He to whom belong both the law, and that nature which is the rule to them who know not the law. But how will He conduct this judgment? ‘According to my gospel,’ says (*the apostle*), ‘by (*Jesus*) Christ.’” *Five Books Against Marcion* book 5 ch.13 p.457

**Hippolytus of Portus** (222-235/236 A.D.) “He who knows the secrets of all, and searcheth the thoughts of the hearts, revealed to him by means of the image the things that were to be. And He hid from him the vision, in order that the counsels of God might not be interpreted by the wise men of Babylon, but that by the blessed Daniel, as a prophet of God, things kept secret from all might be made manifest.” *Scholia on Daniel* ch.29 p.183

**Theodotus the probable Montanist** (ca.240 A.D.) says that God is passionless, good, knowing all things, foreknowing all things. *Excerpts of Theodotus* ch.21 p.45

**Origen** (c.227-240 A.D.) “Christ Jesus, who knows the things in the hearts of men” *Commentary on Matthew* ch.10.14 p.421

Origen (233/234 A.D.) God knows all before it happens. *Origen on Prayer* ch.5.2 p.27 and ch.5.3 p.28.

Origen (235 A.D.) says that God Almighty sees all. *Exhortation to Martyrdom* book 4 ch.25 p.166. God beholds all things in ibid ch.26 p.166.

**Novatian** (250/4-256/7 A.D.) “lineaments that are described. For when the eyes are spoken of, it is implied that He sees all things; and when the ear, it is set forth that He hears all things; and when the finger, a certain energy of His will is opened up;” *Treatise Concerning the Trinity* ch.6 p.616

Novatian (250/4-256/7 A.D.) “Moreover, if, whereas it is the property of none but God to know the secrets of the heart, Christ beholds the secrets of the heart; and if, whereas it belongs to none but God to remit sins, the same Christ remits sins;” *Treatise Concerning the Trinity* ch.13 p.622

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.8 p.659 “its meaning is assuredly with respect to future time-to the time at which the Lord shall begin to judge the secrets of men-to the time at which we must all stand before the judgment-seat of Christ”

**Cyprian of Carthage** (c.246-258 A.D.) says that God is everywhere present, and hears and sees all. *Treatises of Cyprian* Treatise 4 ch.4 p.448

Cyprian of Carthage (c.246-258 A.D.) “Concerning these the Discerner and Searcher of hidden things judges, and He will quickly come and judge of the secrets and hidden things of the heart.” *Epistles of Cyprian* letter 53 ch.3 p.337

**Victorinus of Petau** (martyred 304 A.D.) says that God sees all things. *Commentary on the Apocalypse of the Blessed John* from the Sixth chapter 9 p.351

Victorinus of Petau (martyred 304 A.D.) “Moreover, that for the announcement of the New Testament those bring creatures had eyes within and without, shows the spiritual providence which both looks into the secrets of the heart, and beholds the things which are coming after that are within and without.” *Commentary on the Apocalypse* from the fourth chapter v.8 p.349

**Lactantius** (c.303-320/325 A.D.) “by Him who regards not the outward appearance, as man does, but the innermost secrets of the heart.” *The Divine Institutes* book 4 ch.17 p.119

**Eusebius of Caesarea** (318-325 A.D.) says that God knows all. *Preparation for the Gospel* book 6 ch.10 p.41. See also ibib book 7 ch.10 p.12 wehre God is all-wise.

Eusebius of Caesarea (318-325 A.D.) mentions the all-seeing God. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.84

Eusebius of Caesarea (318-325 A.D.) “every place being filled with His dominion; and nothing that is secretly done by men on earth escapes His knowledge; *Preparation for the Gospel* book 8 ch.9 p.17

Eusebius of Caesarea (318-325 A.D.) “anticipating the future by His foreknowledge as God” *Preparation for the Gospel* book 8 ch.1 p.2

**Among heretics**

*Testaments of the Twelve Patriarchs* (70-135 A.D.) book 4 ch.20 p.20 (partial) says that nothing is hidden from Him.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.13 p.186 says that God knows all things.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) (partial) book 5 ch.59 p.181 says the Prophet knows all things.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 14 ch.13 p.315 says that God knows all things. It mentions the all-seeing God in homily 4 ch.14 p.254 and homily 8 ch.19 p.274. See also homily 2 ch.50 p.238.

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date ) Homily 3 ch.55 p.248 “And to those who believe, as the Scriptures say, that He does not see all things, He said, ‘Pray in secret, and your Father, who seeth secret things, will rewards you.”

## Ge16. God is all-seeing

Proverbs 15:3; Hebrews 4:13-14

**Polycarp** (100-155 A.D.)”beseeching in our supplications the all-seeing God ‘not to lead us into temptation,’ as the Lord has said: ‘The spirit truly is willing, but the flesh is weak.’” *Letter to the Philippians* ch.7 p.34-35

**Justin Martyr** (c.138-165 A.D.) “wherever that is, quick to behold and quick to hear, having neither eyes nor ears, but being of indescribable might; and He sees all things, and knows all things, and none of us escapes His observation; and He is not moved or confined” *Dialogue with Trypho, a Jew* ch.127 p.263

**Athenagoras** (177 A.D.) says that God is witness to what we think and say both by night and by day, and since He is Light, He sees all things in our heart. *A Plea for Christians* ch.31 p.146

**Melito of Sardis** (170-177/180 A.D.) ch.9 p.760 “*The eyes of the Lord*-the Divine inspection: because He sees all things. Like that in the apostle: For all things are naked and open in His eyes.”

**Theophilus of Antioch** (168-181/188 A.D.) “God, not only to be everywhere present, but also to see all things and to hear all…” *Theophilus to Autolycus* book 2 ch.3 p.95

***Epitaph of Abercius*** (190-210 A.D.) (implied) “The citizen of a chosen city, this [monument] I made [while] living, that there I might have in time a resting-place of my body, [I] being by name Abercius, the disciple of a holy shepherd who feeds flocks of sheep [both] on mountains and on plains, who has great eyes that see everywhere.”

**Clement of Alexandria** (193-202 A.D.) says God “is the Invisible, who sees all things; incapable of being contained, who contains all things; needing nothing, whom all things need, and by whom they are; incomprehensible, everlasting, unmade,” *Stromata* book 6 ch.5 p.489

**Tertullian** (198-220 A.D.) “No doubt about it, we, who receive our awards under the judgment of an all-seeing God,” *Apology* ch.45 p.50

**Origen** (233/234 A.D.) sees all things before they came to be. *Origen on Prayer* ch.5.2 p.27

**Novatian** (250/4-256/7 A.D.) “lineaments that are described. For when the eyes are spoken of, it is implied that He sees all things; and when the ear, it is set forth that He hears all things; and when the finger, a certain energy of His will is opened up;” *Treatise Concerning the Trinity* ch.6 p.616

**Cyprian of Carthage** (c.246-258 A.D.) says that God is everywhere present, and hears and sees all. *Treatises of Cyprian* Treatise 4 ch.4 p.448

**Victorinus of Petau** (martyred 304 A.D.) says that God sees all things. *Commentary on the Apocalypse of the Blessed John* from the Sixth chapter 9 p.351

**Eusebius of Caesarea** (318-325 A.D.) says that God sees all. *Preparation for the Gospel* book 7 ch.11 p.14. See albo ibid book 13 ch.13 p.47.

Eusebius of Caesarea (318-325 A.D.) mentions the all-seeing God. *Eusebius’ Ecclesiastical History* book 1 ch.2.20 p.84

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.55 p.248 says that God is all-seeing.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.31 p.141 says that God is all-seeing.

## Ge17. God is invisible

Colossians 1:15; 1 Timothy 1:17

(implied) Hebrews 11:27

(partial) Romans 1:20

1 John 4:12

**p9** (1 John 4:11-12,14-17 ) (third century) No one has ever seen God (1 John 4:12)

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Ignatius of Antioch** (100-107/116 A.D.) “And especially, we ought to bear all things for the sake of God, that He also may bear with us. Be ever becoming more zealous than what thou art. Weigh carefully the times. Look for Him who is above all time, eternal and invisible, yet who became visible for our sakes; impalpable and impassible, yet who became passible on our account; and who in every kind of way suffered for our sakes.” *Letter of Ignatius to Polycarp* ch.3 p.94

***2 Clement*** (120-140 A.D.) ch.20 p.523 “To the only God invisible, the Father of truth, who sent forth to use the Saviour and Prince of incorruption, through whom also He manifested to us the truth and the heavenly life...”

***Epistle to Diognetus*** (c.130-200 A.D.) ch.7 p.27 “but truly God Himself, who is almighty, the Creator of all things, and invisible, has sent from heaven, and placed among men, [Him who is] the truth, and the holy and incomprehensible Word, and has firmly established Him in their hearts.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision first ch.3 p.10 “Lo, the God of powers, who by His invisible strong power and great wisdom has created the world,”

**Justin Martyr** (c.138-165 A.D.) “Moses, then, the blessed and faithful servant of God, declares that He who appeared to Abraham under the oak in Mamre is God, sent with the two angels in His company to judge Sodom by Another who remains ever in the supercelestial places, invisible to all men, holding personal intercourse with none, whom we believe to be Maker and Father of all things; for he speaks thus: ‘God appeared to him under the oak in Mamre, as he sat at his tent-door at noontide.’” *Dialogue with Trypho, a Jew* ch.56 p.223

Justin Martyr (c.138-165 A.D.) “The Lawgiver is present, yet you do not see Him;” *Dialogue with Trypho, a Jew* ch.12 p.200

**Athenagoras** (177 A.D.) “That we are not atheists, therefore, seeing that we acknowledge one God, uncreated, eternal, invisible, impassible, incomprehensible, illimitable, who is apprehended by the understanding only and the reason, who is encompassed by light, and beauty, and spirit, and power ineffable, by whom the universe has been created through His Logos, and set in order, and is kept in being-I have sufficiently demonstrated. [I say ‘His Logos’], for we acknowledge also a Son of God.” *A Plea for Christians* ch.10 p.133

**Meleto/Melito of Sardis** (170-177/180 A.D.) “and let not that which is only made be put by thee in the place of Him who is not made, but let Him, the ever-living God, be constantly present to thy mind. For thy mind itself is His likeness: for it too is invisible and impalpable, and not to be represented by any form, yet by its will is the whole bodily frame moved.” fragment 1 p.753

**Theophilus of Antioch** (168-181/188 A.D.) says that God is not visible *Theophilus to Autolycus* book 1 ch.5 p.90

**Irenaeus of Lyons** (182-188 A.D.) answers the charge that Gnostics claim the Father is invisible, yet Old Testament prophets had seen God, so that it is a different God. He says that nothing is impossible with God, and even men, both in visions and after being made immortal will be able to see the invisible God. *Irenaeus Against Heresies* book 4 ch.20.5-8 p.488-490

Irenaeus of Lyons (182-188 A.D.) (partial) “After this invisible manner, therefore, did they see God, as also Esaias says,” and quotes Isa 6:5. *Irenaeus Against Heresies* book 4 ch.20.8 p.490

Irenaeus of Lyons (c.160-202 A.D.) says that God is invisible. *Proof of Apostolic Preaching* ch.5,6

**Minucius Felix** (210 A.D.) says that God cannot be seen. *The Octavius of Minucius Felix* ch.18 p.183.

**Clement of Alexandria** (193-202 A.D.) “And it is the name of God that is expressed; since, as the Son sees the goodness of the Father, God the Saviour works, being called the first principle of all things, which was imaged forth from the invisible God first, and before the ages, and which fashioned all things which came into being after itself.” *Stromata* book 5 ch.6 p.453. See also *Stromata* book 5 ch.11 p.462

**Tertullian** (c.213 A.D.) calls God the Father “the Almighty, Invisible God” *Against Praxeas* ch.16 p.612

Tertullian (c.213 A.D.) quotes 1 Timothy 1:17 in *Against Praxeas* ch.15 p.611

Tertullian (c.213 A.D.) “It will therefore follow, that by Him who is invisible we must understand the Father in the fullness of His majesty,…” *Against Praxeas* ch.14 p.609

Tertullian (207/208 A.D.) “Whatever attributes therefore you require as worthy of God, must be found in the Father, who is invisible and unapproachable,” *Five Books Against Marcion* book 2 ch.27 p.

**Hippolytus of Portus** (222-234/235 A.D.) “When He wills, He does; and when He thinks, He executes; and when He speaks, He manifests; when He fashions, He contrives in wisdom. For all things that are made He forms by reason and wisdom-creating them in reason, and arranging them in wisdom. He made them, then, as He pleased, for He was God. And as the Author, and fellow-Counsellor, and Framer of the things that are in formation, He begat the Word; and as He bears this Word in Himself, and that, too, as (yet) invisible to the world which is created, He makes Him visible; (and) uttering the voice first, and begetting Him as Light of Light, He set Him forth to the world as its Lord, (and) His own mind; and whereas He was visible formerly to Himself alone, and invisible to the world which is made, He makes Him visible in order that the world might see Him in His manifestation, and be capable of being saved.” *Against the Heresy of One Noetus* ch.10 p.227

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.2 p.305 “Not so; because the God of the Christians is not circumscribed by place; but being invisible, fills heaven and earth,”

**Origen** (225-253/254 A.D.) “to those to whom He communicates Himself by His Word, as He does to the Word Himself; or even if He is ‘substance’, yet He is said be in His nature ‘*invisible*’, in these words respecting our Saviour, who is said to be ‘the image of the invisible God,’ while from the term ‘invisible’ it is indicated that He is ‘immaterial.’” *Origen Against Celsus* book 6 ch.64 p.603

Origen (233/234 A.D.) mentions the invisible God. *Origen On Prayer* ch.22.4 p.75. See also ibid ch.22.3 p.75

Origen (233/234 A.D.) says that God is invisible. *Origen’s Exhortation to Martyrdom* ch.35 p.178

**Novatian** (250/254-257 A.D.) “Of whom the same apostle, ‘Now unto the King eternal, immortal, invisible, the only God, be honour and glory.’” [1 Timothy 1:17] *Concerning the Trinity* ch.3 p.614

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.19 p.677 (implied) “And the Spirit, indeed, continues to this day invisible to men, as the Lord says, “The Spirit breathes where He will; and thou knowest not whence He cometh, or whither He goeth.”

**Cyprian of Carthage** (c.246-258 A.D.) “Also Paul to the Colossians: ‘Who is the image of the invisible God,’” *Treatises of Cyprian* Treatise 12 second book ch.1 p.516

**Gregory Thaumaturgus** (240-265 A.D.) “There is one Lord, Only of the Only, God of God, Image and Likeness of Deity, Efficient Word, Wisdom comprehensive of the constitution of all things, and Power formative of the whole creation, true Son of true Father, Invisible of Invisible, and Incorruptible of Incorruptible, and Immortal of Immortal and Eternal of Eternal.” *A Declaration of Faith* p.7

**Arnobius** (297-303 A.D.) “O greatest, O Supreme Creator of things invisible! O Thou who art Thyself unseen, and who art incomprehensible! Thou art worthy, Thou art verily worthy-if only mortal tongue may speak of Thee-that all breathing and intelligent nature should never cease to feel and to return thanks; that it should throughout the whole of life fall on bended knee, and offer supplication with never-ceasing prayers.” *Arnobius Against the Heathen* book 1 ch.31 p.421

**Peter of Alexandria** (306,285-311 A.D.) “visible and invisible creature, the only-begotten Son, and the Word co-eternal” fragment 7 p.282

**Athanasius of Alexandria** (318 A.D.) says that God is invisible. *Against the Heathen* ch.29 p.19

Athanasius of Alexandria (318 A.D.) (partial) says that God is incorporeal, incorruptible, and immortal. *Against the Heathen* ch.22 p.16

**Lactantius** (c.303-320/325 A.D.) “Therefore God is to be worshipped, that by means of religion, which is also justice, man may receive from God immortality, nor is there any other reward of a pious mind; and if this is invisible, it cannot be presented by the invisible God with any reward but that which is invisible.” *Epitome of the Divine Institutes* ch.69 p.252-253

**Eusebius of Caesarea** (318-325 A.D.) calls God invisible. *Preparation for the Gospel* book 13 ch.13 p.50.

Eusebius of Caesarea(318-325 A.D.) says that God is invisible. *Eusebius’ Ecclesiastical History* book 1 ch.2.1-3 p.82

**Among heretics**

**Tatian** (c.172 A.D.) “and of the forms that are in matter; He is invisible, impalpable, being Himself” *Tatian’s Address to the Greeks* ch.4 p.66

**Valentinus** and Tatian according to Hippolytus (222-234/235 A.D.) “Tatian, however, similarly with Valentinus and the others, says that there are certain invisible Aeons, and that by some one of these the world below has been created, and the things existing *in it*.” *Refutation of All Heresies* book 10 ch.14 p.146

**Basilides and his pupils** (132-135-4th century) &&&

**Sethians/Borborites** (c.150-4th century) &&&

**Hermetic Gnostics** (c.150-4th century) &&&

**Other Gnostics** (c.150-4th century) &&&

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 1 ch.6 p.224 “One in Judaea, beginning in the spring season, was preaching to the Jews the kingdom of the invisible God, and saying that whoever of them would reform his manner of living should enjoy it.”

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) homily 1 ch.6 p.224 and homily 11 ch.4 p.285 says that God is invisible.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.58 p.181 “How much more must it be, that no one can know the mind or the work of the invisible and incomprehensible God, unless He Himself send a prophet to declare His purpose,”

Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.4 p.61 says that God is invisible. See also ibid part 1 ch.2 p.62.

## Ge18. God is Lord of heaven and earth

Act 17:24

Tatian’s ***Diatessaron*** (c.172 A.D.) section 15.37 p.67 “And in that hour Jesus rejoiced in the Holy Spirit, and said, I acknowledge thee, my Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto children: yea, my Father; so was thy will.”

**Irenaeus** (182-188 A.D.) “with freedom of speech-he said to them: ‘God, who made the world, and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He touched by men’s hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; who hath made from one blood the whole race of men to dwell upon the face of the whole earth, predetermining the times according to the boundary of their habitation, to seek the Deity, if by any means they might be able to track Him out, or find Him, although He be not far from each of us.” *Irenaeus Against Heresies* book 3 ch.12.9 p.433

**Clement of Alexandria** (193-202 A.D.) “Whom therefore ye ignorantly worship, Him declare I unto you. God, that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though He needed anything, seeing He giveth to all life, and breath, and all things;” *Stromata* book 1 ch.19 p.321

**Tertullian** (207/208 A.D.) “Who shall be invoked as the Lord of heaven, that does not first show Himself to have been the maker thereof? For He says, ‘I thank thee, (O Father, )and own Thee, Lord of heaven, because those things which had been hidden from the wise and prudent, Thou has revealed unto babes.’” *Five Books Against Marcion* book 4 ch.5 p.350

**Origen** (233/234 A.D.) mentions the Lord of the whole world, of the earth and heaven. *Origen On Prayer* ch.10.2 p.41

**Commodianus** (c.240 A.D.) “In the law, the Lord of heaven, and earth, and sea has commanded, saying, Worship not vain gods made by your own hands” *Instructions of Commodianus* ch.2 p.203

**Athanasius of Alexandria** (c.318 A.D.) “To begin with, our Lord and Saviour Jesus Christ *says* in His own gospels confirming the words of Moses: ‘The Lord God is one;’ and ‘I thank thee, Father, Lord of heaven and earth’ But if God is one, and at the same time Lord of heaven and earth, how could there be another God beside Him?” *Athanasius Against the Heathen* ch.6.4 p.7

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.5 p.136 God is Lord of heaven and earth

Bardesan/Bardesaines of Syria (154-224/232 A.D.) (partial) “For every being in existence is in need of the Lord of all; of His gifts also there is no end.” *The Book of Laws of Divers Countries* p.727

## Ge19. Calling God “I Am”

John 8:58b

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Quotes John 8:58.

**Justin Martyr** (c.150 A.D.) “And that which was said out of the bush to Moses, ‘I am that I am, the God of Abraham, and the God of Isaac, and the God of Jacob, and the God of your fathers,’” *First Apology of Justin Martyr* ch.63 p.184.

**Tatian’s *Diatessaron*** (c.172 A.D.) section 36.8 p.98 quotes John 18:58

**Irenaeus of Lyons** (182-188 A.D.) quotes the last half of John 8:58. *Irenaeus Against Heresies* book 4 ch.13.4 p.478

**Clement of Alexandria** (c.195 A.D.) calls God “I am”. *Exhortation to the Heathen* ch.8 p.194

**Origen** (225-253/254 A.D.) quotes John 5:28. *Origen Against Celsus* book 8 ch.12 p.643

**Novatian** (250/254-256/257 A.D.) (implied) “If Christ was only man, how did He say, ‘Before Abraham was, I Am?’” *Treatise Concerning the Trinity* ch.15 p.624-625

**Among corrupt or spurious works**

**pseudo-Ignatius of Antioch** (after 117 A.D.) quotes John 8:58. *Epistle of Ignatius to the Magnesians* (Latin version) ch.8 p.62

**pseudo-Justin Martyr** (168-200 A.D.) speaks about “I am” *Hortatory Address to the Greeks* ch.20 p.281 and Jehovah in ibid ch.9 p.277.

**pseudo-Gregory Thaumaturgus** (after 265 A.D.) quotes John 8:58. *Twelve Topics on Faith* Topic 5 p.51

# God’s IMMINENCE

## Gi1. God is worthy

2 Samuel 22:4; 1 Chronicles 16:25; Psalm 18:3; 48:1; 96:4; 145:3; Hebrews 3:3; Revelation 4:11; 5:9,12

**Athenagoras** (177 A.D.) “For that which is not accordant with His will is so either as being unjust or as unworthy of Him.” *On the Resurrection of the Dead* ch.10 p.153

**Theophilus** **of Antioch** (168-181/188 A.D.) (implied) “For God having made all things by His Word, and having reckoned them all mere bye-works, reckons the creation of man to be the only work worthy of His own hands.” *Theophilus to Autolycus* book 2 ch.18 p.101

**Irenaeus of Lyons** (180-188 A.D.) “For, to attribute the substance of created things to the power and will of Him who is God of all, is worthy both of credit and acceptance.” *Irenaeus Against Heresies* book 2 ch.10.4 p.370

**Clement of Alexandria** (183-217/220 A.D.) “God alone is wise, from whom cometh wisdom, and alone perfect, and therefore alone worthy of praise.” *The Instructor* book 1 ch.10 p.233

**Tertullian** (207/208 A.D.) “Proper also was it that there should be something worthy of knowing God. What could be found so worthy as the image and likeness of God?” *Five Books Against Marcion* book 2 ch.6 p.301

**Origen** (225-253/254 A.D.) “Celsus next assails the doctrine of the resurrection, which is a high and difficult doctrine, and one which more than others requires a high and advanced degree of wisdom to set forth how worthy it is of God;” *Origen Against Celsus* book 7 ch.31 p.623

***Treatise on Rebaptism*** (250-258 A.D.) ch.15 p.676 “So that the same Spirit is, moreover, sometimes found to be upon those who are unworthy of Him; not certainly in vain or without reason, but for the sake of some needful operation; as He was upon Saul, upon whom came the Spirit of God, and he prophesied.”

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Apocalypse: “And I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth throughout all the earth. And He came and took the book from the right. hand of God, who sate on the throne. And when He had taken the book, the four living creatures and the four and twenty elders cast themselves before the Lamb, having every one of them harps and golden cups full of odours of supplications, which are the prayers of the saints; and they sang a new song, saying, Worthy art Thou, O Lord, to take the book, and to open its seals: for Thou wast slain, and hast redeemed us with Thy blood from every tribe, and people, and nation; and Thou hast made us a kingdom unto our God, and hast made us priests, and they shall reign upon the earth.” *Treatises of Cyprian* Treatise 12 second book ch.15 p.522

Alexander of Lycopolis (301 A.D.) (partial) “But I think it far more dignified and worthy of the excellence of God,” *Of the Manichaeans* ch.12 p.246

**Arnobius** (297-303 A.D.) “And yet it is agreed on that Christ performed all those miracles which He wrought without any aid from external things, without the observance of any ceremonial, without any definite mode of procedure, *but solely* by the inherent might of His authority; and as was the proper duty of *the* true God, as was consistent with His nature, as was worthy of Him,” *Arnobius Against the Heathen* book 1 ch.44 p.425

Arnobius (297-303 A.D.) “-We Christians are nothing else than worshippers of the Supreme King and Head, under our Master, Christ. If you examine carefully, you will find that nothing else is implied in that religion. This is the sum of all that we do; this is the proposed end and limit of sacred duties. Before Him we all prostrate ourselves, according to our custom; Him we adore in joint prayers; from Him we beg things just and honourable, and worthy of His ear.” *Arnobius Against the Heathen* book 1 ch.27 p.419

**Lactantius** (c.303-320/325 A.D.) “He raised the bodies of the dead as they lay prostrate; and calling them aloud by their names, He brought them back from death. What is more suitable to God, what more worthy of the wonder of all ages, than to have recalled the life which has run its course, to have added times to the completed times of men, to have revealed the secrets of death?” *The Divine Institutes* book 4 ch.26 p.128

## Gi2. God needs nothing from us

Acts 17:25

Psalm 50:9-13 (implied)

**Clement of Rome** (96-98 A.D.) “The Lord, brethren, stands in need of nothing; and He desires nothing of any one, except that confession be made to Him.” *1 Clement* ch.52 p.19

**Athenagoras** (177 A.D.) “for He is in want of nothing. But to a Being absolutely in need of nothing, no one of His works can contribute anything to His own use. Neither, again, did He make man for the sake of any of the other works which He has made.” *On the Resurrection of the Dead* ch.12 p.155

***Epistle to Diognetus*** (c.130-200 A.D.) supposing that they can give anything to Him who stands in need of nothing,

**Theophilus** (168-181/188 A.D.) created is also needy; but he that is uncreated stands in need of nothing. God, *Theophilus to Autolycus* book 2 ch.10 p.98

**Irenaeus of Lyons** (182-188 A.D.) “God, however, standing in no need of anything from man.” *Irenaeus Against Heresies* book 4 ch.16.3 p.481. See also book 4 ch.14.1 p.478

**Clement of Alexandria** (193-202 A.D.) says God needs nothing. *Stromata* book 2 ch.6 p.353

Clement of Alexandria (193-217/220 A.D.) “Now, God alone is in need of nothing, and rejoices most when He sees us” *The Instructor* book 3 ch.1 p.271

**Tertullian** (c.207 A.D.) “need of nothing if you “attend upon the Lord;” *Tertullian To His Wife* book 1 ch.1 p.39

**Origen** (225-253/254 A.D.) whereas God stands in need of nothing.” To this he adds, as if saying something” *Origen Against Celsus* book 6 ch.52 p.597

Cyprian of Carthage (c.246-258 A.D.) (partial) “In Isaiah: ‘For what purpose to me is the multitude of your sacrifices? saith the Lord: I am full; I will not have the burnt sacrifices of rams, and fat of lambs, and blood of bulls and goats.” *Treatises of Cyprian* Treatise 12 ch.1.16 p.512

**Methodius** (270-311/312 A.D.) “not old and has need of nothing, He resting in Himself, and in the very light” *Banquet of the Ten Virgins* discourse 6 ch.1 p.329

**Athanasius of Alexandria** (318 A.D.) says that God needs nothing for any purpose. *Athanasius Against the Heathen* part 1 ch.22.3 p.16

**Lactantius** (c.303-320/325 A.D.) “because He stands in need of nothing, but on account of man, who might fitly make use of them.” *The Divine Institutes* book 7 ch.4 p.199

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “and power, being in need of nothing else; but the fashioner frames his” *Hortatory Address to the Greeks* ch.22 p.282

***Acts of Paul and Thecla*** (before 207 A.D.) p.488 says God needs nothing from us.

## Gi3. God is just / not unjust

Deuteronomy 32:4; 2 Chronicles 12:6; Job 36:3; Psalm 9:6; 33:5; 45:6; 99:4; 101:1; 140:12; 29:26; Isaiah 5:16; 30:18; 42:4; 61:8; Jeremiah 10:24; 30:11; 48:28; Ezekiel 33:19-20

Matthew 12:18; Luke 11:42; 18:7-8; Romans 3:25-26; 2 Thessalonians 1:6; 1 John 1:9; Revelation 15:3; 16:5,7; 19:2,11

partial: Malachi 2:17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 12:18; Luke 11:42; 19:7-8

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Irenaeus of Lyons** (182-188 A.D.) “In like manner do those men, filled with a satanic spirit, bring innumerable accusations against our Creator, who has both given to us the spirit of life, and established a law adapted for all; and they will not admit that the judgment of God is just.” *Irenaeus Against Heresies* book 5 ch.26.2 p.555

**Clement of Alexandria** (193-217/220 A.D.) “But that God is good, all willingly admit; and that the same God is just, I require not many more words to prove,” *The Instructor* book 1 ch.8 p.227

**Tertullian** (198-220 A.D.) “you who learn of a God who is both supremely good as well as just; supremely good from His own (character), just in consequence of ours.” *On the Resurrection of the Flesh* ch.14 p.554

Tertullian (205 A.D.) “As therefore God is a just God, He spared not impious” *Five Books Against Marcion* book 4 ch.23 p.386

**Origen** (225-253/254 A.D.) “For he who believes that the Scriptures are true, and that God is just, must necessarily endeavour, if he be honest, to show how God, in using such expressions, may be distinctly understood to be just.” *de Principiis* [Greek] book 3 ch.9 p.309

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.13 p.221 says that God is righteous and just, and punishes justly. Se also homily 2 ch.43 p.237.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.14 p.138 says that God is just. *Recognitions of Clement* book 3 ch.39 p.134 also says that God is just.

**pseudo-Methodius** (after 312 A.D.) “grace of Christ and God is justified in baptism. For Anna is, by interpretation, grace” *Oration Concerning Simeon and Anna* ch.12 p.392

## Gi4. God will judge/reward people’s secrets / secret things

(Only mentioning that God knows secrets is not counted here)

Romans 2:16

1 Corinthians 14:25

**Tertullian** (207/208 A.D.) “If, then, God will judge the secrets of men-both of those who have sinned in the law, and of those who have sinned without law (inasmuch as they who know not the law yet do by nature the things contained in the law) -surely the God who shall judge is He to whom belong both the law, and that nature which is the rule to them who know not the law. But how will He conduct this judgment? ‘According to my gospel,’ says (*the apostle*), ‘by (*Jesus*) Christ.’” *Five Books Against Marcion* book 5 ch.13 p.457

**Origen** (225-253/254 A.D.) (implied) “universally, everything that is done with the consciousness in the doer that he will be glorified by men, has no reward from Him who beholds in secret, and renders the reward to those who are pure, in secret.” *Commentary on Matthew* book 11 ch.15 p.444

Novatian (250/4-256/7 A.D.) (partial) “Moreover, if, whereas it is the property of none but God to know the secrets of the heart, Christ beholds the secrets of the heart; and if, whereas it belongs to none but God to remit sins, the same Christ remits sins;” *Concerning the Trinity* ch.13 p.622

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.8 p.659 “its meaning is assuredly with respect to future time-to the time at which the Lord shall begin to judge the secrets of men-to the time at which we must all stand before the judgment-seat of Christ”

**Cyprian of Carthage** (c.246-258 A.D.) “He looks through secret things… judge” *Epistles of Cyprian* Letter 8 p.289

Cyprian of Carthage (c.246-258 A.D.) “Concerning these the Discerner and Searcher of hidden things judges, and He will quickly come and judge of the secrets and hidden things of the heart.” *Epistles of Cyprian* letter 53 ch.3 p.337

Victorinus of Petau (martyred 304 A.D.) (partial) “Moreover, that for the announcement of the New Testament those bring creatures had eyes within and without, shows the spiritual providence which both looks into the secrets of the heart, and beholds the things which are coming after that are within and without.” *Commentary on the Apocalypse* from the fourth chapter v.8 p.349

**Lactantius** (c.303-320/325 A.D.) (implied) “by Him who regards not the outward appearance, as man does, but the innermost secrets of the heart.” *The Divine Institutes* book 4 ch.17 p.119

Lactantius (c.303-320/325 A.D.) (partial) says that God is a judge to the ungodly. *The Divine Institutes* book 1 ch.1 p.10

Lactantius (c.303-320/325 A.D.) (partial) says that God is judge. “may gain for himself incorruptible treasures by good works, that he may be able, with God for his judge, to gain for the merits of his virtue either the crown of faith, or the reward of immortality.” *Epitome of the Divine Institutes* ch.73 p.255

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.48 p.170 and book 10 ch.48 p.204 says that God judges secret things.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) (partial) book 2 ch.36 p.107 says that God is a judge

## Gi5. God punishes

Genesis 3:14-19; 4:13; 15:14; Exodus 32:34; Leviticus 18:25; 26:18,28; Deuteronomy 22:18; 1 Samuel 15:2; 2 Samuel 7:14; Job 21:19; 37:13; Psalm 59:5; 89:32; 94:10; Isaiah 10:12; 13:11; 24:21; 26:21; 27:1; Jeremiah 5:9; 29; 6:15; 9:9,25; 11:22; 14:10; 21:14; 23:34; 27:8; Ezekiel 5:8-10; Zechariah 10:3;

(implied) Zephaniah 3:15

Matthew 25:36; Acts 7:7; 2 Corinthians 10:6; 1 Thessalonians 4:6; 2 Thessalonians 1:8-9; Hebrews 2:2; 4:18; 10:29; 12:6; Jude 7; Revelation 17:1

punish Babylon Jeremiah 25:12

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 25:36

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Clement of Rome** (96-98 A.D.) “and through his instrumentality, God punished Egypt” *1 Clement* ch.17 p.10

***Epistle of Barnabas*** (c.70-130 A.D.) ch.20 p.149 (implied) “But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz., idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God.”

***2 Clement*** (120-140 A.D.) ch.6 p.518 “For if we do the will of Christ, we shall find rest; otherwise, nothing shall deliver us from eternal punishment, if we disobey His commandments.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 6 ch.3 p.37 “‘This,’ he replied, ‘is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments.’”

**Justin Martyr** (c.138-165 A.D.) “God alone is unbegotten and incorruptible, and therefore He is God, but all other things after Him are created and corruptible. For this reason souls both die and are punished:” *Dialogue with Trypho, a Jew* ch.5 p.197

*Evarestus’ Martyrdom of Polycarp* (c.169 A.D.) ch.2 p.39 (not counted) “And, looking to the grace of Christ, they despised all the torments of this world, redeeming themselves from eternal punishment by [the suffering of] a single hour. For this reason the fire of their savage executioners appeared cool to them. “

**Athenagoras** (177 A.D.) “God has not made us as sheep or beasts of burden, a mere by-work, and that we should perish and be annihilated. On these grounds it is not likely that we should wish to do evil, or deliver ourselves over to the great Judge to be punished.” *A Plea for Christians* ch.31 p.146

**Melito of Sardis** (170-177/180 A.D.) “*The anger and wrath of the Lord* - the vengeance of the Deity upon sinners, when He bears with them with a view to punishment, does not *at once* judge them according to *strict* equity. As in the Psalm: ‘In His anger and in His wrath will He trouble them.’” *On the Lord’s Passion* p.761

*Christians of Vienna and Lugdunum* (177 A.D.) p.780 (partial) “But she [Biblias], in the midst of the tortures, came again to a sound state of mind, and awoke as it were out of a deep sleep; for the temporary suffering reminded her of the eternal punishment in Gehenna,”

**Theophilus of Antioch** (168-181/188 A.D.) “Yes; He [God] is angry with those who act wickedly, but He is good, and kind, and merciful, to those who love and fear Him; for He is a chastener of the godly, and father of the righteous; but he is a judge and punisher of the impious.” *Theophilus to Autolycus* book 1 ch.3 p.90

**Irenaeus of Lyons** (182-188 A.D.) “He pronounced no curse against Adam personally, but against the ground, in reference to his works, as a certain person among the ancients has observed: ‘God did indeed transfer the curse to the earth, that it might not remain in man.’ But man received, as the punishment of his transgression, the toilsome task of tilling the earth, and to eat bread in the sweat of his face, and to return to the dust from whence he was taken.” *Irenaeus Against Heresies* book 3 ch.23.3 p.456

**Clement of Alexandria** (193-217/220 A.D.) “And God does not inflict punishment from wrath, but for the ends of justice; since it is not expedient that justice should be neglected on our account.” *The Instructor* book 1 ch.8 p.226

**Tertullian** (198-220 A.D.) “No doubt about it, we, who receive our awards under the judgment of an all-seeing God, and who look forward to eternal punishment from Him for sin, -we alone make real effort to attain a blameless life,” *Apology* ch.45 p.50

Tertullian (207/208 A.D.) “For as the apostle declares that the Lord will come ‘to take vengeance on them that know not God and that obey not the gospel, who,’ he says, ‘shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power’ [2 Thessalonians 1:8-9] -it follows that, as He comes to inflict punishment, He must require ‘the flaming fire.’” *Five Books Against Marcion* book 5 ch.16 p.463

**Hippolytus of Portus** (222-235/236 A.D.) “and how the sudden appearing of the Lord shall be revealed froth heaven; and what the conflagration of the whole world shall be; and what the glorious and heavenly kingdom of the saints is to be, when they reign together with Christ; and what the punishment of the wicked by fire.” *Treatise of Christ and Antichrist* ch.5 p.205

**Commodianus** (c.240 A.D.) “Dost thou, last of all, hope to laugh at the God of heaven and the Ruler of the sky, by whom all things were made? Thou ragest, thou art mad, and now thou takest away the name of God, from whom, moreover, thou shalt not escape; and He will award punishments according to your deeds. Now I would have you be cautious that thou come not to the burning of fire. Give thyself up at once to Christ, that goodness may attend thee.” *Instructions of Commodianus* ch.28 p.208

**Origen** (225-253/254 A.D.) For if ‘we must all stand before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad,’ let each one with all his power do what he can so that he may not receive punishment for more evil things done in the body, *Commentary on Matthew* book 13 ch.30 p.493

Origen (235 A.D.) (implied) says God will punish the Seleucids who tortured and killed Jews in Maccabees. *Exhortation to Martyrdom* ch.4.25-27 p.165-167

Origen (233/234 A.D.) says that God punishes. *On Prayer* book 24 ch.2 p.81-82

**Novatian** (250/254-257 A.D.) Still, nevertheless, God indulgently tempered his punishment by cursing, not so much himself, as his [Adam’s] labours upon earth. *Concerning the Trinity* ch.1 p.612

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “Then, finally, contrary to their notion, they are condemned to eternal punishment by Christ, the Son of God the Father omnipotent, the Creator whom they have blasphemed, when God shall begin to judge the hidden things of men according to the Gospel by Christ Jesus, because they did not believe in Him, although they were washed in His name.”

**Cyprian of Carthage** (c.246-258 A.D.) “Whence also divine Scripture threatens a like punishment to such in another place, and says, ‘For the day of the Lord of hosts shall be upon every one that is injurious and proud, and upon every one that is lifted up, and lofty.’” *Epistles of Cyprian* letter 54 ch.2 p.339

**Cornelius** to Cyprian (c.246-256 A.D.) “That nothing might be wanting to the future punishment of this wretched man, when cast down by the powers of God,” *Epistles of Cyprian* Letter 47 p.324

Sattius of Sicilibba at the **Seventh Council of Carthage** (256 A.D.) p.569 (implied) “For since, in the day of judgment, they are sins which are punished, there is nothing which the heretics can fear from Christ’s judgment, if they have already obtained remission of their sins.”

**Theognostus of Alexandria** (260 A.D.) “Theognostus of Alexandria, moreover, himself adds words to this effect: He who has offended against the first term and the second, may be judged to deserve smaller punishment; but he who has also despised the third, can no longer find pardon. For by the first term and the second, he says, is meant the teaching concerning the Father and the Son; but by the third is meant the doctrine committed to us with respect to the perfection and the partaking of the Spirit.” *Seven Books of Hypotyposes or Outlines* ch.1 vol.6 p.155.

**Gregory Thaumaturgus** (240-265 A.D.) “shall speak with the weakest voice, like the tiniest bird; and all the impure women shall sink into the earth; and cities and their blood-stained governments shall wait for the vengeance that comes from above, while the most bitter and bloody of all times hangs over them like a blossoming almond, and continuous punishments impend like a multitude of flying locusts, and the transgressors are cast out of the way like a black and despicable caper-plant.” *Metaphrase of Ecclesiastes* ch.12 p.17

**Methodius of Olympas** (270-311/312 A.D.) “But virtue is lovable and praiseworthy, God having appointed a law for the punishment of the wicked. Therefore there is no Fate.” *Banquet of the Ten Virgins* discourse 8 ch.16 p.343

**Athanasius of Alexandria** (318 A.D.) (implied) “We repeat then what we said before, that just as men denied God, and worship things without soul, so also in thinking they have not a rational soul, they receive at once the punishment of their folly, namely, to be reckoned among irrational creatures: and so, since as though from lack of a soul of their own they superstitiously worship soulless gods, they are worthy of pity and guidance.” *Athanasius Against the Heathen* ch.34 p.22

**Lactantius** (c.303-320/325 A.D.) “And presently Valerian also, in a mood alike frantic, lifted up his impious hands to assault God, and, although his time was short, shed much righteous blood. But God punished him in a new and extraordinary manner, that it might be a lesson to future ages that the adversaries of Heaven always receive the just recompense of their iniquities.” *The Manner in Which the Persecutors Died* ch.5 p.302

Eusebius of Caesarea (318-325 A.D.) (partial) “the God and Lord who judges all the earth.” *Eusebius’ Ecclesiastical History* book 1 ch.2.8 p.83

**Among heretics**

**Tatian** (c.172 A.D.) And each of these two orders of creatures was made free to act as it pleased, not having the nature of good, which again is with God alone, but is brought to perfection in men through their freedom of choice, in order that the bad man may be justly punished, having become depraved through his own fault, but the just man be deservedly praised for his virtuous deeds, since in the exercise of his free choice he refrained from transgressing the will of God. Such is the constitution of things in reference to angels and men. *Address of Tatian to the Greeks* ch.7 p.67

The Sethian Gnostic *Apocryphon of John* (c.150-185 A.D.) ch.27 p.120 (partial, not say by God) mentions eternal punishment.

**Bardesan/Bardesaines** of Syria (154-224/232 A.D.) “say that whatsoever a man does he does of his own will, in *the exercise of* the freedom which has been given to him, and that the faults and blemishes and *other* untoward things which befall him he receives as punishment from God.” *The Book of the Laws of Divers Countries* p.727

## Gi6. God is not mocked

Galatians 6:7

**Polycarp** (100-155 A.D.) “Knowing, then, that ‘God is not mocked,’” *Polycarp’s Letter to the Philippians* ch.5 p.34

**Clement of Alexandria** (193-217/220 A.D.) “burdens, and so fulfil the law of Christ. Be not deceived; God is not mocked.” *The Instructor* book 3 ch.12 p.294

**Tertullian** (207/208 A.D.) “God is not mocked.” *Five Books Against Marcion* book 5 ch.4 p.438

**Origen** (235-245 A.D.) quotes Galatians 6:7. *Homilies on Jeremiah* Homily 20 ch.3.3 p.226-227.

**Cyprian of Carthage** (c.246-258 A.D.) “If, however, any one should delude us with the pretence of repentance, God, who is not mocked, and who looks into man’s heart, will judge of those things which we have imperfectly looked into,” *Epistles of Cyprian* letter 51 ch.18 p.331

Cyprian of Carthage (c.246-258 A.D.) “when God, who is the judge of our conscience, and who only is to be feared cannot at all be mocked nor deceived.” *Treatises of Cyprian* Treatise 11 ch.11 p.505.

## Gi7. God sends evildoers delusion(s)

2 Thessalonians 2:11

**Irenaeus of Lyons** (182-188 A.D.) “quote 2 Thessalonians 2:8. “‘And therefore God will send them the working of error, that they may believe a lie; that they all may be judged who did not believe the truth, but gave consent to iniquity.’” *Irenaeus Against Heresies* book 5 ch.25.3 p.554

**Tertullian** (207/208 A.D.) “saved; for which cause God shall send them an instinct of delusion (to believe a lie)” *Five Books Against Marcion* book 5 ch.16 p.464

Tertullian (207/208 A.D.) “and ‘the sending of the strong delusion,’ on those who despise and mock, as well as upon those who are ignorant of Him;” *Five Books Against Marcion* book 5 ch.16 p.464

**Hippolytus of Portus** (222-235/236 A.D.) says that God sends delusions that they should believe lies. *Treatise on Christ and Antichrist* ch.63 p.218

**Origen** (225-253/254 A.D.) quotes 2 Thessalonians 2:1-12. *Origen Against Celsus* book 6 ch.47 p.595

**Cyprian of Carthage** (c.246-258 A.D.) “And for this cause God shall send them strong delusion, that they should” *Epistles of Cyprian* letter 54 ch.13 p.343

Adamantius (c.300 A.D.) (partial) “The Creator God blinds these who come to Him without faith. Now observe how Christ (who, you say, is superior to the Creator) orders unbelievers to be cast out ‘into outer darkness. Where there will be weeping, and gnashing of teeth.’” *Dialogue on the True Faith* Second Part ch.21 p.108

## Gi8. God can be offended

Ezekiel 8:6-18

**Clement of Rome** (96-98 A.D.) “Let us reflect how near He is, and that none of the thoughts or reasonings in which we engage are hid from Him. It is right, therefore, that we should not leave the post which His will has assigned us. Let us rather offend those men who are foolish, and inconsiderate, and lifted up, and who glory in the pride of their speech, than [offend] God.” *1 Clement* ch.21 p.11

**Tertullian** (207/208 A.D.) “The Creator, on the contrary, was able to proclaim these duties and rewards by Christ, in order that man, who by sinning had offended his God, might toil on (in his probation), and by his perseverance in asking might receive, and in seeking might find, and in knocking might enter.” *Five Books Against Marcion* book 4 ch.6 p.351

**Cyprian of Carthage** (c.246-258 A.D.) “was not of so much consequence to gain the short moments of life, and so incur eternal punishment from an offended God.” *Treatises of Cyprian* Treatise 11 ch.10 p.505. See also letter 54 ch.8 p.341

**Theonas of Alexandria** (282-300 A.D.) “Consider that every command of the emperor which does not offend God has proceeded from God Himself; and execute it in love as well as in fear, and with all cheerfullness.”

**Lactantius** (c.303-320/325 A.D.) “With which sin and crime God was offended, and justly visited the impious and ungrateful people with severe punishments, and made them subject to the law which He had given by Moses.” *The Divine Institutes* book 4 ch.10 p.108

## Gi9. God is merciful

Exodus 20:6; Numbers 14:18; 1 Chronicles 16:34; Psalm 115:1; 116:5; 118:1; 119:41; Jonah 4:2; Luke 1:72; 6:36; 18:13; Hebrews 4:16, Romans 9:16,18,23, others

**Green Collection #425** Romans 9:18-21 some Romans 10 (early 3rd century) Romans 9:18

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Luke 1:72

**Vaticanus** (325-350 A.D.) contains most of the Old Testament.

**Clement of Rome** (96-98 A.D.) “Let us then draw near to Him with holiness of spirit, lifting up pure and undefiled hands unto Him, loving our gracious and merciful Father, who has made us partakers in the blessings of His elect.” *1 Clement* ch.29 p.13

**Polycarp** (100-155 A.D.) (implied) “forgive, and it shall be forgiven unto you; be merciful, that ye may obtain mercy; with what measure ye mete, it shall be measured to you again;” *Polycarp’s Letter to the Philippians* ch.2 p.33

***2 Clement*** (120-140 A.D.) ch.1 p.517 “mercifully saved us, observing the many errors in which we were entangled,”

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment 4th ch.3 p.22 “The Lord, therefore, being merciful, has had mercy on the work of His hand,”

**Justin Martyr** (c.138-165 A.D.) “For we see that the Almighty God is kind and merciful, causing His sun to rise on the unthankful and on the righteous, and sending rain on the holy and on the wicked; all of whom He has taught us He will judge.” *Dialogue with Trypho, a Jew* ch.96 p.247

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 9.19-20 p.58 quotes Luke 6:36, says that the Father is merciful.

***Christians of Vienna and Lugdunum*** (177 A.D.) p.782 “while that God who wishes not the death of the sinner, but mercifully calls to repentance, put sweetness: into their souls.”

**Irenaeus of Lyons** (182-188 A.D.) “The Lord God is merciful and gracious, and long-suffering, and of great commiseration, and true, and keeps justice and mercy for thousands, forgiving unrighteousness, and transgressions, and sins.” *Irenaeus Against Heresies* book 4 ch.20.8 p.490

Irenaeus of Lyons (c.160-202 A.D.) says that God is merciful. *Proof of Apostolic Preaching* ch.8. See also ch.38.

**Caius** (190-217 A.D.) “For our merciful God and Lord Jesus Christ was not willing that a witness of His own sufferings should perish, being without the Church” *Against the Heresy of Artemon* ch.2 p.602

**Clement of Alexandria** (193-202 A.D.) “For the Lord is merciful and pitiful; and gracious is the Lord to all” *Stromata* book 2 ch.15 p.363

Clement of Alexandria (193-217/220 A.D.) says that God is merciful. *The Instructor* book 1 ch.8 p.227

**Tertullian** (208-220 A.D.) “No doubt the Lord is ‘kind’ to ‘the unthankful,’ rather than to the ignorant! and ‘merciful’ to the ‘reprobates’” *Tertullian on Modesty* ch.10 p.84

Tertullian (207/208 A.D.) quotes Jonah 4:2. *Five Books Against Marcion* book 2 ch.24 p.315

**Commodianus** (c.240 A.D.) “Thou art become a penitent; pray night and day; yet from thy Mother *the Church* do not far depart, and the Highest will be able to be merciful to thee.” *Instructions of Commodianus* ch.49 p.212

**Origen** (225-253/254 A.D.) “when we have found that all thoughtful persons must say in their prayers, that ‘the earth is full of the mercy of the Lord,’ and that ‘the mercy of the Lord is upon all flesh;’ and that God, being good, ‘maketh His sun to arise upon the evil and the good, and sendeth His rain upon the just and the unjust;’ and that He encourages us to a similar course of action, in order that we may become His sons, and teaches us to extend the benefits which we enjoy, so far as in our power, to all men?” *Origen Against Celsus* book 4 ch.28 p.508

**Novatian** (250/254-257 A.D.) “For that God is angry, arises from no vice in Him. But He is so for our advantage; for He is merciful even then when He threatens, because by these threats men are recalled to rectitude.” *Concerning the Trinity* ch.5 p.615

***Treatise Against Novatian*** (250/254-256/257 A.D.) ch.9 p.659-660 “be ye converted to the Lord your God: for He is merciful, and one who pities with great compassion’”

**Cyprian of Carthage** (c.246-258 A.D.) “and although we deserved more for our sins, yet the most merciful Lord has so moderated all things, that all which has happened has rather seemed a trial than a persecution.” *Treatises of Cyprian* Treatise 3 ch.5 p.438

**Dionysius of Alexandria** (246-265 A.D.) “[Novatian] who has brought into the world a most impious doctrine concerning God, and calumniates our most merciful Lord Jesus Christ as if He were unmerciful;” *Epistle 8* to Dionysius p.103

**Arnobius** (297-303 A.D.) (implied) “Nay, *my opponent says*, if God is powerful, merciful, willing to save us, let Him change our dispositions, and compel us to trust in His promises. This, then, is violence, not kindness nor the bounty of the Supreme God, but a childish and vain strife in seeking to get the mastery. For what is so unjust as to force men who are reluctant and unwilling, to reverse their inclinations; to impress forcibly on their minds what they are unwilling *to receive*, and shrink from; to injure before benefiting, and to bring to another way of thinking and feeling, by taking away the former?” *Arnobius Against the Heathen* book 2 ch.65 p.458-459

**Peter of Alexandria** (306,285-311 A.D.) (implied) (He is saying this to justify despising God’s patience) “Wretch that I am! I have not remembered that God observes the mind, and hears the voice of the soul. I turned consciously to sin, saying to myself, God is merciful, and will bear with me; and when I was not instantly smitten, I ceased not, but rather despised His forbearance, and exhausted the long-suffering of God.” fragment 7 p.283

**Methodius** (270-311/312 A.D.) “God thus mercifully bringing to our race the needful help in due season,” *Banquet of the Ten Virgins* discourse 1 ch.2 p.311

**Lactantius** (c.303-320/325 A.D.) “But since God is kind and merciful to His people, He sent Him to those very persons whom He hated, that He might not close the way of salvation against them for ever, but might give them a free opportunity of following God,” *The Divine Institutes* book 4 ch.11 p.110

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “God, be merciful to me a sinner” *Letter to the Magnesians* (Latin translation) ch.12 p.64

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 6 ch.9 p.25 says that God is merciful and full of compassion.

**pseudo-Methodius** (after 312 A.D.) “Or what for God, who delights in man, is more magnificent than this merciful assumption of the manhood,” *Oration Concerning Simeon and Anna* ch.6 p.387

***Acts of Paul and Thecla*** (before 207 A.D.) p.491 “Wherefore God sent His own Son, whom I preach, and in whom I teach men to rest their hope, who alone has had compassion upon a world led astray, that they many be no longer under judgment, O proconsul, but may have faith, and the fear of God, and the knowledge of holiness, and the love of truth.” (Paul is speaking)

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.8 p.219 speaks of God’s eternal mercy.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.45 p.237 says that God is merciful.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 5 ch.13 p.146 says that God is merciful.

Valentinian ***The Gospel of Truth*** (c.150-4th century A.D.) ch.1.24 p.43 says that the Father is merciful.

Marcionite heretic Megethius (c.300 A.D.) (partial, not the good god) a self-labeled follower of Marcion, in his debate with Adamantius says that there are three principles: the good, the creative (the Demiurge), and the evil. He says the Demiurge is compassionate and merciful. *Dialogue on the True Faith* first part 805 3d p.37-39

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.20 p.116 says that God is merciful.

## Gi10. God wants repentance not sinner’s death

Ezekiel 18:23,32; 2 Peter 3:9

**p77** (Matthew 23:30-39) (200 A.D.) (implied) Matthew 23:37b Jesus had longed to gather them under His wings.

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) “The ministers of the grace of God have, by the Holy Spirit, spoken of repentance; and the Lord of all things has himself declared with an oath regarding it, “As I live, saith the Lord, I desire not the death of the sinner, but rather his repentance;” *1 Clement* ch.8 vol.1 p.7 Also vol.9 p.231

**Justin Martyr** (c.138-165 A.D.) (implied) “that He continually proclaims them, in order that, even in this way, if you repented, you might please Him,” *Dialogue with Trypho, a Jew* ch.27 p.208

**Christians of Vienna and Lugdunum (Lyons)** (177 A.D.) alludes to Ezekiel 18:23,32. “while that God who wishes not the death of the sinner, but mercifully calls to repentance, put sweetness into their souls.” vol.8 p.782

**Theophilus of Antioch** (168-181/188 A.D.) quotes specifically mentions Ezekiel and quotes Ezekiel 18:23,32 that God desires repentance, not the death of a sinner. *Theophilus to Autolycus* book 3 ch.11 p.114

**Clement of Alexandria** (193-217/220 A.D.) mentions that God does not desire the death of the sinner but rather that they would repent. *The Instructor* book 1 ch.8 p.224; Also *Stromata* (193-202 A.D.) book 2 ch.21 p.376, and book 6 ch.6 p.491. See also *Exhortation to the Heathen* (c.195 A.D.) ch.10 p.197 and ch.1 p.172.

Clement of Alexandria (193-217/220 A.D.) (partial) quotes Ezekiel 18:4-9. *The Instructor* book 1 ch.10 p.233. See also The Instructor book 1 ch.7 p.224 and book 3 ch.12 p.291.

**Tertullian** (205 A.D.) alludes to Ezekiel 38:11 that God would rather have someone repent than the death of a sinner. *Scorpiace* ch.1 p.634

Tertullian (208-220 A.D.) “Besides, it were unworthy of God and of His mercy, who prefers the repentance of a sinner to his death, that they should have easier return into (the bosom of) the Church who have fallen in heat of passion, than they who have fallen in hand-to-hand combat.” *Tertullian on Modesty* ch.22 p.100-101

Tertullian (207/208 A.D.) “How prompt in pardoning David on his confession of his sin -preferring, indeed, the sinner’s repentance to his death, of course because of His gracious attribute of mercy.” *Five Books Against Marcion* book 5 ch.11 p.452

Tertullian (207/208 A.D.) “He prefers mercy to sacrifice; be feared because He dislikes sin; be loved, because He prefers the sinner’s repentance to his death; be feared, because He dislikes sinners who do not repent.” *Five Books Against Marcion* book 2 ch.13 p.308

**Origen** (235-245 A.D.) (implied) says that God does not delight in the destruction of living things. *Homilies on Jeremiah* homily 2 ch.1.1 p.23

***Treatise Against Novatian*** (250/4-256/7 A.D.) quotes as by Ezekiel ch.36:17-23 followed by referring to Ezekiel 18:23-32. ch.10 p.660. It quotes Ezekiel 18:30-32 in ch.18 p.663.

**Cyprian of Carthage** (c.246-258 A.D.) alludes to Ezekiel 18:32 that God desires repentance, not the death of a sinner. *Treatises of Cyprian* Treatise 9 ch.4 p.485

**Dionysius of Alexandria** (246-265 A.D.) alludes to Ezekiel 18:23,32 that God does not desire the death of the wicked but rather repentance. *Letter 3* ch.10 p.100

**Athanasius of Alexandria** (318 A.D.) says that God wants people to repent. *Incarnation of the Word* ch.9.10 p.40-41

Lactantius (c.320-324/325 A.D.) (partial) “For God especially desires that men shall be cleansed from their sins, and therefore He commands them to repent.” *The Divine Institutes* book 6 ch.13 p.178

Lactantius (c.303-320/325 A.D.) (partial) discusses how God desires to show mercy to sinners, except those who persist in error. *Epitome of the Divine Institutes* ch.67 p.151

**Eusebius of Caesarea** (318-325 A.D.) “It is also the doctrine of the Hebrews that God is not the author of evils, inasmuch as God made not death, neither hath He pleasure in the destruction of the living:” *Preparation for the Gospel* book 13 ch.3 p.12

Eusebius of Caesarea (318-325 A.D.) *Eusebius’ Ecclesiastical History* book 5 ch.7 p.216

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.49 p.205 refers to Ezekiel 18:33. God does not want death, but conversion.

## Gi11. God / Christ is heals /is healer

Matthew 8:14-15; 8:16; 8:17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 8:14-15; 8:16; 8:17

***Epistle to Diognetus*** (c.130 A.D.) ch.9 p.28 “He [God] desired to lead us to trust in His kindness, to esteem Him our Nourisher, Father, Teacher, Counsellor, Healer, our Wisdom, Light, Honour, Glory, Power, and Life”

**Clement of Alexandria** (193-217/220 A.D.) “But the good Instructor, the Wisdom, the Word of the Father, who made man, cares for the whole nature of His creature; the all-sufficient Physician of humanity, the Saviour, heals both body and soul.” *The Instructor* book 1 ch.2 p.210

**Tertullian** (198-202 A.D.) “So amply sufficient a Depositary of patience is God. If it be a wrong which you deposit in His care, He is an Avenger; if a loss, He is a Restorer; if pain, He is a Healer; if death, He is a Reviver.” *Of Patience* ch.15 p.716

Tertullian (207/208 A.D.) “He was therefore the very Christ of Isaiah, the healer of our sicknesses. ‘Surely,’ says he, ‘He hath borne our griefs and *carried* our sorrows.’” *Five Books Against Marcion* book 4 ch.8 p.354

**Hippolytus of Portus** (222-235/236 A.D.) “‘This is my beloved Son’ - He who is hungry, and yet maintains myriads; who is weary, and yet gives rest to the weary; who has not where to lay His head, and yet bears up all things in His hand; who suffers, and yet heals sufferings; who is smitten, and yet confers liberty on the world; who is pierced in the side, and yet repairs the side of Adam.” *Discourse on the Holy Theophany* ch.8 p.237

**Origen** (225-253/254 A.D.) “And I am persuaded these things contain reasons concerning the verse kinds of souls which Jesus vivifies and heals.” *Commentary on Matthew* book 11 ch.17 p.445

Origen (225-253/254 A.D.) “And along with these you will investigate when the Saviour heals of Himself and unasked by any one, as for example, the paralytic; for these cures, when compared with one another for this very purpose,” *Commentary on Matthew* book 13 ch.3 p.477

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Isaiah: ‘The Spirit of the Lord is upon me; on account whereof He hath anointed me: He hath sent me to tell good tidings to the poor; to heal the bruised in heart, to preach deliverance to the captives, and sight to the blind, to proclaim the acceptable year of the Lord, and the day of retribution.’” *Treatises of Cyprian* Treatise 12 second part ch.10 p.519

**Gregory Thaumaturgus** (240-265 A.D.) “But let us commit the praises and hymns in honour of the King and Superintendent of all things, the perennial Fount of all blessings, to the hand of Him who, in this matter as in all others, is the Healer of our infirmity,” *Oration and Panegyric to Origen* argument 4 p.24

## Gi12. God is our protector

**Clement of Rome** (96-98 A.D.) “the well-pleasing of His Name, through our High Priest and Protector, Jesus Christ, by whom be to Him glory, and majesty, and power, and honour, both now and for evermore.” *1 Clement* ch.58 p.21

**Tertullian** (198-220 A.D.) “Why do you not rather on this, the side of constancy and trust in God, say, I do my part; I depart not; God, if He choose, will Himself be my protector?” *Fleeing Persecution* ch.5 p.119

**Origen** (225-253/254 A.D.) (implied) “And with reference to the view that they have angels from birth, one might quote, ‘He who separated me from my mother’s womb,’ and, ‘From the womb of my mother thou hast been my protector,’” *Commentary on Matthew* book 13 no.27 p.491

**Novatian** (250/254-257 A.D.) “And because the Lord was about to depart to the heavens, He gave the Paraclete out of necessity to the disciples; so as not to leave them in any degree orphans, which was little desirable, and forsake them without an advocate and some kind of protector.” *Treatise on the Trinity* ch.29 p.640

**Cyprian of Carthage** (c.246-258 A.D.) “Neither should you think that he is father to your children who is both changeable and infirm, but you should obtain Him who is the eternal and unchanging Father of spiritual children. Assign to Him your wealth which you are saving up for your heirs. Let Him be the guardian for your children; let Him be their trustee; let Him be their protector, by His divine majesty, against all worldly injuries.” *Treatises of Cyprian* Treatise 8 ch.19 p.481

**Gregory Thaumaturgus** (240-265 A.D.) “But why should I utter such lamentations? There lives still the Saviour of all men, even of the half-dead and the despoiled, the Protector and Physician for all, the Word, that sleepless Keeper of all.” *Oration and Panegyric to Origen* ch.17 p.38

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “with authority, the God of Abraham, the Protector of Isaac, the Holy One of Israel, the Instructor of Moses” *Oration of Simeon and Anna* ch.6 p.387

***Acts of Paul and Thecla*** (before 207 A.D.) p.490 speaks of God miraculously delivering Thecla.

## Gi13. God is our refuge

Deuteronomy 32:27; 2 Samuel 22:3,31; Psalm 2:12; 5:11; 9:9; 16:1; 17:7; 18:2; 31:2; 34:8; 36:7; 46:1; 62:8; 71:1; 91:2; 144:2; Proverbs 30:5

**4Q29** (= 4QDeut b) (Deuteronomy 29:24-27; 30:3-14; 31:9-17, 31:24-32:3) (dated 150-100 B.C.)

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96-98 A.D.) “great Creator and Lord of all has appointed to exist in peace and harmony; while He does good to all, but most abundantly to us who have fled for refuge to His compassions through Jesus Christ our Lord, to whom be glory and majesty for ever and ever.” *1 Clement* ch.20 p.11

**Justin Martyr** (c.138-165 A.D.) “But Israel was His name from the beginning, to which He altered the name of the blessed Jacob when He blessed him with His own name, proclaiming thereby that all who through Him have fled for refuge to the Father, constitute the blessed Israel.” *Dialogue with Trypho, a Jew* ch.125 p.262

**Clement of Alexandria** (c.195 A.D.) “Let none of you worship the sun, but set his desires on the Maker of the sun; nor deify the universe, but seek after the Creator of the universe. The only refuge, then, which remains for him who would reach the portals of salvation is divine wisdom. From this, as from a sacred asylum, the man who presses after salvation, can be dragged by no demon.” *Exhortation to the Heathen* ch.4 p.190

**Commodianus** (c.240 A.D.) “So Christ is fought against, even as Caesar is obeyed. Seek the refuge of the king, if thou hast been a delinquent. Do thou implore of Him; do thou prostrate confess to Him: He will grant all things whose also are all our things. The camp being replaced, beware of sinning further; do not wander long as a soldier through caves of the wild beasts. Let it be sin to thee to cease from unmeasured doing.” *Instructions of Commodianus* ch.52 p.213

**Origen** (225-253/254 A.D.) “all the gods of the heathen are greedy demons, which flit around sacrifices and blood, and other sacrificial accompaniments, in order to deceive those who have not taken refuge with the God who is over all,” *Origen Against Celsus* book 3 ch.37 p.479

Methodius (270-311/312 A.D.) (partial) “Now it is certain that those who have taken refuge and rested under the Spirit, and under the shadow of the Word, shall not be alarmed, nor frightened by him who troubles the hearts of men.” *Banquet of the Ten Virgins* discourse 10 ch.5 p.350

**Lactantius** (c.303-320/325 A.D.) quotes “and the Lord is become my refuge.” as of David in the 93rd Psalm. *The Divine Institutes* book 4 ch.18 p.121

**Among corrupt or spurious works**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 11 ch.1 p.32 Joseph says, “He [God] rescued me.”

*Testaments of the Twelve Patriarchs* (70-135 A.D.) book 11 ch.9 p.33 Joseph says, “And the Lord guarded me from her [Potiphar’s wife’s] devices.”

***Acts of Paul and Thecla*** (before 207 A.D.) p.490 says God is our refuge.

## Gi14. God is our deliverer

**Melito of Sardis** (170-177/180 A.D.) “the light of those that are in darkness; the deliverer of those that are captive” *On Faith* vol.8 ch.4 p.756

**Irenaeus of Lyons** (182-188 A.D.) “therefore, when Paul sets forth human infirmity, he says: ‘For I know that there dwelleth in my flesh no good thing,’ showing that the ‘good thing’ of our salvation is not from us, but from God. And again: ‘Wretched man that I am, who shall deliver me from the body of this death?’ [Romans 7:24] Then he introduces the Deliverer, [saying, ] ‘The grace of Jesus Christ our Lord.’” *Irenaeus Against Heresies* book 3 ch.20.3 p.450

**Cyprian of Carthage** (c.246-258 A.D.) “Therefore eternal and divine things are to be followed, and all things must be done after the will of God, that we may follow the divine footsteps and teachings of our Lord, who warned us, and said, ‘I came down from heaven, not to do my own will, but the will of Him that sent me.’ But if the servant is not greater than his lord, and he that is freed owes obedience to his deliverer, we who desire to be Christians ought to imitate what Christ said and did. It is written, and it is read and heard, and is celebrated for our example by the Church’s mouth, ‘He that saith he abideth in Christ.” *Treatises of Cyprian* Treatise 2 ch.7 p.432

**Arnobius** (297-303 A.D.) “in that we hold Him [the Supreme Ruler] fast who assures us that He will be our deliverer from such danger, embrace *Him*, and entrust our souls to His care, if only that interchange is right? You rest the salvation of your souls on yourselves, and are assured that by your own exertions alone you become gods; but we, on the contrary hold out no hope to ourselves from our own weakness, for we see that our nature has no strength, and is overcome by its own passions in every strife for anything.” *Arnobius Against the Heathen* book 2 ch.32 p.446

**Lactantius** (c.303-320/325 A.D.) “For He is the Deliverer, and Judge, and Avenger, and King, and God, whom we call Christ” *The Divine Institutes* book 4 ch.19 p.122

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “I have seen Him who is by nature my Lord and Deliverer;” *Oration of Simeon and Anna* ch.8 p.389

pseudo-Methodius (after 312 A.D.) speaks of the “King Eternal” *Oration Concerning Simeon and Anna* ch.8 p.388

***Acts of Paul and Thecla*** (before 207 A.D.) p.490 speaks of the God delivering Thecla.

## Gi15. God/Christ rejoices over us

Zephaniah 3:17

**p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.)** Jesus endured the cross because of the joy set before Him. Hebrews 12:2

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

***Epistle to Diognetus*** (c.130-200 A.D.) ch.11 p.29 says that the Word [Jesus] rejoices over the faithful.

**Justin Martyr** (c.138-165 A.D.) “For, Behold, I [God] make Jerusalem a rejoicing, and My people a joy; and I shall rejoice over Jerusalem, and be glad over My people.” *Dialogue with Trypho, a Jew* ch.81 p.239

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 ch.12 p.17 “Vigour arose within you, and ye grew strong in faith; and the Lord, seeing your strength, rejoiced.”

**Melito of Sardis** (170-177/180 A.D.) (implied) “His [God’s] delight in the prayers or works of the saints.” *From the Oration on our Lord’s Passion* vol.8 ch.9 p.760

**Clement of Alexandria** (193-217/220 A.D.) (implied) says that scripture “celebrates us” *The Instructor* book 1 ch.5 p.212

**Tertullian** (198-220 A.D.) “‘When He prepared the heavens,’ so says (the Scripture), ‘I was present with Him; and when He strengthened above the winds the lofty clouds, and when He secured the fountains which are under the heaven, I was present...I daily rejoiced in His presence; for He rejoiced when He had finished the world, and amongst the sons of men did He show” [Proverbs 8:27-31] *Against Hermogenes* ch.18 p.487

**Origen** (235-245 A.D.) (implied) shows that God rejoices over us. *Homilies on Jeremiah* homily 15 ch.4.1 p.161

**Novatian** (250/4-256/7 A.D.) “God rejoices in our faith alone, in our innocency alone, in our truth alone, in our virtues alone.” *On Jewish Meats* ch.5 p.649

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.18 p.663 says that the angels and Christ rejoice over our repentance.

**Cyprian of Carthage** (c.246-258 A.D.) “one and true Father, good, merciful, and loving-yea, Himself Goodness and Mercy and Love-rejoice in the repentance of His own sons!” *Epistles of Cyprian* letter 51 ch.23 p.333

**Anatolius** (270-280 A.D.) “as He Himself also says: ‘Rejoice with Me; for I have found the sheep which I had lost.’” *Paschal Canon* ch.10 p.149

**Methodius** (270-311/312 A.D.) alludes to Psalm 104:31. “God shall have completed the world, He shall rejoice in us.” *Banquet of the Ten Virgins* discourse 9 ch.1 p.344

**Lactantius** (c.303-320/325 A.D.) “That supreme Majesty rejoices in such a worshipper as this, as it takes him as a son and bestows upon him the befitting reward of immortality, concerning which I must now speak, and refute the persuasion of those who think that the soul is destroyed together with the body.” *Epitome of the Divine Institutes* ch.67 p.151

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.3 p.183 “whom He [God] might choose friends for His Son, with whom He might rejoice”

## Gi16. Calling God Abba, Father

Mark 14:36; Romans 8:15; Galatians 4:6

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Irenaeus of Lyons** (182-188 A.D.) “To those, no doubt, who have received the grace of the “adoption, by which we cry, Abba Father.’” He mentions this in other places too. *Irenaeus Against Heresies* book 3 ch.6.1 p.419

Irenaeus of Lyons (c.160-202 A.D.) calls God Abba, Father. *Proof of Apostolic Preaching* ch.5

**Clement of Alexandria** (193-202 A.D.) “filiorum, in quo clamamus, Abba Pater;” “of the Son, in whom we exclaim, Abba Father;” *Stromata* book 3 ch.11 p.395

Clement of Alexandria (c.195 A.D.) “the Word, reaching and resting in the same truth, and crying Abba, Father.” *Exhortation to the Heathen* ch.9 p.197

**Tertullian** (207/208 A.D.) “therefore the assurance that we are the children of God, ‘He hath sent forth His Spirit into our hearts, crying, Abba, Father.’” *Five Books Against Marcion* book 5 ch.4 p.436

**Theodotus the probable Montanist** (c.240 A.D.) says that “we cry, Abba, Father.” *Excepts from Theodotus* ch.20 p.45

**Origen** (225-253/254 A.D.) “adoption, whereby we cry, Abba, Father.” *Origen Against Celsus* book 1 ch.57 p.421

Origen (233/234 A.D.) “For the Spirit that in the hearts of the blessed cries: ‘Abba, Father, knows well that the groans in the earthly habitation are likely only to press down upon them that have fallen or strayed from the way.” *Origen On Prayer* ch.2.3 p.19

Origen (233/234 A.D.) (partial) says that Christ called Him Abba. *Origen’s Exhortation to Martyrdom* p.66

**Dionysius of Alexandria** (246-265 A.D.) “makes mention of His saying, “Abba, Father, all things are possible unto Thee;” *Commentary on Luke* 22:42, etc. p.117

## Gi17. God of Abraham

Exodus 3:6; Matthew 23:32; Acts 7:32

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 23:32

**Vaticanus** (325-350 A.D.) contains most of the Old Testament.

**Justin Martyr** (c.138-165 A.D.) “Nor have we trusted in any other (for there is no other), but in Him in whom you also have trusted, the God of Abraham, and of Isaac, and of Jacob.” *Dialogue with Trypho, a Jew* ch.11 p.199. See also ibid ch.126 p.263.

Justin Martyr (c.150 A.D.) “From the writings of Moses also this will be manifest; for thus it is written in them, ‘And the Angel of God spake to Moses, in a flame of fire out of the bush, and said, I am that I am, the God of Abraham, the God of Isaac, the God of Jacob, the God of thy fathers; go down into Egypt, and bring forth My people.’” [Exodus 3:6] *First Apology of Justin Martyr* ch.63 p.184

Tatian’s ***Diatessaron*** (c.172 A.D.) section 14.34 p.66 mentions the God of Abraham, the God of Isaac, and the God of Jacob. See also section 34.20 p.96.

**Irenaeus of Lyons** (182-188 A.D.) “whom invoking, he exclaimed, ‘LORD God of Abraham, God of Isaac, and God of Jacob, hear me to-day, and let all this people know that Thou art the God of Israel.’” [1 Kings 18:36] *Irenaeus Against Heresies* book 3 ch.6.5 p.419. See also book 3 ch.12.3 p.430.

Irenaeus of Lyons (c.160-202 A.D.) “This is He who is called in the Law the God of Abraham and the God of Isaac and the God of Jacob, the God of the living; although the sublimity and greatness of this God is unspeakable.” *Proof of Apostolic Preaching* ch.8. see also ch.21.

**Clement of Alexandria** (193-217/220 A.D.) “And that he is beloved of God, God intimates when He says, ‘The God of Abraham, the God of Isaac, the God of Jacob.’ For the first is found to have been expressly called ‘friend;’ and the second is shown to have received a new name, signifying ‘he that sees God;’” *Stromata* book 2 ch.5 p.351. See also *Stromata* book 5 ch.10 p.459.

**Tertullian** (198-220 A.D.) “‘Ask, and ye shall receive,’ is suitably said to one who was aware from whom he ought to ask,-by whom also some promise had been given; that is to say, “the God of Abraham, of Isaac, and of Jacob.” Now, the Gentiles knew nothing either of Him, or of any of His promises.” *Prescription Against Heretics* ch.8 p.247

Hippolytus of Portus (222-235/236 A.D.) (partial) “by citing the word in the law, ‘I am the God of your fathers: ye shall have no other gods besides me;’” *Against the Heresy of One Noetus* ch.2 p.223.

**Origen** (c.240 A.D.) mentions the God of Abraham, Isaac, and Jacob. *Homilies on Jeremiah* homily 9 ch.3 p.89

Origen (c.227-240 A.D.) “‘the angel of the Lord appeared in a flame of fire. And he said, I am the God of Abraham and of Isaac and of Jacob.’” *Commentary on John* book 1 ch.34 p.315

Origen (239-242 A.D.) says our God is the God of Abraham, Isaac, and Jacob. *Homilies on Ezekiel* homily 7 ch.4.1 p.103

Origen (235 A.D.) refers to the God of Abraham, Isaac, and Jacob. *Exhortation to Martyrdom* ch.6.46 p.189

**Cyprian of Carthage** (c.246-258 A.D.) “And He said unto him, I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob.’” *Treatises of Cyprian* Treatise 12 second part ch.19 p.524

**Athanasius of Alexandria** (318 A.D.) mentions the God of Abraham. *Incarnation of the Word* ch.40.4 p.58

**Eusebius of Caesarea** (318 A.D.) God of Abraham and Isaac. *Demonstration of the Gospel* book 1.5 p.7

Eusebius of Caesarea (318-325 A.D.) “the God of Abraham, of Isaac, and of Jacob. I am God.” *Preparation for the Gospel* book 9 ch.29 p.36

Eusebius of Caesarea (318-325 A.D.) mentions the God of Abraham, Isaac, and Jacob. *Eusebius’ Ecclesiastical History* book 1 ch.2.13 p.83

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “with authority, the God of Abraham, the Protector of Isaac, the Holy One of Israel, the Instructor of Moses” *Oration of Simeon and Anna* ch.6 p.387

**Among heretics**

The Gnostic **Valentinus** (before 222-235/236 A.D.) “This is, as he says, what (God) declares to Moses: ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob; and my name I have not announced to them;’” [Valentinus’ view] in *Hippolytus*’ *Refutation of All Heresies* book 6 ch.31 p.90

The Gnostic Basilides (before 222-235/236 A.D.) (partial) says a false god was the god of Abraham, Isaac and Jacob according to Hippolytus “But (in reality) the Hebdomad was king and lord of this quarter of the universe, and the Ogdoad is Arrhetus, whereas the Hebdomad is Rhetus. This, he says, is the Archon of the Hebdomad, who has spoken to Moses, and says: ‘I am the God of Abraham, and Isaac, and Jacob, and I have not manifested unto them the name of God’ (for so they wish that it had been written)-that is, the God, Arrhetus, Archon of the Ogdoad.” *Refutation of All Heresies* book 7 ch.13 p.106-107

## Gi18. God of Isaac

Exodus 3:6; Matthew 23:32; Acts 7:32

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 23:32

**Justin Martyr** (c.138-165 A.D.) “Nor have we trusted in any other (for there is no other), but in Him in whom you also have trusted, the God of Abraham, and of Isaac, and of Jacob.” *Dialogue with Trypho, a Jew* ch.11 p.199. See also ibid ch.126 p.263.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 14.34 p.66 mentions the God of Abraham, the God of Isaac, and the God of Jacob. See also section 34.20 p.96.

**Irenaeus of Lyons** (182-188 A.D.) “whom invoking, he exclaimed, ‘LORD God of Abraham, God of Isaac, and God of Jacob, hear me to-day, and let all this people know that Thou art the God of Israel.’” [1 Kings 18:36] *Irenaeus Against Heresies* book 3 ch.6.5 p.419. See also book 3 ch.12.3 p.430.

Irenaeus of Lyons (c.160-202 A.D.) “This is He who is called in the Law the God of Abraham and the God of Isaac and the God of Jacob, the God of the living; although the sublimity and greatness of this God is unspeakable.” *Proof of Apostolic Preaching* ch.8. See also ch.21.

**Clement of Alexandria** (193-202 A.D.) “And that he is beloved of God, God intimates when He says, ‘The God of Abraham, the God of Isaac, the God of Jacob.’ For the first is found to have been expressly called ‘friend;’ and the second is shown to have received a new name, signifying “he that sees God;” *Stromata* book 2 ch.5 p.351. See also *Stromata* book 5 ch.10 p.459.

**Tertullian** (198-220 A.D.) “‘Ask, and ye shall receive,’ is suitably said to one who was aware from whom he ought to ask,-by whom also some promise had been given; that is to say, “the God of Abraham, of Isaac, and of Jacob.” Now, the Gentiles knew nothing either of Him, or of any of His promises.” *Prescription Against Heretics* ch.8 p.247

Hippolytus of Portus (222-235/236 A.D.) (partial) “by citing the word in the law, ‘I am the God of your fathers: ye shall have no other gods besides me;’” *Against the Heresy of One Noetus* ch.2 p.223.

**Origen** (c.240 A.D.) mentions the God of Abraham, Isaac, and Jacob. *Homilies on Jeremiah* homily 9 ch.3 p.89

Origen (c.227-240 A.D.) “‘the angel of the Lord appeared in a flame of fire. And he said, I am the God of Abraham and of Isaac and of Jacob.’” *Commentary on John* book 1 ch.34 p.315

Origen (235 A.D.) refers to the God of Abraham, Isaac, and Jacob. *Exhortation to Martyrdom* ch.6.46 p.189

**Cyprian of Carthage** (c.246-258 A.D.) “And He said unto him, I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob.’” *Treatises of Cyprian* Treatise 12 second part ch.19 p.524

**Eusebius of Caesarea** (318 A.D.) God of Abraham and Isaac. *Demonstration of the Gospel* book 1.5 p.7

Eusebius of Caesarea (318-325 A.D.) “the God of Abraham, of Isaac, and of Jacob. I am God.” *Preparation for the Gospel* book 9 ch.29 p.36

**Among heretics**

**Valentinus** (before 222-235/236 A.D.) “This is, as he says, what (God) declares to Moses: ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob; and my name I have not announced to them;’” [Valentinus’ view] in *Hippolytus*’ *Refutation of All Heresies* book 6 ch.31 p.90

The Gnostic Basilides (before 222-235/236 A.D.) (partial) says a false god was the god of Abraham, Isaac and Jacob according to Hippolytus “But (in reality) the Hebdomad was king and lord of this quarter of the universe, and the Ogdoad is Arrhetus, whereas the Hebdomad is Rhetus. This, he says, is the Archon of the Hebdomad, who has spoken to Moses, and says: ‘I am the God of Abraham, and Isaac, and Jacob, and I have not manifested unto them the name of God’ (for so they wish that it had been written)-that is, the God, Arrhetus, Archon of the Ogdoad.” *Refutation of All Heresies* book 7 ch.13 p.106-107

## Gi19. The God of Jacob

Exodus 3:6; Matthew 23:32; Acts 7:32

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 23:32

**Justin Martyr** (c.138-165 A.D.) “Nor have we trusted in any other (for there is no other), but in Him in whom you also have trusted, the God of Abraham, and of Isaac, and of Jacob.” *Dialogue with Trypho, a Jew* ch.11 p.199. See also ibid ch.126 p.263.

Justin Martyr (c.138-165 A.D.) “This is the generation of them that seek the Lord, that seek the face of the God of Jacob.” *Dialogue with Trypho, a Jew* ch.36 p.212

Tatian’s ***Diatessaron*** (c.172 A.D.) section 14.34 p.66 mentions the God of Abraham, the God of Isaac, and the God of Jacob. See also section 34.20 p.96.

**Irenaeus of Lyons** (182-188 A.D.) “whom invoking, he exclaimed, ‘LORD God of Abraham, God of Isaac, and God of Jacob, hear me to-day, and let all this people know that Thou art the God of Israel.’” [1 Kings 18:36] *Irenaeus Against Heresies* book 3 ch.6.5 p.419. See also book 3 ch.12.3 p.430.

Irenaeus of Lyons (c.160-202 A.D.) “This is He who is called in the Law the God of Abraham and the God of Isaac and the God of Jacob, the God of the living; although the sublimity and greatness of this God is unspeakable.” *Proof of Apostolic Preaching* ch.8. See also ch.21.

**Clement of Alexandria** (193-217/220 A.D.) “And that he is beloved of God, God intimates when He says, ‘The God of Abraham, the God of Isaac, the God of Jacob.’ For the first is found to have been expressly called ‘friend;’ and the second is shown to have received a new name, signifying ‘he that sees God;’” *Stromata* book 2 ch.5 p.351. See also *Stromata* book 5 ch.10 p.459.

**Tertullian** (198-220 A.D.) “‘Ask, and ye shall receive,’ is suitably said to one who was aware from whom he ought to ask,-by whom also some promise had been given; that is to say, “the God of Abraham, of Isaac, and of Jacob.” Now, the Gentiles knew nothing either of Him, or of any of His promises.” *Prescription Against Heretics* ch.8 p.247

Tertullian (198-220 A.D.) “‘all nations have ‘to ascend to the mount of the Lord and to the house of the God of Jacob,’ who demands of His saints in martyrdom that death which He exacted even of His Christ.” *Treatise on the Soul* ch.50 p.227

Tertullian (207/208 A.D.) “‘Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us His way, and we will walk in it: for out of Sion shall go forth the law, and the word of the Lord from Jerusalem.’” *Five Books Agianst Marcion* book 3 ch.21 p.339

Hippolytus of Portus (222-235/236 A.D.) (partial) “by citing the word in the law, ‘I am the God of your fathers: ye shall have no other gods besides me;’” *Against the Heresy of One Noetus* ch.2 p.223.

**Origen** (c.227-240 A.D.) “‘the angel of the Lord appeared in a flame of fire. And he said, I am the God of Abraham and of Isaac and of Jacob.’” *Commentary on John* book 1 ch.34 p.315

Origen (c.240 A.D.) mentions the God of Abraham, Isaac, and Jacob. *Homilies on Jeremiah* homily 9 ch.3 p.89

Origen (235 A.D.) refers to the God of Abraham, Isaac, and Jacob. *Exhortation to Martyrdom* ch.6.46 p.189

**Cyprian of Carthage** (c.246-258 A.D.) “And He said unto him, I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob.’” *Treatises of Cyprian* Treatise 12 second part ch.19 p.524

**Eusebius of Caesarea** (318-325 A.D.) “the God of Abraham, of Isaac, and of Jacob. I am God.” *Preparation for the Gospel* book 9 ch.29 p.36

**Among heretics**

The Gnostic **Valentinus** (before 222-235/236 A.D.) “This is, as he says, what (God) declares to Moses: ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob; and my name I have not announced to them;’” [Valentinus’ view] in *Hippolytus*’ *Refutation of All Heresies* book 6 ch.31 p.90

The Gnostic Basilides (before 222-235/236 A.D.) (partial) says a false god was the god of Abraham, Isaac and Jacob according to Hippolytus “But (in reality) the Hebdomad was king and lord of this quarter of the universe, and the Ogdoad is Arrhetus, whereas the Hebdomad is Rhetus. This, he says, is the Archon of the Hebdomad, who has spoken to Moses, and says: ‘I am the God of Abraham, and Isaac, and Jacob, and I have not manifested unto them the name of God’ (for so they wish that it had been written)-that is, the God, Arrhetus, Archon of the Ogdoad.” *Refutation of All Heresies* book 7 ch.13 p.106-107

## Gi20. God of Israel

Exodus 24:10; Numbers 16:9; Joshua 7:19; Judges 5:3; 1 Samuel 5:8; 2 Samuel 7:26; 1 Kings 11:31; 2 Kings 10:31; 1 Chronicles 4:10; 2 Chronicles 2:12; Ezra 1:3; Psalm 41:13; Isaiah 17:6; 45:3; Jeremiah 7:3; Ezekiel 8:4; Zephaniah 2:9; Malachi 2:16

Matthew 15:31; Luke 1:68

(implied) Deuteronomy 6:4

(implied) Amos 4:12 “prepare to meet your God, O Israel”

Genesis 49:24 (partial, rock of Israel)

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 15:31

**Justin Martyr** (c.138-165 A.D.) “Blessed be the Lord, the God of Israel, who only doeth wondrous things: and blessed be His glorious name for ever and ever:” *Dialogue with Trypho, a Jew* ch.64 p.230

**Irenaeus of Lyons** (182-188 A.D.) “whom invoking, he exclaimed, ‘LORD God of Abraham, God of Isaac, and God of Jacob, hear me to-day, and let all this people know that Thou art the God of Israel.’” [1 Kings 18:36] *Irenaeus Against Heresies* book 3 ch.6.5 p.419

**Tertullian** (205 A.D.)”applicable certainly to whomsoever the Lord God of Israel may lead forth in like” *Scorpiace* ch.2 p.635

Tertullian (203/204 A.D.) “Because *blessed* Is the Lord God of Israel, who only” *Five Books Against Marcion* book 5 ch.9 p.449

Tertullian (208-220 A.D.) calls God “the Holy one of Israel”. *Tertullian on Modesty* ch.8 p.82

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “Thou art God, and we knew not; God of Israel, the Saviour.” Do you see, he says, how the Scriptures proclaim one God? And as this is clearly exhibited, and these passages are testimonies to it, I am under necessity, he says, since one is acknowledged, to make this One the subject of suffering.” *Against the Heresy of One Noetus* ch.2 p.224 (Hippolytus is summarizing Noetus’ argument, but Hippolytus does not disagree that God is the God of Israel. Hippolytus agrees that God is One, but also shows that God is three too.

**Origen** (c.227-240 A.D.) “Lord that saveth thee and the God of Israel that chooseth thee. And instead of” *Commentary on John* book 10 ch.26 p.406

Origen (233/234 A.D.) mentions the God of Israel. *Origen’s Exhortation to Martyrdom* p.66

**Cyprian of Carthage** (c.246-258 A.D.) “Also in that according to Luke: ‘And Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, who hath foreseen redemption for His people, and hath raised up an horn of salvation for us in the house of His servant David.’” *Treatises of Cyprian* Treatise 12 second part ch.7 p.519

**Lactantius** (c.303-320/325 A.D.) “which call Thee by Thy name, the God of Israel.’” *The Divine Institutes* book 4 ch.12 p.111

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “wings, and the wheels beside them; and the glory of the Lord God of Israel was over them above” [Ezekiel 11:22] *Hortatory Address to the Greeks* ch.31 p.286

**pseudo-Methodius** (after 312 A.D.) “Psalms it is sung: “Blessed be the Lord God of Israel, and the whole earth shall” *Oration Concerning Simeon and Anna* ch.5 p.386

## Gi21. God is patient or long-suffering

Romans 9:22; 2 Peter 3:9

**Clement of Rome** (96-98 A.D.) “and let us look stedfastly to the Father and Creator of the universe, and cleave to His mighty and surpassingly great gifts and benefactions, of peace. Let us contemplate Him with our understanding, and look with the eyes of our soul to His long-suffering will. Let us reflect how free from wrath He is towards all His creation.” *1 Clement* ch.19 p.10

**Ignatius of Antioch** (100-107/116 A.D.)”Let us therefore be of a reverent spirit, and fear the long-suffering of God, that it tend not to our condemnation.” [Greek] *Letter to the Ephesians* ch.11 p.54

***Epistle of Barnabas*** (c.70-130 A.D.) ch.3 p.138 “To this end, therefore, brethren, He is long-suffering, foreseeing how the people whom He has prepared shall with guilelessness believe in His Beloved.”

***Epistle to Diognetus*** ch.8 p.28 (c.130-200 A.D.) “For God, the Lord and Fashioner of all things, who made all things, and assigned them their several positions, proved Himself not merely a friend of mankind, but also long-suffering [in His dealings with them.] Yea, He was always of such a character, and still is, and will ever be, kind and good, and free from wrath, and true, and the only one who is [absolutely] good;”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude eighth ch.11 p.43 “Because the Lord, having had compassion on all men, has sent me [the angel of repentance] to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved.”

**Justin Martyr** (c.138-165 A.D.) “Yet we do not hate you or those who, by your means, have conceived such prejudices against us; but we pray that even now all of you may repent and obtain mercy from God, the compassionate and long-suffering Father of all.” *Dialogue with Trypho, a Jew* ch.108 p.253

**Theophilus of Antioch** (168-181/188 A.D.) “And that God sees all, and that nothing escapes His notice, but that, being long-suffering, He refrains until the time when He is to judge-:” *Theophilus to Autolycus* book 2 ch.37 p.109

**Irenaeus of Lyons** (182-188 A.D.) “Long-suffering therefore was God, when man became a defaulter, as foreseeing that victory which should be granted to him through the Word.” *Irenaeus Against Heresies* book 3 ch.20.1 p.449.

**Clement of Alexandria** (193-202 A.D.) “‘And such were some of you’-such manifestly as those still are whom you do not forgive; ‘but ye are washed,’ not simply as the rest, but with knowledge; ye have cast off the passions of the soul, in order to become assimilated, as far as possible, to the goodness of God’s providence by long-suffering, and by forgiveness ‘towards the just and the unjust,’ casting on them the gleam of benignity in word and deeds, as the sun. *Stromata* book 7 ch.14 p.548

**Tertullian** (198-202 A.D.) “So amply sufficient a Depositary of patience is God. If it be a wrong which you deposit in His care, He is an Avenger; if a loss, He is a Restorer; if pain, He is a Healer; if death, He is a Reviver.” *Of Patience* ch.15 p.716

Tertullian (208-220 A.D.) says that God is patient. *Tertullian on Modesty* ch.2 p.76

Tertullian (208-220 A.D.) “But how Paul, … when, rejoicing over the Thessalonians, he says, ‘So that we glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations, in which ye endure a manifestation of the righteous judgment of God, that ye may be accounted worthy of His kingdom, for which ye also suffer! [2 Thessalonians 1:4] *Tertullian on Modesty* ch.13 p.87.

Tertullian (207/208 A.D.) “It is well, therefore, that he premised the attribute of the most good God as most patient over the wicked, and most abundant in mercy and kindness over such as acknowledged and bewailed their sins, as the Ninevites were then doing.” *Five Books Against Marcion* book 2 ch.24 p.315

**Hippolytus of Portus** (222-235/236 A.D.) “But since I perceive that they have not been abashed by our forbearance, and have made no account of how God is long-suffering, though blasphemed by them,” *Refutation of All Heresies* book 1 proemium p.10

**Origen** (225-253/254 A.D.) “Moreover, that ‘wrath’ is no passion on the part of God, but that each one brings it upon himself by his sins, will be clear from the further statement of Paul: ‘Or despisest thou the riches of His goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?” *Origen Against Celsus* ch.4.72 p.529

**Cyprian of Carthage** (c.246-258 A.D.) “‘Or despisest thou the riches of His goodness, and forbearance, and long-suffering, not knowing that the patience and goodness of God leadeth thee to repentance?” *Treatises of Cyprian* Treatise 9 ch.4 p.485

**Gregory Thaumaturgus** (240-265 A.D.) “For whereas the providential judgment of God does not overtake all speedily, by reason of His great long-suffering, and the wicked is not punished immediately on the commission of his offences,” *Metaphrase of Ecclesiastes* ch.8 p.15

**Peter of Alexandria** (306,285-311 A.D.) (implied) (He is saying this to justify despising God’s patience) “Wretch that I am! I have not remembered that God observes the mind, and hears the voice of the soul. I turned consciously to sin, saying to myself, God is merciful, and will bear with me; and when I was not instantly smitten, I ceased not, but rather despised His forbearance, and exhausted the long-suffering of God.” fragment 7 p.283

**Methodius** (270-311/312 A.D.) “But what to this answers the long-suffering One, He who is abundant in mercy, and slow to wrath?” *Oration on Psalms* ch.7 p.397

**Lactantius** (c.303-320/325 A.D.) “But now He suffers men to err, and to be impious even towards Himself, just, and mild, and patient as He is. For it is impossible that He in whom is perfect excellence should not also be of perfect patience. Whence some imagine, that God is altogether free from anger, because He is not subject to affections, which are perturbations of the mind; for every animal which is liable to affections and emotions is frail. But this persuasion altogether takes away truth and religion.” *The Divine Institutes* book 2 ch.18 p.67

Lactantius (c.303-320/325 A.D.) “For when those defenders of false gods, who are rebellious against the true God, persecute His name in us, we resist not either in deed or in word, but with meekness, and silence, and patience, we endure whatever cruelty is able to contrive against us. For we have confidence in God, from whom we expect that retribution will hereafter follow.” *Epitome of the Divine Institutes* ch.53 p.243-244

**Among corrupt and spurious books**

**pseudo-Justin Martyr** (168-200 A.D.) “But forgetfulness having taken possession of the minds of men, through the long-suffering of God, has acted recklessly in transferring to mortals the name which is applicable to the only true God;” *On the Sole Government of God* ch.1 p.290

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 9 ch.4 p.29 says that God is long-suffering.

**pseudo-Methodius** (after 312 A.D.) “but the grace of the Lord reigneth, drawing all men to itself by saving long-suffering.” *Oration Concerning Simeon and Anna* ch.1 p.383

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 9 ch.19 p.278 says that God is long-suffering.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.49 p.127 says that God is patient. See also ibid book 2 ch.16 p.101.

## Gi22. God is compassionate

Jesus/Christ is compassionate is not included here

Isaiah 54:10

**Clement of Rome** (96-98 A.D.) “great Creator and Lord of all has appointed to exist in peace and harmony; while He does good to all, but most abundantly to us who have fled for refuge to His compassions through Jesus Christ our Lord, to whom be glory and majesty for ever and ever.” *1 Clement* ch.20 p.11

Clement of Rome (96-98 A.D.) “The all-merciful and beneficent Father has bowels [of compassion] towards those that fear Him, and kindly and lovingly bestows His favours upon those who come to Him with a simple mind.” *1 Clement* vol.1 ch.23 p.11 See also vol.9

***2 Clement*** (120-140 A.D.) ch.1 p.5 “For He [the Father] had compassion on us, and mercifully saved us, observing the many errors in which we were entangled, as well as the destruction to which we were exposed, and that we had no hope of salvation except it came to us from Him.”

*Shepherd of Hermas* (c.115-155 A.D.) (partial, ambiguous whether God or Christ) book 3 Similitude eighth ch.11 p.43 “Because the Lord, having had compassion on all men, has sent me [the angel of repentance] to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved.”

**Justin Martyr** (c.138-165 A.D.) “Yet we do not hate you or those who, by your means, have conceived such prejudices against us; but we pray that even now all of you may repent and obtain mercy from God, the compassionate and long-suffering Father of all.” *Dialogue with Trypho, a Jew* ch.108 p.253

**Irenaeus of Lyons** (c.160-202 A.D.) says that God is compassionate. *Proof of Apostolic Preaching* ch.8.

Irenaeus of Lyons (182-188 A.D.) “And Amos (Micah) the prophet declares the same: ‘He will turn again, and will have compassion upon us: He will destroy our iniquities, and will cast our sins into the depths of the sea.’” [Micah 7:9] *Irenaeus Against Heresies* book 3 ch.20 p.451

Irenaeus of Lyons (182-188 A.D.) “And justly indeed is he [the devil] led captive, who had led men unjustly into bondage; while man, who had been led captive in times past, was rescued from the grasp of his possessor, according to the tender mercy of God the Father, who had compassion on His own handiwork, and gave to it salvation, restoring it by means of the Word-that is, by Christ-in order that men might learn by actual proof that he receives incorruptibility not of himself, but by the free gift of God.” *Irenaeus Against Heresies* book 5 ch.21.3 p.550

**Clement of Alexandria** (193-217/220 A.D.) “In His ineffable essence He is Father; in His compassion to us He became Mother.” *Who is the Rich Man Who Shall be Saved* ch.37 p.601

**Tertullian** (207/208 A.D.) “Thenceforth Christ extended to all men the law of His Father’s compassion, excepting none from His mercy, as He omitted none in His invitation.” *Five Book Against Marcion* book 4 ch.16 p.

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.9 p.659-660 “be ye converted to the Lord your God: for He is merciful, and one who pities with great compassion’”

**Among corrupt or spurious works**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 6 ch.9 p.25 says that God is merciful and full of compassion.

*Acts of Paul and Thecla* (before 207 A.D.) p.491 (partial, ambiguous whether God or Christ) “Wherefore God sent His own Son, whom I preach, and in whom I teach men to rest their hope, who alone has had compassion upon a world led astray, that they many be no longer under judgment, O proconsul, but may have faith, and the fear of God, and the knowledge of holiness, and the love of truth.” (Paul is speaking)

**Among heretics**

**Saturninus** according to Tertullian (c.203 A.D.) “Saturninus, the disciple of Menander, who belonged to Simon’s sect, introduced this opinion: he affirmed that man was made by angels. A futile, imperfect creation at first, weak and unable to stand, he crawled upon the ground like a worm, because he wanted the strength to maintain an erect posture; but afterwards having, by the compassion of the Supreme Power (in whose image, which had not been fully understood, he was clumsily formed), obtained a slender spark of life, this roused and righted his imperfect form, and animated it with a higher vitality, and provided for its return, on its relinquishment of life, to its original principle. Carpocrates, indeed, claims for himself so extreme an amount of the supernal qualities, that his disciples set their own souls at once on an equality with Christ (not to mention the apostles); and sometimes, when it suits their fancy, even give them the superiority-deeming them, forsooth, to have partaken of that sublime virtue which looks down upon the principalities that govern this world. Apelles tells us that our souls were enticed by earthly baits down from their super-celestial abodes by a fiery angel, Israel’s God; and ours, who then enclosed them firmly within our sinful flesh. The hive of Valentinus fortifies the soul with the germ of *Sophia*, or Wisdom; by means of which germ they recognise, in the images of visible objects, the stories and Milesian fables of their own aeons.” *A Treatise on the Soul* ch.23 p.203

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says that there are three principles: the good, the creative (the Demiurge), and the evil. He says the Demiurge is compassionate and merciful. *Dialogue on the True Faith* first part 805 3d p.37-39

Marcionite heretic Megethius (c.300 A.D.) says that the good god (the God of Christians) is compassionate and had mercy on Christians. *Dialogue on the True Faith* first part ch.1 805 3b p.39

## Gi23. God loves us or is kind

God has compassion is listed separately

John 3:16; Ephesians 1:4

(implied) Exodus 2:25

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 1:4

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 3:16

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. God cares for you. 1 Peter 5:7

**p9** – 1 John 4:11-12, 14-16 (3rd century A.D.) God loves us. 1 John 4:11,17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References John 3:16

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 3:16

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 3:16

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6.

**Clement of Rome** (96/98A.D.) “Who can describe the [blessed] bond of the love of God…. On account of the Love he bore us, Jesus Christ our Lord gave His blood for us by the will of God; His flesh for our flesh, and His soul for our souls.” *1 Clement* ch.49 p.18

**Ignatius of Antioch** (-107/116 A.D.) “Let us not, therefore, be insensitive to his kindness.” *Letter of Ignatius to the Magnesians* ch.10 p.63

&&&***Didache*** (before 125 A.D.) vol.7 &&&

***Epistle of Barnabas*** (c.70-130 A.D.) ch.1 p.137 says our Lord Jesus Christ loved us in peace.

***Epistle to Diognetus*** (c.130-200 A.D.) ch.2 p.23 God loves mankind.

*Epistle to Diognetus* (c.130-200 A.D.) ch.10 p.29 “For God has loved mankind, on whose account He made the world, to whom He rendered subject all the things that are in it…”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude eighth ch.11 p.43 “Because the Lord, having had compassion on all men, has sent me [the angel of repentance] to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved.”

**Justin Martyr** (c.150 A.D.) quotes Luke 6:36 about how we are to be kind and merciful as our Father is kind and merciful. *First Apology of Justin Martyr* ch.15 p.167-168

**Evarestus** (c.169 A.D.) mentions the love of God and Jesus Christ. *Martyrdom of Polycarp* preface p.39

***Christians of Vienna and Lugdunum*** (Lyons) (177 A.D.) speaks of “the Father’s love” p.780

**Theophilus of Antioch** (168-181/188 A.D.) says “in glory He [God] is incomprehensible, in greatness unfathomable, in height inconceivable, in power incomparable, … in goodness inimitable, in kindness unutterable.” *Theophilus to Autolycus* book 1 ch.3 p.89

**Irenaeus of Lyons** (c.160-202 A.D.) says that God is compassionate. *Proof of Apostolic Preaching* ch.8.

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.1.3 p.700 She had found the kindnesses of the Lord to be so great.

**Clement of Alexandria** (193-217/220 A.D.) “And God Himself is love…” *Who is the Rich Man That Shall Be Saved?* 37 p.601

Clement of Alexandria (193-217/220 A.D.) “Man is justly dear to God.” *The Instructor* book 1 ch.3 p.210 and book 1 ch.3 p.211.

**Tertullian** (198-220 A.D.) the loving-kindness of God dries up our tears. *On the Resurrection of the Flesh* ch.58 p.590

**Hippolytus of Portus** (222-235/236 A.D.) says that in Noah’s ark the love of God toward man was signified by the dove. *Discourse on the Holy Theophany* ch.7 p.236

**Origen** (225-253/254 A.D.) quotes Paul in Romans 8:39,39 saying nothing can separate us from the love of God. [both Latin and Greek] *Origen’s de Principiis* book 3 ch.2.5 p.333

**Novatian** (250/4-256/7 A.D.) says that God is love *Treatise Concerning the Trinity* ch.7 p.616

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.10 p.660 says the Lord is of great compassion.

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.14 p.675 says that God is love and God so loved the world.

**Cyprian of Carthage** (c.246-258 A.D.) “And from Solomon we have received the mandates of wisdom, warning us: 'My son, despise not thou the discipline of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He correcteth.'” *Treatises of Cyprian* Treatise 2 ch.1 p.430

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) mention the love of Christ. Letter 25 ch.1 p.302.

**Dionysius of Alexandria** (246-265 A.D.) criticizes Novatian for make God and our Lord Jesus Christ unmerciful. *Letter 8* (to Dionysius of Rome) p.103.

&&&**Adamantius** (c.300 A.D.) &&& *Dialogue on the True Faith* part &&&

**Athanasius of Alexandria** (318 A.D.) says that God is loving to mankind. *Athanasius Against the Heathen* ch.3.35 p.22

**Lactantius** (c.303-320/325 A.D.) God has both kindness and anger. *A Treatise on the Anger of God* ch.2 p.260

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 12 ch.27 p.298 says that God loves us.

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) homily 2 ch.9 p.230 says that God cares for all.

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.4 p.67 says that God love us.

Nag Hammadi ***Apocalypse of Peter*** (3rd century A.D.) *Nag Hammadi Library in English* p.376 says that God has pity.

Marcionite heretic **Megethius** (c.300 A.D.) says that the good god (the God of Christians) is compassionate and had mercy on Christians. *Dialogue on the True Faith* first part ch.1 805 3b p.39

## Gi24. God avenges

Deuteronomy 32:35,43; 1 Samuel 24:12; 2 Kings 9:7; Isaiah 1:24; Isaiah 65:6; 66:6; Jeremiah 5:9,29; 9:9; 15:15; 51:6b,36; Romans 12:19; 2 Thessalonians 1:6; Hebrews 10:30; Revelation 6:10

Implied Psalm 79:12; 94:2; Lamentations 3:64

**Justin Martyr** (c.138-165 A.D.) “and I added what follows of the passage: ‘Rejoice, O ye nations, with His people, and let all the angels of God be strengthened in Him: for the blood of His sons He avenges, and will avenge, and will recompense His enemies with vengeance, and will recompense those that hate Him; and the Lord will purify the land of His people.’” *Dialogue with Trypho, a Jew* ch.130 p.264

**Irenaeus of Lyons** (182-188 A.D.) “‘And shall not God avenge His own elect, which cry day and night unto Him? I tell you, that He will avenge them speedily.’” *Irenaeus Against Heresies* book 4 ch.27.4 p.500

**Clement of Alexandria** (193-202 A.D.) “because the Lord is the avenger in respect of all such, as we also told you before, and testified.” *Stromata* book 4 ch.12 p.424

**Tertullian** (198-220 A.D.) “So amply sufficient a Depositary of patience is God. If it be a wrong which you deposit in His care, He is an Avenger; if a loss, He is a Restorer; if pain, He is a Healer; if death, He is a Reviver.” *Of Patience* ch.15 p.716

Tertullian (198-220 A.D.) “In the Revelation of John, again, the order of these times is spread out to view, which ‘the souls of the martyrs’ are taught to wait for beneath the altar, whilst they earnestly pray to be avenged and judged: (taught, I say, to wait), in order that the world may first drink to the dregs the plagues that await it out of the vials of the angels, and that the city of fornication may receive from the ten kings its deserved doom, and that the beast Antichrist with his false prophet may wage war on the Church of God; and that, after the casting of the devil into the bottomless pit for a while, the blessed prerogative of the first resurrection may be ordained from the thrones; and then again, after the consignment of him to the fire, that the judgment of the final and universal resurrection may be determined out of the books.” *On the Resurrection of the Flesh* ch.25 p.563

Tertullian (198-220 A.D.) “But when He [Jesus] forbids thinking about what answer to make at a judgment-seat, He is preparing His own servants *for what awaited them*, He gives the assurance that the Holy Spirit will answer *by them*; and when He wishes a brother to be visited in prison, He is commanding that those about to confess be the object of solicitude; and He is soothing their sufferings when He asserts that God will avenge His own elect.” *Scorpiace* ch.11 p.644-645

**Hippolytus of Portus** (222-235/236 A.D.) “‘Rejoice over her, thou heaven, and ye angels, and apostles, and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.’” *Treatise on Christ and Antichrist* ch.42 p.212

**Origen** (235 A.D.) (implied) discusses God getting the Seleucids who tortured and killed Jews in Maccabees. *Exhortation to Martyrdom* ch.4.25-27 p.165-167

**Novatian** (250/4-256/7 A.D.) “For it cannot happen that He [God] should be the originator or architect of any evil work, who claims to Himself the name of ‘the Perfect,’ both Parent and Judge, especially when He is the avenger and judge of every evil work;” *Concerning the Trinity* ch.4 p.614

**Cyprian of Carthage** (c.246-258 A.D.) “In Deuteronomy God said to Moses: ‘And the Lord said to me, A Prophet will I raise up to them from among their brethren, such as thee, and I will give my word in His mouth; and He shall speak unto them that which I shall command Him. And whosoever shall not hear whatsoever things that Prophet shall speak in my name, I will avenge it.’” *Treatises of Cyprian* Treatise 12 first part no.18 p.512

Cyprian of Carthage (c.246-258 A.D.) “The innocent give place to the guilty; the harmless acquiesce in punishments and tortures, sure and confident that whatsoever we suffer will not remain unavenged, and that in proportion to the greatness of the injustice of I our persecution so will be the justice and the severity of the vengeance exacted for those persecutions.” *Treatises of Cyprian* treatise 5 ch.17 p.462

**Lactantius** (c.303-320/325 A.D.) “For He is the Deliverer, and Judge, and Avenger, and King, and God, whom we call” *The Divine Institutes* book 4 ch.19 p.122

Lactantius (c.303-320/325 A.D.) “For when those defenders of false gods, who are rebellious against the true God, persecute His name in us, we resist not either in deed or in word, but with meekness, and silence, and patience, we endure whatever cruelty is able to contrive against us. For we have confidence in God, from whom we expect that retribution will hereafter follow.” *Epitome of the Divine Institutes* ch.53 p.243-244

Lactantius (c.303-c.325 A.D.) “On this account He promises that He will quickly take vengeance upon them, and exterminate the evil monsters from the earth. But He also, although He is accustomed to avenge the persecutions of His people even in the present world, commands us, however, to await patiently that day of heavenly judgment, in which He Himself will honour or punish every man according to his deserts. Therefore let not the souls of the sacrilegious expect that those whom they thus trample upon will be despised and unavenged.” *The Divine Institutes* book 5 ch.24 p.161

**Among heretics**

**Bardesan/Bardesanes** of Syria (154-224/232 A.D.) “He began accordingly to address us *as follows:* ‘Many men are there who have not faith, and have not received knowledge from the True Wisdom. In consequence of this, they are not competent to speak and give instruction *to others*, nor are they readily inclined themselves to hear. For they have not the foundation of faith to build upon, nor have they any confidence on which to rest their hope.”

## Gi25. Christians & Jews/Israel/Moses worship the same God

Matthew 8:11-12a ; Acts 22:14; Romans 3:9-31

Saying that God or Christ is for both Jews and Greeks or Gentiles is not counted here.

Matthew 8:11-12a (Implied) “and I [Jesus] says to you that many will come from the east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. (12) But the sons of the kingdom will be cast out into outer darkness.”

Romans 3:29-31

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) quotes Romans 3:9-31

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) References Matthew 8:11-12a

***Epistle of Barnabas*** (c.70-130 A.D.) ch.16 p.147 “Moreover, I will also tell you concerning the temple, how the wretched [Jews], wandering in error, trusted not in God Himself, but in the temple, as being the house of God. For almost after the manner of the Gentiles they worshipped Him [God] in the temple.”

**Justin Martyr** (c.150 A.D.) (implied) “There were, then, among the Jews certain men who were prophets of God, through whom the prophetic Spirit published beforehand things that were to come to pass, ere ever they happened. And their prophecies, as they were spoken and when they were uttered, the kings who happened to be reigning among the Jews at the several times carefully preserved in their possession, when they had been arranged in books by the prophets themselves in their own Hebrew language.” *First Apology of Justin Martyr* ch.31 p.173

Justin Martyr (c.138-165 A.D.) “For these words have neither been prepared by me, nor embellished by the art of man; but David sung them, Isaiah preached them, Zechariah proclaimed them, and Moses wrote them. Are you acquainted with them, Trypho? They are contained in your Scriptures, or rather not yours, but ours. For we believe them; but you, though you read them, do not catch the spirit that is in them.” *Dialogue with Trypho, a Jew* ch.29 p.209

Justin Martyr (c.150 A.D.) (implied) “hear the very words spoken through Moses, who, as above shown, was the first prophet, and of greater antiquity than the Greek writers; and through whom the Spirit of prophecy, signifying how and from what materials God at first formed the world, spake thus: 'In the beginning God created the heaven and the earth. And the earth was invisible and unfurnished, and darkness was upon the face of the deep; and the Spirit of God moved over the waters.” *First Apology of Justin Martyr* ch.59 p.182

**Irenaeus of Lyons** (182-18 A.D.) “For those things which have been predicted by the Creator alike through all the prophets has Christ fulfilled in the end, ministering to His Father’s will, and completing His dispensations with regard to the human race.” *Irenaeus Against Heresies* book 2 ch.26.2 p.397

Irenaeus of Lyons (182-188 A.D.) “Our God, one and the same, is also their [the patriarchs’] God, who knows hidden things, who knoweth all things before they can come to pass; and for this reason has He said, ‘Jacob have I loved, but Esau have I hated.’” *Irenaeus Against Heresies* book 4 ch.21.2 p.493

Irenaeus of Lyons (182-188 A.D.) “The apostles, therefore, did preach the Son of God, of whom men were ignorant; and His advent, to those who had been already instructed as to God; but they did not bring in another god. For if Peter had known any such thing, he would have preached freely to the Gentiles, that the God of the Jews was indeed one, but the God of the Christians another; and all of them, doubtless, being awe-struck because of the vision of the angel, would have believed whatever he told them. But it is evident from Peter’s words that he did indeed still retain the God who was already known to them; but he also bare witness to them that Jesus Christ was the Son of God, the Judge of quick and dead, into whom he did also command them to be baptized for the remission of sins; and not this alone, but he witnessed that Jesus was Himself the Son of God, who also, having been anointed with the Holy Spirit, is called Jesus Christ.” *Irenaeus Against Heresies* book 3 ch.12.7 p.432-433

Irenaeus of Lyons (c.160-210 A.D.) “And by the Spirit the Father is called Most High and Almighty and Lord of hosts; that we may learn concerning God that He it is who is creator of heaven and earth and all the world, and maker of angels and men, and Lord of all, through whom all things exist and by whom all things are sustained; merciful, compassionate and very tender, good, just, the God of all, both of Jews and of Gentiles, and of them that believe.” *Demonstration of Apostolic Preaching* ch.8

**Minucius Felix** (210 A.D.) “For they themselves also, as long as they worshipped our God-and He is the same God of all-with chastity, innocency, and religion, as long as they obeyed His wholesome precepts, from a few became innumerable, from poor became rich, from being servants became kings; a few overwhelmed many;” *The Octavius of Minucius Felix* ch.33 p.193.

**Clement of Alexandria** (193-202 A.D.) “‘Is He the God of the Jews only, and not also of the Gentiles? Yes, also of the Gentiles: if indeed He is one God,’ exclaims the noble apostle.” *Stromata* book 5 ch.3 p.449

Clement of Alexandria (193-202 A.D.) “God wished to save the Jews by giving to them prophets, so also by raising up prophets of their own in their own tongue, as they were able to receive God’s beneficence, He distinguished the most excellent of the Greeks from the common herd,” *Stromata* book 6 ch.5 p.490

**Tertullian** (198-220 A.D.) “But, for our part, contending elsewhere about God, and about all the rest of the body of heretical teaching, we now draw before us definite lines for one form of encounter, maintaining that this will, such as to have given occasion for martyrdoms, is that of not another god than the God of Israel, on the ground of” *Scorpiace* ch.4 p.637

Tertullian (207/208 A.D.) quotes Psalm 2 and then says, “And, indeed, if another god were preached by Paul, there could be no doubt about the law, whether it were to be kept or not, because of course it would not belong to the new lord, the enemy of the law. The very newness and difference of the god would take away not only all question about the old and alien law, but even all mention of it. But the whole question, as it then stood, was this, that although the God of the law was the same as was preached in Christ, yet there was a disparagement of His law. Permanent still, therefore, stood faith in the Creator and in His Christ; manner of life and discipline alone fluctuated.” *Five Books Against Marcion* book 1 ch.21 p.286

Tertullian (207/208 A.D.) “I have here a very wide gulf of expunged Scripture to leap across; however, I alight on the place where the apostle bears record of Israel ‘that they have a zeal of God’-their own God, of course- ‘but not according to knowledge. For,’ says he, ‘being ignorant of (the righteousness of) God, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth.’ Hereupon we shall be confronted with an argument of the heretic, that the Jews were ignorant of the superior God, since, in opposition to him, they set up their own righteousness-that is, the righteousness of their law-not receiving Christ, the end (or finisher) of the law.” Five *Books Against Marcion* book 5 ch.14 p.460

**Hippolytus of Portus** (222-235/236 A.D.) “For the Jews glorified (or gloried in) the Father, but gave Him not thanks, for they did not recognise the Son.” *Against the Heresy of One Noetus* ch.14 p.228

**Origen** (225-253/254 A.D.) “Now, whether we are conversing with the Jews, or are alone with ourselves, we know of only one and the same God, whom the Jews also worshipped of old time, and still profess to worship as God,” *Origen Against Celsus* book 6 ch.29 p.586

Origen (225-253/254 A.D.) (implied) “while Moses, our most ancient prophet, says that a divine vision was present to the view of our prophet Jacob, - a ladder stretching to heaven, and the angels of God ascending and descending upon it, and the Lord supported upon its top, - obscurely pointing, by this matter of the ladder, either to something greater than these. On this subject Philo has composed a treatise which deserves the thoughtful and intelligent investigation of all lovers of truth.” *Origen Against Celsus* book 6 ch.21 p.582-583

Origen (233/234 A.D.) shows that we can trust God who delivered the enemies to Josue [Joshua]. *Origen On Prayer* ch.14.5 p.56

**Novatian** (250/4-256/7 A.D.) (implied) “He is therefore one and the same Spirit who was in the prophets and apostles, except that in the former He was occasional, in the latter always. But in the former not as being always in them, in the latter as abiding always in them; and in the former distributed with reserve, in the latter all poured out;” *Concerning the Trinity* ch.29 p.640

**Cyprian of Carthage** (c.246-258 A.D.) “For we ought not to be forgetful what the Lord spoke to the Jews by Isaiah the prophet, rebuking, and indignant that they had despised the divine precepts and followed human doctrines.” *Epistles of Cyprian* letter 67 ch.2 p.370

**Anatolius** (270-280 A.D.) (implied) “Nor is this an opinion confined to ourselves alone. For it was also known to the Jews of old and before Christ, and it was most carefully observed by them. And this may be learned from what Philo, and Josephus, and Musaeus have written; and not only from these, but indeed from others still more ancient, namely, the two Agathobuli, who were surnamed the Masters, and the eminent Aristobulus, who was one of the Seventy who translated the sacred and holy Scriptures of the Hebrews for Ptolemy Philadelphus and his father, and dedicated his exegetical books on the law of Moses to the same kings. These writers, in solving some questions which are raised with respect to Exodus, say that all alike ought to sacrifice the Passover after the vernal equinox in the middle of the first month.” *Paschal Canon* ch.3 p.147

**Adamantius** (c.300 A.D.) (implied) “It has been clearly demonstrated, then, that the prophets and Christ own one and the same God.” *Dialogue on the True Faith* first part ch.16 p.59

**Athanasius of Alexandria** (c.318 A.D.) “*For* the people of the Jews of old had abundant teaching, in that they had the knowledge of God not only from the works of Creation, but also from the divine Scriptures.” *Athanasius Against the Heathen* ch.45.4 p.28

Athanasius of Alexandria (c.318 A.D.) “3. But the sectaries, *who* have fallen away from the teaching of the Church, and made shipwreck concerning the Faith they also wrongly think that evil has a substantive existence. But they arbitrarily imagine another god besides the true One, the Father of our Lord Jesus Christ, and that he is the unmade producer of evil and the head of wickedness, who is also artificer of Creation. But these men one can easily refute, not only from the divine Scriptures, but also from the human understanding *itself*, the very source of these their insane imaginations. 4. To begin with, our Lord and Saviour Jesus Christ *says* in His own gospels confirming the words of Moses: ‘The Lord God is one;’ and ‘I thank thee, Father, Lord of heaven and earth’ But if God is one, and at the same time Lord of heaven and earth, how could there be another God beside Him?” *Athanasius Against the Heathen* ch.6 p.7

**Lactantius** (c.303-c.305 A.D.) (implied) “It is contained in the mysteries of the sacred writings, that a prince of the Hebrews, compelled by want of corn, passed into Egypt with all his family and relatives. And when his posterity, remaining long in Egypt, had increased into a great nation, and were oppressed by the heavy and intolerable yoke of slavery, God smote Egypt with an incurable stroke, and freed His people, leading them through the midst of the sea, when, the waves being cut asunder and parted on either side, the people went over on dry ground. And the king of the Egyptians endeavouring to follow them as they fled, the sea returning to its place, he was cut off, with all his people. And this deed so illustrious and so wonderful, although for the present it displayed to men the power of God, was also a foreshadowing and figure of a greater deed, which the same God was about to perform at the last consummation of the times, for He will free His people from the oppressive bondage of the world. But since at that time the people of God were one, and in one nation only, Egypt only was smitten. But now, because the people of God are collected out of all languages, and dwell among all nations, and are oppressed by those hearing rule over them, it must come to pass that all nations, that is, the whole world, be beaten with heavenly stripes, that the righteous people, who are worshippers of God, may be set free. And as then signs were given by which the coming destruction was shown to the Egyptians, so at the last time wonderful prodigies will take place throughout all the elements of the world, by which the impending destruction may be understood by all nations.” *The Divine Institutes* book 7 ch.15 p.212

Lactantius (c.303-320/325 A.D.) (implied) “But all Scripture is divided into two Testaments. That which preceded the advent and passion of Christ-that is, the law and the prophets-is called the Old; but those things which were written after His resurrection are named the New Testament. The Jews make use of the Old, we of the New: but yet they are not discordant, for the New is the fulfilling of the Old, and in both there is the same testator, even Christ, who, having suffered death for us, made us heirs of His everlasting kingdom, the people of the Jews being deprived and disinherited.” *The Divine Institutes* book 4 ch.20 p.122

**Eusebius of Caesarea** (318-325 A.D.) “And the blessing assured thereby to all nations came, to lead those who came to it from the first step and from the first elements of the Mosaic worship to a better and more perfect life. Yes, the religion of those blessed and godly men, who did not worship in any one place exclusively, neither by symbols nor types, but as our Lord and Saviour requires ‘in spirit and in truth’, by our Saviour's appearance became the possession of all the nations, as the prophets of old foresaw. For Zephaniah says the very same thing: ‘The Lord shall appear against them, and shall utterly destroy all the gods of the nations of the earth. And they shall worship him each one from his own place.’ ” *Demonstration of the Gospel* book 1 ch.33

Eusebius of Caesarea (318 A.D.) says God gave the covenant to the Jews. *Demonstration of the Gospel* book 4 p.6 and 1.6 p.11

Eusebius of Caesarea (318-325 A.D.) “and the mode of life of the pious Hebrews of old,” *Preparation for the Gospel* book 8 ch.8 p.2

**Among heretics**

X **Saturninus** in Irenaeus of Lyons (182-188 A.D.) “2. He [Saturninus] has also laid it down as a truth, that the Saviour was without birth, without body, and without figure, but was, by supposition, a visible man; and he maintained that the God of the Jews was one of the angels; and, on this account, because all the powers wished to annihilate his father, Christ came to destroy the God of the Jews, but to save such as believe in him; that is, those who possess the spark of his life. This heretic…” *Irenaeus Against Heresies* book 1 ch.24.2 p.349

## Gi26. Abraham’s [Three] Visitors

Genesis 18:1-16

**Justin Martyr** (c.138-165 A.D.) “And quoting once more the previous passage, I asked Trypho, ‘Do you think that God appeared to Abraham under the oak in Mamre, as the Scripture asserts?’ He [Trypho] said, ‘Assuredly.’ ‘Was He one of those three,’ I [Justin] said, ‘whom Abraham saw, and whom the Holy Spirit of prophecy describes as men?’” *Dialogue with Trypho, a Jew* ch.56 p.223

**Irenaeus of Lyons** (c.160-202 A.D.) mentions Abraham’s three visitors. *Proof of Apostolic Preaching* ch.44.

Irenaeus of Lyons (182-188 A.D.) (partial) “God who spake in human shape to Abraham,” *Irenaeus Against Heresies* book 4 ch.7.4 p.470

Clement of Alexandria (193-217/220 A.D.) (partial) *The Instructor* book 3 ch.10 p.283-284

**Origen** (c.227-240 A.D.) discusses the viewpoint that men turn into angels. “‘man’ and ‘angel’ are used indifferently, and that the same subject is entitled both angel and man. This is true of the three who were entertained by Abraham, and of the two who came to Sodom; in the whole course of Scripture, persons are styled sometimes men, sometimes angels.” *Origen’s Commentary on John* book 2 ch.17 p.336

Origen (233/234 A.D.) mentions Abraham’s Three visitors. *Origen On Prayer* homily 27 ch.11 p.100

**Novatian** (250/254-256/7 A.D.) “To this, moreover, Moses added the instance of God seen of Abraham at the oak of Mature, when he was sitting at the opening of his tent at noon-day. And nevertheless, although he had beheld three men, *note* that he called one of them Lord; and when he had washed their feet, he offers them bread baked on the ashes, with butter and abundance of milk itself, and urges them that, being detained as guests, they should eat.” *Concerning the Trinity* ch.18 p.628

**Adamantius** (c.300 A.D.) First Marinus the Bardasene says, “I believe that just a the angels appeared to Abraham, and ate and drank and conversed with him, so Christ appeared to humans.” The Adamantius responds, “They were the types before the coming of Christ, … The angels, since they prefigured the Truth – that is, the Saviour Christ – really ate, although the food gave their bodies no additional growth.” *Dialogue on the True Faith* Fifth part 853 ch.5 p.153

Eusebius of Caesarea (318-325 A.D.) (partial) says the Son of God was in Genesis 18:1. *Eusebius’ Ecclesiastical History* book 1 ch.3 p.83

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 20 ch.7 p.341 in discussing angels says, “those, for instance, who received the hospitality of Abraham, whose feet men washed, as if they were the feet of men of like substance?’

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.10 p.220 says God is long-suffering.

**Marinus the Bardasene** (c.300 A.D.) in debating Adamantius says, “I believe that just the angels appeared to Abraham, and ate and drank and conversed with him, so Christ appeared to humans.” *Dialogue on the True Faith* Fifth part 853 ch.5 p.153

## Gi27. The Lord/God is faithful / trustworthy

Jesus Christ being the faithful witness is not counted here.

1 John 1:9

**Clement of Rome** (96-98 A.D.) “Having then this hope, let our souls be bound to Him who is faithful in His promises, and just in His judgments. He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie.” *1 Clement* ch.27 p.12

***2 Clement*** (120-140 A.D.) ch.11 p.520 “For He is faithful who has promised that He will bestow on every one a reward according to his works.”

**Irenaeus of Lyons** (182-188 A.D.) “not knowing the power and promise of God, may oppose their own salvation, deeming it impossible for God, who raises up the dead; to have power to confer upon them eternal duration, yet the scepticism of men of this stamp shall not render the faithfulness of God of none effect.” *Irenaeus Against Heresies* book 5 ch.5.2 p.531

**Clement of Alexandria** (193-202 A.D.) “And when it is said, ‘God is faithful,’ it is intimated that He is worthy to be believed when declaring aught. Now His Word declares; and ‘God’ Himself is ‘faithful.’” *Stromata* book 2 ch.6 p.353

**Tertullian** (198-220 A.D.) “although we have God Himself as an adequate engager and faithful promiser, in that He promised to Abraham that ‘in his seed should be blest all nations of the earth;’” *An Answer to the Jews* ch.1 p.151

Tertullian (198-220 A.D.) “I have fought the good fight, I have finished my course, I have kept the faith; there is laid up for me the crown which the Lord will give me on that day’ -doubtless of his suffering. Admonition enough did he for his part also give in preceding passages: ‘It is a faithful saying: For if we are dead with Christ, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also will deny us; if we believe not, yet He is faithful: He cannot deny Himself.’” *Scorpiace* ch.13 p.647

**Hippolytus of Portus** (222-235/236 A.D.) “For what reason? That the faithfulness of the Father’s voice might be made known, and that the prophetic utterance of a long time past might be ratified.” *Discourse on the Holy Theophany* ch.7 p.236

**Origen** (225-253/254 A.D.) “And observe, since God is faithful, and will not suffer the multitudes to be tempted above that they are able,” *Commentary on Matthew* book 11 ch.6 p.435

**Cyprian of Carthage** (c.246-258 A.D.) “In the first Epistle of Paul to the Corinthians: ‘No temptation shall take you, except such is human. But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.’” *Treatises of Cyprian* Treatise 12 third part ch.91 p.553-554

**Among corrupt or spurious works**

**pseudo-Ignatius of Antioch** (after 117 A.D.) “for ‘He is faithful, who will not suffer you to be tempted above that which ye are able.’” *Epistle of Ignatius to the Magnesians* [Latin translation] ch.1 p.59

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 9 ch.21 p.279 says God is faithful.

## Gi28. The Creator is our / the True God

Genesis 1:4a,10b,12b,18b,21b,25b,31a; 1 Timothy 4:4

Acts 17:24; Colossians 1:16; Hebrews 2:10; Revelation 4:11

(implied) John 1:3

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 2:10

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 14:15

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied, all things through Christ) John 1:3,10

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (implied) John 1:3

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) (implied) John 1:3

**Clement of Rome** (96-98 A.D.) God is “The Creator and Father of all worlds, the Most Holy, alone knows their amount and their beauty.” *1 Clement* ch.35 p.14. “Maker of all things” Also *1 Clement* ch.26 vol.1 p.12 (See also vol.9 p.237)

***Apology of Aristides*** (125 or 138-161 A.D.) p.277 “For they know of God, the Creator and Fashioner of all things through the only-begotten Son and the Holy Spirit; and beside Him they worship no other God.”

***Epistle of Barnabas*** (c.70-130 A.D.) ch.15 p.146 “The Sabbath is mentioned at the beginning of the creation [thus]: ‘And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it.’”

***2 Clement*** vol.9 ch.1 p.229 (120-140 A.D.) “For He called us when we were not, and willed that out of nothing we should attain a real existence.”

***Epistle to Diognetus*** (c.130-200 A.D.) ch.3 p.26 “For He that made haven and earth, and all that is therein…” also ch.7 p.27

*Epistle to Diognetus* ch.8 p.28 (c.130-200 A.D.) God made all things.

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 first commandment p.20 says there is one God who create and finished all things, and made all things out of nothing.

*Shepherd of Hermas* (c.115-155 A.D.) “The holy pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking religiously and chastely, in no respect defiling the Spirit; and … He assumed it as a partner with it.” Book 3 ch.6 p.36

*Shepherd of Hermas* (c.115-155 A.D.) book 2 first commandment p.20 says there is one God who create and finished all things, and made all things out of nothing.

**Justin Martyr** (c.150 A.D.) “God, the Father and Creator of all” *The First Apology of Justin* ch.8 p.165, Also *Second Apology of Justin Martyr* ch.10 p.191. See also *Dialogue with Trypho, a Jew* ch.60 p.227.

Justin Martyr (c.150 A.D.) says that God is the Creator of all. *First Apology of Justin Martyr* ch.13 p.167.

Justin Martyr (c.138-165 A.D.) The Creator is God and Father or all things and His Son Jesus. *Dialogue with Trypho, a Jew* ch.7 p.198. See also *First Apology of Justin Martyr* ch.58 p.182

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1 p.43. Everything was made by his [the Word’s] hand, and without him not even one existing thing was *made*.

**Athenagoras** (177 A.D.) says God is the maker of the universe and has made all things. *A Plea for Christians* ch.4 p.131. See also ibid ch.13 p.134-135, and ch.8 p.133

**Melito of Sardis** (170-177/180 A.D.) says that by God’s power everything subsists. *Discourse to Antonius Caesar* p.751

Melito of Sardis (170-177/180 A.D.) “God, in the beginning, having made heaven and earth and all in them through the Word formed humanity from the earth and shared his own breath.” *On Pascha* Stanza 47 p.49

**Theophilus of Antioch** (161-181/188 A.D.) “God, then, having His own Word internal within His own bowels, begat Him, emitting Him along with His own wisdom before all things. He had this Word as a helper in all the things that were created by Him, and by Him He made all things.” Theophilus in *Letter to Autolycus* book 2 ch.10 p.98

Theophilus of Antioch (168-181/8 A.D.) “For nothing was made evil by God, but all things good, yea, very good, - but the sin in which man was concerned brought evil upon them.” For when man transgressed, they also transgressed with him.” *Theophilus to Autolycus* book 2 ch.17 p.101

**Irenaeus of Lyons** (c.160-202 A.D.) “So that none should imagine God the Father to be other than our Creator” *Proof of Apostolic Preaching* ch.99

Irenaeus of Lyons (182-188 A.D.) “The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion [death], and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and his [future] manifestation from heaven in the glory of the Father ‘to gather all things in one,’ and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, ...” *Irenaeus Against Heresies* book 1 ch.10.2 p.330.

Irenaeus of Lyons (182-188 A.D.) “all things … were both established and created by Him who is God over all, through His Word…” *Irenaeus Against Heresies* book 3 ch.8 p.421

Irenaeus of Lyons (182-188 A.D.) says the world was formed perfect by God. *Irenaeus Against Heresies* book 2 ch.28.3 p.400

**Maximus of Jerusalem** (185-196 A.D.) (partial) “God, which has a controlling power over all things?” fragment 1 vol.8 p.771

**Minucius Felix** (210 A.D.) “How much more God, who has made all tings, and looks upon all things from whom there can be nothing secret, is resent in the darkness, is resent in our thoughts, as if in the deep darkness.” *The Octavius of Minucius Felix* ch.32 p.193

Minucius Felix (210 A.D.) “It is Evident that God, Having Made Man from Nothing, Can Raise Him Up from” *The Octavius of Minucius Felix* ch.34 p.194

**Clement of Alexandria** (193-202 A.D.) quotes Acts 17:22-28 about God made the world and all that is in it. *Stromata* book 1 ch.19 p.321. See also *Exhortation to the Heathen* (c.195 A.D.) ch.4 p.189-190.

Clement of Alexandria (193-202 A.D.) “And behold, all things which He created were very good.” *Stromata* book 2 ch.12 p.359

Clement of Alexandria (c.195 A.D.) says God made all things. *Exhortation to the Heathen* ch.4 p.189-190

**Tertullian** (198-220 A.D.) *Against Hermogenes* ch.25 p.491 “How great a change indeed from the condition of that earth, which is Matter, has come over this earth of ours, is plain even from the fact that the latter has received this testimony to its goodness in Genesis , ‘And God saw that it was good;” (Hermogenes was a Gnostic)

Tertullian (198-220 A.D.) “…there is one God only who made all things” *Apology* ch.18 p.32.

Tertullian (198-220 A.D.) “God, the maker of the world” *The Shows or De Spectaculis* ch.2 p.80.

Tertullian (207/208 A.D.) “The apostle declares that to himself, ‘less than the least of all saints, was the grace given’ of enlightening all men as to ‘what was the fellowship of the mystery, which during the ages had been hid in God, who created all things.’” *Five Books Against Marcion* book 5 ch.18 p.467

**Hippolytus of Portus** (222-235/236 A.D.) says that by Him [Jesus] God made all things. *Against the Heresy of One Noetus* ch.10 p.227

Hippolytus of Portus (222-235/236 A.D.) quotes John 1:1-3. *Against the Heresy of One Noetus* ch.11 p.228

Hippolytus of Portus (222-235/236 A.D.) says that God made all things. *Against Beron and Helix* fragment 1 p.231

Hippolytus of Portus (222-235/236 A.D.) God made nothing evil. *Refutation of All Heresies* book 10 ch.29 p.152

**Theodotus the probable Montanist** (ca.240 A.D.) “God made us, having previously no existence. For if we had a previous existence, we must have known where we were, and how and why we came hither. But if we had no pre-existence, then God is the sole author of our creation. As, then, He made us who had no existence, so also, now that we are made, He saves us by His own grace, if we show ourselves worthy and susceptible.” *Excerpts of Theodotus* ch.17 p.45

**Commodianus** (240 A.D.) “Dost thou, last of all, hope to laugh at the God of heaven and the Ruler of the sky, by whom all things were made? Thou ragest, thou art mad, and now thou takest away the name of God, from whom, moreover, thou shalt not escape; and He will award punishments according to your deeds. Now I would have you be cautious that thou come not to the burning of fire. Give thyself up at once to Christ, that goodness may attend thee.” *Instructions of Commodianus* ch.28 p.208. See also ibid ch.5 p.20 and ch.76 p.218.

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.1 p.305 “the God of the Christians,... the maker and fashioner of the whole creation, visible and invisible”

**Origen** (c.227-240 A.D.) “And without him [Christ] was not anything made” (quote of John 1:3b) *Origen’s Commentary on John* book 2 ch.7 p.330

Origen (225-253/254 A.D.) “The God of Heaven drowned the king of Egypt and the Egyptians. *Origen Against Celsus* book 4 ch.34 p.51

Origen (c.227-240 A.D.) mentions “the Father and maker of all.” *Commentary on John* book 1 ch.8 p.301

**Novatian** (250/4-256/7 A.D.) speaks of God the Father and Lord Omnipotent, the founder of all things. *Treatise Concerning the Trinity* ch.17 p.627 and ch.1 p.611. See also ibid ch.3 p.613.

Novatian (250/4-256/7 A.D.) says that God created everything good. *Treatise Concerning the Trinity* ch.4 p.614

Novatian (250/254-256/7 A.D.) “God the Father, the Founder and Creator of all things, who only knows no beginning, invisible, infinite, immortal, eternal, is one God.” *Treatise Concerning the Trinity* ch.31 p.643 ch.21 p.632; ch.17 p.626. See also *Concerning the Trinity* ch.6 p.616

*Treatise Against Novatian* (250/4-256/7 A.D.) (partial) ch.4 p.658 “as said Moses, ‘And the Lord God saw that the wickednesses of men were overflowing upon the earth, and that all of them were remembering for evil from the beginning of their days; and He said, I will destroy man whom I have made from off the face of the earth, from man even unto cattle, and from the creeping thing even unto the fowls of the air.’”

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “that thereby it appears and is plain that he is a heretic who believes on another God, or receives another Christ than Him whom the Scriptures of the Old and New Testament manifestly declare, which announce without any obscurity the Father omnipotent, Creator of all things, and His Son.”

**Cyprian of Carthage** (c.246-258 A.D.) “Does Marcion then maintain the Trinity? Does he then assert the same Father, the Creator, as we do? Does he know the same Son, Christ born of the Virgin Mary, who as the Word was made flesh, who bare our sins, who conquered death by dying, who by Himself first of all originated the resurrection of the flesh, and showed to His disciples that He had risen in the same flesh? Widely different is the faith with Marcion, and, moreover, with the other heretics nay, with them there is nothing but perfidy, and blasphemy, and contention, which is hostile to holiness and truth.” *Epistles of Cyprian* Letter 72 ch.5 p.380-381

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian says that God “created the whole world” in *Epistles of Cyprian* Letter 74 p.395

Lucianus of Rucuma at the **Seventh Council of Carthage** (258 A.D.) p.570 (partial) quotes Genesis 1:4 and that when God created the Light, it was good. (No mention of everything else in creation though.)

**Gregory Thaumaturgus** (240-265 A.D.) says God is the Ruler and Originator of all things. *Oration and Panegyric to Origen* argument 3 p.24 and that God is the Author of all things. Argument 4 p.24

**Dionysius of Alexandria** (246-265 A.D.) “Now we worship the one God, who is the Creator of all things,” *Letter 10* ch.5 p.105

Theonas of Alexandria (282-300 A.D.) (partial) “Bear all things for the sake of your Creator Himself; endure all things; overcome and get above all things, that ye may win Christ the Lord. Great are these duties, and full of painstaking. But he that striveth for the mastery is temperate in all things; and they do it to obtain a corruptible crown, but we an incorruptible.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.2 p.159

**Adamantius** (c.300 A.D.) says that God created all. *Dialogue on the True Faith* 2nd part ch.19 d p.104

Adamantius (c.300 A.D.) refers to Ephesians 3:8-9. “If indeed this was the dispensation or plan of the unsearchable riches of Christ hidden from eternity, and this is the mystery which Paul brings to light the dispensation hidden in Him and who says that the unsearchable riches of Christ come from none other than the God who created all things, is an apostle of the Creator of all things.” (Adamantius is answering Eutropius) *Dialogue on the True Faith* Second part ch.870a p.105

**Arnobiu**s (297-303 A.D.) “by whom all things on heaven and earth are quickened” *Arnobius Against the Heathen* book 2 ch.2 p.434

**Victorinus of Petau** (martyred 304 A.D.) “And *in* that he says that the sun is not necessary in the city, *he* shows, evidently, that the Creator as the immaculate light shines in the midst of it, whose brightness no mind has been able to conceive, nor tongue to tell.” *Commentary on the Apocalypse* from the 21th and 22th chapters no.16 p.359

**Lucian of Antioch** (c.300-311 A.D.) “one Lord Jesus Christ His Son, the only-begotten God through whom all things were made” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Peter of Alexandria** (306,285-311 A.D.) says God is the Maker and Creator or all things. *Fragment 5* p.281

Peter of Alexandria (306,285-311 A.D.) “the Creator and Lord of every visible and invisible creature, the only-begotten Son, and the Word co-eternal with the Father and the Holy Spirit, and of the same substance with them, according to His divine nature, our Lord and God, Jesus Christ,…” fragment 5 p.282

**Methodius** (270-311/312 A.D.) “God, who created all things, and provides and cares for all things, took dust from the ground, and made our outer man.” Part 1 ch.15 p.368. See also *Discourse on the Resurrection* ch.8 p.375

Methodius (270-311/312 A.D.) “This is the power of the Father. The other which adorns and embellishes, by imitation of the former, the things which already exist. This is the power of the Son, the almighty and powerful hand of the Father, by which, after creating matter not out of things which were already in existence,” *Extract from Work on Things Created* ch.7 p.381

**Athanasius of Alexandria**(318 A.D.) says that God made all. *Athanasius Against the Heathen* ch.2 p.5

Athanasius of Alexandria (c.318 A.D.) (implied) says that some Greeks had the false believe that God made some things evil. *Athanasius Against the Heathen* ch.6 p.6

**Lactantius** (c.303-320/325 A.D.) “God, therefore, the contriver and founder of all things, as we have said in the second hook, before He commenced this excellent work of the world, begat a pure and incorruptible Spirit, whom He called His Son. And although He had afterwards created by Himself innumerable other beings, whom we call angels, this first-begotten, however, was the only one whom He considered worthy of being called by the divine name, as being powerful in His Father’s excellence and majesty. But that there is a Son of the Most High God, who is possessed of the greatest power,” *The Divine Institutes* book 4 ch.6 p.105

Lactantius (c.303-320/325 A.D.) There is One God who created all things. *The Divine Institutes* book 1 ch.3 p.11-12. See also *The Epitome of the Divine Institutes* ch.67 p.251.

Lactantius (c.303-320/325 A.D.) says that God made the creation out of nothing. *The Divine Institutes* book 1 ch.3 p.12

Lactantius (c.303-320/325 A.D.) says that God “framed the world out of nothing.” *Epitome of the Divine Institutes* ch.27 p.231

**Alexander of Alexandria** (313-326 A.D.) (implied) says that all things were made through Christ. *Epistles on the Arian Heresy* Epistle 1 ch.4 p.292

Alexander of Alexandria (313-326 A.D.) (implied) “‘But by Him [the Son] also were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things.’” *Epistles on the Arian Heresy* letter 1 ch.6 p.293

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.489 Paul prayed, “O Father, who hast made the heaven and the earth, the Father of Thy holy Son, I bless Thee”

**pseudo-Methodius** (after 312 A.D.) says God created out of nothing. *Oration of Simeon and Anna* ch.6 p.386-387

**Lactantius** (c.303-320/325 A.D.) says that God made the creation out of nothing. *The Divine Institutes* book 1 ch.3 p.12

Lactantius (c.303-320/325 A.D.) says that God “framed the world out of nothing.” *Epitome of the Divine Institutes* ch.27 p.231

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) (implied) “But God, if He had prepared these things to effect just what men wish, would be a Producer of evil things; whereas He Himself produced everything which has good qualities, but the profligacy of the demons has made use of the productions of nature for evil purposes, and the appearance of evil which these wear is from them, and not from the perfect God.” (apparently written before he became an Encratite) *Address to the Greeks* ch.17 p.72

The Encratite Gnostic Tatian (c.172 A.D.) says that God Himself is the beginning of all things. He made the forms that are in matter. He is the Father of both sensible and invisible things. *Address of Tatian to the Greeks* ch.4 p.66

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.26 p.84 says that we should seek the friendship of the Creator. God is the Creator of all things in book 3 ch.24 p.120. See also ibid book 3 ch.66 p.131. God is the Creator of the world in book 1 ch.36 p.107.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 8 ch.34 p.174 “It is God, therefore, who made all things, and Himself was made by none.”

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.43 p.237 says that God made all in heaven and earth. homily 3 ch.17 p.241 says that God made all things. See also homily 2 ch.38 p.236

The Ebionite *Clementine Homilies*(-188 A.D.- uncertain date) homily 8 ch.10 p.272 says the only good God made all things well.

Theodotus believed “partly in keeping with the doctrines of the true Church, in so far as he acknowledges that all things were created by God.” *Hippolytus’ Refutation of All Heresies* book 7 ch.23 p.114.

Against this, Gnostics believed that the world was made by a misguided or evil god of the Old Testament. Mandeans believe not only like Gnostics in this regard, but they believe Jesus was follower of John the Baptist who turned bad.

**X** The Marcionite **Megethius** debating Adamantius (c.300 A.D.) (implied) “This very fact shows that the Creator God is not good; For he opposed Himself!” *Dialogue on the truth Faith* First part 14 p.57

## Gi29. God is the Lawgiver

**Justin Martyr** (c.138-165 A.D.) “‘For your ears are closed, your eyes are blinded, and the heart is hardened, ‘Jeremiah has cried; yet not even then do you listen. The Lawgiver is present, yet you do not see Him; to the poor the Gospel is preached, the blind see, yet you do not understand.” *Dialogue with Trypho, a Jew* ch.12 p.200

**Theophilus of Antioch** (168-181/188 A.D.) “And we have learned a holy law; but we have as lawgiver Him who is really God, who teaches us to act righteously, and to be pious, and to do good.” *Theophilus to Autolycus* book 3 ch.9 p.113-114

**Clement of Alexandria** (193-202 A.D.) “And if the flock figuratively spoken of as belonging to the Lord is nothing but a flock of men, then He Himself is the good Shepherd and Lawgiver of the one flock,” *Stromata* book 1 ch.26 p.339

Clement of Alexandria (c.195 A.D.) “Let, then, the Athenian follow the laws of Solon, and the Argive those of Phoroneus, and the Spartan those of Lycurgus: but if thou enroll thyself as one of God’s people, heaven is thy country, God thy lawgiver.” *Exhortation to the Heathen* ch.10 p.202

**Origen** (235 A.D.) calls God the Lawgiver. *Exhortation to Martyrdom* ch.2.9 p.149

Origen (233/234 A.D.) says gOd is a lawgiver. *Origen on Prayer* ch.20.12 p.120

**Methodius** (270-311/312 A.D.) “For it is a dangerous thing wholly to despise the literal meaning, as has been said, and especially of Genesis, where the unchangeable decrees of God for the constitution of the universe are set forth, in agreement with which, even until now, the world is perfectly ordered, most beautifully in accordance with a perfect rule, until the Lawgiver Himself having re-arranged it, wishing to order it anew, shall break up the first laws of nature by a fresh disposition.” *Banquet of the Ten Virgins* Discourse 3 ch.2 p.317

**Lactantius** (c.303-320/325 A.D.) “There is therefore something on account of which God may be angry with one rebelling against Him, as it were, in reliance upon His integrity. If He can be angry with this man on account of his pride, why not more so with the sinner, who has despised the law together with the Lawgiver?” *Treatise on the Anger of God* ch.19 p.276

**Among corrupt or spurious books**

**pseudo-Methodius** (after 312 A.D.) “to thee, the living ark of God, the Lawgiver; to thee, the heaven that contains Him who can be contained of none?” *Oration of Simeon and Anna* ch.5 p.386

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.47 p.204 God is the lawgiver

## Gi30. God has numbered the hairs on your head

Matthew 10:30

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 10:30

Tatian’s ***Diatessaron*** (c.172 A.D.) section 13 no.17 p.&& “Are not two sparrows sold for a farthing in a bond? and one of them shall not fall on the ground without your Father. But what concerns you: even the hair of your heads also is numbered.”

**Irenaeus of Lyons** (182-188 A.D.) “For how would it be, if any one, gradually elated by attempts of the kind referred to, should, because the Lord said that ‘even the hairs of your head are all numbered,’ set about inquiring into the number of hairs on each one’s head,” *Irenaeus Against Heresies* book 2 ch.26.2 p.397

**Clement of Alexandria** (193-202 A.D.) “But if ‘the very hairs are numbered, and the most insignificant motions,’ how shall not philosophy be taken into account?” *Stromata* book 6 ch.17 p.516

Clement of Alexandria (193-217/220 A.D.) says that even the hairs on our head are numbered. *The Instructor* book 3 ch.3 p.266

**Tertullian** (198-220 A.D.) “Who is the ruler of the soul also, but God only? Who is this but the threatener of fires *hereafter*, He without whose will not even one of two sparrows falls to the ground; that is, not even one of the two substances of man, flesh or spirit, because the number of our hairs also has been recorded before Him?” *Scorpiace* ch.9 p.642

**Origen** (225-253/254 A.D.) “For of ‘two sparrows which are sold for a farthing,’ as the Scripture says, ‘not one of them falls on the ground without our Father in heaven.’ And so completely does the Divine Providence embrace all things, that not even the hairs of our head fail to be numbered by Him.” *Origen Against Celsus* book 8 ch.70 p.666

Origen (233/234 A.D.) says that God has numbered the hairs on your head. *Origen on Prayer* ch.11.5 p.45-46

**Novatian** (250/254-256/7 A.D.) “‘One of two sparrows,’ says the Lord, ‘shall not fall without the will of the Father; but even the very hairs of your head are all numbered.’” *Concerning the Trinity* ch.8 p.617

## Gi31. The Holy One of Israel

Just the Holy One is not counted here

**Justin Martyr** (c.150 A.D.) *Dialogue with Trypho, a Jew* ch.135 p.267 “And when Scripture says, ‘I am the Lord God, the Holy One of Israel, who have made known Israel your King,’ will you not understand that truly Christ is the everlasting King?” Isaiah 53 in *First Apology of Justin Martyr* ch.50 p.179

**Irenaeus of Lyons** (c.160-202 A.D.) “And the Holy One of Israel is Christ: and He became visible to men, … and that He should become visible amongst us – for the Son of God became the Son of man”. *Proof of Apostolic Preaching* ch.91-92

**Clement of Alexandria** (193-217/220 A.D.) “Lord, and have provoked the Holy One of Israel to anger.” *The Instructor* book 1 ch.9 p.229

**Tertullian** (198-220 A.D.) “understood Him not; “but rather “quite forsook, and provoked unto unto indignation, the Holy One of Israel.” *An Answer to the Jews* ch.13 p.171

Tertullian (207/208 A.D.) “it was foretold that He should denounce against him: ‘Ye have forsaken the Lord, and have provoked the Holy One of Israel to anger’” *Five Books Against Marcion* book 3 ch.6 p.325

Tertullian (208-220 A.D.) calls God “the Holy one of Israel”. *Tertullian on Modesty* ch.8 p.82

**Hippolytus** (222-235/236 A.D.) “As for thy Redeemer, (He is) the Lord of hosts, the Holy One of Israel is his name.” *Treatise on Christ and Antichrist* ch.34 p.211

**Cyprian of Carthage** (c.246-258 A.D.) “And if thou passest through the fire, thou shalt not be burned, and the flame shall not burn thee; for I, the Lord thy God, the Holy One of Israel, am He who maketh thee safe.’” *Treatises of Cyprian* Treatise 11 ch.10 p.502

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “with authority, the God of Abraham, the Protector of Isaac, the Holy One of Israel, the Instructor of Moses” *Oration of Simeon and Anna* ch.6 p.387

## Gi32. God of the living

Exodus 3:6; Matthew 22:29

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 22:29

**Irenaeus of Lyons** (182-188 A.D.) “By these arguments He unquestionably made it clear, that He who spake to Moses out of the bush, and declared Himself to be the God of the fathers, He is the God of the living. For who is the God of the living unless He who is God, and above whom there is no other God?” *Irenaeus Against Heresies* book 4 ch.5.2 p.467

**Tertullian** (198-220 A.D.) “Nor could God have known man in the womb, except in his entire nature: ‘And before thou camest forth out of the womb, I sanctified thee.’ Well, was it then a dead body at that early stage? Certainly not. For ‘God is not the God of the dead, but of the living.’” *Treatise on the Soul* ch.26 p.207

**Origen** (c.227-240 A.D.) “Consider however, whether the divine Scriptures do not in many places teach this; as where the Saviour says, ‘Or have ye not read that which was spoken at the bush, I am the God of Abraham and the God of Isaac and the God of Jacob. He is not God of the dead but of the living.’” [Mark 12:26] *Commentary on John* book 2 ch.10 p.333

Origen (233/234 A.D.) mentions “God of the living” *Origen On Prayer* ch.16.1 p.60

**Cyprian of Carthage** (c.246-258 A.D.) “For far be it from the mercy of God and His uncontrolled might to suffer the number of the lapsed to be called the Church; since it is written, ‘God is not the God of the dead, but of the living.’” *Epistles of Cyprian* Epistle 26 ch.1 p.305

## Gi33. God resists the proud

James 4:6; 1 Peter 5:5

**Clement of Rome** (96-98 A.D.) “‘For God,’ saith [the Scripture], ‘resisteth the proud, but giveth grace to the humble.’” *1 Clement* ch.30 p.13

**Ignatius of Antioch** (-107/116 A.D.) “He, therefore, that does not assemble with the Church, has even by this manifested his pride, and condemned himself. For it is written, ‘God resisteth the proud.’” *Epistle of Ignatius to the Ephesians* ch.5 p.51

**Clement of Alexandria** (193-202 A.D.) “God resists the proud but gives grace to the humble.” *Stromata* book 4 ch.17 p.428-429. See also *Stromata* book 3 ch.6 p.390.

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.13 p.661 “Hast thou not read, that ‘the Lord resisteth the proud, and giveth grace to the humble?’”

**Among corrupt or spurious works**

**pseudo-Ignatius of Antioch** (after 116 A.D.) “But’ God,’ says [the Scripture] ‘resisteth the proud, but giveth grace to the humble;’ and, ‘The proud have greatly transgressed.’” *Epistle of Ignatius to the Ephesians* [Latin version] ch.5 p.51

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) Epistle 1 ch.8 p.57 says that God fights against pride.

## Gi34. God is generous

**Clement of Alexandria** (193-217/220 A.D.) “Such is our Instructor, righteously good. ‘I came not,’ He says, ‘to be ministered unto, but to minister.’ Wherefore He is introduced in the Gospel ‘wearied,’ because toiling for us, and promising ‘to give His life a ransom for many.’ For him alone who does so He owns to be the good shepherd. Generous, therefore, is He who gives for us the greatest of all gifts, His own life; and beneficent exceedingly, and loving to men, in that, when He might have been Lord, He wished to be a brother man; and so good was He that He died for us.” *The Instructor* book 1 ch.9 p.231

**Tertullian** (198-218-220 A.D.) “But if, for the contest’s sake, God had appointed martyrdoms for us, that thereby we might make trial with our opponent, in order that He may now keep bruising him by whom man chose to be bruised, here too generosity rather than harshness in God holds sway.” *Scorpiace* ch.6 p.638

**Origen** (235 A.D.) says that God is generous. *Exhortation to Martyrdom* ch.1.2 p.142

**Arnobius** (297-303 A.D.) “And yet it is agreed on that Christ performed all those miracles which He wrought without any aid from external things, without the observance of any ceremonial, without any definite mode of procedure, *but solely* by the inherent might of His authority; and as was the proper duty of *the* true God, as was consistent with His nature, as was worthy of Him, in the generosity of His bounteous power He bestowed nothing hurtful or injurious, but *only that which is* helpful, beneficial, and full of blessings good for men.” *Arnobius Against the Heathen* book 1 ch.44 p.425

**Among heretics**

Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.3 *The Nag Hammadi Library in English* p.63 “Just as [the] Father exists in the proper sense, the one before whom there was no one else, and the one apart from whom there is no other unbegotten one, so too the Son exists in the proper sense, the one before whom there was no other, and after whom no other son exists. Therefore, he is a firstborn and an only Son, “firstborn” because no one exists before him and “only Son” because no one is after him. Furthermore, he has his fruit, that which is unknowable because of its surpassing greatness. Yet he wanted it to be known, because of the riches of his sweetness. And he revealed the unexplainable power, and he combined with it the great abundance of his generosity.”

## Gi35. All nations blessed through Abraham

**Irenaeus of Lyons** (182-188 A.D.)

**Tertullian** (198-220 A.D.)

**Cyprian of Carthage** (c.246-258 A.D.)

**Eusebius of Caesarea** (318-325 A.D.) All nations blessed through Abraham. *Demonstration of the Gospel* book 2 p.3

Eusebius of Caesarea (323-339/340 A.D.) says that all nations will be blessed through Abraham. *Eusebius’ Ecclesiastical History* book 1 ch.4.13 p.88

## Teachings on God not on the list

**1. No such thing as a heavenly mother** (only 2 writers: Irenaeus, Lactantius. Clenent of Alexandria said that the Father in his compassion became as a mother to us though.)

**2. God lives in unapproachable light** 1 Timothy 6:16 (only 1 writer, Methodius)

**3. Yahweh/Jehovah** (only 3 writers: Clement of Alexandria, Hippolytus, Origen. Spurious work: pseudo-Justin Martyr)

**4. God alone is holy** Revelation 15:4 (only 1 writer: Cyprian of Carthage)

**5. Father is greater than all** (only 1 writer: Tatian’s *Diatessaron*)

**6. Name above names** (no writers mentioned this)

**7. God is a/our rock** Psalm 62:2; Deuteronomy 32:4; 1 Samuel 2:2; 2 Samuel 22:2; Psalm 19:14; 62:2; 89:2-6; Isaiah 26:4; 44:8; (partial) Isaiah 54:10 (only 2 writers: Ignatius of Antioch, Origen. Partial are Firmilian of Caesarea. After Nicea partial is Archelaus)

**8. God is faithful** 2 Timothy 2:13; 1 Corinthians 10:13 (only 3 writers: Clement of Alexandria, Origen, Cyprian of Carthage)

**9. God is love** (only 2 writers: Clement of Alexandria and Cyprian of Carthage. Many say God loves though.)

**10. God is not only love** (only 1 writer: Novatian)

**11. God’s wrath against a people can subside** (Ezekiel 5:13b) (no writers mentioned this)

**12. In God we live and move andhave our being.** (only 2 writers: Irenaeus, Clement of Alexandria)

**13. Only the Father knows the hour of Christ’s return** Matthew 24:16; Mark 13:32 (only 2 writers: Irenaeus, Tertullian)

**14. The Father of Lights** James 1:17 (no writers. manuscript p23)

**15. God rewards those who diligently seek Him** Hebrews 11:6 (no writers. manuscript p13)

**16. God of Elijah** (only 1 writer: Origen)

**17. God is not a sexual being** (Only 1 writer: Lactantius)

**18.** **God has wrath against sin** (no writers)

**19.** **The Father is greater than all** (no writers)

**20.** **The Father is a Gardener** (no writers)

**21. God of hope** (only 1 writer: Clement of Alexandria)

**Divergences**

**1. Divergence: God has wrath** (20 - 2 writers For: Clement of Rome (1/2), Ignatius, Justin Martyr, Tatian’s *Diatessaron*, Melito of Sardis, Theophilus of Antioch, Irenaeus, Clement of Alexandria, Tertullian, Hippolytus, Origen (1/2), Novatian, *Treatise Against Novatian*, Cyprian of Carthage, Gregory Thaumaturgus, Arnobius, Victorinus of Petau, Peter of Alexandria, Methodius, Lactantius, Alexander of Alexandria. Against: Clement of Rome (½), *Epistle to Diognetus*, Origen (1/2). After Nicea Archelaus,)

**Divergences**

**Divergence: God is not the author of evil** (7 for 1 against. For: Irenaeus of Lyons, Maximus of Jerusalem, Clement of Alexandria, Tertullian, Methodius, Athanasius of Alexandria, Lactantius. Against: Origen [like a carpenter makes sawdust too])

**X Many true Gods** (no writers)

**X God has a wife, or many wives** (no writers)

**X God has a father or mother, or sisters or brothers** (no writers)

**X God was not always God** (no writers)

**X God will not always be God** (no writers)

**X The Trinity will not be forever** (no writers)

**X God cannot exist without evil** (only 1 writer: Lactantius)

**X God is capricious** (no writers)

**X God wound up the universe, but does not interact with it now** (no writers)

# Timeless Truths of Jesus Christ

## T1. Jesus is the Son of God

Matthew 3:17; Luke 9:35; John 3:16; 10:36; Hebrews 1:2; 4:16; 10:29; 1 John 4:15; 2 John 3

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) John 10:36

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 1:2

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 3:16

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) God is saying that Jesus is His Son. Luke 9:35

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 4:16; 10:29

p65 1 Thessalonians 1:3-2:1; 2:6-13 (225-275 A.D.) (partial) We are waiting for Jesus, the Son from heaven whom God raised from the dead. 1 Thessalonians 1:10

**p9** – 1 John 4:11-12, 14-16 (3rd century A.D.) Son of God. 1 John 4:15

**p70** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-15 (3rd century A.D.) the Father called Jesus His son. Matthew 3:17

**0232** 2 John 1-9 (ca.300 A.D.) (implied) mentions God the Father and the Father’s Son in 2 John 3

**p101** – Matthew 3:10b-12a; 3:16b-4:3 (3rd century A.D.) A voice from heaven said, “this is my Son, with whom I am well pleased.” Spirit. Matthew 3:17

p101 – Matthew 3:10b-12a; 3:16b-4:3 (3rd century A.D.) A voice from heaven said, “this is my Son, with whom I am well pleased.” Spirit. Matthew 3:17

p101 – Matthew 3:10b-12a; 3:16b-4:3 (3rd century A.D.) (partial, because Satan said) Satan called Jesus the Son of God, and Jesus did not deny it. Matthew 4:3

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 9:35; John 3:16; 10:36

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 9:35; John 3:16; 10:36

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 9:35; John 3:16; 10:36

**Clement of Rome** (96-98 A.D.) (implied) “But concerning His Son the Lord spoke thus: “Thou art my Son, to-day have I begotten Thee. Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.’” *1 Clement* ch.36 p.15

**Presbyters** (Papias?) (95-117 A.D.) (implied) “The presbyters, the disciples of the apostles, say that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; and that, moreover, they ascend through the Spirit to the Son, and through the Son to the Father; and that in due time the Son will yield up His work to the Father, even as it is said by the apostle,” fragment 5 p.154

**Ignatius** (-107/116 A.D.) “‘You [Emperor Trajan] are in error when you call the demons of the nations gods. For there is but one God, who made heaven, and earth, and the sea, and all that are in them; and one Jesus Christ, the only-begotten Son of God, whose kingdom may I [Ignatius] enjoy.’ Trajan asked, ‘do you mean the one who was crucified under Pontius Pilate?’” *The Martyrdom of Ignatius* ch.2 p.129

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.7 p.379 says the baptize in the name of the Father, and of the Son, and of the Holy Spirit.

***Apology of Aristides*** (125 or 138-161 A.D.) p.277 “For they know of God, the Creator and Fashioner of all things through the only-begotten Son and the Holy Spirit; and beside Him they worship no other God.”

***Epistle of Barnabas*** (c.70-130 A.D.) ch.13 p.145 says David called Jesus Lord and Son of God.

*Epistle of Barnabas* (c.70-130 A.D.) ch.7 p.141 says Jesus declares Himself to be the Son of God.

**Polycarp** (100-155 A.D.) “But may the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God, and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, long-suffering, forbearance, and purity;” *Polycarp’s Epistle to the Philippians* ch.12 p.35

***Epistle to Diognetus*** (130 A.D.) ch.10 p.29 says that God sent his only-begotten Son.

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 fifth Similitude ch.5,6 p.35 speaks about the Son of God.

*Shepherd of Hermas* (c.115-155 A.D.) book 3 ninth similitude ch.12 p.47 says that the Son of God is older than all His creatures, and “He was a fellow-councillor with the Father in His work of creation.”

**Justin Martyr** (c.138-165 A.D.) is expounding Psalm 22 as referring to Christ as the only-begotten. *Dialogue with Trypho, a Jew* ch.105 p.251

**Evarestus**(c.169 A.D.) “To Him who is able to bring us all by His grace and goodness into his everlasting Kingdom, through His only-begotten Son Jesus Christ, to Him be glory, and honour, and power, and majesty, for ever.” *Martyrdom of Polycarp* ch.20 p.43

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1.37 p.43-44 and section 32 p.93 says Jesus is the Son of God. In the *Diatessaron* section 55 p.128 in the Great Commission refers to “the Father and the Son and the Holy Spirit”

**Athenagoras** (177 A.D.) says, “Nor let any one think it ridiculous that God should have a Son. … But the Son of God is the Logos of the Father, in idea and operation; for after the pattern of Him and by Him were all things made, the Father and the Son being one. And, the Son being in the Father and the Father in the Son,…” *A Plea for Christians* ch.10 p.133

**Claudius Apollinaris of Hierapolis** (177, 160-180 A.D.) (implied) *ANF* vol.8 p.772-773 “The fourteenth day, the true Passover of the Lord; the great sacrifice, the Son of God instead of the lamb, who was bound, who bound the strong, and who was judged, *though* Judge of living and dead, and who was delivered into the hands of sinners to be crucified,”

**Melito of Sardis** (170-177/180 A.D.) says “For this reason did the Father send His Son from heaven…” in *From the discourse on Soul and Body* ch.2 *Ante-Nicene Fathers* vol.8 p.756

**Theophilus of Antioch** (161-181/188 A.D.) says the Word of God is also His Son. *Theophilus to Autolycus* book 2 ch.22 p.103

**Irenaeus of Lyons** (182-188 A.D.) “The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion [death], and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and his [future] manifestation from heaven in the glory of the Father ‘to gather all things in one,’ and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, ...” *Irenaeus Against Heresies* book 1 ch.10.2 p.330.

Irenaeus of Lyons (c.160-202 A.D.) “so great is the transformation which faith In Christ the Son of God effects for those who believe on Him.” *Proof of Apostolic Preaching* ch.61.

Irenaeus of Lyons (c.160-202 A.D.) “And the Holy One of Israel is Christ: and He became visible to men, … and that He should become visible amongst us – for the Son of God became the Son of man”. *Proof of Apostolic Preaching* ch.91-92

*Passion of the Scillitan Martyrs* (180-202 A.D.) (partial) *ANF* vol.9 p.285 “They all said: Thanks be to God. And so they all together were crowned with martyrdom; and they reign with the Father and the Son and the Holy Ghost, for ever and ever.”

**Clement of Alexandria** (193-202 A.D.) “His [God’s] only begotten Son” *Stromata* book 7 ch.1 p.522

Clement of Alexandria (193-217/220 A.D.) “And then thou shalt look into the bosom of the Father, whom God the only-begotten Son alone hath declared. And God Himself is love…” *Who is the Rich Man That Shall Be Saved?* 37 p.601. See also *The Instructor* book 1 ch.3 p.211.

**Tertullian** (c.213 A.D.) says Jesus is the only-begotten in *Against Praxeas* ch.21 p.616

Tertullian (208-220 A.D.) says that Jesus is the Son of God. *Tertullian on Modesty* ch.20 p.97

Tertullian (207/208 A.D.) says Jesus is the Son of God in *Five Books Against Marcion* book 2 ch.27 p.319

**Hippolytus of Portus** (222-235/236 A.D.) says “But we who hope for the Son of God are persecuted and trodden down by those unbelievers.” The church is like a ship, and Christ is the skilled Pilot. *Treatise on Christ and Antichrist* ch.59 p.216

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.1 p.305 “Jesus, son of God”

**Origen** (225-253/254 A.D.) calls Jesus the Son of God *Origen Against Celsus* book 1 ch.48 p.417

**Novatian** (250/254-256/7 A.D.) says Jesus Christ is both Son of God and Son of man. *Treatise Concerning the Trinity* ch.11 p.620.

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.9 p.672 refers to Matthew 16:22 and says that Peter said Jesus was the Christ, the Son of the living God.

**Cyprian of Carthage** (c.246-258 A.D.) says that the Son of God suffered. *Epistles of Cyprian* letter 55 ch.6 p.349

**Moyses et al.** to Cyprian (250 A.D.) “the other confessors persevering in the faith of the truth, in God the Father, and in His Son Jesus Christ our Lord, and in the Holy Spirit, greeting.” *Epistles of Cyprian* Letter 25 ch.1 p.302

**Firmilian of Caesarea** to Cyprian (256 A.D.) “Assuredly it is but natural that these should agree in having a baptism which is unreal, in the same way as they agree in repudiating the truth of the divinity. Of whom, since it is tedious to reply to their several statements, either wicked or foolish, it is sufficient shortly to say in sum, that they who do not hold the true Lord the Father cannot hold the truth either of the Son or of the Holy Spirit;” *Epistles of Cyprian* letter 74 ch.7 p.392

**Bishop Fortunatus of Tuccaboris** says “Jesus Christ our Lord and God, Son of God the Father and Creator…” *The Seventh Council of Carthage* (258 A.D.) p.567

Theognostus of Alexandria (260 A.D.) (partial) explains how the son is an emanation of the Father, as a reflection of light, or as the steam of water. *Seven Books of Hypotyposes or Outlines* ch.1 vol.6 p.155.

**Gregory Thaumaturgus** (240-265 A.D.) in *A Declaration of Faith* p.7 mentions the Father of the only-begotten Son.

**Dionysius of Alexandria** (246-265 A.D.) “God beget a son” *Letter to Dionysius of Rome* ch.2 p.92

**Hymenaeus of Jerusalem** (c.268 A.D.) “And all the divinely inspired writings declare the Son of God to be God; these we now undertake to cite at length. We believe him, who was always with the Father, to have fulfilled the paternal purpose by the creation of all things. For "he spoke and they were made; he commanded and they were created." Now one who commands something, commands *someone*; which "someone," we are convinced, is none other than God the only begotten Son of God, to whom he said, "Let us make man according to our image and likeness.” (*Letter of Hymenaeus* (= *Letter of Six Bishops*) Quoted from Thomas Ferrar at https://blog.dianoigo.com/2017/11/early-christian-interpretation-of-us-of.html#mysec2\_3\_4

**Malchion** (270 A.D.) mentions Jesus Christ as the Son of God who came down from heaven. *From the Acts of the Disputation Conducted by Malchion Against Paul of Samosata* p.172

**Adamantius** (c.300 A.D.) “But if they [the party of Marcus] do not accept those who announce and give proof of Him beforehand [the prophets], how do they know that Christ Jesus is the Son of God?” *Dialogue on the True Faith* second part ch.13 p.91

**Victorinus of Petau** (martyred 304 A.D.) quotes John 1:1 calls Jesus the Son of God *Commentary on the Apocalypse of the Blessed John* from the fifth chapter verse 4 p.350

**Peter of Alexandria** (306,285-311 A.D.) “the Creator and Lord of every visible and invisible creature, the only-begotten Son, and the Word co-eternal with the Father and the Holy Spirit, and of the same substance with them, according to His divine nature, our Lord and God, Jesus Christ,…” fragment 5 p.282

Peter of Alexandria (306,285-311 A.D.) says the Holy Spirit overshadowed Mary and calls Jesus the Son of God. f*ragment 1* p.280; *fragment 9* p.283

**Lucian of Antioch** (c.300-311 A.D.) “one Lord Jesus Christ His Son, the only-begotten God through whom all things were made” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Methodius** (270-311/312 A.D.) speaks of Christ as the only begotten in *The Banquet of the Ten Virgins* ch.8 p.319. Jesus is called the Son of God in *The Banquet of the Ten Virgins* discourse 7 ch.5 p.333

**Theophilus** (events 315 A.D.) “and I [Theophilus] confessed Christ, that He is the Son of God, and is God.” *Martyrdom of Habib the Deacon* p.695

**Athanasius of Alexandria** (318 A.D.) calls Jesus “Son of God” *Incarnation of the Word* ch.32.5 p.53

**Lactantius** (c.303-320/325 A.D.) says that Jesus is the Son of God. *The Divine Institutes* book 4 ch.16 p.117.

**Alexander of Alexandria** (313-326 A.D.) mentions Jesus Christ the only-begotten son, but not in a corporeal manner, or by excision or division as Sabellius and Valentinus taught. *Epistles on the Arian Heresy* Epistle 1 ch.12 p.295

**Eusebius of Caesarea** (318 A.D.) says Jesus is the Son of God *Demonstration of the Gospel* book 3.6

Eusebius of Caesarea (318-325 A.D.) discusses the divinity and humanity of Christ, the only-begotten of God, the Creator of all things. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.82 in *Nicene and Post-Nicene Fathers Second Series* vol.1 p.82

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.491 “Christ Jesus, son of the Living God”

**Among heretics**

The Encratite Gnostic Tatian (c.172 A.D.) (partial) says that the Logos was begotten of the Father, and was the first-begotten. (Does not explicitly use the word “Son” or “Son of God” though.) *Address of Tatian to the Greeks* ch.5 p.67

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 1 ch.7 p.224 and homily 1 ch.8 p.225 calls Jesus the Son of God.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.45 p.89 calls Jesus Christ the Son of God. He was appointed by his Father. It also mentions the Holy Spirit.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.7 p.79 says Jesus is the Son of God. See also ibid book 1 ch.44 p.89; book 3 ch.46 p.127 and book 3 ch.48 p.127.

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.1 p.218 says it was first to the apostles that the Father revealed the Son.

**X Ebionites** (207-220 A.D.) (Tertullian said they denied that Jesus was the Son of God, but Tertullian was mistaken here) “This opinion will be very suitable for Ebion, who holds Jesus to be a mere man, and nothing more than a decendant of David, and not also the Son of God; although He is, to be sure, in one respect more glorious than the prophets, inasmuch as he declares that there was an angel in Him, just as there was in Zechariah.” Tertullian (207-220 A.D.) *On the Flesh of Christ* ch.14 p.534

**Elkesites (a type of Ebionite)** (before 236 A.D.) baptized in the named of the Most High God, and in the name of His Son, the Mighty King. (in Hippolytus’ *Refutation of All Heresies* book 19 ch.10 p.132)

Hippolytus of Portus (222-235/236 A.D.) discussed the Elchasaites and their teaching that Jesus was the Son of God, on astronomy [astrology], and water baptism. *Refutation of All Heresies* book 9 ch.8-12 p.131-134.

The Revised Valentinian *Tripartite Tract* (200-250 A.D.) (partial, does not say Jesus) part 1 ch.3 p.63 mentions the Son.

The Revised Valentinian *Tripartite Tract* (200-250 A.D.) (partial, does not say Jesus) part 2 ch.14 p.75 mentions the Son of God.

**Mani** (262-278 A.D.) mentions that Christ is the Only-Begotten. *Disputation with Manes* ch.5 p.182

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius calls says the Christ is the “Son of God.” To him this means Christ is the son of the good god, not the just god or evil god. *Dialogue on the True Faith* first part ch.7 p.44

***The Latin Form of the Gospel of Thomas*** (after 235 A.D.) ch.15 p.404 mentions “God the Father Almighty”. It ends with “He is the Son of God throughout all the world. To Him is due all glory and honour for ever, who lives and reigns God through all ages of ages. Amen.”

***Acts of Thomas*** (early form) (pre-Nicene) p.537 says Jesus is the Son of God.

## T2. Jesus is the Only Begotten Son of God

John 3:16,18

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 3:16,18

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 3:16-18

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 3:16-18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 3:16,18

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 3:16,18

**Ignatius** (-107/116 A.D.) “‘You [Emperor Trajan] are in error when you call the demons of the nations gods. For there is but one God, who made heaven, and earth, and the sea, and all that are in them; and one Jesus Christ, the only-begotten Son of God, whose kingdom may I [Ignatius] enjoy.’ Trajan asked, ‘do you mean the one who was crucified under Pontius Pilate?’” *The Martyrdom of Ignatius* ch.2 p.129

***Apology of Aristides*** (125 or 138-161 A.D.) p.277 “For they know of God, the Creator and Fashioner of all things through the only-begotten Son and the Holy Spirit; and beside Him they worship no other God.”

**Polycarp** (100-155 A.D.) calls Jesus the Son of God. *Letter to the Philippians* ch.12 p.35

***Epistle to Diognetus*** ch.10 p.29 (c.130-200 A.D.) says that God sent his only-begotten Son.

**Justin Martyr** *Dialogue with Trypho, a Jew* ch.105 p.251 (c.138-165 A.D.) is expounding Psalm 22 refers to Christ as the only-begotten.

**Evarestus**(c.169 A.D.) “To Him who is able to bring us all by His grace and goodness into his everlasting Kingdom, through His only-begotten Son Jesus Christ, to Him be glory, and honour, and power, and majesty, for ever.” *Martyrdom of Polycarp* ch.20 p.43

**Melito of Sardis** (170-177/180 A.D.) (partial) says “For this reason did the Father send His Son from heaven…” in *From the discourse on Soul and Body* ch.2 *Ante-Nicene Fathers* vol.8 p.756

Melito of Sardis (170-177/180 A.D.) (partial) says that Jesus was begotten before the light; He who is Creator together with the Father” *From the discourse on Soul and Body* ch.2 *Ante-Nicene Fathers* vol.8 p.756

**Irenaeus of Lyons** (182-188 A.D.) “The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion [death], and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and his [future] manifestation from heaven in the glory of the Father ‘to gather all things in one,’ and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, ...” *Irenaeus Against Heresies* book 1 ch.10.2 p.330.

**Clement of Alexandria** (193-202 A.D.) “Only begotten Son of God” *Stromata* book 7 ch.3 p.528

Clement of Alexandria (193-217/220 A.D.) “And then thou shalt look into the bosom of the Father, whom God the only-begotten Son alone hath declared. And God Himself is love…” *Who is the Rich Man That Shall Be Saved?* 37 p.601. See also *The Instructor* book 1 ch.3 p.211.

**Tertullian** (c.213 A.D.) says Jesus is the only-begotten in *Against Praxeas* ch.21 p.616

**Origen** (225-253/254 A.D.) Jesus taught us who it was that sent Him, in the words, ‘None knoweth the Father but the Son;’ and in these, ‘No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him.’ *Origen Against Celsus* book 2 ch.71 p.460

Origen (233/234 A.D.) says Jesus is the Only Begotten Son. *Origen’s Exhortation to Martyrdom* ch.12 p.151

Origen (233/234 A.D.) (partial) says Jesus is the Only Beoggten Word. *Origen On Prayer* ch.22.4 p.75

**Gregory Thaumaturgus** (240-265 A.D.) says that Christ is the “Only-begotten of the Father, who is in Him, and who is God the Word” *Oration and Panegyric Addressed to Origen* argument 4 p.24

**Hymenaeus of Jerusalem** (c.268 A.D.) “And all the divinely inspired writings declare the Son of God to be God; these we now undertake to cite at length. We believe him, who was always with the Father, to have fulfilled the paternal purpose by the creation of all things. For "he spoke and they were made; he commanded and they were created." Now one who commands something, commands *someone*; which "someone," we are convinced, is none other than God the only begotten Son of God, to whom he said, "Let us make man according to our image and likeness.” (*Letter of Hymenaeus* (= *Letter of Six Bishops*) Quoted from Thomas Ferrar at https://blog.dianoigo.com/2017/11/early-christian-interpretation-of-us-of.html#mysec2\_3\_4

**Dionysius of Alexandria** (246-265 A.D.) in Part 2 letter 6.3 p.102 mentions God and Father of our Lord Jesus Christ, … His [God the Father’s] only begotten Son”

**Methodius** (270-311/312 A.D.) (partial) speaks of Christ as the only begotten in *The Banquet of the Ten Virgins* discourse 8 p.319

Theognostus of Alexandria (260 A.D.) (partial) explains how the son is an emanation of the Father, as a reflection of light, or as the steam of water. *Seven Books of Hypotyposes or Outlines* ch.1 vol.6 p.155.

**Peter of Alexandria** (306,285-311 A.D.) “the Creator and Lord of every visible and invisible creature, the only-begotten Son, and the Word co-eternal with the Father and the Holy Spirit, and of the same substance with them, according to His divine nature, our Lord and God, Jesus Christ,…” fragment 5 p.282

**Lucian of Antioch** (c.300-311 A.D.) “one Lord Jesus Christ His Son, the only-begotten God through whom all things were made” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Athanasius of Alexandria** (318 A.D.) says that Jesus the only Begotten son of the Father. *The Incarnation* ch.20.1 p.47

Athanasius of Alexandria (318 A.D.) Christ alone is the Son of the Father. *Against the Heathen* ch.46.4 p.29

**Alexander of Alexandria** (313-326 A.D.) mentions Jesus Christ the only-begotten son, but not in a corporeal manner, or by excision or division as Sabellius and Valentinus taught. *Epistles on the Arian Heresy* Epistle 1 ch.12 p.295. See also *Nicene and Post-Nicene Fathers Second Series* vol.4 ch.3 p.70

**Eusebius of Caesarea** (318-325 A.D.) discusses the divinity and humanity of Christ, the only-begotten of God, the Creator of all things. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.82 in *Nicene and Post-Nicene Fathers Second Series* vol.1 p.82

**Among heretics**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 12 ch.9 p.37 says that Jesus is the Only Begotten of God.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.69 p.95 calls Jesus the only begotten Son of God.

The Revised Valentinian *Tripartite Tract* (200-250 A.D.) (partial, does not say Jesus) part 1 ch.3 p.63 says none is unbegotten except the Fahter, and the mentions the only Son.

## T3. The Deity of Jesus our Lord

Son is God. Hebrews 1:8-9; John 1:1,18; 20:28; Hosea 1:7; Isaiah 7:14; 1 John 5:11,12,21; Colossians 2:9; Matthew 1:23

[Only one Lord Isaiah 26:13-14]

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 1:9

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:1

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus addresses God as “My Father” John 1:1,18

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 20:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:1,18; 20:28

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:1,18; 20:28

**Ignatius** (died 107 or 116 A.D.) wrote frequently of Christ as God. For example, he wrote of “the blood of God” in ch.1 p.49 of his letter to the Ephesians.

*Letter of Ignatius to the Ephesians* ch.7 p.52 (-107/116 A.D.) “There is one Physician who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God … even Jesus Christ our Lord.”

***2 Clement*** vol.7 ch.1 p.229 (120-140 A.D.) says that you should think of Jesus Christ as of God, as the Jude of the living and the dead.

Polycarp (100-155 A.D.) (partial) mentions “up to God and Christ” *Polycarp’s Letter to the Philippians* ch.5 p.34

***Epistle to Diognetus*** ch.7 p.27 (c.130-200 A.D.) wrote of Christ sent as King, God, man, and savior.

**Justin Martyr** (c.150 A.D.) says that we worship and adore the Father, Son, and the prophetic Spirit. *First Apology of Justin* ch.6 p.164 plus “we ought to worship God alone” ch.16 p.168 and “To God alone with render worship” ch.17 p.168

Justin Martyr (wrote about c.138-165 A.D.) “The Word of Wisdom, who is Himself this God begotten of the Father of all things, …” *Dialogue with Trypho, a Jew* ch.61 p.227. See ch.55,56,59,62-64,66,74-78.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1 p.43 says “In the beginning was the Word, and the Word was with God, and God is the Word. This *was* in the beginning with God. Everything was by his hand, and without him not even one existing thing was *made*.”

Tatian’s *Diatessaron* (c.172 A.D.) says the disciples worshipped Jesus, as Matthew 14:33 does. *The Diatessaron* section 19 p.73

Tatian’s *Diatessaron* (c.172 A.D.) section 36 p.99 the blind man worshipped Jesus as in John 9:38.

**Melito of Sardis** (170-177/180 A.D.) said of the crucifixion that “God is murdered”. He also said, “He [Jesus] was man, yet not ceasing to feed the entire world inasmuch as He is God; putting on the likeness of a servant, yet not impairing the likeness of His Father.” in his discourse *3* *Ante-Nicene Fathers* vol.8 ch.2 p.756. See also ibid ch.3 p.756

Melito of Sardis (170-177/180 A.D.) calls Jesus “God who is from God” discourse ch.4 *Ante-Nicene Fathers* vol.8 p.757

**Athenagoras** (177 A.D.) “The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order, called atheists? Nor is our teaching in what relates to the divine nature confined to these points; but we recognize also a multitude of angels and ministers,…” *A Plea for Christians* ch.10 p.133

**Theophilus of Antioch** (161-181/188 A.D.) “John says, ‘In the beginning was the Word, and the Word was with God’ … Then he says, ‘The Word was God.’” *Theophilus to Autolycus* book 2 ch.22 p.103

Theophilus of Antioch (168-181/188 A.D.) “For the divine writing itself teaches us that Adam said that he had heard the voice. But what else is this voice but the Word of God, who is also His Son?” *Letter to Autolycus* book 2 ch.22 p.103

**Irenaeus of Lyons** (182-188 A.D.) “Jesus is Himself in His own right, ...God, and Lord, ...” wrote “the advent in the flesh of the Son of God, and [His] divinity (*deum*), and looking forward with constancy to His human nature (hominem).” *Irenaeus Against Heresies* book 3 ch.19.2 p.449. See also *Irenaeus Against Heresies* book 5 ch.14.3 p.542

**Caius** (190-217 A.D.) ch.2.1 p.601 And then, besides, there are writings of certain brethren older than the times of Victor, which they wrote against the heathen in defence of the truth, and against the heresies of their time: I mean Justin and Miltiades, and Tatian and Clement, and many others, in all which divinity is ascribed to Christ. For who is ignorant of the books of Irenaeus and Melito and the rest, which declare Christ to be God and man? All the psalms, too, and hymns of brethren, which have been written from the beginning by the faithful, celebrate Christ the Word of God, ascribing divinity to Him.”

**Clement of Alexandria** (193-217/220 A.D.) composed a hymn which has: “Unto God their hymn of praise, Jesus Christ!” *The Instructor* book 3 ch.12 p.296

Clement of Alexandria (193-217/220 A.D.) “Now, O you, mychildren, our Instructor is like His Father God, whose son He is, sinless, blameless, and with a soul devoid of passion; God in the form of man, stainless, the minister of His Father’s will, the Word who is God, who is in the Father, who is at the father’s right hand, and with the form of God is God.” *The Instructor* book 1 ch.2 p.209-210

Clement of Alexandria (193-217/220 A.D.) “And then thou shalt look into the bosom of the Father, whom God the only-begotten Son alone hath declared. And God Himself is love…” *Who is the Rich Man That Shall Be Saved?* 37 p.601

Clement of Alexandria (c.195 A.D.) says Jesus is God and man. *Exhortation to the Heathen* ch.1 p.173

**Tertullian** (c.213 A.D.) “The Word, therefore, is both always in the Father, as He says, ‘I am in the Father;’ and is always with God, according to what is written, ‘And the Word was with God;’ and never separate from the Father, or other than the Father, since ‘I and the Father are one.’” *Against Praxeas* ch.8 p.603

Tertullian (c.203 A.D.) says, “For God alone is without sin; and the only man without sin is Christ, since Christ is also God.” *A Treatise on the Soul* ch.41 p.221

**Theodotus the probable Montanist** (ca.240 A.D.) “The devil knew that the Lord was to come. But he did not believe that He was God; wherefore also he empted Him, in order to know if He were powerful.” *Excerpts of Theodotus* ch.52 p.49

**Hippolytus of Portus** (222-235/236 A.D.) says “Son of God who, being God, became man.” in *Against the Heresy of One Noetus* ch.8 p.226.

Hippolytus of Portus (222-235/236 A.D.) “He was manifest as God and man. And it is easy to perceive the man in Him,…” Then he mentions Jesus being scourged by Pilate, dying, and raised by the Father on the third day. … “And the divine in Him, on the other hand, is equally manifest, when He is worshipped by angels, and seen by shepherds, … and works many wonders and forgives sins.” *fragment from Commentary on Psalm 2* p.170.

Hippolytus of Portus (222-235/236 A.D.) “even Christ, who is God.” fragment 5 p.238

Hippolytus of Portus (222-235/236 A.D.) says that the Logos is God. *Refutation of All Heresies* book 10 ch.29 p.151

Hippolytus of Portus (222-235/236 A.D.) “Our Lord Jesus Christ, who is also God.” *Treatise on Christ and Antichrist* ch.6 p.206

**Commodianus** (c.240 A.D.) says that Christ is God. *Instructions of Commodianus* ch.80 p.218

**Origen** (c.227-240 A.D.) mentions that John spoke that in the beginning the Word, was God the Word. *Commentary on John* book 1 ch.6 p.299

**Novatian** (250/254-256/7 A.D.) It has as much described Jesus Christ to be man, as moreover it has also described Christ the Lord to be God.” *Treatise Concerning the Trinity* ch.11 p.620.

**Cyprian of Carthage** (c.246-258 A.D.) mentions “Jesus Christ, our God and Lord” in *Treatise 9.6 on the Advantage of Patience* p.485

**Bishop Nemesianus of Thubunae** mentions that “our Lord Jesus Christ spoke with His divine voice” *The Seventh Council of Carthage* (258 A.D.) p.566

**Bishop Fortunatus of Tuccaboris** says “Jesus Christ our Lord and God, Son of God the Father and Creator…” *The Seventh Council of Carthage* (258 A.D.) p.567

**Venantius of Timisa** [a city of Zeugitana] “Christ the Lord and our God, going to His Father,…” *The Seventh Council of Carthage* (258 A.D.) p.570.

**Theognostus of Alexandria** (260 A.D.) teaches how the Son is born of the substance of the Father, as the reflection of light or as the steam of water”. He said Jesus was not the Father, but an emanation from the substance of the Father with no partition. “For as the sun remains the same and suffers no diminution from the rays that are poured from it, so neither did the substance of the Father undergo any change in having the Son as an image of itself.” *Seven Books of Hypotyposes or Outlines* ch.1 p.155.

**Gregory Thaumaturgus** (240-265 A.D.) calls Jesus “God the Word” in *Oration and Panegyric Addressed to Origen* argument 4 p.24.

**Dionysius of Alexandria** (246-265 A.D.) mentions the Son as being the brightness of eternal Light, and “He Himself also is absolutely eternal” The Son “co-exists with him, in that, existing without a beginning, and always begotten, He always shines before Him.” *Letter 4 - to Dionysius Bishop of Rome* ch.4 p.92. See also “Christ is consubstantial with God.” ibid ch.6 p.92

**Hymenaeus of Jerusalem** (c.268 A.D.) “And all the divinely inspired writings declare the Son of God to be God; these we now undertake to cite at length. We believe him, who was always with the Father, to have fulfilled the paternal purpose by the creation of all things. For "he spoke and they were made; he commanded and they were created." Now one who commands something, commands *someone*; which "someone," we are convinced, is none other than God the only begotten Son of God, to whom he said, "Let us make man according to our image and likeness.” (*Letter of Hymenaeus* (= *Letter of Six Bishops*) Quoted from Thomas Ferrar at https://blog.dianoigo.com/2017/11/early-christian-interpretation-of-us-of.html#mysec2\_3\_4

**Dionysius of Rome** (259-269 A.D.) has an entire work (1 1/5 pages) on how Christ, the Word is united with the Holy Spirit and God the Father. “For it is essential that the Divine Word should be united to the God of all, and that the Holy Spirit should abide and dwell in God; and thus that the Divine Trinity should be reduced and gathered into one, as if into a certain head – that is, into the omnipotent God of all.” *Against the Sabellians* (*ANF* vol.7) p.365-365

**Malchion** (270 A.D.) “The compound is surely made up of the simple elements, even as in the instance of Jesus Christ, who was made one (person), constituted by God the Word, and a human body which is of the seed of David, and who subsists without having any manner of division between the two, but in unity.” *From the Acts of the Disputation Conducted by Malchion Against Paul of Samosata* p.172

**Theonas of Alexandria** (282-300 A.D.) says that as opportunities arise Lucianus can explain the exclusive divinity of Christ. *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.7 p.160

**Adamantius** (c.300 A.D.) (implied) “God the Word… He assumed human form through Mary” *Dialogue on the Truth Faith* first part ch.2 p.37

**Victorinus of Petau** (martyred 304 A.D.) quotes John 1:1 “the Word was with God, and the Word was God” *Commentary on the Apocalypse of the Blessed John* from the fourth chapter verses 7-10 p.348

**Arnobius** (297-303 A.D.) “Christ is recognized by us as God” *Arnobius Against the Heathen* book 1 ch.39 p.423

Arnobius (297-303 A.D.) “Do these, then, hear with offended ears that Christ is worshipped, and that He is accepted by us and regarded as a divine person?” *Arnobius Against the Heathen* book 1 ch.36 p.422. ch.7 p.422 says, “We worship one who was born a man.”

**Peter of Alexandria** (306,285-311 A.D.) “the Creator and Lord of every visible and invisible creature, the only-begotten Son, and the Word co-eternal with the Father and the Holy Spirit, and of the same substance with them, according to His divine nature, our Lord and God, Jesus Christ,…” fragment 5 p.282

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “...God of God, King of King” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

Lucian of Antioch (c.300-311 A.D.) “one Lord Jesus Christ His Son, the only-begotten God through whom all things were made” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397. He also says that Jesus was in the beginning with God, being God. *The Banquet of the Ten Virgins* discourse 3 ch.6 p.318.

**Theophilus** (events 315 A.D.) “and I [Theophilus] confessed Christ, that He is the Son of God, and is God.” *Martyrdom of Habib the Deacon* p.695

**Athanasius of Alexandria** (318 A.D.) quotes John 1:1-2. *Athanasius Against the Heathen* part 3 ch.42.2 p.26

**Lactantius** (c.303-320/325 A.D.) “He was therefore both God an man, being placed in the middle between God and man. From which the Greeks call Him *Mesites*, that He might be able to lead man to God – that is, to immortality; for if He had been God only (as we have before said), He would not have been able to afford to man examples of goodness;” *The Divine Institutes* book 4 ch.25 p.126

Lactantius (c.303-320/325 A.D.) “For He was with us on the earth, when He assume flesh; and He was no less God in man, and man in God. That He was both God and man was declared before by the prophets. That He was God, Isaiah thus declares:…” *Epitome of the Divine Institutes* ch.34 p.239.

**Alexander of Alexandria** (313-326 A.D.) speaks of the supreme and eternal godhead of Christ. *Epistles on the Arian Heresy* Epistle 1 ch.10 p.294

Alexander of Alexandria (312-326 A.D.) “After this we know of the resurrection of the dead, the first-fruits of which was our Lord Jesus Christ, who in very deed, and not in appearance merely, carried a body, of Mary Mother of God, who in the end of the world came to the human race to put away sin, was crucified and died, and yet did He not thus perceive any detriment to His divinity, being raised from the dead, taken up into heaven, seated at the right hand of majesty.” *Epistles on the Arian Heresy* Letter 1 ch.12 p.296

**Eusebius of Caesarea**(318-325 A.D.) discusses the divinity and humanity of Christ, the only-begotten of God, the Creator of all things. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.82 in *Nicene and Post-Nicene Fathers Second Series* vol.1 p.82.

**Among heretics**

***Sethian Letter of Peter to Philip*** (before 185 A.D.) *TGB* p.234 “So would it be agreeable to you, our brother, to come according to the orders of our god Jesus?” Also in *The Nag Hammadi Library in English* p.434.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) (partial) homily 16 ch.16 p.316 says that Christ can be called God.

**X Theodotus of Byzantium** (before 235 A.D.) according to Hippolytus (222-235/236 A.D.) believed the Jesus was a mere man, and not God.” *Hippolytus’ Refutation of All Heresies* book 7 ch.23 p.114-115.

Mani (262-278 A.D.) (partial) “God and Father of our Lord and Saviour” *Disputation with Manes* ch.13 p.187

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 calls Jesus “God”

There are more besides these too. Gnostics accepted Jesus as God, but they had many gods.

## T4. Jesus is the Word of God

John 1:1-2; Revelation 19:13

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:1-2

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 1:1-2

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:1-2

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:1-2

**Ignatius** (died either 107 or 116 A.D.) “His grace to fully convince the unbelieving that there is one God, who has manifested Himself by Jesus Christ His Son, who is His eternal Word,...” Letter of Ignatius *Letter to the Magnesians* ch.8 p.62

***Epistle to Diognetus*** ch.11 p.29 (c.130-200 A.D.) says He ‘God the Father] sent the Word that He might be manifested to the world; and He, being despised by the people [of the Jews], was, when preached by the Apostles, believed on by the Gentiles. … This is He who, being from everlasting, is to-day called the Son;”

**Justin Martyr** (wrote about c.138-165 A.D.) “The Word of Wisdom, who is Himself this God begotten of the Father of all things, …” Justin also calls Jesus the *logos*. *Dialogue with Trypho, a Jew* ch.61 p.227. See ch.55,56,59,62-64,66,74-78.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1 p.43 says “In the beginning was the Word, and the Word was with God, and God is the Word. This *was* in the beginning with God. Everything was by his hand, and without him not even one existing thing was *made*.”

**Athenagoras** (177 A.D.) discusses Christ being the logos in *A Plea for Christians* ch.10 p.133

**Melito of Sardis** (170-177/180 A.D.) vol.8 ch.4 p.756 calls Jesus the Word of God; He who was begotten before the light; He who is Creator together with the Father;”

**Theophilus** bishop of Antioch (168-181/188 A.D.) “John says, ‘In the beginning was the Word, and the Word was with God’ … Then he says, ‘The Word was God.’” *Theophilus to Autolycus* book 2 ch.22 p.103

*Theophilus to Autolycus* (168-181/188 A.D.) book 2 ch.22 p.103 “For the divine writing itself teaches us that Adam said that he had heard the voice. But what else is this voice but the Word of God, who is also His Son?”

**Irenaeus of Lyons** (182-188 A.D.) “He was Himself the Word of God made the Son of man, receiving from the Father the power of remission of sin; since He was a man, and since He was God, in order that since as man He suffered for us,… He has destroyed the handwriting of our debt, and fastened it to the cross” *Irenaeus Against Heresies* book 5 ch.27.3 p.545

Irenaeus of Lyons (c.160-202 A.D.) says Jesus is the Word of God. *Proof of Apostolic Preaching* ch.5

**Caius** (190-217 A.D.) ch.2.1 p.601 And then, besides, there are writings of certain brethren older than the times of Victor, which they wrote against the heathen in defense of the truth, and against the heresies of their time: I mean Justin and Miltiades, and Tatian and Clement, and many others, in all which divinity is ascribed to Christ. For who is ignorant of the books of Irenaeus and Melito and the rest, which declare Christ to be God and man? All the psalms, too, and hymns of brethren, which have been written from the beginning by the faithful, celebrate Christ the Word of God, ascribing divinity to Him.”

**Clement of Alexandria** (193-202 A.D.) writes, “John the Apostle says” and quotes John 1:18. *Stromata* book 5 ch.12 p.463

Clement of Alexandria (193-217/220 A.D.) “Now, O you, mychildren, our Instructor is like His Father God, whose son He is, sinless, blameless, and with a soul devoid of passion; God in the form of man, stainless, the minister of His Father’s will, the Word who is God, who is in the Father, who is at the father’s right hand, and with the form of God is God.” *The Instructor* book 1 ch.2 p.209-210

Clement of Alexandria (c.195 A.D.) says Jesus is the Word of God. *Exhortation to the Heathen* ch.1 p.173

**Tertullian** (c.213 A.D.) “The Word, therefore, is both always in the Father, as He says, ‘I am in the Father;’ and is always with God, according to what is written, ‘And the Word was with God;’ and never separate from the Father, or other than the Father, since ‘I and the Father are one.’” *Against Praxeas* ch.8 p.603. See also *Prescription Against Heretics* ch.13 p.249.

Tertullian (208-220 A.D.) calls Jesus the Word of God. *Tertullian on Modesty* ch.20 p.99

Tertullian (207/208 A.D.) The very Word is of the Creator’s substance. *Five Books Against Marcion* book 4 ch.9 p.356. See also book 5 ch.19 p.470

**Hippolytus of Portus** (222-235/236 A.D.) mentions the “first-born Word of God… and was formed as a first-born man in the womb,” *Hippolytus Fragments of Discourses or Homilies* 4. p.238

**Origen** (c.227-240 A.D.) mentions that John spoke that in the beginning the Word, was God the Word. *Commentary on John* book 1 ch.6 p.299. He has a chapter on Christ being the Logos in *Origen’s Commentary on John* book 1 ch.42 p.319-322

Origen (c.227-240 A.D.) “Let us consider, however, a little more carefully what is the Word which is in the beginning. I am often led to wonder when I consider the things that are said about Christ, even by those who are in earnest in their belief in Him. Though there is a countless number of names which can be applied to our Saviour, they omit the most of them, and if they should remember them, they declare that these titles are not to be understood in their proper sense, but tropically [symbolically]. But when they come to the title Logos (Word), and repeat that Christ alone is the Word of God, they are not consistent, and do not, as in the case of the other titles, search out what is behind the meaning of the term ‘Word.’ I wonder at the stupidity of the general run of Christians in this matter. I do not mince matters; it is nothing but stupidity. The Son of God says in one passage, ‘I am the light of the world,’ and in another, ‘I am the resurrection,’ and again, ‘I am the way and the truth and the life.’ It is also written, ‘I am the door,’ and we have the saying, ‘I am the good shepherd,’ and when the woman of Samaria says, ‘We know the Messiah is coming, who is called Christ; when He comes, He will tell us all things,’ Jesus answers, ‘I that speak unto thee am He.’ Again, when He washed the disciples’ feet, He declared Himself in these words to be their Master and Lord: ‘You call Me Master and Lord, and you say well, for so I am.’ He also distinctly announces Himself as the Son of God, when He says, ‘He whom the Father sanctified and sent unto the world, to Him do you say, Thou blasphemest, because I said, I am the Son of God? ‘and ‘Father, the hour is come; glorify Thy Son, that the Son also may glorify Thee.’ We also find Him declaring Himself to be a king, as when He answers Pilate’s question, ‘Art Thou the King of the Jews? ‘by saying, ‘My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews, but now is My kingdom not from hence.’ We have also read the words, ‘I am the true vine and My Father is the husbandman,’ and again, ‘I am the vine, ye are the branches.’ Add to these testimonies also the saying, ‘I am the bread of life, that came down from heaven and giveth life to the world.’ These texts will suffice for the present, which we have picked up out of the storehouse of the Gospels, and in all of which He claims to be the Son of God.” *Commentary on John* book 1 ch.23 p.308-309

Origen (233/234 A.D.) (Implied) says that Jesus is the Word. *Origen’s Exhortation to Martyrdom* ch.10 p.150

**Novatian** (250/4-256/7 A.D.) “But the Word of God descended which was there, - the Word of God, I say, and God by whom all things were made, and without whom nothing was made.” *Treatise Concerning the Trinity* ch.14 p.623-624

**Cyprian of Carthage** (c.246-258 A.D.) “For when the Word of God, our Lord Jesus Christ, came unto all, and gathering alike the learned and unlearned, published to every sex and every age” *Treatises of Cyprian* Treatise 4 ch.28 p.455

**Gregory Thaumaturgus** (240-265 A.D.) calls Jesus “God the Word” in *Oration and Panegyric Addressed to Origen* argument 4 p.24.

**Dionysius of Alexandria** (246-255 A.D.) (implied) “But the writer of the Revelation puts himself forward at once in the very beginning, for he says: ‘The Revelation of Jesus Christ, which He gave to him to show to His servants quickly; and He sent and signified it by His angel to His servant John, who bare record of the Word of God, and of his testimony, and of all things that he saw.’” *From the Two Books on the Promises* ch.4 p.83

**Hymenaeus of Jerusalem** (c.268 A.D.) in the opening calls Jesus the Word of God. (*Letter of Hymenaeus* (= *Letter of Six Bishops*) https://blog.dianoigo.com/2017/11/early-christian-interpretation-of-us-of.html#mysec2\_3\_4

**Dionysius of Rome** (259-269 A.D.) has an entire work (1 1/5 pages) on how Christ, the Word is united with the Holy Spirit and God the Father. “For it is essential that the Divine Word should be united to the God of all, and that the Holy Spirit should abide and dwell in God; and thus that the Divine Trinity should be reduced and gathered into one, as if into a certain head – that is, into the omnipotent God of all.” *Against the Sabellians* (*ANF* vol.7) p.365-365

**Adamantius** (c.300 A.D.) calls God “The Father of the Word – that is, of Christ?” in questioning Marinus. *Dialogue on the True Faith* 4th part ch.d 14 p.145

Adamantius (c.300 A.D.) “which means that the Word of God is Lord, not only of David, but also of ‘all rule, authority and dominion, and every name called upon…” *Dialogue on the True Faith* fifth part f13b p.165

**Alexander of Lycopolis** (301 A.D.) calls Christ the Word. *Of the Manichaeans* ch.24 p.251.

**Victorinus of Petau** (martyred 304 A.D.) mentions Jesus as the Word of God and quotes John 1:1 as by John the Evangelist *Commentary on the Creation of the World* p.342

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word,... the Divine Logos, ...” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Peter of Alexandria** (306,285-311 A.D.) calls Jesus “God the Word”. *Fragment 9* p.283

**Methodius** (270-311/312 A.D.) calls Jesus the “Word of Wisdom”, “Life”, “Truth”, and the “Word of God”. *Three Fragments from the homily on the Cross and Passion of Christ* ch.1 p.399

**Athanasius of Alexandria** (318 A.D.) “To which also Paul refers when he says, ‘By faith we understand that the worlds have been framed by the Word of God, ...also He [God] has made all things out of nothing by His own Word, Jesus Christ our Lord.” *On the Incarnation of the Word* ch.3 p.37

Athanasius of Alexandria (318 A.D.) (partial) Christ is the eternal Word. *Athanasius Against the Heathen* ch.41.3 p.26

**Lactantius** (c.303-320/325 A.D.) says that it is with good reason Jesus is called the speech and word of God. *The Divine Institutes* book 4 ch.8 p.107.

**Alexander of Alexandria** (313-326 A.D.) says that all things were made through Christ. *Epistles on the Arian Heresy* Epistle 1 ch.4 p.292

**Eusebius of Caesarea** (318 A.D.) Jesus is the Word of God. *Demonstration of the Gospel* book 1.1 p.1

Eusebius of Caesarea(318-325 A.D.) “The living Word which was in the beginning with the Father and which was God, the first and only begotten of God, which was before every creature and creation visible and invisible,…” *Eusebius’ Ecclesiastical History* book 1 ch.2 p.82 in *Nicene and Post-Nicene Fathers Second Series* vol.1 p.82 Also ch.2 2.26 p.85

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) says Jesus is the Word of God. *Hortatory Address to the Greeks* ch.38 p.289

**Among heretics**

The Encratite Gnostic Tatian (c.172 A.D.) “the Logos Himself also, who was in Him, subsists. And by His simple will the Logos springs forth; and the Logos, not coming forth in vain, becomes the first-begotten work of the Father. Him (the Logos) we know to be the beginning of the world. But He came into being by participation, not by abscission; for what is cut off is separated from the original substance, but that which comes by participation, making its choice of function, does not render him deficient from whom it is taken. For just as from one forth many fires are lighted, but the light of the first torch is not lessened by the kindling of many torches, so the Logos, coming forth from the Logos-power of the Father, has not divested of the Logos-power Him who begat Him. I myself, for instance, talk, and you hear; …” *Address of Tatian to the Greeks* (-172 A.D.) ch.5 p.67

**Marinus the Bardasene** (c.300 A.D.) in speaking of Christ says “the Word was made flesh.” *Dialogue on the True Faith* 4th part ch.d 16 p.147

## T5. The Son existed from ages past

John 1:1; 17:5; Hebrews 7:3

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 7:3

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:1; 17:5

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) John 10:7-9; Luke 13:24 (partial)

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 1:1; 17:5

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 17:5

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:1; 17:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:1; 17:5

Clement of Rome (96-98 A.D.) (partial, Jesus Christ) “The grace of our Lord Jesus Christ be with you, and with all everywhere that are the called of God through Him, by whom be to Him glory, honour, power, majesty, and eternal dominion, from everlasting to everlasting. Amen.” *1 Clement* ch.59 vol.1 p.21. See also vol.9 ch.65 p.248

**Ignatius of Antioch** (-107/116 A.D.) (implied) “I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely His blood, which is incorruptible love and eternal life.” *Letter of Ignatius to the Romans* ch.7 p.77

Ignatius of Antioch (-107/116 A.D.) (partial, Jesus Christ) “who are most dear to me, and are entrusted with the ministry of Jesus Christ, who was with the Father before the beginning of time and in the end was revealed.” *Letter of Ignatius to the Magnesians* ch.6 p.61 [Greek, Latin is similar]

Ignatius of Antioch(-107/116 A.D.) “Jesus Christ, who was with the Father before the ages, and in the end was revealed.” *Letter of Ignatius to the Ephesians* ch.7 p.52

***Epistle of Barnabas*** (c.70-130 A.D.) ch.5 p.140 “For the Scripture says concerning us, while He speaks to the Son, ‘Let us make man after Our image, and after Our likeness; and let them have dominion over the beasts of the earth, the fowls of heaven, and the fishes of the sea.’” [Genesis 1:26]

***Epistle to Diognetus*** ch.11 p.29 (c.130-200 A.D.) “This is He who was from the beginning, who appeared as if new, and was found old, and yet who is ever born afresh in the hearts of the saints. This is He, who, being from everlasting, is to-day called the Son;”

**Justin Martyr** (c.138-165 A.D.) “I shall give you another testimony, my friends, from the Scriptures, that God begot before all creatures a Beginning, [who was] a certain rational power [proceeding] from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos;” *Dialogue with Trypho, a Jew* ch.61 p.227

Justin Martyr (c.138-165 A.D.) “In saying, therefore, ‘as one of us, ‘[Moses] has declared that [there is a certain] number of persons associated with one another, and that they are at least two. For I would not say that the dogma of that heresy which is said to be among you (The Jews had their own heresies which supplied many things to the Christian heresies) is true, or that the teachers of it can prove that [God] spoke to angels, or that the human frame was the workmanship of angels. But this Offspring, which was truly brought forth from the Father, was with the Father before all the creatures.” *Dialogue of Justin Martyr with Trypho, a Jew* ch.62 p.228

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 ninth similitude ch.12 p.47 says that the Son of God is older than all His creatures, and “He was a fellow-councillor with the Father in His work of creation.”

Tatian’s *Diatessaron* (c.172 A.D.) section 1 p.43 (partial, Word) “In the beginning was the Word, and the Word was with God, and God is the Word. This *was* in the beginning with God. Everything was by his hand, and without him not even one existing thing was *made*.”

**Athenagoras** (177 A.D.) “But the Son of God is the Logos of the Father, in idea and in operation; for after the pattern of Him and by Him were all things made, the Father and the Son being one. And, the Son being in the Father and the Father in the Son, in oneness and power of spirit, the understanding and reason of the Father is the Son of God. But if, in your surpassing intelligence, it occurs to you to inquire what is meant by the Son, I will state briefly that He is the first product of the Father, not as having been brought into existence (for from the beginning, God, who is the eternal mind [*nous*], had the Logos in Himself, being from eternity instinct [distinct] with Logos [*logikos*]); but inasmuch as He came forth to be the idea and energizing power of all material things,” *A Plea for Christians* ch.10 p.133

**Melito of Sardis** (170-177/180 A.D.) says the Jesus is the firstborn of God, begotten before the sun. vol.8 ch.5 p.757

Melito of Sardis (170-177/180 A.D.) (partial) “For this reason did the Father send His Son from heaven without a bodily form, that, when He should put on a body by means of the Virgin’s womb, and be born man,” *From the Discourse on Soul and Body* ch.2 p.756

Melito of Sardis (170-177/180 A.D.) “We have collected together *extracts* from the Law and the Prophets relating to those things which have been declared concerning our Lord Jesus Christ, that we may prove to your love that this *Being* is perfect reason, the Word of God; He who was begotten before the light; He who is Creator together with the Father; He who is the Fashioner of man; He who is all in all; He who among the patriarchs is Patriarch; He who in the law is the Law; among the priests, Chief Priest; among kings, the Ruler; among prophets, the Prophet; among the angels, Archangel; in the voice *of the preacher*, the Word; among spirits, the Spirit; in the Father, the Son; in God, God; King for ever and ever. For this is He who was pilot to Noah; He who was guide to Abraham; He who was bound with Isaac; He who was in exile with Jacob; He who was sold with Joseph; He who was captain of the host with Moses; He who was the divider of the inheritance with Jesus the son of Nun; He who in David and the prophets announced His own sufferings; He who put on a bodily form in the Virgin; He who was born in Bethlehem; He who was wrapped in swaddling-clothes in the manger; He who was seen by the shepherds; He who was glorified by the angels; He who was worshipped by the Magi; He who was pointed out by John; He who gathered together the apostles; He who preached the kingdom; He who cured the lame; He who gave light to the blind; He who raised the dead; He who appeared in the temple; He who was not believed on by the people; He who was betrayed by Judas; He who was apprehended by the priests; He who was condemned by Pilate; He who was pierced in the flesh; He who was hanged on the tree; He who was buried in the earth; He who rose from the place of the dead; He who appeared to the apostles; He who was carried up to heaven; He who is seated at the right hand of the Father; He who is the repose of those that are departed; the recoverer of those that are lost; the light of those that are in darkness; the deliverer of those that are captive; the guide of those that go astray; the asylum of the afflicted; the bridegroom of the Church; the charioteer of the cherubim; the captain of the angels; God who is from God; the Son who is from the Father; Jesus Christ the King for evermore. Amen.” *On Faith* in *ANF* vol.8 ch.4 p.756

Melito of Sardis (170-177/180 A.D.) vol.8 ch.2 p.756 in his *Discourse on the Cross* says that Jesus “was born man”. In *On the Nature of Christ* ch.7 *Ante-Nicene Fathers* vol.8 p.760 says, “His soul and His body, His human nature like ours, were real, and no phantom of the imagination. … For, being at once both God and perfect man likewise, He gave us sure indications of His two natures: of His Deity, by His miracles during the three years that elapsed after His baptism; of His humanity, during the thirty *similar* periods which preceded His baptism, … He was the true God existing before all ages.”

**Theophilus of Antioch** (168-181/188 A.D.) “For the divine writing itself teaches us that Adam said that he had heard the voice. But what else is this voice but the Word of God, who is also His Son?” Later he quotes John 1:1 as by John in the holy writings. *Theophilus to Autolycus* book 2 ch.22 p.103

**Irenaeus of Lyons** (182-188 A.D.) says “the Word, namely the Son, was always with the Father; and that Wisdom also, which is the Spirit, was present with Him, anterior to all creation.” He then goes on quoting Proverb 3:19,20 and so forth, showing that the Holy Spirit is the third person.*Irenaeus Against Heresies* book 4 ch.20.3 p.488

Irenaeus of Lyons (182-188 A.D.) “His only-begotten Word, who is always present with the human race, united to an mingled with his own creation, according to the Father’s pleasure, and who became flesh, is Himself Jesus Christ our Lord,” *Irenaeus Against Heresies* book 3 ch.16.6 p.442

Irenaeus of Lyons (182-188 A.D.) “It was not angels, therefore, who made us, nor who formed us, neither had angels power to make an image of God, nor any one else, except the Word of the Lord, nor any Power remotely distant from the Father of all things. For God did not stand in need of these [beings], in order to the accomplishing of what He had Himself determined with Himself beforehand should be done, as if He did not possess His own hands. For with Him were always present the Word and Wisdom, the Son and the Spirit, by whom and in whom, freely and spontaneously, He made all things, to whom also He speaks, saying, ‘Let Us make man after Our image and likeness;’” [Genesis 1:26] *Irenaeus Against Heresies* book 4 ch.20.1 p.487

Irenaeus of Lyons (c.160-202 A.D.) discusses the pre-existence of the Son before the creation of the world. *Proof of Apostolic Preaching* ch.30. See also ibid ch.51.

**Clement of Alexandria** (193-217/220 A.D.) “For when he says, ‘That which was from the beginning,’ he touches upon the generation without beginning of the Son, who is co-existent with the Father. There was; then, a Word importing an unbeginning eternity; as also the Word itself, that is, the Son of God, who being, by equality of substance, one with the Father, is eternal and uncreate. That He was always the Word, is signified by saying, ‘In the beginning was the Word.’ But by the expression, ‘we have seen with our eyes,’ he signifies the Lord’s presence in the flesh, ‘and our hands have handled,’ he says, ‘of the Word of life.’ He means not only His flesh, but the virtues of the Son, like the sunbeam which penetrates to the lowest places,-this sunbeam coming in the flesh became palpable to the disciples.” *Comments on the First Epistle of John* In Cassiodorus’ Latin translation p.574

Clement of Alexandria (193-202 A.D.) “And we also have already heard that angels learned the truth, and their rulers over them; for they had a beginning. It remains, then, for us, ascending to seek their teacher. And since the unoriginated Being is one, the Omnipotent God; one, too, is the First-begotten, ‘by whom all things were made, and without whom not one thing ever was made.’ ‘For one, in truth, is God, who formed the beginning of all things; ‘pointing out ‘the first-begotten Son,’ Peter writes, accurately comprehending the statement, ‘In the beginning God made the heaven and the earth.’ And He is called Wisdom by all the prophets. This is He who is the Teacher of all created beings, the Fellow-counsellor of God, who foreknew all things;” *Stromata* book 6 ch.7 p.493

Clement of Alexandria (193-217/220 A.D.) quotes John 1:1 that in the beginning was the Word, etc. *The Instructor* book 1 ch.8 p.225

Clement of Alexandria (c.195 A.D.) says the Jesus/Christ/The Savior came from heaven. *Exhortation to the Heathen* ch.1 p.173

Clement of Alexandria (c.195 A.D.) (partial) says the Word was with God in the beginning. *Exhortation to the Heathen* ch.1 p.173

**Tertullian** (c.213 A.D.) “If the number of the Trinity also offends you, as if it were not connected in the simple Unity, I ask you how it is possible for a Being who is merely and absolutely One and Singular, to speak in plural phrase, saying, ‘let us make man in our own image, and after our own likeness;’ whereas He ought to have said, ‘Let me make man in my own image, and after my own likeness,’ as being a unique and singular Being? In the following passage, however, ‘Behold the man is become as one of us,’ He is either deceiving or amusing us in speaking plurally, if He is One only and singular. Or was it to the angels that He spoke, as the Jews interpret the passage, because these also acknowledge not the Son? Or was it because He was at once the Father, the Son, and the Spirit, that He spoke to Himself in plural terms, making Himself plural on that very account? Nay, it was because He had already His Son close at His side, as a second Person, His own Word, and a third Person also, the Spirit in the Word, that He purposely adopted the plural phrase, ‘Let *us* make;’ and, ‘in *our* image;’ and, ‘become as one *of us*.’” *Against Praxeas* ch.12 p.606

Tertullian (198-220 A.D.) “In the first place, because all things were made by the Word of God, and without Him was nothing made. Now the flesh, too, had its existence from the Word of God, because of the principle, that here should be nothing without that Word. ‘Let us make man,’ said He, before He created him, and added, ‘with our hand,’ for the sake of his pre-eminence, that so he might not be compared with the rest of creation.” *On the Resurrection of the Flesh* ch.5 p.549

Tertullian (207/208 A.D.) says that Christ existed from ages past and appeared on the earth. *Five Books Against Marcion* book 5 ch.19 p.470

Tertullian (198-220 A.D.) “Since then he is the image of the Creator (for *He*, when looking on Christ His Word, who was to become man, said, ‘Let us make man in our own image, after our likeness’), how can I possibly have another head but Him whose image I am? For if I am the image of the Creator there is no room in me for another head” *Five Books Against Marcion* book 5 ch.8 p.445

**Hippolytus of Portus** (222-235/236 A.D.) “they killed the Son of their Benefactor, for He is coeternal with the Father.” *Expository Treatise Against the Jews* ch.7 p.220

Hippolytus of Portus (222-235/236 A.D.) quotes Psalm 110:3 and says the God the Father had begotten Jesus before the morning star. *Against the Heresy of One Noetus* ch.15 p.229

**Origen** (250-254 A.D.) “For the Son of God, ‘the First-born of all creation,’ although He seemed recently to have become incarnate, is not by any means on that account recent. For the holy Scriptures know Him to be the most ancient of all the works of creation; for it was to Him that God said regarding the creation of man, ‘Let Us make man in Our image, after Our likeness.’” *Origen Against Celsus* book 5 ch.37 p.560

Origen (c.227-240 A.D.) “there was no time when the beginning was devoid of the Word” *Commentary on John* book 2 ch.13 p.334

Origen (c.227-240 A.D.) says that Jesus pre-existed with God, and all things were made through Him. *Commentary on John* book 2 ch.5 p.327-328

Origen (c.240 A.D.) says that Christ was with Moses, Jeremiah, and Isaiah. *Homilies on Jeremiah* homily 9 ch.1 p.86

**Novatian** (250-257 A.D.) “He then, since He was begotten of the Father, is always in the Father. And I thus say always, that I may show Him not to be unborn, but born. But He who is before all time must be said to have been always in the Father; for no time can be assigned to Him who is before all time. And He is always in the Father, unless the Father be not always Father, only that the Father precedes Him, - in a certain sense,” *Concerning the Trinity* ch.31 p.643

Novatian (250/4-256/7 A.D.) says that Jesus was in heaven before the foundation of the world. *Treatise on the Trinity* ch.16 p.626. All things were created and founded by the Son of God, that is, by the Word of God. Then Novatian quotes John 1:3. *Treatise Concerning the Trinity* ch.17 p.626. See also p.624.

Novatian (250-257 A.D.) “For who does not acknowledge that the person of the Son is second after the Father, when he reads that it was said by the Father, consequently to the Son, ‘Let us make man in our image and our likeness;’ and that after this it was related, ‘And God made man, in the image of God made He him?’ Or when he holds in his hands: ‘The Lord rained upon Sodom and Gomorrah fire and brimstone from the Lord from heaven?’” *Concerning the Trinity* ch.26. p.636

**Cyprian of Carthage** (c.246-258 A.D.) And that Melchizedek bore a type of Christ, the Holy Spirit declares in the Psalms, saying from the person of the Father to the Son: ‘Before the morning star I begat Thee; Thou art a priest for ever, after the order of Melchizedek;’” *Epistles of Cyprian* letter 62 ch.4 p.359

Cyprian of Carthage (c.248-256 A.D.) quotes John 1:1 *Treatise of Cyprian* Treatise 12 Second book ch.6 p.518

**Gregory Thaumaturgus** (240-265 A.D.) “Wherefore there is nothing either created or in servitude in the Trinity; nor anything superinduced, as if at some former period it was non-existent, and at some later period it was introduced. And thus neither was the Son ever wanting to the Father, nor the Spirit to the Son; but without variation and without change, the same Trinity *abideth* ever.” *A Declaration of Faith* p.7

**Dionysius of Alexandria** (246-265 A.D.) ch.1 “There certainly was not a time when God was not the Father” ch.4 “Since, therefore, the Father is eternal, the Son also is eternal, Light of Light. For where there is the begetter, there is also the offspring. And if there is no offspring, how and of what can He be the begetter? But both are, and always are.” Letter 4 *Letter to Dionysius, bishop of Rome* p.92

**Dionysius of Rome** (259-269 A.D.) “For if the Son was made, there was a time when He was not; but He always was, if, as He Himself declares, He is undoubtedly in the Father. And if Christ is the Word, the Wisdom, and the Power,-for the divine writings tell us that Christ is these, as ye yourselves know,-assuredly these are powers of God. Wherefore, if the Son was made, there was a time when these were not in existence; and thus there was a time when God was without these things, which is utterly absurd.” *Against the Sabellians* (*ANF* vol.7) ch.2 p.365

**Adamantius** (c.300 A.D.) “I believe in One God, Creator and Maker of all things; and in God the Word, Who was born of Him, of the same Essence, and exists eternally. In the last time He assumed human form through Mary, was crucified and rose from the dead. I also believe the Holy Spirit, existing eternally.” [Adamantius is speaking] *Dialogue on the True Faith* first part ch.2 p.37

**Victorinus of Petau** (martyred 304 A.D.) “Moreover, we say that the measure of God’s temple is the command of God to confess the Father Almighty, and that His Son Christ was begotten by the Father before the beginning of the world, and was made man in very soul and flesh,” *Commentary on the Apocalypse* from the 11th chapter verse 1 p.354

Victorinus of Petau (martyred 304 A.D.) quotes John 1:1 *On the Creation of the World* p.343.

**Lucian of Antioch** (c.300-311 A.D.) “And if any one, contrary to the right faith of the Scriptures, teaches and says there has been a season or time or age before the Son of God was begotten, let him be accursed.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.27-28

Lucian of Antioch (c.300-311 A.D.) “one Lord Jesus Christ His Son, ... who was begotten of the Father before all ages” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397. (also *The Banquet of the Ten Virgins* discourse 8 ch.10 p.338 and ch.11 p.339)

Methodius (270-311/312 A.D.) (Partial, Jesus) says that Jesus was in the beginning with God, being God. *The Banquet of the Ten Virgins* discourse 3 ch.6 p.318.

**Athanasius of Alexandria** (318 A.D.) quotes John 1:1-2. *Athanasius Against the Heathen* part 3 ch.42.2 p.26

Athanasius of Alexandria (c.318 A.D.) (partial) “But in fact He did not do so; but He gives the command thus: “Let us make man,” and “let the green herb come forth.” By which God is proved to be speaking about them to some one at hand: it follows then that some one was with Him to Whom He spoke when He made all things. 6. Who then could it be, save His Word? For to whom could God be said to speak, except His Word? Or who was with Him when He made all created Existence, except His Wisdom, which says “When He was making the heaven and the earth I was present with Him?” But in the mention of heaven and earth, all created things in heaven and earth are included as well. 7. But being present with Him as His Wisdom and His Word, looking at the Father He fashioned the Universe, and organised it and gave it order; and, as He is the power of the Father, He gave all things strength to be, as the Saviour says “What things soever I see the Father doing, I also do in like manner.” And His holy disciples teach that all things were made ‘through Him and unto Him;’” *Against the Heathen* ch.46 p.29

**Lactantius** (c.303-320/325 A.D.) mentions that Jesus was Son of God from the beginning, but born a second time by the Virgin Mary. *The Divine Institutes* book 4 ch.8 p.106

**Alexander of Alexandria** (313-326 A.D.) Wherefore without delay, brethren beloved, I have stirred myself up to show you the faithlessness of these men who say that there was a time when the Son of God was not; and that He who was not before, came into existence afterwards, becoming such, when at length He was made, even as every man is wont to be born. *Epistles on the Arian Heresy* Epistle 1 ch.2 p.292

Alexander of Alexandria (313-326 A.D.) “it is necessary to say that the Father is always the Father. But He is the Father, since the Son is always with Him, on account of whom He is called the Father.” *Epistles on the Arian Heresy* Letter 1 ch.7 p.293

Alexander of Alexandria (313-326 A.D.) “And how, if the Son is the Word or Wisdom and Reason of God, was there a time when He was not? It is all one as if they said, that there was a time when God was without reason and wisdom. How, also, can He be changeable and mutable, who says indeed by Himself: ‘I am in the Father, and the Father in Me,’” *Epistles on the Arian Heresy* Epistle 2 ch.3 p.297-298

Alexander of Alexandria (313-326 A.D.) (implied) says that God sent down from heaven His incorporeal Son to take flesh. *Epistles on the Arian Heresy* Epistle 5.5 p.300

**Eusebius of Caesarea**(318-325 A.D.) “The living Word which was in the beginning with the Father and which was God, the first and only begotten of God, which was before every creature and creation visible and invisible,…” *Eusebius’ Ecclesiastical History* book 1 ch.2 p.82 in *Nicene and Post-Nicene Fathers Second Series* vol.1 p.82. Also book 2 ch.2.28 p.85

**Among heretics**

The Encratite Gnostic Tatian (c.172 A.D.) (partial, Logos) “And by His simple will the Logos springs forth; and the Logos, not coming forth in vain, becomes the first-begotten work of the Father. Him (the Logos) we know to be the beginning of the world.” *Address of Tatian to the Greeks* ch.5 p.67

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.45 p.89 says that Jesus was the Son of God at the beginning of all things, and “He became man”. Book 2 ch.48 p.110 also says that Jesus was with the Father from the beginning. See also book 1 ch.52 p.91.

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.3 p.63 says that the Son was from the beginning..

## T6. All things were created through Christ / the Son of God

John 1:3,10; Colossians 1:16; Hebrews 1:2

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 1:2

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:3,10

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 1:3,10

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:3,10

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:3,10

*Shepherd of Hermas* (c.115-155 A.D.) book 3 ninth similitude ch.12 p.47 (partial) says that the Son of God is older than all His creatures, and “He was a fellow-councillor with the Father in His work of creation.”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1 p.43 says “In the beginning was the Word, and the Word was with God, and God is the Word. This *was* in the beginning with God. Everything was by his hand, and without him not even one existing thing was *made*.”

**Melito of Sardis** (170-177/180 A.D.) says Jesus made the heaven and earth, in the beginning together with the Father, fashioned man. discourse ch.5 *Ante-Nicene Fathers* vol.8 p.757.

Melito of Sardis (170-177/180 A.D.) (implied) says that God created haven and earth and everything in them through the Word. *On Pascha* p.49

Melito of Sardis (170-177/180 A.D.) (partial) says that Jesus is Creator with the Father. *From the discourse on Soul and Body* ch.2 *Ante-Nicene Fathers* vol.8 p.756

**Athenagoras** (177 A.D.) says, “Nor let any one think it ridiculous that God should have a Son. … But the Son of God is the Logos of the Father, in idea and operation; for after the pattern of Him and by Him were all things made, the Father and the Son being one. And, the Son being in the Father and the Father in the Son,…” *A Plea for Christians* ch.10 p.133

Athenagoras (177 A.D.) “That we are not atheists, therefore, seeing that we acknowledge one God, uncreated, eternal, invisible, impassible, incomprehensible, illimitable, who is apprehended by the understanding only and the reason, who is encompassed by light, and beauty, and spirit, and power ineffable, by whom the universe has been created through His Logos, and set in order, and is kept in being-I have sufficiently demonstrated. [I say ‘His Logos’], for we acknowledge also a Son of God.” *A Plea for Christians* ch.10 p.133

**Theophilus of Antioch** (168-181/188 A.D.) says that all things came into existence through the Word. *Theophilus to Autolycus* book 2 ch.22 p.103

Theophilus of Antioch (168-181/188 A.D.) “For God having made all things by His Word, and having reckoned them all mere bye-works, reckons the creation of man to be the only work of His own hands.” *Theophilus to Autolycus* book 2 ch.18 p.101

**Irenaeus of Lyons** (182-188 A.D.) quotes John 1:3 and says all things were made through the Word, and nothing. *Irenaeus Against Heresies* book 1 ch.22.1 p.347. See also book 3 ch.8.3 p.421

Irenaeus of Lyons (c.160-202 A.D.) says all thigns were created through the Word. *Proof of Apostolic Preaching* ch.6

**Clement of Alexandria** (193-217/220 A.D.) says that all things were made through the Word [Christ] and quotes John 1:3. *The Instructor* book 1 ch.11 p.234. See also *Stromata* (193-202 A.D.) book 6 ch.15 p.509

Clement of Alexandria (c.195 A.D.) says all things were created through the Word/Savior. *Exhortation to the Heathen* ch.1 p.173

**Tertullian** (c.213 A.D.) quotes John 1 and says without the Son nothing was made. *Against Praxeas* ch.21 p.615. See also ibid ch.15 p.611

**Hippolytus of Portus** (222-235/236 A.D.) says that by Him [Jesus] God made all things. *Against the Heresy of One Noetus* ch.10 p.227

**Origen** (225-253/254 A.D.) “‘We answered to the best of our ability this objection to God’s ‘commanding this first, second, and third thing to be created,’ when we quoted the words, ‘He said, and it was done; He commanded, and all things stood fast;’ remarking that the immediate Creator, and, as it were, very Maker of the world was the Word, the Son of God; while the Father of the Word, by commanding His own Son-the Word-to create the world, is *primarily* Creator.” *Origen Against Celsus* book 6 ch.60 p.600-601

Origen (c.227-240 A.D.) quotes John 1:3a and discusses how all things were made through Christ. *Commentary on John* book 2 ch.6 p.328. See also ibid book 2 ch.9 p.331.

**Novatian** (250/4-256/7 A.D.) says that all things were created and founded by the Son of God, that is, by the Word of God. And quotes John 1:3. *Treatise Concerning the Trinity* ch.17 p.626. See also ibid ch.13 p.623.

**Gregory Thaumaturgus** (240-265 A.D.) says that Christ is the “Maker and Ruler of all things” *Oration and Panegyric Addressed to Origen* argument 4 p.24

**Dionysius of Alexandria** (246-265 A.D.) “There was never a time when God was not the Father.” *Letter to Dionysius of Rome* book 1 ch.1 p.92

**Hymenaeus of Jerusalem** (c.268 A.D.) “And all the divinely inspired writings declare the Son of God to be God; these we now undertake to cite at length. We believe him, who was always with the Father, to have fulfilled the paternal purpose by the creation of all things. For "he spoke and they were made; he commanded and they were created." Now one who commands something, commands *someone*; which "someone," we are convinced, is none other than God the only begotten Son of God, to whom he said, "Let us make man according to our image and likeness.” (*Letter of Hymenaeus* (= *Letter of Six Bishops*) Quoted from Thomas Ferrar at https://blog.dianoigo.com/2017/11/early-christian-interpretation-of-us-of.html#mysec2\_3\_4

**Victorinus of Petau** (martyred 304 A.D.) quotes John 1:1 and says that all things were made through Christ. *On the Creation of the World* ch.1.4 p.342

**Lucian of Antioch** (c.300-311 A.D.) “one Lord Jesus Christ His Son, the only-begotten God through whom all things were made” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Athanasius of Alexandria** (318 A.D.) quotes John 1:1-2. *Athanasius Against the Heathen* part 3 ch.42.2 p.26

Athanasius of Alexandria (318 A.D.) says that all things were made through Christ. *Incarnation of the Word* part 3 ch.46 p.29. See also *Incarnation of the Word* ch.2 p.37.

**Lactantius** (c.303-320/325 A.D.) quotes John 1:3 that all things were created through Christ. *The Divine Institutes* book 4 ch.8 p.107.

**Alexander of Alexandria** (313-326 A.D.) says that all things were made through Christ. *Epistles on the Arian Heresy* Epistle 1 ch.4 p.292

**Eusebius of Caesarea**(318-325 A.D.) quotes John 1:3 as cripture, saying that all things were created through Christ. He says that the first cause of all was the pre-existent Word. *Eusebius’ Ecclesiastical History* book 1 ch.2.3 p.82

**Among heretics**

Tatian (c.172 A.D.) (partial) says that the Logos begat in turn our world. (Does not explicitly say the Logos created all things though.) *Address of Tatian to the Greeks* ch.5 p.67

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.3 p.183. where it says all was created through the Son.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) (partial) book 6 ch.8 p.154 “But water was made at first by the Only-Begotten; and the Almighty God is the head of the Only –begotten, by whom we come to the Father in such order as we have stated above.”

## T7. Jesus obedient or subject to the Father

Philippians 2:8

(implied) 1 Corinthians 11:3; 1 Corinthians 15:28

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 11:3; 1 Corinthians 15:28

**Presbyters (Papias?)** (95-110 A.D.) quotes 1 Corinthians 15:25-28 that the Son will be subject to the Father. Ch.5 p.154

**Justin Martyr** (c.138-165 A.D.) As Isaiah 53 shows, Christ is the servant of the God of Israel. *Dialogue with Trypho, a Jew* ch.13 p.200

**Irenaeus of Lyons** (182-188 A.D.) “in due time the Son will yield up His work to the Father, even as it is said by the apostle, ‘For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.’ For in the times of the kingdom, the righteous man who is upon the earth shall then forget to die. ‘But when He saith, All things shall be subdued unto Him, it is manifest that He is excepted who did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all.’” *Irenaeus Against Heresies* book 5 ch.36.2 p.567

Irenaeus of Lyons (c.160-202 A.D.) “So then by the obedience wherewith He [The word] obeyed even unto death”. *Proof of Apostolic Preaching* ch.34

Irenaeus of Lyons (c160-202 A.D.) “And that the Son of the Father calls Himself *servant*, (this is) on account of His subjection to the Father: for among men also every son is the servant of his father.” *Proof of Apostolic Preaching* ch.51

**Clement of Alexandria** (193-202 A.D.) “and otherwise we have heard it said, ‘The Head of Christ is the God and Father” *Stromata* book 5 ch.6 p.453

**Tertullian** (c.213 A.D.) “Now this, to be sure, is an astonishing thing, that the Father can be taken to be the face of the Son, when He is His head; for ‘the head of Christ is God.’” *Against Praxeas* ch.14 p.610

Tertullian (207/208 A.D.) (implied) says that Marcion’s Christ is not subject to the Father.” *Five Books Against Marcion* book 4 ch.39 p.415

**Hippolytus of Portus** (222-235/236 A.D.) quotes 1 Corinthians 15:23-28 about Christ being subject to the Father *Against the Heresy of One Noetus* ch.6 p.226

**Origen** (225-253/254 A.D.) “And the Divine Word, well knowing this, speaks to that effect in many passages of Scriptures, although it is sufficient at present to quote one testimony of Paul to the following effect:” and then he quotes Philippians 2:5-9. [obedient unto death] *Origen Against Celsus* book 4 ch.18 p.504.

Origen (c.227-240 A.D.) quotes 1 Corinthians 15:26. *Origen’s Commentary on John* ch.37 p.379

Origen (233/234 A.D.) says Jesus was obedient fo the Father. *Origen on Prayer* ch.26.4 p.90.

**Novatian** (250/4-256/7 A.D.) Jesus will again descend in obedience to the Father. *Treatise Concerning the Trinity* ch.11 p.621. After the resurrection itself, Christ still yields all obedience to the father. *Treatise concerning the Trinity* ch.22 p.633.

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “Therefore eternal and divine things are to be followed, and all things must be done after the will of God, that we may follow the divine footsteps and teachings of our Lord, who warned us, and said, ‘I came down from heaven, not to do my own will, but the will of Him that sent me.’ But if the servant is not greater than his lord, and he that is freed owes obedience to his deliverer, we who desire to be Christians ought to imitate what Christ said and did. It is written, and it is read and heard, and is celebrated for our example by the Church’s mouth, ‘He that saith he abideth in Christ.’” *Treatises of Cyprian* Treatise 2 ch.7 p.432

Cyprian of Carthage (c.246-258 A.D.) (partial) quotes Psalm 45:6,7 “God, thy God…” *Treatises of Cyprian -* *Treatise 12* second book ch.6 p.518. See also Christ “is the Angel of the Almighty” *Treatises of Cyprian – Treatise 12* Second book ch.5 p.517

Cyprian of Carthage (c.246-258 A.D.) (partial) quotes John 14:28 that Jesus said the Father is greater than I” *The Treatises of Cyprian* Treatise 12 book 3 ch.58 p.548

**Dionysius of Alexandria** (246-265 A.D.) (implied) “God to do, except that only which He does not will to do. Therefore the request which He made was nothing independent, nor one which pleased Himself only, or opposed His Father's will, but one also in conformity with the mind of God. And yet some one may say that He is overborne and changes His mind, and asks presently something different from what He asked before, and holds no longer by His own will, but introduces His Father's will. Well, such truly is the case. Nevertheless He does not by any means make any change from one side to another; but He embraces another way, and a different method of carrying out one and the same transaction, which is also a thing agreeable to both; choosing, to wit, in place of the mode which is the inferior, and which appears unsatisfying also to Himself, the superior and more, admirable mode marked out by the Father. For no doubt He did pray that the cup might pass from Him; but He says also, 'Nevertheless, not as I will, but as Thou wilt.' He longs painfully, on the one hand, for its passing from Him, but (He knows that) it is better as the Father wills. For He does not utter a petition for its not passing away now, instead of one for its removal; but when its withdrawal is now before His view, He chooses rather that this should be ordered as the Father wills.” *On Luke 22:42 etc.* p.118

**Victorinus of Petau** (martyred 304 A.D.) quotes 1 Corinthians 11:3 that “the head of Christ is God”. *Commentary on the Apocalypse of the Blessed John* From the first chapter verse 14 p.344

**Lactantius** (c.303-320/325 A.D.) says that Jesus was like His “Supreme Father” *The Divine Institutes* book 4 ch.13 p.114 and ch.14 p.114. He quotes “Therefore God, Thy God” in Psalm 45:6,7 in *The Divine Institutes* book 4 ch.13 p.113

**Alexander of Alexandria** (313-326 A.D.) says that Jesus is only inferior to the Father in that Jesus is begotten, and this is why he said, ‘My Father is greater than I.” *Deposition of Arius* ch.12 p.295

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 7 ch.7 p.158 [implied a servant of the Father] says that though Jesus was the noblest of all creatures, even He submitted to be a servant.

## T8. Worship, praise, or glorify Jesus

Mathew 2:2,11 (The Magi worshipped Jesus)

(partial) Matthew 8:2 (A leper knelt before Jesus)

(partial) Matthew 9:18 (A ruler knelt before Jesus)

Matthew 14:33 (the disciples worshipped Jesus)

(partial) Matthew 15:25 (A woman knelt before Jesus)

John 9:38 (formerly blind man worshipped Jesus)

Matthew 21:15-16 The children cried Hosanna to the Son of David

Matthew 28:9 (women at the tomb clasped Jesus’ feet and worshiped Him)

Matthew 28:17 (the eleven disciples worshipped Jesus)

Hebrews 1:6 (Angels worship Jesus)

Hebrews 13:21 gives glory to Jesus Christ forever and ever.

2 Peter 3:18. Peter gives glory to Jesdus Christ, both now and forever

Revelation 5:12 (in heaven they give praise, glory, and honor to Jesus)

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 21:15-16

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 1:6; 13:21

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 9:38; (implied) 5:22-23

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. 2 Peter 3:18 glorify Jesus

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 9:38

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 2:11-12;

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 2:11-12; 21:15-16; John 9:38

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 2:11-12; 21:15-16; John 9:38

**Clement of Rome** (96-98 A.D.) “…through Jesus Christ our Lord, to whom be glory and majesty for ever and every. Amen.” *1 Clement* ch.20 vol.1 p.11 (See also vol.9 p.235)

*Letter of* ***Ignatius*** *to the Ephesians* ch.2 p.50 (Ignatius was a disciple of the apostle John) (-107/116 A.D.) “It is therefore befitting that you should in every way glorify Jesus Christ, who hath glorified you, that by a unanimous obedience…”

**Justin Martyr** (c.150 A.D.) says that we worship and adore the Father, Son, and the prophetic Spirit. *First Apology of Justin* ch.6 p.164.

Justin Martyr (c.150 A.D.) “Our teacher of these things is Jesus Christ, who also was born for this purpose, and was crucified under Pontius Pilate, procurator of Judea, in the times of Tiberius Caesar; and that we reasonably worship Him, having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third, we will prove.” *First Apology of Justin Martyr* ch.13 p.166-167

Justin Martyr (c.138-165 A.D.) *Dialogue with Trypho, a Jew* ch.106 p.252 says that the Magi worshipped Jesus. He also says that we should worship him in ch.63 p.229.

Justin Martyr (c.138-165 A.D.) says, “Christ and God to be worshipped by David, and Christ and a Stone by many, and Wisdom by Solomon” *Dialogue with Trypho, a Jew* ch.126 p.262

Justin Martyr (c.138-165 A.D.) “And, ‘Beware of false prophets, who shall come to you clothed outwardly in sheep’s clothing, but inwardly they are ravening wolves.’ And, ‘Many false Christs and false apostles shall arise, and shall deceive many of the faithful.’ There are, therefore, and there were many, my friends, who, coming forward in the name of Jesus, taught both to speak and act impious and blasphemous things; and these are called by us after the name of the men from whom each doctrine and opinion had its origin. (For some in one way, others in another, teach to blaspheme the Maker of all things, and Christ, who was foretold by Him as coming, and the God of Abraham, and of Isaac, and of Jacob, with whom we have nothing in common, since we know them to be atheists, impious, unrighteous, and sinful, and confessors of Jesus in name only, instead of worshippers of Him. Yet they style themselves Christians, just as certain among the Gentiles inscribe the name of God upon the works of their own hands, and partake in nefarious and impious rites.) Some are called Marcians, and some Valentinians, and some Basilidians, and some Saturnilians, and others by other names; each called after the originator of the individual opinion, just as each one of those who consider themselves philosophers, as I said before, thinks he must bear the name of the philosophy which he follows, from the name of the father of the particular doctrine.” *Dialogue with Trypho, a Jew* ch.35 p.212

**Evarestus**(c.169 A.D.) “We adore the Son of God and will not worship another.” *Martyrdom of Polycarp* ch.17 p.43

Evarestus(c.169 A.D.) “glory to God, and Jesus Christ, and the Holy Ghost.” *Martyrdom of Polycarp* ch.14 p.42

Evarestus(c.169 A.D.) “into his everlasting kingdom, through His only-begotten Son Jesus Christ, to Him be glory, and honour, and power, and majesty, for ever. Amen.” *Martyrdom of Polycarp* ch.20 p.43

Tatian’s ***Diatessaron*** (c.172 A.D.) section 3.10-11 p.47 says the Magi worshipped Jesus.

Tatian’s *Diatessaron* (c.172 A.D.) section 19.10 p.73 says that the disciples in the boat worshipped Jesus. See also ibid section 55.2 p.128.

**Melito of Sardis** (170-177/180 A.D.) vol.8 ch.4 p.757 says that the Magi worshipped Jesus.

Melito of Sardis (170-177/180 A.D.) says, “Christ our Lord. To whom be glory forever and ever. Amen.” *On Pascha* ch.45 p.48, ch.65 p.54, and ch.100 p.65

**Irenaeus of Lyons** (182-188 A.D.) says that the saints will glorify Jesus.*Irenaeus Against Heresies* book 4 ch.27.4 p.500-501

Irenaeus of Lyons (182-188 A.D.) says the Magi worshipped Jesus. *Irenaeus Against Heresies* book 3 ch.9.2 p.423

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) preface p.699 “martyrs, and through them with the Lord Jesus Christ, to whom be glory and honour, for ever and ever. Amen.”

**Clement of Alexandria** (193-217/220 A.D.) wrote a Hymn to Christ the Savior. “Their hymns of praise With guileless lips to Christ their King…” *The Instructor* book 3 ch.12 p.295

Clement of Alexandria (193-217/220 A.D.) “We glory in the name of Christ.” *The Instructor* book 1 ch.6 p.219

**Tertullian** (c.213 A.D.) says that Isaiah prophesies that the Sabaeans will worship the person of Christ, because God is in Him. *Against Praxeas* ch.13 p.607

**Hippolytus of Portus** (222-235/236 A.D.) “He was manifest as God and man. And it is easy to perceive the man in Him,…” Then he mentions Jesus being scourged by Pilate, dying, and raised by the Father on the third day. … “And the divine in Him, on the other hand, is equally manifest, when He is worshipped by angels, and seen by shepherds, … and works many wonders and forgives sins.” *Fragment from Commentary on Psalm 2* p.170.

Hippolytus of Portus (222-235/236 A.D.) “the adoption,-he comes up from the baptism brilliant as the sun, flashing forth the beams of righteousness, and, which is indeed the chief thing, he returns a son of God and joint-heir with Christ. To Him be the glory and the power, together with His most holy, and good, and quickening Spirit, now and ever, and to all the ages of the ages. Amen.” *Discourse on the Holy Theophany* ch.10 p.237

Hippolytus of Portus (222-235/236 A.D.) “as He [the Father] wills the son to be glorified, let us glorify Him. *Against the Heresy of One Noetus* ch.9 p.227

**Julius Africanus** (232-234 A.D.) “Nor shall an assertion of this kind prevail in the Church of Christ against the exact truth, so as that a lie should be contrived for the praise and glory of Christ.” *Letter to Aristides* ch.1 p.125

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.5 p.306 “grace of our Lord Jesus Christ having wrought along with them, to whom be glory for ever and ever, Amen.”

**Origen** (225-253/254 A.D.) “For we sing hymns to the Most High alone, and His Only-begotten, who is the Word and God; and we praise God and His Only-begotten, as do also the sun, the moon, the stars, and all the host of heaven.” *Origen Against Celsus* book 8 ch.67 p.665

Origen (225-253/254 A.D.) mentions the wise men who came from the east to worship the child Jesus. *Origen Against Celsus* book 1 ch.40 p.413

Origen (225-253/254 A.D.) mentions that the Canaanite woman in Tyre and Sidon worshipped Jesus as Son of God. *Origen’s Commentary on Matthew* book 11 ch.17 p.446. *Origen Against Celsus* book 2 ch.70 p.460

Origen (233/234 A.D.) says to worship Jesus. *Origen On Prayer* ch.15.4 p.59

**Novatian** (250/4-256/7 A.D.) quotes Philippians 2:6-11 and says that at the name of Jesus every knee will bow, and every tongue confess that Jesus is Lord. *Treatise Concerning the Trinity* ch.22 p.633

Novatian (250/4-256/7 A.D.) quotes John 17:5 that the Father glorified Jesus. *Treatise Concerning the Trinity* ch.13 p.622

Novatian (250/4-256/7 A.D.) “give thanks to God through Jesus Christ, His Son, our Lord, to whom be praise, and honour, and gory, for ever and ever. Amen. *On the Jewish Meats* ch.7 p.650

**Cyprian of Carthage** (c.246-258 A.D.) says that Christ should have praise and worship from his brothers. *Epistles of Cyprian* letter 62.6 p.360

Cyprian of Carthage (c.246-258 A.D.) “God the Father ordained His Son to be adored; and the Apostle Paul, mindful of the divine command, lays it down, and says: ‘God hath exalted Him, and given Him a name which is above every name, that in the name of Jesus every knee should bow, of things heavenly, and things earthly, and things beneath.’ And in the Apocalypse the angel withstands John, who wishes to worship him, and says: ‘See thou do it not; for I am thy fellow-servant, and of thy brethren. Worship Jesus the Lord.’” *Treatises of Cyprian* Treatise 9ch.24 p.491

**Gregory Thaumaturgus** (240-265 A.D.) says to commit the praises and hymns in honor of the King and Superintendent of all things, … to His first-born Word. *Oration and Panegyric Addressed to Origen* argument 4 p.24

**Dionysius of Alexandria** (246-265 A.D.) “glory and dominion to the Father, Son, and Holy Spirit.” *Letter to Dionysius of Rome* book 4 ch.16 p.94

**Theonas of Alexandria** (282-300 A.D.) says that we do things that “the name of our God and Lord Jesus Christ may be glorified in all” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.2 p.159. “may glorify Christ in him.” ch.4 p.159. Mention of “glorifying Christ Himself.” ch.1 p.159

***Arnobius***(297-303 A.D.) “Is it the Titans and the Bocchores of the Moors, and the Syrian deities, the offspring of eggs? Is it Apis, born in the Peloponnese, and in Egypt called Serapis? Is it Isis, tanned by Ethiopian suns, lamenting her lost son and husband torn limb from limb? Passing on, we omit the royal offspring of Ops, which your writers have in their books set forth for your instruction, telling you both who they are, and of what character. Do these, then, hear with offended ears that Christ is worshipped, and that He is accepted by us and regarded as a divine person?” *Against the Heathen* book 1 ch.36 p.422. See also book 1 ch.37 p.422.

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397.

***Martyrdom of Habib the Deacon*** vol.8 p.692 (events c.315 A.D.) says, “All those who worship Christ are delivered through Christ, because they worship not creatures along with the Creator of creatures.” Also p.693

**Athanasius of Alexandria** (318 A.D.) says to worship Christ as God. *The Incarnation* ch.46.4 p.67. See also ibid ch.45.6 p.61 and 53.2 p.65. Athanasius of Alexandria says to worship God’s Word, our Lord Jesus Christ in *Against the Heathen* part 3 ch.47 p.29

**Lactantius** (c.303-320/325 A.D.) says that the world should worship Jesus. *The Divine Institutes* book 4 ch.26 p.124.

Lactantius (c.303-320/325 A.D.) *The Divine Institutes* book 4 ch.29 p.133 “He who thinks that he worships the Father only, as he does not worship the Son, so he does not worship even the Father.”

Lactantius (c.303-320/325 A.D.) mentions the worship of the two [Father and Son]. *The Epitome of the Divine Institutes* ch.49 p.242

**Eusebius of Caesarea**(318-325 A.D.) says that we worship the Son of God. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.83

Eusebius of Caesarea(318-325 A.D.) mentions the Magi from the east who came to worship Christ. *Eusebius’ Ecclesiastical History* book 1 ch.8.1 p.94

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.491 “where Thou didst make the light to shine upon me, O Christ Jesus, the Son of the living God, my help in the fire, my help among the wild beasts, Thou are glorified for ever. Amen.”

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.21 p.366 “And the Magi said: ‘We have seen a star of great size shining among these stars, and obscuring their light, so that the stars did not appear; and we thus knew that a king has been born to Israel, and we have come to worship him.’” See also ch.24 p.367.

## T9. Inseparable/Father in Son or Son in Father

John 10:38; 14:10

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 10:38; 14:10

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 10:38

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:38; 14:10

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 10:38; 14:10

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 10:38; 14:10

Tatian’s ***Diatessaron*** (c.172 A.D.) section 37 p.100 Jesus says, “I and my Father are one.”

**Athenagoras** (177 A.D.) says, “Nor let any one think it ridiculous that God should have a Son. … But the Son of God is the Logos of the Father, in idea and operation; for after the pattern of Him and by Him were all things made, the Father and the Son being one. And, the Son being in the Father and the Father in the Son,…” *A Plea for Christians* ch.10 p.133

**Clement of Alexandria** (193-217/220 A.D.) says that the son is in the Father and the Father in the son. *The Instructor* book 1 ch.7 p.222.

Clement of Alexandria (193-217/220 A.D.) “Now, O you, mychildren, our Instructor is like His Father God, whose son He is, sinless, blameless, and with a soul devoid of passion; God in the form of man, stainless, the minister of His Father’s will, the Word who is God, who is in the Father, who is at the father’s right hand, and with the form of God is God.” *The Instructor* book 1 ch.2 p.209-210

**Tertullian** (c.213 A.D.) “He says, ‘I am in the Father, and the Father is in me.’” *Against Praxeas* ch.24 p.621

**Hippolytus of Portus** (222-235/236 A.D.) says that Jesus is inseparable from the Father. *Against the Heresy of One Noetus* ch.18 p.230

Hippolytus of Portus (222-235/236 A.D.) says “the Father was in the Son, and the Son in the Father, while the Son was living among men.” *Against the Heresy of One Noetus* ch.4 p.225

**Origen** (235-245 A.D.) says that the Savior is in the Father. *Homilies on Jeremiah* homily 1 ch.8.5 and 9.1 p.12

**Novatian** (250/4-256/7 A.D.) *Concerning the Trinity* ch.31 p.643 “He who was in the Father came forth from the Father”

**Gregory Thaumaturgus** (240-265 A.D.) says that Christ is the “Only-begotten of the Father, who is in Him, and who is God the Word” *Oration and Panegyric Addressed to Origen* argument 4 p.24

**Dionysius of Alexandria** (246-265 A.D.) says the Son and the Father cannot be separated. *Letter 2* (to Dionysius of Rome) book 2.8 p.93

**Dionysius bishop of Rome** (259-269 A.D.) Jesus said, “I and the Father are one.” *Dionysius of Rome Against the Sabellians* (*ANF* vol.7) ch.3 p.366

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons,” *Oration on Psalms* ch.5 p.397. (also *The Banquet of the Ten Virgins* discourse 8 ch.10 p.338 andch.11 p.339)

**Athanasius of Alexandria** (318 A.D.) quotes John 14:10 that the Father is in Jesus and Jesus in the Father. *Against the Heathen* ch.2.47 p.29

**Lactantius** (c.303-320/325 A.D.) “He will leave nothing to himself, who separates either the Father from the Son, or the Son from the Father.” *The Epitome of the Divine Institutes* ch.49 p.242

**Alexander of Alexandria** (313-326 A.D.) quotes John 14:10 where Jesus says, “I am in the Father and the Father in Me” and “I and My Father are one” *Epistles on the Arian Heresy* Epistle 2.3 p.297-298

**Among heretics**

**Tatian** (c.172 A.D.) says that the Logos was in the father. *Address of Tatian to the Greeks* ch.5 p.67

## T10. Christ at right hand of God/the Father

Matthew 22:44; 26:64; Mark 13:26; 14:62; 16:19; Luke 20:42; 22:69; Acts 2:34; 7:56; Romans 8:34; Ephesians 1:20; Hebrews 1:3; 10:12; 1 Peter 3:22

**p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews** (100-150 A.D.) “our Lord Jesus Christ” “Jesus at the right hand of God” Romans 8:34

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 10:12

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Jesus at the right hand of God. 1 Peter 3:22

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 22:44; 26:64; Mark 13:26; 14:62; Luke 20:42; 22:69

**Polycarp** (100-155 A.D.) taught that God raised Jesus from the dead and gave him a throne at His right hand. *Polycarp’s Letter to the Philippians* ch.2 p.33

**Justin Martyr** (c.138-165 A.D.) says that Jesus is at the right hand of God the Father. *Dialogue with Trypho, a Jew* ch.32 p.210. He refers to Psalm 110 as referring to Christ in *Dialogue with Trypho, a Jew* ch.83 p.240.

**Melito of Sardis** (170-177/180 A.D.) says that Jesus is seated at the right hand of the Father, and the light of those in darkness. *On Faith* vol.8 ch.4 p.757. See also *On Faith* vol.8 ch.6 p.758.

Melito of Sardis (170-177/180 A.D.) says that Jesus is at the right hand of the Father. *On Pascha* stanza 104 p.66

**Hegesippus** (170-180 A.D.) says James said Christ was sitting at the right hand of the Father. *Five Books of Commentaries on the Acts of the Church* p.763

**Irenaeus of Lyons** (182-188 A.D.) quotes Psalm 110:1 about the Son sitting at the right hand of God. *Irenaeus Against Heresies* book 2 ch.28.7 p.401

Irenaeus of Lyons (c.160-202 A.D.) says that Jesus was at the right hand of God. *Proof of Apostolic Preaching* ch.48, 85

**Clement of Alexandria** (193-217/220 A.D.) “Now, O you, mychildren, our Instructor is like His Father God, whose son He is, sinless, blameless, and with a soul devoid of passion; God in the form of man, stainless, the minister of His Father’s will, the Word who is God, who is in the Father, who is at the father’s right hand, and with the form of God is God.” *The Instructor* book 1 ch.2 p.209-210

**Tertullian** (207-220 A.D.) says that Christ has flesh now in order to sit at the right hand of the Father in heaven. *On the Flesh of Christ* ch.16 p.535

Tertullian (205 A.D.) says that Christ rules at the right hand of the Father. *Scorpiace* ch.10 p.643

Tertullian (207/208 A.D.) “Hereafter shall the Son of man sit on the right hand of the power of God.” *Five Books Against Marcion* book 4 ch.41 p.419

**Hippolytus of Portus** (222-235/236 A.D.) Jesus will sit at the right hand of God the Father. *Treatise on Christ and Antichrist* ch.46 p.213

**Origen** (c.227-240 A.D.) “sFor the Father says to Him [Christ], to the Lord of us all, ‘Sit Thou on My right hand, until I make Thy enemies the footstool of Thy feet.’” *Commentary on John* book 6 ch.37 p.379

Origen (233/234 A.D.) calls Jesus “the only Begotten Son” *Origen on Prayer* ch.29.10 p.1228

Origen (235 A.D.) says that Jesus is at the right hand of the Father. *Exhortation to Martyrdom* ch.5.37 p.180

**Novatian** (250/254-257 A.D.) quotes Psalm 110. *Concerning the Trinity* ch.9 p.619

**Cyprian of Carthage** (c.246-258 A.D.) says that Jesus is sitting at the right hand of God. *Treatises of Cyprian* Treatise 10 ch.14 p.495

**Victorinus bishop of Petau** (martyred 304 A.D.) “As Peter exclaimed to the Jews: ‘Being at the right hand of God exalted, He hath shed forth this Spirit received from the Father, which ye both see and hear.’” *Commentary on the Apocalypse* from the 1st chapter no.16 p.345

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Methodius** (270-311/312 A.D.) “which the Word Himself carried into the heavens, and presented at the right hand of God,” *Banquet of the Ten Virgins* discourse 7 ch.8 p.334

Athanasius of Alexandria (318 A.D.) (partial) “For thus the Lord Himself also says: ‘Henceforth ye shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven in the glory of the Father.” *Incarnation of the Word* ch.56 p.66

**Lactantius** (c.303-320/325 A.D.) “For the prophet said in addition: And came even to the Ancient of days, and was presented to Him. He called the Most High God the Ancient of days, whose age and origin cannot be comprehended; for He alone was from generations, and He will be always to generations. But that Christ, after His passion and resurrection, was about to ascend to God the Father,” *The Divine Institutes* book 4 ch.12 p.111

Lactantius (c.303-320/325 A.D.) says that Christ is at the righthand of God. *The Epitome of the Divine Institutes* ch.48 p.241

**Alexander of Alexandria** (312-326 A.D.) “After this we know of the resurrection of the dead, the first-fruits of which was our Lord Jesus Christ, who in very deed, and not in appearance merely, carried a body, of Mary Mother of God, who in the end of the world came to the human race to put away sin, was crucified and died, and yet did He not thus perceive any detriment to His divinity, being raised from the dead, taken up into heaven, seated at the right hand of majesty.” *Epistles on the Arian Heresy* ch.12 p.296

## T11. No one knows the Father except the Son and those revealed

Matthew 11:27b; Luke 10:22b

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 11:27b; Lke 10:22b

**Justin Martyr** (c.150 A.D.) “And all the Jews even now teach that the nameless God spake to Moses; whence the Spirit of prophecy, accusing them by Isaiah the prophet mentioned above, said ‘The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know Me, and My people do not understand.’ And Jesus the Christ, because the Jews knew not what the Father was, and what the Son, in like manner accused them; and Himself said, ‘No one knoweth the Father, but the Son; nor the Son, but the Father, and they to whom the Son revealeth Him.’” *First Apology of Justin Martyr* ch.63 p.184

Justin Martyr (c.138-165 A.D.) but also in the Gospel it is written that He said: ‘All things are delivered unto me by My Father; ‘and, ‘No man knoweth the Father but the Son; nor the Son but the Father, and they to whom the Son will reveal Him.’” *Dialogue with Trypho, a Jew* ch.100 p.249

Tatian’s***Diatessaron*** (died c.172 A.D.) section 15 line 38 p.67 quotes Luke 10:22.

**Irenaeus of Lyons** (182-188 A.D.) “Wherefore, although ‘no one knows the Father, except the Son, nor the Son except the Father, and those to whom the Son will reveal Him,’ yet all [beings] do know this one fact at least, because reason, implanted in their minds, moves them, and reveals to them [the truth] that there is one God, the Lord of all.” *Irenaeus Against Heresies* book 2 ch.6.1 p.365

Irenaeus of Lyons (182-188 A.D.) “He is just; He is good; He it is who formed man, who planted paradise, who made the world, who gave rise to the flood, who saved Noah; He is the God of Abraham, and the God of Isaac, and the God of Jacob, the God of the living: He it is whom the law proclaims, whom the prophets preach, whom Christ reveals, whom the apostles make known to us, and in whom the Church believes. He is the Father of our Lord Jesus Christ: through His Word, who is His Son, through Him He is revealed and manifested to all to whom He is revealed; for those [only] know Him to whom the Son has revealed Him. But the Son, eternally co-existing with the Father, from of old, yea, from the beginning, always reveals the Father to Angels, Archangels, Powers, Virtues, and all to whom He wills that God should be revealed.” *Irenaeus Against Heresies* book 2 ch.30.9 p.406

Irenaeus of Lyons (182-188 A.D.) “3. For no one can know the Father, unless through the Word of God, that is, unless by the Son revealing [Him]; neither can he have knowledge of the Son, unless through the good pleasure of the Father. But the Son performs the good pleasure of the Father; for the Father sends, and the Son is sent, and comes.” *Irenaeus Against Heresies* book 4 ch.6.3 p.468

Irenaeus of Lyons (c.160-202 A.D.) (implied) says that we know of the Father through the Son. *Proof of Apostolic Preaching* ch7

**Clement of Alexandria** (193-202 A.D.) quotes Matthew 11:27 in *Stromata* book 7 ch.10 p.539

Clement of Alexandria (193-202 A.D. “It is He who reveals the Father of the universe to whom He wills, and as far as human nature can comprehend. ‘For no man knoweth the Son but the Father, nor the Father but the Son, and he to whom the Son shall reveal Him.’” *Stromata* book 1 ch.28 p.341

Clement of Alexandria (193-217/220 A.D.) says that no one knows the Father except the Son. *The Instructor* book 1 ch.6 p.214

Clement of Alexandria (c.195 A.D.) says no one knows the Father but the Son. *Exhortation to the Heathen* ch.1 p.174

**Tertullian** (198-220 A.D.) “for ‘no man knows the Father save the Son, and he to whomsoever the Son will reveal Him.’” *On Prescription Against Heretics* ch.21 p.252

Tertullian (c.213 A.D.) “With us, however, the Son alone knows the Father, and has Himself unfolded ‘the Father’s bosom.’ He has also heard and seen all things with the Father; and what He has been commanded by the Father, that also does He speak. And it is not His own will, but the Father’s, which He has accomplished, which He had known most intimately, even from the beginning.” *Against Praxeas* ch.8 p.603

Tertullian (207/208 A.D.) “But ‘no man knoweth who the Father is, but the Son; and who the Son is, but the Father, and he to whom the Son will reveal Him.’” *Five Books Against Marcion* book 4 ch.25 p.390

**Origen** (225-253/254 A.D.) “Jesus taught us who it was that sent Him, in the words, ‘None knoweth the Father but the Son;’ and in these, ‘No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him.’” *Origen Against Celsus* book 2 ch.71 p.460

Origen (225-253/254 A.D.) “But when the Word of God says, ‘No man knoweth the Father but the Son, and he to whomsoever the Son will reveal Him,’ He declares that no one can know God but by the help of divine grace coming from above, with a certain divine inspiration.” *Origen Against Celsus* book 7 ch.43 p.628

**Adamantius** (c.300 A.D.) The Marcionite heretic Megethius quotes Matthew 11:27b, but Adamantius acknowledges this as said by the Savior. *Dialogue on the True Faith* first part ch.23 p.66

**Alexander of Alexandria** (321-326 A.D.) quotes Matthew 11:27b in *Epistles on the Arian Heresy* ch.5 p.293 and again in ch.12 p.295

**Eusebius of Caesarea**(318-325 A.D.) says that no one knows the Father except the Son and those He has revealed Him to. *Eusebius’ Ecclesiastical History* book 1 ch.2.3 p.82

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 17 ch.3-4 p.318-319 quotes Matthew 11:27b and again in homily 18 ch.4 p.325.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.48 p.110 refers to Matthew 11:27b. See also ibid ch.10.47 p.204.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) (partial) book 6 ch.8 p.154 “But water was made at first by the Only-Begotten; and the Almighty God is the head of the Only –begotten, by whom we come to the Father in such order as we have stated above.”

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says that no one knows the Father except the Son. *Dialogue on the True Faith* first part ch.23 p.66

## T12. Father and Son are distinct

**Ignatius** (died 107 or 116 A.D.) “but to the Father of Jesus Christ, the bishop of us all.” *Letter to the Ephesians* ch.3 p.60

Ignatius (died 107 or 116 A.D.) “Farewell in God the Father, and in Jesus Christ, our common hope.” *Letter to the Ephesians* ch.21 p.58

**Justin Martyr** (c.138-165 A.D.) “Then I replied, ‘Reverting to the Scriptures, I shall endeavour to persuade you, that He who is said to have appeared to Abraham, and to Jacob, and to Moses, and who is called God, is distinct from Him who made all things,-numerically, I mean, not [distinct] in will.’” *Dialogue with Trypho, a Jew* ch.56 p.223. See also ibid ch.62

**Athenagoras** (177 A.D.) says the Father, Son, and Spirit have distinction in unity. *A Plea for Christians* ch.12 p.134

Athenagoras (177 A.D.) “The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order, called atheists? Nor is our teaching in what relates to the divine nature confined to these points; but we recognize also a multitude of angels and ministers,…” *A Plea for Christians* ch.10 p.133

Theophilus of Antioch (168-181/188 A.D.) (partial) “God, then, having His own Word internal within His own bowels, begat Him, emitting Him along with His own wisdom before all things. He had this Word as a helper in the things that were created by Him, and by Him He made all things.” *Theophilus to Autolycus* book 2 ch.10 p.98

**Irenaeus of Lyons** (182-188 A.D.) says “the Word, namely the Son, was always with the Father; and that Wisdom also, which is the Spirit, was present with Him, anterior to all creation.” He then goes on quoting Proverb 3:19,20 and so forth, showing that the Holy Spirit is the third person. *Irenaeus Against Heresies* book 4 ch.20.3 p.488

**Clement of Alexandria** (193-202 A.D.) (implied) “But the nature of the Son, which is nearest to Him who is alone the Almighty One, is the most perfect, and most holy, and most potent, and most princely, and most kingly, and most beneficent. This is the highest excellence, which orders all things in accordance with the Father’s will, and holds the helm of the universe in the best way, with unwearied and tireless power, working all things in which it operates, keeping in view its hidden designs.” *Stromata* book 7 ch.2 p.524

**Tertullian** (c.213 A.D.) “And if, to quote another passage, ‘Thus saith the Lord to my Lord Christ,’ the Lord who speaks to the Father of Christ must be a distinct Being. Moreover, when the apostle in his epistle prays, ‘That the God of our Lord Jesus Christ may give unto you the spirit of wisdom and of knowledge,’ He must be other (than Christ), who is the God of Jesus Christ, the bestower of spiritual gifts. And once for all, that we may not wander through every passage, He ‘who raised up Christ from the dead, and is also to raise up our mortal bodies,’ must certainly be, as the quickener, different from the dead Father, or even from the quickened Father, if Christ who died is the Father.” *Against Praxeas* ch.28 p.625

**Hippolytus of Portus** (222-235/236 A.D.) wrote an entire work against Noetus who “alleged that Christ was the Father Himself, and that the Father Himself was born, and suffered, and died.” *Against the Heresy of One Noetus* ch.1 p.223

Hippolytus of Portus (222-235/236 A.D.) “He [Jesus] did not say, ‘I and the Father *am one*, but *are one*.’ For the word *are* is not said of one person, but it refers to *two persons*, and one power.” and quotes 1 Corinthians 15:23-28. *Against the Heresy of One Noetus* ch.7 p.226

**Origen** (c.227-240 A.D.) “Now there are many who are sincerely concerned about religion, and who fall here into great perplexity. They are afraid that they may be proclaiming two Gods, and their fear drives them into doctrines which are false and wicked. Either they deny that the Son has a distinct nature of His own besides that of the Father, and make Him whom they call the Son to be God all but the name, or they deny the divinity of the Son, giving Him a separate existence of His own, and making His sphere of essence fall outside that of the Father, so that they are separable from each other.” *Commentary on John* book 2 ch.2 p.323

Origen (233/234 A.D.) says the Son is distinct from the Father, because Jesus taught his disciples not to pray to Himself but to the Father. *Origen On Prayer* ch.15.1 p.57-59

**Novatian** (250/4-256/7 A.D.) (implied) spoke of Sabellius’ heresy as sacrilegious in believing Christ is not the Son, but the Father. *Treatise on the Trinity* ch.12 p.621-622

**Dionysius of Alexandria** (246-265 A.D.) “The plant that springs from the root is something distinct from that whence it grows up; and yet it is of one nature with it. And the river which flows from the fountain is something distinct from the fountain. For we cannot call either the river a fountain, or the fountain a river. Nevertheless we allow that they are both one according to nature, and also one in substance; and we admit that the fountain may be conceived of as father, and that the river is what is begotten of the fountain.” *On the One Substance* p.120

**Dionysius bishop of Rome** (259-269 A.D.) (implied) “For he [Sabellius] blasphemes in saying that the Son Himself is the Father, and *vice versa*;” *Dionysius of Rome Against the Sabellians* ch.1 p.365

**Lucian of Antioch** (c.300-311 A.D.) “And in the Holy Ghost given for consolation and sanctification and perfection to those who believe; as also our Lord Jesus Christ commanded his disciples, saying, ‘Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; clearly of the Father who is really a Father, and of a Son who is really a Son, and of the Holy Ghost who is really a Holy Ghost; these names being assigned not vaguely or idly, but indicating accurately the special personality, order, and glory of those named, so that in Personality they are three, but in harmony one.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.27

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397. (also *The Banquet of the Ten Virgins* discourse 8 ch.10 p.338 and ch.11 p.339)

**Lactantius** (c.303-320/325 A.D.) (implied) “but He [God] sent His own Son, to call all nations to the favour of God. ... Therefore the Supreme Father ordered Him [His own Son] to descend to the earth, and to put on a human body, that, being subject to the sufferings of the flesh, He might teach virtue and patience not only by words, but also by deeds.” *Epitome of the Divine Institutes* ch.43 p.239

**Alexander of Alexandria** (313-326 A.D.) “Such as this: ‘I and My Father are one,’ which indeed the Lord says, not as proclaiming Himself to be the Father, nor to demonstrate that two persons are one; but that the Son of the Father most exactly preserves the expressed likeness of the Father, inasmuch as He has by nature impressed upon Him His similitude in every respect, and is the image of the Father in no way discrepant, and the expressed figure of the primitive exemplar.” *Epistles on the Arian Heresy* letter 1 ch.9 p.294

## T13. The Word was distinct from the Father at Creation

Psalm 33:6

John 1:1,3

Hebrews 11:3 “By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 ninth similitude ch.12 p.47 says that the Son of God is older than all His creatures, and “He was a fellow-councillor with the Father in His work of creation.”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1 p.43 says “In the beginning was the Word, and the Word was with God, and God is the Word. This *was* in the beginning with God. Everything was by his hand, and without him not even one existing thing was *made*.”

**Melito of Sardis** (170-177/180 A.D.) vol.8 ch.4 p.756 calls Jesus the Word of God; He who was begotten before the light; He who is Creator together with the Father;”

**Irenaeus of Lyons** (182-188 A.D.) “Thus saith the Scripture, to that effect: ‘By the Word of the Lord were the heavens established, and all the might of them, by the spirit of His mount.’ [Psalm 336]. And again, ‘All things were made by Him, and without Him was nothing made.’ [John 1:3] ... For God needs none of all these things, but is He who, by His Word and Spirit, makes, and disposes, and governs all things, and commands all things into existence, - He who formed the world (for the world is of all),” *Irenaeus Against Heresies* book 1 ch.22 p.347 He also quotes John 1:3 in *Irenaeus Against Heresies* book 2 ch.2 p.362; book 3 ch.8 p.421

**Clement of Alexandria** (193-202 A.D.) quotes Hebrews 11:3-4,25 in *Stromata* book 2 ch.4 p.350. He quotes half of John 1:3 in *Stromata* book 1 ch.9 p.310.

**Tertullian** (198-220 A.D.) “In the Gospel, moreover, I discover a Minister and Witness of the Creator, even His word.” *Against Hermogenes* ch.22 p.490. He quotes John 1:1-3 in *Against Hermogenes* ch.21 p.489 and *Against Praxeas* (c.213 A.D.) ch.20 p.615.

Tertullian (208 A.D.) “We in like manner say that the Father of Christ is invisible, for we know that it was the Son who was seen in ancient times (whenever any appearance was vouchsafed to men in the name of God) as the image of (the Father) Himself. He must not be regarded, however, as making any difference between a visible and an invisible God; because long before he wrote this we find a description of our God to this effect: ‘No man can see the Lord, and live.’ If Christ is not ‘the first-begotten before every creature,’ as that ‘Word of God by whom all things were made, and without whom nothing was made;’ [John 1:3] if ‘all things were’ not ‘in Him created, whether in heaven or on earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers;’ if ‘all things were’ not ‘created by Him and for Him’ (for these truths Marcion ought not to allow concerning Him), then the apostle could not have so positively laid it down, that ‘He is before all.’” *Five Books Against Marcion* book 5 ch.19 p.471

**Hippolytus of Portus** (222-235/236 A.D.) First quotes John 1:1-3. Then he says, “And beneath He [John] says, ‘The world was made by Him, and the world knew Him not; He came unto His own, and His own received Him not.’ If, then, said he, the world was made by Him, according to the word of the prophet ‘By the Word of the Lord were the heavens made,’ [Psalm 33:6] then this is the Word that was also made manifest.” *Against the Heresy of One Noetus* ch.12 p.228

**Origen** (225-253/254 A.D.) “John also, who lived after him, said, ‘That which was in the Logos was life, and the life was the light of men;’ which ‘true light lighteneth every man that cometh into the world’ (i.e., the true world, which is perceived by the understanding), and maketh him a light of the world: ‘For this light shone in our hearts, to give the light of the glorious Gospel of God in the face of Christ Jesus.’ And therefore that very ancient prophet, who prophesied many generations before the reign of Cyrus (for he was older than he by more than fourteen generations), expressed himself in these words: ‘The Lord is my light and my salvation: whom shall I fear?’ and, ‘Thy law is a lamp unto my feet, and a light unto my path;’ and again, ‘The light of Thy countenance, O Lord, was manifested towards us;’ and, ‘In Thy light we shall see light.’ And the Logos, exhorting us to come to this light, says, in the prophecies of Isaiah: ‘Enlighten thyself, enlighten thyself, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee.’” *Origen Against Celsus* book 6 ch.5 p.575

**Novatian** (250/4-256/7 A.D.) “But the Word of God descended which was there, - the Word of God, I say, and God by whom all things were made, and without whom nothing was made.” *Treatise Concerning the Trinity* ch.14 p.623-624

Adamantius (c.300 A.D.) (partial, Christ, not Word) “Listen to what the Apostle says, ‘Christ, the power of God and the wisdom of God.’ Hear John the Evangelist: ‘Through Him all things came into existence; not one created ting came into existence apart from Him.’” *Dialogue on the Truth Faith* Fourth Part ch.15 p.146

**Victorinus of Petau** (martyred 304 A.D.) “But the author of the whole creation is Jesus. His name is the Word; for thus His Father says: ‘My heart hath emitted a good word.’ John the evangelist thus says: ‘In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was nothing made that was made.’” *On the Creation of the World* p.342

**Athanasius of Alexandria** (c.318 A.D.) “To which also Paul refers when he says, ‘By faith we understand that the worlds have been framed by the Word of God, ...also He [God] has made all things out of nothing by His own Word, Jesus Christ our Lord.’” *On the Incarnation of the Word* ch.3 p.37

Athanasius of Alexandria (c.318 A.D.) quotes Colossians 1:15-18, saying it refers to the Word. *Against the Heathen* ch.41 p.26

**Lactantius** (c.303-320/325 A.D.) “John also taught” and then quotes John 1:1-3. “But the Greeks speak of Him as the *Logos*, more befittingly than we do as the word, or speech, for *Logos* signifies both speech and reason, inasmuch as He is both the voice and the wisdom of God. And of this divine speech not even the philosophers were ignorant, since Zeno represents the *Logos* as the arranger of the established order of things, and the framer of the universe:” *The Divine Institutes* book 4 ch.8-9 p.107

**Alexander of Alexandria** (313-326 A.D.) “Who that hears John saying, ‘In the beginning was the Word,’ does not condemn those who say there was a time when He was not? Who that hears these words of the Gospel, ‘the only-begotten Son;’ and, ‘by Him were all things made,’” *Epistles on the Arian Heresy* Letter 2 ch.3 p.297

**Among heretics**

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 8 ch.34 p.174 (partial) “But those who speak of nature instead of God, and declare that all things were made by nature, do not perceive the mistake of the name which they use. For if they think that nature is irrational, it is most foolish to suppose that a rational creature can proceed from an irrational creator. But if it is Reason - that is, Logos - by which it appears that all things were made, they change the name without purpose, when they make statements concerning the reason of the Creator.” quotes John 1:1-3

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.3 p.63 says that the Son was from the beginning.

## T14. Son in the bosom of the Father

John 1:23

**Irenaeus of Lyons** (182-188 A.D.) “showing that the God who made the earth, and commanded it to bring forth fruit, who established the waters, and brought forth the fountains, was He who in these last times bestowed upon mankind, by His Son, the blessing of food and the favour of drink: the Incomprehensible [acting thus] by means of the comprehensible, and the Invisible by the visible; since there is none beyond Him, but He exists in the bosom of the Father.” *Irenaeus Against Heresies* book 3 ch.11.5 p.427

**Clement of Alexandria** (193-202 A.D.) “And John the apostle says: ‘No man hath seen God at any time. The only-begotten God, who is in the bosom of the Father, He hath declared Him,’” *Stromata* book 5 ch.12 p.463

**Tertullian** (c.213 A.D.) “Well, (I must again ask, ) what God does he mean? It is of course the Father, with whom was the Word, the only begotten Son, who is in the bosom of the Father, and has Himself declared Him. He was both heard and seen and, that He might not be supposed to be a phantom, was actually handled. Him, too, did Paul behold; but yet he saw not the Father.” *Against Praxeas* ch.15 p.611

**Hippolytus of Portus** (222-234/235 A.D.) “and there is no one who sees God except the Son alone, the perfect man who alone declares the will of the Father. For John also says, ‘No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him.’ And again: ‘He who came down from heaven testifieth what He hath heard and seen.’” *Against the Heresy of One Noetus* ch.5 p.225

**Origen** (c.227-240 A.D.) quotes John 1:23 in *Origen’s Commentary on John* book 2 ch.29 p.343

**Novatian** (250/4-256/7 A.D.) “And He is the angel, in that He declares the bosom of the Father, as John sets forth. For if John himself says, that He Himself who sets forth the bosom of the Father, as the Word, became flesh in order to declare the bosom of the Father, assuredly Christ is not only man, but angel also; and not only angel, but He is shown by the Scriptures to be God also.” *Treatise Concerning the Trinity* ch.18 p.629

**Alexander of Alexandria** (313-326 A.D.) “The only-begotten Son, who is in the bosom of the Father.” *Epistles on the Arian Heresy* Letter 1 ch.4 p.292

## T15. An Equality of the Father and Son

John 5:23; Philippians 2:6

**Clement of Alexandria** (c.195 A.D.) “For it was not without divine care that so great a work was accomplished in so brief a space by the Lord, who, though despised as to appearance, was in reality adored, the expiator of sin, the Saviour, the clement, the Divine Word, He that is truly most manifest Deity, He that is made equal to the Lord of the universe; because He was His Son, and the Word was in God, not disbelieved in by all when He was first preached, nor altogether unknown when, assuming the character of man, and fashioning Himself in flesh, He enacted the drama of human salvation: for He was a true champion and a fellow-champion with the creature.” *Exhortation to the Heathen* ch.10 p.202

Clement of Alexandria (193-217/220 A.D.) “For when he says, ‘That which was from the beginning,’ he touches upon the generation without beginning of the Son, who is co-existent with the Father. There was; then, a Word importing an unbeginning eternity; as also the Word itself, that is, the Son of God, who being, by equality of substance, one with the Father, is eternal and uncreate. That He was always the Word, is signified by saying, ‘In the beginning was the Word.’ But by the expression, ‘we have seen with our eyes,’ he signifies the Lord’s presence in the flesh, ‘and our hands have handled,’ he says, ‘of the Word of life.’ He means not only His flesh, but the virtues of the Son, like the sunbeam which penetrates to the lowest places,-this sunbeam coming in the flesh became palpable to the disciples.” *Comments on the First Epistle of John* In Cassiodorus’ Latin translation p.574

**Tertullian** (c.213 A.D.) “...but unity of essence, likeness, conjunction, affection on the Father’s part, who loves the Son, and submission on the Son’s, who obeys the Father’s will. When He says, ‘I and my Father are one’ *in essence*-*Unum*-He shows that there are Two, whom He puts on an equality and unites in one.” *Against Praxeas* ch.22 p.618

Tertullian (198-220 A.D.) “For so did the Father previously say to the Son: ‘Let us make man in our own image, after our likeness.’ And God made man, that is to say, the creature which He moulded and fashioned; after the image of God (in other words, of Christ) did He make him And the Word was God also, who being in the image of God, ‘thought it not robbery to be equal to God.’” *On the Resurrection of the Flesh* ch.6 p.549

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “Among Christians it is settled as the doctrine of piety, that, according to nature itself, and to the activity and to whatever else pertains thereunto, God is equal and the same with Himself, having nothing that is His unequal to Himself at all and heterogeneous. If, then, according to Beron, the flesh that He assumed to Himself became possessed of the like natural energy with them, it is evident that it also became possessed of the like nature with Him in all wherein that nature consists,-to wit, non-origination, non-generation, infinitude, eternity, incomprehensibility, and whatever else in the way of the transcendent the theological mind discerns in deity; and thus they both underwent conversion, neither the one nor the other preserving any more the substantial relation of its own proper nature. For he who recognises an identical operation in things of unlike nature, introduces at the same time a fusion of natures and a separation of persons, their natural existence being made entirely undistinguishable by the transference of properties.” *Against Beron and Helix* fragment 6 p.233

**Origen** (225-253/254 A.D.) “He who is ‘humble and becomingly adorned,’ is so in a greater degree than Plato’s ‘humble and becomingly adorned’ individual: for he is becomingly adorned, on the one hand, because ‘he walks in things great and wonderful,’ which are beyond his capacity; and humble, on the other hand, because, while being in the midst of such, he yet voluntarily humbles himself, not under any one at random, but under ‘the mighty hand of God,’ through Jesus Christ, the teacher of such instruction, ‘who did not deem equality with God a thing to be eagerly clung to, but made Himself of no reputation, and took on Him the form of a servant, and being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the cross.’” *Origen Against Celsus* book 6 ch.15 p.580

**Novatian** (250-257 A.D.) “And His [the Son’s] divinity is thus declared, that it may not appear by any dissonance or inequality of divinity to have caused two Gods.” *Concerning the Trinity* ch.31 p.644

Novatian (250/4-256/7 A.D.) “And His divinity is thus declared, that it may not appear by any dissonance or inequality of divinity to have caused two Gods. For all things being subjected to Him as the Son by the Father, while He Himself, with those things which are subjected to Him, is subjected to His Father, He is indeed proved to be Son of His Father; but He is found to be both Lord and God of all else.” *Concerning the Trinity* ch.31 p.644

Novatian (250-257 A.D.) “For all things are after Him, because they are by Him. And reasonably, He is before all things, but after the Father, since all things were made by Him, and He proceeded from Him of whose will all things were made. Assuredly God proceeding from God, causing a person second to the Father as being the Son, but not taking from the Father that characteristic that He is one God. For if He had not been born-compared with Him who was unborn, an equality being manifested in both-He would make two unborn beings, and thus would make two Gods. If He had not been begotten-compared with Him who was not begotten, and as being found equal-they not being begotten, would have reasonably given two Gods, and thus Christ would have been the cause of two Gods. Had He been formed without beginning as the Father, and He Himself the beginning of all things as is the Father, this would have made two beginnings, and consequently would have shown to us two Gods also. Or if He also were not the Son, but the Father begetting from Himself another Son, reasonably, as compared with the Father, and designated as great as He, He would have caused two Fathers, and thus also He would have proved the existence of two Gods.” *Concerning the Trinity* ch.31 p.643

**Cyprian of Carthage** (c.246-258 A.D.) “Also Paul to the Philippians: ‘Who, being appointed in the figure of God, thought it not robbery that He was equal with God; but emptied Himself, taking the form of a servant, He was made in the likeness of man, and was found in fashion as a man. He humbled Himself, becoming obedient even unto death, and the death of the cross. For which cause also God hath exalted Him, and hath given Him a name, that it may be above every name, that in the name of Jesus every knee should be bowed, of things heavenly, and earthly, and infernal; and that every tongue should confess that the Lord Jesus Christ is in glory of God the Father.’” *Treatises of Cyprian* Treatise 12 part 3 ch.39 p.545

**Methodius** (270-311/312 A.D.) “and that Christ having thus suffered in the flesh, and having risen again the third day, might, with equal honour and glory with the Father and the Holy Ghost, be by all created things equally adored; for to Him every knee shall bow, of things in heaven, and things in earth, and things under the earth, sending up glory to Him, for ever and ever.” *Oration on Psalms* ch.7 p.398

**Alexander of Alexandria** (313-326 A.D.) “That He is equally with the Father unchangeable and immutable, wanting in nothing, and the perfect Son, and like to the Father, we have learnt; in this alone is He inferior to the Father, that He is not unbegotten.” *Epistles on the Arian Heresy* Letter 1 ch.12 p.295

## T16. God the Son

**Justin Martyr** (c.138-165 A.D.) “‘And that Christ being Lord, and God the Son of God, and appearing formerly in power as Man, and Angel, and in the glory of fire as at the bush, so also was manifested at the judgment executed on Sodom, has been demonstrated fully by what has been said.’ Then I repeated once more all that I had previously quoted from Exodus, about the vision in the bush, and the naming of Joshua (Jesus), and continued: ‘And do not suppose, sirs, that I am speaking superfluously when I repeat these words frequently: but it is because I know that some wish to anticipate these remarks, and to say that the power sent from the Father of all which appeared to Moses, or to Abraham, or to Jacob, is called an Angel because He came to men (for by Him the commands of the Father have been proclaimed to men); is called Glory, because He appears in a vision sometimes that cannot be borne; is called a Man, and a human being, because He appears strayed in such forms as the Father pleases; and they call Him the Word, because He carries tidings from the Father to men: but maintain that this power is indivisible and inseparable from the Father, just as they say that the light of the sun on earth is indivisible and inseparable from the sun in the heavens; as when it sinks, the light sinks along with it; so the Father, when He chooses, say they, causes His power to spring forth, and when He chooses, He makes it return to Himself. In this way, they teach, He made the angels. But it is proved that there are angels who always exist, and are never reduced to that form out of which they sprang. And that this power which the prophetic word calls God, as has been also amply demonstrated, and Angel, is not numbered [as different] in name only like the light of the sun but is indeed something numerically distinct, I have discussed briefly in what has gone before; when I asserted that this power was begotten from the Father, by His power and will, but not by abscission, as if the essence of the Father were divided; as all other things partitioned and divided are not the same after as before they were divided: and, for the sake of example, I took the case of fires kindled from a fire, which we see to be distinct from it, and yet that from which many can be kindled is by no means made less, but remains the same.” *Dialogue with Trypho, a Jew* ch.128 p.264

**Athenagoras** (177 A.D.) “The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order, called atheists?” *A Plea for Christians* ch.10 p.133

**Irenaeus of Lyons** (182-188 A.D.) (implied) “those who have received the adoption; but these are the Church. For she is the synagogue of God, which, which God – that is, the Son Himself – has gathered by Himnself.” *Irenaeus Against Heresies* book 3 ch.6.1 p.419

**Clement of Alexandria** (193-217/220 A.D.) “protected as it is by the power of God the Father, and the blood of God the Son, and the dew of the Holy Spirit.” *Who is the Rich Man That Shall be Saved?* ch.36 p.601

**Novatian** (250/4-256/7 A.D.) “For this contempt of the heretics will recoil also upon God the Father, if God the Father could not beget God the Son. But, moreover, no blindness of the heretics shall prescribe to the truth.” *Concerning the Trinity* ch.11 p.620

**Gregory Thaumaturgus** (240-265 A.D.) “in whom is manifested God the Father, who is above all and in all, and God the Son, who is through all. There is a perfect Trinity, in glory and eternity and sovereignty, neither divided nor estranged.” *Declaration of Faith* p.7

**Lactantius** (c.303-320/325 A.D.) “When we speak of God the Father and God the Son, we do not speak of them as different, nor do we separate each: because the Father cannot exist without the Son, nor can the Son be separated from the Father, since the name of Father cannot be given without the Son, nor can the Son be begotten without the Father.” *The Divine Institutes* book 4 ch.29 p.132

## T17. Specifically “Jesus” is the Only-Begotten / Son / Word, or Son of man

(“Jesus” and “Lord Jesus” are counted here, but “Jesus Christ”, and “Christ” are not.)

(partial, “Word”, not “Jesus”) John 1:14. However Jesus Christ in John 1:17.

Melito of Sardis (170-177/180 A.D.) (partial) “We have collected together *extracts* from the Law and the Prophets relating to those things which have been declared concerning our Lord Jesus Christ, that we may prove to your love that this *Being* is perfect reason, the Word of God;” *On Faith* ch.4 vol.8 p.756

Theophilus of Antioch (168-181/188 A.D.) (partial) “For the divine writing itself teaches us that Adam said that he had heard the voice. But what else is this voice but the Word of God, who is also His Son?” *Theophilus to Autolycus* book 2 ch.22 p.103

Caius and the *Muratorian Canon* (190-217 A.D.) ch.1 p.601 (*Against the Heresy of Artemon* in *Eusebius’ Ecclesiastical History* book 5 ch.28) (partial, not Jesus) All the psalms, too, and hymns of brethren, which have been written from the beginning by the faithful, celebrate Christ the Word of God, ascribing divinity to Him.”

**Clement of Alexandria** (193-217/220 A.D.) “The blood points out to us the Word, for as rich blood the Word has been infused into life; and the union of both is the Lord, the food of the babes-the Lord who is Spirit and Word. The food-that is, the Lord Jesus-that is, the Word of God, the Spirit made flesh, the heavenly flesh sanctified.” *The Instructor* ch.6 p.220

**Origen** (225-254 A.D.) (implied) “‘*And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered into the hands of men.*’ And these things will appear to be of the same effect as those, ‘that Jesus abegan to show unto His disciples that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes.’” *Commentary on Matthew* book 13 ch.8 p.479

Novatian (250/4-256/7 A.D.) (partial, not Jesus) says that all things were created and founded by the Son of God, that is, by the Word of God. And quotes John 1:3. *Treatise Concerning the Trinity* ch.17 p.626. See also ibid ch.13 p.623.

***Treatise on Rebaptism*** (250-258 A.D.) ch.12 p.674 “And with these they prescribe the Holy Scriptures-whether all or only some of them-to discuss still more boldly concerning the truth than with the Gentiles upon whom the name of the Lord Jesus, the Son of the living God, has not been invoked, as it likewise has not upon the Jews who only receive the Old Testament Scriptures.”

**Dionysius of Alexandria** (246-265 A.D.) “But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?” *Interpretation of Luke* ch.22 42-48 no.48 p.116

**Adamantius** (c.300 A.D.) in debating Marinus the Bardasene says that Jesus was ‘the Son of man’, a real man with flesh and bones. *Dialogue on the True Faith* fifth part ch.5 p.153

**Methodius** (270-311/312 A.D.) calls Jesus the “Word of Wisdom”, “Life”, “Truth”, and the “Word of God”. *Three Fragments from the homily on the Cross and Passion of Christ* ch.1 p.399

**Lactantius** (c.303-320/325 A.D.) says that it is with good reason Jesus is called the speech and word of God. *The Divine Institutes* book 4 ch.8 p.107.

## T18. Specifically “Jesus Christ” is the Only-Begotten / Son

**Ignatius** (-107/116 A.D.) “‘You [Emperor Trajan] are in error when you call the demons of the nations gods. For there is but one God, who made heaven, and earth, and the sea, and all that are in them; and one Jesus Christ, the only-begotten Son of God, whose kingdom may I [Ignatius] enjoy.’ Trajan asked, ‘do you mean the one who was crucified under Pontius Pilate?’” *The Martyrdom of Ignatius* ch.2 p.129

**Aristides** (125 or 138-161 A.D.) “Now Christian trace their origin from the Lord Jesus Christ. And He is acknowledged by the Holy Spirit to be the son of the most high God, who came down from heaven for the salvation of men.” *Apology of Aristides* [Greek] ch.10 p.276

**Evarestus** (c.169 A.D.) “To Him who is able to bring us all by His grace and goodness into his everlasting kingdom, through His only-begotten Son Jesus Christ, to Him be glory, and honour, and power, and majesty, for ever. Amen.” *Martyrdom of Polycarp* ch.20 p.43

**Novatian** (250/4-256/7 A.D.) “But lest, from the fact of asserting that our Lord Jesus Christ, the Son of God, the Creator, was manifested in the substance of the true body, we should seem either to have given assent to other heretics, who in this place maintain that He is man only and alone,” *Treatise Concerning the Trinity* ch.11 p.620

**Alexander of Alexandria** (313-326 A.D.) mentions Jesus Christ the only-begotten son, but not in a corporeal manner, or by excision or division as Sabellius and Valentinus taught. *Epistles on the Arian Heresy* Epistle 1 ch.12 p.295

Alexander of Alexandria (313-326 A.D.) says that Jesus is only inferior to the Father in that Jesus is begotten, and this is why he said, ‘My Father is greater than I.’” *Deposition of Arius* ch.12 p.295

## T19. Specifically “Christ” is the Only-Begotten / Son / Son of man

You are the Christ, the Son of the Living God

**Irenaeus of Lyons** (182-188 A.D.) “‘He who was not born either by the will of the flesh, or by the will of man,’ is the Son of man, this is Christ, the Son of the living God.” *Irenaeus Against Heresies* book 3 ch.19.2 p.449.

**Novatian** (250/4-256/7 A.D.) “So that, while the Son of man cleaves in His nativity to the Son of God, by that very mingling He holds that as pledged and derived which of His own nature He could not possess. And thus by the word of the angel the distinction is made, against the desire of the heretics, between the Son of God and man; yet with their association, by pressing them to understand that Christ the Son of man is man, and also to receive the Son of God and man the Son of God; that is, the Word of God as it is written as God; and thus to acknowledge that Christ Jesus the Lord, connected on both sides, so to speak, is on both sides woven in and grown together, and associated in the same agreement of both substances, by the binding to one another of a mutual alliance-man and God by the truth of the Scripture which declares this very thing.” *Concerning the Trinity* ch.24 p.635

**Gregory Thaumaturgus** (254-265 A.D.) says that Christ is the “Only-begotten of the Father, who is in Him, and who is God the Word” *Oration and Panegyric Addressed to Origen* argument 4 p.24

**Adamantius** (c.300 A.D.) “What then does it say of Christ who is the son of man? If he is the son of man, according to you he will not be your son of God.” alternate translation “Well then, Christ says, ‘I am the Son of Man.’ Is He, in your view, Son of Man, and not Son of God?” (Adamantius is speaking) *Dialogue on the True Faith* first part 808a p.44

## T20. Specifically the Son is God

“Jesus is God” and “the Son of God” are not included here

John 1:35

Hebrews 1:8-9 “But to the Son He says: Your throne, O God, is forever and ever;... Therefore God, Your God, has anointed You” (NKJV)

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) Son of God. John 1:35

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Jonh 1:35

**Justin Martyr** (c.138-165 A.D.) “These and other such sayings are recorded by the lawgiver and by the prophets; and I suppose that I have stated sufficiently, that wherever God says, ‘God went up from Abraham,’ or, ‘The Lord spake to Moses,’ and ‘The Lord came down to behold the tower which the sons of men had built,’ or when ‘God shut Noah into the ark,’ you must not imagine that the unbegotten God Himself came down or went up from any place. For the ineffable Father and Lord of all neither has come to any place, nor walks, nor sleeps, nor rises up, but remains in His own place, wherever that is, quick to behold and quick to hear, having neither eyes nor ears, but being of indescribable might; and He sees all things, and knows all things, and none of us escapes His observation; and He is not moved or confined to a spot in the whole world, for He existed before the world was made. How, then, could He talk with any one, or be seen by any one, or appear on the smallest portion of the earth, when the people at Sinai were not able to look even on the glory of Him who was sent from Him; and Moses himself could not enter into the tabernacle which he had erected, when it was filled with the glory of God; and the priest could not endure to stand before the temple when Solomon conveyed the ark into the house in Jerusalem which he had built for it? Therefore neither Abraham, nor Isaac, nor Jacob, nor any other man, saw the Father and ineffable Lord of all, and also of Christ, but [saw] Him who was according to His will His Son, being God,” *Dialogue with Trypho, a Jew* ch.127 p.263

**Melito of Sardis** (170-177/180 A.D.) “He is son, in that he is begotten. He is sheep, in that he suffers. He is human, in that he is buried. He is God, in that he is raised up.” *On Pascha* stanza 9 p.39

**Irenaeus of Lyons** (182-188 A.D.) “And that it is from that region which is towards the south of the inheritance of Judah that the Son of God shall come, who is God, and who was from Bethlehem,” *Irenaeus Against Heresies* book 2 ch.20.4 p.451

**Tertullian** (c.213 A.D.) “That there are, however, two Gods or two Lords, is a statement which at no time proceeds out of our mouth: not as if it were untrue that the Father is God, and the Son is God, and the Holy Ghost is God, and each is God;” *Against Praxeas* ch.13 p.608

Hippolytus of Portus (222-235/236 A.D.) (Partial, Christ) “even as the apostle says, ‘Even Christ,’ who is God, ‘our passover was sacrificed for us.’” *Discourse or Homilies* ch.5 p.238

**Origen** (225-253/254 A.D.) “And may God grant, through His Son, who is God the Word, and Wisdom, and Truth, and Righteousness, and everything else which the sacred Scriptures when speaking of God call Him,” *Origen Against Celsus* book 4 ch.99 p.541

**Novatian** (250-257 A.D.) “Moreover, the Son is God of all else, because God the Father put before all Him whom He begot.” *Concerning the Trinity* ch.31 p.644

**Cyprian of Carthage** (c.246-258 A.D.) “How much more is Christ, the Son of God, God!” *Treatises of Cyprian* Treatise 12 second part ch.6 p.518

Cyprian of Carthage (c.246-258 A.D.) “6. That Christ is God. In Genesis: ‘And God said unto Jacob, Arise, and go up to the place of Bethel, and dwell there; and make there an altar to that God who appeared unto thee when thou reddest from the face of thy brother Esau.’” *Treatises of Cyprian* Treatise 12 second part ch.6 p.517

Cyprian of Carthage (c.246-258 A.D.) “Christ came, who is God over all, blessed for evermore.” *Treatises of Cyprian* Treatise 12 second part ch.6 p.518

## T21. The head of Christ is God

1 Corinthians 11:3

**Clement of Alexandria** (193-202 A.D.) “and otherwise we have heard it said, ‘The Head of Christ is the God and Father’” *Stromata* book 5 ch.6 p.453

**Tertullian** (c.213 A.D.) “Now this, to be sure, is an astonishing thing, that the Father can be taken to be the face of the Son, when He is His head; for ‘the head of Christ is God.’” *Against Praxeas* ch.14 p.610

**Cyprian of Carthage** (c.246-258 A.D.) “For since Christ is the head of the man, and God is the head of Christ, he who tore the head in the martyr was persecuting God and Christ in that head.” *Treatises of Cyprian* Treatise 11 ch.11 p.504

**Victorinus of Petau** (martyred 304 A.D.) quotes 1 Corinthians 11:3 that “the head of Christ is God”. *Commentary on the Apocalypse of the Blessed John* From the first chapter verse 14 p.344

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 6 ch.8 p.154 “But water was made at first by the Only-Begotten; and the Almighty God is the head of the Only –begotten, by whom we come to the Father in such order as we have stated above.”

## T22. Christ had the Spirit of wisdom and understanding

**Irenaeus of Lyons** (182-188 A.D.) “For Christ did not at that time descend upon Jesus, neither was Christ one and Jesus another: but the Word of God-who is the Saviour of all, and the ruler of heaven and earth, who is Jesus, as I have already pointed out, who did also take upon Him flesh, and was anointed by the Spirit from the Father-was made Jesus Christ, as Esaias also says, ‘There shall come forth a rod from the root of Jesse, and a flower shall rise from his root; and the Spirit of God shall rest upon Him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, and the spirit of the fear of God, shall fill Him.” *Irenaeus Against Heresies* book 3 ch.9.3 p.423

**Tertullian** (198-220 A.D.) “And that the virgin of whom it behoved Christ to be born (as we have above mentioned) must derive her lineage of the seed of David, the prophet in subsequent passages evidently asserts. ‘And there shall be born,’ he says, ‘a rod from the root of Jesse’ - which rod is Mary –’and a flower shall ascend from his root: and there shall rest upon him the Spirit of God, the spirit of wisdom and understanding, the spirit of discernment and piety, the spirit of counsel and truth; the spirit of God’s fear shall fill Him.’” *An Answer to the Jews* ch.9 p.164

Tertullian (207/208 A.D.) “His blooming flower shall be my Christ, upon whom hath rested, according to Isaiah, ‘the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of piety, and of the fear of the Lord.’” *Five Books Against Marcion* book 3 ch.17 p.335

**Origen** (c.227-240 A.D.) “Isaiah also called Christ the rod and the flower: ‘There shall come forth a rod out of the root of Jesse, and a flower shall spring out of its root, and the spirit of God shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel slid of might, the spirit of knowledge and of godliness, and He shall be full of the spirit of the fear of the Lord.’” *Commentary on John* book 1 ch.23 p.310

**Novatian** (250/254-257 A.D.) “while the Holy Spirit dwelt affluently in Christ. For truly Isaiah, prophesying this, said: “And the Spirit of wisdom and understanding shall rest upon Him, the Spirit of counsel and might, the Spirit of knowledge and piety; and the Spirit of the fear of the Lord shall fill Him.’ This self-same thing also he said in the person of the Lord Himself, in another place, “ *Concerning the Trinity* ch.29 p.641

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Isaiah: ‘And a rod shall go forth of the root of Jesse, and a flower shall go up from his root; and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and of understanding, the spirit of counsel and might, the spirit of knowledge and piety; and the spirit of the fear of the Lord shall fill Him.’” *Treatises of Cyprian* Treatise 12 second part ch.11 p.520

**Lactantius** (c.303-325 A.D.) “There shall come forth a rod out of the stem of Jesse, and a blossom shall grow out of his root; and the Spirit of God shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of piety;” *The Divine Institutes* book 4 ch.13 p.113

## T23. Jesus and the Father are One

Just the phrase “One Lord” is not included here.

Tatian’s ***Diatessaron*** (c.172 A.D.) ch.37.34-35 p.100 Jesus said that He and the Father are One.

**Clement of Alexandria** (193-217/220 A.D.) “Be gracious, O Instructor, to us Thy children, Father, Charioteer of Israel, Son and Father, both in One, O Lord.” *The Instructor* book 3 Prayer to the Paedagogus p.295

**Tertullian** (198-220 A.D.) “He [Jesus] says, ‘My Father, which gave them to me, is greater than all;’ adding immediately, ‘I am and my Father are one.’” *Against Praxeas* ch.22 p.618

**Hippolytus** (222-235/236 A.D.) “If, again, He allege His own word when He said, ‘I and the Father are one,’ let him attend to the fact, and understand that He did not say, ‘I and the Father *am one*, but *are one*.’” *Against the Heresy on One Noetus* ch.7 p.226

**Novatian** (250/4-256/7 A.D.) “Moreover, if, whereas it is the property of none but God to know the secrets of the heart, Christ beholds the secrets of the heart; and if, whereas it belongs to none but God to remit sins, the same Christ remits sins; and if, whereas it is the portion of no man to come from heaven, He descended by coming from heaven; and if, whereas this word can be true of no man, ‘I and the Father are one,’ Christ alone declared this word out of the consciousness of His divinity; and if, finally, the Apostle Thomas, instructed in all the proofs and conditions of Christ’s divinity, says in reply to Christ, ‘My Lord and my God;’” *Concerning the Trinity* ch.13 p.622

**Cyprian of Carthage** (c.246-258 A.D.) “And therefore the Lord, suggesting to us a unity that comes from divine authority, lays it down, saying, ‘I and my Father are one.’” *Epistles of Cyprian* Letter 75 ch.5 p.398

**Dionysius of Rome** (259-269 A.D.) “Moreover, that the Word is united to the God of all, because He says, ‘I and the Father are one;’ and, ‘I am in the Father, and the Father is in Me.’” *Against the Sabellians* ch.3 p.366

**Alexander of Alexandria** (313-326 A.D.) “Such as this: ‘I and My Father are one,’ which indeed the Lord says, not as proclaiming Himself to be the Father, nor to demonstrate that two persons are one; but that the Son of the Father most exactly preserves the expressed likeness of the Father, inasmuch as He has by nature impressed upon Him His similitude in every respect, and is the image of the Father in no way discrepant, and the expressed figure of the primitive exemplar.” *Epistles on the Arian Heresy* Letter 1 ch.9 p.294

## T24. Jesus [Ad]ministered His Father’s will

Jesus obeying His Father is not included here.

**Justin Martyr** (c.238-165 A.D.) “Therefore neither Abraham, nor Isaac, nor Jacob, nor any other man, saw the Father and ineffable Lord of all, and also of Christ, but [saw] Him who was according to His will His Son, being God, and the Angel because He ministered to His will; whom also it pleased Him to be born man by the Virgin; who also was fire when He conversed with Moses from the bush.” *Dialogue with Trypho, a Jew* ch.127 p.263

Justin Martyr (c.138-165 A.D.) “And that Christ would act so when He became man was foretold by the mystery of Jacob’s wrestling with Him who appeared to him, in that He ministered to the will of the Father, yet nevertheless is God, in that He is the first-begotten of all creatures.” *Dialogue with Trypho, a Jew* ch.125 p.262

**Irenaeus of Lyons** (182-18 A.D.) “For those things which have been predicted by the Creator alike through all the prophets has Christ fulfilled in the end, ministering to His Father’s will, and completing His dispensations with regard to the human race.” *Irenaeus Against Heresies* book 2 ch.26.2 p.397

**Clement of Alexandria** (193-217/220 A.D.) “Now, O you, my children, our Instructor is like His Father God, whose son He is, sinless, blameless, and with a soul devoid of passion; God in the form of man, stainless, the minister of His Father’s will, the Word who is God, who is in the Father, who is at the Father’s right hand, and with the form of God is God.” *The Instructor* book 1 ch.2 p.209-210

**Tertullian** (207/208 A.D.) “Hence will arise also our rule, by which we determine that there ought to be nothing in common between the Christ of the rival god and the Creator; but that (Christ) must be pronounced to belong to the Creator, if He has administered His dispensations, fulfilled His prophecies, promoted His laws, given reality to His promises, revived His mighty power, remoulded His determinations expressed His attributes, His properties.” *Five Books Against Marcion* book 4 ch.6 p.351

Tertullian (207/208 A.D.) “Now we believe that Christ did ever act in the name of God the Father; that He actually from the beginning held intercourse with (men); actually communed with patriarchs and prophets; was the Son of the Creator; was His Word; whom God made His Son by emitting Him from His own self, and thenceforth set Him over every dispensation and (administration of) His will, making Him a little lower than the angels, as is written in David.” *Five Books Against Marcion* book 2 ch.27 p.318

**Lucian of Antioch** (c.300-311 A.D.) “the Divine Logos, according to what is said in the gospel: ‘And the Word was God,’ through whom all things were made, and in whom ‘all things consist:’ who in the last days came down from above, and was born of a Virgin, according to the Scriptures, and became man, the Mediator between God and man, and the Apostle of our Faith, 'I have come down from heaven, not to do mine own will, but the will of him that sent me:' who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Among heretics**

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.16 p.102 (implied) said the Son did His [Father’s] will.

## T25. Jesus anointed with the oil of gladness/joy

Psalm 45:7b; Hebrews 1:9b

**p114** Hebrews 1:7-12 (3rd century) Hebrews 1:9b

**Justin Martyr** (c.138-165 A.D.) “Thy throne, O God, is for ever and ever: a sceptre of equity is the sceptre of Thy kingdom. Thou hast loved righteousness, and hast hated iniquity; therefore thy God hath anointed Thee with the oil of gladness above Thy fellows. [He hath anointed Thee] with myrrh, and oil, and cassia, from Thy garments; from the ivory palaces, whereby they made Thee glad. Kings' daughters are in Thy honour.” *Dialogue with Trypho, a Jew* ch.38 p.213-214

**Irenaeus of Lyons** (c.160-202 A.D.) “And yet more plainly and evidently does David speak concerning the Father and the Son as follows: ‘Thy throne, O God, is for ever and ever: thou hast loved righteousness and hated unrighteousness:’ ‘therefore God hath anointed thee with the oil of gladness above thy fellows.’” *Proof of Apostolic Preaching* ch.47

Irenaeus of Lyons (182-188 A.D.) “And the apostle in like manner says [of them], 'Who shall be punished with everlasting death from the face of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in those who believe in Him.' There are also some [of them] who declare, 'Thou art fairer than the children of men;' and, 'God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows;' and 'Gird Thy sword upon Thy thigh, O Most Mighty, with Thy beauty and Thy fairness, and go forward and proceed prosperously; and rule Thou because of truth, and meekness, and righteousness.'” *Irenaeus Against Heresies* book 4 ch.33.11 p.509

**Clement of Alexandria** (193-217/220 A.D.) “Wherefore also the Lord Himself is anointed with an ointment, as is mentioned by David: 'Wherefore God, thy God, hath anointed thee with the oil of gladness above thy fellows; myrrh, and stacte, and cassia from thy garments.'” *The Instructor* book 2 ch.8 p.254

**Origen** (c.225-253/254 A.D.) “But attend carefully to what follows, where He [Christ] is called God: 'For Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.'” *Origen Against Celsus* book 1 ch.56 p.421

**Novatian** (250-254/257 A.D.) “This self-same thing also he said in the person of the Lord Himself, in another place, ' 'The Spirit of the Lord is upon me; because He has anointed me, He has sent me to preach the Gospel to the poor.' Similarly David: 'Wherefore God, even Thy God, hath anointed Thee with the oil of gladness above thy fellows.' Of Him the Apostle Paul says: 'For he who hath not the Spirit of Christ is none of His.'” *Treatise Concerning the Trinity* ch.29 p.641

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the forty-fourth Psalm: 'Thy throne, O God, is for ever and ever: the sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity: wherefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.'” *Treatises of Cyprian* Treatise 12 part 2 ch.6 p.518

**Lactantius** (c.303-320/325 A.D.) “David also, in the forty-fourth Psalm: 'Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness.' By which word he also shows His name, since (as I have shown above) He was called Christ from His anointing.” *The Divine Institutes* book 4 ch.13 p.112

**Alexander of Alexandria** (-326 A.D.) “they [Arians] bring forward what is said in the Psalms respecting Christ: 'Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, bath anointed Thee with the oil of gladness above Thy fellows,'” *Epistles on the Arian Heresy* Letter 1 ch.3 p.292

**Eusebius of Caesarea** (318-325 A.D.) “Then a little farther on, after the divine and royal power, it represents him in the third place as having become Christ, being anointed not with oil made of material substances, but with the divine oil of gladness.” *Eusebius’ Eccleisastical History* book 1 ch.3.15 p.86

# Jesus’ Before ministry

## Jb1. Virgin birth of Christ

Isaiah 7:14; Matthew 1:18-24; Luke 1:26-37

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 1:18,23

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 1:18; Luke 1:34-35

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 1:18; Luke 1:34-35

*Letter of* ***Ignatius*** *to the Ephesians* ch.19 p.57 (-107/116 A.D.) “Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord;”

*Letter of Ignatius to the Smyrnaeans* ch.1 p.86 (-107/116 A.D.) says that Jesus was truly of the seed of David, Son of God, truly born of a virgin, baptized by John, and nailed for us under Pontius Pilate and Herod the tetrarch.

***Apology of Aristides*** (125 or 138-161 A.D.) p.276 Jesus was born of the virgin. He assumed flesh and revealed himself among men.

**Justin Martyr** (151-155 A.D.) “Christ foretold as coming, born of a virgin, growing up to man’s estate, and healing every disease and every sickness, and raising the dead, and being hated, and unrecognized, and crucified, and dying, and rising again, and ascending into heaven, and being, and being called, the Son of God.” *First Apology of Justin Martyr* ch.31 p.173

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1 p.43-44 and section 2 p.45 was Jesus was born of the Virgin Mary.

Tatian’s *Diatessaron* (c.172 A.D.) section 1 p.43,44,45 Jesus was born of a virgin as Matthew 1:23 and Luke 1:35

**Melito of Sardis** (170-177/180 A.D.) “This is He [Jesus] who took a bodily form in the Virgin, and was hanged upon the tree, and was buried within the earth, and suffered not dissolution; He who rose from the place of the dead, and raised up men from the earth – from the grace below to the height of heaven. This is the Lamb that was slain;…” in his discourse *5* *Ante-Nicene Fathers* vol.8 p.757

**Irenaeus of Lyons** (182-188 A.D.) “The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion [death], and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and his [future] manifestation from heaven in the glory of the Father ‘to gather all things in one,’ and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, ...” *Irenaeus Against Heresies* book 1 ch.10.2 p.330.

Irenaeus of Lyons (c.160-202 A.D.) mentions the virgin birth. *Proof of Apostolic Preaching* ch.33

Irenaeus of Lyons (c.160-202 A.D.) “And this King is Christ, the Son of God, who became the Son of man; that is, who became the fruit of that Virgin who had her descent from David.” *Proof of Apostolic Preaching* ch.36

**Clement of Alexandria** (193-217/220 A.D.) says that Jesus was the first fruit of the Virgin. *The Instructor* book 1 ch.6 p.220

**Tertullian** (198-220 A.D.) speaks of the virgin birth of Christ. *An Answer to the Jews* ch.8 p.161 and ch.9 p.164. See also *Prescription Against Heretics* ch.13 p.249.

Tertullian (213 A.D.) mentions the virgin birth of Jesus. *On Monogamy* ch.8 p.65

Tertullian (207/208 A.D.) These [the four gospels] all start with the same principles of the faith, so far as relates to the one only God the Creator and His Christ, how that He was born of the Virgin, and came to fulfil the law and the prophets.” *Five Books Against Marcion* book 4 ch.2 p.347. See also book 5 ch.6 p.440

**Hippolytus of Portus** (222-235/236 A.D.) mentions the Holy Spirit and the virgin as the economy [means] of the Word [Jesus] coming to earth. *Against the Heresy of One Noetus* ch.4 p.225

**Origen** (c.227-240 A.D.) speaks of Jesus’ birth from the Virgin. *Origen’s Commentary on John* book 1 ch.34 p.315.

**Novatian** (250/4-256/7 A.D.) quotes Isaiah 7:14 as referring to Christ. *Treatise Concerning the Trinity* ch.12 p.621. See also *Treatise Concerning the Trinity* ch.9 p.218.

**Cyprian of Carthage** (256 A.D.) says that the Son, Christ, was born of the Virgin Mary. *Epistles of Cyprian* Letter 72 ch.5 p.380. He also refers to Isaiah 7:14 in Letter 8 p.288

**Adamantius** (c.300 A.D.) “There is One God, Creator and Architect of everything, in whom I believe, and his Word, his essence, is even co-eternal. Whose Word in due season assumed human nature from the virgin Mary, was born a man, was crucified, and *was* also resurrected from the dead. Likewise moreover I believe in the Holy Spirit, who is everlasting Father and Son.” *Dialogue on the True Faith* part 1 ch.2

Adamantius (c.300 A.D.) (alternate translation) “I believe in One God, Creator and Maker of all things; and in God the Word, Who was born of Him, of the same Essence, and exists eternally. In the last time He assumed human form through Mary, was crucified and rose from the dead. I also believe in the Holy Spirit, existing eternally.” *Dialogue on the True Faith* part 1 ch.2 p.37

**Victorinus of Petau** (martyred 304 A.D.) says that the Holy Spirit overflowed the Virgin Mary when Christ was incarnate in the flesh. *On The Creation of the World* ch.343

**Peter of Alexandria** (306,285-311 A.D.) “From this we learn that the angel, when he saluted the Virgin with the words, ‘Hail, thou that art highly favoured, the Lord is with thee,’ intended to signify God the Word is with thee, and also to show that He would arise from her bosom, and would be made flesh…” fragment 9 p.283.

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Athanasius of Alexandria** (318 A.D.) mentions the virgin birth of Christ. *Incarnation of the Word* ch.8.3 p.40

**Lactantius** (c.303-320/325 A.D.) “But by this name the prophet declared that God incarnate was about to come to men. For Emmanuel signifies God with us; because when He was born of a virgin, men ought to confess that God was with them, that is, on the earth and in mortal flesh.” *The Divine Institutes* book 4 ch.12 p.110

Lactantius (c.303-320/325 A.D.) says that we should not by chance [profanely] imagine, as Orpheus supposed, that God is both male and female, because otherwise He would have been unable to beget. *The Divine Institutes* book 4 ch.8 p.106.

Lactantius(c.303-320/325 A.D.) “He was born a second time as man, of a virgin, without a father, that, as in His first spiritual birth, being born of God alone.” *Epitome of the Divine Institutes* ch.32 p.237

**Alexander of Alexandria** (313-326 A.D.) says that Jesus took upon flesh in the virgin’s womb. *Epistles on the Arian Heresy* Epistle 5.6 p.301

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “The holy mother goes up to the temple to exhibit to the law a new and strange wonder, even that child long expected, who opened the virgin's womb, and yet did not burst the barriers of virginity; that child, superior to the law, who yet fulfilled the law; that child that was at once before the law, and yet after it; that child, in short, who was of her incarnate beyond the law of nature.” *Oration Concerning Simeon and Anna* ch.4 p.385

**pseudo-Alexander of Alexandria** (after 326 A.D.) “Who compelled God to come down to earth, to take flesh of the holy Virgin, to be wrapped in swaddling clothes and laid in a manger, to be nourished with milk, to be baptized in the Jordan, to be mocked of the people, to be nailed to the tree, to be buried in the bosom of the earth, and the third day to rise again from the dead; in the cause of redemption to give life for life,” *Epistles on the Arian Heresy* letter 5 additions to the codex p.302

**Among heretics**

**X Some Ebionites** *Origen Against Celsus* book 5 ch.61 p.570 says of the Ebionites, “multitude, in accordance with the Jewish law,-and these are the twofold sect of Ebionites, who either acknowledge with us that Jesus was born of a virgin, or deny this, and maintain that He was begotten like other human beings”

X Ebionites according to Irenaeus of Lyons( 182-188 A.D.) “The Ebionites, following these [Jewish proselytes] assert that He [Jesus] was begotten by Joseph; thus destroying, as far as in them lies, such a marvelous dispensation of God, and setting aside the testimony of the prophets which proceeded from God.” *Irenaeus Against Heresies* book 3 ch.21.2 p.451

X Ebionites said that Jesus was begotten by Joseph. *Eusebius’ Ecclesiastical History* book 5 ch.8 p.223

**X The Gnostic Carpocrates** said Jesus was born of Mary and Joseph. J Greshem Machen’s, *The Virgin Birth of Christ* p.12

**Theodotus of Byzantium** (before 235 A.D.) according to Hippolytus (222-235/236 A.D.) said that Jesus was a mere man born of a virgin. *Hippolytus’ Refutation of All Heresies* book 7 ch.23 p.114-115.

**X Mani/Manes** (262-278 A.D.) “*Archelaus said:* Are you not, then, of the opinion that He [Jesus] was born of the Virgin Mary? *Manes said:* God forbid that I should admit that our Lord Jesus Christ came down to us trough the natural womb of a woman! For He gives us His own testimony that He came down from the Father’s bosom;” (Manes is speaking) *Disputation with Manes* ch.31 p.203

## Jb2. Incarnation of the Word/Jesus

John 1:14; Philippians 2:7; Hebrews 2:17; Revelation 19:13

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:14

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 1:14

**0232** 2 John 1-9 (ca.300 A.D.) says that deceivers who do not acknowledge Jesus Christ as coming in the flesh. 2 John 7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:14

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:14

**Ignatius of Antioch** (-107/116 A.D.) “both made and not made, God existence in the flesh … both of Mary and of God; … - even Jesus Christ our Lord.” *Letter of Ignatius to the Ephesians* ch.7 p.52

*Letter of* ***Ignatius*** *to the Smyrnaeans* ch.1 p.86 (-107/116 A.D.) mentions that Jesus was “in this flesh” three times. He truly suffered rather than just seemed to suffer in ch.2 p.87

**Polycarp** (100-155 A.D.) “For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist;” *Polycarp’s Letter to the Philippians* ch.7 p.34

***Epistle of Barnabas*** ch.5 p.139 (c.70-130 A.D.) says “For if He [Jesus] had not come in the flesh, how could men have been saved by beholding Him?” He also mentions Jesus in the flesh in ch.12 p.145

**Justin Martyr** (c.138-165 A.D.) “For I admit that HE endured crucifixion and death, and the incarnation, and the suffering of as many afflictions as your nation put upon Him” *Dialogue with Trypho, a Jew* ch.67 p.231

Melito of Sardis (170-177/180 A.D.) *On the Nature of Christ* ch.7 p.760 (partial) Christ after His baptism, and especially His miracles, gave indication and assurance to the world of the Deity hidden in His flesh. For, being at once both God and perfect man likewise, He gave us sure indications of His two natures: of His Deity, by His miracles during the three years that elapsed after His baptism; of His humanity, during the thirty *similar* periods which preceded His baptism, in which, by reason of His low estate as regards the flesh, He concealed the signs of His Deity, although He was the true God existing before all ages.”

**Irenaeus of Lyons** (182-188 A.D.) “only-begotten of the Father, Christ who was announced, and the Word of God, who became incarnate …” *Irenaeus Against Heresies* book 1 ch.16.7 p.443 Irenaeus mentions Jesus being incarnate in at least ten other places too.

Irenaeus of Lyons (c.160-202 A.D.) speaks of the incarnate Word. *Proof of Apostolic Preaching* ch.3

**Clement of Alexandria** (193-202 A.D.) explicitly mentions the incarnation of the word. *Stromata* book 1 ch.17 p.318

**Tertullian** (c.213 A.D.) “If, however, He is the same who was invisible before the incarnation, how comes it that He was actually seen in ancient times before” *Against Praxeas* ch.15 p.610

Tertullian (207/208 A.D.) discusses the “nativity and incarnation of God” *Five Books Against Marcion* book 5 ch.6 p.440

**Hippolytus of Portus** (222-235/236 A.D.) mentions “incarnation” in a great many places. One of them is “He remained therefore, also, after His incarnation, according to nature, God infinite, and more” *Against Beron and Helix* fragment 2 p.232. See also *Commentary on Psalm 110* verse 2 p.171

**Origen** (225-253/254 A.D.) Jesus shown to be the Son of God both before and after His incarnation. *Origen Against Celsus* book 3 ch.14 p.470

Origen (225-253/254 A.D.) “But this is not a suitable occasion for discussing the composite nature of the incarnate Jesus; the investigation into such a subject being for believers, so to speak, a sort of private question.” *Origen Against Celsus* book 1 ch.66 p.426

**Cyprian of Carthage** (c.246-258 A.D.) “from that heavenly sublimity to earthly things, the Son of God did not scorn to put on the flesh of man, and although He Himself was not a sinner, to bear the sins of others. His immortality being in the meantime laid aside, He suffers Himself to become mortal, so that the guiltless may be put to death” *Treatises of Cyprian* Treatise 9 ch.6 p.485

**Dionysius of Alexandria** (246-256) says the law is “Before the incarnation” *Commentary on the Beginning of Ecclesiastes* ch.3.6 p.116

**Novatian** (250/4-256/7 A.D.) discussing the word became flesh in many places. One place is *Concerning the Trinity* ch.25 p.636 “associated as well of that which God is, as of that which man is-for “the Word was made flesh, and dwelt in us”-who cannot easily apprehend of himself, without” In ch.10 p.619 he contrasts the phantom appearance of Christ of the heretics with the reality of the body of Christ. Then he quotes John 1:14.

**Victorinus of Petau** (martyred 304 A.D.) says that the creation of the world and man was a type of Christ. “He was incarnate in flesh” *On the Creation of the World* p.343

**Peter of Alexandria** (306,285-311 A.D.) “In the meanwhile the evangelist says with firmness, “The Word was made flesh, and dwelt among us” fragment 9 p.283

Peter of Alexandria (306,285-311 A.D.) “He is God incarnate” fragment 8 p.283

**Methodius** (270-311/312 A.D.) “but from the time when Christ was incarnate” *Banquet of the Ten Virgins* discourse 10 ch.1 p.348.

**Theophilus** (events c.315 A.D.) “Habib said: I worship not a man, because the Scripture teaches me, ‘Cursed is every one that putteth his trust in man;’ but God, who took upon Him a body and became a man, *Him* do I worship and glorify.” *Martyrdom of Habib the Deacon* vol.8 p.693

**Athanasius of Alexandria** (318 A.D.) speaks of the incarnation of the Word in *The Incarnation* ch.4,5.1 p.38

**Lactantius** (c.303-320/325 A.D.) “But by this name the prophet declared that God incarnate was about to come to men. For Emmanuel signifies God with us; because when He was born of a virgin, men ought to confess that God was with them, that is, on the earth and in mortal flesh.” *The Divine Institutes* book 4 ch.12 p.110

Lactantius (c.303-320/325 A.D.) “plainly virtues, but they cannot be done without flesh. Therefore He assumed a body on this account, that, since He taught that the desires of the flesh must” *Epitome of the Divine Institutes* ch.50 p.242

**Alexander of Alexandria** (313-326 A.D.) says that God sent down from heaven His incorporeal Son to take flesh. *Epistles on the Arian Heresy* Epistle 5.5 p.300

**Among heretics**

Tatian (c.172 A.D.) (partial) believed Jesus came to earth but did not affirm he was a man.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.45 p.89 says that Jesus was the Son of God at the beginning of all things, and “He became man”.

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.15 p.97 says the Son was Incarnate.

## Jb3. Christ emptied Himself

Philippians 2:7

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Philippians 2:7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Philippians 2:7

**Clement of Alexandria** (193-217/220 A.D.) “emptied Himself, taking the form of a servant,” *The Instructor* book 3 ch.1 p.271

Clement of Alexandria (c.195 A.D.) (partial) says Christ humbled Himself [in the incarnation]. *Exhortation to the Heathen* ch.1 p.174

**Hippolytus of Portus** (222-235/236 A.D.) “For as the only begotten Word of God, being God of God, emptied Himself, according to the Scriptures, humbling Himself of His own will to that which He was not before, and took unto Himself this vile flesh, and appeared in the ‘form of a servant,’ and ‘became obedient to God the Father, even unto death,’” Fragment 1 from Apollinaris p.167

**Origen** (235-245 A.D.) says that Christ emptied Himself. *Homilies on Jeremiah* homily 1 ch.7.4 p.9

Origen (c.227-240 A.D.) “counting it not robbery to be equal with God, and emptied Himself,” *Commentary on John* book 6 ch.37 p.379

**Novatian** (250-257 A.D.) says that Christ emptied Himself in *Treatise on the Trinity* ch.22 p.633

**Cyprian of Carthage** (c.246-258 A.D.) “Also Paul to the Philippians: ‘Who, being established in the form of God, thought it not robbery that He was equal with God, but emptied Himself, taking the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, even the death of the cross. Wherefore also God exalted Him, and gave Him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, of things in earth, and of infernal things, and every tongue should confess that Jesus Christ is Lord in the glory of God the Father.’” *Treatise of Cyprian* Treatise 12 second part ch.13 p.521

**Methodius** (270-311/312 A.D.) “For having emptied Himself [the Son of God], and taken upon Him the form of a slave, He was restored again to His former perfection and dignity.” *Banquet of The Ten Virgins* discourse 8 ch.11 p.339

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Philippians 2:6-8 as referring to our Lord Jesus Christ. *Eusebius’ Ecclesiastical History* book 9 ch.10 p.330-331

## Jb4. Jesus took the form of a servant

Philippians 2:7

**Clement of Alexandria** (193-217/220 A.D.) “For that which is of flesh has the form of a servant. Paul says, speaking of the Lord, ‘Because He emptied Himself, taking the form of a servant,’ calling the outward man servant, previous to the Lord becoming a servant and wearing flesh.”*The Instructor* book 3 ch.1 p.271

**Hippolytus** (222-235/236 A.D.) “And that this is what has been declared, ‘Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant.’” *Refutation of All Heresies* book 10 ch.7 p.143

**Origen** (225-253/254 A.D.) “But no such thing appears in the case of the power of Jesus, for of this it was possible both for the children and those called little dogs to partake. Consider, then, whether perhaps with reference to the saying, ‘It is not possible to take the bread of children,’ we ought to say that, ‘He who emptied Himself and took upon Him the form of a servant,’ brought a measure of power such as the world was capable of receiving,” *Origen’s Commentary on Matthew* book 11 ch.17 p.446

**Novatian** (250/4-256/7 A.D.) “But why, although we appear to hasten to another branch of the argument, should we pass over that passage in the apostle: ‘Who, although He was in the form of God, did not think it robbery that He should be equal with God; but emptied Himself, taking up the form of a servant, being made in the likeness of men; and found in fashion as a man, He humbled Himself, becoming obedient even unto death, even the death of the cross. Wherefore also God hath highly exalted Him, and hath given Him a name which is above every name; that in the name of Jesus every knee should be bent, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus is Lord, in the glory of God the Father?’” *Concerning the Trinity* ch.22 p.633

**Cyprian of Carthage** (c.246-258 A.D.) “Also Paul to the Philippians: ‘Who, being established in the form of God, thought it not robbery that He was equal with God, but emptied Himself, taking the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, even the death of the cross.” *Treatises of Cyprian* Treatise 12 part 2 ch.13 p.521

**Phileas of Thmuis** (martyred 306/307 A.D.) “‘For He thought it not robbery to be equal with God: but made Himself of no reputation, taking upon Him the form of a servant: and being found in fashion as a man, He humbled Himself unto death, even the death of the cross.’” *Letter to the People of Thmuis* ch.1 p.162

**Methodius** (c.260-312 A.D.) “He [the Son of God] did not then take the form of a servant uselessly, but to raise it up and save it. For He truly was made man, and died, and not in mere appearance, but that He might truly be shown to be the first begotten from the dead, changing the earthy into the heavenly, and the mortal into the immortal.” *Discourse on the Resurrection* ch.13 p.368

## Jb5. Word was made/became flesh

John 1:14

Tatian’s ***Diatessaron*** (c.172 A.D.) section 3.53 p.48 quotes John 1:1.

**Irenaeus of Lyons** (182-188 A.D.) “nor by the will of man, but by the will of God was the Word made flesh;’ and that we should not imagine that Jesus was one, and Christ another, but should know them to be one and the same.” *Irenaeus Against Heresies* book 3 ch.16.2 p.441

**Tertullian** (198-220 A.D.) “and not from itself, was the Word made flesh. And if not from itself, but from something else” *On the Flesh of Christ* ch.18 p.537

Tertullian (208-220 A.D.) says that the Word bcame flesh. *Tertullian on Modesty* ch.16 p.91

**Hippolytus of Portus** (222-235/236 A.D.) “Christ, he means, the wisdom and power of God the Father, hath builded His house, i.e., His nature in the flesh derived from the Virgin, even as he (John) hath said beforetime, ‘The Word became flesh, and dwelt among us.’” Fragment on Proverb 9:1 p.175

**Origen** (225-253/254 A.D.) “For because of her [the church] , He Himself [Christ] also became flesh, when ‘the Word became flesh and dwelt among us,’” *Commentary on Matthew* book 4 ch.17 p.507

**Novatian** (250/4-256/7 A.D.) discussing the word became flesh in many places. One place is *Concerning the Trinity* ch.25 p.636 “associated as well of that which God is, as of that which man is-for “the Word was made flesh, and dwelt in us”-who cannot easily apprehend of himself, without” In ch.10 p.619 he contrasts the phantom appearance of Christ of the heretics with the reality of the body of Christ. Then he quotes John 1:14.

**Cyprian of Carthage** (256 A.D.) “Does Marcion then maintain the Trinity? Does he then assert the same Father, the Creator, as we do? Does he know the same Son, Christ born of the Virgin Mary, who as the Word was made flesh, who bare our sins, who conquered death by dying, who by Himself first of all originated the resurrection of the flesh, and showed to His disciples that He had risen in the same flesh? Widely different is the faith with Marcion, and, moreover, with the other heretics nay, with them there is nothing but perfidy, and blasphemy, and contention, which is hostile to holiness and truth. How then can one who is baptized among them seem to have obtained mission of sins, and the grace of the divine mercy, by his faith, when he has not the truth of the faith itself?” Cyprian is making that point that if someone is baptized in a church such as Marcion’s and then they join and orthodox church, they must still be baptized as a perfidious, blasphemous, hostile baptism is not counted as valid. *Epistles of Cyprian* Letter 72 ch.3 p.380-381.

**Peter of Alexandria** (306,285-310/311 A.D.) “The Word was made flesh, and dwelt among us;” Fragment 2 : *On the Godhead* p.280

**Among heretics**

**Marinus the Bardasene** (c.300 A.D.) in speaking of Christ says “the Word was made flesh.” *Dialogue on the True Faith* 4th part ch.d 16 p.147

## Jb6. Jesus humbled Himself

Philippians 2:8

**Clement of Rome** (96-98 A.D.) “Ye see, beloved, what is the example which has been given us; for if the Lord thus humbled Himself, what shall we do who have through Him come under the yoke of His grace?” *1 Clement* ch.16 p.9

**Irenaeus of Lyons** (182-188 A.D.) “But that He had, beyond all others, in Himself that pre-eminent birth which is from the Most High Father, and also experienced that pre-eminent generation which is from the Virgin, the divine Scriptures do in both respects testify of Him: also, that He was a man without comeliness, and liable to suffering; that He sat upon the foal of an ass; that He received for drink, vinegar and gall; that He was despised among the people, and humbled Himself even to death and that He is the holy Lord, the Wonderful, the Counsellor, the Beautiful in appearance, and the Mighty God, coming on the clouds as the Judge of all men; -all these things did the Scriptures prophesy of Him.” *Irenaeus Against Heresies* book 3 ch.19.2 p.449

**Clement of Alexandria** (193-218/220 A.D.) “the Lord Himself shall speak to thee, 'who, being in the form of God, thought it not robbery to be equal with God, but humbled Himself,' -He, the merciful God, exerting Himself to save man.” *Exhortation to the Heathen* ch.1 p.174

**Tertullian** (198-220 A.D.) “For his sake He [Christ] came down (from heaven), for his sake He preached, for his sake 'He humbled Himself even unto death-the death of the cross.' He loved, of course, the being whom He redeemed at so great a cost.” *On the Flesh of Christ* ch.4 p.524

**Hippolytus of Portus** (222-235/236 A.D.) “Let him then be introduced before us who speaketh by the Holy Spirit, and saith truth-David the son of Jesse. He, singing a certain strain with prophetic reference to the true Christ, celebrated our God by the Holy Spirit, (and) declared clearly all that befell Him by the hands of the Jews in His passion; in which (strain) the Christ who humbled Himself and took unto Himself the form of the servant Adam, calls upon God the Father in heaven as it were in our person,” *Treatise Against the Jews* ch.2 p.219

**Origen** (c.227-240 A.D.) “For we do not hesitate to say that the goodness of Christ appears in a greater and more divine light, and more according to the image of the Father, because 'He humbled Himself, becoming obedient unto death, even the death of the cross,' than if He had judged it a thing to be grasped to be equal with God, and had shrunk from becoming a servant for the salvation of the world.” *Origen’s Commentary on John* book 1 ch.37 p.316

**Novatian** (250-254/257 A.D.) “But why, although we appear to hasten to another branch of the argument, should we pass over that passage in the apostle: 'Who, although He was in the form of God, did not think it robbery that He should be equal with God; but emptied Himself, taking up the form of a servant, being made in the likeness of men; and found in fashion as a man, He humbled Himself, becoming obedient even unto death, even the death of the cross.” *Treatise Concerning the Trinity* ch.22 p.633

**Cyprian of Carthage** (c.246-258 A.D.) “may imitate Christ whom he confesses. For since He says, 'Whosoever exalteth himself shall be abased, and he who humbleth himself shall be exalted;' and since He Himself has been exalted by the Father, because as the Word, and the strength, and the wisdom of God the Father, He humbled Himself upon earth, how can He love arrogance, who even by His own law enjoined upon us humility, and Himself received the highest name from the Father as the reward of His humility?” *Treatises of Cyprian* Treatise 1 ch.21 p.428

**Phileas of Thmuis** (307 A.D.) mentions the divine and holy scriptures, and then a little later quotes Philippians 2:6-8. *Episte to the People of Thmuis* ch.1 p.162

**Methodius** (c.260-312 A.D.) (implied) “For having emptied Himself [the Son of God], and taken upon Him the form of a slave, He was restored again to His former perfection and dignity. For He being humbled, and apparently degraded, was restored again from His humiliation and degradation to His former completeness and greatness, having never been diminished from His essential perfection.” *Banquet of the Ten Virgins* discourse 8 ch.11 p.339

## Jb7. Jesus Christ was a real, sinless man

John 8:46 “Which or you convicts me of sin?” (Jesus is speaking) NKJV

2 Corinthians 5:21a “He made Him who knew no sin to be sin for us,…” NKJV

Hebrews 2:14,17 shows Jesus’ humanity

Hebrews 4:15 “But [our High Priest] *was* in all *points* tempted as *we are*, yet without sin.” NKJV

1 Peter 1:19 (implied) “But with the precious blood of Christ, as of a lamb without blemish and without spot.” NKJV

1 Peter 2:22 “Who committed no sin, nor was deceit found in His mouth” NKJV

1 John 3:5 “…and in Him there is no sin.” NKJV

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 2:14,17; Hebrews 4:15

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 8:46

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 8:46

p13 Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) (partial) Hebrews 10:14,17 mentions Jesus shared our humanity. Does not say sinless though.

p72 (=Bodmer 7 and 8) (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. (partial) Says the Jesus committed no sin in 1 Peter 2:22

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 8:46

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 8:36

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 8:46

**Ignatius of Antioch**(-107/116 A.D.) “God Himself being manifested in human form for the renewal of eternal life.” *Letter of Ignatius to the Ephesians* ch.19 p.57 See also in ibid ch.20 p.57 “the new man, Jesus Christ”

***Apology of Aristides*** ch.15 (125 or 138-161 A.D.) Jesus was born of the virgin, assumed flesh, and revealed himself among men.

**Polycarp** (100-155 A.D.) says the Jesus Christ bore our sins on His body on the tree. He was sinless. *Polycarp’s Letter to the Philippians* ch.8 p.35

**Justin Martyr** (c.138-165 A.D.) says that Jesus Christ, the Son of God, was born of a virgin without sin. Jesus was from Abraham. *Dialogue with Trypho, a Jew* ch.23 p.205 (Says ch.33 but that is a typo).

Justin Martyr (c.150 A.D.) says “He took flesh and became man.” *First Apology of Justin Martyr* ch.32 p.173. See also Jesus took shape and became man. [These imply that he existed before.] *First Apology of Justin Martyr* ch.5 p.164

**Melito of Sardis** (170-177/180 A.D.) vol.8 ch.2 p.756 in his *Discourse on the Cross* says that Jesus “was born man”. In *On the Nature of Christ* ch.7 *Ante-Nicene Fathers* vol.8 p.760 says, “His soul and His body, His human nature like ours, were real, and no phantom of the imagination. … For, being at once both God and perfect man likewise, He gave us sure indications of His two natures: of His Deity, by His miracles during the three years that elapsed after His baptism; of His humanity, during the thirty *similar* periods which preceded His baptism, … He was the true God existing before all ages.”

**Irenaeus of Lyons** (182-188 A.D.) “Now if the Lord had taken flesh from another substance, He would not, by so doing, have reconciled that one to God which had become inimical through transgression.” *Irenaeus Against Heresies* book 5 ch.14.3 p.542

**Clement of Alexandria** (193-217/220 A.D.) says that Jesus was man and God. *The Instructor* book 1 ch.3 p.210

Clement of Alexandria (193-217/220 A.D.) “Now, O you, my children, our Instructor is like His Father God, whose son He is, sinless, blameless, and with a soul devoid of passion; God in the form of man, stainless, the minister of His Father’s will, the Word who is God, who is in the Father, who is at the father’s right hand, and with the form of God is God.” *The Instructor* book 1 ch.2 p.209-210

Clement of Alexandria (c.195 A.D.) says Jesus is God and man. *Exhortation to the Heathen* ch.1 p.173

**Tertullian** (c.203 A.D.) says, “For God alone is without sin; and the only man without sin is Christ, since Christ is also God.” *A Treatise on the Soul* ch.41 p.221

Tertullian said that Jesus alone persevered without sin. *The Prescription Against Heretics* ch.3 p.244

Tertullian (198-220 A.D.) says that Jesus was constituted of human flesh. *Tertullian Against Marcion* book 5 ch.6 p.440

**Hippolytus of Portus** (222-235/236 A.D.) says Jesus came to save fallen man. See also “being by the Virgin and the Holy Spirit made a new man… For it was not in mere appearance or by conversion, but in truth, that He became man.” *Against the Heresy of One Noetus* ch.17 p.230

Hippolytus of Portus (222-235/236 A.D.) says “Son of God who, being God, became man.” in *Against the Heresy of One Noetus* ch.8 p.226

Hippolytus of Portus (222-235/236 A.D.) “for He did not sin, neither was guile found in his mouth.” *Commentary on Psalms* ch.6 p.200.

Hippolytus of Portus (222-235/236 A.D.) Christ did not sin. *Commentary on Genesis* ch.49.5 p.164

Theodotus the probable Montanist (ca.240 A.D.) (partial) says that Jesus assumed humanity. It does not say that He was sinless though. *Excerpts of Theodotus* ch.23 p.45

**Origen** (c.227-240 A.D.) discusses Jesus’ human nature and purchasing us back with His own blood from [the devil]. *Origen’s Commentary on John* book 6 ch.35 p.377

Origen (233/234 A.D.) says that Jesus was sinless. *Origen On Prayer* ch.51.4 p.59

**Cyprian of Carthage** (c.246-258 A.D.) “from that heavenly sublimity to earthly things, the Son of God did not scorn to put on the flesh of man, and although He Himself was not a sinner, to bear the sins of others. His immortality being in the meantime laid aside, He suffers Himself to become mortal, so that the guiltless may be put to death” *Treatises of Cyprian* Treatise 9 ch.6 p.485

Cyprian of Carthage (c.246-258 A.D.) “But if He prayed who was without sin, how much more ought sinners to pray; and if He prayed continually, watching through the whole night in uninterrupted” *Treatises of Cyprian* Treatise 4 ch.29 p.455

**Novatian** (250/4-256/7 A.D.) “For Scripture as much announces Christ as also God, as it announces God Himself as man.” *Treatise Concerning the Trinity* ch.11 p.620

***Treatise on Rebaptism*** ch.17 p.677 He [Christ] alone did not sin at all”

**Dionysius of Alexandria** (246-265 A.D.) discusses Jesus’ humanity. *Commentary on Luke* p.115

Dionysius of Alexandria (246-265 A.D.) (partial) says Jesus came in the flesh. *Two books on the Promises* ch.1.6 p.84

**Malchion** (270 A.D.) “The compound is surely made up of the simple elements, even as in the instance of Jesus Christ, who was made one (person), constituted by God the Word, and a human body which is of the seed of David, and who subsists without having any manner of division between the two, but in unity.” *From the Acts of the Disputation Conducted by Malchion Against Paul of Samosata* p.172

Adamantius (c.300 A.D.) (partial, does not say sinless) in debating Marinus the Bardasene says that Jesus was “the Son of man”, a real man with flesh and bones. *Dialogue on the True Faith* fifth part ch.5 p.153

**Alexander of Lycopolis** (301 A.D.) (partial) mentions Christ making an entrance in the body. *Of the Manichaeans* ch.24 p.251.

***Arnobius*** *Against the Heathen* (297-303 A.D.) book 1 ch.7 p.422 says, “We worship one who was born a man.”

**Victorinus of Petau** (martyred 304 A.D.) “Finally, as He Himself is the judge appointed by the Father, on account of His assumption of humanity…” *Commentary on the Apocalypse of the Blessed John* from the First chapter verse 16 p.345. See also from the Fifth chapter no.8,9 p.350

Lucian of Antioch (c.300-311 A.D.) (partial, does not say sinless) refers to Jesus as “born of a virgin, according to the Scriptures, and became man,” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397.

Methodius (270-311/312 A.D.) discusses how and why Jesus was crucified, made man, and suffered in that manner instead of another. *Three Fragments from the homily on the Cross and Passion of Christ* ch.1 p.399

Theophilus (events c.315 A.D.) (partial, man, but not say sinless) “Habib said: I worship not a man, because the Scripture teaches me, ‘Cursed is every one that putteth his trust in man;’ but God, who took upon Him a body and became a man, *Him* do I worship and glorify.” *Martyrdom of Habib the Deacon* vol.8 p.693

**Athanasius of Alexandria** (318 A.D.) Jesus was sinless. “…no sin, neither was guile found in His [Jesus’] mouth.” *The Incarnation* ch.1.17 p.45.

**Lactantius** (c.303-320/325 A.D.) Jesus was a man, and He rose again. *The Divine Institutes* book 4 ch.10 p.108

Lactantius (c.303-320/325 A.D.) said that when Jesus was baptized He had no sins to wash away. *The Divine Institutes* book 4 ch.15 p.115.

**Alexander of Alexandria** (313-326 A.D.) that Jesus was born “in the virgin’s womb incarnate, was born perfect man” *on the Arian Heresy* Epistle 5 ch.6 p.302

Alexander of Alexandria (313-326 A.D.) “Then the Lord, the third day after His death, rose again, thus bringing man to a knowledge of the Trinity. Then all the nations of the human race were saved by Christ. ... Moreover, He being made like to man whom He had saved, ascended to the height of heaven, to offer before His Father, not gold or silver, or precious stones, but the man whom He had formed after His own image and similitude; and the Father, raising Him to His right hand, hath seated Him upon a throne on high, and hath made Him to be judge of the peoples,...” *Epistles on the Arian Heresy* Epistle 5 p.302

**Eusebius of Caesarea**(323-339/340 A.D.) discusses the divinity and humanity of Christ. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.82

**Among heretics**

**X** **Mani** (262-278 A.D.) says that Jesus was not a real man. *Disputation with Manes* ch.50 p.297 and ch.50 p.298

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.45 p.89 says that Jesus was the Son of God at the beginning of all things, and “He became man”.

Theodotus of Byzantium (before 235 A.D.) according to Hippolytus (222-235/236 A.D.) says that Jesus was born a mere man. He says that Jesus was holy, but does not say if Jesus was sinless or not. *Hippolytus’ Refutation of All Heresies* book 7 ch.23 p.114-115.

**X** Marcionite heretic **Megethius** (c.300 A.D.) (implied) a self-labeled follower of Marcion, in his debate with Adamantius admits that Jesus called himself the “Son of man” but does not acknowledge that Jesus was really a man. *Dialogue on the True Faith* first part ch.7 p.45

## Jb8. Jesus of the tribe of Judah

Matthew 1:3; 2:6; Luke 3:33

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 3:33

**Justin Martyr** (c.138-165 A.D.) (implied) shows that the prophecy of Judah being a lion’s whelp refers to the offspring of Judah, Christ. *Dialogue with Trypho, a Jew* ch.52 p.221

Justin Martyr (c.138-165 A.D.) “In talking about the circumcision, the Sabbath, sacrifices and offerings and feasts, “…that they should have an end in Him who was born of a virgin, of the family of Abraham and the tribe of Judah, and of David, in Christ the Son of God.” *Dialogue with Trypho, a Jew* ch.43 p.216

Tatian’s ***Diatessaron*** (c.172 A.D.) section 3.6 p.47 quotes Micah 5:2 that the Messiah would go forth from Bethlehem of Judah.

**Irenaeus of Lyons** (182-188 A.D.) (implied) “And that it is from that region which is towards the south of the inheritance of Judah that the Son of God shall come, who is God, and who was from Bethlehem,” *Irenaeus Against Heresies* book 3 ch.20.4 p.451

**Tertullian** (198-220 A.D.) “Now it behooved Him to be born in Bethlehem of Judah. For thus it is written in the prophet: ‘And thou, Bethlehem, are not the least in the leaders of Judah: for out of thee shall issue a Leader who shall feed my People Israel.’ But if hitherto he has not been born, what ‘leader’ was it who was thus announced as to proceed from the tribe of Judah, out of Bethlehem? For it behooves him to proceed from the tribe of Judah and from Bethlehem.” *An Answer to the Jews* ch.13 p.169

**Hippolytus** bishop of Portus (222-235/236 A.D.) “Now the blessed Jacob speaks to the following effect in his benedictions, testifying prophetically of our Lord and Saviour: ‘Judah, let thy brethren praise thee: thy hand shall be on the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp: from the shoot, my son, thou art gone up: he stooped down, he couched as a lion, and as a lion’s whelp; who shall rouse him up? A ruler shall not depart from Judah, nor a leader from his thighs, until he come for whom it is reserved; and he shall be the expectation of the nations.” *Treatise on Christ and Antichrist* ch.7 p.206

**Julius Africanus** (235-245 A.D.) “And for this reason the one traced the pedigree of Jacob the father of Joseph from David through Solomon; the other traced that of Heli also, though in a different way, the father of Joseph, from Nathan the son of David. And they ought not indeed to have been ignorant that both orders of the ancestors enumerated are the generation of David, the royal tribe of Juda.” *Epistle to Aristides* ch.1 p.125

**Origen** (225-253/254 A.D.) on John 5 “written within and without, and sealed; and no one could open it to read it, and to loose the seals thereof, but the Lion of the tribe of Judah, the root of David, who has the key of David,”

**Novatian** (250/4-256/7 A.D.) “He [Jesus Christ] is spoken of when it shows how a man wrestled with Jacob; He too, when it says: ‘There shall not fail a prince from Judah, nor a leader from between his thighs, until He shall come to whom it has been promised; and He shall be the expectation of the nations.’” *Concerning the Trinity* ch.9 p.618

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.8 p.671 “For that our Lord was born, and that He was the Christ, appeared by many reasons to be believed, not unjustly, by His disciples, because He had been born of the tribe of Judah, of the family of David, and in the city of Bethlehem;”

**Cyprian of Carthage** (c.246-258 A.D.) “In the blessing of Judah also this same thing is signified, where there also is expressed a figure of Christ, that He should have praise and worship from his brethren; that He should press down the back of His enemies yielding and fleeing, with the hands with which He bore the cross and conquered death; and that He Himself is the Lion of the tribe of Judah, and should couch sleeping in His passion, and should rise up, and should Himself be the hope of the Gentiles.” *Epistles of Cyprian* letter 62 ch.6 p.360

Cyprian of Carthage (c.246-258) “And one of the elders said unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals.” *Treatises of Cyprian* Treatise 12 second book ch.11 p.520.

**Victorinus of Petau** (martyred 304 A.D.) “‘There was none found worthy to do this.’] Neither among the angels of heaven, nor among men in earth, nor among the souls of the saints in rest, save Christ the Son of God alone, whom he says that he saw as a Lamb standing as it were slain, having seven horns. What had not been then announced, and what the law had contemplated for Him by its various oblations and sacrifices, it behoved Himself to fulfil. And because He Himself was the testator, who had overcome death, it was just that Himself should be appointed the Lord’s heir, that He should possess the substance of the dying man, that is, the human members. 5. ‘Lo, the Lion of the tribe of Judah, the root of David, hath prevailed.’] We read in Genesis that this lion of the tribe of Judah hath conquered, when the patriarch Jacob says, ‘Judah, thy brethren shall praise thee; thou hast lain down and slept, and hast risen up again as a lion, and as a lion’s whelp.’ For He is called a lion for the overcoming of death; but for the suffering for men He was led as a lamb to the slaughter. But because He overcame death, and anticipated the duty of the executioner, He was called as it were slain. He therefore opens and seals again the testament, which He Himself had sealed.”

**Eusebius of Caesarea** (318-325 A.D.) “The whole Hebrew race consisted of twelve tribes, one of which has Judah for its ancestor and head,”. And then he goes to say that the Messiah would come from Judah.. *Demonstration of the Gospel* book 7 ch.3 p.15

## Jb9. Jesus was born in Bethlehem [of Judea]

Matthew 2:1,5; Luke 2:4-6,15

Implied Micah 5:2

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 2:1; Luke 2:4-6

**Justin Martyr** (c.138-165 A.D.) “Accordingly the Magi from Arabia came to Bethlehem and worshipped the Child, and presented Him with gifts, gold and frankincense, and myrrh; but returned not to Herod, being warned in a revelation after worshipping the Child in Bethlehem.” *Dialogue with Trypho, a Jew* ch.78 p.237. See also ibid ch.102 p.250.

Justin Martyr (c.150 A.D.) “And hear what part of earth He was to be born in, as another prophet, Micah, foretold. He spoke thus: ‘And thou, Bethlehem, the land of Judah, art not the least among the princes of Judah; for out of thee shall come forth a Governor, who shall feed My people.’” *First Apology of Justin Martyr* ch.33 p.174

Tatian’s ***Diatessaron*** (c.172 A.D.) section 2.11-12 p.46 says that Jesus was born in Bethlehem. Section 3.6 p.47 quotes Micah 5:2 that the Messiah would go forth from Bethlehem of Judah.

**Melito of Sardis** (170-177/180 A.D.) “was born in Bethlehem; He who was wrapped in swaddling-clothes in the manger;” fragment 4 *On Faith* p.757

**Irenaeus of Lyons** (182-188 A.D.) “Scriptures, for the sake of Christ, who was born in Bethlehem of Judah,” *Irenaeus Against Heresies* book 3 ch.16.4 p.442

Irenaeus of Lyons (c.160-202 A.D.) says Jesus was born in Bethlehem. *Proof of Apostolic Preaching* ch.63

**Tertullian** (198-220 A.D.) “Now it behooved Him to be born in Bethlehem of Judah. For thus it is written in the prophet: ‘And thou, Bethlehem, are not the least in the leaders of Judah: for out of thee shall issue a Leader who shall feed my People Israel.’ But if hitherto he has not been born, what ‘leader’ was it who was thus announced as to proceed from the tribe of Judah, out of Bethlehem? For it behooves him to proceed from the tribe of Judah and from Bethlehem.” *An Answer to the Jews* ch.13 p.169

**Hippolytus of Portus** (222-235/236 A.D.) “For the first appearance of our Lord in the flesh took place in Bethlehem, under Augustus, in the year 5500; and He suffered” fragment 1 *An Interpretation by Hippolytus of the Visions of Daniel and Nebuchadnezzar* ch.4 p.179

**Origen** (225-253/254 A.D.) “Bethlehem, house of Ephrata, art not the least among the thousands of Judah: for” *Origen Against Celsus* book 1 ch.51 p.418

**Novatian** (250/4-256/7 A.D.) Christ is born, who by the Scriptures is also said to be God, this God is rightly described as coming from the south, because He was foreseen as about to come from Bethlehem. *Concerning the Trinity* ch.12 p.622

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.8 p.671 “For that our Lord was born, and that He was the Christ, appeared by many reasons to be believed, not unjustly, by His disciples, because He had been born of the tribe of Judah, of the family of David, and in the city of Bethlehem;”

**Cyprian of Carthage** (c.246-258 A.D.) Also in the Gospel: “And when Jesus was born in Bethlehem of Judah, in the days *Treatises of Cyprian* Treatise 12 part 2 ch.12 p.520

**Eusebius of Caesarea** (318-325 A.D.) says Jesus was born in Bethlehem *Demonstration of the Gospel* book 1.1 p.1

Eusebius of Caesarea (318-325 A.D.) says that Jesus was born in Bethlehem. *Preparation for the Gospel* book 6 ch.10 p.42

Eusebius of Caesarea (318-325 A.D.) says that Jesus was born in Bethlehem. *Eusebius’ Ecclesiastical History* book 1 ch.5.2 p.88

## Jb10. Jesus brought up by Joseph

Matthew 2:13-14,19-23; Luke 2:39-40

**Justin Martyr** (c.138-165 A.D.) “And when Jesus came to the Jordan, He was considered to be the son of Joseph the carpenter; and He appeared without comeliness, as the Scriptures declared; and He was deemed a carpenter (for He was in the habit of working as a carpenter when among men,” *Dialogue with Trypho, a Jew* ch.88 p.244

**Irenaeus of Lyons** (182-188 A.D.) discusses Matthew 1 and 2 extensively in *Irenaeus Against Heresies* book 3 ch.16.2 p.440-441

**Tertullian** (207-220 A.D.) (implied) “although heretics [like Tatian] have removed this passage from the gospel, because those who were admiring His doctrine said that His supposed father, Joseph the carpenter, and His mother Mary, and His brethren, and His sisters, were very well known to them.” *On the Flesh of Christ* ch.7 p.528

Tertullian (213 A.D.) (partial) “and you have withal Joseph but once wedded,” *On Monogamy* ch.6 p.63

**Hippolytus of Portus** (222-235/236 A.D.) “And what voice? “This is my beloved Son, in whom I am well pleased.” This is He who is named the son of Joseph, and (who is) according to the divine essence my Only-begotten.” *Discourse on the Holy Theophany* ch.7 p.236

**Julius Africanus** (235-245 A.D.) discusses extensively the genealogy of Jesus and Joseph being the father but not the biological father. *Julius Africanus to Aristides* ch.3 p.126

**Origen** (225-253/254 A.D.) (implied) discusses Jesus being born of the Virgin, betrothed to Joseph, and the lie that Jesus’ father was a Roman soldier named Panthera. *Origen Against Celsus* book 1 ch.32 p.410

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, in that according to Matthew, the angel Gabriel says to Joseph: ‘Joseph, thou son of David, fear not to take unto thee Mary thy wife. For that which shall be born to her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins.’” *Treatises of Cyprian* Treatise 12 first part ch.8 p.510

Victorinus of Petau (martyred 304 A.D.) (partial) “And in the figure of a man, Matthew strives to declare to us the genealogy of Mary, from whom Christ took flesh. Therefore, in enumerating from Abraham to David, and thence to Joseph, he spoke of Him as if of a man: therefore his announcement sets forth the image of a man.” *Commentary on the Apocalypse* from the 4th chapter v.7-10 p.348

**Eusebius of Caesarea** (318-325 A.D.) (implied) discusses the genealogy of Jesus’ earthly [adopted] father, Joseph. *Eusebius’ Ecclesiastical History* book 1 ch.7.6-10 p.91-92

**Among heretics**

**Ebionites** (before 188 A.D.) “The Ebionites, following these, assert that He was begotten by Joseph; thus destroying, as far as in them lies, such a marvellous dispensation of God, and setting aside the testimony of the prophets which proceeded from God.” in *Irenaeus Against Heresies* book 3 ch.21.1. p.451

**Carpocrates** (before 188 A.D.) “Carpocrates, again, and his followers maintain that the world and the things which are therein were created by angels greatly inferior to the unbegotten Father. They also hold that Jesus was the son of Joseph, and was just like other men, with the exception that he differed from them in this respect, that inasmuch as his soul was stedfast and pure, he perfectly remembered those things which he had witnessed within the sphere of the unbegotten God. On this account, a power descended upon him from the Father, that by means of it he might escape from the creators of the world; and they say that it, after passing through them all, and remaining in all points free, ascended again to him, and to the powers,” in *Irenaeus Against Heresies* book 1 ch.25.1 p.350

## Jb11. Jesus’ earthly father was a carpenter

Matthew 13:53-57

**Justin Martyr** (c.138-165 A.D.) “And when Jesus came to the Jordan, He was considered to be the son of Joseph the carpenter; and He appeared without comeliness, as the Scriptures declared; and He was deemed a carpenter (for He was in the habit of working as a carpenter when among men,” *Dialogue with Trypho, a Jew* ch.88 p.244

Tatian’s ***Diatessaron*** (c.172 A.D.) section 17.36-40 p.70-71 “And many envied him and gave no heed to him, but said, What is this wisdom that is given to this man, that there should happen at his hands such as these mighty works? Is not this a carpenter, son of a carpenter? and is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, all of them, lo, are they not all with us?”

**Tertullian** (198-220 A.D.) (implied) “I wait to hear what you understand thereby; for fear you may perhaps think some carpenter-king is signified, and not Christ, who has reigned from that time onward when he overcame the death which ensured from His passion on ‘the tree’” *An Answer to the Jews* ch.10 p.166

Tertullian (198-220 A.D.) “unless even then I shall not care to attend to such ministers of sin, in my eager wish rather to fix a gaze insatiable on those whose fury vented itself against the Lord. ‘This,’ I shall say, ‘this is that carpenter’s or hireling’s son, that Sabbath-breaker, that Samaritan and devil-possessed! This is He whom you purchased from Judas!” *The Shows* ch.30 p.91

**Origen** (c.227-240 A.D.) “‘Is not this the son of the carpenter, is not His mother called Mary, and His brothers James, and Joseph, and Simon, and Judas? And His sisters, are they not all with us?’” *Origen’s Commentary on John* book 6 no.7 p.355

Origen (225-253/254 A.D.) (partial, said Jesus himself was not called a carpenter) “‘not observing that the tree of life is mentioned in the Mosaic writings, and being blind also to this, that in none of the Gospels current in the Churches is Jesus Himself ever described as being a carpenter.” *Origen Against Celsus* book 6 ch.36 p.589

**Among heretics**

Valentinian ***Gospel of Philip*** (c.150-4th century) *Nag Hammadi Library* ch.73 p.153 said that Joseph, Jesus’ father, was a carpenter.

## Jb12. Jesus [and His family] went to Egypt

Matthew 2:13-15

**Justin Martyr** (c.138-165 A.D.) “As soon as He was born in Bethlehem, as I previously remarked, king Herod, having learned from the Arabian Magi about Him, made a plot to put Him to death and by God’s command Joseph took Him with Mary and departed into Egypt.” *Dialgoue with Trypho, a Jew* ch.102 p.250

Tatian’s ***Diatessaron*** (c.172 A.D.) section 3.13 p.47 “And when they had departed, the angel of the Lord appeared in a dream to Joseph, and said unto him, Rise, take the child and his mother, and flee into Egypt, and be thou there until I speak to thee; for Herod is determined to seek the child to slay him.”

**Irenaeus of Lyons** (182-188 A.D.) “Wherefore, when Joseph was convinced beyond all doubt, he both did take Mary, and joyfully yielded obedience in regard to all the rest of the education of Christ, undertaking a journey into Egypt and back again, and then a removal to Nazareth.” *Irenaeus Against Heresies* book 4 ch.24.1 p.495

**Origen** (225-253/254 A.D.) “An angel, however, perceiving the course of events, intimated to Joseph, although Celsus may not believe it, that he was to withdraw with the Child and His mother into Egypt, while Herod slew all the infants that were in Bethlehem and the surrounding borders, in the hope that he would thus destroy Him also who had been born King of the Jews.” *Origen Against Celsus* book 1 ch.61 p.423

**Eusebius of Caesarea** (318-325 A.D.) says that Jesus and his family went down to Egypt. *Preparation for the Gospel* book 6 ch.10 p.42

## Jb13. Jesus from Galilee

Matthew 2:22-23; 4:12-13; Luke 2:39; 4:14-16

Jesus preaching in Galilee, passing through Galilee, or going to Galilee after his resurrection are not included here.

Tatian’s ***Diatessaron*** (c.172 A.D.) ch.35.2 p.26 says Jesus was from Galilee.

**Irenaeus of Lyons** (182-188 A.D.) “The knowledge of the Son was, however, wanting to him; therefore did [Peter] add, ‘The word, ye know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached, Jesus of Nazareth, how God anointed Him with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him.” *Irenaeus Against Heresies* book 3 ch.12.7 p.432

**Tertullian** (207/208 A.D.) (implied) “Then, what had he to do with Galilee, if he did not belong to the Creator by whom that region was destined (for His Christ) when about to enter on His ministry? As Isaiah says: ‘Drink in this first, and be prompt, O region of Zabulon and land of Nephthalim, and ye others who (inhabit) the sea-coast, and that of Jordan, Galilee of the nations, ye people who sit in darkness, behold a great light; upon you, who inhabit (that) land, sitting in the shadow of death, the light hath arisen.’ It is, however, well that Marcion’s god does claim to be the enlightener of the nations, that so he might have the better reason for coming down from heaven; only, if it must needs be, he should rather have made Pontus his place of descent than Galilee.” *Five Books Against Marcion* book 4 ch.7 p.352

Hippolytus (222-235/236 A.D.) (partial, miracle in Galilee) “This, he says, is the mighty and true beginning of miracles which Jesus performed in Cana of Galilee, and (thus) manifested the kingdom of heaven.” *Refutation of All Heresies* book 5 ch.3 p.53

**Origen** (c.227-240 A.D.) “The other three Evangelists say that the Lord, after His conflict with the devil, departed into Galilee. Matthew and Luke represent that he was first at Nazara [Nazareth, in Galilee], and then left them and came and dwelt in Capernaum.” *Origen’s Commentary on John* book 10 ch.1 p.381

## Jb14. Jesus on earth was plain-looking

Isaiah 53:2a

**Clement of Rome** (96-98 A.D.) quotes Isaiah 53:2-3. *1 Clement* ch.16 p.9. See also vol.9.

**Justin Martyr** (c.138-165 A.D.) “And when Jesus came to the Jordan, He was considered to be the son of Joseph the carpenter; and He appeared without comeliness, as the Scriptures declared; and He was deemed a carpenter (for He was in the habit of working as a carpenter when among men,” *Dialogue with Trypho, a Jew* ch.88 p.244

Justin Martyr (c.138-165 A.D.) quotes all of Isaiah 53. *Dialogue with Trypho, a Jew* ch.13 p.201

**Irenaeus of Lyons** (c.160-202 A.D.) quotes Isaiah 53:2. *Proof of Apostolic Preaching* ch.68

**Clement of Alexandria** (193-217/220 A.D.) “And that the Lord Himself was uncomely in aspect, the Spirit testifies by Esaias: ‘And we saw Him, and He had no form nor comeliness but His form was mean, inferior to men.’” *The Instructor* ch.1 p.272

**Tertullian** (198-220 A.D.) “He [Christ] ‘hath not where to lay His head;’ unadorned in dress, for else He had not said, ‘Behold, they who are clad in soft raiment are in kings’ houses:’ in short, inglorious in countenance and aspect, just as Isaiah withal had fore-announced.” *On Idolatry* ch.18 p.72-73.

Tertullian (198-220 A.D.) “that men, though amazed, owned Christ to be man. But if there had been in Him any new kind of flesh miraculously obtained (from the stars), it would have been certainly well known. As the case stood, however, it was actually the ordinary condition of His terrene flesh which made all things else about Him wonderful, as when they said, ‘Whence hath this man this wisdom and these mighty works?’ Thus spake even they who despised His outward form. His body did not reach even to human beauty, to say nothing of heavenly glory. Had the prophets given us no information whatever concerning His ignoble appearance, His very sufferings and the very contumely He endured bespeak it all. The sufferings attested His human flesh, the contumely proved its abject condition. Would any man have dared to touch even with his little finger, the body *of Christ*, if it had been of an unusual nature;” *On the Flesh of Christ* ch.9 p.530. See also ibid ch.15 p.535.

Tertullian (207/208 A.D.) quotes Isaiah 53:2-3 from the Septuagint. *Five Books Against Marcion* book 3 ch.7 p.327.

**Hippolytus of Portus** (222-235/236 A.D.) quotes and discuses Isaiah 53:2-5, contrasting this with the second advent of Christ. *Treatise on Christ and Antichrist* ch.44 p.213

**Origen** (225-253/254 A.D.) “But besides, the prophecies which he introduces into his argument are very different from what the prophets actually foretold of Jesus Christ. For the prophecies do not foretell that God will be crucified, when they say of Him who should suffer, ‘We beheld Him, and He had no form or comeliness; but His form was dishonoured and marred more than the sons of men; He was a man of sorrows, and acquainted with grief.’” *Origen Against Celsus* book 7 ch.16 p.617

**Adamantius** (c.300 A.D.) quotes Isaiah 53:2-3. *Dialogue on the True Faith* first part ch.25 p.68

**Lactantius** (c.303-320/325 A.D.) quotes all of Isaiah 53:1-6. *The Divine Institutes* book 4 ch.16 p.227.

## Jb15. Christ/Logos/Son was obedient or learned obedience

Hebrews 5:5,7-8 “So also Christ ... 7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, was heard because of His godly fear, though He was a Son, yet he learned obedience by the things which He suffered.”

**Irenaeus of Lyons** (c.160-202 A.D.) “So then by the obedience wherewith He [The word] obeyed even unto death”. *Proof of Apostolic Preaching* ch.34

Irenaeus of Lyons (c.160-202 A.D.). *Proof of Apostolic Preaching* ch.

**Tertullian** (c.213 A.D.) “...but unity of essence, likeness, conjunction, affection on the Father’s part, who loves the Son, and submission on the Son’s, who obeys the Father’s will. When He says, ‘I and my Father are one’ *in essence*-*Unum*-He shows that there are Two, whom He puts on an equality and unites in one.” *Against Praxeas* ch.22 p.618

**Hippolytus of Portus** (222-235/236 A.D.) “I shall not indeed speak of two Gods, but of one; of two Persons however, and of a third economy (disposition), viz., the grace of the Holy Ghost. For the Father indeed is One, but there are two Persons, because there is also the Son; and then there is the third, the Holy Spirit. The Father decrees, the Word executes, and the Son is manifested, through whom the Father is believed on. The economy of harmony is led back to one God; for God is One. It is the Father who commands, and the Son who obeys, and the Holy Spirit who gives understanding: the Father who is *above all*, and the Son who is *through all*, and the Holy Spirit who is *in all*.” *Against the Heresy of One Noetus* ch.14 p.228

**Origen** (225-253/254 A.D.) “For we assert that it was to Him the Father gave the command, when in the Mosaic account of the creation He uttered the words, ‘Let there be light,’ and ‘Let there be a firmament,’ and gave the injunctions with regard to those other creative acts which were performed; and that to Him also were addressed the words, ‘Let Us make man in Our own image and likeness;’ and that the Logos, when commanded, obeyed all the Father’s will.” *Origen Against Celsus* book 2 ch.8 p.433

Origen (233/234 A.D.) says Jesus was obedient fo the Father. *Origen on Prayer* ch.26.4 p.90.

**Novatian** (250/4-256/7 A.D.) “So as the Son in obedience to the Father He shall descend thence.” *Treatise Concerning the Trinity* ch.11 p.621

**Cyprian of Carthage** (c.246-258 A.D.) “Also Paul to the Philippians: ‘Who, being appointed in the figure of God, thought it not robbery that He was equal with God; but emptied Himself, taking the form of a servant, He was made in the likeness of man, and was found in fashion as a man. He humbled Himself, becoming obedient even unto death, and the death of the cross. For which cause also God hath exalted Him, and hath given Him a name, that it may be above every name, that in the name of Jesus every knee should be bowed, of things heavenly, and earthly, and infernal; and that every tongue should confess that the Lord Jesus Christ is in glory of God the Father.’” *Treatises of Cyprian* Treatise 12 part 3 ch.39 p.545

**Lactantius** (c.303-320/325 A.D.) “...since the Son is in the Father, for the Father loves the Son, and the Father is in the Son; for He faithfully obeys the will of the Father, nor does He ever do nor has done anything except what the Father either willed or commanded.” *The Divine Institutes* book 4 ch.29 p.132

Lactantius (c.303-320/325 A.D.) “For since the Father loves the Son, and gives all things to Him, and the Son faithfully obeys the Father, and wills nothing except that which the Father does, it is plain that so close a relationship cannot be separated, so that they should be said to be two in whom there is but one substance, and will, and faith.” *Epitome of the Divine Institutes* ch.49 p.242

## Jb16. Jesus was baptized

Matthew 3:13-16; Mark 1:9-11; Luke 3:21-22;

(partial, Jesus came to John, but did not say baptized) John 1:29

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 3:21-22; John 1:29

**p70** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-15 (3rd century A.D.) Jesus was baptized. Matthew 3:16

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:13-16; (partial) Luke 3:21-22; partial John 1:29

**Ignatius of Antioch** (-107/116 A.D.) says that Jesus was truly of the seed of David, Son of god, truly born of a virgin, baptized by John, and nailed for us under Pontius Pilate and Herod the tetrarch. *Letter of Ignatius to the Smyrnaeans* ch.1 p.86

Tatian’s ***Diatessaron*** (died c.172 A.D.) section 4.35 p.50 says that Jesus was baptized.

**Melito of Sardis** (170-177/180 A.D.) “For there is no need, to persons of intelligence, to attempt to prove, from the deeds of Christ subsequent to His baptism, that His soul and His body, His human nature like ours, were real, and no phantom of the imagination. For the deeds done by Christ after His baptism, and especially His miracles, gave indication and assurance to the world of the Deity hidden in His flesh.” *On the Nature of Christ* p.760

**Irenaeus of Lyons** (182-188 A.D.) says that is a man rejects Luke he does not have knowledge of many precious parts of the gospel, including “the testimony of Anna and of Simeon with regard to Christ, and that twelve years of age He was left behind at Jerusalem; also the baptism of John, the number of the Lord’s years when He was baptized,” *Irenaeus Against Heresies* book 3 ch.14.3 p.438

**Clement of Alexandria** (193-217/220 A.D.) “And if He [Jesus] was perfect, why was He, the perfect one, baptized? It was necessary, they say, to fulfil the profession that pertained to humanity. Most excellent. Well, I assert simultaneously with His baptism by John, He becomes perfect? Manifestly. He did not then learn anything more from him [John]? Certainly not. But He is perfect by the washing – of baptism – alone, and is sanctified by the descent of the Spirit? Such is the case. The same also takes place in our case, whose exemplar Christ became.” *The Instructor* book 1 ch.6 p.215

**Tertullian** (198-220 A.D.) “John is suitable to Christ, and Christ to John, the latter, of course, as a prophet of the Creator, just as the former is the Creator’s Christ; and so the heretic may blush at frustrating, to his own frustration, the mission of John *the Baptist*. For if there had been no ministry of John at all- ‘the voice,’ as Isaiah calls him, ‘of one crying in the wilderness,’ and the preparer of the ways of the Lord by denunciation and recommendation of repentance; if, too, he had not baptized (Christ) Himself along with others, nobody could have challenged the disciples of Christ, as they ate and drank, to a comparison with the disciples of John, who were constantly fasting and praying; because, if there existed any diversity between Christ and John, and their followers respectively, no exact comparison would be possible, nor would there be a single point where it could be challenged.” *Five Books Against Marcion* book 4 ch.11 p.360

**Hippolytus of Portus** (222-235/236 A.D.) discusses at length Jesus being baptized by John the Baptist. *Discourse on the Holy Theophany* 4-7 p.235-236

**Origen** (225-253/254 A.D.) “I would like to say to Celsus, who represents the Jew as accepting somehow John as a Baptist, who baptized Jesus, that the existence of John the Baptist, baptizing for the remission of sins, is related by one [Josephus] who lived no great length of time after John and Jesus. *Origen Against Celsus* book 1 ch.47 p.416

**Novatian** (250/4-256/7 A.D.) “This is He who, after the manner of a dove, when our Lord was baptized, came and abode upon Him, dwelling in Christ full and entire, and not maimed in any measure or portion; but with His whole overflow copiously distributed and sent forth, so that from Him others might receive some enjoyment of His graces: the source of the entire Holy Spirit remaining in Christ, so that from Him might be drawn streams of gifts and works, while the Holy Spirit dwelt affluently in Christ.” *Concerning the Trinity* ch.29 p.641

***Treatise On Rebaptism*** (250-258 A.D.) ch.3 p.668 “Whence it manifestly appears that that baptism alone is profitable wherein also the Holy Spirit can dwell; for that upon the Lord Himself, when He was baptized, the Holy Spirit descended, and that His deed and word are quite in harmony, and that such a mystery can consist with no other principle.”

**Cyprian of Carthage** (c.246-258 A.D.) “John, who was to baptize Christ our Lord Himself, previously received the Holy Ghost while he was yet in his mother’s womb” *Epistles of Cyprian* Letter 75 ch.11 p.400

**Methodius** (270-311/312 A.D.) “Now, in perfect agreement and correspondence with what has been said, seems to be this which was spoken by the Father from above to Christ when He came to be baptized in the water of the Jordan, ‘Thou art my son: this day have I begotten thee;’” *Banquet of the Ten Virgins* discourse 8 ch.9 p.338

**Peter of Alexandria** (306,285-311 A.D.) “those forty days during which, though our Lord and Saviour Jesus Christ had fasted, He was yet, after He had been baptized, tempted of the devil.” *Canonical Epistle* Canon 1 p.269

**Lactantius** (c.303-320/325 A.D.) “He was baptized by the prophet John in the river Jordan, that He might wash away in the spiritual layer not His own sins, for it is evident that He had none, but those of the flesh, which He bare; that as He saved the Jews by undergoing circumcision, so He might save the Gentiles also by baptism-that is, by the pouring forth of the purifying dew.” *The Divine Institutes* book 4 ch.15 p.115

**Eusebius of Caesarea**(318-325 A.D.) (implied) says that Jesus came to John to be baptized. *Eusebius’ Ecclesiastical History* book 1 ch.10.1 p.96

**Among heretics**

**Basilides** according to Clement of Alexandria (193-203 A.D.) “And the followers of Basilides hold the day of his baptism as a festival, spending the night before in readings.” *Stromata* book 1 ch.21 p.333

**Theodotus of Byzantium** (before 235 A.D.) according to Hippolytus (222-235/236 A.D.) says that Christ came down on Jesus when Jesus was baptized in the Jordan. *Hippolytus’ Refutation of All Heresies* book 7 ch.23 p.114-115.

## Jb17. Jesus fasted for 40 days

Matthew 4:3; Mark 1:12-13; Luke 4:1-2

Tatian’s ***Diatessaron*** (c.172 A.D.) section 4.44 p.50 quotes from Mark 1:12-16, Luke 4:12 and Matthew 4:2,4-6.

**Irenaeus** (182-188 A.D.) “nor would He [Jesus] have hungered, fasting those forty days, like Moses and Elias, unless His body was craving after its own proper nourishment; nor, again, would John His disciple have said, when writing of Him, ‘But Jesus, being wearied with the journey, was sitting [to rest];’” *Irenaeus Against Heresies* book 3 ch.22.2 p.454

**Tertullian** (198-220 A.D.) “Thereupon the Lord, driven apart into desert places after baptism, showed, by maintaining a fast of forty days, that the man of God lives ‘not by bread alone,’ but ‘by the word of God;’ and that temptations incident to fulness or immoderation of appetite are shattered by abstinence.” *On Baptism* ch.20 p.679

**Origen** (c.227-240 A.D.) “‘and after the quotation from Isaiah: ‘From that time Jesus began to preach and to say, Repent ye; for the kingdom of heaven is at hand.’ Mark has the following: ‘And He was in the desert forty days and forty nights tempted by Satan, and He was with the wild beasts; and the angels ministered unto Him.’” *Commentary on John* book 10 ch.1 p.381

**Cyprian of Carthage** (c.246-258 A.D.) “The Lord is baptized by the servant; and He who is about to bestow remission of sins, does not Himself disdain to wash His body in the layer of regeneration. For forty days He fasts, by whom others are feasted. He is hungry, and suffers famine, that they who had been in hunger of the word and of grace may be satisfied with heavenly bread. He wrestles with the devil tempting Him; and, content only to have overcome the enemy, He strives no farther than by words.” *Treatises of Cyprian* Treatise 9 ch.6 p.485

**Peter of Alexandria** (306,285-311 A.D.) “that from the time of their submissive approach, other forty days should be enjoined upon them, to keep them in remembrance of these things; those forty days during which, though our Lord and Saviour Jesus Christ had fasted, He was yet, after He had been baptized, tempted of the devil.” *Canonical Epistle* Canon 1 p.269

## Jb18. Jesus hungered

Matthew 4:2; Luke 4:2

Jesus being hungry in the parable of the sheep and the goats is not included here.

**Irenaeus** (182-188 A.D.) “nor would He [Jesus] have hungered, fasting those forty days, like Moses and Elias, unless His body was craving after its own proper nourishment; nor, again, would John His disciple have said, when writing of Him, ‘But Jesus, being wearied with the journey, was sitting [to rest];’” *Irenaeus Against Heresies* book 3 ch.22.2 p.454

**Hippolytus of Portus** (222-235/236 A.D.) “‘This is my beloved Son’ - He who is hungry, and yet maintains myriads; who is weary, and yet gives rest to the weary; who has not where to lay His head, and yet bears up all things in His hand; who suffers, and yet heals sufferings; who is smitten, and yet confers liberty on the world; who is pierced in the side, and yet repairs the side of Adam.” *Discourse on the Holy Theophany* ch.8 p.237

**Cyprian of Carthage** (c.246-258 A.D.) “The Lord is baptized by the servant; and He who is about to bestow remission of sins, does not Himself disdain to wash His body in the layer of regeneration. For forty days He fasts, by whom others are feasted. He is hungry, and suffers famine, that they who had been in hunger of the word and of grace may be satisfied with heavenly bread. He wrestles with the devil tempting Him; and, content only to have overcome the enemy, He strives no farther than by words.” *Treatises of Cyprian* Treatise 9 ch.6 p.485

**Victorinus of Petau** (martyred 304 A.D.) “He, moreover, consummates His humanity in the number seven: of His nativity, His infancy, His boyhood, His youth, His young-manhood, His mature age, His death. I have also set forth His humanity to the Jews in these manners: since He is hungry, is thirsty; since He gave food and drink; since He walks, and retired; since He slept upon a pillow; since, moreover, He walks upon the stormy seas with His feet, He commands the winds, He cures the sick and restores the lame, He raises the blind by His speech, -see ye that He declares Himself to them to be the Lord.” *On the Creation of the World* p.343

**Athanasius of Alexandria** (c.318 A.D.) says that Jesus hungered. On the Incarnation ch.21.7 p.48

# Jesus’ ministry

## Jm1. Jesus went to Capernaum

Mark 1:21-27; 2:1; Luke 4:31-37; John 2:12

Tatian’s ***Diatessaron*** (c.172 A.D.) section 6 no.25 “And when Jesus heard that John was delivered up, he went away to Galilee. And he entered again into Cana, where he had made the water wine. And there was at Capernaum a king’s servant, whose son was sick.”

**Irenaeus of Lyons** (182-188 A.D.) “‘And thou, Capernaum,’ He said, ‘is it that thou shalt be exalted to heaven? Thou shalt go down to hell. For if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day.” *Irenaeus Against Heresies* book 4 ch.36.3 p.516

**Tertullian** (207/208 A.D.) “In the fifteenth year of the reign of Tiberius (for such is Marcion’s proposition) he ‘came down to the Galilean city of Capernaum,’ of course meaning from the heaven of the Creator, to which he had previously descended from his own.” *Five Books Against Marcion* book 4 ch.7 p.351

**Origen** (c.227-240 A.D.) “‘After this He went down to Capernaum, He and His mother and His brothers and His disciples; and there they abode not many days. And the passover of the Jews was at hand, and Jesus went up to Jerusalem, and He found in the temple those that sold oxen and sheep and doves, and the changers of money sitting, and He made a sort of scourge of cords, and cast them all out of the temple, and the sheep and the oxen, and He poured out the small money of the changers and overthrew their tables, and to those that sold the doves He said, Take these things hence; make not My Father’s house a house of merchandize.” *Origen’s Commentary on John* book 10 ch.1 p.381

Origen (c.227-240 A.D.) “The other three Evangelists say that the Lord, after His conflict with the devil, departed into Galilee. Matthew and Luke represent that he was first at Nazara [Nazareth, in Galilee], and then left them and came and dwelt in Capernaum.” *Origen’s Commentary on John* book 10 ch.1 p.381

Origen (233-234 A.D.) “In the Gospel according to John He says to those who had come to Capharnaum [Capernaum] seeking for Him: Amen, amen, I say to you, you seek *me*, not because you have seen miracles, but because you did eat of the leaves andwere filled.” *Origen On Prayer* ch.27.2 p.93

## Jm2. Jesus found/called Nathanael

John 1:43-50

Tatian’s ***Diatessaron*** (c.172 A.D.) section 5.12 p.50 “Now Philip was of Bethsaida, of the city of Andrew and Simon. And Philip found Nathanael, and said unto him, He of whom Moses did write in the law and in the prophets, we have found that he is Jesus the son of Joseph of Nazareth. Nathanael said unto him, Is it possible that there can be any good thing from Nazareth? Philip said unto him, Come and see. And Jesus saw Nathanael coming to him, and said of him, This is indeed a son of Israel in whom is no guile.”

**Irenaeus of Lyons** (182-188 A.D.) “By whom also Nathanael, being taught, recognised [Him], he to whom also the Lord bare witness, that he was ‘an Israelite indeed, in whom was no guile.’” *Irenaeus Against Heresies* book 3 ch.11.6 p.427

**Tertullian** (c.213 A.D.) “This (divine relationship) Nathanael at once recognised in Him, even as Peter did on another occasion: ‘Thou art the Son of God.’” *Against Praxeas* ch.21 p.615

**Origen** (c.227-240 A.D.) “And a little further on Philip finds Nathanael and says to him, ‘We have found Him of whom Moses in the law, and the prophets, wrote, Jesus the son of Joseph, from Nazareth.’” *Origen’s Commentary on John* book 1 ch.8 p.301

## Jm3. Jesus ministered in Galilee

Jesus being from Galilee, and going to Galilee after His resurrection, are not included here. Jesus specifically ministering in the Galileen towns of Capernaum, Nazareth, or Cana are not included here either.

Luke 4:14; John 4:23

Tatian’s ***Diatessaron*** (c.172 A.D.) section 21 no.47 p.77 says that Jesus departed from Samaria to Galilee.

**Irenaeus of Lyons** (182-188 A.D.) “The knowledge of the Son was, however, wanting to him; therefore did [Peter] add, ‘The word, ye know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached, Jesus of Nazareth, how God anointed Him with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him.” *Irenaeus Against Heresies* book 3 ch.12.7 p.432

**Tertullian** (207/208 A.D.) “Remember how He [Jesus] spake unto you when He was yet in galilee, saying’The Son of man must be delivered up, and be crucified, and on the third day rise again.’” *Five Books Against Marcion* book 4 ch.43 p.422

**Origen** (c.227-240 A.D.) says that Jesus went around Galilee ministering. *Origen’s Commentary on John* book 10 ch.1 p.381

***On Repabtism*** (c.250-258 A.D.) ch.9 p.672 quotes John 12:34 when Jesus predicted His death when they were pasing through Galilee.

## Jm4. Jesus called/chose the Twelve

Matthew 4:18-22; 26:19-20; Mark 3:13-19; Luke 6:12-19

**p37** (&&&)

Tatian’s ***Diatessaron*** (c.172 A.D.) section 8 ch.18 p.56 “And when Jesus saw the multitudes, he went up to the mountain. And he called his disciples, and chose from them twelve; and they are those whom he named apostles: Simon, whom he named Cephas, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphaeus, and Simon which was called the Zealot, and Judas the son of James, and Judas the Iscariot, being he that had betrayed him.”

**Tertullian** (207/208 A.D.) “You have a representation of the name; you have the action of the Evangelizer; you have a mountain for the site; and the night as the time; and the sound of a voice; and the audience of the Father: you have, (in short, ) the Christ of the prophets. But why was it that He chose *twelve* apostles, and not some other number?” *Five Books Against Marcion* book 4 ch.13 p.364

**Origen** (225-253/254 A.D.) “It is manifest to us all who possess the Gospel narratives, which Celsus does not appear even to have read, that Jesus selected twelve apostles, and that of these Matthew alone was a tax-gatherer; that when he calls them indiscriminately sailors, he probably means James and John, because they left their ship and their father Zebedee, and followed Jesus; for Peter and his brother Andrew, who employed a net to gain their necessary subsistence, must be classed not as sailors, but as the Scripture describes them, as fishermen. The Lebes also, who was a follower of Jesus, may have been a tax-gatherer; but he was not of the number of the apostles, except according to a statement in one of the copies of Mark’s Gospel.” *Origen Against Celsus* book 1 ch.62 p.423-424

**Adamantius** (c.300 A.D.) “Only twelve disciples who were chosen are named, not indeed seventy-two.” (Adamantius is speaking) *Dialogue on the True Faith* part 1 ch.b5 p.42

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.35 p.142 “But for what reason the world itself was made, or what diversities have occurred in it, and why our Lord, coming for its restoration, has chosen and sent us twelve apostles, shall be explained more at length at another time.”

The Gnostic **Naasenes** according to Hippolytus (222-235/236 A.D.) “For He says He [Jesus] chose twelve disciples from the twelve tribes, and spoke by them to each tribe. On this account, He says, the preachings of the twelve disciples neither did all hear, nor, if they heard, could they receive.” *Refutation of All Heresies* book 5 ch.3 p.53

## Jm5. Jesus went through Samaria/Samaritan woman

Mentioning a parable of a Samaritan is not counted here.

John 4:7-39

Tatian’s ***Diatessaron*** (c.172 A.D.) section 21 no.1-47 p.76-77 tells of the Samaritan woman. It says that many Samaritans believed Jesus and that Jesus departed from Samaria to Galilee.

**Irenaeus of Lyons** (182-188 A.D.) “Samaritan woman, and while at a distance, cured the son of the centurion by a word, saying, ‘Go thy way, thy son liveth.’” *Irenaeus Against Heresies* book 2 ch.22.3 p.391

Irenaeus (182-188 A.D.) “Wherefore both are necessary, since both contribute towards the life of God, our Lord compassionating that erring Samaritan woman -who did not remain with one husband, but committed fornication by [contracting] many marriages-by pointing out, and promising to her living water, so that she should thirst no more, nor occupy herself in acquiring the refreshing water obtained by labour, having in herself water springing up to eternal life.” *Irenaeus Against Heresies* book 3 ch.17.2 p.445

**Tertullian** (c.207 A.D.) “thirsty with the Samaritan woman, wept over Lazarus, was troubled even unto” *Against Praxeas* ch.27 p.624

Tertullian (c.213 A.D.) “Whom, indeed, did He reveal to the woman of Samaria? Was it not ‘the Messias which is called Christ?’” *Against Praxeas* ch.21 p.616

Tertullian (207/208 A.D.) “Thus, in the Gospel of John, the woman of Samaria, when conversing with the Lord at the well, says, ‘No doubt Thou art greater,’ etc.; and again, ‘Our fathers worshipped in this mountain; but ye say, that in Jerusalem is the place where men ought to worship.’” *Five Books Against Marcion* book 4 ch.35 p.408

Tertullian (213 A.D.) mentions the Samaritan woman. *On Monogamy* ch.8 p.65

Tertullian (208-220 A.D.) mentions the Samaritan woman. *Tertullian on Modesty* ch.11 p.85

**Origen** (c.227-240 A.D.) “It is also written, ‘I am the door,’ and we have the saying, ‘I am the good shepherd,’ and when the woman of Samaria says, ‘We know the Messiah is coming, who is called Christ; when He comes, He will tell us all things,’ Jesus answers, ‘I that speak unto thee am He.’” *Origen’s Commentary on John* book 1 ch.23 p.308-309

Origen (225-253/254 A.D.) “manner, our Saviour said to the Samaritan woman, ‘The hour is coming, when’” *Origen Against Celsus* book 6 ch.70 p.605

**Cyprian of Carthage** (c.246-258 A.D.) “As also, in another place, the Lord speaks to the Samaritan woman, saying, ‘Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall not thirst for ever.’” *Epistles of Cyprian* Letter 62 ch.8 p.360

## Jm6. Jesus said destroy the temple in 3 days…

John 2:19-21

Tatian’s ***Diatessaron*** (c.172 A.D.) ch.39.9 p.92 quotes Jesus’ saying. “Jesus answered and said unto them, Destroy this temple, and I shall raise it in three days. The Jews said unto him, This temple was built in forty-six years, and wilt thou raise it in three days? 10 But he spake unto them of the temple of his body, that when they destroyed it, he Arabic, would raise it in three days.”

**Tertullian** (208-220 A.D.) “And accordingly, ‘Know ye not your bodies (to be) members of Christ? ‘because Christ, too, is God’s temple. ‘Overturn this temple, and I will in three days’ space resuscitate it.’” *Tertullian on Modesty* ch.16 p.91

**Origen** (225-253/254 A.D.) “He says to them, ‘Destroy this temple, and in three days I will raise it again.... This He said of the temple of His body.’” *Origen Against Celsus* book 8 ch.19 p.646

Origen (225-253/254 A.D.) “Was not the great charge against Jesus, which His accusers brought forward, this, that He said, ‘I am able to destroy the temple of God, and after three days to raise it up again?’ But in so saying, He spake of the temple of His body; while they thought, not being able to understand the meaning of the speaker, that His reference was to the temple of stone, which was treated by the Jews with greater respect than He was who ought to have been honoured as the true Temple of God-the Word, and the Wisdom, and the Truth.” *Origen Against Celsus* book 2 ch.10 p.434

**Novatian** (250/4-256/7 A.D.) “Although, however, I must hasten to other matters, I do not think that I must pass over this point, that in the Gospel the Lord declared, by way of signifying His majesty, saying, ‘Destroy this temple, and in three days I will build it up again.’” *Concerning the Trinity* ch.21 p.632

**Victorinus of Petau** (martyred 304 A.D.) “For the temple of God is the Son, as He Himself says: ‘Destroy this temple, and in three days I will raise it up.’” *Commentary on the Apocalypse* from the eleventh chapter verse 19 p.355

**Lactantius** (c.303-320/325 A.D.) “He said that He was the Son of God, the King of the Jews; also His own saying, ‘Destroy this temple, which was forty-six years in building, and in three days I will raise it up again without hands,’ -signifying that His passion would shortly take place, and that He, having been put to death by the Jews, would rise again on the third day.” *The Divine Institutes* book 4 ch.18 p.119-120

## Jm7. Jesus’ answer to John

Matthew 11:1-6; Luke 7:22-23

Tatian’s ***Diatessaron*** (c.172 A.D.) section 13 ch.38 p.64 “And they [John’s diciples] came to Jesus, and said unto him, John the Baptist hath sent us unto thee, and said. Art thou he that cometh, or look we for another? And in that hour he cured many of diseases, and of plagues of an evil spirit; and he gave sight to many blind. Jesus answered and said unto them, Go and tell John everything ye have seen and heard: the blind see, and the lame walk, and the lepers are cleansed, and the blind hear, and the dead rise, and the poor have the gospel preached to them. And blessed is he who doubteth not in me.”

**Clement of Alexandria** (193-217/220 A.D.) “Go and tell John, the blind receive their sight, the deaf hear, the lepers are cleansed, the dead are raised up; and blessed is he who shall not be offended in Me.’”*The Instructor* book 1 ch.10 p.232

**Origen** (c.227-240 A.D.) “John does to Christ, sending his own disciples to ask him, ‘Art thou He that should come, or do we look for another?’ John confesses to those sent to him, and denies not, and he afterwards declares, ‘I am the voice of one crying in the wilderness; ‘but Christ, as having a greater testimony than John the Baptist, makes His answer by words and deeds, saying. ‘Go and tell John those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, and the poor have the Gospel preached to them.’” *Origen’s Commentary on John* book 6 ch.6 p.354-355

**Adamantius** (c.300 A.D.) The Marcionite Megethius asks why John did not recognize Christ by his question to Christ. Adamantius answer inclues “The master [Christ] had received the disciples, and wishing to give them proof, he proceeded to perform His works, and then said, ‘the blind see, the deaf hear, and the lame walk, the dead rise again. And blessed is he who does not take offence at Me.” *Dialogue on the True Faith* first part c26 p.70-71.

## Jm8. The Transfiguration

Matthew 17:1-9

Tatian’s ***Diatessaron*** (c.172 A.D.) section 24.2-16 p.80 narrates the triumphal entry.

**Irenaeus of Lyons** (182-188 A.D.) (implied) “And for this reason did He [the Lord] confer with him face to face on the top of a mountain, Elias being also present, as the Gospel relates, He thus making good in the end the ancient promise.” *Irenaeus Against Heresies* book 4 ch.20.9 p.490

**Tertullian** (198-220 A.D.) (implied) “Of what could He have meant those to be ignorant, to whom He even exhibited His own glory with Moses and Elias, and the Father’s voice moreover, from heaven? Not as if He thus disapproved of all the rest, but because ‘by three witnesses must every word be established.’” *Prescription Against Heretics* ch.22 p.253

Tertullian (c.213 A.D.) (implied) “Since, therefore, He reserves to some future time His presence and speech face to face with Moses-a promise which was afterwards fulfilled in the retirement of the mount (of transfiguration), when as we read in the Gospel,’ Moses appeared talking with Jesus’ -it is evident that in early times it was always in a glass, (as it were,) and an enigma, in vision and dream, that God, I mean the Son of God, appeared-to the prophets and the patriarchs, as also to Moses indeed himself.” *Against Praxeas* ch.14 p.609

**Origen** (225-254 A.D.) “And that when seen He [Jesus] did not appear in like fashion to all those who saw Him, but according to their several ability to receive Him, will be clear to those who notice why, at the time when He was about to be transfigured on the high mountain, He did not admit all His apostles (to this sight), but only Peter, and James, and John, because they alone were capable of beholding His glory on that occasion, and of observing the glorified appearance of Moses and Elijah, and of listening to their conversation, and to the voice from the heavenly cloud.” *Origen Against Celsus* book 2 ch.64 p.457

**Among heretics**

Valentinan ***Tripartite Tract*** (200-250 A.D.) ch.48 p.56

## Jm9. Jesus rode into Jerusalem on a donkey

Matthew 21:2-7; Mark 11:2-10; Luke 19:30-36; John 12:14

**Justin Martyr** (c.150 A.D.) “And we will cite the prophetic utterances of another prophet, Zephaniah, to the effect that He was foretold expressly as to sit upon the foal of an ass and to enter Jerusalem. The words are these: ‘Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; lowly, and riding upon an ass, and upon a colt the foal of an ass.’” *First Apology of Justin Martyr* ch.35 p.175

**Justin Martyr** (c.138-165 A.D.) “And as this [the triumphal entry] was done by Him in the manner in which it was prophesied in precise terms that it would be done by the Christ, and as the fulfilment was recognised, it became a clear proof that He was the Christ. And though all this happened and is proved from Scripture, you are still hard-hearted.” *Dialogue with Trypho, the Jew* ch.53 p.221-222

Tatian’s ***Diatessaron*** (c.172 A.D.) section 39.24-30 p.103 tells of the triumphal entry, riding in on a donkey.

**Irenaeus of Lyons** (182-188 A.D.) “the advent of Christ, which He accomplished for the salvation of men, nor are willing to understand that all the prophets announced His two advents: the one, indeed, in which He became a man subject to stripes, and knowing what it is to bear infirmity, and sat upon the foal of an ass, and was a stone rejected by the builders, and was led as a sheep to the slaughter,” *Irenaeus Against Heresies* book 4 ch.33.1 p.506

Irenaeus of Lyons (c.160-202 A.D.) “And the manner of His entry into Jerusalem, which was the capital of Judaea, where also was His royal seat and the temple of God, the prophet Isaiah declares: *Say ye to the daughter of Sion, Behold a king cometh unto thee, meek and sitting upon an ass, a colt the foal of an ass*. For, sitting on an ass’s colt, so He entered into Jerusalem, the multitudes strewing and putting down for Him their garments. And by *the daughter of Sion* he means Jerusalem” *Proof of Apostolic Preaching* ch.65

**Origen** (c.227-240 A.D.) “‘But this was done that it might be fulfilled which was spoken by the prophet, saying, Say ye to the daughter of Zion, Behold, thy king cometh, meek and seated upon an ass and upon the colt of an ass. And the disciples went and did as Jesus commanded them; they brought the ass and the foal, and they placed on them their garments, and He sat thereon. And the most part of the multitude spread their garments on the road, but the multitudes that went before Him, and they that followed, cried, Hosanna to the Son of David, blessed is He that cometh in the name of the Lord. Hosanna in the highest.’ After this comes, ‘And when He had entered into Jerusalem the whole city was stirred,’ which we cited above.” *Commentary on John* book 10 ch.15 p.393

**Cyprian of Carthage** (c.246-258 A.D.) quotes Zechariah 9:9 as referring to Jesus. *Treatises of Cyprian* Treatise 2 part 2 ch.28 p.527

**Adamantius** (c.300 A.D.) says that Jesus rode on a donkey to Jerusalem. *Dialogue on the True Faith* part 1 815a ch.25 p.69

**Methodius** (270-311/312 A.D.) “Hear ye men without grace, and thankless, what good tidings the prophet Zechariah brings to you. He says, Rejoice greatly, O daughter of Zion; behold thy King cometh unto thee: just and having salvation; lowly, and riding upon the foal of an ass.” *Oration on Psalms* ch.4 p.396

## Jm10. Christ drove out the money-changers

Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46; John 2:14-17

**Justin Martyr** (c.138-165 A.D.) “For He appeared distasteful to you when He cried among you, ‘It is written, My house is the house of prayer; but ye have made it a den of thieves!’ He [Jesus] overthrew also the tables of the money-changers in the temple, and exclaimed, ‘Woe unto you, Scribes and Pharisees, hypocrites! because ye pay tithe of mint and rue, but do not observe the love of God and justice.” *Dialogue with Trypho the Jew* ch.17 p.203

Tatian’s ***Diatessaron*** (c.172 A.D.) section.32.1-6 p.92 “And when Jesus entered Jerusalem, he went up to the temple of God, and found 2 there oxen and sheep and doves. And when he beheld those that sold and those that bought, and the money-changers sitting, he made for himself a scourge of rope, and drove them all out of the temple, and the sheep and the oxen, and the money-changers; and he threw down their money, and upset their tables, and the seats of them that sold the doves; and he was teaching, and saying unto them, Is it not written, My house is a house of prayer for all peoples? and ye have made it a den for robbers. And he said unto those that sold the doves, Take this hence, and make not my Father’s house a house of merchandise. And he suffered not any one to carry vessels inside the temple.”

**Irenaeus of Lyons** (192-188 A.D.) (implied) “For He who uttered them was Truth, and did truly vindicate His own house, by driving out of it the changers of money, who were buying and selling, saying unto them: “It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” *Irenaeus Against Heresies* book 4 ch.2.6 p.464

**Origen** (c.227-240 A.D.) “‘And Jesus went into the temple and cast out all them that sold and bought in the temple, and He overturned the tables of the money-changers and the seats of them that sold doves. And He says to them, It is written, My house shall be called a house of prayer, but you make it a den of robbers.’” *Commentary on John* book 10 ch.15 p.391

Origen (c.227-240 A.D.) discusses Jesus driving the moneychangers out of the Temple. *Commentary on John* book 10 ch.19 p.399

Cyprian of Carthage (c.246-258 A.D.) (partial) “Also in the same place: ‘Ye have made my Father’s house a house of merchandise; and ye have made the house of prayer a den of thieves.’” *Treatises of Cyprian* Treatise 12 part 3 ch.100 p.555

## Jm11. Jesus was questioned

Matthew 11:27-33; Luke 20:1-8

Tatian’s ***Diatessaron*** (c.172 A.D.) section 20 no.17 p.74 “And scribes and Pharisees asked him, Why do thy disciples not walk according to the ordinances of the elders, but eat bread without washing their hands?”

**Clement of Alexandria** (193-217/220 A.D.) “On the question arising among the apostles, ‘which of them should be the greater,’ Jesus placed a little child in the midst, saying, ‘Whosoever, shall humble himself as this little child, the same shall be the greater in the kingdom of heaven.’” *The Instructor* book 1 ch.5 p.213

**Tertullian** (207/208 A.D.) “For the question submitted to Christ had nothing to do with *the god*, but only with *the state*, of that world. It was: ‘Whose wife should this woman be in that world after the resurrection?’” *Five Books Against Marcion* book 4 ch.38 p.414

**Origen** (c.227-240 A.D.) “Here, then, after the testimonies of John, -the first, when he cried and spoke about His deity; the second, addressed to the priests and levites who were sent by the Jews from Jerusalem; and the third, in answer to the sharper questions of those from the Pharisees, -Jesus is seen by the witness-bearer coming to him while he is still advancing and growing better.” *Origen’s Commentary on John* book 6 ch.30 p.375

## Jm12. The Last Supper

Matthew 26:20-46; Mark 14:12-31; Luke 22:14-23; John 13

**p37** Matthew 26:19-52 (225-275 A.D.) tells at the Last Supper that Judas would betray Jesus. Matthew 26:25

**Justin Martyr** (c.150 A.D.) “For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, ‘This do ye in remembrance of Me, this is My body; ‘and that, after the same manner, having taken the cup and given thanks, He said, ‘This is My blood; ‘and gave it to them alone.” *First Apology of Justin Martyr* ch.66 p.185

Tatian’s ***Diatessaron*** (c.172 A.D.) section 45 ch.10-12 p.112 “And Jesus said, Now is the Son of man being glorified, and God is being glorified in him; and if God is glorified in him, God also will glorify him in him, and straightway will glorify him. And while they were eating, Jesus took bread, and blessed, and divided; and he gave to his disciples, and said unto them, Take and eat; this is my body.”. See also section 44 ch.41-44 p.112

**Clement of Alexandria** (193-202 A.D.) describes how Jesus observed the Last Supper. *Stromata* book 1 ch.10 p.310

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, the blessed Apostle Paul, chosen and sent by the Lord, and appointed a preacher of the Gospel truth, lays down these very things in his epistle, saying, ‘The Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, This is my body, which shall be given for you: do this in remembrance of me. After the same manner also He took the cup, when he had supped, saying, This cup is the new testament in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye shall show forth the Lord’s death until He come.’” *Epistles of Cyprian* Letter 62 ch.10 p.361

## Jm13. Christ prayed that this cup would pass

Matthew 26:36-46; Mark 14:32-43; Luke 22:19-43

**p37** Matthew 26:19-52 (225-275 A.D.) Jesus went to the Garden of Gethesemane and prayed that this cup would pass.

**Justin Martyr** (c.138-165 A.D.) “For in the memoirs which I saw were drawn up by His apostles and those who followed them, [it is recorded] that His sweat fell down like drops of blood while He was praying, and says, ‘If it be possible, let this cup pass:’” *Dialogue with Trypho, a Jew* ch.103 p.251

Tatian’s ***Diatessaron*** (c.172 A.D.) section 48.8-10 p.117 prayed that this cup would pass from Him.

**Origen** (225-253/254 A.D.) “Since, then, He received the scourgings with silent firmness, and bore with meekness all the insults of those who outraged Him, it cannot be said, as is said by some, that it was in cowardly weakness that He uttered the words: ‘Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt.’ The prayer which seems to be contained in these words for the removal of what He calls ‘the cup’ bears a sense which we have elsewhere examined and set forth at large.” *Origen Against Celsus* book 7 ch.55 p.633

Origen (235 A.D.) relates how Jesus prayed that this cup would pass. *Exhortation to Martyrdom* ch.5.28 p.168. See also ibid ch.5.29 p.169.

**Cyprian of Carthage** (c.246-258 A.D.) “And further, the Lord, setting forth the infirmity of the humanity which He bore, says, ‘Father, if it be possible, let this cup pass from me’ and affording an example to His disciples that they should do not their own will, but God’s, He went on to say, ‘Nevertheless not as I will, but as Thou wilt.’” *Treatise of Cyprian* Treatise 4 ch.14 p.451

**Dionysius of Alexandria** (246-265 A.D.) “It is something possible; for Mark makes mention of His saying, ‘Abba, Father, all things are possible unto Thee.’ [Mark 14:36]. And they are possible if He wills them; for Luke tells us that He said, ‘Father, if Thou be willing, remove this cup from me.’ The Holy Spirit, therefore, apportioned among the evangelists, makes up the full account of our Saviour’s whole disposition by the expressions of these several narrators together. ... For this reason, the other scripture says, ‘All things are possible unto Thee.’” [Matthew 19:26] *Commentary on Luke* ch.12 verse 42 p.115

**Among heretics**

**Valentinians** (before 182-188 A.D.) “Thus, when He said, ‘My God, my God, why hast Thou forsaken Me?’ He simply showed that Sophia was deserted by the light, and was restrained by Horos from making any advance forward. Her anguish, again, was indicated when He said, ‘My soul is exceeding sorrowful, even unto death;’ her fear by the words, ‘Father, if it be possible, let this cup pass from Me;’ and her perplexity, too, when He said, ‘And what I shall say, I know not.’” According to Irenaeus of Lyons (182-188 A.D.) in *Irenaeus Against Heresies* book 1 ch.8.2 p.327

## Jm14. Jesus was arrested / seized

Matthew 26:47-56; Mark 14:43-52; Luke 22:54-65; John 18:1-12

**p37** Matthew 26:19-52 (225-275 A.D.) Judas kissed Jesus in the Garden of Gethesemane and then Jesu was seized.

**Justin Martyr** (c.138-165 A.D.) “Moreover, the statement, ‘All my bones are poured out and dispersed like water; my heart has become like wax, melting in the midst of my belly, ‘was a prediction of that which happened to Him on that night when men came out against Him to the Mount of Olives to seize Him.” *Dialogue with Trypho, the Jew* ch.103 p.251

Tatian’s ***Diatessaron*** (c.172 A.D.) section 48 ch.22-44 p.117-118 “Then came those that were with Judas, and seized Jesus, and took him. 34 And when his disciples saw what happened, they said, Our Lord, shall we smite them with swords? And Simon Cephas had a sword, and he drew it, and struck the servant of the chief priest, and cut off his right ear. And the name of that servant was Malchus.”

**Irenaeus of Lyons** (182-188 A.D.) “‘And with great power,’ it is added, ‘gave the apostles witness of the resurrection of the Lord Jesus,’ saying to them, ‘The God of our fathers raised up Jesus, whom ye seized and slew, hanging [Him] upon a beam of wood: Him hath God raised up by His right hand to be a Prince and Saviour, to give repentance to Israel, and forgiveness of sins. And we are in this witnesses of these words; as also is the Holy Ghost, whom God hath given to them that believe in Him.’” *Irenaeus Against Heresies* book 3 ch.12.5 p.431

Irenaeus of Lyons (c.160-202 A.D.) “He [Christ] preached in the prophets; was incarnate of a virgin; born in Bethlehem; received by John, and baptized in Jordan; was tempted in the desert, and proved to be the Lord. He gathered the apostles together, and preached the kingdom of heaven; gave light to the blind, and raised the dead; was seen in the temple, but was not held by the people as worthy of credit; was arrested by the priests, conducted before Herod, and condemned in the presence of Pilate; He manifested Himself in the body, was suspended upon a beam of wood, and raised from the dead; shown to the apostles, and, having been carried up to heaven, sitteth on the right hand of the Father, and has been glorified by Him as the Resurrection of the dead.” Fragment 54 p.577

**Origen** (225-253/254 A.D.) “And when he adds, ‘he was taken prisoner,’ I would say that, if to be taken prisoner implies an act done against one’s will, then Jesus was not taken prisoner; for at the fitting time He did not prevent Himself falling into the hands of men, as the Lamb of God, that He might take away the sin of the world. For, knowing all things that were to come upon Him, He went forth, and said to them, ‘Whom seek ye?’and they answered, ‘Jesus of Nazareth; ‘and He said unto them, ‘I am He.’ And Judas also, who betrayed Him, was standing with them. When, therefore, He had said to them, ‘I am He,’ they went backwards and fell to the ground. Again He asked them, ‘Whom seek ye?’and they said again, ‘Jesus of Nazareth.’ Jesus said to them, ‘I told you I am He; if then ye seek Me, let these go away.’ Nay, even to Him who wished to help Him, and who smote the high priest’s servant, and cut off his ear, He said: ‘Put up thy sword into its sheath: for all they who draw the sword shall perish by the sword. Thinkest thou that I cannot even now pray to My Father, and He will presently give Me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that thus it must be?’” *Origen Against Celsus* book 2 ch.10 p.434

## Jm15. Jesus washed His disciples’ feet

**Irenaeus of Lyons** (182-188 A.D.) “Now in the last days, when the fulness of the time of liberty had arrived, the Word Himself did by Himself ‘wash away the filth of the daughters of Zion,’ when He washed the disciples’ feet with His own hands.” *Against All Heresies* book 4 ch.22.1 p.493

**Clement of Alexandria** (193-217/220 A.D.) “It was on this day, then, that both the consecration of the unleavened bread and the preparation for the feast took place. Whence John naturally describes the disciples as already previously prepared to have their feet washed by the Lord.” Greek fragment 11 p.581

**Tertullian** (198-220 A.D.) “No one’s table or roof did He [Jesus] despise: indeed, Himself ministered to the washing of the disciples’ feet; not sinners, not publicans, did He repel;” *Of Patience* ch.3 p.708

**Origen** (c.227-240 A.D.) “Again, when He washed the disciples’ feet, He declared Himself in these words to be their Master and Lord: ‘You call Me Master and Lord, and you say well, for so I am.’” *Origen’s Commentary on John* book 1 ch.23 p.309

**Cyprian of Carthage** (c.246-258 A.D.) “Let them imitate the Lord, who at the very time of His passion was not more proud, but more humble. For then He washed His disciples’ feet, saying, ‘If I, your Lord and Master, have washed your feet, ye ought also to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.’” *Epistles of Cyprian* letter 5 ch.2 p.283

## Jm16. Judas betrayed Jesus with a kiss

Matthew 26:48-49; Mark 14:44-45;

Luke 22:47-48 (partial, drew near to kiss, did not say kiss)

**p37** Matthew 26:19-52 (225-275 A.D.) Judas kissed Jesus in the Garden of Gethesemane and then Jesus was seized.

**p108** John 17:23-24; 18:1-5 (3rd century) John 18:2 “Now Judas, who betrayed him [Jesus]”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 48 verses 22 p.117 “And Judas the betrayer gave them a sign, and said, He whom I shall kiss, he is he: take him with care, and lead him away.”

**Clement of Alexandria** (193-217/220 A.D.) “and this same Judas betrayed the Master with a kiss.” *The Instructor* book 2 ch.8 p.254

**Dionysius of Alexandria** (246-265 A.D.) “But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?” *The Gospel According to Luke* ch.48 p.116

**Peter of Alexandria** (306,285-310/311 A.D.) “And He said unto Judas, 'Betrayest thou the Son of God with a kiss?” *Letter to the Church at Alexandria* ch.3 p.280

# Jesus’ Passion and Beyond

## Jp1. Some despised Christ

**Clement of Rome** (96-98 A.D.) quotes Isaiah 53. *1 Clement* ch.16 (vol.1) p.9

***Epistle of Barnabas*** (c.70-130 A.D.) ch.7 p.141 “that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God.”

***Epistle to Diognetus*** ch.11 p.29 (c.130-200 A.D.) says He ‘God the Father] sent the Word that He might be manifested to the world; and He, being despised by the people [of the Jews], was, when preached by the Apostles, believed on by the Gentiles. … This is He who, being from everlasting, is to-day called the Son;”

**Justin Martyr** (c.150 A.D.) quotes Isaiah 53. *First Apology of Justin Martyr* ch.50 p.179

Tatian’s ***Diatessaron*** (c.172 A.D.) section 51.39-43 p.123 shows that some despised Christ on the cross.

**Irenaeus of Lyons** (c.160-202 A.D.) “So then, that the Son of God should be born, and in what manner born, and where He was to be born, and that Christ is the one eternal King, the prophets thus declared. And again they told beforehand concerning Him how, sprung from mankind, He should heal those whom He healed, and raise the dead whom He raised, and be hated and despised and undergo sufferings and be put to death and crucified, even as He was hated and despised and put to death.” *Proof of Apostoic Preaching* ch.66

**Clement of Alexandria** (c.195 A.D.) “For it was not without divine care that so great a work was accomplished in so brief a space by the Lord, who, though despised as to appearance, was in reality adored, the expiator of sin, the Saviour, the clement, the Divine Word, He that is truly most manifest Deity, He that is made equal to the Lord of the universe; because He was His Son, and the Word was in God, not disbelieved in by all when He was first preached, nor altogether unknown when, assuming the character of man, and fashioning Himself in flesh, He enacted the drama of human salvation: for He was a true champion and a fellow-champion with the creature.” *Exhortation to the Heathen* ch.10 p.202

**Tertullian** (198-220 A.D.) “that men, though amazed, owned Christ to be man. But if there had been in Him any new kind of flesh miraculously obtained (from the stars), it would have been certainly well known. As the case stood, however, it was actually the ordinary condition of His terrene flesh which made all things else about Him wonderful, as when they said, ‘Whence hath this man this wisdom and these mighty works?’ Thus spake even they who despised His outward form. His body did not reach even to human beauty, to say nothing of heavenly glory. Had the prophets given us no information whatever concerning His ignoble appearance, His very sufferings and the very contumely He endured bespeak it all. The sufferings attested His human flesh, the contumely proved its abject condition. Would any man have dared to touch even with his little finger, the body *of Christ*, if it had been of an unusual nature;” *On the Flesh of Christ* ch.9 p.530

Tertullian (207/208 A.D.) “For, says (the prophet), we have announced concerning Him: ‘He is like a tender plant,like a root out of a thirsty ground; He hath no form nor comeliness; and we beheld Him, and He was without beauty: His form was disfigured;’ ‘marred more than the sons of men; a man stricken with sorrows, and knowing how to bear our infirmity;’ ‘placed by the Father as a stone of stumbling and a rock of offence;’ ‘made by Him a little lower than the angels;’ declaring Himself to be ‘a worm and not a man, a reproach of men, and despised of the people.’” *Five Books Against Marcion* book 3 ch.7 p.326

**Hippolytus of Portus** (222-235/236 A.D.) “For they who know not now the Son of God incarnate, shall know in Him who comes as Judge in glory, Him who is now despised in the body of His humiliation.” Fragment *On the Resurrection and Incorruption* ch.7.2 p.239

**Cyprian of Carthage** (c.246-258 A.D.) “A word this, moreover, which rebukes and condemns the Jews, who not only unbelievingly despised Christ, who had been announced to them by the prophets, and sent first to them, but also cruelly put Him to death; and these cannot now call God their Father, since the Lord confounds and confutes them, saying, ‘Ye are born of your father the devil, and the lusts of your father ye will do.’” *Treatises of Cyprian* Treatise 4 ch.10 p.450

**Adamantius** (c.300 A.D.) “Even of the first advent spoke Isaiah [53:2,3] ‘We shall see him, and there is no beauty nor splendor, but his splendor is despised and rejected above the sons of men’” (Adamantius is speaking) *Dialogue on the True Faith* first part ch.25 p.67-68

**Among heretics**

***Gospel of Peter*** (180-190 A.D.) *ANF* vol.9 ch.3 p.7 says the crowd mocked and despised Jesus.

## Jp2. Jesus was mocked

Matthew 26:68; 27:27-29; Mark 15:20; Luke 22:63; 23:36; John 19:1-3

Luke 22:64 the soldiers mocked and beat Jesus

***Epistle of Barnabas*** (c.70-130 A.D.) ch.7 p.141 “that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God.”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 51.39-43 p.123 says that Jesus was mocked on the cross.

**Irenaeus of Lyons** (182-188 A.D.) (implied that this is Jesus) “Some of them, moreover-[when they predicted that] as a weak and inglorious man, and as one who knew what it was to bear infirmity, and sitting upon the foal of an ass, He should come to Jerusalem; and that He should give His back to stripes, and His cheeks to palms [which struck Him]; and that He should be led as a sheep to the slaughter; and that He should have vinegar and gall given Him to drink; and that He should be forsaken by His friends and those nearest to Him; and that He should stretch forth His hands the whole day long; and that He should be mocked and maligned by those who looked upon Him; and that His garments should be parted, and lots cast upon His raiment;” *Irenaeus Against Heresies* book 4 ch.33.12 p.510

**Tertullian** (198-220 A.D.) “He, again, was ‘led as a sheep to the slaughter, and as a sheep before the shearer,’ that is, Herod, ‘is dumb, so He opened not His mouth.’ ‘He gave His back to scourges, and His cheeks to blows, not turning His face even from the shame of spitting.’ ‘He was numbered with the transgressors;’ ‘He was pierced in His hands and His feet;’ ‘they cast lots for his raiment’ ‘they gave Him gall, and made Him drink vinegar;’ ‘they shook their heads, and mocked Him;’ ‘He was appraised by the traitor in thirty pieces of silver.’” *On the Resurrection of the Flesh* ch.20 p.

**Hippolytus of Portus** (222-235/236 A.D.) “And He [the Word] is scourged by Pilate, who took upon Himself our infirmities. And by the soldiers He is mocked, at whose behest stand thousands of thousands and myriads of myriads of angels and archangels. And He who fixed the heavens like a vault is fastened to the cross by the Jews.” *Against the Heresy of One Noetus* ch.18 p.230

**Origen** (c.227-240 A.D.) “learn the Jesus, who is in all and is present in all rational and holy lives, learn how He is anointed with ointment, is entertained, is glorified, or how, on the other side, He is dishonoured, and mocked, and beaten.” *Commentary on John* book 1 ch.12 p.304

**Athanasius of Alexandria** (318 A.D.) “Dionysius is worshipped among them because he has taught men drunkenness but the true Savior and Lord of all, for teaching temperance, is mocked by these people.” *Incarnation* ch.49.3 p.63

**Lactantius** (c.303-320/325 A.D.) says that Jesus was scourged with rod, and mocked before He was crucified. *The Divine Institutes* book 4 ch.18 p.120.

**Among corrupt or spurious works**

**pseudo-Alexander of Alexandria** (after 326 A.D.) “Who compelled God to come down to earth, to take flesh of the holy Virgin, to be wrapped in swaddling clothes and laid in a manger, to be nourished with milk, to be baptized in the Jordan, to be mocked of the people, to be nailed to the tree, to be buried in the bosom of the earth, and the third day to rise again from the dead; in the cause of redemption to give life for life,” *Epistles on the Arian Heresy* letter 5 additions to the codex p.302

**Among heretics**

***Gospel of Peter*** (180-190 A.D.) *ANF* vol.9 ch.3 p.7 says the crowd mocked and despised Jesus.

## Jp3. Jesus was crucified or died on the cross

Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-30; 1 Corinthians 15:3; Philippians 2:8

(partial) Philippians 3:10 (death of Christ)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (c.70-130 A.D.) 1 Corinthians 15:3; Philippians 2:8

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 19:16-30

p75 Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (partial, killed but does not say cross) Luke 9:22

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Mark 9:31

p16 Philippians 3:10-17; 4:2-8 (late 3rd century) (partial, not cross) Philippians 3:10 mentions the Christ’s death and the power of Christ’s resurrection.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 27:32-56; Mark 15:21-41; Luke 23:46-49

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-30

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-30

Clement of Rome (96-98 A.D.) (partial) quotes Isaiah 53 and says the Christ died for us. *1 Clement* ch.16 p.9

**Ignatius** (-107/116 A.D.) Jesus was truly persecuted under Pontius Pilate, truly crucified, died, and raised from the dead. *Ignatius’ Letter to the Trallians* ch.9 p.70

***Apology of Aristides*** (125 or 138-161 A.D.) p.276 “He [Jesus] tasted death on the cross, … And after three days He came to life again and ascended into heaven.”

***Epistle of Barnabas*** ch.5 p.140 (c.70-130 A.D.) “He himself willed thus to suffer, for it was necessary that He should suffer on the tree.” Also ch.6 p.141 says “Moreover, when fixed to the cross, …”

**Justin Martyr** (151-155 A.D.) “Christ foretold as coming, born of a virgin, growing up to man’s estate, and healing every disease and every sickness, and raising the dead, and being hated, and unrecognized, and crucified, and dying, and rising again, and ascending into heaven, and being, and being called, the Son of God.” *First Apology of Justin Martyr* ch.31 p.173

Justin Martyr “which is significant of the power of the cross, for to it, when He was crucified,…” *First Apology of Justin Martyr* ch.35 p.174

Justin Martyr (c.138-165 A.D.) “And shall we not rather refer the standard to the resemblance of the crucified Jesus, since also Moses by his outstretched hands, together with him who was named Jesus (Joshua), achieved a victory for your people?” *Dialogue with Trypho, a Jew* ch.112 p.255

Justin Martyr (151-155 A.D.) Jesus was crucified on the day before Saturday [Friday] and rose the day after Saturday [Sunday]. *First Apology of Justin Martyr* ch.67 p.186

**Evarestus** (c.169 A.D.) (implied) “… to go and entreat the governor not to give up the body [of Polycarp] to be buried, ‘lest,’ said he, ‘forsaking Him that was crucified, they begin to worship this one.’ *Martyrdom of Polycarp* ch.17 p.42-43

Tatian’s ***Diatessaron*** (c.172 A.D.) sections 51,52 p.122-125 says Jesus was crucified.

***Christians of Vienna and Lugdunum*** (Lyons) (177 A.D.). says that Jesus was crucified for them. p.778-782

**Claudius Apollinaris** (177, 160-180 A.D.) mentions that Jesus was crucified, and water and blood poured out of his side. *Fragment of Claudius Apollinaris* p.773

**Melito of Sardis** (170-177/180 A.D.) “This is He [Jesus] who took a bodily form in the Virgin, and was hanged upon the tree, and was buried within the earth, and suffered not dissolution; He who rose from the place of the dead, and raised up men from the earth – from the grace below to the height of heaven. This is the Lamb that was slain;…” in his discourse *5* *Ante-Nicene Fathers* vol.8 p.757

**Hegesippus** (170-180 A.D.) *Concerning the Relatives of Our Savior* ch.1 vol.8 p.763 says Jesus was crucified.

**Rhodon** (c.180 A.D.) “For he declared that those who had rested their hope on the Crucified One would be saved, provided only they were found living in the practice of good works.” *Ante-Nicene Fathers* vol.8 p.766.

**Irenaeus of Lyons** (182-188 A.D.) “He was Himself the Word of God made the Son of man, receiving from the Father the power of remission of sin; since He was a man, and since He was God, in order that since as man He suffered for us,… He has destroyed the handwriting of our debt, and fastened it to the cross” *Irenaeus Against Heresies* book 5 ch.27.3 p.545

Irenaeus of Lyons (182-188 A.D.) quotes from Acts 4:8 “Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead,” *Irenaeus Against Heresies* book 3 ch.12.4 p.431

Irenaeus of Lyons (c.160-202 A.D.) says Jesus was nailed to the tree. *Proof of Apostolic Preaching* ch.34

**Clement of Alexandria** (c.195 A.D.) says that Jesus brought death to life through the cross, and wrenched us from destruction. *Exhortation to the Heathen* ch.11 p.203. He teaches on the importance of the cross and that he rose after his burial in *The Instructor* book 1 ch.5 p.216

**Tertullian** (c.203 A.D.) “[Christ] died according to the scriptures and according to the same scriptures he was buried. … Christ descended into hell, that we might ourselves have to descend thither. … you must take up the cross and bear it after your Master…” *A Treatise on the Soul* ch.55 p.231

Tertullian (207/208 A.D.) speaks of the suffering of the cross of Christ predicted by the Creator. *Five Books Against Marcion* book 3 ch.18 p.336. He also speaks of Christ’s “death on the cross” in *Five Books Against Marcion* book 5 ch.6 p.440

**Hippolytus of Portus** (222-235/236 A.D.) “He was manifest as God and man. And it is easy to perceive the man in Him,…” Then he mentions Jesus being scourged by Pilate, dying, and raised by the Father on the third day. … “And the divine in Him, on the other hand, is equally manifest, when He is worshipped by angels, and seen by shepherds, … and works many wonders and forgives sins.” *Fragment from Commentary on Psalm 2* p.170.

**Commodianus** (c.240 A.D.) speaks of Jesus’ cross. “If thou hast notadored the crucifixion of the Lord, thou hast perished.” ch.32 p.209. *Instructions of Commodianus* ch.36 p.210

**Origen** (225-253/254 A.D.) mentions that Jesus Christ was crucified and rose from the dead. *Commentary on Matthew* book 12 ch.18 p.461

Origen (239-242 A.D.) says that Christ was crucified. *Homilies on Ezekiel* homily 13 ch.1.5 p.155

**Novatian** (250/4-256/7 A.D.) “[Christ] might be proved to be a sharer in our body by dying according to the laws of dissolution. And that He was raised again in the same bodily substance in which He died, is proved by the wounds of that very body, and thus He showed the laws of our resurrection in His flesh, in that He restored the same body in His resurrection which He had from us.” *Treatise Concerning the Trinity* ch.10 p.620

***Treatise on Rebaptism*** (250-258 A.D.) ch.9 p.672 “Jesus the Nazarene, “who was a prophet mighty in deed and in word before God and all the people; how the chief priests and our rulers delivered Him to be condemned to death, and fastened Him to the cross. But we trusted that it had been He which should have redeemed Israel.”

**Cyprian of Carthage** (c.246-258 A.D.) says that Christ redeemed us by His cross and blood. *Epistles of Cyprian* Epistle 59.2 p.355

**Anatolius** (270-280 A.D.) refers to Jesus’ death and the cross. *Paschal Canon* ch.10 p.147

**Theonas of Alexandria** (282-300 A.D.) “and of the Son, who for our salvation was nailed to the cross, makes us safe for the everlasting redemption; and that is the greatest hope of Christians.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.1 p.158

**Adamantius** (c.300 A.D.) “This is how He [the Savior] speaks: ‘The Son of Man must suffer many things. He must be rejected by the elders, high priests and scribes, and be crucified and after three days rise again.’” (Mark 8:31; Luke 9:22) (Adamantius is speaking). *Dialogue on the True Faith* 5th part ch.12 p.163

Adamantius (c.300 A.D.) “There is One God, Creator and Architect of everything, in whom I believe, and his Word, his essence, is even co-eternal. Whose Word in due season assumed human nature from the virgin Mary, was born a man, was crucified, and *was* also resurrected from the dead. Likewise moreover I believe in the Holy Spirit, who is everlasting Father and Son.” *Dialogue on the True Faith* First Part ch.2 (online translation)

Adamantius (c.300 A.D.) “I believe in One God, create and Maker of all things; and in God the Word, Who was born of Him, of the same Essence, and exists eternally. In the last times He assumed human form through Mary, was crucified and rose from the dead. I also believe in the Holy Spirit, existing eternally.” *Dialogue on the True Faith* First Part ch.2 p.37 (translated by Robert A. Pretty)

Adamantius (c.300 A.D.) “But if they [party of Marcus] do not accept those who announce and give proof of him beforehand [the prophets], it would be well enough, for these announced that the Word of God would take on human form, be crucified, and save the human race.” *Dialogue on the True Faith* second part ch.13 p.91

**Alexander of Lycopolis** (301 A.D.) says that Christ was “affixed to the cross”. He says Manichaeus is wrong to deny that Christ did not suffer this. Christ gave remission of sins. *Of the Manichaeans* ch.24 p.251.

**Arnobius** (297-303 A.D.) says that Christ died for us. *Arnobius Against the Heathen* book 1 ch.62 p.431

Victorinus of Petau (martyred 304 A.D.) (partial, says passion, not crucifixion) “On the sixth day [i.e. Friday], …. On this day also on account of the passion of the Lord Jesus Christ, we make either a station to God, or a fast. On the seventh day…” *On the Creation of the World* p.341

**Phileas** **of Thmuis** (martyred 306/307 A.D.) “He [Jesus] humbled Himself unto death, even the death of the cross.” *Letter of Phileas to the People of Thmuis* ch.1 p.162

**Methodius** (270-311/312 A.D.) discusses how and why Jesus was crucified, made man, and suffered in that manner instead of another. *Three Fragments from the homily on the Cross and Passion of Christ* ch.1 p.399

**Peter of Alexandria** (306,285-311 A.D.) “On that day, therefore, on which the Jews were about to eat the Passover in the evening, our Lord and Saviour Jesus Christ was crucified, being made the victim to those who were about to partake by faith of the mystery concerning Him, according to what is written by the blessed Paul: 'For even Christ our Passover is sacrificed for us;'” *Letter to the Church at Alexandria* ch.1.7 p.&&&

**Athanasius** (c.318A.D.) “our Lord and Saviour, even Christ, did not devise a death for His own body, so as not to appear to be fearing some other death; but He accepted on the Cross, and endured, a death inflicted by others, and above all by His enemies” *Incarnation of the Word* ch.24 p.&&&

**Lactantius** (c.303-320/325 A.D.) says that Jesus was scourged with rod, and mocked before He was crucified. *The Divine Institutes* book 4 ch.18 p.120.

Lactantius (c.303-320/325 A.D.) “Therefore, because He had laid down His life while fastened to the cross, His executioners did not think it necessary to break His bones (as was their prevailing custom), but they only pierced His side.” *The Divine Institutes* book 4 ch.26 p.129

Lactantius (c.303-320/325 A.D.) “Thus the cross exalted Him both in fact and in emblem, so that His majesty and power became know to all, together with His passion. For in that He extended His hands on the cross, He plainly stretched out His winds towards the east and the west…” *Epitome of the Divine Institutes* ch.51 p.243. See also ibid ch.45 p.240.

**Alexander of Alexandria** (313-326 A.D.) mentions how Jesus was suffering on the cross, then the Lord descended to Hell by His spirit. *Epistles on the Arian Heresy* Epistle 5.6 p.301

***Eusebius of Caesarea*** (318-325 A.D.) says that Jesus was crucified. *Eusebius’ Ecclesiastical History* book 1 ch.13.19 p.102

**Among heretics**

***Sethian Letter of Peter to Philip*** (before 185 A.D.) *TGB* p.238 Peter is speaking and then it says “And he [Peter] wa filled with the holy spirit and spoke in this way: ‘our luminary Jesus came down and was crucified. He wore a crown of throwns, was clothed in a purple robe, crucified upon a cross, and buried in a tomb. And he rose from the dead. My brothers, Jesus is a stranger to this suffering. But we are the ones who have suffered through the mother’s transgression.” … the lord Jesus…” Also in *The Nag Hammadi Library in English* p.436

**The Gospel of Peter** (180-190 A.D.) tells details from Jesus before Herod to his crucifixion to resurrection and ascension. *Ante-Nicene Fathers* vol.9 p.5,7

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.41-42 p.88 says that Jesus suffered for us, the sun went dark, and the mountains torn asunder when he went to the cross. He rose again. See also ibid book 1 ch.53 p.91.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.49 p.90 says that Jesus, the judge of all, was slain.

***Valentinian Letter of Peter to Philip*** (c.300 A.D.) stanza 139 *The Nag Hammadi Library in English* p.436 “He spoke thus: ‘Our iulluminator, Jesus, [came] down and was crucified. And he bore a crown of thorns. And he put on a purple garment. And he was [crucified] on a tree and he was buried in a tomb. And he rose from the dead.”

## Jp4. Cross’s shape or outstretched arms

***Epistle of Barnabas*** (c.70-130 A.D.) ch.12 p.144 says that Moses made the figure of the cross when he stretched out his arms.

*Epistle of Barnabas* (c.70-130 A.D.) ch.9 p.143 “For [the Scripture] saith, “And Abraham circumcised ten, and eight, and three hundred men of his household.” What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted-Ten by I, and Eight by H. You have [the initials of the, name of] Jesus. And because the cross was to express the grace [of our redemption] by the letter T, he says also, “Three Hundred.” He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of His doctrine.”

**Justin Martyr** (c.138-165 A.D.) And shall we not rather refer the standard to the resemblance of the crucified Jesus, since also Moses by his outstretched hands, together with him who was named Jesus (Joshua), achieved a victory for your people?” *Dialogue with Trypho, a Jew* ch.112 p.255. See also ibid ch.111 p.254

Justin Martyr (c.138-165 A.D.) “…and that lamb which was commanded to be wholly roasted was a symbol of the suffering of the cross which Christ would undergo. For the lamb, which is roasted, is roasted and dressed up in the form of a cross. For one spit is transfixed right through from the lower parts up to the head [vertically], and one across the back, to which are attached the legs of the lamb [horizontally].” *Dialogue with Trypho, a Jew* ch.40 p.214

Justin Martyr (c.138-165 A.D.) mentions that the cross had two beams. *Dialogue with Trypho, a Jew* ch.90 p.245

**Irenaeus of Lyons** (c.160-202 A.D.) stretched out was an image of the cross *Proof of Apostolic Teaching* ch.79.

**Minucius Felix** (210 A.D.) says that a banner is a wooden cross, as is the mast [and pole] of a sailing ship. *The Octavius of Minucius Felix* ch.29 p.191

Minucius Felix (210 A.D.) A man adoring God with arms outstretched is a sign of the cross. *The Octavius of Minucius Felix* ch.29 p.191

Clement of Alexandria (193-217/220 A.D.) (partial) “while those to whom he stretched forth His hands – the disobedient and unfruitful peple – He lacerates into wounds.” *The Instructor* book 2 ch.8 p.257

**Tertullian** (198-220 A.D.) said that in Moses’ time the people had to write a “Tau” (Greek letter t) during the first Passover for the angel of death to pass over them. They did not know it, but this was the sign of Christ’s cross. *An Answer to the Jews* ch.11 p.167-168

Tertullian (198-220 A.D.) “At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign.” *The Chaplet* book 3 ch.4 p.94-95

Tertullian (207/208 A.D.) says that the mark the angel gave the believers in Ezekiel was a “tau” (Greek letter t), which was a sign of Christ’s cross. *Five Books Against Marcion* book 3 ch.22 p.340-341

From http://www.jesuswalk.com/Christian-symbols/cross

But pagans made fun of Christian devotion to the cross. Tertullian defended Christianity against the pagan claim that they were “a priesthood of a cross” (Tertullian, *To the Nationes* 1.12) and rendering “superstitious adoration to the cross.” (Tertullian, *The Apology* 16.6).



Second century pagan graffito depicting a man worshipping a crucified donkey. The inscription reads: “Alexamenos respects God,” presumed to be making fun of a Christian soldier. (Museum on the Palatine Hill, Rome. Even Tertullian had to defend against this kind of abuse: “For, like some others, you are under the delusion that our god is an ass’s head.” (*The Apology*, 16.1). Notice that the figure on the cross has outstretched arms. The Romans knew very well what a crucifixion was like.

**Hippolytus of Portus** (222-235/236 A.D.) “stretched forth His hands on the holy tree…” *Treatise on Christ and Antichrist* ch.61 p.217

Origen (225-253/254 A.D.) (partial) “Moses, indeed, lifts up his hands; he does not stretch them out. Jesus, however, when he had been exalted on the cross and was about to embrace the whole earth with his arms says, ‘I have stretched out my hands to a people who do not believe and who speak against me.” *Homilies on Exodus*. homily 11 p.358

**Adamantius** (c.300 A.D.) mentions that Moses stretched out his arms, and Christ did the same. His outstretched hand had saved everybody. *Dialogue on the True Faith* First part ch.11 p.53

**Methodius** (270-311/312 A.D.) “for the birds which fly aloft, form the figure of the cross by the expansion of their wings; and man himself, also, with his hands outstretched, represents the same.” *Three Fragments on the Passion of Christ* fragment 1 p.399-400

**Victorinus of Petau** (martyred 304 A.D.) “Moses, foreseeing the hardness of that people, on the Sabbath raised up his hands, therefore, and thus *figuratively* fastened himself to a cross.” *On the Creation of the World* p.342

**Athanasius of Alexandria** (318 A.D.) “For it is only on the cross that a man dies with his hands spread out. Whence it was fitting for the Lord to bear this also and to spread out His hands that with the one He might draw the ancient people, and with the other those from the Gentiles and unite both in Himself.” *Incarnation of the Word* ch.25.3 p.49. See also ibid ch.38.2 p.57

**Lactantius** (c.303-320/325 A.D.) “the cross was especially chosen, which might signify that He would be so conspicuous, and so raised on high, that all nations from the whole world should meet together at once to know and worship Him. Lastly, no nation is so uncivilized, no region so remote, to which either His passion or the height of His majesty would be unknown. Therefore in His suffering He stretched forth His hands and measured out the world, that even then He might show that a great multitude, collected together out of all languages and tribes, from the rising of the sun even to his setting, was about to come under His wings, and to receive on their foreheads that great and lofty sign.” *The Divine Institutes* book 4 ch.26 p.129

Lactantius (c.303-320/325 A.D.) “He [Jesus] stretched forth His hands and measured out the world, that even then He might show that a great multitude, collected together out of all languages and tribes, from the rising of the sun even to his setting, was about to come under His wings,” *The Divine Institutes* book 4 ch.26 p.128

Lactantius (c.303-320/325 A.D.) “Thus the cross exalted Him both in fact and in emblem, so that His majesty and power became know to all, together with His passion. For in that He extended His hands on the cross, He plainly stretched out His winds towards the east and the west…” *Epitome of the Divine Institutes* ch.51 p.243

## Jp5. Jesus was hung on a tree [the cross]

Acts 5:30; Galatians 3:13; 1 Peter 2:24

(partial) Deuteronomy 21:23

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 3:13

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. 1 Peter 2:24

Vaticanus (B) (325-350 A.D.) (partial) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

***Epistle of Barnabas*** (c.70-130 A.D.) ch.5 p.140 “He [Jesus] himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he who prophesies regarding Him…”

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.8 p.35 says the Jesus Christ bore our sins on His body on the tree. He was sinless.

**Melito of Sardis** (170-177/180 A.D.) “apprehended by the priests; He who was condemned by Pilate; He who was pierced in the flesh; He who was hanged on the tree; He who was buried in the earth; He who rose from the place of the dead; He who appeared to the apostles; He who was carried up to heaven; He who is seated at the right hand of the Father; He who is the repose of those that are departed;” ch.4 p.757. See also ibid ch.5 p.757. See also *On Pascha* (partial) stanza 70 p.56

**Justin Martyr** (c.138-165 A.D.) says that the Lord remained on the tree until almost evening. On the third day the Lord rose again.” *Dialogue with Trypho, a Jew* ch.97 p.247 See also ibid ch.86 p.242.

**Irenaeus of Lyons** (182-188 A.D.) “And again: ‘Christ has redeemed us from the curse of the law, being made a curse for us:’ for it is written, ‘Cursed is every one that hangs upon a tree.’” *Irenaeus Against Heresies* book 3 ch.18.3 p.446

Irenaeus of Lyons (182-188 A.D.) “manner, and was made flesh, and hung upon the tree” *Irenaeus Against Heresies* book 5 ch.18.3 p.537

Irenaeus of Lyons (c.160-202 A.D.) says Jesus was nailed to the tree. *Proof of Apostolic Preaching* ch.34

**Tertullian** (198-220 A.D.) “Concerning the last step, plainly, of His passion you raise a doubt; affirming that the passion of the cross was not predicted with reference to Christ, and urging, besides, that it is not credible that God should have exposed His own Son to that kind of death; because Himself said, ‘Cursed *is* every one who shall have hung on a tree.’ But the *reason* of the case antecedently explains the sense of this malediction; for He says in Deuteronomy: ‘If, moreover, (a man) shall have been (involved) in some sin incurring the judgment of death, and shall die, and ye shall suspend him on a tree, his body shall not remain on the tree, but with burial ye shall bury him on the very day; because cursed by God is every one who shall have been suspended on a tree; and ye shall not defile the land which the Lord thy God shall give thee for (thy) lot.’ Therefore He did not maledictively adjudge Christ to this passion, but drew a distinction, that whoever, *in any sin*, had incurred the judgment of death, and died suspended on a tree, *he* should be ‘cursed by God,’ because his own sins were the cause of his suspension on the tree.’” *An Answer to the Jews* ch.10 p.164. See also *An Answer to the Jews* ch.12 p.169.

Tertullian (207/208 A.D.) “Now, although death reigned from Adam even to Christ, why may not Christ be said to have reigned from the tree, from His having shut up the kingdom of death by dying upon the tree of His cross?” *Five Books Against Marcion* book 3 ch.19 p.337

**Hippolytus of Portus** (222-235/236 A.D.) “He who is the nobly-born sought, by means of His own subjection, to declare the slave free; He transformed the man into adamant who was dissolved into dust and made the food of the serpent, and declared Him who hung on the tree to be Lord over the conqueror, and thus through the tree He is found victor. 2. For they who know not now the Son of God incarnate,” *Homily on the Paschal Supper* ch.7.1-2 p.239

**Origen** (c.227-240 A.D.) “Jesus, whom ye slew, hanging Him on a tree” *Commentary on John* book 10 ch.19 p.400

Victorinus of Petau (martyred 304 A.D.) (partial) twice mentions the wood of passion in his *Commentary on the Apocalypse* ch.4.5 p.349 and ch.5.8 p.350. (no mention of tree though)

**Athanasius of Alexandria** (318 A.D.) mentions that Jesus was hung on a tree. *Incarnation of the Word* ch.28 p.49. See also ibid ch.37.1 p.55-56

**Alexander of Alexandria** (313-326 A.D.) says that Israel killed her benefactor, “by nailing to a tree Him who had brought to life their dead, had healed their maimed, had made their lepers clean, had given light to their blind.” *Epistles on the Arian Heresy* epistle 5 ch.5 p.301

**Among heretics**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 12 ch.9 p.37 “And there shall the Lord be treated with outrage, and He shall be lifted up upon a tree.”

***Valentinian Letter of Peter to Philip*** (c.300 A.D.) stanza 139 *The Nag Hammadi Library in English* p.436 “He spoke thus: ‘Our iulluminator, Jesus, [came] down and was crucified. And he bore a crown of thorns. And he put on a purple garment. And he was [crucified] on a tree and he was buried in a tomb. And he rose from the dead.”

## Jp6. The wood of the cross

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***Epistle of Barnabas*** (c.70-130 A.D.) ch.8 p.142 “And why was the wool [placed] upon the wood? Because by wood Jesus holds His kingdom, so that [through the cross] those believing on Him shall live for ever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, [and] because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them because they did not hear the voice of the Lord.”

**Justin Martyr** (c.138-165 A.D.) “‘You know, then, sirs,’ I said, ‘that God has said in Isaiah to Jerusalem: ‘I saved thee in the deluge of Noah.’ By this which God said was meant that the mystery of saved men appeared in the deluge. For righteous Noah, along with the other mortals at the deluge, i.e., with his own wife, his three sons and their wives, being eight in number, were a symbol of the eighth day, wherein Christ appeared when He rose from the dead, for ever the first in power. For Christ, being the first-born of every creature, became again the chief of another race regenerated by Himself through water, and faith, and wood, containing the mystery of the cross; even as Noah was saved by wood when he rode over the waters with his household. Accordingly, when the prophet says, ‘I saved thee in the times of Noah,’ as I have already remarked, he addresses the people who are equally faithful to God, and possess the same signs. For when Moses had the rod in his hands, he led your nation through the sea. And you believe that this was spoken to your nation only, or to the land. But the whole earth, as the Scripture says, was inundated, and the water rose in height fifteen cubits above all the mountains: so that it is evident this was not spoken to the land, but to the people who obeyed Him: for whom also He had before prepared a resting-place in Jerusalem, as was previously demonstrated by all the symbols of the deluge; I mean, that by water, faith, and wood, those who are afore-prepared, and who repent of the sins which they have committed, shall escape from the impending judgment of God.” *Dialogue with Trypho, a Jew* ch.138 p.268

Melito of Sardis (170-177/180 A.D.) (partial) “These also will have power to escape destruction, when the flood of fire comes upon all the world. For there was once a flood and a wind, men were swept away by a violent blast from the north, but the just were left, for a demonstration of the truth. Again, at another time there was a flood of water, and all men and animals perished in the multitude of waters, but the just were preserved in an ark of wood by the command of God. So also will it be at the last time: there shall be a flood of fire, and the earth shall be burnt up, together with its mountains; and mankind shall be burnt up, along with the idols which they have made, and the carved images which they have worshipped; and the sea shall be burnt up, together with its islands; but the just shall be preserved from wrath, like as *were* their fellows of the ark from the waters of the deluge.” *Discourse in the Presence of Antonius Caesar* p.755-756

**Irenaeus of Lyons** (182-188 A.D.) “‘And with great power,’ it is added, ‘gave the apostles witness of the resurrection of the Lord Jesus,’ saying to them, ‘The God of our fathers raised up Jesus, whom ye seized and slew, hanging [Him] upon a beam of wood: Him hath God raised up by His right hand to be a Prince and Saviour, to give repentance to Israel, and forgiveness of sins. And we are in this witnesses of these words; as also is the Holy Ghost, whom God hath given to them that believe in Him.’ ‘And daily,’ it is said, ‘in the temple, and from house to house, they ceased not to teach and preach Christ Jesus,’ the Son of God.” *Irenaeus Against Heresies* book 3 ch.12.5 p.432

**Clement of Alexandria** (193-217/220 A.D.) “Isaac only bore the wood of the sacrifice, as the Lord the wood of the cross.” *The Instructor* book 1 ch.5 p.215

**Tertullian** (198-220 A.D.) “and is freed in baptism by the ‘wood’ of Christ, that is, of His passion;” *An Answer to the Jews* ch.13 p.170

Tertullian (207/208 A.D.) “First, then, Isaac, when he was given up by his father as an offering, himself carried the wood for his own death. By this act he even then was setting forth the death of Christ, who was destined by His Father as a sacrifice, and carried the cross whereon He suffered.” *Five Books Against Marcion* Book 2 ch.18 p.311

**Origen** (235-245 A.D.) (implied) says that the Savior “disarmed the principalities and powers, and made an example of them and triumphed on the wood.” *Homilies on Jeremiah* Homily 9 ch.1.4 p.86

**Cyprian of Carthage** (c.246-258 A.D.) “But that, being first severely beaten with clubs, and ill-used, you have begun by sufferings of that kind, the glorious firstlings of your confession, is not a matter to be execrated by us. For a Christian body is not very greatly terrified at clubs, seeing all its hope is in the Wood. The servant of Christ acknowledges the sacrament of his salvation: redeemed by wood to life eternal, he is advanced by wood to the crown. But what wonder if, as golden and silver vessels, you have been committed to the mine that is the home of gold and silver, except that now the nature of the mines is changed, and the places which previously had been accustomed to yield gold and silver have begun to receive them?” *Epistles of Cyprian* Letter 76 ch.2 p.403

**Victorinus of Petau** (martyred 304 A.D.) “For lightnings signify the Lord’s advent, and the voices the announcements of the New Testament, and the thunders, that the words are from heaven. The burning torches of fire *signify* the gift of the Holy Spirit, that it is given by the wood of the passion. And when these things were doing, he says that all the elders fell down and adored the Lord; while the living creatures-that is, of course, the actions recorded in the Gospels and the teaching of the Lord-gave Him glory and honour.” *Commentary on the Apocalypse* from the fourth chapter no.5 p.349

**Lactantius** (c.303-320/325 A.D.) “Now the wood signifies the cross, and the bread His body; for He Himself is the food and the life of all who believe in the flesh which He bare, and on the cross upon which He was suspended.” *The Divine Institutes* book 4 ch.18 p.121

## Jp7. Sign of the cross

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**Justin Martyr** (c.138-165 A.D.) “Amalek was proportionally defeated, and he who prevailed by the cross. For it was not because Moses so prayed that the people were stronger, but because, while one who bore the name of Jesus (Joshua) was in the forefront of the battle, he himself made the sign of the cross.” *Dialogue with Trypho, a Jew* ch.90 p.244

**Minucius Felix** (210 A.D.) A man adoring God with arms outstretched is a sign of the cross. *The Octavius of Minucius Felix* ch.29 p.191

**Hippolytus** (222-235/236 A.D.) “and signing herself entirely with the mystery of the cross, she went forth uncorrupted from that place, and was preserved perfectly stainless by the grace of Christ,” Fragment 3 *Letter to a Certain Queen* in Theodoret’s Dialogues II. p.240

**Cyprian of Carthage** (c.246-258 A.D.) “in Exodus, when Moses, for the overthrow of Amalek, who bore the type of the devil, raised up his open hands in the sign and sacrament of the cross, and could not conquer his adversary unless when he had stedfastly persevered in the sign with hands continually lifted up.” *Treatises of Cyprian* Treatise 11 ch.8 p.501

**Athanasius of Alexandria** (c.318 A.D.) “And they that are called gods among them are routed by the Sign of the Cross, while the Crucified Saviour is proclaimed in all the world as God and the Son of God.” *Incarnation of the Word* ch.53.2 p.65. See also ibid ch.29.1 p.51 and *Athanasius Against the Heathen* ch.1 p.4

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 235/236 A.D.) “We say, moreover, that that was a sign of the cross. And the ark was a symbol of” fragment 1 section 5 on Genesis 8:1 p.198

***Acts of Paul and Thecla*** (before 207 A.D. or before 207 A.D.) p.489 “And she [Thecla], having made the sign of the cross, went up on the faggots [or wood]”

## Jp8. Calling the crucifixion the Passion

Places where the translator includes “Passion” in the title are not counted.

**Irenaeus of Lyons** (182-188 A.D.) “And it would be endless to recount [the occasions] upon which the Son of God is shown forth by Moses. Of the day of His passion, too, he was not ignorant; but foretold Him, after a figurative manner, by the name given to the passover; and at that very festival, which had been proclaimed such a long time previously by Moses, did our Lord suffer, thus fulfilling the passover.” *Irenaeus Against Heresies* book 4 ch.10.1 p.473

Irenaeus of Lyons (82-188 A.D.) (partial) “the passion of the Just One” *Irenaeus Against Heresies* book 4 ch.26.2 p.496

**Tertullian** (198-220 A.D.) “Accordingly the times must be inquired into of the predicted and future nativity of the Christ, and of His Passion, and of the extermination of the city of Jerusalem, that is, its devastation. For Daniel says, ...” *An Answer to the Jews* ch.8 p.158

Tertullian (208-220 A.D.) calls Jesus’ death the passion. *Tertullian on Modesty* ch.11 p.85

**Hippolytus of Portus** (222-235/236 A.D.) “He did not protest against His Passion, but became obedient unto death, and manifested His resurrection. Now in all these *acts* He offered up, as the first-fruits, His own manhood, in order that thou, when thou art in tribulation, mayest not be disheartened, but, confessing thyself to be a man (of like nature with the Redeemer), mayest dwell in expectation of also receiving what *the Father* has granted unto this *Son*.” *Refutation of All Heresies* book 10 ch.29 p.152

**Origen** (235 A.D.) calls the crucifixion the Passion. *Exhortation to Martyrdom* ch.29 p.169

**Cyprian of Carthage** (c.246-258 A.D.) “And from the sixth hour to the ninth, the Lord, being crucified, washed away our sins by His blood; and that He might redeem and quicken us, He then accomplished His victory by His passion.” Treatises of Cyprian Treatise 4 ch.34 p.457

**Anatolius of Cappadocia** (270-280 A.D.) “The one party, indeed, kept the Paschal day on the fourteenth day of the first month, according to the Gospel, as they thought, adding nothing of an extraneous kind, but keeping through all things the rule of faith. And the other party, passing the day of the Lord’s Passion as one replete with sadness and grief, hold that it should not be lawful to celebrate the Lord’s mystery of the Passover at any other time but on the Lord’s day, on which the resurrection of the Lord from death took place, and on which rose also for us the cause of everlasting joy.” *The Paschal Canon of Anatolius of Alexandria* ch.10 p.149

**Peter of Alexandria** (306,285-311 A.D.) “For we have no other object than to keep the remembrance of His Passion, and that at this very time; as those who were eye-witnesses of it have from the beginning handed down, before the Egyptians believed.” Fragment 5 ch.3 p.281

Paraphrase of Methodius (270-311/312 A.D.) (partial) “By this figure, in truth, the passions are blunted; the passion of the passions having taken place by the Passion, and the death of death by the death of Christ, He not having been subdued by death, nor overcome by the pains of the Passion. For neither did the Passion cast Him down from His equanimity, nor did death hurt Him, but He was in the passible remaining impassible, and in the mortal remaining immortal, comprehending all that the air, and this middle state, and the heaven above contained, and attempering the mortal to the immortal divinity. Death was vanquished entirely; the flesh being crucified to draw forth its immortality.” *Three Fragments* fragment 2 p.400

**Alexander of Alexandria** (313-326 A.D.) “Ye see, therefore, how great was the effect of the death of Christ, for no creature endured His fall with equal mind, nor did the elements His Passion, neither did the earth retain His body, nor hell His Spirit. All things were in the Passion of Christ disturbed and convulsed.” *Epistles on the Arian Heresy* letter 7 ch.7 p.301

## Jp9. Christ’s crown of thorns

Matthew 27:29; Mark 15:17; John 19:2

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 19:2

**p90** (175 A.D.) John 18:36-19:7 – describes the crown of thorns John 19:2

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 27:29; Mark 15:17

Tatian’s ***Diatessaron*** (c.172 A.D.) section 50 no.20 p.120 “And they clothed him in garments of purple, and plaited a crown of thorns, and placed it on his head, and a reed in his right hand; and while they mocked at him and laughed, they fell down on their knees before him, and bowed down to him, and said, Hail, King of the Jews!”

**Clement of Alexandria** (193-217/220 A.D.) “Further, it were irrational in us, who have heard that the Lord was crowned with thorns, to crown ourselves with flowers, insulting thus the sacred passion of the Lord. For the Lord’s crown prophetically pointed to us, who once were barren, but are placed around Him through the Church of which He is the Head. But it is also a type of faith, of life in respect of the substance of the wood, of joy in respect of the appellation of crown, of danger in respect of the thorn, for there is no approaching to the Word without blood.” *The Instructor* book 2 ch.8 p.256

**Tertullian** (198-220 A.D.) “Christ, on the other hand, in His times, carried His ‘wood’ on His own shoulders, adhering to the horns of the cross, with a thorny crown encircling His head.” *An Answer to the Jews* ch.13 p.171

**Origen** (225-253/254 A.D.) “And again, passing by in silence the proofs of the divinity of Jesus, Celsus endeavours to cast reproach upon Him from the narratives in the Gospel, referring to those who mocked Jesus, and put on Him the purple robe, and the crown of thorns, and placed the reed in His hand. From what source now, Celsus, did you derive these statements, save from the Gospel narratives?” *Origen Against Celsus* book 2 ch.34 p.445

**Cyprian of Carthage** (c.246-258 A.D.) “And moreover, in His very passion and cross, before they had reached the cruelty of death and the effusion of blood, what infamies of reproach were patiently heard, what mockings of contumely were suffered, so that *He* received the spittings of insulters, who with His spittle had a little before made eyes for a blind man; and He in whose name the devil and his angels is now scourged by His servants, Himself suffered scourgings! He was crowned with thorns, who crowns martyrs with eternal flowers.” *Treatises of Cyprian* Treatise 9 ch.7 p.486

**Lactantius** (c.303-320/325 A.D.) “Therefore they led Him away when He had been scourged with rods, and before they crucified Him they mocked Him; for they put upon Him a scarlet robe, and a crown of thorns, and saluted Him as King, and gave Him gall for food, and mingled for Him vinegar to drink. After these things they spat upon His face, and struck Him with the palms of their hands; and when the executioners themselves contended about His garments, they cast lots among themselves for His tunic and mantle.” *The Divine Institutes* book 4 ch.18 p.120

Lactantius (c.303-320/325 A.D.) “And when Pontius Pilate, who then as legate had authority in Syria, perceived that the cause did not belong to the office of the Roman judge, he sent Him to Herod the Tetrarch, and permitted the Jews themselves to be the judges of their own law: who, having received the power of punishing His guilt, sentenced Him to the cross, but first scourged and struck him with their hands, put on Him a crown of thorns, spat upon His face, gave Him gall and vinegar to eat and drink; and amidst these things no word was heard to fall from His lips. Then the executioners, having cast lots over His tunic and mantle, suspended Him on the cross, and affixed Him to it, though on the next day they were about to celebrate the Passover, that is, their festival. Which crime was followed by prodigies, that they might understand the impiety which they had committed; for at the same moment in which He expired, there was a great earthquake, and a withdrawing of the sun, so that the day was turned into night.” *Epitome of the Divine Institutes* ch.45 p.240

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “X And when He had lived among men for thirty years, He was baptized by John, really and not in appearance; and when He had preached the Gospel three years, and done X signs and wonders, He who was Himself the Judge was judged by the Jews, falsely so called, and by Pilate the governor; was scourged, X was smitten on the cheek, was spit upon; He wore a crown of thorns and a purple robe; He was condemned: He was crucified in reality, X and not in appearance, not in imagination, not in deceit.” *Epistle of Ignatius to the Trallians* (Latin version) ch.10 p.71

**Among heretics**

***Valentinian Letter of Peter to Philip*** (c.300 A.D.) stanza 139 *The Nag Hammadi Library in English* p.436 “He spoke thus: ‘Our iulluminator, Jesus, [came] down and was crucified. And he bore a crown of thorns. And he put on a purple garment. And he was [crucified] on a tree and he was buried in a tomb. And he rose from the dead.”

## Jp10. Jesus was beaten/scourged/whipped

Matthew 26:67; 27:30; Mark 15:17-19; Luke 22:63-64; John 19:2

**Justin Martyr** (c.138-165 A.D.) (implied) “I [Justin] replied to him, ‘If Christ was not to suffer, and the prophets had not foretold that He would be led to death on account of the sins of the people, and be dishonoured and scourged, and reckoned among the transgressors, and as a sheep be led to the slaughter, whose generation, the prophet says, no man can declare, then you would have good cause to wonder. But if these are to be characteristic of Him and mark Him out to all, how is it possible for us to do anything else than believe in Him most confidently? And will not as many as have understood the writings of the prophets, whenever they hear merely that He was crucified, say that this is He and no other? *Dialogue with Trypho, a Jew* ch.89 p.244

Tatian’s ***Diatessaron*** (c.172 A.D.) section 50.40 p.121 says that Jesus was beaten.

**Tertullian** (198-220 A.D.) “This is He whom you purchased from Judas! This is He whom you struck with reed and fist, whom you contemptuously spat upon, to whom you gave gall and vinegar to drink!” *The Shows* ch.30 p.91

**Hippolytus of Portus** (222-235/236 A.D.) mentions Caiphus, Herod, and Jesus being scourged by Pilate. *Against the Heresy of One Noetus* ch.18 p.230

Hippolytus of Portus (222-235/236 A.D.) “He was manifest as God and man. And it is easy to perceive the man in Him,…” Then he mentions Jesus being scourged by Pilate, dying, and raised by the Father on the third day. … “And the divine in Him, on the other hand, is equally manifest, when He is worshipped by angels, and seen by shepherds, … and works many wonders and forgives sins.” *fragment from Commentary on Psalm 2* p.170.

**Origen** (c.227-240 A.D.) “learn the Jesus, who is in all and is present in all rational and holy lives, learn how He is anointed with ointment, is entertained, is glorified, or how, on the other side, He is dishonoured, and mocked, and beaten.” *Commentary on John* book 1 ch.12 p.304

**Cyprian of Carthage** (c.246-258 A.D.) “He was smitten on the face with palms, who gives the true palms to those who overcome. He was despoiled of His earthly garment, who clothes others in the vesture of immortality. He was fed with gall, who gave heavenly food. He was given to drink of vinegar, who appointed the cup of salvation. That guiltless, that just One,-nay, He who is innocency itself and justice itself,-is counted among transgressors, and truth is oppressed with false witnesses. He who shall judge is judged; and the Word of God is led silently to the slaughter. And when at the cross, of the Lord the stars are confounded, the elements are disturbed, the earth quakes, night shuts out the day, the sun, that he may not be compelled to look on the crime of the Jews, withdraws both his rays and his eyes, He speaks not, nor is moved, nor declares His majesty even in His very passion itself.” *Treatises of Cyprian* Treatise 9 ch.7 p.486

**Lactantius** (c.303-320/325 A.D.) “Therefore they led Him away when He had been scourged with rods, and before they crucified Him they mocked Him; for they put upon Him a scarlet robe, and a crown of thorns, and saluted Him as King, and gave Him gall for food, and mingled for Him vinegar to drink. After these things they spat upon His face, and struck Him with the palms of their hands; and when the executioners themselves contended about His garments, they cast lots among themselves for His tunic and mantle.” *The Divine Institutes* book 4 ch.18 p.120

Lactantius (c.303-320/325 A.D.) Jesus was beaten prior to trial. *Epitome of the Divine Institutes* ch.46 p.241

Lactantius (c.303-320/325 A.D.) Jesus was scourged. *Epitome of the Divine Institutes* ch.45 p.240

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “And when He had lived among men for thirty years, He was baptized by John, really and not in appearance; and when He had preached the Gospel three years, and done signs and wonders, He who was Himself the Judge was judged by the Jews, falsely so called, and by Pilate the governor; was scourged, was smitten on the cheek, was spit upon; He wore a crown of thorns and a purple robe; He was condemned: He was crucified in reality, and not in appearance, not in imagination, not in deceit.” *Letter of Ignatius to the Trallians* [Latin version] ch.10 p.71

## Jp11. They cast lots for Jesus’ clothes

Matthew 27:35; Mark 15:24; John 19:23-24

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 (implied Christ) “And the prophet says again, ‘The stone which the builders rejected, the same has become the head of the corner.’ And again he says, ‘This is the great and wonderful day which the Lord hath made. I write the more simply unto you, that ye may understand. I am the off-scouring of your love. What, then, again says the prophet?’ The assembly of the wicked surrounded me; they encompassed me as bees do a honeycomb,’ and ‘upon my garment they cast lots.’”

**Justin Martyr** (c.138-165 A.D.) “And again, in other words, David in the twenty-first Psalm thus refers to the suffering and to the cross in a parable of mystery: ‘They pierced my hands and my feet; they counted all my bones. They considered and gazed on me; they parted my garments among themselves, and cast lots upon my vesture [clothes].’ For when they crucified Him, driving in the nails, they pierced His hands and feet; and those who crucified Him parted His garments among themselves, each casting lots for what he chose to have, and receiving according to the decision of the lot.” *Dialogue with Trypho, a Jew* ch.97 p.247

Tatian’s ***Diatessaron*** (c.172 A.D.) section 51.28 p.122 says that they cast lots of Jesus’ clothes in four parts.

**Irenaeus of Lyons** (c.160-202 A.D.) says they cast lots for Christ’s clothes. *Proof of Apostolic Preaching* ch.79

Irenaeus of Lyons (c.160-202 A.D.) “And again David says: ‘They looked upon me, they parted my garments among them, and upon my vesture they cast lots.’ For at His crucifixion the soldiers parted His garments as they were wont; and the garments they parted by tearing; but for the vesture, because it was woven from the top and was not sewn, they cast lots, that to whomsoever it should fall he should take it.” *Proof of Apostolic Preaching* ch.80

**Tertullian** (198-220 A.D.) “For in the person of Pilate ‘the heathen raged,’ and in the person of Israel ‘the people imagined vain things;’ ‘the kings of the earth’ in Herod, and the rulers in Annas and Caiaphas, were gathered together against the Lord, and against His anointed.’ He, again, was ‘led as a sheep to the slaughter, and as a sheep before the shearer,’ that is, Herod, ‘is dumb, so He opened not His mouth.’ ‘He gave His back to scourges, and His cheeks to blows, not turning His face even from the shame of spitting.’ ‘He was numbered with the transgressors;’ ‘He was pierced in His hands and His feet;’ ‘they cast lots for his raiment’ ‘they gave Him gall, and made Him drink vinegar;’ ‘they shook their heads, and mocked Him;’ ‘He was appraised by the traitor in thirty pieces of silver.’” *On the Resurrection of the Flesh* ch.20 p.559

Tertullian (207/208 A.D.) “Although His raiment [clothes] was, without doubt, parted among the soldiers, and partly distributed by lot, yet Marcion has erased it all (from his Gospel), for he had his eye upon the Psalm: ‘They parted my garments amongst them, and cast lots upon my vesture.’” *Five Books Against Marcion* book 4 ch.42 p.420

**Novatian** (250/4-256/7 A.D.) “And although not yet had He been scornfully given to drink, the Scripture says, ‘In my thirst they gave me vinegar to drink.’ And although He had not yet been stripped, He said, ‘Upon my vesture they did cast lots, and they numbered my bones: they pierced my hands and my feet.’ For the divine Scripture, foreseeing, speaks of things which it knows shall be as being already done, and speaks of things as perfected which it regards as future, but which shall come to pass without any doubt.” *Concerning the Trinity* ch.28 p.639

**Cyprian of Carthage** (c.246-258 A.D.) “and is possessed as an uninjured and undivided robe by those who cast lots concerning Christ’s garment, who should rather put on Christ.” *Treatises of Cyprian* Treatise 1 ch.7 p.423

**Lactantius** (c.303-320/325 A.D.) “After these things they spat upon His face, and struck Him with the palms of their hands; and when the executioners themselves contended about His garments, they cast lots among themselves for His tunic and mantle.” *The Divine Institutes* book 4 ch.18 p.120

Lactantius (c.303-320/325 A.D.) “And when Pontius Pilate, who then as legate had authority in Syria, perceived that the cause did not belong to the office of the Roman judge, he sent Him to Herod the Tetrarch, and permitted the Jews themselves to be the judges of their own law: who, having received the power of punishing His guilt, sentenced Him to the cross, but first scourged and struck him with their hands, put on Him a crown of thorns, spat upon His face, gave Him gall and vinegar to eat and drink; and amidst these things no word was heard to fall from His lips. Then the executioners, having cast lots over His tunic and mantle, suspended Him on the cross, and affixed Him to it, though on the next day they were about to celebrate the Passover, that is, their festival. Which crime was followed by prodigies, that they might understand the impiety which they had committed; for at the same moment in which He expired, there was a great earthquake, and a withdrawing of the sun, so that the day was turned into night.” *Epitome of the Divine Institutes* ch.45 p.240. See also ibid ch.46 p.241.

**Among heretics**

***Gospel of Peter*** (180-190 A.D.) *ANF* vol.9 ch.4 p.7 says they cast lots for Jesus’ clothes.

## Jp12. Jesus given vinegar and gall to drink

Matthew 27:48; Mark 15:36; Luke 23:36; John 19:29

***Epistle of Barnabas*** (c.70-130 A.D.) ch.7 p.139 “Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Hearken how the priests of the people gave previous indications of this.”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 51.27 p.122 and 52.1-3 p.122 says that Jesus on the cross Jesus was offered vinegar to drink.

**Melito of Sardis** (170-177/180 A.D.) vol.8 ch.5 p.757 “Bitter were thy nails, and sharp; bitter thy tongue, which though didst whet; bitter *was* Judas, to whom thou gavest hire; bitter thy false witnesses, whom thou stirrest up; bitter thy gall, which though preparedst; bitter thy vinegar, which thou madest; bitter thy hands, filled with blood. Thou slewest thy Lord…”

Melito of Sardis (170-177/18 A.D.) “You were drinking wine and bread He [Christ] had vinegar and gall” *On Pascha* stanza 80 p.59

**Irenaeus of Lyons** (c.180-202 A.D.) “And at His crucifixion, when He asked a drink, they gave Him to drink vinegar mingled with gall. And this was declared through David: ‘They gave gall to my meat, and in my thirst they gave me vinegar to drink.’” *Proof of Apostolic Preaching* ch.82

Irenaeus of Lyons (182-188 A.D.) “He received for drink, vinegar and gall; that He was despised among the people, and humbled Himself even to death and that He is the holy Lord, the Wonderful, the Counsellor, the Beautiful in appearance, and the Mighty God, coming on the clouds as the Judge of all men; -all these things did the Scriptures prophesy of Him.” *Irenaeus Against Heresies* book 3 ch.19.2 p.449

**Tertullian** (198-220 A.D.) (implied) “This is He whom you purchased from Judas! This is He whom you struck with reed and fist, whom you contemptuously spat upon, to whom you gave gall and vinegar to drink!” *The Shows* ch.30 p.91

**Hippolytus of Portus** (222-235/236 A.D.) “Now, then, incline thine ear to me, and hear my words, and give heed, thou Jew. Many a time dost thou boast thyself, in that thou didst condemn Jesus of Nazareth to death, and didst give Him vinegar and gall to drink;” *Treatise Against the Jews* ch.1 p.219

**Origen** (225-254 A.D.) “For in the Psalms 69 there is written, with reference to Christ: ‘And they gave me gall for my meat, and in my thirst they gave me vinegar to drink,’ Now, let the Jews say who it is that the prophetic writing represents as uttering these words; and let them adduce from history one who received gall for his food, and to whom vinegar was given as drink. Would they venture to assert that the Christ whom they expect still to come might be placed in such circumstances?” *Origen Against Celsus* book 2 ch.37 p.446

**Novatian** (250/4-256/7 A.D.) “And when Christ had not yet made known the mind of the Father, *it is* said, ‘And His name shall be called the Angel of Great Counsel.’ And when He had not yet suffered, he declared, ‘He is as a sheep led to the slaughter.’ And although the cross had never yet existed, He said, ‘All day long have I stretched out my hands to an unbelieving people.’ And although not yet had He been scornfully given to drink, the Scripture says, ‘In my thirst they gave me vinegar to drink.’ And although He had not yet been stripped, He said, ‘Upon my vesture they did cast lots, and they numbered my bones: they pierced my hands and my feet.’ For the divine Scripture, foreseeing, speaks of things which it knows shall be as being already done, and speaks of things as perfected which it regards as future, but which shall come to pass without any doubt.” *Treatise on the Trinity* ch.28 p.639

**Cyprian of Carthage** (c.246-258 A.D.) “He was smitten on the face with palms, who gives the true palms to those who overcome. He was despoiled of His earthly garment, who clothes others in the vesture of immortality. He was fed with gall, who gave heavenly food. He was given to drink of vinegar, who appointed the cup of salvation. That guiltless, that just One,-nay, He who is innocency itself and justice itself,-is counted among transgressors, and truth is oppressed with false witnesses. He who shall judge is judged; and the Word of God is led silently to the slaughter. And when at the cross, of the Lord the stars are confounded, the elements are disturbed, the earth quakes, night shuts out the day, the sun, that he may not be compelled to look on the crime of the Jews, withdraws both his rays and his eyes, He speaks not, nor is moved, nor declares His majesty even in His very passion itself.” *Treatises of Cyprian* Treatise 9 ch.7 p.486

**Dionysius of Alexandria** (246-265 A.D.) “And the vinegar which was handed to Him seems to me to have been a symbolical thing. For the turned wine indicated very well the quick turning and change which He sustained, when He passed from His passion to impassibility, and from death to deathlessness, and from the position of one judged to that of one judging, and from subjection under the despot’s power to the exercise of kingly dominion. And the sponge, as I think, signified the complete transfusion of the Holy Spirit that was realized in Him.” *Commentary on Luke* 22:42-48

**Lactantius** (c.303-320/325 A.D.) “Therefore they led Him away when He had been scourged with rods, and before they crucified Him they mocked Him; for they put upon Him a scarlet robe, and a crown of thorns, and saluted Him as King, and gave Him gall for food, and mingled for Him vinegar to drink. After these things they spat upon His face, and struck Him with the palms of their hands; and when the executioners themselves contended about His garments, they cast lots among themselves for His tunic and mantle.” *The Divine Institutes* book 4 ch.18 p.120

Lactantius (c.303-320/325 A.D.) was given gall and vinegar to drink. *Epitome of the Divine Institutes* ch.45 p.240. See also ibid ch.46 p.240.

**Alexander of Alexandria** (313-326 A.D.) “who absolves sinners; they gave Him vinegar to drink who hath made them to drink of righteousness; they fed Him with gall who hath offered to them the Bread of Life; they caused corruption to come upon His hands, and feet who healed their hands and feet; they violently closed His eyes who restored sight to them; they gave Him over to the tomb, who raised their dead to life both in the time before His Passion and also whilst He was hanging on the tree. “ *Epistles on the Arian Heresy* letter 5 ch.5 p.300

**Among heretics**

***Gospel of Peter*** (180-190 A.D.) *ANF* vol.9 ch.5 p.7 says Jesus was given gall and vinegar to drink.

## Jp13. Thief/robber on the cross in Paradise

Luke 23:39-43

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 23:39-43

Tatian’s ***Diatessaron*** (c.172 A.D.) section 51 p.123 discusses the two robbers, and how one of them defended Jesus. Jesus said, “To-day shalt thou be with me in Paradise.” It follows closely Luke 23:39-43.

**Tertullian** (208-220 A.D.) (implied) “Who has redeemed another’s death by his own, but the Son of God alone? For even in His very passion He set the robber free.” *Tertullian on Modesty* ch.22 p.100

**Hippolytus of Portus** (222-235/6 A.D.) ““The spider, that supports itself upon its hands, and is easily caught, dwells in the strongholds of kings.” That is, the thief with his hands extended (on the cross), rests on the cross of Christ and dwells in Paradise, the stronghold of the three Kings-Father, Son, and Holy Ghost.” *Commentary on Proverbs* p.174

**Origen** (225-253/254 A.D.) “For if, as Jonah passed three days and three nights in the whale’s belly, so the Son of man did in the heart of the earth, and after this rose up from it,-whence but from heaven shall we say that the sign of the resurrection of Christ came? And especially when, at the time of the passion, He became a sign to the robber who obtained favour from Him to enter into the paradise of God; after this, I think, descending into Hades to the dead, “as free among the dead.’” *Commentary on Matthew* ch.12.3 p.451

## Jp14. Jesus asked God why God had forsaken Him

Matthew 27:46; Mark 15:34

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 27:46; Mark 15:34

**Justin Martyr** (c.138-165 A.D.) sais that Jesus said this when He was crucified. *Dialogue with Trypho, a Jew* ch.99 p.248

Tatian’s ***Diatessaron*** (c.172 A.D.) section 51.53 p.123 asked why God had foraken Him.

**Tertullian** (c.213 A.D.) said that the Son in the gospel asked why God has forsaken Him. *Against Praxeas* ch.25 p.621

**Origen** (225-253/254 A.D.) *Origen Against Celsus* book 3 ch.32 p.472

**Dionysius of Alexandria** (246-265 A.D.) “Now, to drink the cup was to discharge the ministry and the whole economy of trial with fortitude, to follow and fulfil the Father’s determination, and to surmount all apprehensions. And the exclamation, ‘Why hast Thou forsaken me?’” *Commentary on Luke* ch.222 v.42 etc. p.118

**Among heretics**

The Valentinian ***Gospel of Philip*** ch.77 p.155 Jesus says, “My God, My God, why have you forsaken me?”

## Jp15. Darkness or earthquake at Jesus’ death

Matthew 27:45-51; Mark 15:33; Luke 23:44-45

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 27:45-51; Mark 15:33; Luke 23:44-45

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 27:45-51; Mark 15:33; Luke 23:44-45

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 27:35-51; Mark 15:33; Luke 23:44-45

Tatian’s ***Diatessaron*** (c.172 A.D.) section 51 p.123 says there as darkness when Jesus was crucified from the 6th to the 9th hour.

Tatian’s *Diatessaron* (c.172 A.D.) section 52.10 p.123 says there was an earthquake when Jesus died.

**Melito of Sardis** (170-177/180 A.D.) says that the earth shook, the sun fled away, and the day was changed, for they could not endure their Lord hanging on a tree. *From the Discourse on the Soul and the Body* ch.2 *Ante-Nicene Fathers* vol.8 p.756. See also *On Pascha* stanza 97 p.64

**Irenaeus of Lyons** (182-188 A.D.) says, “And the points connected with the passion of the Lord, which were foretold, were realized in no other case. For neither did it happen at the death of any man among the ancients that the sun set at mid-day, nor was the veil of the temple rent, nor did the earth quake, nor were the rocks rent, not did the dead rise up, nor was any one of these men [of old] raised up on the third day, nor received into heaven… Therefore the prophets spake not of any one else but of the Lord, in whom all these aforesaid tokens concurred.” *Irenaeus Against Heresies* book 4 ch.34.3 p.512

Irenaeus of Lyons (182-188 A.D.) quotes Amos 8:9,10 and says it, “plainly announced that obscuration of the sun which at the time of His crucifixion took place from the sixth hour onwards,…” *Irenaeus Against Heresies* book 4 ch.33.12 p.510

**Tertullian** (198-220 A.D.) in *On Fasting* ch.10 vol.4 p.109, mentions the darkness accompanying Jesus’ crucifixion. He also mentions it in *An Answer to the Jews* ch.12 p.170.

Tertullian (198-220 A.D.) “at His passion, that mid-day grew dark, the prophet Amos announces, saying,” and quotes Amos 8:9-10. *An Answer to the Jews* ch.10 p.167

**Hippolytus of Portus** (222-235/236 A.D.) mentions that for Jesus’ sake the sun is darkened, the day has no light, the rocks are shattered, the veil is rent, the foundations of the earth are shaken, the graves are opened, and the dead are raised.” *Against the Heresy of One Noetus* ch.18 p.230

**Julius Africanus** (235-245 A.D.) discusses the darkness and earthquake when Jesus died, as documents by the historian Thallus in his third book of his *History*. *Five Books of the Chronology of Julius Africanus* ch.18.1 p.136.

**Origen** (225-253/254 A.D.) mentions the darkness over the land, and the tombs split open in *Against Celsus* book 2 ch.33 p.445.

**Cyprian of Carthage** (c.246-258 A.D.) “He who shall judge is judged; and the Word of God is led silently to the slaughter. And when at the cross of the Lord the stars are confounded, the elements are disturbed, the earth quakes, night shuts out the day, the sun,…” *Treatises of Cyprian* Treatise 9 ch.7 p.486 See also *Treatises of Cyprian* Treatise 12 second book ch.23 p.525

**Dionysius of Alexandria** (246-265 A.D.) mentions the earthquake in Matthew. *Letter to the Bishop Basilides* canon 1 p.94.

**Arnobius** (297-303 A.D.) mentions the darkness during Jesus’ death. *Arnobius Against the Heathen* book 1 ch.53 p.428

**Athanasius of Alexandria** (318 A.D.) says the sun was darkened and the earth shaken when the Savior died. *The Incarnation of the Word* ch.49.4 p.63

**Lactantius** (c.303-320/325 A.D.) earthquake the same hour that Jesus died and the sun suddenly withdrew its light and there was darkness from the sixth to ninth hours. *The Divine Institutes* book 4 ch.19 p.122

Lactantius (c.303-320/325 A.D.) says there was darkness when Jesus died. *Epitome of the Divine Institutes* ch.45 p.240 and ch.46 p.241

**Alexander of Alexandria** (313-326 A.D.) mentions how the tombs burst open, the earth was rocking and the lights were afraid and the sun and moon disappeared, the stars withdrew their shining when Jesus was suffering on the cross. He writes, “Yet the entire people, as unconscious of the mystery, exulted over Christ in derision; although the earth was rocking, the mountains, the valleys, and the sea were shaken, and every creature of God was smitten with confusion. The lights of heaven were afraid, the sun fled away, the moon disappeared, the stars withdrew their shining, the day came to end;” *Epistles on the Arian Heresy* Epistle 5.6 p.301

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.)mentions Thallus, writing about the darkness over the land at that time. *Hortatory Address to the Greeks* ch.9 p.277

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.41-42 p.88 says that Jesus suffered for us, the sun went dark, and the mountains torn asunder when he went to the cross. He rose again.

***Gospel of Peter*** (180-190 A.D.) *ANF* vol.9 ch.5 p.7 says there was darkness at Jesus’ death.

## Jp16. Temple veil torn when Jesus died

Matthew 27:51; Mark 15:38; Luke 23:45

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 15:38; Luke 23:45

Tatian’s ***Diatessaron*** (c.172 A.D.) section 52.8 p.123 says that the veil was torn when Jesus died.

**Irenaeus of Lyons** (182-188 A.D.) “For neither did it happen at the death of any man among the ancients that the sun set at mid-day, nor was the veil of the temple rent, nor did the earth quake, nor were the rocks rent, nor did the dead rise up, nor was any one of these men [of old] raised up on the third day, nor received into heaven, nor at his assumption were the heavens opened, nor did the nations believe in the name of any other; nor did any from among them, having been dead and rising again, lay open the new covenant of liberty. Therefore the prophets spake not of any one else but of the Lord, in whom all these aforesaid tokens concurred.” *Irenaeus Against Heresies* book 4 ch.34.3 p.412

**Tertullian** (198-220 A.D.) “But My People hath changed their glory: whence no profit shall accrue to them: the heaven turned pale thereat” (and when did it turn pale? undoubtedly when Christ suffered), “and shuddered,” he says, “most exceedingly;” and “the sun grew dark at mid-day:” (and when did it “shudder exceedingly” except at the passion of Christ, when the earth also trembled to her centre, and the veil of the temple was rent, and the tombs were burst asunder? “because these two evils hath My People done;” *An Answer to the Jews* ch.13 p.170

**Origen** (225-253/254 A.D.) “Now to this question, although we are able to show the striking and miraculous character of the events which befell Him, yet from what other source can we furnish an answer than from the Gospel narratives, which state that ‘there was an earthquake, and that the rocks were split asunder, and the tombs opened, and the veil of the temple rent in twain from top to bottom, and that darkness prevailed in the day-time, the sun failing to give light?’ But if Celsus believe the Gospel accounts when he thinks that he can find in them matter of charge against the Christians, and refuse to believe them when they establish the divinity of Jesus, our answer to him is: ‘Sir, either disbelieve all the Gospel narratives, and then no longer imagine that you can found charges upon them; or, in yielding your belief to their statements, look in admiration on the Logos of God, who became incarnate, and who desired to confer benefits upon the whole human race.’” *Origen Against Celsus* book 2 ch.33 p.444

Athanasius of Alexandria (318 A.D.) (partial) says the middle partition was broken down by Jesus. *Incarnation of the Word* ch.25.3 p.49

**Lactantius** (c.303-320/325 A.D.) “Therefore, being lifted up and nailed to the cross, He cried to the Lord with a loud voice, and of His own accord gave up His spirit. And at the same hour there was an earthquake; and the veil of the temple, which separated the two tabernacles, was rent into two parts; and the sun suddenly withdrew its light, and there was darkness from the sixth even to the ninth hour.” *The Divine Institutes* book 4 ch.9 p.107

**Among heretics**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 12 ch.9 p.37 “And He [the Lord] shall be lifted up upon a tree. And the veil of the temple shall be rent, and the Spirit of God shall descend upon the Gentiles as fire poured forth.”

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.41 p.88 “was hurried by wicked men to the cross; which deed was, however, by His power turned to good. In short, while He [the prophet] was suffering, all the world suffered with Him; for the sun was darkened, the mountains were torn asunder, the graves were opened, the veil of the temple was rent, as in lamentation for the destructionimpending over the place.”

## Jp17. Jesus’ bones were not broken

John 19:33-37

Tatian’s ***Diatessaron*** (c.172 A.D.) section 52.16-18 p.124 says the Jesus’ bones were not broken. “And the Jews, because of the Friday, said, Let these bodies not remain on their crosses, because it is the morning of the sabbath (for that sabbath was a great day); and they asked of Pilate that they might break the legs of those that were crucified, and take them down.”

**Melito of Sardis** (170-177/180 A.D.) “This is the Lamb that was slain; this is the Lamb that opened not His mouth. This is He who was born of Mary, fair sheep *of the fold*. This is He that was taken from the flock, and was led to the slaughter, and was slain in the evening, and was buried at night; He who had no bone of Him broken on the tree; He who suffered not dissolution within the earth; He who rose from the place of the dead, and raised up the race of Adam from the grave below, This is He who was put to death.” in his discourse *5* *Ante-Nicene Fathers* vol.8 p.757

**Tertullian** (207/208 A.D.) “‘Precious in the sight of the Lord is the death of His saints.’ [Psalm 116:15] ‘The Lord keepeth all their bones; not one of them shall be broken.’ [paraphrase of Psalm 34:20] … We have adduced these few quotations from a mass of the Creator’s Scriptures;” *Five Books Against Marcion* book 2 ch.19 p.312

**Hippolytus of Portus** (222-235/236 A.D.) “2. And His body, though dead after the manner of man, possesses in it great power of life. For streams which flow not from dead bodies flowed forth from Him, viz., blood and water; in order that we might know what power for life is held by the virtue that dwelt in His body, so as that it appears not to be dead like others, and is able to shed forth for us the springs of life. 3. And not a bone of the Holy Lamb is broken, this figure showing us that suffering toucheth not His strength. For the bones are the strength of the body.” *Fragments from discourses or Homilies* ch.XI p.239. this fragment is in Theodoret of Cyrrus *Dialogues* p.235 where he is quoting or paraphrasing Hippolytus.

**Origen** (c.227-240 A.D.) “They belong to the house of Israel, or to the body of Christ, of which the Lord says, ‘All My bones are scattered,’ although the bones of His body were not scattered, and not even one of them was broken.” *Commentary on John* book 10 ch.20 p.401

Origen (225-253/254 A.D.) “And perhaps it was on this account that He hastened His departure from the body, that He might preserve it, and that His legs might not be broken, as were those of the robbers who were crucified with Him.” *Origen Against Celsus* book 2 ch.16 p.438

**Novatian** (250/4-256/7 A.D.) (implied) “And when Christ had not yet made known the mind of the Father, *it is* said, ‘And His name shall be called the Angel of Great Counsel.’ And when He had not yet suffered, he declared, ‘He is as a sheep led to the slaughter.’ And although the cross had never yet existed, He said, ‘All day long have I stretched out my hands to an unbelieving people.’ And although not yet had He been scornfully given to drink, the Scripture says, ‘In my thirst they gave me vinegar to drink.’ And although He had not yet been stripped, He said, ‘Upon my vesture they did cast lots, and they numbered my bones: they pierced my hands and my feet.’ For the divine Scripture, foreseeing, speaks of things which it knows shall be as being already done, and speaks of things as perfected which it regards as future, but which shall come to pass without any doubt.” *Treatise on the Trinity* ch.28 p.639

**Peter of Alexandria** (306,285-311 A.D.) “And again the same evangelist says: ‘The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath-day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.’” *Up to the Time of the Destruction of Jerusalem* ch.7 p.282

**Lactantius** (c.303-320/325 A.D.) “Therefore, because He had laid down His life while fastened to the cross, His executioners did not think it necessary to break His bones (as was their prevailing custom), but they only pierced His side.” *The Divine Institutes* book 4 ch.26 p.129

Lactantius (c.303-320/325 A.D.) “Moreover, since He [Christ] was about to rise again, it was not allowable that His body should be in any way mutilated, or a bone broken, which happens to those who are beheaded. Therefore the cross was preferred, which reserved the body with the bones uninjured for the resurrection.” *Epitome of the Divine Institutes* ch.51 p.243

**Among heretics**

***Gospel of Peter*** (180-190 A.D.) *ANF* vol.9 ch.4 p.7 says that Jesus’ legs were not broken.

## Jp18. Jesus rose from the dead

Matthew 28; Mark 16:1-6; Luke 9:22; 24:1-8; John 20; 1 Corinthians 15:3,4,14,17,18

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 26:32; Matthew 28:9-10; Mark 9:31

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 13:20; 1 Corinthians 15:4

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 20:1-19

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. The resurrection of Jesus Christ. 1 Peter 1:3

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus predicted that He would be killed on rise again on the third day. Luke 9:22

**p65** 1 Thessalonians 1:3-2:1; 2:6-13 (225-275 A.D.) We are waiting for Jesus, the Son from heaven whom God raised from the dead. 1 Thessalonians 1:10

**p16** Philippians 3:10-17; 4:2-8 (late 3rd century) Philippians 3:10 mentions the Christ’s death and the power of Christ’s resurrection.

p18 Revelation 1:4-7 (300 A.D.) (partial) “firstborn from the dead.”

**0162** (John 2:11-22) (ca.300 A.D.) John 2:22

**0220** Romans 4:23-5:3,8-13 (ca.300 A.D.) Romans 4:25

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) John 20:14-16

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) mentions Jesus’ resurrection. Romans 6:5

**p27** – Romans 8:8-12,17-22 (3rd century A.D.) The Spirit raised Jesus from the dead. Romans 8:11

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 28; Mark 16:1-6; Luke 9:22; 24:1-8; John 20

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 28, Mark 16:1-6; Luke 9:22; 24:1-8; John 20

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 28, Mark 16:1-6; Luke 9:22; 24:1-8, John 20

**Clement of Rome** (96-98 A.D.) “Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits by raising Him from the dead.” *1 Clement* ch.24 vol.1 p.11; vol.9 p.236. See also *1 Clement* ch.42 vol.9 p.241.

**Ignatius of Antioch** (-107/116 A.D.) Jesus was raised from the dead. *Ignatius’ Letter to the Magnesians* ch.9 p.62.

Ignatius of Antioch (-107/116 A.D.) “Jesus Christ, … in His suffering and in His resurrection.” *Ignatius’ Letter to the Ephesians* ch.20 p.57

Ignatius (-107/116 A.D.) Jesus was truly persecuted under Pontius Pilate, truly crucified, died, and raised from the dead. *Ignatius’ Letter to the Trallians* ch.9 p.70

***Polycarp*** *to the Philippians* (100-155 A.D.) ch.2 p.33 “believed in Him who raised up our Lord Jesus Christ from the dead.” See also ibid ch.1 p.33.

***Epistle of Barnabas*** ch.10 p.143 (c.70-130 A.D.) says that Christians keep the “eighth day” [i.e. Sunday] because that is the day Jesus rose from the dead. He later ascended into the heavens.

*Epistle of Barnabas* ch.15 p.147 (c.70-130 A.D.) says that Jesus rose from the dead and ascended into the heavens.

*Epistle of Barnabas* ch.5 p.137 (c.70-130 A.D.) (partial) “that He [Jesus] might abolish death, and reveal the resurrection from the dead”

***Apology of Aristides*** (125 or 138-161 A.D.) p.276 “He [Jesus] tasted death on the cross, … And after three days He came to life again and ascended into heaven.”.

**Justin Martyr** (c.150 A.D.) The Father raised Jesus from the dead. *First Apology of Justin Martyr* ch.45 p.178

Justin Martyr (c.150 A.D.) “Jesus was crucified on the day before Saturday [Friday] and rose the day after Saturday [Sunday].” *First Apology of Justin Martyr* ch.67 p.186

Justin Martyr (c.138-165 A.D.) Justin’s work *On the Resurrection* (of believers) in Chapter 9 uses as an argument that “Why did He (Jesus) rise in the flesh in which He suffered unless to show the resurrection of the flesh?”

Tatian’s ***Diatessaron*** (c.172 A.D.) sections 53 p.125-126 Jesus rose from the dead. Jesus tells Mary not to touch Him because He has not yet ascended to the Father. His body was no longer there, and He later appeared to Mary, Peter, and others.

**Meleto/Melito of Sardis** (170-177/180 A.D.) “This is He [Jesus] who took a bodily form in the Virgin, and was hanged upon the tree, and was buried within the earth, and suffered not dissolution; He who rose from the place of the dead, and raised up men from the earth – from the grace below to the height of heaven. This is the Lamb that was slain;…” in his discourse *5* *Ante-Nicene Fathers* vol.8 p.757

**Hegesippus** (170-180 A.D.) says that while some sects “did not believe, either in a resurrection or in the coming of One to requite every man according to his works.” *Five Books of Commentaries on the Acts of the Church* section 1 p.763

**Irenaeus of Lyons** (182-188 A.D.) quotes from Acts “Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead,” *Irenaeus Against Heresies* book 3 ch.12.4 p.431

Irenaeus of Lyons (c.160-202 A.D.) says Jesus rose from the dead. *Proof of Apostolic Preaching* ch.3

**Caius** (190-217 A.D.) “And hence, although different points are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit, which concern the *Lord's* nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,-the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future.” Part 1 p.&&&

**Clement of Alexandria** (193-217/220 A.D.) teaches the importance of the cross and that He rose after his burial in *The Instructor* book 1 ch.5 p.215. See also *Stromata* (193-202 A.D.) book 4 ch.16 p.429.

Clement of Alexandria (198-202 A.D.) “the Son of God – of Him who made the universe – assumed flesh, and was conceived in the virgin’s womb as His material body was produced), and subsequently, as was the case, suffered and rose again,” *Stromata* book 6 ch.16 p.509-510

**Tertullian** (207-220 A.D.) “Was not God really crucified? And, having been really crucified, did He not really die? And, having indeed really died, did He not really rise again?” *On the Flesh of Christ* ch.5 p.525.

Tertullian (198-220 A.D.) “…after His resurrection from the dead, which was effected on the third day,…” *An Answer to the Jews* ch.13 p.171

Tertullian (208-220 A.D.) says that Jesus rose.. *Tertiullian on Modesty* ch.16 p.91

Tertullian (207/208 A.D.) “Christ died for our sins and rose in his flesh. It is the very foundation of the gospel, our salvation.” *Five Books Against Marcion* book 3 ch.8 p.328

**Hippolytus of Portus** (222-235/236 A.D.) “He was manifest as God and man. And it is easy to perceive the man in Him,…” Then he mentions Jesus being scourged by Pilate, dying, and raised by the Father on the third day. … “And the divine in Him, on the other hand, is equally manifest, when He is worshipped by angels, and seen by shepherds, … and works many wonders and forgives sins.” *fragment from Commentary on Psalm 2* p.170.

Hippolytus of Portus (222-235/236 A.D.) Jesus rose from the dead. *Refutation of All Heresies* book 10 ch.29 p.152

**Theodotus the probable Montanist** (ca.240 A.D.) “The devil knew that the Lord was to come. But he did not believe that He was God; wherefore also he tempted Him, in order to know if He were powerful. It is said, “he left Him, and departed from Him for a season;” that is, he postponed the discovery till the resurrection. For he knew that He who was to rise was the Lord.” *Excerpts of Theodotus* ch.53 p.49.

**Commodianus** (c.240 A.D.) (implied) “The first law of God is the foundation of the subsequent law. Thee, indeed, it assigned to believe in the second law. Nor are threats from Himself, but from it, powerful over thee. Now astounded, swear that thou wilt believe in Christ; for the Old Testament proclaims concerning Him. For it is needful only to believe in Him who was dead, to be able to rise again to live for all time.” *Instructions of Commodianus* ch.25 p.207

**Julius Africanus** (235-245 A.D.) “For who does not know that most holy word of the apostle also, who, when he was preaching and proclaiming the resurrection of our Saviour, and confidently affirming the truth, said with great fear, 'If any say that Christ is not risen, and we assert and have believed this, and both hope for and preach that very thing, we are false witnesses of God, in alleging that He raised up Christ, whom He raised not up?'” *On the Genealogy of the Holy Gospels* p.&&&

**Origen** (c.227-240 A.D.) “But as that material body of Jesus was sacrificed for Christ, and was buried, and was afterwards raised, so the whole body of Christ’s saints is crucified along with Him,” *Commentary on John* book 10 ch.20 p.401

Origen(c.227-240 A.D.) “Simon and Cleopas too, when talking to each other about all that had happened to Jesus Christ Himself, then risen,” *Origen’s Commentary on John* book 1 ch.6 p.300. He also mentions Jesus rising from the dead in *Origen’s Commentary on Matthew* book 12 ch.4 p.452.

**Novatian** (250/254-256/7 A.D.) He [Jesus] was raised again in the same bodily substance in which He died, is proved by the wounds of that very body, and thus He shows the laws of our resurrection in His flesh, in that He restored the same body in His resurrection which He had from us.” *Treatise Concerning the Trinity* ch.10 p.620.

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.3 p.669 speaks of Jesus breathing on the apostles to receive the Holy Ghost after Jesus’ resurrection from the dead.

**Cyprian of Carthage** (c.246-258 A.D.) says that after the Lord’s resurrection, He sent his apostles. *Epistles of Cyprian* Letter 24.2 p.302

Lucius of Castra Galbae at the **Seventh Council of Carthage** (258 A.D.) p.566-567 mentions Jesus sending His apostles after His resurrection.

**Dionysius of Alexandria** (246-265 A.D.) says Jesus rose from the dead. Letter 1 (to Bishop Basilides p.94-95.

**Anatolius** (270-280 A.D.) refers to Easter and the Lord’s resurrection. *Paschal Canon* ch.3 p.147

**Adamantius** (c.300 A.D.) “After the resurrection of the dead, when Thomas did not believe, he [Jesus] said, ‘Put your finger into the marks of the nails and your hand into my side, and be no longer unbelieving but believing. A spirit does not have flesh and bones, as you see Me to have.’” *Dialogue on the True Faith* fifth part ch.851d p.151

**Arnobius** (297-303 A.D.) “After he was laid in the tomb He rose” *Arnobius Against the Heathen* book 1 ch.46 p.426

**Victorinus of Petau** (martyred 304 A.D.) mentions Jesus “freed us by His blood from sin” and that He rose from the dead. *Commentary on the Apocalypse of the Blessed John* p.344

**Pamphilus** (martyred 309 A.D.) “Of Christ's teaching after His resurrection, and of His appearing to the disciples, and of the promise of the gift of the Holy Ghost, and of the spectacle and manner of Christ's assumption.” *An Exposition of the Chapters of the Acts of the Apostles* section A. vol.6 p.166

**Peter of Alexandria** (306,285-311 A.D.) God raised Jesus Christ from the dead. *Canonical Epistle* Canon 5 p.271

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Methodius** (270-311/312 A.D.) says that Jesus rose from the dead. *Orations on the Psalms* ch.7 p.398. See also *Discourse on the Resurrection* ch.13 p.368

*Arnobius Against the Heathen* (297-303 A.D.) book 1 ch.37 p.422 “we worship one who has born a man.”

**Athanasius of Alexandria** (318 A.D.) “both that the Savior raised His own body as a first-fruits of this [the Promise of the Resurrection], and having displayed it by the sign of the Cross as a monument of victory over death and its corruption.” *Incarnation of the Word* ch.32.5 p.53.

**Lactantius** (c.303-320/325 A.D.) Jesus was a man, and He rose again. *The Divine Institutes* book 4 ch.10 p.108. See also *Of the Manner in Which the Persecutors Died* ch.2 p.301

Lactantius (c.303-320/325 A.D.) “But that Christ, after His passion and resurrection, was about to ascend to God the Father, David bore witness in these words in the cixth Psalm:” and then quotes Psalm 110 (in our numbering). *The Divine Institutes* book 4 ch.12 p.111

Lactantius (c.303-320/325 A.D.) says Jesus rose from the dead. *Epitome of the Divine Institutes* ch.47 p.241

**Alexander of Alexandria** (313-326 A.D.) “Then the Lord, the third day after His death, rose again, thus bringing man to a knowledge of the Trinity. Then all the nations of the human race were saved by Christ. ... Moreover, He being made like to man whom He had saved, ascended to the height of heaven, to offer before His Father, not gold or silver, or precious stones, but the man whom He had formed after His own image and similitude; and the Father, raising Him to His right hand, hath seated Him upon a throne on high, and hath made Him to be judge of the peoples,...” *Epistles on the Arian Heresy* Epistle 5 p.302

Alexander of Alexandria (312-326 A.D.) “After this we know of the resurrection of the dead, the first-fruits of which was our Lord Jesus Christ, who in very deed, and not in appearance merely, carried a body, of Mary Mother of God, who in the end of the world came to the human race to put away sin, was crucified and died, and yet did He not thus perceive any detriment to His divinity, being raised from the dead, taken up into heaven, seated at the right hand of majesty.” *Epistles on the Arian Heresy* ch.12 p.296

**Eusebius of Caesarea** (318-325 A.D.) Jesus rose form the dead. *Demonstration of the Gospel* book 3 p.6

Eusebius of Caesarea (318-325 A.D.) mentions “the Resurrection of Christ” *Preparation for the Gospel* book 13 ch.13 p.37

Eusebius of Caesarea (318-325 A.D.) says the Jesus suffered, was resurrected, and ascended to heaven. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.85

**Among corrupt or spurious works**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) Benjamin ch.12 said Benjamin prophesied that the Messiah would rise from the grave and ascend from earth into heaven.

*Testaments of the Twelve Patriarchs* (70-135 A.D.) book 12 ch.9 p.37 “And He [the Lord] shall arise from the grave, and shall ascend from earth into heaven:”

**Among heretics**

***Sethian Letter of Peter to Philip*** (before 185 A.D.) *TGB* p.238 Peter is speaking and then it says “And he [Peter] wa filled with the holy spirit and spoke in this way: ‘our luminary Jesus came down and was crucified. He wore a crown of throwns, was clothed in a purple robe, crucified upon a cross, and buried in a tomb. And he rose from the dead. My brothers, Jesus is a stranger to this suffering. But we are the ones who have suffered through the mother’s transgression.” … the lord Jesus…” Also in The Nag Hammadi Library in English p.436.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.41-42 p.88 says that Jesus suffered for us, the sun went dark, and the mountains torn asunder when he went to the cross. He rose again.

**Theodotus of Byzantium** (before 235 A.D.) according to Hippolytus (222-235/236 A.D.) mentiosn that some of his followers denied that Jesus was God, and others say He became God after His resurrection. *Hippolytus’ Refutation of All Heresies* book 7 ch.23 p.114-115.

Valentinian ***Gospel of Philip*** (c.150-4th century) *The Gnostic Bible* p.279 “The lord rose from the dead. He became as he was, but now his body was perfect.”

***Gospel of Peter*** The fragment we have of the Gospel of Peter tells details from Jesus before Herod to his crucifixion to resurrection and ascension. *Ante-Nicene Fathers* vol.9 p.5,7

***Valentinian Letter of Peter to Philip*** (c.300 A.D.) stanza 139 *The Nag Hammadi Library in English* p.436 “He spoke thus: ‘Our iulluminator, Jesus, [came] down and was crucified. And he bore a crown of thorns. And he put on a purple garment. And he was [crucified] on a tree and he was buried in a tomb. And he rose from the dead.”

There are probably more besides these too, though Gnostics generally believed Christ only rose spiritually.

## Jp19. Jesus rose on/after three days

**Justin Martyr** (c.138-165 A.D.) “He Himself persuaded the apostles that such statements were expressly related in the Scriptures. For He exclaimed before His crucifixion: 'The Son of man must suffer many things, and be rejected by the Scribes and Pharisees, and be crucified, and on the third day rise again.'” *Dialogue with Trypho, a Jew* ch.76 p.236-237

***Apology of Aristides*** (125 or 138-161 A.D.) p.276 “He [Jesus] tasted death on the cross, … And after three days He came to life again and ascended into heaven.”

Tatian’s ***Diatessaron*** (c.172 A.D.) ch.39.9 p.92 quotes Jesus’ saying. “Jesus answered and said unto them, Destroy this temple, and I shall raise it in three days. The Jews said unto him, This temple was built in forty-six years, and wilt thou raise it in three days? 10 But he spake unto them of the temple of his body, that when they destroyed it, he Arabic, would raise it in three days.”

**Tertullian** (198-220 A.D.) “By ourselves the lower regions (of Hades) are not supposed to be a bare cavity, nor some subterranean sewer of the world, but a vast deep space in the interior of the earth, and a concealed recess in its very bowels; inasmuch as we read that Christ in His death spent three days in the heart of the earth, that is, in the secret inner recess which is hidden in the earth, and enclosed by the earth, and superimposed on the abysmal depths which lie still lower down. Now although Christ is God, yet, being also man, ‘He died according to the Scriptures,’ and ‘according to the same Scriptures was buried.’ With the same law of His being He fully complied, by remaining in Hades in the form and condition of a dead man; nor did He ascend into the heights of heaven before descending into the lower parts of the earth, that He might there make the patriarchs and prophets partakers of Himself.” *Treatise on the Soul* ch.55 p.231

Tertullian (207/208 A.D.) “Remember how He [Jesus] spake unto you when He was yet in galilee, saying’The Son of man must be delivered up, and be crucified, and on the third day rise again.’” *Five Books Against Marcion* book 4 ch.43 p.422

Tertullian (208-220 A.D.) “And accordingly, ‘Know ye not your bodies (to be) members of Christ? ‘because Christ, too, is God’s temple. ‘Overturn this temple, and I will in three days’ space resuscitate it.’” *Tertullian on Modesty* ch.16 p.91

**Hippolytus of Portus** (222-235/236 A.D.) “For Isaiah says, ‘There shall come forth a rod out of the root of Jesse, and a flower shall grow up out of it.’ That which is called by Isaiah a *flower*, Jacob calls a shoot. For first he shot forth, and then he flourished in the world. And the expression, ‘he stooped down, he couched as a lion, and as a lion’s whelp,’ refers to the three days’ sleep (death, couching) of Christ;” *Treatise on Christ and Antichrist* ch.8 p.206

**Origen** (225-253/254 A.D.) “He says to them, ‘Destroy this temple, and in three days I will raise it again.... This He said of the temple of His body.’” *Origen Against Celsus* book 8 ch.19 p.646

Origen (225-253/254 A.D.) “Was not the great charge against Jesus, which His accusers brought forward, this, that He said, ‘I am able to destroy the temple of God, and after three days to raise it up again?’ But in so saying, He spake of the temple of His body; while they thought, not being able to understand the meaning of the speaker, that His reference was to the temple of stone, which was treated by the Jews with greater respect than He was who ought to have been honoured as the true Temple of God-the Word, and the Wisdom, and the Truth.” *Origen Against Celsus* book 2 ch.10 p.434

**Novatian** (250/4-256/7 A.D.) “Although, however, I must hasten to other matters, I do not think that I must pass over this point, that in the Gospel the Lord declared, by way of signifying His majesty, saying, ‘Destroy this temple, and in three days I will build it up again.’” *Concerning the Trinity* ch.21 p.632

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Gospel: 'A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas: for as Jonas was in the whale's belly three days and three nights, so shall the Son of man be three days and three nights in the heart of the earth.' 26. That after He had risen again He should receive from His Father all power, and His power should be everlasting.” *Treatises of Cyprian* Treatise 12 second part ch.25-26 p.525

**Adamantius** (c.300 A.D.) “This is how He [the Savior] speaks: ‘The Son of Man must suffer many things. He must be rejected by the elders, high priests and scribes, and be crucified and after three days rise again.’” (Mark 8:31; Luke 9:22) (Adamantius is speaking). *Dialogue on the True Faith* 5th part ch.12 p.163

**Victorinus of Petau** (martyred 304 A.D.) “For the temple of God is the Son, as He Himself says: ‘Destroy this temple, and in three days I will raise it up.’” *Commentary on the Apocalypse* from the eleventh chapter verse 19 p.355

&&&**Methodius** (c.260-312 A.D.) &&&

**Athanasius of Alexandria** (c.318 A.D.) “So then, that the death on the Cross might be proved, He raised His body on the third day.” *On the Incarnation* ch.26.4 p.50

**Lactantius** (c.303-320/325 A.D.) “He said that He was the Son of God, the King of the Jews; also His own saying, ‘Destroy this temple, which was forty-six years in building, and in three days I will raise it up again without hands,’ -signifying that His passion would shortly take place, and that He, having been put to death by the Jews, would rise again on the third day.” *The Divine Institutes* book 4 ch.18 p.119-120

Lactantius (c.303-320/325 A.D.) “After these things they took His body down from the cross, and buried it in a tomb. But on the third day, before daybreak, there was an earthquake, and the stone with which they had closed the sepulchre was removed, and He arose. But nothing was found in the sepulchre except the clothes in which the body had been wrapped. But that He would rise again on the third day, the prophets had long ago foretold.” *Epitome of the Divine Institutes* ch.47 p.241

**After the Council of Nicea I (325 A.D.)**

**Nicetas translating Clement of Alexandria** (193-217/220 A.D.) “And with reference to the body, which by circumscription He consecrated as a hallowed place for Himself upon earth, He said,’ Destroy this temple, and in three days I will raise it up again.” Fragment 12.3 p.585

## Jp20. Jesus ascended to heaven

Matthew 28:16-20; Mark 16:19-20; Luke 24:44-53; Ephesians 4:8; (partial) 1 Peter 3:22; (partial, return only) 2 Thessalonians 4:16

Ascended: Luke 24:50-51; Mark 16:19; 1 Peter 3:22; 1 Timothy 3:16b

Visible return in power and glory: Revelation 1:7; Matthew 24:26-27, 30; Luke 21:27

Ascended and will return: Acts 1:9-11

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 4:8

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. (partial) Christ ascended. 1 Peter 3:22

**p30** 1 Thess. 4:12-13, 16-17; 5:3, 8-10, 12-18, 25-28; 2 Thessalonians 1:1-2; 2:1, 9-11 (ca.225 A.D.) (return only) 1 Thessalonians 4:16

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) (Implied, not yet ascended) John 20:17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 24:44-52

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 28:16-20; Luke 24:44-53

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 28:16-20; Luke 24:44-53

*&&&****The Didache*** (before 125 A.D.) (implied) &&&

***Apology of Aristides*** (125 or 138-161 A.D.) p.276 “He [Jesus] tasted death on the cross, … And after three days He came to life again and ascended into heaven.”.

***Epistle of Barnabas*** ch.15 p.147 (c.70-130 A.D.) says that Jesus rose from the dead and ascended into the heavens.

Polycarp (100-155 CE.) (partial, gave Him glory is ambiguous) “belived in Him who reaised up our Lord Jesus Christ from the dead, and gave Him glory, and a throne at His right hand.” *Epistle of Polycarp to the Philippians* ch.2 p.33

**Justin Martyr** (151-155 A.D.) “Christ foretold as coming, born of a virgin, growing up to man’s estate, and healing every disease and every sickness, and raising the dead, and being hated, and unrecognized, and crucified, and dying, and rising again, and ascending into heaven, and being, and being called, the Son of God.” *First Apology of Justin Martyr* ch.31 p.173

Justin Martyr (c.138-165 A.D.) “For Christ is King, and Priest, and God, and Lord, and angel, and man, and captain, and stone, and a Son born, and first made subject to suffering, then returning to heaven, and again coming with glory.” *Dialogue with Trypho, a Jew* ch.33 p.211

Tatian’s ***Diatessaron*** (c.172 A.D.) section 53 p.125 after He rose, Jesus tells Mary not to touch Him because He has not yet ascended to the Father.

Tatian’s *Diatessaron* (c.172 A.D.) section 55.13 p.129 Jesus ascended to heaven as Luke 24:50-51 says.

**Melito of Sardis** (170-177/180 A.D.) vol.8 *On Faith* ch.4 p.757 says that Jesus “was carried up to heaven” See also *On Faith* ch.5 p.758 and *From the Oration on Our Lord’s Passion* ch.8 p.761

**Irenaeus of Lyons** (182-188 A.D.) “subjection to death, he employs the name of Christ, as in that passage: ‘Destroy not him with thy meat for whom Christ died.’ And again: ‘But now, in Christ, ye who sometimes were far off are made nigh by the blood of Christ.’ And again: ‘Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth upon a tree.’ And again: ‘And through thy knowledge shall the weak brother perish, for whom Christ died;’ indicating that the impassible Christ did not descend upon Jesus, but that He Himself, because He was Jesus Christ, suffered for us; He, who lay in the tomb, and rose again, who descended and ascended,-the Son of God having been made the Son of man, as the very name itself doth declare. For in the name of Christ is implied, He that anoints, He that is anointed, and the unction itself with which He is anointed. And it is the Father who anoints, but the Son who is anointed by the Spirit, who is the unction, as the Word declares by Isaiah, ‘The Spirit of the Lord is upon me, because He hath anointed me,’ -pointing out both the anointing Father, the anointed Son, and the unction, which is the Spirit.” *Irenaeus Against Heresies* book 3 ch.18.3 p.446

Irenaeus of Lyons (c.160-202 A.D.) says Jesus ascended to heaven. *Proof of Apostolic Preaching* ch.83,88. See also ch.41.

**Clement of Alexandria** (193-217/220 A.D.) teaches that the Word ascended to heaven. *The Instructor* book 1 ch.5 p.213

**Tertullian** (c.213 A.D.) *Against Praxeas* ch.25 p.621 Jesus says He will ascend to His Father.

Tertullian (207/208 A.D.) in *Five Books Against Marcion* book 5 ch.17 p.465 discusses Jesus ascending to heaven.

**Hippolytus of Portus** (222-235/236 A.D.) speaks of the Savior as the true paschal lamb, and who Himself first ascended to heaven. Fragment 5 p.238

**Origen** (c.227-240 A.D.) mentions Jesus saying, “Touch Me not; for I have not yet ascended to My Father” *Origen’s Commentary on John* book 10 ch.21 p.402. See also book 6 ch.37 p.378

Origen (233/234 A.D.) says that Jesus ascended. *Origen On Prayer* ch.23.2 p.77-78

**Novatian** (250/254-256/7 A.D.) “But He [Jesus] ascended into heaven, therefore He was there, in that He returned thither where He was before.” *Treatise Concerning the Trinity* ch.14 p.623. See also ibid ch.11 p.621

&&&**Cyprian of Carthage** (c.246-258 A.D.) &&&

**Adamantius** (c.300 A.D.) (implied) discusses what if Jesus only suffered in appearance. “If He suffered in appearance, and not in reality, Herod sat in judgment only in appearance; …. Even His blood was poured out in appearance; the Evangelists preached the Gospel in appearance; Christ came from Heaven in appearance, and He ascended in appearance. The salvation of mankind was also in appearance, and not in truth. Why then does Christ say, ‘I am the truth?’” *Dialogue on the True Faith* fifth part ch.851a p.149

**Victorinus of Petau** (martyred 304 A.D.) “And it [the door in Revelation] was sufficiently and fully laid open when Christ ascended with His body to the Father into Heaven.” *Commentary on the Apocalypse* from the fourth chapter ch.4 p.347

**Pamphilus** (martyred 309 A.D.) “Of the manner of Christ’s assumption.” *An Exposition of the Chapters of the Acts of the Apostles* section A. vol.6 p.166

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Lactantius** (c.303-320/325 A.D.) says that after teaching the disciples the secrets of the Scriptures, a cloud suddenly surrounded Him and carried him up to heaven. *The Divine Institutes* book 4 ch.21 p.123, also book 4 ch.12 p.111. See also *Of the Manner in Which the Persecutors Died* ch.2 p.301 discusses the ascension.

Lactantius (c.303-320/325 A.D.) “But that Christ, after His passion and resurrection, was about to ascend to God the Father, David bore witness in these words in the cixth Psalm:” and then quotes Psalm 110 (in our numbering). *The Divine Institutes* book 4 ch.12 p.111

Lactantius (c.303-320/325 A.D.) “He breathed into them the Holy Spirit, and gave them the power of working miracles, that they might act for the welfare of men as well by deeds as words; and then at length, on the fortieth day, He returned to His Father, being carried up into a cloud.” *The Epitome of the Divine Institutes* ch.47 p.241

**Alexander of Alexandria** (313-326 A.D.) “Then the Lord, the third day after His death, rose again, thus bringing man to a knowledge of the Trinity. Then all the nations of the human race were saved by Christ. ... Moreover, He being made like to man whom He had saved, ascended to the height of heaven, to offer before His Father, not gold or silver, or precious stones, but the man whom He had formed after His own image and similitude; and the Father, raising Him to His right hand, hath seated Him upon a throne on high, and hath made Him to be judge of the peoples,...” *Epistles on the Arian Heresy* Epistle 5 p.302

Alexander of Alexandria (312-326 A.D.) “After this we know of the resurrection of the dead, the first-fruits of which was our Lord Jesus Christ, who in very deed, and not in appearance merely, carried a body, of Mary Mother of God, who in the end of the world came to the human race to put away sin, was crucified and died, and yet did He not thus perceive any detriment to His divinity, being raised from the dead, taken up into heaven, seated at the right hand of majesty.” *Epistles on the Arian Heresy* ch.12 p.296

***Eusebius of Caesarea*** (318-325 A.D.) says the Jesus suffered, was resurrected, and ascended to heaven. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.85

**Among heretics**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 12 (Benjamin) ch.9 p.37 “And He [the Lord] shall arise from the grave, and shall ascend from earth into heaven:”

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 4 ch.17 p.232 says that the Antichrist must first come, and then our Jesus must be revealed to be indeed the Christ.

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.16 p.103 (implied) mentions the assumption of Christ.

See E4 for Jesus Returning

# TIMELESS TitleS of Jesus

## t1. Jesus is the/our Lord

Romans 1:4b; 1 Corinthians 8:6; 12:3b; 2 Corinthians 1:2b; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:3; 1 Thessalonians 1:3; 2 Thessalonians 1:1b; 1 Timothy 1:2b; 2 Timothy 1:2; Philemon 3; James 1:1; 1 Peter 1:3; 2 Peter 1:8; and others

(partial) 1 Corinthians 7:22 (Lord’s freedman and Christ’s slave)

**p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews** (100-150 A.D.) “our Lord Jesus Christ” 1 Corinthians 1:2

**p30** 1 Thess. 4:12-13, 16-17; 5:3, 8-10, 12-18, 25-28; 2 Thessalonians 1:1-2; 2:1, 9-11 (ca.225 A.D.) (Lord Himself) 1 Thessalonians 4:16 (Lord Jesus Christ) 2 Thessalonians 2:1

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions “our Lord Jesus”. 1 Peter 1:3; 2 Peter 3:2

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus asks why they call him “Lord, Lord” but not do what He says. Luke 6:46

p15 1 Corinthians 7:18-8:4 (late 3rd century) (partial) 1 Corinthians 7:22

**p38** (early third century) Acts 18:27-19:6, 12-16. Acts 19:13

**p109** John 21:18-21,23-25 (3rd century) John 20:20

**0171** Matthew 10:17-23,25-32; Luke 22:44-50,52-56,61,63-64 (ca.300 A.D.) Luke 22:49,61 Jesus called the Lord.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. ?

**Clement of Rome** (96-98 A.D.) tells of Joshua, Rahab and the spies to Jericho. The scarlet thread was a type of the blood of the Lord. *1 Clement* ch.12 vol.1 p.8 (See also vol.9 p.233)

**Ignatius of Antioch** (-107/116 A.D.) said that the Lord allowed ointment to be poured on His head. *Letter to the Ephesians* ch.17 p.56.

Ignatius of Antioch (-107/116 A.D.) “that we may be found the disciples of Jesus Christ, our only Master - how shall we be able to live apart from Him, whose disciples the prophets themselves in the spirit did wait for Him as their Teacher?” *Epistle of Ignatius to the Magnesians* ch.9 p.62

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.8 ch.8 p.379 says to pray as the Lord commanded His disciples.

***Apology of Aristides*** (125 or 138-161 A.D.) p.77 mentions the Lord Jesus

***Epistle of Barnabas*** ch.5 p.139 (c.70-130 A.D.) “For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [The Scripture] saith thus: ‘He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed…” (Isaiah 53:5,7)

*Epistle of Barnabas* ch.13 p.145 (c.70-130 A.D.) says that Moses called Jesus Lord and the Son of God.

***2 Clement*** (120-140 A.D.) vol.9 ch.4 p.252 calls Jesus Lord.

**Polycarp** (100-155 A.D.) “But may the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God, and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, long-suffering, forbearance, and purity; and may He bestow on you a lot and portion among His saints, and on us with you, and on all that are under heaven, who shall believe in our Lord Jesus Christ, and in His Father, who ‘raised Him from the dead.’” *Letter to the Philippians* ch.12 p.35

**Justin Martyr** (c.138-165 A.D.) “the Father of all, has brought Him again from the earth, setting Him at His own right hand, until He makes His enemies His footstool; which indeed happens from the time that our Lord Jesus Christ ascended to heaven, after He rose again from the dead, the times now running on to their consummation; and he whom Daniel foretells would have dominion for a time, and times, and an half, is even already at the door, about to speak blasphemous and daring things against the Most High.” *Dialogue with Trypho, a Jew* ch.32 p.210

**Evarestus** (c.169 A.D.) “Mercy, peace, and love from God the Father, and our Lord Jesus Christ, be multiplied.” *Martyrdom of Polycarp* preface p.39

Tatian’s ***Diatessaron*** section 35.20 p.67 quotes Psalm 110 and Jesus is called Lord. See also ibid section 55.12 p.129

***Christians of Vienna and Lugdunum*** (177 A.D.) “who have the same faith and hope of redemption as ourselves, peace, grace, and glory from God the Father, and from Christ Jesus our Lord.” *ANF* vol.8 p.778

**Melito of Sardis** (170-177/180 A.D.) “For as a ram was He bound, says he concerning our Lord Jesus Christ,” *From the Catena on Genesis* p.759

**Irenaeus of Lyons** (182-188 A.D.) refers to “Christ Jesus, our Lord, and God, and Savior, and King.” *Irenaeus Against Heresies* book 1 ch.10.2 p.330.

Irenaeus of Lyons (c.160-202 A.D.) speaks of “Christ Jesus our Lord”. *Proof of Apostolic Preaching* ch.6

**Polycrates of Ephesus** (130-196 A.D.) “…knowing that I wore *these* grey hairs not in vain, but have always regulated my conduct in *obedience* to the Lord Jesus.” *Ante-Nicene Fathers* vol.8 p.774

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) preface p.699 “martyrs, and through them with the Lord Jesus Christ, to whom be glory and honour, for ever and ever. Amen.” See also ibid ch.4 p.705.

*Passion of Perpetua and Felicitas* (c.201/205 A.D.) (*ANF* vol.3) ch.4 p.706 “Omnipotent, and His Son Jesus Christ our Lord, whose is the glory and infinite power for ever and ever.”

**Caius** (190-217 A.D.) mentions “the Lord Jesus Christ” in fragment 2 p.602

**Clement of Alexandria** (193-202 A.D.) says Jesus is the Lord. *Stromata* book 1 ch.11 p.312

Clement of Alexandria (193-217/220 A.D.) says [during the Old Testament times] the Lord God had not yet become man. *The Instructor* book 1 ch.7 p.223

**Tertullian** (198-220 A.D.) refers to Jesus Christ our Lord in *Exhortation to Chastity* ch.12 p.56

Tertullian (207/208 A.D.) “from God the Father and the Lord Jesus,” *Five Books Against Marcion* book 5 ch.5 p.438

**Hippolytus of Portus** (222-235/236 A.D.) says “our Lord Jesus Christ, who is also God” in *Treatise on Christ and Antichrist* ch.6 p.206

**Theodotus the probable Montanist** (ca.240 A.D.) &&& *Excerpts of Theodotus* ch.53 p.49.

**Commodianus** (c.240 A.D.) mentions the crucifixion of the Lord. *Instructions of Commodianus* ch.32 p.209

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.4 p.306 “Through prayer we can be saved on account of our Lord Jesus Christ,”

**Origen** (225-253/254 A.D.) speaks of the Lord Jesus in *Origen Against Celsus* book 2 ch.4 p.431

Origen (233/234 A.D.) mentions “Lord Jesus”. *Origen On Prayer* ch.22.3 p.74. See also ibid ch.22.2 p.73.

**Novatian** (250/4-256/7 A.D.) quotes Philippians 2:6-11 which has “Jesus Christ as Lord” in *Treatise on the Trinity*

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.8 p.659. refers to Matthew, that many will say to Christ, Lord, Lord.

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.2 p.668 refers to the Lord Jesus Christ

*Treatise on Rebaptism* (c.250-258 A.D.) ch.9 p.672 “about Christ, and although they do not believe concerning Jesus Christ our Lord,”

**Cyprian of Carthage** (c.246-258 A.D.) calls Jesus our Lord in many places. One example is *Epistles of Cyprian* Letter 48 ch.4 p.328

**Moyses, et al. to Cyprian of Carthage (**250 A.D.) say, “God the Father, and in His Son Jesus Christ our Lord, and in the Holy Spirit” *Epistles of Cyprian* Letter 25 p.302

**Cornelius to Cyprian of Carthage (**c.246-256 A.D.) “the most holy Catholic Church elected by Almighty God, and by Christ our Lord.” *Epistles of Cyprian* Letter 45 ch.2 p.323

Cornelius to Cyprian of Carthage (c.246-256 A.D.) “give thanks to Almighty God and to Christ our Lord.” *Epistles of Cyprian* Letter 45 ch.3 p.323

**Firmilian of Caesarea to Cyprian of Carthage (**256 A.D.) “therefore Christ our Lord, setting forth that His spouse is one” *Epistles of Cyprian* Letter 74 ch.14 p.394

Stephen of Rome at the **Seventh Council of Carthage** (258 A.D.) p.565 “But let us all wait for the judgment of our Lord Jesus Christ, who is the only one that has the power both of preferring us in the government of His Church, and of judging us in our conduct there.”

**Fortunatus of Tuccaboris** at the Seventh Council of Carthage (258 A.D.) p.567 said “Jesus Christ our Lord and God, Son of God the Father and Creator”

**Gregory Thaumaturgus** (240-265 A.D.) “There is only one Lord, who is the image and likeness of deity, efficient Word.” *A Declaration of Faith* p.7.

**Dionysius of Alexandria** (246-265 A.D.) says our Lord came in the flesh. *From the Two Books on the Promises* ch.1.6 p.84

**Dionysius of Rome** (259-269 A.D.) speaks of the Son as the “Lord, … who was begotten.” *Against the Sabellians* ch.2 p.365.

Malchion (270 A.D.) castigates Paul of Samosata for putting a stop to psalms sung in honour of our Lord Jesus Christ, as the recent compositions of recent *Against Paul of Samosata* ch.3 p.170

**Anatolius** (270-280 A.D.) says that John leaned on the Lord’s breast. *Paschal Canon* ch.10 p.148 and mentions the Lord’s passion in *Paschal Canon* ch.10 p.149.

**Theonas of Alexandria** (282-300 A.D.) mentions Christ the Lord in his *Letter to Lucianus, the Chief Chamberlain* ch.2 p.159

Theonas of Alexandria (282-300 A.D.) “it and admire it, and by reason thereof praise Jesus Christ our Lord in you.” *Letter to Lucianus, the Chief Chamberlain* ch.8 p.161

**Victorinus of Petau** (martyred 304 A.D.) “His Son Jesus Christ our Lord. Who, then, that is taught in the law of God,” *On the Creation of the World* p.343

**Peter of Alexandria** (306,285-311 A.D.) says that the Lord is God the Word in fragment 2 *On the Godhead* p.280

**Phileas** **of Thmuis** (martyred 306/307 A.D.) mentions “the Lord Jesus Christ” in his *Letter to the People of Thmuis* ch.1 p.162

**Hesychius of Egypt, Pachomius, Phileas, Theodorus** (martyred 311 A.D.) &&&

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “...God of God, King of King, Lord of Lord” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

Lucian of Antioch (c.300-311 A.D.) “one Lord Jesus Christ His Son, the only-begotten God through whom all things were made” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Methodius** (270-311/312 A.D.) calls Jesus our Lord in *Banquet of the Ten Virgins* discourse 3 ch.1 p.317

*Martyrdom of Habib the Deacon* vol.8 p.694 (events c.315 A.D.) (partial) mentions the presence of the Lord, but not specified whether Son, Father, or God in general.

**Athanasius of Alexandria** (318 A.D.) “But they arbitrarily imagine another god besides the true One, the Father of our Lord Jesus Christ, and that he is the unmade producer of evil and the head of wickedness, who is also artificer of Creation.” *Athanasius Against the Heathen* ch.6.3 p.7

**Lactantius** (c.303-320/325 A.D.) “‘The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool.’ Whom could this prophet, being himself a king, call his Lord, who sat at the right hand of God, but Christ the Son of God, who is King of kings and Lord of lords?” *The Divine Institutes* book 4 ch.12 p.111

**Alexander of Alexandria** (313-326 A.D.) calls Jesus Christ our Lord and Savior in *Letters on the Arian Heresy* ch.2.6 p.299

**Eusebius of Caesarea** (318-325 A.D.) says Jesus is Lord. *Demonstration of the Gospel* book 1.1 p.2

Eusebius of Caesarea (318-325 A.D.) says that Jesus is “our Lord”. *Preparation for the Gospel* book 4 ch.21 p.30

Eusebius of Caesarea (318-325 A.D.) “dispensation of our Saviour and Lord Jesus Christ.” *Eusebius of Caesarea Eusebius’ Ecclesiastical History* book 1 ch.1.3 p.81

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.24 p.367 says Jesus is the Lord.

**X Gnostics** according to Irenaeus (182-188 A.D.) “Such are the thirty Aeons in the erroneous system of these men; and they are described as being wrapped up, so to speak, in silence, and known to none [except these professing teachers]. Moreover, they declare that this invisible and spiritual Pleroma of theirs is tripartite, being divided into an Ogdoad, a Decad, and a Duodecad. And for this reason they affirm it was that the ‘Saviour’-for they do not please to call Him ‘Lord’-did no work in public during the space of thirty years, thus setting forth the mystery of these Aeons.” *Irenaeus Against Heresies* book 1 ch.1.3 p.317

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 17 ch.8 p.320 speaks of our Lord Jesus Christ. .

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.2 p.218 “the Lord and Teacher Jesus Christ”

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.50 p.111 calls Jesus our Master.

**Mani** (262-278 A.D.) says “Lord Jesus”. *Disputation with Manes* ch.5 p.182

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 calls Jesus the Lord and Savior.

**X** The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.13 p.127 Jesus says, “I am not your Master”

***Acts of Thomas*** (early form) (pre-Nicene) p.537,538 says Jesus is the Lord.

## t2. King of Kings and/or Lord of Lords

Revelation 19:16

**Irenaeus of Lyons** (182-188 A.D.) “And He hath upon His vesture and upon His thigh a name written, King of Kings and Lord of Lords.” *Irenaeus Against Heresies* book 4 ch.20.11 p.491

**Tertullian** (198-220 A.D.) “until the appearing of the Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings and Lord of lords,’ [2 Timothy 1:18] speaking of (Him as) God.” *On the Resurrection of the Flesh* ch.23 p.562

Scillitan Martyrs (partial) *ANF* vol.9 p.285 “Speratus said: ‘The empire of this world I know not; but rather I serve that God, *whom no man hath seen, nor with these eyes can see*. I have committed no theft; but if I have bought anything I pay the tax; because I know my Lord, the King of kings and Emperor of all nations.’”

**Hippolytus of Portus** (222-235/236 A.D.) “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful.” *Treatise on Christ and Antichrist* ch.38 p.211-212

**Origen** (225-253/254 A.D.) says that God is the King of Kings and Lord of Lords. *Origen Against Celsus* book 8 ch.4 p.641

**Cyprian of Carthage** (c.246-258 A.D.) “with a rod of iron; and He shall tread the winepress of the wrath of God Almighty. See also He has on His garment and on His thigh the name written, King of kings, and Lord of lords.” *Treatises of Cyprian* Treatise 12 book 2 ch.30 p.528

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “...God of God, King of King, Lord of Lord” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Lactantius** (c.303-320/325 A.D.) “Lord, who sat at the right hand of God, but Christ the Son of God, who is King of kings and Lord of lords? And this is more plainly shown by Isaiah,” *The Divine Institutes* book 4 ch.12 p.110

## t3. Jesus is the Alpha and Omega

Revelation 1:8

**Melito of Sardis** (170-177/180 A.D.) says that Jesus is the Alpha and Omega. *On Pascha* stanza 105 p.66

Irenaeus of Lyons (182-188 A.D.) (partial) in discussing Gnostic beliefs mentions Jesus being the Alpha in at least 13 places and Omega in five places in discussing how heretics twist scripture. However, He does not explicitly state that he believes Jesus is the Alpha and Omega. See *Irenaeus Against Heresies* book 1 ch.15.2 p.339 where he implicitly says Jesus is Alpha and Omega.

**Clement of Alexandria** (193-202 A.D.) speaks of Jesus as Alpha and Omega *Stromata* book 4 ch.25 p.438. See also *The Instructor* (193-217/220 A.D.) book 1 ch.6 p.218.

**Tertullian** (213 A.D.) says that the Lord assumes in Himself Alpha and Omega, so in Christ all things are recalled to their beginning. *On Monogamy* ch.5 p.62

**Hippolytus of Portus** (222-235/236 A.D.) discusses how heretics give added meanings to Jesus being the Alpha and Omega in *Refutation of All Heresies* book 6 ch.44,45 p.97

**Origen** (c.227-240 A.D.) discusses Jesus being the Alpha and Omega in *Commentary on John* book 1 ch.34 p.314-315. See also *Commentary on John* book 1 ch.23 p.309.

**Cyprian of Carthage** (c.246-258 A.D.) *Treatise 12* book 2 ch.6 p.518 says that Jesus calls Himself the Alpha and Omega in the Apocalypse. See also book 2 ch.22 p.524

## t4. Jesus is the Door or Gate

John 10:7

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 10:7

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:7

**Clement of Rome** (96-98 A.D.) “Although, therefore, many gates have been set open, yet this gate of righteousness is that gate in Christ by which blessed are all they that have entered in…” *1 Clement* ch.48 vol.1 p.18 (See also vol.9 p.244)

*Letter of* ***Ignatius*** *to the Philadelphians* ch.9 p.84 (-107/116 A.D.) says that Jesus is the door of the Father for not just the apostles and the church, but also Abraham, Isaac, Jacob, and the prophets.

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude ninth ch.12 p.48 says that the gate to heaven is the name of God’s beloved Son. Four sentences later is says the gate is the Son of God.

*Shepherd of Hermas* part 3 Similitude ninth ch.12 p.48 “‘First of all, sir,’ I said, ‘explain this to me: What is the meaning of the rock and the gate?’ ‘This rock,’ he answered, ‘and this gate are the Son of God.’”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 37.10-12 p.100 Jesus says He is the gate.

**Hegesippus** (170-180 A.D.) mentions the door of Jesus. *Five Books of Commentaries on the Acts of the Church* section 1 vol.8 p.762,763

**Clement of Alexandria** (c.195 A.D.) Christ said He is the door. *Exhortation to the Heathen* ch.1 p.174

Clement of Alexandria (193-202 A.D.) “Then the Lord says in explanation, ‘I am the door of the sheep.’” *Stromata* book 5 ch.13 p.465

Clement of Alexandria (c.195 A.D.) says Jesus is the door. *Exhortation to the Heathen* ch.1 p.174

**Tertullian** (207/208 A.D.) says that there is a gate provided by Christ, which admits and conducts to glory. *Five Books Against Marcion* book 3 ch.25 p.343

**Origen** (c.227-240 A.D.) has a chapter on Jesus being the door and the shepherd. *Commentary on John* book 1 ch.29 p.313. See also *Homily on 1 Kings 28* ch.9 p.332.

**Hippolytus of Portus** (222-235/236 A.D.) “as we pass through the true gate, which is the blessed Jesus. And of all men, we Christians alone are those who in the third gate celebrate the mystery,” *Refutation of All Heresies* book 5 ch.4 p.58

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the same place: ‘I am the door: by me if any man shall enter in, he…’” *Treatises of Cyprian* Treatise 12 book 2 ch.27 p.526

**Arnobius** (297-303 A.D.) says that Jesus is the door, so to say, of life. This is the way of salvation, and by Jesus alone is there access to the light. *Arnobius Against the Heathen* book 2 ch.65 p.459

**Victorinus of Petau** (martyred 304 A.D.) mentions that Jesus sets before the church as open door. *Commentary on the Apocalypse of the Blessed John* p.347

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Athanasius of Alexandria** (318 A.D.) says that Jesus is our life, door, shepherd, way, very life, light, giver of life, son begotten of the Father. *Against the Heathen* ch.47.3 p.23

**Lactantius** (c.303-320/325 A.D.) says that the Son is the ambassador, messenger, and priest. He is the door of the greatest temple. *The Divine Institutes* book 4 ch.29 p.133.

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.52 p.248 says Jesus is the Gate.

***A Naasene Sermon*** (188-235 A.D.) says Jacob went through a gate in Genesis 28:17, and this is why Jesus says, “I am the true gate”. *TGB* p.487

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) (implied) book 2 ch.22 p.103 “the gate is the true Prophet, of whom we speak; the city is the kingdom in which dwells the Almighty Father, whom only those can see who are of pure heart.”

## t5. Christ is the Image of God

Colossians 1:15, (implied) Colossians 2:9; Hebrews 1:3

**Clement of Alexandria** (c.195 A.D.) “For the image of God is His Word, the genuine Son of Mind, the Divine Word, the archetypal light of light; and the image of the Word is the true man” *Exhortation to the Heathen* ch.10 p.199

Clement of Alexandria (193-202 A.D.) “Wherefore also the apostle designates as ‘the express image of the glory of the Father’ the son, who taught the truth respecting God.” Not long after he quotes Matthew 11:27 in *Stromata* book 7 ch.10 p.539

**Tertullian** (198-220 A.D.) “For so did the Father previously say to the Son: ‘Let us make man in our own image, after our likeness.’ And God made man, that is to say, the creature which He moulded and fashioned; after the image of God (in other words, of Christ) did He make him And the Word was God also, who being in the image of God, ‘thought it not robbery to be equal to God.’” *On the Resurrection of the Flesh* ch.6 p.549

**Origen** (225-253/254 A.D.) “Accordingly, we worship with all our power the one God, and His only Son, the Word and the Image of God, by prayers and supplications; and we offer our petitions to the God of the universe through His only-begotten Son.” *Origen Against Celsus* book 8 ch.13 p.644

Origen (233/234 A.D.) says that Christ is the image of God. *Origen’s Exhortation to Martyrdom* ch.35 p.178

**Novatian** (250/4-256/7 A.D.) quotes Philippians 2:6-11 in *Treatise Concerning the Trinity* ch.22 p.633

**Theognostus of Alexandria** (260 A.D.) says that the Father had the son be of the same substance and an image of Himself. *Seven Books of Outlines or Hypostases* ch.1 p.155

**Methodius** (270-311/312 A.D.) fragment “the innocent and unbegotten Adam being the type and resemblance of God the Father Almighty, who is uncaused, and the cause of all; his begotten son shadowing forth the image of the begotten Son and Word of God;”

**Athanasius of Alexandria** (318 A.D.) says that Christ is the image of God, and we share in God’s image through Christ. *Incarnation of the Word* ch.11 p.42. See also ibid ch.13 p.43 and *Athanasius Against the Heathen* ch.41.3 p.27.

**Alexander of Alexandria** (313-326 A.D.) says that Christ is the exact image of the Father. *Epistles on the Arian Heresy* Epistle 1 ch.12 p.295

## t6. Jesus is the/our Rock/Stone/Cornerstone

Acts 4:10-11; 1 Corinthians 10:4; Ephesians 2:20; 1 Peter 2:4,6-7

~Matthew 21:42: ~Mark 12:10; ~Luke 20:17-19

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 10:4

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. The prophets prophesied about Christ. 1 Peter 2:4

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 calls Jesus a stone and a corner-stone.

**Justin Martyr** (c.138-165 A.D.) “For I have shown that Christ was proclaimed by the prophets in parables a Stone and a Rock.” *Dialogue with Trypho, a Jew* ch.113 p.255

**Irenaeus of Lyons** (182-188 A.D.) calls Christ the “chief cornerstone” in *Irenaeus Against Heresies* book 3 ch.5.3 p.418. See also ibid book 5 ch.26.2 p.555 and ibid book 4 ch.14.3 p.479

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 ch.9.12 p.47 “‘This rock,’ he answered, ‘and this gate are the Son of God.’ ‘How, sir?’ I said; ‘the rock is old, and the gate is new.’ ‘Listen,’ he said, ‘and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation: for this reason is He old.’ ‘And why is the gate new, sir?’ I said. ‘Because,’ he answered, ‘He became manifest that they who are to be saved by it might enter into the kingdom of God.’”

**Clement of Alexandria** (193-202 A.D.) “Certainly He is called “the chief corner stone; in whom the whole building, fitly joined together, groweth into an holy temple of God,” *Stromata* book 6 ch.11 p.502

**Tertullian** (198-220 A.D.) calls Christ “the rock” in *On Baptism* ch.9 p.673

Tertullian (207/208 A.D.) call Christ the “chief corner-stone” from the figure given in Psalms. *Five Books Against Marcion* book 5 ch.17 p.467

Tertullian (207/208 A.D.) quotes 1 Corinthians 10:4 “that rock was Christ” *Five Books Against Marcion* book 5 ch.7 p.444.

**Hippolytus of Portus** (222-235/236 A.D.) says that the stone in Daniel that fills the whole earth is Christ. Fragment 2 Interpretation by Hippolytus, of the visions of Daniel and Nebuchadnezzar ch.3 p.179

**Origen** (225-253/254 A.D.) calls Jesus Christ our Lord the chief cornerstone. *Origen Against Celsus* book 8 ch.19 p.646

**Cyprian of Carthage** (c.248-256 A.D.) has a whole chapter discussed Christ being a Stone or cornerstone in *Treatise of Cyprian* Treatise 12 2nd book ch.16 p.522

Cyprian of Carthage (c.246-258 A.D.) “That Christ also is called a Stone. In Isaiah: ‘Thus saith the Lord, Behold, I place on the foundations of Sion a precious stone, elect, chief, a corner stone, honourable; and he who trusteth in Him shall not be confounded.’ Also in the cxviith Psalm: ‘The stone which the builders rejected, the same is become the head of the corner.” *Treatises of Cyprian* Treatise 12 second part ch.16 p.522

**Adamantius** (c.300 A.D.) says that the Rock given through Moses was Christ. *Dialogue on the True Faith* p.106

**Victorinus of Petau** (martyred 304 A.D.) “Even though the floods of the nations and the vain superstitions of heretics should revolt against their true faith, they are overcome, and shall be dissolved as the foam, because Christ is the Rock by which, and on which, the Church is founded.” *Commentary on The Apocalypse* from the 21st and 22nd chapters no.16 p.360

## t7. Jesus is the Light or Light of Light

John 1:4-9; 8:12; 9:5

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:4; 8:12; 9:5

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 8:12; 8:5

**Clement of Rome** (96-98 A.D.) says that by our Savior and High Priest Jesus Christ “our foolish and darkened understanding blossoms up anew towards His marvellous light. By Him the Lord has willed that we should taste of immortal knowledge, “who, being the brightness of His majesty,…” *1 Clement* ch.36 p.14

***Epistle of Barnabas*** ch.14 p.146 (c.70-130 A.D.) says that Christ would rescue us from darkness. He speaks of Christ, of whom was prophesied that He would be a Light to the nations.

**Justin Martyr** (c.138-165 A.D.) says the God will give glory to no other than the one who was established as a light to the Gentiles. *Dialogue with Trypho, a Jew* ch.65 p.231. In the next chapter he proves from Isaiah 7:14 that this One would be born of a virgin.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 41.11-12 p.106 Jesus says He is the Light.

**Melito of Sardis** (170-177/180 A.D.) says that Jesus is seated at the right hand of the Father, and the light of those in darkness. *On Faith* p.757

**Theophilus of Antioch** (168-181/188 A.D.) calls the Word the Light. *Theophilus to Autolycus* book 1 ch.3 p.90

**Irenaeus of Lyons** (182-188 A.D.) says that John the Baptist was not the Light, but that he testified to the Light, the son who was sent into the world. *Irenaeus Against Heresies* book 3 ch.11.4 p.427

**Clement of Alexandria** (193-202 A.D.) says that whoever denies the Savior denies life, for the light was life. *Stromata* book 4 ch.7 p.417

Clement of Alexandria (c.195 A.D.) For the image of God is His Word, the genuine Son of Mind, the Divine Word, the archetypal light of light; and the image of the Word is the true man” *Exhortation to the Heathen* ch.10 p.199

**Tertullian** (198-220 A.D.) says that Christ God or God and light of light is kindled. *Apology* ch.21 p.34

Tertullian (207/208 A.D.) God said the Christ ‘I have set Thee as a light to the Gentiles’” *Five Books Against Marcion* book 5 ch.11 p.454

**Hippolytus of Portus** (222-235/236 A.D.) says that the Word, the Light of Light, is brought forth into the world as it Lord. *Against the Heresy of One Noetus* ch.10 p.227

**Origen** (235-245 A.D.) says Jesus said, “I am the Light of the World.” *Homilies on Jeremiah* homily 12 ch.9 p.122

Origen (c.227-240 A.D.) “Now He is called the light of men and the true light and the light of the word, because He brightens and irradiates the higher parts of men” *Origen’s Commentary on John* 1 ch.25 p.312

**Novatian** (250/4-256/7 A.D.) refers to Christ as the Power, the Wisdom, the Light and the Son. *Novatian Concerning the Trinity* ch.31 p.643-644

**Cyprian of Carthage** (c.246-258 A.D.) “departing, that is, from the light of Christ, who warns and says, ‘I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.’” *Treatises of Cyprian* Treatise 10 ch.11 p.494

**Theognostus of Alexandria** (260 A.D.) (implied) says the sun is the same substance as the Father as a reflection is of sun. *Seven Books of Outlines or Hypostases* ch.1 p.155

**Dionysius of Alexandria** (246-265 A.D.) (implied) says that if God is the light, Christ is the reflection. On John 8:12 p.120. He also says the Light of the world is our Lord in 5. *Letter to Bishop Basilides* Canon I p.95

**Victorinus** bishop of Petau (martyred 304 A.D.) “light of the sun is not there, because the Lamb is the light of it; and that its” *Commentary on the Apocalypse* from the 21st and 22nd chapters no.16 p.359

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Methodius** (270-311/312 A.D.) says that Christ is Truth and Light. *The Banquet of the Ten Virgins* book 1 ch.5 p.313

**Athanasius of Alexandria** (318 A.D.) says that Jesus is our life, door, shepherd, way, very life, light, giver of life, son begotten of the Father. *Against the Heathen* ch.47.3 p.23

**Lactantius** (315-325/6 A.D.) says that the Father tells the Son many things including He would be a light for the Gentiles and would open the eyes of the blind. *The Divine Institutes* book 4 ch.20 p.123.

Lactantius (c.303-320/325 A.D.) “speaking in the person of the Father to the Son: ‘I the Lord have called Thee in righteousness, and will hold Thine hand, and will keep Thee, and give Thee for a covenant of my people, for a light of the Gentiles; to open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.’”*Epitome of the Divine Institutes* ch.48 p.242

**Alexander of Alexandria** (313-326 A.D.) calls God the Word the True Light. *Epistles on the Arian Heresy* Letter 1 ch.7 p.293

**Eusebius of Caesarea** (318-339-340 A.D.) says the Word was the Light which was before the world. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.82.

Eusebius of Caesarea (318-325 A.D.) calls Jesus “the Life, and He is the Light” *Theophania* ch.25 p.6

**Among heretics**

**Tatian** (c.172 A.D.) “The Logos, in truth, is the light of God” *Tatian’s Address to the Greeks* ch.13 p.70

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.77 p.135 says Jesus is a Light which is above.

Revised Valentinian ***Tripartite Tractate*** (200-250 A.D.) “The one whom he raised up as a light for those who came from himself, the one from whom they take their name, he is the Son, who is full, complete and faultless.”

## t8. Jesus is our Shepherd

Matthew 2:6; 26:31; Mark 14:27; John 10:11,14; Hebrews 13:20; 1 Peter 2:25; 5:4; Revelation 7:17

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 13:20

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 10:11

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) Jesus shows He is our Shepherd. “Strike the shepherd and the sheep will be scattered.” Matthew 26:31

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 26:31

**p52** Matthew 26:19-52 (c.260 A.D.) quotes Matthew 26:31 to strike the Shepherd and the sheep would be scattered in Matthew 26:31

**p37** Matthew 26:19-52 (225-275 A.D.) quotes Matthew 26:32 to strike the Shepherd and the sheep would be scattered. Matthew 26:31

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Jesus is our Shepherd. 1 Peter 2:25

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Elders are shepherds. Christ is the Chief Shepherd 1 Peter 5:4

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 2:6; 26:31; Mark 14:17; John 10:11,14

*Letter of* ***Ignatius*** *to the Romans* ch.9 p.77 (-107/116 A.D.) (implied) says the Church in Syria now has God for its Shepherd. Jesus Christ alone will oversee it.

**Evarestus** (c.169 A.D.) mentions Jesus as the Shepherd of the Catholic Church throughout the world. *Martyrdom of Polycarp* ch.19 p.43

***Epistle of Barnabas*** (c.70-130 A.D.) ch.5 p.140 calls Jesus the “Shepherd”

**Justin Martyr** (c.138-165 A.D.) says that Christ, who was crucified and rose from the dead, fulfilled Zechariah’s prophecy that “Smite the Shepherd and His flock shall be scattered.” *Dialogue with Trypho, a Jew* ch.53 p.222

***Shepherd of Hermas*** (c.115-155 A.D.) Book 3 Similitude fifth ch.1 p.33 calls Jesus the Shepherd.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 37.14 p.100 Jesus is the Shepherd.

**Melito of Sardis** (170-177/180 A.D.) “On these accounts He came to us; on these accounts, though He was incorporeal, He formed for Himself a body after our fashion, -appearing as a sheep, yet still remaining the Shepherd;” *From the Discourse on the Cross* p.756

**Irenaeus of Lyons** (182-188 A.D.) calls Jesus our Shepherd and bridegroom in fragments 53 and 54 p.577.

*Epitaph of Abercius* (190-210 A.D.) (partial) “The citizen of a chosen city, this [monument] I made [while] living, that there I might have in time a resting-place of my body, [I] being by name Abercius, the disciple of a holy shepherd who feeds flocks of sheep [both] on mountains and on plains, who has great eyes that see everywhere.”

**Clement of Alexandria** (193-202 A.D.) says that Christ is the “good Shepherd.” *Stromata* book 1 ch.26 p.339

Clement of Alexandria (193-217/220 A.D.) “He is called Jesus: Sometimes He calls Himself a shepherd, and says, ‘I am the good Shepherd.’” *The Instructor* book 1 ch.7 p.222. See also *The Instructor* book 1 ch.5 p.213.

**Tertullian** (c.203 A.D.) “It is the soul which Christ came to save; it is the soul which He threatens to destroy in hell; it is the soul (or life) which He forbids being made too much of; it is His soul, too (or life), which the good Shepherd Himself lays down for His sheep.” *A Treatise on the Soul* ch.13 p.192-193

Tertullian (208-220 A.D.) says that Jesus is our Shepherd. *Tertullian on Modesty* ch.7 p.60

**Hippolytus of Portus** (222-235/236 A.D.) calls Jesus the Chief shepherd in his *Commentary on Genesis* 49:12-15 p.165

Commodianus (c.240 A.D.) (allusion) “Enter stedfastly into the fold of your sylvan Shepherd, remaining safe from robbers under the royal roof. In the wood are wolves; therefore take refuge in the cave.” *Instructions of Commodianus* ch.33 p.209

**Origen** (c.227-240 A.D.) says Jesus, the Shepherd, Way, Door, and Rod. He says the Logos cleanses the soul. *Commentary on John* book 2 ch.12 p.334

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.6 p.659 calls Jesus the good Shepherd.

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “…been a sheep, the Shepherd may receive into His fold the estranged and vagrant” *Epistles of Cyprian* Letter 70 ch.2 p.377

Felix of Amaccora at the **Seventh Council of Carthage** (c.258 A.D.) p.569 (implied) “For if, according to Christ’s warning, our font is private to us, let all the adversaries of our Church understand that it cannot be for another. Nor can He who is the Shepherd of the one flock give the saving water to two peoples. And therefore it is plain that neither heretics nor schismatics can receive anything heavenly, seeing that they dare to receive from men who are sinners, and from those who are external to the Church.”

**Dionysius of Alexandria** (246-265 A.D.) mentions that Christ is our Shepherd. *On the Reception of the Lapsed* (exegetical fragment 7) p.120

**Adamantius** (c.300 A.D.) says, “you will shepherd them with a rod of iron” prophesies of Christ. *Dialogue on the True Faith* p.67

**Peter of Alexandria** (306,285-311 A.D.) &&&

**Lucian of Antioch** (c.300-311 A.D.) calls Jesus our Resurrection, Shepherd, Door, and other titles. *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Methodius** (270-311/312 A.D.) calls Jesus our chief Shepherd in *Banquet of the Ten Virgins* discourse 1 ch.5 p.313

**Athanasius of Alexandria** (318 A.D.) says that Jesus is our life, door, shepherd, way, very life, light, giver of life, son begotten of the Father. *Against the Heathen* ch.47.3 p.23

**Alexander of Alexandria** (313-326 A.D.) &&&

**Eusebius of Caesarea** (c138-325 A.D.) &&& *Eusebius’ Ecclesiastical History* p.&&&

**Among spurious works**

**pseudo-Alexander of Alexandria** (after-326 A.D.) “erring, the Shepherd of men who have been set free, the life of the dead,” *Epistles on the Arian Heresy - The Addition to the Codex*

## t9. Jesus Christ is the Lamb of God

John 1:29; Revelation 5:5

1 Peter 1:19 (lamb without blemish or defect)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 4:15; 5:10

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:29,36 (lamb of God)

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 calls Jesus the Lamb. Revelation 12:11; 13:8

p24 Revelation 5:5-8; 6:5-8 (ca.300 A.D.) (partial, does not say “of God”) Jesus is a lamb in Revelation 5:6; 6:5

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Jesus is the Lamb without spot or blemish. 1 Peter 1:19

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 1:29

***Epistle of Barnabas*** ch.5 p.139 (c.70-130 A.D.) quotes Isaiah 53:5,7 as showing that Jesus suffered for us as the Lamb.

**Justin Martyr** (c.138-165 A.D.) “The mystery, then, of the lamb which God enjoined to be sacrificed as the Passover, was a type of Christ, with whose blood, in proportion to their faith in Him, they anoint their houses, i.e., themselves, who believe on Him. *Dialogue with Trypho, a Jew* ch.40 p.214.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 4.30 p.49 and section 4.55 p.50 says that Jesus is the Lamb of God.

**Melito of Sardis** (170-177/180 A.D.) “This is the Lamb that was slain; this is the Lamb that opened not His mouth. This is He who was born of Mary, fair sheep *of the fold*. This is He that was taken from the flock, and was led to the slaughter, and was slain in the evening, and was buried at night; He who had no bone of Him broken on the tree; He who suffered not dissolution within the earth; He who rose from the place of the dead, and raised up the race of Adam from the grave below, This is He who was put to death.” in his discourse *5* *Ante-Nicene Fathers* vol.8 p.757

***Christians of Vienna and Lugdunum*** (177 A.D.) mentions Christ as the Lamb of God. “a genuine disciple of Christ, following the Lamb whithersoever He goeth.” [Revelation 14:4] p.779

**Irenaeus of Lyons** (182-188 A.D.) tells how John the Baptist identified Jesus as the Lamb of God who takes away the sin of the world.*Irenaeus Against Heresies* book 3 ch.10.2 p.424

**Clement of Alexandria** (193-217/220 A.D.) refers to Jesus as the Lamb of God. “God the word – who became man for our sakes, and who wished in all points to be make like to us – ‘the Lamb or God’ – Him, namely, that is the Son of God, the child of the Father.” *The Instructor* book 1 ch.5 p.215

**Tertullian** (207/208 A.D.) says that the Christ of Isaiah was a man of sorrows, like a lamb before the shearer. *Five Books Against Marcion* book 3 ch.17 p.335-336

Tertullian (207/208 A.D.) “But why is Christ our passover, if the passover be not a type of Christ, in the similitude of the blood which saves, and of the Lamb, which is Christ? Why does (the apostle) clothe us and Christ with symbols of the Creator’s solemn rites, unless they had relation to ourselves?” *Five Books Against Marcion* book 5 ch.7 p.443

**Hippolytus of Portus** (222-235/236 A.D.) speaks of the Savior as the true paschal lamb one destined to be sacrificed like sheep, even Christ, who is God. Fragment 5 p.238.

**Origen** (225-253/254 A.D.) says that God the Father delivered up Jesus as His lamb, the Lamb of God, by dying for all men, to take away the sin of the world. *Origen Against Celsus* book 8 ch.44 p.655. See also his *Commentary on John* (c.227-240 A.D.) book 6 ch32,35,36,377 p.376,377,378.

Origen (235-245 A.D.) says that Jesus is the paschal lamb. *Homilies on Jeremiah* homily 12 ch.13.1 p.127

Origen(c.227-240 A.D.) has three chapters on exactly why Jesus was called the Lamb of God and not some other animal. *Origen’s Commentary on John* book 6 ch.32,33,35 p.376-377

**Cyprian of Carthage** (c.246-258 A.D.) says that the gospels say Jesus is the “lamb of God.” *Treatises of Cypria*n Treatise 12 book 2 ch.15 p.522

**Adamantius** (c.300 A.D.) says that Christ is the paschal lamb. *Dialogue on the True Faith* p.101

**Victorinus of Petau** (martyred 304 A.D.) mentions the lamb. *Commentary on the Creation of the World* p.342. He calls Christ the lamb in *Commentary on the Creation of the World* ch.16 p.359

Athanasius of Alexandria (318 A.D.) (partial) says that Jesus was an innocent lamb [does not say Lamb of God though]. *The Incarnation* ch.35.3 p.55

Peter of Alexandria (306,285-311 A.D.) (partial, does not say “of God”) He discusses the Passover lamb, the type of the Passover and then says that Jesus is the lamb. Fragment 7 p.282

**Lactantius** (c.303-320/325 A.D.) (implied) says the Passover lamb “was an image of things to come. For Christ was the white lamb without spot” and mentions the slaying of the Passover lamb is a figure of the passion. *The Divine Institutes* book 4 ch.26 p.129.

**Among corrupt and spurious books**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 12 Benjamin ch.3 p.36 “saying, in thee shall be fulfilled the prophecy of heaven concerning the Lamb of God, even the Saviour of the world, that spotless shall He be delivered up for transgressors, and sinless.”

## t10. Jesus is a Lion / as a lion’s whelp

Revelation 5:5

**p24** Revelation 5:5-8; 6:5-8 (ca.300 A.D.) Jesus is a lion in Revelation 5:5

**Justin Martyr** (c.138-165 A.D.) (implied) shows that the prophecy of Judah being a lion’s whelp refers to the offspring of Judah, Christ. *Dialogue with Trypho, a Jew* ch.52 p.221

**Hippolytus of Portus** (222-235/236 A.D.) says that the antichrist is like a lion, but Christ is also a lion. *Treatise on Christ and Antichrist* ch.6 p.206

Hippolytus of Portus (222-235/236 A.D.) “Now, as our Lord Jesus Christ, who is also God, was prophesied of under the figure of a lion, on account of His royalty and glory, in the same way have the Scriptures also aforetime spoken of Antichrist as a lion, on account of his tyranny and violence.” *Treatise on Christ and Antichrist* ch.6 p.206

**Origen** on John 5 “written within and without, and sealed; and no one could open it to read it, and to loose the seals thereof, but the Lion of the tribe of Judah, the root of David, who has the key of David,” [Revelation 5:5]

**Cyprian of Carthage** (c.246-258 A.D.) “and that He Himself [Christ] is the Lion of the tribe of Judah, and should couch sleeping in His passion, and should rise up, and should Himself be the hope of the Gentiles.” *Epistles of Cyprian* Letter 62 ch.6 p.360

Cyprian of Carthage (c.246-258) “And one of the elders said unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals.” *Treatises of Cyprian* Treatise 12 second book ch.11 p.520.

**Victorinus of Petau** (martyred 304 A.D.) “For He [Jesus] is called a lion for the overcoming of death; but for the suffering for men He was led as a lamb to the slaughter. But because He overcame death,” *Commentary on the Apocalypse* from the fifth chapter From the 5th chapter no.5 p.350

## t11. Son/Jesus was/was begotten before the morning star

**Justin Martyr** (c.138-165 A.D.) says Jesus was begotten before the morning star. *Dialogue with Trypho, a Jew* ch.63 p.229. See also ibid ch.32 p.210

Justin Martyr (c.138-165 A.D.) “In the splendour of the saints before the morning star have I begotten Thee.” *Dialogue with Trypho, a Jew* ch.83 p.240

**Melito of Sardis** (170-177/180 A.D.) “the hidden recess of Deity out of which He brought forth His Son. In the Psalm: ‘Out of the womb, before Lucifer [morning star], have I borne Thee.’” vol.8 ch.8 *From the Oration on the Lord’s Passion* p.761. See also *On Pascha* stanza 82 p.60

**Clement of Alexandria** (c.195 A.D.) (implied) “And do not suppose the song of salvation to be new, as a vessel or a house is new. For ‘before the morning star it was;’ and ‘in the beginning was the Word, and the Word was with God, and the Word was God. ... bit inasmuch as He has now assumed the name Christ, consecrated of old, and worthy of power, he has been called by me the New Song.’” *Exhortation to the Heathen* ch.1 p.173

**Tertullian** (c.213 A.D.) “even before the morning star did I beget Thee. The Son likewise acknowledges...” *Against Praxeas* ch.7 p.601-602

**Hippolytus of Portus** (225-235/6 A.D.) “Now the Logos of God controls all these; the first begotten Child of the Father, the voice of the Dawn antecedent to the Morning Star.” *The Refutation of All Heresies* book 10 ch.29 p.151.

**Cyprian of Carthage** (c.246-258 A.D.) “saying from the person of the Father to the Son: ‘Before the morning star I begat thee’” *Epistles of Cyprian* letter 62 ch.4 p.359

Cyprian of Carthage (c.246-258 A.D.) “In the cixth Psalm: ‘Before the morning star I begat thee. The Lord hath’” *Treatises of Cyprian* Treatise 12 First book Testimonies ch.17 p.512

**Dionysius of Rome** (259-269 A.D.) mentions that Jesus was begotten before the morning star. *Against the Sabellians* ch.2 p.365

Victorinus of Petau (martyred 304 A.D.) (partial) “‘And I will give him the morning star.’ To wit, the first resurrection. He promised the morning star, which drives away the night, and announces the light, that is, the beginning of day.” *Commentary on the Apocalypse* from the second chapter no.28 p.347

**Lucian of Antioch** (c.300-311 A.D.) (implied) “one Lord Jesus Christ His Son, ... who was begotten of the Father before all ages” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

Lucian of Antioch (c.300-311 A.D.) (implied) “And if any one, contrary to the right faith of the Scriptures, teaches and says there has been a season or time or age before the Son of God was begotten, let him be accursed.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.27-28

Alexander of Alexandria (313-326 A.D.) (partial) “ ‘From the womb, before the morning have I begotten Thee?’” Letter 2 ch.3 p.297

**Eusebius of Caesarea** (318-325 A.D.) says Jesus was before the morning star. *Eusebius’ Ecclesiastical History* book 1 ch.3.18 p.87

## t12. Jesus/the cross the wisdom and power of God

**Tertullian** (197-220 A.D.) “some carry off salvation, when they believe the cross to be the wisdom and power of God, whilst others incur perdition, to whom the cross of Christ is accounted folly;” *Five Books Against Marcion* book 5 ch.5 p.439

**Hippolytus of Portus** (222-235/236 A.D.) “Christ, he means, the wisdom and power of God the Father, hath builded His house, i.e., His nature in the flesh derived from the Virgin, even as he (John) hath said beforetime, ‘The Word became flesh, and dwelt among us.’” Fragment on Proverb 9:1 p.175

**Origen** (225-253/254 A.D.) “For the preaching of Jesus Christ as crucified is the ‘foolishness’ of preaching, as Paul also perceived, when he said, “But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ the power of God, and wisdom of God.’” [1 Corinthians 1:23-24] *Origen Against Celsus* book 1 ch.13 p.402

Origen (233/234 A.D.) (partial) says that Jesus is the wisdom of God. *Origen On Prayer* intro p.15

**Cyprian of Carthage** (c.246-258 A.D.) “may imitate Christ whom he confesses. For since He says, 'Whosoever exalteth himself shall be abased, and he who humbleth himself shall be exalted;' and since He Himself has been exalted by the Father, because as the Word, and the strength, and the wisdom of God the Father, He humbled Himself upon earth, how can He love arrogance, who even by His own law enjoined upon us humility, and Himself received the highest name from the Father as the reward of His humility?” *Treatises of Cyprian* Treatise 1 ch.21 p.428

**Gregory Thaumaturgus** (240-265 A.D.) “There is one God, the Father of the living Word, *who is His* subsistent Wisdom and Power and Eternal Image: perfect Begetter of the perfect *Begotten*” *Declaration of Faith* p.7

**Adamantius** (c.300 A.D.) “Listen to what the Apostle says, ‘Christ, the power of God and the wisdom of God.’ Hear John the Evangelist: ‘Through Him all things came into existence; not one created ting came into existence apart from Him.’” *Dialogue on the Truth Faith* Fourth Part ch.15 p.146

**Athanasius of Alexandria** (318 A.D.) Christ is called the wisdom and power of God. *Incarnation of the Word* ch.19.2 p.46

**Lactantius** (c.303-320/325 A.D.) “John also taught” and then quotes John 1:1-3. “But the Greeks speak of Him as the *Logos*, more befittingly than we do as the word, or speech, for *Logos* signifies both speech and reason, inasmuch as He is both the voice and the wisdom of God. And of this divine speech not even the philosophers were ignorant, since Zeno represents the *Logos* as the arranger of the established order of things, and the framer of the universe:” *The Divine Institutes* book 4 ch.8-9 p.107

**Eusebius of Caesarea** (318-325 A.D.) says the Word is “the Power of God, and the wisdom of God” *Theophania* ch.24 p.5

## t13. Christ is the Holy One of God

Mark 1:24; Luke 4:34; John 6:69

(Implied) Acts 2:27

Tatian’s ***Diatessaron*** (c.172 A.D.) section 6.43 p.53 quotes Luke 4:34 where the demon exclaimed that Jesus wa the Holy One of God.

**Irenaeus of Lyons** (182-188 A.D.) “And for this reason all spake with Christ when He was present [upon earth], and they named Him God. Yea, even the demons exclaimed, on beholding the Son: ‘We know Thee who Thou art, the Holy One of God.’” *Irenaeus Against Heresies* book 4 ch.6.6 p.469

**Tertullian** (198-220 A.D.) “In the same passage, ‘the spirit of an unclean devil’ exclaims: ‘What have we to do with Thee, Thou Jesus? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.’” *Five Books Against Marcion* book 4 ch.7 p.353

**Origen** (225-253/254 A.D.) “For it had been said beforehand by the prophet in the person of Jesus: ‘My flesh shall rest in hope, and Thou wilt not leave my soul in Hades, and wilt not suffer Thine Holy One to see corruption.’” *Origen Against Celsus* book 2 ch.62 p.456

**Athanasius of Alexandria** (318 A.D.) Christ is called the Holy One of God. *Incarnation of the Word* ch.32.5 p.53

**Lactantius** (c.303-320/325 A.D.) “But that He would rise again on the third day, the prophets had long ago foretold. David, in the xvth Psalm: ‘Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.’ Likewise Hosea: ‘This my Son is wise, therefore He shall not stay long in the anguish of His sons: and I will ransom Him from the hand of the grave. Where is thy judgment, O death, where is thy sting?’” *Epitome of the Divine Institutes* ch.47 p.241

## t14. Jesus / the Son is the *Logos*

John 1:1 (partial, does not say Jesus or the Son here)

p75 Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (partial) John 1:1

Just mentioning the logos, or reason, without mentions Jesus or the Son is not counted here.

**Justin Martyr** (c.138-165 A.D.) “‘I shall give you another testimony, my friends,’ said I, ‘from the Scriptures, that God begat before all creatures a Beginning, [who was] a certain rational power [proceeding] from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and on another occasion He calls Himself Captain, when He appeared in human form to Joshua the son of Nave (Nun).” *Dialogue with Trypho, a Jew* ch.61 p.227

Tatian’s *Diatessaron* (c.172 A.D.) (partial) section 1 no.1 p.43 quotes John 1:1.

**Athenagoras** (177 A.D.) “That we are not atheists, therefore, seeing that we acknowledge one God, uncreated, eternal, invisible, impassible, incomprehensible, illimitable, who is apprehended by the understanding only and the reason, who is encompassed by light, and beauty, and spirit, and power ineffable, by whom the universe has been created through His Logos, and set in order, and is kept in being-I have sufficiently demonstrated. [I say ‘His Logos’], for we acknowledge also a Son of God.” *A Plea for Christians* ch.10 p.133

Athenagoras (177 A.D.) “for after the pattern of Him and by Him were all things made, the Father and the Son being one. And, the Son being in the Father and the Father in the Son, in oneness and power of spirit, the understanding and reason of the Father is the Son of God. But if, in your surpassing intelligence, it occurs to you to inquire what is meant by the Son, I will state briefly that He is the first product of the Father, not as having been brought into existence (for from the beginning, God, who is the eternal mind [*nous*], had the Logos in Himself, being from eternity instinct [distinct] with Logos [*logikos*]); but inasmuch as He came forth to be the idea and energizing power of all material things,” *A Plea for Christians* ch.10 p.133

**Clement of Alexandria** (193-202 A.D.) says that the Lord is the *Logos*. *Stromata* book 2 ch.15 p.362-363

**Tertullian** (198-220 A.D.) “As, then, under the force of their pre-judgment, they had convinced themselves from His lowly guise that Christ was no more than man, it followed from that, as a necessary consequence, that they should hold Him a magician from the powers which He displayed,-expelling devils from men by a word, restoring vision to the blind, cleansing the leprous, reinvigorating the paralytic, summoning the dead to life again, making the very elements of nature obey Him, stilling the storms and walking on the sea; proving that He was the Logos of God, that primordial first-begotten Word, accompanied by power and reason, and based on Spirit,-that He who was now doing all things by His word, and He who had done that of old, were one and the same.” *Apology* ch.21 p.35

**Hippolytus of Portus** (225-235/6 A.D.) “Now the Logos of God controls all these; the first begotten Child of the Father, the voice of the Dawn antecedent to the Morning Star.” *The Refutation of All Heresies* book 10 ch.29 p.151.

Hippolytus of Portus (222-235/236 A.D.) “The Logos alone of this *God* is from *God* himself; wherefore also *the Logos* is God, being *the* substance of God.” (*Refutation of All Heresies* book 10 ch.25 p.151)

**Origen** (c.227-240 A.D.) says Jesus, the shepherd, Way, Door, rod is the Logos cleanses the soul. *Commentary on John* book 2 ch.12 p.334

**Adamantius** (c.300 A.D.) calls Christ the “Word of God” “The Word of god experiences some passion if the Godhead feels shame. … Because you stated that it is shame to say that the Word assumed flesh. But the Godhead does not feel shame; it does not grasp at *glory*; nor does it experience desire. These thing are passions, bu the godhead is not susceptible to passons.” (Adamantius is speaking) *Dialogue on the True Faith* Fourth Part d14 p.144-145.

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Among Jews**

Philo of Alexandria (20 B.C. to 50 A.D.) (partial, does not refer to Jesus) “Throgh the Logos of God men learn allkinds of instruction and everlasting wisdom (Fug. 127-130). The Logos is the ‘cupbearer of God … being itself in an unmixed state, thepure delight and wetness, and pouring forth and joy, an ambrosial medicine of pleasure and happiness” (Somn. 2.249).

**Among heretics**

Note that Tatian (c.172 A.D.) in his *Address to the Greeks* sounds fairly Christian, except for one doctrine where he is very strange. Tatian writes extensively on the logos, and it sounds far more Gnostic than Christian.

**Tatian** (c.172 A.D.) “the Logos Himself also, who was in Him, subsists. And by His simple will the Logos springs forth; and the Logos, not coming forth in vain, becomes the first-begotten work of the Father. Him (the Logos) we know to be the beginning of the world. But He came into being by participation, not by abscission; for what is cut off is separated from the original substance, but that which comes by participation, making its choice of function, does not render him deficient from whom it is taken. For just as from one forth many fires are lighted, but the light of the first torch is not lessened by the kindling of many torches, so the Logos, coming forth from the Logos-power of the Father, has not divested of the Logos-power Him who begat Him. I myself, for instance, talk, and you hear; …” *Address of Tatian to the Greeks* (-172 A.D.) ch.5 p.67

**Callistus** according to Hippolytus (222-235/236 A.D.) “For Spirit, as the Deity, is, he says, not any *being* different from the Logos, or the Logos from the Deity; therefore this one person, (according to Callistus,) is divided nominally, but substantially not so. He supposes this one Logos to be God, and affirms that there was *in the case of the Word* an incarnation.” *Refutation of All Heresies* book 10 ch.23 p.148

The Revised Valentinian *Tripartite Tract* (200-250 A.D.) (partial) part 1 ch.6 p.72 simply used the term *Logos* without identifying it with Jesus, Christ, or the Son.

## t15. [Christ] the King/Lord of glory

1 Corinthians 2:6-8 crucified the Lord of Glory

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) quotes 1 Corinthians 2:6-8

**Justin Martyr** (c.136-165 A.D.) “Accordingly, it is shown that Solomon is not the Lord of hosts; but when our Christ rose from the dead and ascended to heaven, the rulers in heaven, under appointment of God, are commanded to open the gates of heaven, that He who is King of glory may enter in, and having ascended, may sit on the right hand of the Father until He make the enemies His footstool, as has been made manifest by another Psalm.” *Dialogue with Trypho, a Jew* ch.36 p.213

**Irenaeus of Lyons** (182-188 A.D.) “Those of them, again, who spoke of His having slumbered and taken sleep, and of His having risen again because the Lord sustained Him, and who enjoined the principalities of heaven to set open the everlasting doors, that the King of glory might go in, proclaimed beforehand His resurrection from the dead through the Father’s power, and His reception into heaven.” *Irenaeus Against Heresies* book 4 ch.33.13 p.510

Irenaeus of Lyons (c.160-202 A.D.) calls Jesus “the King of glory”. *Proof of Apostolic Preaching* ch.84

**Clement of Alexandria** (193-202 A.D.) “Expressly then respecting all our Scripture, as if spoken in a parable, it is written in the Psalms, ‘Hear, O My people, My law: incline your ear to the words of My mouth. I will open My mouth in parables, I will utter My problems from the beginning.’ [Psalm 73:1,2] Similarly speaks the noble apostle to the following effect: ‘Howbeit we speak wisdom among those that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God hidden in a mystery; which none of the princes of this world knew. For had they known it, they would not have crucified the Lord of glory.’” [1 Corinthians 2:6-8] *Stromata* book 4 ch.4 p.450.

**Tertullian** (207/208 A.D.) “But what could so well befit the Creator’s Christ, as to manifest Him in the company of His own foreannouncers? -to let Him be seen with those to whom He had appeared in revelations?-to let Him be speaking with those who had spoken of Him?-to share His glory with those by whom He used to be called the Lord of glory; even with those chief servants of His, one of whom was once the moulder of His people, the other afterwards the reformer thereof; one the initiator of the Old Testament, the other the consummator of the New?” *Five Books Against Marcion* book 4 ch.22 p.383

**Origen** (225-253/254 A.D.) “So perhaps, also, ‘The kings of the earth set themselves and the rulers were gathered together,’ though not at all before at harmony with one another, that having taken counsel against the Lord and His Christ. they might slay the Lord of glory.” *Commentary on Matthew* book 12 no.1 p.450

**Methodius** (270-311/312 A.D.) “To-day, according to the prophet, is the King of Glory glorified upon earth, and makes us, the inhabitants of earth, partakers of the heavenly feast, that He may show himself to be the Lord of both, even as He is hymned with the common praises of both.” *Oration on Psalms* ch.2 p.395

**Among heretics**

The Revised Valentinian *Tripartite Tract* (200-250 A.D.) (partial, does not say Jesus) part 2 ch.14 p.98 simply mentions the “Lord of Glory”.

# INCARNATE TitleS of Jesus

## i1. Jesus is the first-born (not just of Mary)

Romans 8:29; Colossians 1:15; 1:18; Hebrews 1:6; 12:23; Revelation 1:5

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 8:29; Colossians 1:15,18; Hebrews 1:6

**p18** Revelation 1:4-7 (4 verses) (300 A.D.) “his God and Father” Revelation 1:5

**Justin Martyr** (c.150 A.D.) calls Jesus the first-born of the unbegotten God. *First Apology of Justin Martyr* ch.53 p.180

***Christians of Vienna and Lugdunum*** (177 A.D.) (near the end) calls Jesus the first-born from the dead.

**Melito of Sardis** (170-177/180 A.D.) says the Jesus is the firstborn of God, begotten before the sun. *From the Catena on Genesis* ch.5 p.757. See also *On Pascha* ch.82 p.60

Melito of Sardis (170-177/180 A.D.) “you [Israel] did not recognize the first-born of God” *On Pascha* stanza 82 p.60

**Theophilus of Antioch** (168-181/188 A.D.) says that God begat this word, the first-born of all creation, but God was not emptied of the Word [Reason] when He begot the word. *Theophilus to Autolycus* book 2 ch.22 p.103

**Irenaeus of Lyons** (182-188 A.D.) calls Jesus the first-born of the dead. *Irenaeus Against Heresies* book 2 ch.22.4 p.391

Irenaeus of Lyons (c.160-202 A.D.) says Jesus is the first-born. *Proof of Apostolic Preaching* ch.39

**Clement of Alexandria** (193-217/220 A.D.) mentions the apostle calling Christ the first-born of many brothers. *The Instructor* book 3 ch.3 p.276. See also *Stromata* (193-202 A.D.) book 5 ch.6 p.452

**Tertullian** (205 A.D.) “You see how divine Wisdom has murdered even her own proper, first-born and only Son, who is certainly about to live, nay, to bring back the others also into life. I can say with the Wisdom of God; It is Christ who gave Himself up for our offences.” *Scorpiace* ch.7 p.639-640

Tertullian (207/208 A.D.) rhetorically asks how Christ could be before all things, if Christ were not the first-born of every creature. *Five Books Against Marcion* book 5 ch.19 p.470

**Hippolytus of Portus** (222-235/236 A.D.) speaks of the first-born Word in *Commentary on Psalm 23 or 24* p.170

Hippolytus of Portus (222-235/236 A.D.) calls Jesus the first-born word three times, and the first-born of God. See *On the Paschal Supper* ch.4.2 p.238

**Origen** (235-245 A.D.) calls Jesus “the firstborn of all creation” *Homilies on Jeremiah* homily 15 ch.6.1 p.163

Origen (c.227-240 A.D.) “reason why He is not only the firstborn of all creation, but is also designated. In other places he calls Jesus ‘firstborn of all the creatures’ and ‘firstborn of the dead’” *Commentary on John* book 1 ch.20 p.307 See also *Origen Against Celsus* (225-253/254 A.D.) book 2 ch.31 p.444.

Origen (235 A.D.) (implied) calls Jesus the firstborn. *Exhortation to Martyrdom* ch.9 p.149

**Novatian** (250/4-256/7 A.D.) says the apostle [Paul] calls Christ the first-born of every creature in *Concerning the Trinity* ch.21 p.632

**Cyprian of Carthage** (c.246-258 A.D.) calls Christ the First-born. *Treatises of Cyprian* Treatise 12 second book ch.1 Testimonies p.515

**Gregory Thaumaturgus** (240-265 A.D.) call Christ “the Champion and Saviour of our souls, His first-born Word, the Maker and Ruler of all things,” *Oration and Panegyric to Origen* argument 4 p.24

**Dionysius of Alexandria** (246-265 A.D.) calls Jesus “the first-born of every creature.” letter 6 ch.3 p.102

**Dionysius bishop of Rome** (259-269 A.D.) calls Jesus the first-born of every creature, saying Jesus was begotten before the morning star. *Dionysius of Rome Against the Sabellians* ch.2 p.365

**Adamantius** (c.300 A.D.) “How will He [Christ] be ‘the firstborn from the dead’ and ‘the firstfruits of those who have fallen asleep’? Let Marinus and his friends explain it. If they claim that Christ appeared only in an outward form, like the angels He cannot be the first-born, nor the firstfruits.” *Dialogue on the True Faith* Fifth part ch.10 p.160

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the firstborn of all creation,” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Methodius** (270-311/312 A.D.) says that Christ is the first-born of every creature and the like Adam. *Banquet of the Ten Virgins* book 3 ch.3 p.317

Theophilus (events c.315 A.D.) (partial) “Habib said: I worship not a man, because the Scripture teaches me, ‘Cursed is every one that putteth his trust in man;’ but God, who took upon Him a body and became a man, *Him* do I worship and glorify.” *Martyrdom of Habib the Deacon* vol.8 p.693

**Athanasius of Alexandria** (318 A.D.) calls Jesus the first-born. *Athanasius Against the Heathen* part 3 ch.41.3 p.26

**Lactantius** (c.303-320/325 A.D.) “God, therefore, the contriver and founder of all things, as we have said in the second hook, before He commenced this excellent work of the world, begat a pure and incorruptible Spirit, whom He called His Son. And although He had afterwards created by Himself innumerable other beings, whom we call angels, this first-begotten, however, was the only one whom He considered worthy of being called by the divine name, as being powerful in His Father’s excellence and majesty. But that there is a Son of the Most High God, who is possessed of the greatest power,” *The Divine Institutes* book 4 ch.6 p.105

**Alexander of Alexandria** (313-326 A.D.) mentions Paul speaks of Christ as the first-born of every creature. *Letters on the Arian Heresy* Letter 1 ch.6 p.293

***Eusebius of Caesarea*** (318-325 A.D.) calls Jesus “the first-born Word” *Eusebius’ Ecclesiastical History* book 1 ch.2.4 p.82

**Among heretics**

The Revised Valentinian *Tripartite Tract* (200-250 A.D.) part 1 ch.3 p.63 explains how the Son is the first-born.

## i2. Christ is the Second/Last Adam

Romans 5:14-16

**Irenaeus of Lyons** (182-188 A.D.) “His commandment. In the second Adam, however, we are reconciled, being made obedient even unto death. For we were debtors to none other but to Him whose commandment we had transgressed at the beginning.” *Irenaeus Against Heresies* book 5 ch.16.3 p.544

Irenaeus of Lyons (c.160-202 A.D.) (partial) Jesus is like Adam. *Proof of Apostolic Preaching* ch.31

**Tertullian** (198-220 A.D.) discusses the two Adams, including “And when he calls Christ ‘the last Adam,’”. *On the Resurrection of the Flesh* ch.53 p.587.

Tertullian (207/208 A.D.) “For to this effect he just before remarked of Christ Himself: ‘The first man Adam was made a living soul, the last Adam was made a quickening spirit.’ Our heretic, however, in the excess of his folly, being unwilling that the statement should remain in this shape, altered ‘last Adam’ into ‘last Lord;’ because he feared, of course, that if he allowed the Lord to be the last (or second) Adam, we should contend that Christ, being the second Adam, must needs belong to that God who owned also the first Adam. But the falsification is transparent. For why is there a first Adam, unless it be that there is also a second Adam?” *Five Books Against Marcion* book 5 ch.10 p.450

**Origen** (c.227-240 A.D.) “beginning in Adam, as the end in His life on earth, according to the saying: ‘The last Adam was made a quickening spirit.’ This saying harmonizes well with the interpretation we have given of the first and the last.” *Commentary on John* book 1 ch.34 p.316

**Hippolytus of Portus** (222-235/236 A.D.) (partial) “that He might be seen to be in Himself the Creator anew of the first-formed Adam, (and) as the first-begotten from the dead, that He might become Himself the first-fruits of our resurrection.” *Scholia on Daniel* 1 ch.14 p.189

**Dionysius of Alexandria** (246-265 A.D.) speaks of the transgression of Adam which brought death upon us, and the resurrection of the dead through the new Adam [Christ]. *Commentary on the Beginning of Ecclesiastes* ch.3.4 p.114

**Methodius** (270-311/312 A.D.) (implied) fragment “the innocent and unbegotten Adam being the type and resemblance of God the Father Almighty, who is uncaused, and the cause of all; his begotten son shadowing forth the image of the begotten Son and Word of God;” *Banquet of the Ten Virgins* book 3 ch.4 p.318

Methodius (270-311/312 A.D.) (implied) says that Christ is the first-born of every creature and like Adam. *Banquet of the Ten Virgins* book 3 ch.3 p.317

**Victorinus of Petau** (martyred 304 A.D.) “That He might re-create that Adam by means of the week, and bring aid to His entire creation, was accomplished by the nativity of His Son Jesus Christ our Lord.” *On the Creation of the World* p.304

Athanasius of Alexandria (318 A.D.) (partial) contrasts Adam and Christ [does not say second Adam though]. *The Incarnation* ch.5.14 p.41

## i3. Jesus called Emmanuel (God with us)

Isaiah 7:14; Matthew 1:23

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 1:23

**Justin Martyr** (c.138-165 A.D.) quotes Isaiah 7:14 as referring to Christ. *Dialogue with Trypho, a Jew* ch.46 p.231

**Irenaeus of Lyons** (182-188 A.D.) speaks of Matthew referring to Christ as Emmanuel. *Irenaeus Against Heresies* book 3 ch.9.2 p.422

Irenaeus of Lyons (c.160-202 A.D.) Jesus is called Emmanuel. *Proof of Apostolic Preaching* ch.54

**Tertullian** (198-220 A.D.) “Emmanuel, signify that God is with us: and thus it is agreed that He who was” *An Answer to the Jews* ch.9 p.161

Tertullian (207/208 A.D.) “of His name Emmanuel, let this suffice. Concerning His other names, however,” *Five Books Against Marcion* book 3 ch.15 p.333

**Hippolytus of Portus** (222-235/236 A.D.) The word of prophecy passes again to Immanuel Himself. Fragment 1 *After Something from Apollonaris* p.167

**Origen** (225-253/254 A.D.) “and that Emmanuel should be conceived by a virgin; and that such signs” *Origen Against Celsus* book 3 ch.2 p.465

**Novatian** (250/4-256/7 A.D.) “For in the same way as Isaiah says, ‘Behold, a virgin shall conceive and bear a son, and ye shall call His name Emmanuel, which is, interpreted, God with us;’” *Concerning the Trinity* ch.12 p.612

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Gospel according to Matthew: ‘And ye shall call His name Emmanuel, which is, being interpreted, God with us.’” *Treatises of Cyprian* Treatise 12 second book ch.8 p.518

**Athanasius of Alexandria** (c.318 A.D.) quotes Isaiah 7:14 “Emmanuel, God with us.” *Incarnation of the Word* ch.33 p.54

**Lactantius** (c.303-320/325 A.D.) “whose words are these: ‘Therefore God Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son; and ye shall call His name Emmanuel.’” *The Divine Institutes* book 4 ch.12 p.110

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 16 ch.14 p.315 calls Jesus Emmanuel.

## i4. Jesus is our High Priest

Hebrews 2:17; 3:1; 4:14; 8:1

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 8

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 2:17; 3:1; 4:14

**Clement of Rome** (96-98 A.D.) mentions that Jesus Christ is our high priest of all our offerings in *1 Clement* ch.36 vol.1 p.14 (See also vol.9 p.240)

**Polycarp** (100-155 A.D.) says Jesus is our everlasting High Priest. Polycarp’s *Letter to the Philippians* ch.12 p.35

Polycarp (100-155 A.D.) “But may the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God, and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, long-suffering, forbearance, and purity;” *Letter to the Philippians* ch.12 p.35

**Melito of Sardis** (170-177/180 A.D.) vol.8 ch.4 p.757 says that Jesus is the Chief Priest.

**Clement of Alexandria** (c.195 A.D.) says Jesus is our great High Priest. *Exhortation to the Heathen* ch.12 p.205

Clement of Alexandria (193-202 A.D.) “Moses, then, was a sage, king, legislator. But our Saviour surpasses all human nature. He is so lovely, as to be alone loved by us, whose hearts are set on the true beauty, for ‘He was the true light.’ He is shown to be a King, as such hailed by unsophisticated children and by the unbelieving and ignorant Jews, and heralded by the prophets. So rich is He, that He despised the whole earth, and the gold above and beneath it, with all glory, when given to Him by the adversary. What need is there to say that He is the only High Priest, who alone possesses the knowledge of the worship of God? He is Melchizedek, ‘King of peace,’ the most fit of all to head the race of men.” *Stromata* book 2 ch.5 p.351

**Tertullian** (207-220 A.D.) calls Christ the High Priest of our salvation. *On the Flesh of Christ* ch.5 p.526

Tertullian (213 A.D.) calls Jesus our High Priest. *On Monogamy* ch.7 p.64. See also *Tertullian on Modesty* (208-220 A.D.) ch.20 p.98.

Tertullian (207/208 A.D.) “Hezekiah was no priest; and even if he had been one, he would not have been a priest for ever. ‘After the order,’ says He, ‘of Melchizedek.’ Now what had Hezekiah to do with Melchizedek, the priest of the most high God, and him uncircumcised too, who the blessed the circumcised Abraham after receiving from him the offerings of tithes? To Christ, however, ‘the order of Melchizedek’ will be very suitable; for Christ is the proper and legitimate High Priest of God. He is the Pontiff of the priesthood of the uncircumcision,…” *Five Books Against Marcion* book 5 ch.9 pp.468. See also book 4 ch.13 p.365

**Hippolytus of Portus** (222-235/236 A.D.) (partial) Jesus is our priest. *Commentary on Daniel* ch.2.17 p.181 (Does not say high priest though.)

**Julius Africanus** (235-245 A.D.) says that Christ is King, and the High Priest of His Father. Solomon was a prophet. *Epistle to Aristides* ch.1 p.125.

**Origen** (c.227-240 A.D.) mentions Christ a great High-Priest in *Origen’s Commentary on John* book 1 ch.40 p.319. See also book 2 ch.28 p.343

Origen (c.227-240 A.D.) mentions that Jesus the Mediator and High-Priest and Paraclete and the door. *Origen’s Commentary on John* book 2 ch.28 p.343

Origen (233/234 A.D.) says that Jesus is our High Priest in *Origen on Martydom* ch.30 p.171.

Origen (233/234 A.D.) says that Jesus is our High Priest in *Origen On Prayer* ch.10.2 p.42.

Lactantius (c.303-320/325 A.D.) (partial) mentions that calls Jesus “Thou great Priest.” *The Divine Institutes* book 4 ch.14 p.114.

**Eusebius of Caesarea** (318-325 A.D.) says that Jesus is our High Priest. *Preparation for the Gospel* book 1 ch.2 p.37

Eusebius of Caesarea (318-325 A.D.) says the High Priest in the Old Testament was a type of Christ. *Eusebius’ Ecclesiastical History* book 1 ch.3 p.80. He is our high priest in book 1 ch.3.8 p.86.

**Among heretics**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 1 (Reuben) ch.6 p.11 “and sacrifice for all Israel until the completion of the times of Christ, the High Priest whom the Lord hath declared.”

## i5. Jesus is our Physician/Doctor

Mark 2:17 (Implied); Luke 4:23a (Implied)

*Letter of* ***Ignatius*** *to the Ephesians* ch.7 p.52 (-107/116 A.D.) “There is one Physician who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God … even Jesus Christ our Lord.”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 17.43 p.71 (implied) quotes Luke 4:23.

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 1 ch.7 p.91 refers to Christ as the physician.

**Irenaeus of Lyons** (182-188 A.D.) says that the Lord came as a physician to the sick and quotes from the gospels. *Irenaeus Against Heresies* book 1 ch.5.5 p.323

**Clement of Alexandria** (193-217/220 A.D.) calls the Word the physician. *The Instructor* book 1 ch.1 p.209

**Tertullian** (205 A.D.) refers to Christ as the Physician. *Scorpiace* ch.5 p.638.

Tertullian (208-220 A.D.) says that Jesus is our Physician. *Tertullian on Modesty* ch.9 p.83

Tertullian (207/208 A.D.) discusses Christ being our Physician and Bridegroom in *Five Books Against Marcion* book 4 ch.11 p.362

**Origen** (225-253/254 A.D.) speaks of our Savior Lord, like a good physician *Origen Against Celsus* book 2 ch.67 p.458

**Gregory Thaumaturgus** (240-265 A.D.) calls Christ our physician. *Oration and Panegyric to Origen* Argument 17 p.38

**Athanasius of Alexandria** (318 A.D.) says that the Word is our Physician and Savior. *Incarnation of the Word* ch.44.2 p.62.

**Eusebius of Caesarea** (318-325 A.D.) says that Jesus is our Physician. *Preparation for the Gospel* book 7 ch.12 p.17

## i6. Jesus is the Way

John 14:6

Note that references merely saying Jesus showed us the way are not included here.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:6

Tatian’s ***Diatessaron*** (c.172 A.D.) section 345.34-35 p.113 Jesus says He is the Way, the Truth, and the Life

**Irenaeus of Lyons** (182-188 A.D.) quotes all of John 14:6. *Irenaeus Against Heresies* book 4 ch.7.3 p.470

**Clement of Alexandria** (193-217/220 A.D.) “Christ, O heavenly way, perennial Word, immeasurable Age, Eternal Light” *The Instructor* book 3 Hymn to Christ. p.296

**Tertullian** (c.213 A.D.) quotes all of John 14:6. *Against Praxeas* ch.24 p.620

**Origen** (225-253/254 A.D.) quotes John 14:6a, and also says that Jesus said He is the door and the bread that came down from Heaven. *Origen Against Celsus* book 2 ch.9 p.433. See also *Homily on 1 Kings 28* ch.9 p.332.

**Cyprian of Carthage** (c.246-258 A.D.) quotes John 14:6a in *Treatises of Cyprian* Treatise 12 second book ch.27 p.526

**Dionysius of Alexandria** (246-265 A.D.) says that Jesus said He is the way. *Commentary on Ecclesiastes* ch.22.14 p.113

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Athanasius of Alexandria** (318 A.D.) says that Jesus is our life, door, shepherd, way, very life, light, giver of life, son begotten of the Father. *Against the Heathen* ch.47.3 p.23

## i7. Jesus is the Truth

John 14:6

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:6

Tatian’s ***Diatessaron*** (c.172 A.D.) section 345.34-35 p.113 Jesus says He is the Way, the Truth, and the Life

**Irenaeus of Lyons** (182-188 A.D.) quotes all of John 14:6. *Irenaeus Against Heresies* book 4 ch.7.3 p.470

**Clement of Alexandria** (193-202 A.D.) says Jesus said “I am the truth” (John 14:6a) *Stromata* book 1 ch.5 p.307 and also book 5 ch.3 p.448

**Tertullian** (c.213 A.D.) quotes all of John 14:6. *Against Praxeas* ch.24 p.620

**Origen** (225-253/254 A.D.) quotes John 14:6a, and also says that Jesus said He is the door and the bread that came down from Heaven. *Origen Against Celsus* book 2 ch.9 p.433

Origen (233/234 A.D.) says that Jesus is the Truth. *Origen on Martydom* ch.10 p.150.

**Cyprian of Carthage** (c.246-258 A.D.) quotes John 14:6a in *Treatises of Cyprian* Treatise 12 second book ch.27 p.526

**Seventh Council of Carthage** (258 A.D.) p.571 Honoratus of Thucca says that Christ is the Truth.

**Gregory Thaumaturgus** (240-265 A.D.) says that Christ is the Truth. *Oration and Panegyric to Origen* argument 4 p.24

**Adamantius** (c.300 A.D.) discusses what if Jesus only suffered in appearance. “If He suffered in appearance, and not in reality, Herod sat in judgment only in appearance; …. Even His blood was poured out in appearance; the Evangelists preached the Gospel in appearance; Christ came from Heaven in appearance, and He ascended in appearance. The salvation of mankind was also in appearance, and not in truth. Why then does Christ say, ‘I am the truth?’” *Dialogue on the True Faith* fifth part ch.851a p.149

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Methodius** (270-311/312 A.D.) says that the Lord is the Truth and the Life. *Banquet of the Ten Virgins* discourse 1 ch.5 p.313

**Athanasius of Alexandria** (318 A.D.) calls Jesus the truth. *Athanasius Against the Heathen* part 3 ch.46.8 p.29

## i8. Jesus is our/the Life

John 1:4; 10:10; 14:6; Colossians 3:3; 1 John 5:11-12

(implied) John 4:14; Galatians 2:20

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 14:6

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:6-7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 4:18-19,21; John 14:6

**Ignatius** (-107/116 A.D.) calls Jesus our inseparable life. *Letter of Ignatius to the Ephesians* ch.3 p.50

Tatian’s ***Diatessaron*** (c.172 A.D.) section 345.34-35 p.113 Jesus says He is the Way, the Truth, and the Life

**Irenaeus of Lyons** (182-188 A.D.) quotes all of John 14:6. *Irenaeus Against Heresies* book 4 ch.7.3 p.470

**Clement of Alexandria** (193-217/220 A.D.) says of Jesus that the Life was questioned concerning life, the Savior concerning salvation. *Who is the Rich Man That Shall Be Saved* ch.6 p.593

**Tertullian** (c.213 A.D.) quotes all of John 14:6. *Against Praxeas* ch.24 p.620

**Hippolytus of Portus** (222-235/236 A.D.) calls Jesus the Resurrection and the Life. *Against the Heresy of One Noetus* ch.18 p.230

**Origen** (225-253/254 A.D.) quotes John 14:6a, and also says that Jesus said He is the door and the bread that came down from Heaven. *Origen Against Celsus* book 2 ch.9 p.434

**Cyprian of Carthage** (c.246-258 A.D.) quotes John 14:6a in *Treatises of Cyprian* Treatise 12 second book ch.27 p.526

**Arnobius** (297-303 A.D.) (implied) says that Jesus is the door, so to say, of life. This is the way of salvation, and by Jesus alone is there access to the light.*Arnobius Against the Heathen* book 2 ch.65 p.459

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Methodius** (270-311/312 A.D.) says that the Lord is the Truth and the Life. *Banquet of the Ten Virgins* discourse 1 ch.5 p.313

**Athanasius of Alexandria** (318 A.D.) says that Jesus is our life, door, shepherd, way, very life, light, giver of life, son begotten of the Father. *Against the Heathen* ch.47.3 p.23. Se also *The Incarnation of the Word* ch.30.1 p.52

**Athanasius of Alexandria** (318 A.D.) says that the Word is “Very Life”. *Incarnation of the Word* ch.22.7 p.48

Athanasius of Alexandria (318 A.D.) Christ is called the “Very Life”. *Incarnation of the Word* ch.20.1 p.41

**Among heretics**

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) (implied) *The Nag Hammadi Library in English* p.434 calls Jesus the “Son of life”

## i9. Jesus is the Bread or Bread of Life

John 6:35

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 6:35

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 6:35

*Letter of* ***Ignatius*** *of Antioch to the Romans* ch.7 p.77 (-107/116 A.D.) “I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God,… and I desire the drink of God, namely His blood, which is incorruptible love and eternal life.”

*Letter of Ignatius of Antioch to the Smyrnaeans* ch.7.1 p.89 (-107/116 A.D.) “They abstain from the Eucharist and from prayer, because the confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. Those, therefore, who speak against this gift of God, incur death in the midst of their disputes.”

*(quoted from another source) Letter of Ignatius of Antioch to the Smyrnaeans* ch.7.1 p.89 (-107/116 A.D.) “They abstain from the Eucharist and from prayer because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ, flesh which suffered for our sins and which that Father, in his goodness, raised up again. They who deny the gift of God are perishing in their disputes”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 19.44 p.74 Jesus says He is the Bread from Heaven and the Bread of Life.

**Irenaeus of Lyons** (182-188 A.D.) “And therefore the oblation of the Eucharist is not a carnal one, but a spiritual; and in this respect it is pure. For we make an oblation to God of the bread and the cup of blessing, giving Him thanks in that He has commanded the earth to bring forth these fruits for our nourishment. And then, when we have perfected the oblation, we invoke the Holy Spirit, that He may exhibit this sacrifice, both the bread the body of Christ, and the cup the blood of Christ, in order that the receivers of these antitypes may obtain remission of sins and life eternal.” Fragment 37 p.574

**Clement of Alexandria** (193-217/220 A.D.) “watery portion, so also the flesh of Christ, the bread of heaven absorbs the blood; that is, those among men who are heavenly, nourishing them up to” *The Instructor* book 1 ch.6 p.221

**Tertullian** (198-220 A.D.) bread is life. ‘I am,’ saith He, ‘the Bread of Life;’” *Tertullian On Prayer* ch.6 p.683

Tertullian (207/208 A.D.) For so did God in your own gospel even reveal the sense, when He called His body *bread*; so that, for the time to come, you may understand that He has given to His body the figure of bread, whose body the prophet of old figuratively turned into bread,” *Five Books Against Marcion* book 3 ch.19 p.337

**Origen** (225-253/254 A.D.) quotes John 14:6a, and also says that Jesus said He is the door and the bread that came down from Heaven. *Origen Against Celsus* book 2 ch.9 p.434

Origen (233/234 A.D.) says that Jesus is the Bread of Life. *Origen On Prayer* ch.27.4-5 p.95

**Novatian** (250/4-256/7 A.D.) “If Christ is only man, how does He say, ‘I am the bread of eternal life which came down from heaven,’ when man can neither be the bread of life, he himself being mortal, nor could he have come down from heaven, since no perishable material is established in heaven?” *Concerning the Trinity* ch.14 p.623

**Cyprian of Carthage** (c.246-258 A.D.) For Christ is the bread of life; and this bread does not belong to all men, but it is ours.” *Treatises of Cyprian* Treatise 4 ch.18 p.452

**Lactantius** (c.303-320/325 A.D.) “Now the wood signifies the cross, and the bread His body; for He Himself is the food and the life of all who believe in the flesh which He bare, and on the cross upon which He was suspended.” *The Divine Institutes* book 4 ch.18 p.121

## i10. Jesus is the Vine

John 16:1-7

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 16:1-7

**Clement of Alexandria** (193-217/220 A.D.) “It was not enough to have said colt alone, but He added to it also *young*, to show the youth of humanity in Christ, and the eternity of simplicity, which shall know no old age. And we who are little ones being such colts, are reared up by our divine colt-tamer. But if the new man in Scripture is represented by the ass, this ass is also a colt. ‘And he bound,’ it is said, ‘the colt to the vine,’ having bound this simple and childlike people to the word, whom He figuratively represents as a vine. For the vine produces wine, as the Word, produces blood, and both drink for health to men-wine for the body, blood for the spirit.” *The Instructor* book 1 ch.4 p.213

**Tertullian** (198-220 A.D.) “In this way the Jews lose heavenly blessings, by confining their hopes to earthly ones, being ignorant of the promise of heavenly bread, and of the oil of God’s unction, and the wine of the Spirit, and of that water of life which has its vigour from the vine of Christ.” *On the Resurrection of the Flesh* ch.26 p.564

**Origen** (225-253/254 A.D.) “And if a branch cannot bear fruit except it abide in the vine, it is evident that the disciples also of the Word, who are the rational branches of the Word’s true vine, cannot produce the fruits of virtue unless they abide in the true vine, the Christ of God, who is with us locally here below upon the earth, and who is with those who cleave to Him in all parts of the world, and is also in all places with those who do not know Him.” *Origen Against Celsus* book 5 ch.12 p.548

Origen (239-242 A.D.) says that Jesus is the vine. *Homilies on Ezekiel* homily 5 ch.5.3 p.85

**Methodius** (270-311/312 A.D.) says that Jesus is the vine. *The Banquet of the Ten Virgins* discourse 5 ch.5 p.327

## i11. Jesus is the Messiah

“Jesus Christ”, “Christ Jesus”, and “the Christ” are not included here

Luke 9:20

p137 Mk 1:7-9,16-18 (6 verses) (partial) Matthew 1:16 (Jesus who is called Chirst (meaning of Messiah in Greek)

**p75** Lk 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Peter answered that Jesus was the Christ [Messiah] of God. Luke 9:20

**Justin Martyr** (c.138-165 A.D.) (implied) “And it was foretold what each should be according to rank and according to fore-knowledge. Jacob served Laban for speckled and many-spotted sheep; and Christ served, even to the slavery of the cross, for the various and many-formed races of mankind, acquiring them by the blood and mystery of the cross. Leah was weak-eyed; for the eyes of your souls are excessively weak. Rachel stole the gods of Laban, and has hid them to this day; and we have lost our paternal and material gods. Jacob was hated for all time by his brother; and we now, and our Lord Himself, are hated by you and by all men, though we are brothers by nature. Jacob was called Israel; and Israel has been demonstrated to be the Christ, who is, and is called, Jesus.” *Dialogue with Trypho, a Jew* ch.134 p.267

Tatian’s ***Diatessaron*** (c.172 A.D.) section 53 p.125 “for I [Jesus] have not ascended uet unto my Father: go to my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God.” See also section 2 line 16 p.46 and section 23 line 36 p.79.

**Irenaeus of Lyons** (c.160-202 A.D.) “And His name is two-fold: in the Hebrew tongue Messiah Jesus, and in ours Christ Saviour. And the two names are names of works actually wrought. For He was named Christ, because through Him the Father anointed and adorned all things; and because on His coming as man He was anointed with the Spirit of God and His Father.” *Proof of Apostolic Preaching* ch.53

**Tertullian** (c.213 A.D.) “Whom, indeed, did He reveal to the woman of Samaria? Was it not ‘the Messias’, which is called Christ?” *Against Praxeas* ch.21 p.616

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “Still all [Jewish] *parties* alike expect Messiah, inasmuch as the Law certainly, and the prophets, preached beforehand that He was about to be present *on earth*. Inasmuch, however, as the Jews were not cognizant of the period of His advent, there remains the supposition that the declarations (of Scripture) concerning His coming have not been fulfilled. And so it is, that up to this day they continue in anticipation of the future coming of *the* Christ,-from the fact of their not discerning Him when He was present *in the world*. And (yet there can be little doubt but) that, on beholding the signs of the times of His having been already amongst us, *the Jews* are troubled; and that they are ashamed to confess that He has come, since they have with their own hands put Him to death, because they were stung with indignation in being convicted by Himself of not having obeyed the laws. And they [the Jews] affirm that He who was thus sent forth by God is not this Christ (whom they are looking for); but they confess that another *Messiah* will come, who as yet has no existence; and that he will usher in some of the signs which the law and the prophets have shown beforehand, whereas, regarding the rest (of these indications), they suppose that they have fallen into error.” *Refutation of All Heresies* book 9 ch.25 p.138

Hippolytus of Portus (222-2335/236 A.D.) (partial) “By this Spirit Peter spake that blessed word, ‘Thou art the Christ, the Son of the living God.’” *Discourse on the Holy Theophany* ch.9 p.237

**Origen** (c.227-240 A.D.) “It is also written, ‘I am the door,’ and we have the saying, ‘I am the good shepherd,’ and when the woman of Samaria says, ‘We know the Messiah is coming, who is called Christ; when He comes, He will tell us all things,’ Jesus answers, ‘I that speak unto thee am He.’” *Commentary on John* book 1 ch.23 p.308-309

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.9 p.672 “For when he [Peter], together with the others, had been asked by the Lord what he thought about Him, that is, whom he thought Him to be, and had first of all confessed the truth, saying that He was the Christ the Son of the living God,”

**Cyprian of Carthage** (c.246-258 A.D.) “‘Thou hast the word of eternal life; and we believe, and are sure, that Thou art the Son of the living God.’” *Epistles of Cyprian* letter 68.8 p.374

**Lactantius** (c.303-320/325 A.D.) “On this account we call Him Christ, that is, the Anointed, who in Hebrew is called the Messias.” *The Divine Institutes* book 4 ch.7 p.106

**Among Jewish works**

**X** In the Jewish ***Babylonian Talmud, Sanhedrin***, Chap.4 following 37, recto. Rabbi Rachman said, “When the members of the Sanhedrin found themselves deprived of the/their right over life and death, a general consternation took possession of them; they covered their heads with ashes, and their bodies with sackcloth, exclaiming: ‘Woe unto us, for the scepter has departed from Judah, and the Messiah has not come!’”

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 5 ch.11 p.145 the Messiah was for Gentiles too.

**X** Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “That all the kingdoms do exist shows that the Christ announced through the Law and the Prophets has not yet arrived.” *Dialogue on the True Faith* first part ch.25 p.68

## i12. Jesus a star rising out of Jacob

**Justin Martyr** (c.150 A.D.) “And Isaiah, another prophet, foretelling the same things in other words, spoke thus: “A star shall rise out of Jacob, and a flower shall spring from the root of Jesse; and His arm shall the nations trust. And a star of light has arisen, and a flower has sprung from the root of Jesse-this Christ.” *First Apology of Justin Martyr* ch.32 p.174

Justin Martyr (c.138-165 A.D.) And that He [Jesus] should arise like a star from the seed of Abraham, Moses showed before hand when he thus said, ‘A star shall arise from Jacob, and a leader from Israel;’ *Dialogue with Trypho, a Jew* ch.106 p.252

**Irenaeus of Lyons** (182-188 A.D.) “of the virgin of [the house of] David, and Emmanuel; whose star also Balaam thus prophesied: ‘There shall come a star out of Jacob, and a leader shall rise in Israel.’” *Irenaeus Against Heresies* book 3 ch.9.2 p.422-423

**Origen** (225-253/254 A.D.) “There shall arise a star out of Jacob, and a man shall rise up out of Israel.” *Origen Against Celsus* book 1 ch.59 p.422

**Lactantius** (c.303-320/325 A.D.) “But Moses also, in Numbers, thus speaks: ‘There shall arise a star out of Jacob, and a man shall spring forth from Israel.’” *The Divine Institutes* book 4 ch.13 p.112

## i13. Christ is of the root of Jesse

Luke 3:32

**p4** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16 (c.150-175 A.D.) (partial) Luke 3:32

**Justin Martyr** (c.150 A.D.) “And Isaiah, another prophet, foretelling the same things in other words, spoke thus: “A star shall rise out of Jacob, and a flower shall spring from the root of Jesse; and His arm shall the nations trust. And a star of light has arisen, and a flower has sprung from the root of Jesse-this Christ.” *First Apology of Justin Martyr* ch.32 p.174

Justin Martyr (c.138-165 A.D.) “Isaiah prophesied that a rod would come forth from the root of Jesse, [and this was] Christ.” *Dialogue with Trypho, a Jew* ch.86 p.242

**Irenaeus of Lyons** (180-188 A.D.) “who did also take upon Him flesh, and was anointed by the Spirit from the Father-was made Jesus Christ, as Esaias also says, “There shall come forth a rod from the root of Jesse, and a flower shall rise from his root; and the Spirit of God shall rest upon Him:” *Irenaeus Against Heresies* book 3 ch.9.3 p.423

Irenaeus of Lyons (c.160-202 A.D.) Jesus is the root of Jesse. *Proof of Apostolic Preaching* ch.59

**Clement of Alexandria** (193-202 A.D.) “The golden lamp conveys another enigma as a symbol of Christ, not in respect of form alone, but in his casting light, ‘at sundry times and divers manners,’ on those who believe on Him and hope, and who see by means of the ministry of the First-born. And they say that the seven eyes of the Lord ‘are the seven spirits resting on the rod that springs from the root of Jesse.’” *Stromata* book 5 ch.6 p.452. See also *The Instructor* (193-217/220 A.D.) book 1 ch.7 p.224.

**Tertullian** (198-220 A.D.) “And that the virgin of whom it behooved Christ to be born (as we have above mentioned) must derive her lineage of the seed of David, the prophet in subsequent passages evidently asserts. “And there shall be born,” he says, ‘a rod from the root of Jesse”-which rod is Mary-”and a flower shall ascend from his root: and there shall rest upon him the Spirit of God,…’” *An Answer to the Jews* ch.9 p.164

Tertullian (203/204 A.D.) “In Him dwelt the fullness of the Spirit; therefore I acknowledge Him to be ‘the rod of the stem of Jesse.’ His blooming flower shall be my Christ, upon whom hath rested, according to Isaiah,” *Five Books Against Marcion* book 3 ch.17 p.335. See also *Five Books Against Marcion* book 5 ch.8 p.445.

**Hippolytus of Portus** (222-235/236 A.D.) “For Isaiah says, ‘There shall come forth a rod out of the root of Jesse, and a flower shall grow up out of it.’ That which is called by Isaiah a *flower*, Jacob calls a shoot. For first he shot forth, and then he flourished in the world. And the expression, ‘he stooped down, he couched as a lion, and as a lion’s whelp,’ refers to the three days’ sleep (death, couching) of Christ;” *Treatise on Christ and Antichrist* ch.8 p.206

**Origen** (c.227-240 A.D.) “Isaiah also called Christ the rod and the flower: ‘There shall come forth a rod out of the root of Jesse, and a flower shall spring out of its root, and the spirit of God shall rest upon Him,’” *Commentary on John* book 1 ch.23 p.310

**Novatian** (250-258 A.D.) (implied) “Isaiah alludes to: ‘There shall go forth a rod from the root of Jesse, and a flower shall grow up from his root.’ The same also when he says: ‘Behold, a virgin shall conceive, and bear a son.’ Him he refers to when he enumerates the healings that were to proceed from Him,” referring to Christ. *Concerning the Trinity* ch.9 p.619

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Isaiah: “And a rod shall go forth of the root of Jesse, and a flower shall go up from his root; and the Spirit of the Lord shall rest upon Him,” *Treatises of Cyprian* Treatise 12 second book ch.11 p.520

**Athanasius of Alexandria** (c.318 A.D.) “Christ, who was born of the root of Jesse” *Incarnation of the Word* ch.40 p.58. See also ibid ch.35.6 p.55.

**Eusebius of Caesarea** (318 A.D.) says that christ is of the root of Jesse. Preparation for the Gospel book 8 ch.37 p.16

**Lactantius** (c.303-320/325 A.D.) “There shall come forth a rod out of the stem of Jesse, and a blossom shall grow out of his root; and the Spirit of God shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of piety;” *The Divine Institutes* book 4 ch.13 p.113

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “of Jesse, and thrice blessed is the house of David, in which thou [Jesus] hast sprung” *Oration Concerning Simeon and Anna* ch.9 p.389

## i14. Jesus is the descendent/seed of David

(The phrase “Son of David” does not specify biological or adopted, so that is not counted here.)

Matthew 1:1; Luke 2; Romans 1:3; 2 Timothy 2:8 (implied Luke 3:21-31)

John 7:42

(partial) Matthew 1:6; Luke 1:69 is legal, not biological

(partial) Luke 1:32 (not specified if father/son is biological or legal)

Revelation 22:16

**p1** (225-275 A.D.) Matthew 1:1-9, 12, 14-20 (17 verses) Matthew 1:1

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 7:42

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 7:42

**Ignatius** (100-107/116 A.D.) “Stop your ears, therefore, when any one speaks to you at variance with Jesus Christ, who was descended from David, and was also of Mary; who was truly born, and did eat and drink. He was truly persecuted under Pontius Pilate; He was truly crucified, and [truly] died, in the sight of beings in heaven, and on earth, and under the earth. He was also truly raised from the dead, His Father quickening Him, even as after the same manner His Father will so raise up us who believe in Him by Christ Jesus, apart from whom we do not possess the true life.” *Letter to the Trallians* ch.9 (Greek version) p.70

Ignatius (100-107/116 A.D.) “For our God, Jesus Christ, was, according to the appointment of God, conceived in the womb by Mary, of the seed of David, but by the Holy Ghost.” *Letter to the Ephesians* ch.18 (Greek version) p.57

Ignatius of Antioch (-107/116 A.D.) “respect to our Lord, that He was truly of the seed of David” *Letter to the Smyrnaeans* ch.1 p.86

*Epistle of Barnabas* (c.70-130 A.D.) ch.12 p.145 (partial) calls Jesus the son of David.

**Justin Martyr** (c.138-165 A.D.) “because of His [Jesus’] birth by the Virgin, who was, as I said, of the family of David, and Jacob, and Isaac, and Abraham; or because Adam was the father both of Himself and of those who have been first enumerated from whom Mary derives her descent. For we know that the fathers of women are the fathers [i.e. ancestral fathers] likewise of those children whom their daughters bear.” *Dialogue with Trypho, a Jew* ch.100 p.249

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1 line 34 p.44 says Jesus is the son of David.

**Hegesippus** (170-180 A.D.) “for the testimony of James, and said, ‘Hosanna to the son of David,’ then again” *Five Books of Commentaries on the Acts of the Church* section 1 p.763

**Irenaeus of Lyons** (182-188 A.D.) “one God, who did by the prophets make promise of the Son, and one Jesus Christ our Lord, who was of the seed of David according to His birth from Mary; and that Jesus Christ was appointed the Son of God with power,” *Irenaeus Against Heresies* book 3 ch.16.3 p.441

Irenaeus of Lyons (182-188 A.D.) “says: ‘The book of the generation of Jesus Christ, the son of David, the son of’” *Irenaeus Against Heresies* book 3 ch.11.8 p.428

Irenaeus of Lyons (c.160-202 A.D.) says Jesus is the son of David. *Proof of Apostolic Preaching* ch.37

**Clement of Alexandria** (93-217/220 A.D.) “And in the Gospel according of Matthew, the genealogy which begins with Abraham is continued down to Mary the mother of the Lord.” (He mistakenly thought Matthew’s genealogy that was of Mary.) *Stromata* book 1 ch.21 p.334.

Clement of Alexandria (193-217/220 A.D.) (partial) “and cried, saying, Hosanna to the Son of David! Blessed is He that cometh” *The Instructor* book 1 ch.5 p.212

**Tertullian** (207-220 A.D.) “With a nature issuing from such fountal sources, and an order gradually descending to the birth of Christ, what else have we here described than the very flesh of Abraham and of David conveying itself down, step after step, to the very virgin, and at last introducing Christ,-nay, producing Christ Himself of the virgin? Then, again, there is Paul, who was at once both a disciple, and a master, and a witness of the selfsame Gospel; as an apostle of the same Christ, also, he affirms that Christ ‘was made of the seed of David, according to the flesh,’” *On the Flesh of Christ* ch.22 p.540

Tertullian (198-220 A.D.) “And that the virgin of whom it behoved Christ to be born (as we have above mentioned) must derive her lineage of the seed of David, the prophet in subsequent passages evidently asserts. ‘And there shall be born,’ he says, ‘a rod from the root of Jesse’ - which rod is Mary –’and a flower shall ascend from his root: and there shall rest upon him the Spirit of God, the spirit of wisdom and understanding, the spirit of discernment and piety, the spirit of counsel and truth; the spirit of God’s fear shall fill Him.’” *An Answer to the Jews* ch.9 p.164

Tertullian (207/208 A.D.) “Now, if you explain this simply of Solomon, you will send me into a fit of laughter. For David will evidently have brought forth Solomon! But is not Christ here designated the seed of David, as of that womb which was derived from David, that is, Mary’s?” *Five Books Against Marcion* book 3 ch.20 p.339

Tertullian (207/208 A.D.) “However, that you may not slander His patience, nor fasten on Him any charge of dissimulation, nor denyHim to be the Son of David,” *Five Books Against Marcion* book 4 ch.36 p.411

**Hippolytus of Portus** (225-235/6 A.D.) “The prophet, in using the expression, *a lion’s whelp*, means him who sprang from Judah and David according to the flesh, who was not made indeed of the seed of David, but was conceived by the (power of the) Holy Ghost, and came forth from the holy shoot of earth.” *Treatise on Christ and Antichrist* ch.8 p.206

Hippolytus of Portus (222-235/236 A.D.) “the seed of David, but was conceived by the (power of the) Holy Ghost, and came Forth” *Treatise on Christ and Antichrist* ch.8 p.206

**Julius Africanus** (235-245 A.D.) “And for this reason the one traced the pedigree of Jacob the father of Joseph from David through Solomon; the other traced that of Heli also, though in a different way, the father of Joseph, from Nathan the son of David. And they ought not indeed to have been ignorant that both orders of the ancestors enumerated are the generation of David, the royal tribe of Juda.” *Epistle to Aristides* ch.1 p.125

**Origen** (c.227-240 A.D.) “Statements which are verbally contrary to each other, are made about our Lord, namely, that He was descended from David and that He was not descended from David. The statement is true, ‘He was descended from David,’ as the Apostle says, ‘born of the seed of David according to the flesh,’ if we apply this to the bodily part of Him; but the self-same statement is untrue if we understand His being born of the seed of David of His divine power; for He was declared to be the Son of God with power.” *Commentary on John* book 10 ch.4 p.383-384

Origen (233/234 A.D.) says that Jesus is the Seed of David. *Origen’s Exhortation to Martyrdom* ch.75 p.178

**Novatian** (250/4-256/7 A.D.) “For as well the ancient prophecies as the Gospels testify Him to be the son of Abraham and the son of David. Genesis itself anticipates Him, when it says: ‘To thee will I give it, and to thy seed.’” *Concerning the Trinity* ch.9 p.618

Novatian (250/4-256/7 A.D.) (partial) “For this Jesus Christ, I will once more say, the Son of this God, we read of as having been promised in the Old Testament, and we observe to be manifested in the New, fulfilling the shadows and figures of all the sacraments, with the presence of the truth embodied. For as well the ancient prophecies as the Gospels testify Him to be the son of Abraham and the son of David.” *Concerning the Trinity* ch.9 p.618

**Cyprian of Carthage** (c.246-258 A.D.) “In the second of Kings: ‘And the word of the Lord came to Nathan, saying, Go and tell my servant David, Thus saith the Lord, Thou shall not build me an house to dwell in; but it shall come to pass, when thy days shall be fulfilled, and thou shall sleep with thy fathers, I will raise up thy seed after thee who shall come from thy loins, and I will establish His kingdom. He shall build me a house in my name, and I will set up His throne for ever; and I will be to; Him a Father, and He shall be to me a Son; and His house shall obtain confidence, and His kingdom for ever in my sight.’” *Treatises of Cyprian* Treatise 12 book 2 ch.11 p.520

Cyprian of Carthage (c.246-258 A.D.) (partial) “Joseph, thou son of David, fear not to take unto thee Mary thy wife.” *Treatises of Cyprian* Treatise 12 second book ch.7 p.519

Dionysius of Alexandria (246-265 A.D.) (partial) “In like manner also Matthew calls the Lord the son of David.” *Commentary on Ecclesiastes* ch.1 p.111

**Malchion** (270 A.D.) “The compound is surely made tip of the simple elements, even as in the instance of Jesus Christ, who was made one (person), constituted by God the Word, and a human body which is of the seed of David, and who subsists without having any manner of division between the two, but in unity.” *From The Acts of the Disputation Conducted by Malchion Against Paul of Samosata* p.172

**Adamantius** (c.300 A.D.) “[Christ is] of the seed of David, according to the flesh, just as the Gospel states.” *Dialogue on the True Faith* fifth part f13 p.164.

**Victorinus of Petau** (martyred 304 A.D.) “Christ, the son of David, the son of Abraham:” *Commentary on the Apocalypse* from the fourth chapter verses 7-10 p.348

**Among corrupt or spurious works**

pseudo-Methodius (after 312 A.D.) (partial) “Hosanna in the highest; Hosanna to the Son of David.” In heaven the doxology *Oration on the Psalms* ch.395

**Among heretics**

**Ebionites** (207-220 A.D.) “This opinion will be very suitable for Ebion, who holds Jesus to be a mere man, and nothing more than a decendant of David, and not also the Son of God; although He is, to be sure, in one respect more glorious than the prophets, inasmuch as he declares that there was an angel in Him, just as there was in Zechariah.” Tertullian (207-220 A.D.) *On the Flesh of Christ* ch.14 p.534

## i15. Jesus of Nazareth

Matthew 2:23; 4:12-13; 26:71

Mark 1:24; 10:47

Luke 2:39; 4:14-16; 4:34; 18:37; 24:19

John 1:45; 18:5; 18:7; 19:19

Acts 2:22; 3:6; 4:10; 6:14; 10:38; 22:8; 26:9

**p108** (John 17:23-24; 18:1-5 (3rd century) John 18:5 “‘Jesus of Nazareth,’ they replied.”

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 26:71; Mark 1:24; 10:27; Luke 4:34; 18:37; 24:19; John 1:45; 18:7

Tatian’s ***Diatessaron*** (c.172 A.D.) section 51.32 p.122 says “Jesus the Nazarene”. See also section 48.31 p.118.

**Irenaeus of Lyons** (182-188 A.D.) “For Peter said, ‘Ye men of Israel, hear my words; Jesus of Nazareth, a man approved by God among you by powers, and wonders, and signs, which God did by Him in the midst of you, as ye yourselves also know:” *Irenaeus Against Heresies* book 3 ch.12.2 p.430

**Hippolytus of Portus** (225-235/6 A.D.) “This is Jesus of Nazareth, who was invited to the marriage-feast in Cana,” *Against the Heresy of One Noetus* ch.18 p.230

**Origen** (225-253/254 A.D.) “When, therefore, He had said to them, ‘I am He,’ they went backwards and fell to the ground. Again He asked them, ‘Whom seek ye? ‘and they said again, ‘Jesus of Nazareth.’ Jesus said to them, ‘I told you I am He; if then ye seek Me, let these go away.’” *Origen Against Celsus* book 2 ch.10 p.434

**Cyprian of Carthage** (c.246-258 A.D.) “And in the Acts of the Apostles: ‘But Peter said unto him, Silver and gold indeed I have not; but what I have I give unto you: In the name of Jesus Christ of Nazareth, rise up and walk. And, taking hold of his right hand, he lifted him up.’” *Treatises of Cyprian* Treatise 12 part 3 ch.61 p.550

## i16. Jesus is the first fruits

**Clement of Rome** (96-98 A.D.) “Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits by raising Him from the dead. Let us contemplate, beloved, the resurrection which is at all times taking place.” *1 Clement* ch.24 p.14. See also vol.9

**Irenaeus of Lyons** (182-188 A.D.) “commending to His Father that human nature (*hominem*) which had been found, making in His own person the first-fruits of the resurrection of man; that, as the Head rose from the dead, so also the remaining pan of the body-[namely, the body] of everyman who is found in life” *Irenaeus Against Heresies* book 3 ch.19.3 p.449

**Hippolytus of Portus** (222-235/236 A.D.) “And in like manner Paul also, in setting forth the truth that all things are delivered unto Him, said, ‘Christ the first-fruits; afterwards they that are Christ’s at His coming.” *Against the Heresy of One Noetus* ch.6 p.226

**Origen** (225-253/254 A.D.) “And I think it in harmony with reason that Jesus was the first-fruit among men of the purity which consists in chastity, and Mary among women; for it were not pious to ascribe to any other than to her the first-fruit of virginity.” *Commentary on Matthew* book 10 no.17 p.424

**Adamantius** (c.300 A.D.) “How will He [Christ] be ‘the firstborn from the dead’ and ‘the firstfruits of those who have fallen asleep’? Let Marinus and his friends explain it. If they claim that Christ appeared only in an outward form, like the angels He cannot be the first-born, nor the firstfruits.” *Dialogue on the True Faith* Fifth part ch.10 p.160

**Alexander of Alexandria** (313-326 A.D.) “After this we know of the resurrection of the dead, the first-fruits of which was our Lord Jesus Christ, who in very deed, and not in appearance merely, carried a body,” *Epistles on the Arian Heresy* Epistle 1 ch.12 p.

## i17. Jesus is the son of Abraham

Matthew 1:1,18

**Irenaeus of Lyons** (182-188 A.D.) “Matthew, again, relates His generation as a man, saying, ‘The book of the generation of Jesus Christ, the son of David, the son of Abraham;’” *Irenaeus Against Heresies* book 3 ch.11.8 p.428

Irenaeus of Lyons (c.160-202 A.D.) Jesus is the son of Abraham. *Proof of Apostolic Preaching* ch.37

**Tertullian** (198-220 A.D.) “There is, first of all, Matthew, that most faithful chronicler of the Gospel, because the companion of the Lord; for no other reason in the world than to show us clearly the fleshly original of Christ, he thus begins *his Gospel*: ‘The book of the generation of Jesus Christ, the son of David, the son of Abraham.’” *On the Flesh of Christ* ch.22 p.540

**Origen** (c.227-240 A.D.) “‘The book of the generation of Jesus Christ, the son of David, the son of Abraham.’ And Mark, knowing what he writes, narrates the beginning of the Gospel;” *Commentary on John* book 1 ch.6 p.299

**Novatian** (250/4-256/7 A.D.) “For as well the ancient prophecies as the Gospels testify Him to be the son of Abraham and the son of David.” *Concerning the Trinity* ch.9 p.618

**Victorinus of Petau** (martyred 304 A.D.) “And Matthew, ‘The book of the generation of Jesus Christ, the son of David, the son of Abraham:’ this is the form of a man.” *Commentary on the Apocalypse* from the fourth chapter verses 7-10 p.348

## i18. The sign of Jonah refers to Jesus

Matthew 12:39-41; Luke 11:29-32

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 12:39-41; Luke 11:29-32

**Justin Martyr** (c.138-165 A.D.) “And that He would rise again on the third day after the crucifixion, it is written in the memoirs that some of your nation, questioning Him, said, ‘Show us a sign; ‘and He replied to them, ‘An evil and adulterous generation seeketh after a sign; and no sign shall be given them, save the sign of Jonah.’ And since He [Jesus] spoke this obscurely, it was to be understood by the audience that after His crucifixion He should rise again on the third day.” *Dialogue with Trypho, a Jew* ch.107 p.252

Tatian’s ***Diatessaron*** (c.172 A.D.) section 23.15 p.79 mentions the sign of Jonah.

**Irenaeus of Lyons** (182-188 A.D.) “as the Scripture says of them, ‘And they returned each from his evil way, and the unrighteousness which was in their hands, saying, Who knoweth if God will repent, and turn away His anger from us, and we shall not perish?’ -so also, from the beginning, did God permit man to be swallowed up by the great whale, who was the author of transgression, not that he should perish altogether when so engulphed; but, arranging and preparing the plan of salvation, which was accomplished by the Word, through the sign of Jonah, for those who held the same opinion as Jonah regarding the Lord, and who confessed, and said, ‘I am a servant of the Lord, and I worship the Lord God of heaven, who hath made the sea and the dry land.’” *Irenaeus Against Heresies* book 3 ch.20.1 p.449-450

**Origen** (225-253/254 A.D.) “But the sign of Jonah, in truth, according to their question, was not merely a sign but also a sign from heaven; so that even to those who tempted Him and sought a sign from heaven He, nevertheless, out of His own great goodness gave the sign. For if, as Jonah passed three days and three nights in the whale’s belly, so the Son of man did in the heart of the earth, and after this rose up from it,-whence but from heaven shall we say that the sign of the resurrection of Christ came?” *Commentary on Matthew* book 12 ch.3 p.451

## i19. Christ is the/our bridegroom

Tatian’s ***Diatessaron*** (c.172 A.D.) section 7 ch.25 “He [Jesus] said unto them, Ye cannot make the sons of the marriage feast fast, while the bridegroom is with them. Days will come, when the bridegroom is taken away from them; then will they fast in those days.”

**Melito of Sardis** (170-177/180 A.D.) “We have collected together *extracts* from the Law and the Prophets relating to those things which have been declared concerning our Lord Jesus Christ, … the bridegroom of the Church; the charioteer of the cherubim; the captain of the angels; God who is from God; the Son who is from the Father; Jesus Christ the King for evermore. Amen.” *On Faith* in *ANF* vol.8 ch.4 p.756

**Irenaeus of Lyons** (182-188 A.D.) calls Jesus our Shepherd and bridegroom in fragments 53 and 54 p.577.

**Clement of Alexandria** (193-217/220 A.D.) says that Christ is the bridegroom. *The Instructor* book 3 ch.12 p.294-295.

**Tertullian** (207/208 A.D.) discusses Christ being our Physician and Bridegroom in *Five Books Against Marcion* book 4 ch.11 p.362

**Hippolytus of Portus** (222-235/236 A.D.) (partial, word of truth, not scripture) “9. ‘The words are closed up and sealed.’ For as a man cannot tell what God has prepared for the saints; for neither has eye seen nor ear heard, nor has it entered into the heart of man (to conceive) these things, into which even the saints, too, shall then eagerly desire to look; so He said to him, ‘For the words are sealed until the time of the end; until many shall be chosen and tried with fire.’ And who are they who are chosen, but those who believe the word of truth, so as to be made white thereby, and to cast off the filth of sin, and put on the heavenly, pure, and glorious Holy Spirit, in order that, when the Bridegroom comes, they may go in straightway with Him?” *Scholia on Daniel* book 12 from chapter 12 verse 9 p.191

Hippolytus of Portus (222-235/236 A.D.) “But was it only that the Lord was baptized? He also renewed the old man, and committed to him again the sceptre of adoption. For straightway ‘the heavens were opened to Him.’ A reconciliation took place of the visible with the invisible; the celestial orders were filled with joy; the diseases of earth were healed; secret things were made known; those at enmity were restored to amity. For you have heard the word of the evangelist, saying, ‘The heavens were opened to Him,’ on account of three wonders. For when Christ the Bridegroom was baptized, it was meet that the bridal-chamber of heaven should open its brilliant gates.” *Discourse on the Holy Theophany* ch.6 p.236

Hippolytus of Portus (225-235/236 A.D.) (implied) “For whereas the Word of God was without flesh, He took upon Himself the holy flesh by the holy Virgin, and prepared a robe which He wove for Himself, like a bridegroom, in the sufferings of the cross, in order that by uniting His own power with our mortal body, and by mixing the incorruptible with the corruptible, and the strong with the weak, He might save perishing man. The web-beam, therefore, is the pass on of the Lord upon the cross, and the warp on it is the power of the Holy Spirit, and the woof is the holy flesh wrought (woven) by the Spirit, and the thread is the grace which by the love of Christ binds and unites the two in one, and the combs or (rods) are the Word; and the workers are the patriarchs and prophets who weave the fair, long, perfect tunic for Christ; and the Word passing through these, like the combs or (rods), completes through them that which His Father willeth.” *Treatise on Christ and Antichrist* ch.4 p.205. See also *Refutation of All Heresies* book 4 ch.2 p.49.

**Origen** (c.227-240 A.D.) “For neither is the ruling principle in our soul free from agitation, nor are our eyes such as those of the fair bride of Christ should be, of which the bridegroom says, ‘Thy eyes are doves,’ signifying, perhaps, in a riddle, the observant power which dwells in the spiritual, because the Holy Spirit came like a dove to our Lord and to the lord in every one.” *Origen’s Commentary on John* book 10 ch.18 p.396

**Cyprian of Carthage** (c.246-258 A.D.) teaches that Jesus, not John the Baptist or Joshua, is the bridegroom. *Treatises of Cyprrian* Treatise 12 part 2 ch.19 p.523

**Methodius** (270-311/312 A.D.) “Now the slumbering and sleeping of the virgins signifies the departure from life; and the midnight is the kingdom of Antichrist, during which the destroying angel passes over the houses. But the cry which was made when it was said, ‘Behold the bridegroom cometh, go ye out to meet him,’ is the voice which shall be heard from heaven, and the trumpet, when the saints, all their bodies being raised, shall be caught up, and shall go on the clouds to meet the Lord. For it is to be observed that the word *of God* says, that after the cry all the virgins arose, that is, that the dead shall be raised after the voice which comes from heaven, as also Paul intimates, that ‘the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;’ that is the tabernacles, for they died, being put off by their souls. ‘Then we which are alive shall be caught up together with them,’ meaning our souls. For we truly who are alive are the souls which, with the bodies, having put them on again, shall go to meet Him in the clouds, bearing our lamps trimmed, not with anything alien and worldly, but like stars radiating the light of prudence and continence, full of ethereal splendour.” *Banquet of the Ten Virgins* discourse 6 ch.4 p.330

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “She hath brought forth her first-born Son, even the only-begotten Son of God, Him, I say, who in the heavens above shone forth as the only-begotten, without mother, froth out His Father’s substance, and preserved the virginity of His natural unity undivided and inseparable; and who on earth, in the virgin’s nuptial chamber, joined to Himself the nature of Adam, like a bridegroom, by an inalienable union, and preserved His mother’s purity uncorrupt and un injured-Him, in short, who in heaven was begotten without corruption, and on earth brought forth in a manner quite unspeakable.” *Oration of Simeon and Anna* ch.3 p.385

# Purpose Of the Life of Jesus

## p1. Jesus sent by the Father

John 5:23,36-37; 6:44,57; 8:16; 11:42,44,45,49; 14:24; 17:1-3,18; 20:21

Partial Matthew 10:40; 21:37; Mark 9:37; 12:6; Luke 4:43; 9:48; John 3:34; 4:34; 5:30,28; 6:39; 7:16,21,33; 8:18,26,29,42; 9:4; 10:36; 13:20; 15:21; 16:5; 17:8, 21,23,25

Partial (God sent His Son) Galatians 4:4; 1 John 4:9,10

Jesus sent by God

Jn 3:17,34; 4:34; 5:23-24,30,36-38; 6:29,38-39,44,57; 7:16,28-29; 8:16,18,26,29,42; 9:4; 10:36; 11:42; 12:44-45,49; 13:16,20; 14:24; 15:21; 16:5; 17:3,18,21,23,25; 20:21).

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial) Galatian 4:4

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 17:18

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) John 11:42,44,45,49

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 17:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 5:23,36-37

**Justin Martyr** (c.150 A.D.) “and Apostle; for He declares whatever we ought to know, and is sent forth to declare whatever is revealed; as our Lord Himself says, ‘He that heareth Me, heareth Him that sent Me.’” *First Apology of Justin Martyr* ch.63 p.184

Tatian’s ***Diatessaron*** (c.172 A.D.) section 47 p.116 quotes John 17:16-21. Jesus was sent by the Father.

**Irenaeus of Lyons** (182-188 A.D.) quotes “But when the fullness of time was come, God sent forth His Son, made of a woman.” As by the apostle in Galatians. *Irenaeus Against Heresies* book 5 ch.21.1 p.548

**Tertullian** (c.213 A.D.) “Him *we believe* to have been sent by the Father into the Virgin, and to” *Against Praxeas* ch.2 p.598

**Origen** (225-253/254 A.D.) “Now, that the Saviour and the Holy Spirit were sent by the Father for the salvation of men has been declared in Isaiah, in the person of the Saviour, saying, ‘And now the Lord hath sent me and His Spirit.’” *Commentary on Matthew* book 13 no.18 p.486

**Novatian** (250/4-256/7 A.D.) says that Jesus was sent by the Father, so He is not the same as the Father. *Treatise Concerning the Trinity* ch.15 p.625

**Cyprian of Carthage** (c.246-258 A.D.) God sent Jesus Christ quoting John 17:3-5 as the Gospel of John. *Treatise 12* second book ch.1 testimonies p.516

Adamantius (c.300 A.D.) (partial) in his work has the heretic Megethius says that the good God sent His Son. (Adamantius does not disagree with this, but it is not Adamantius that said it. See also, this implies but does not say the Father, so this is counted as partial.) *Dialogue on the True Faith* p.39

## p2. Jesus saved us/is our Savior

Luke 2:11; John 4:42; Acts 5:31; 13:23; 15:11; Ephesians 5:23; Philippians 3:20; 1 Thessalonians 5:9; 1 Timothy 2:3; 4:10; 2 Timothy 1:10; Titus 1:4,9; 2:13; 3:4,5,6; 2 Peter 1:1,11; 2:20; 3:18; 1 John 4:14; Jude 25

(Partial) Luke 1:69-71; Revelation 1:5

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied) John 4:42

p4 Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16 (c.150-175 A.D.) (partial) Luke 1:69-71

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 4:42

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 5:31

**p30** 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) 1 Thessalonians 5:9

p18 Revelation 1:4-7 (4 verses) (300 A.D.) (partial) “freed us from our sins by his blood” Revelation 1:5

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. 2 Peter 1:1,11; 2:20; 3:18

**p9** – 1 John 4:11-12, 14-16 (3rd century A.D.) The Father sent his Son to be the savior of the world. 1 John 4:14

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 2:11, etc.

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 2:11

**Clement of Rome** (96-98 A.D.) “This is the way, beloved, in which we find our Saviour, even Jesus Christ, the High Priest of all our offerings, the defender and helper of our infirmity.” *1 Clement* ch.36 p.14

**Presbyters (Papias?)** (95-117 A.D.) “for everywhere the Saviour will be seen, according as they shall be worthy who see Him.” Fragment 5 p.154 (from *Irenaeus Against Heresies* book 5 ch.36)

**Ignatius of Antioch** (100-107/116 A.D.) “And let us also love the prophets, because they too have proclaimed the Gospel, and placed their hope in Him, and waited for Him; in whom also believing, they were saved, through union to Jesus Christ, being holy men, worthy of love and admiration, having had witness borne to them by Jesus Christ, and being reckoned along with [us] in the Gospel of the common hope.” *Epistle of Ignatius to the Philadelphians* ch.5 p.82

Ignatius of Antioch (-107/116 A.D.) “because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. Those, therefore, who speak against this gift of God, incur death” *Epistle of Ignatius to the Smyrnaeans* ch.7 p.89

**Quadratus of Athens** (126 A.D.) “Our Saviour’s works, moreover, were always present, for they were real, consisting of those who had been healed of their diseases, those who had been raised from the dead; …”

***Epistle of Barnabas*** (c.70-130 A.D.) ch.5 p.139 “Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him?”

***2 Clement*** (120-140 A.D.) ch.2 p.517 “Thus also did Christ desire to save the things which were perishing, and has saved many by coming and calling us when hastening to destruction.”

**Polycarp** (100-155 A.D.) “Polycarp, and the presbyters with him, to the Church of God sojourning at Philippi: Mercy to you, and peace from God Almighty, and from the Lord Jesus Christ, our Saviour, be multiplied” *Letter to the Philippians* introduction p.33

***Epistle to Diognetus*** (c.130-200 A.D.) ch.7 p.27 “As a king sends his son, who is also a king, so sent He Him; as God He sent Him; as to men He sent Him; as a Saviour He sent Him,”

**Justin Martyr** (c.150 A.D.) mentions that he would be called Jesus, “for He shall save His people from their sins.” *First Apology of Justin Martyr* ch.33 p.174

**Melito of Sardis** (170-177/180 A.D.) “For this reason did the Father send His Son from heaven without a bodily form, that, when He should put on a body by means of the Virgin’s womb, and be born man, He might save man, and gather together those members of His which death had scattered when he divided man.” *From the Discourse on Soul and Body* p.756

**Irenaeus of Lyons** (182-188 A.D.) “believing in one God, the Creator of heaven and earth, and all things therein, by means of Christ Jesus, the Son of God; who, because of His surpassing love towards His creation, condescended to be born of the virgin, He Himself uniting man through Himself to God, and having suffered under Pontius Pilate, and rising again, and having been received up in splendour, shall come in glory, the Saviour of those who are saved, and the Judge of those who are judged, and sending into eternal fire those who transform the truth, and despise His Father and His advent.” *Irenaeus Against Heresies* book 3 ch.4.2 p.417

**Serapion of Antioch** (191/200-210) ch.2 p.775 “-for, having borrowed this said Gospel from those who were familiar with it from constant perusal, namely from the successors of those who were his leaders *in the heresy*, whom we call Docetae (for most of the opinions held by him are derived from their teaching), we were able to read it through; and while we found most of its contents to agree with the orthodox account of the Saviour, we found some things inconsistent with that, and these we have set down below for your inspection.”

**Clement of Alexandria** (193-202 A.D.) says that Jesus is the Savior. *Stromata* book 1 ch.1 p.302

Clement of Alexandria (c.195 A.D.) “But it has been God’s fixed and constant purpose to save the flock of men: for this end the good God sent the good Shepherd.” *Exhortation to the Heathen* ch.11 p.204

Clement of Alexandria (c.195 A.D.) discusses 1 Timothy 4:10 and calls Jesus our Savior. *Exhortation to the Heathen* ch.9 p.196

**Tertullian** (c.213 A.D.) “In His address to Nicodemus He says: ‘So God loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ And again: ‘For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.’” *Against Praxeas* ch.21 p.616

Tertullian (207/208 A.D.) “But why is Christ our passover, if the passover be not a type of Christ, in the similitude of the blood which saves, and of the Lamb, which is Christ? Why does (the apostle) clothe us and Christ with symbols of the Creator’s solemn rites, unless they had relation to ourselves?” *Five Books Against Marcion* book 5 ch.7 p.443

**Hippolytus of Portus** (225-235/236 A.D.) (implied) “For whereas the Word of God was without flesh, He took upon Himself the holy flesh by the holy Virgin, and prepared a robe which He wove for Himself, like a bridegroom, in the sufferings of the cross, in order that by uniting His own power with our mortal body, and by mixing the incorruptible with the corruptible, and the strong with the weak, He might save perishing man. The web-beam, therefore, is the pass on of the Lord upon the cross, and the warp on it is the power of the Holy Spirit, and the woof is the holy flesh wrought (woven) by the Spirit, and the thread is the grace which by the love of Christ binds and unites the two in one, and the combs or (rods) are the Word; and the workers are the patriarchs and prophets who weave the fair, long, perfect tunic for Christ; and the Word passing through these, like the combs or (rods), completes through them that which His Father willeth.” *Treatise on Christ and Antichrist* ch.4 p.205

Hippolytus of Portus (222-235/236 A.D.) says Jesus came to save fallen man. See also “being by the Virgin and the Holy Spirit made a new man… For it was not in mere appearance or by conversion, but in truth, that He became man.” *Against the Heresy of One Noetus* ch.17 p.230

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.4 p.306 “Justin said, ‘Through prayer we can be saved on account of our Lord Jesus Christ, even when we have been punished, because this shall become to us salvation and confidence at the more fearful and universal judgment-seat of our Lord and Saviour.’”

**Origen** (225-253/254 A.D.) Accordingly, if Celsus were to ask us how we think we know God, and how we shall be saved by Him, we would answer that the Word of God, which entered into those who seek Him, or who accept Him when He appears, is able to make known and to reveal the Father, who was not seen (by any one) before the appearance of the Word. And who else is able to save and conduct the soul of man to the God of all things, save God the Word, who, ‘being in the beginning with God,’ became flesh for the sake of those who had cleaved to the flesh, *Origen Against Celsus* book 6 ch.68 p.604. See also *Homilies on Jeremiah* Homily 1 ch.7.4 p.9.

**Novatian** (250/4-256/7 A.D.) “If God says that He saves by God, still God does not save except by Christ… Yes, if God the Father does not save except by God, no one can be saved by God the Father unless he shall have confessed Christ to be God,” *Treatise on the Trinity* ch.12 p.621

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.8 p.671 “He had been announced to the shepherds by the angels at the same moment that there was born to them a Saviour; because His star being seen in the east, He had been most anxiously sought for and adored by the Magi, and honoured with illustrious presents and distinguished offerings;”

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, in that according to Matthew, the angel Gabriel says to Joseph: ‘Joseph, thou son of David, fear not to take unto thee Mary thy wife. For that which shall be born to her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins.’” *Treatises of Cyprian* Treatise 12 first part ch.8 p.510

**Celerinus** to Cyprian (250-251 A.D.) “Celerinus to Lucian, greeting. In writing this letter to you, my lord and brother, I have been rejoicing and sorrowful,-rejoicing in that I had heard that you had been tried on behalf of the name of our Lord Jesus Christ our Saviour,” *Epistles of Cyprian* Letter 20 ch.1 p.298

**Firmilian to Cyprian** (250-251 A.D.) says that Judas dealt wickedly with our Savior. *Epistles of Cyprian* Letter 74 ch.2 p.390

**Cornelius** to Cyprian of Carthage (c.246-256 A.D.) “I … do render the greatest thanks without ceasing, dearest brother, to God the Father Almighty, and to His Christ the Lord and our God and Saviour, that the Church is thus divinely protected, and its unity and holiness is not constantly nor altogether corrupted by the obstinacy of perfidy and heretical wickedness.” *Epistles of Cyprian* Letter 46 p.324

**Theognostus of Alexandria** (260 A.D.) ch.2 p.156 “And with the view of confirming this, he adduces the word spoken by the Saviour to the disciples: ‘I have yet many things to say unto you, but ye cannot bear them now. But when the Holy Spirit is come, He will teach you.”

Theognostus Of Alexandria (260 A.D.) fragment 3 p.156 (from Athanasius of Alexandria) “Then he says again: As the Saviour converses with those not yet able to receive what is perfect, condescending to their littleness, while the Holy Spirit communes with the

**Gregory Thaumaturgus** (240-265 A.D.) “But why should I utter such lamentations? There lives still the Saviour of all men, even of the half-dead and the despoiled, the Protector and Physician for all, the Word, that sleepless Keeper of all.” *Oration and Panegyric to Origen* ch.17 p.38

**Dionysius of Alexandria** (246-265 A.D.) “It is something possible; for Mark makes mention of His saying, ‘Abba, Father, all things are possible unto Thee.’ [Mark 14:36]. And they are possible if He wills them; for Luke tells us that He said, ‘Father, if Thou be willing, remove this cup from me.’ The Holy Spirit, therefore, apportioned among the evangelists, makes up the full account of our Saviour’s whole disposition by the expressions of these several narrators together. ... For this reason, the other scripture says, ‘All things are possible unto Thee.’” [Matthew 19:26] *Commentary on Luke* ch.12 verse 42 p.115

**Adamantius** (c.300 A.D.) “Your knowledge of Scripture is very small if you imagine that this was said only by the Saviour: Listen to Isaiah:” then he quotes Isaiah 1:3. *Dialogue on the True Faith* first part ch.23 p.66

**Arnobius** (297-303 A.D.) “Christ came as Savior of men;” and that no one is excluded, but He doesn’t keep on inviting those who reject Him. *Arnobius Against the Heathen* book 2 ch.64 p.458

Arnobius (297-303 A.D.) “But, *my opponents ask*, if Christ came as the Saviour of men, as you say, why does He not, with uniform benevolence, free all without exception? *I reply*, does not He free all alike who invites all alike?” *Arnobius Against the Heathen* book 1 ch.64 p.432

**Athanasius of Alexandria** (318 A.D.) quotes from John 3:3,5. “He [Jesus] says Himself in the Gospels: ‘I came to find and to save the lost.’” *Incarnation of the Word* ch.14 p.43

**Peter of Alexandria** (306,285-311 A.D.) “those forty days during which, though our Lord and Saviour Jesus Christ had fasted, He was yet, after He had been baptized, tempted of the devil.” *Canonical Epistle* Canon 1 p.269

Peter of Alexandria (306,285-310/311 A.D.) “I came not to destroy the law, or the prophets, but to fulfil them’ the Saviour Himself said in the Gospel.” Fragment 5 : *That up to the time of the destruction of Jerusalem…* ch.7 p.282

**Methodius** (270-311/312 A.D.) “But the rich man in torment, and the poor man who was comforted in the bosom of Abraham, are said, the one to be punished in Hades, and the other to be comforted in Abraham’s bosom, before the appearing of the Saviour, and before the end of the world, and therefore before the resurrection; teaching that now already, at the change, the soul rises a body.” *Discourse on the Resurrection* ch.19 p.377

**Lactantius** (c.303-320/325 A.D.) “He was baptized by the prophet John in the river Jordan, that He might wash away in the spiritual layer not His own sins, for it is evident that He had none, but those of the flesh, which He bare; that as He saved the Jews by undergoing circumcision, so He might save the Gentiles also by baptism-that is, by the pouring forth of the purifying dew.” *The Divine Institutes* book 4 ch.15 p.115

**Alexander of Alexandria** (313-326 A.D.) “Therefore God sent down from heaven His incorporeal Son to take flesh upon Him in the Virgin’s womb; and thus, equally as thou, was He made man; to save lost man, and collect all His scattered members.” *Epistles on the Arian Heresy* letter 5 ch.5 p.300

**Eusebius of Caesarea** (318-325 A.D.) Christ is our Savior. *Demonstration of the Gospel* book 1.1 p.2; 1.9 p.13

Eusebius of Caesarea (318-325 A.D.) calls Jesus our Savior. *Preparation for the Gospel* book 4 ch.21 p.30

Eusebius of Caesarea (318-325 A.D.) “dispensation of our Saviour and Lord Jesus Christ.” *Eusebius’ Ecclesiastical History* book 1 ch.1.3 p.81

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “the most ancient and time-honoured Sibyl, whose books are preserved in all the world, and who by some kind of potent inspiration both teaches us in her oracular utterances concerning those that are called gods, that have no existence; and also clearly and manifestly prophesies concerning the predicted advent of our Saviour Jesus Christ, and concerning all those things which were to be done by Him.” *Hortatory Address to the Greeks* ch.38 p.289

**pseudo-Hippolytus** (after 236 A.D.) “be established, in order that when they see the Church rounded by me, they may be roused to emulate it in piety. And these things did the Saviour also ask on their behalf.” On Psalm 59:2 p.202

**pseudo-Methodius** (after 312 A.D.) “But when He says, ‘As the years draw nigh, thou shalt be recognised,’ He means, as has been said before, that glorious recognition of our Saviour, God in the flesh, who is otherwise invisible to mortal eye; as somewhere Paul, that great interpreter of sacred mysteries, says: ‘But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.’” *Oration of Simeon and Anna* ch.4 p.386

**pseudo-Peter of Alexandria** (after 311 A.D.) “A cycle of two hundred and eighty-five years from the incarnation of our Lord and Saviour Jesus Christ had rolled round, when the venerable Theonas, the bishop of this city, by an ethereal flight, mounted upwards to the celestial kingdoms.”

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 12 Benjamin ch.3 p.36 “saying, in thee shall be fulfilled the prophecy of heaven concerning the Lamb of God, even the Saviour of the world, that spotless shall He be delivered up for transgressors, and sinless.”

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.15 p.221 calls Christ our Savior.

***Recognitions of Clement*** (211-231 A.D.) book 10 ch.70 p.210 “Hence let all this people be witnesses to your declaration, that with your whole heart you believe in the Lord Jesus Christ, that they may know that themselves also may be saved by Him.”

***Protoevangelium of James*** (145-248 A.D.) “And thou shalt call His name Jesus, for He shall save His people from their sins.”

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.31-32 p.103 (implied) says that Jesus is our Savior. See also ibid p.105.

**Saturninus** in Irenaeus of Lyons (182-188 A.D.) “2. He [Saturninus] has also laid it down as a truth, that the Saviour was without birth, without body, and without figure, but was, by supposition, a visible man; and he maintained that the God of the Jews was one of the angels; and, on this account, because all the powers wished to annihilate his father, Christ came to destroy the God of the Jews, but to save such as believe in him; that is, those who possess the spark of his life. This heretic…” *Irenaeus Against Heresies* book 1 ch.24.2 p.349

**Nag Hammadi Apocalypse of Peter** (3rd century A.D.) *Nag Hammadi Library in English* p.371 “As the Savior was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, ‘Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honor - as he was about to reprove you three times in this night.’ And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die. And he said to me, ‘Peter, I have told you many times that they are blind ones who have no guide.’”

**Mani** (262-278 A.D.) “God and Father of our Lord and Saviour” *Disputation with Manes* ch.13 p.187

**Megethius** (c.300 A.D.) “Which here is a simile? The prophets murder, but Christ saves. Nothing is altogether a simile.” *Dialogue on the True Faith* first part ch.165 p.60.

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 calls Jesus the Lord and Savior.

## p3. Jesus was tempted

Matthew 4:1-10; Mark 1:13; Luke 4:1-12; Hebrews 4:15

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 4:15

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) Jesus was tempted by the devil in Luke 4:2

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 10:10 Jesus suffered and endured temptation so that he can help us in our time of need.

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus was tempted in the wilderness in Luke 4:2

**p70** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-15 (3rd century A.D.) says that Jesus was tempted. Matthew 4:1-3

**p101** – Matthew 3:10b-12a; 3:16b-4:3 (3rd century A.D.) Jesus was tempted by the devil. Matthew 4:1,3

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 4:1-10; Mark 1:13; Luke 4:1-12

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 4:1-10; Mark 1:13; Luke 4:1-12

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 4:1-10; Mark 1:13; Luke 4:1-12

**Justin Martyr** (c.138-165 A.D.) says that after Jesus went up from the Jordan River, the memoirs of the apostles say that Jesus was tempted to worship Satan. But Christ said, “Get thee behind me, Satan: thou shalt worship the Lord thy God, and Him only shalt thou serve.” *Dialogue with Trypho, a Jew* ch.103 p.251

Tatian’s ***Diatessaron*** (c.172 A.D.) section 4 line 42-50 p.50 Jesus was tempted.

**Irenaeus of Lyons** (182-188 A.D.) “capable of being tempted, dishonoured, crucified, and of suffering death,” *Irenaeus Against Heresies* book 3 ch.19.3 p.449

**Tertullian** (198-220 A.D.) “He Himself, when tempted by the devil, demonstrated who it is that presides over” *Tertullian On Prayer* ch.8 p.684

**Theodotus the probable Montanist** (ca.240 A.D.) “The devil knew that the Lord was to come. But he did not believe that He was God; wherefore also he tempted Him, in order to know if He were powerful. It is said, “he left Him, and departed from Him for a season;” that is, he postponed the discovery till the resurrection. For he knew that He who was to rise was the Lord.” *Excerpts of Theodotus* ch.53 p.49.

**Origen** (c.227-240 A.D.) “though He was tempted in all things as we are, He was without sin,” *Commentary on John* book 1 ch.39 p.318

Origen (c.227-240 A.D.) “And He was in the desert forty days and forty nights tempted by Satan,” *Commentary on John* book 10 ch.1 p.381

Origen (235 A.D.) says that Jesus was tempted. *Origen on Prayer* ch.15.4 p.59

**Dionysius of Alexandria** (246-265 A.D.) “so the Savior’s first request is that the temptation which has come softly and plainly upon Him, and associated itself tightly with Him, may be turned aside.” *Commentary on Luke* ch.42 p.117

**Peter of Alexandria** (306,285-311 A.D.) mentions Jesus being baptized and then tempted of the devil, saying “Get thee behind me, Satan’” *Canonical Epistle* Canon 1 p.269

**Lactantius** (c.303-320/325 A.D.) “they were dispersed, nor did they feel remorse; they tempted me,” *The Divine Institutes* book 4 ch.18 p.120

**Eusebius of Caesarea** (318-325 A.D.) in speaking of our Savior says, “For Matthew, after the forty day’s fast and the temptation which followed it, indicated the chronology of his work when he says,” *Eusebius’ Ecclesiastical History* book 3 ch.24 p.153

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) says that the Prince of Evil [Satan] tempted Jesus. *Clementine Homilies* homily 19 ch.2 p.331

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.34 p.142 says that the prince of wickedness [Satan] tempted the King of peace [Jesus].

## p4. Jesus came to suffer [for us]

Matthew 16:21; “From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things … and that he must be killed and on the third day be raised to life”

Matthew 17:12 “In the same way the Son of Man is going to suffer at their hands.”

[son of man Matthew 26:23-25]

Matthew 26:38-39 (Jesus in the Garden of Gethsemane)

Mark 8:31 “He then began to teach them that the Son of man must suffer many things and be rejected by… and that he must be killed and after three days rise again.”

Mark 9:12 “Why then is it written that the Son of Many must suffer much and be rejected”

Luke 9:22 “And he [Jesus] said, ‘The Son of Man must suffer many things and be rejected by… and he must be killed and on the third day be raised to life.”

Luke 17:25 “but first he [the Son of Man] must suffer many things and be rejected by this generation.”

Luke 22:15 “I have eagerly desired to eat this Passover with you before I suffer.”

Luke 22:19b “This is my body given for you; do this in remembrance of me.”

Luke 22:20b “This cup is the new covenant in my blood, which is poured out for you.”

Luke 22:64 the soldiers mocked and beat Jesus

Luke 23:39 (partial) a thief hurled insults at Jesus

Luke 24:26 “He [Jesus] said to them, ‘How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?’”;

Acts 3:18 “But this is how God fulfilled what he had foretold through all the prophets, says that his Christ would suffer.” (Peter is speaking)

Acts 17:3 [Paul was] “explaining and proving that the Christ had to suffer and rise from the dead.”

Acts 26:22b-23 “I [Paul] am saying nothing beyond what the prophets and Moses said would happen – that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles.”

2 Corinthians 1:5a “For just as the sufferings of Christ flow over into our lives,…”

Hebrews 2:9-10,18 “… he [Jesus] suffered death, so that by the grace of God he might taste death for everyone. I bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.” (18) Because he himself [Jesus] suffered when he was tempted, he is able to help those who are being tempted.”

1 Peter 1:11; “the Spirit of Christ… predicted the sufferings of Christ and the glories that would follow.”

1 Peter 2:21 “To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.”

1 Peter 2:23a “When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats.”

(partial) Matthew 26:28 “This is my blood of the covenant, which is poured out for many for the forgiveness of sins.”

(partial) Mark 14:24 “‘This is my blood of the covenant, which is poured out for many,’ he said to them.”

(partial, not say for us) Romans 8:17 “… if indeed we share in his [Christ’s] sufferings in order that we may also share in his glory.”

(partial, not say for us) Philippians 3:10 “… and the fellowship of sharing in his [Christ’s] sufferings…”

(partial, “freeing him [Christ] from the agony of death”) Acts 2:24

(partial) Hebrews 9:26 “Then Christ would have had to suffer many times since the creation of the world. … by the sacrifice of himself.”

(partial, not say for us) 1 Peter 4:1a “Therefore, since Christ suffered in his body,…”

(partial) 1 Peter 4:13a “But rejoice that you participate in the sufferings of Christ…”

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 2:10

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Mark 8:31

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 10:10 Jesus suffered and endured temptation so that he can help us in our time of need.

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Speaks of the sufferings of Christ. 1 Peter 1:11; 2:21; 4:1

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 9:12,22; 17:25

p16 Philippians 3:10-17; 4:2-8 (late 3rd century) (partial, not for us) Philippians 3:10 mentions the Christ’s sufferings, but does not say for us.

p27 – Romans 8:8-12,17-22 (3rd century A.D.) (partial) says we are to share in Christ’s sufferings. Romans 8:17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 8;31; Luke 9:22; 17:25; 22:64; 24:26

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 9:22; 17:25; 22:64; 23:41

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 9:22; 17:25; 22:64; 23:31

**Clement of Rome** (96-98 A.D.) quotes Isaiah 53 and shows that Christ suffered for us. *1 Clement* ch.16 p.9

**Ignatius of Antioch** (-107/116 A.D.) “now He suffered all these things for our sakes, that we might be saved. And He suffered truly, even as also He truly raised up Himself, not, as certain unbelievers maintain, that He only seemed to suffer, as themselves only seem to be [Christians].” *Letter of Ignatius to the Smyrnaeans* ch.2 p.87

Ignatius of Antioch (-107/116 A.D.) says that those who say Christ only seemed to suffer they are without God. “Flee, therefore, those evil offshoots” *Ignatius’ Letter to the Philadelphians* ch.4 p.81

Ignatius of Antioch (-107/116 A.D.) says that Jesus was truly of the seed of David, Son of god, truly born of a virgin, baptized by John, and nailed for us under Pontius Pilate and Herod the tetrarch. *Letter of Ignatius to the Smyrnaeans* ch.1 p.86

Ignatius of Antioch (-107/116 A.D.) “because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. Those, therefore, who speak against this gift of God, incur death” *Ignatius to the Smyrnaeans* ch.7 p.89

***Epistle of Barnabas*** ch.5 p.139 (c.70-130 A.D.) quotes Isaiah 53:5,7 as showing that Jesus suffered for us as the lamb. See also ibid ch.5 p.140 says, “He himself willed thus to suffer, for it was necessary that He should suffer on the tree.” See also ibid ch.7 p.141

*Epistle of Barnabas* (c.70-130 A.D.) ch.5 p.139 says Jesus “suffered for our soul”

*Epistle of Barnabas* (c.70-130 A.D.) ch.5 p.139 “He endured to suffer at the hands of men.”

*Epistle of Barnabas* (c.70-130 A.D.) ch.5 p.139 quotes Isaiah 53:5,7 as showing that Jesus suffered for us as the lamb.

***2 Clement*** (120-140 A.D.) vol.9 ch.1 p.253 “and how much Jesus Christ submitted to suffer for our sakes.”

**Justin Martyr** (c.150 A.D.) mentions that Christ partook of our suffering that that He might also bring us healing. *Second Apology of Justin Martyr* ch.13 p.193.

Justin Martyr (c.138-165 A.D.) “For Christ is King, and Priest, and God, and Lord, and angel, and man, and captain, and stone, and a Son born, and first made subject to suffering, then returning to heaven, and again coming with glory.” *Dialogue with Trypho, a Jew* ch.34 p.211. See also ibid ch.76 p.236-237.

Justin Martyr (c.138-165 A.D.) “But whether Christ should be so shamefully crucified, this we are in doubt about. For whosoever is crucified is said in the law to be accursed, so that I am exceedingly incredulous on this point. It is quite clear, indeed, that the Scriptures announce that Christ had to suffer; but we wish to learn if you can prove it to us whether it was by the suffering cursed in the law.” *Dialogue with Trypho, a Jew* ch.89 p.244.

**Evarestus**(c.169 A.D.) “Christ, who suffered for the salvation of such as shall be saved throughout the whold world … nor to worship any other. For Him indeed, as being the Son of God, we adore;” *Martyrdom of Polycarp* ch.17 p.43 (ANF translation)

**Evarestus**(c.169 A.D.) “Christ suffers for the salvation of believers. We adore the Son of God.” *Martyrdom of Polycarp* ch.17 p.43 (another translation)

Tatian’s ***Diatessaron*** (c.172 A.D.) section 23 p.80 “And henceforth began Jesus to shew to his disiples that he was determined to go to Jerusalem, and suffer much,”.

Tatian’s *Diatessaron* (c.172 A.D.) section 24 p.81 “and as it was written of the Son of man, that he should suffer many things, and be rejected.”.

Tatian’s *Diatessaron* (c.172 A.D.) section 44 p.112 Jesus says He would eat this Passover “before I suffer”.

**Claudius Apollinaris** (177, 160-180 A.D.) (implied) “the great sacrifice, the Son of God instead of the lamb, who was bound, who bound the strong, and who was judged, *though* Judge of living and dead, and who was delivered into the hands of sinners to be crucified, who was lifted up on the horns of the unicorn, and who was pierced in His holy side, who poured forth from His side the two purifying elements, water and blood, word and spirit, and who was buried on the day of the Passover, the stone being placed upon the tomb.” *Ante-Nicene Fathers* vol.8 ch.772-773

**Melito of Sardis** (170-177/180 A.D.) says that Jesus suffered for the sake of those who suffer. *On Faith* ch.5 *Ante-Nicene Fathers* vol.8 p.757. See also *On Pascha* ch.57 p.52 and ibid stanza 66 p.54.

Melito of Sardis (170-177/180 A.D.) (partial) “He [Jesus] had to suffer, but not through you [Israel].” *On Pascha* part 75 p.58

**Irenaeus of Lyons** (182-188 A.D.) “He was Himself the Word of God made the Son of man, receiving from the Father the power of remission of sin; since He was a man, and since He was God, in order that since as man He suffered for us,… He has destroyed the handwriting of our debt, and fastened it to the cross” *Irenaeus Against Heresies* book 5 ch.27.3 p.545

Irenaeus of Lyons (182-188 A.D.) “And again: ‘Christ has redeemed us from the curse of the law, being made a curse for us:’ for it is written, ‘Cursed is every one that hangs upon a tree.’” *Irenaeus Against Heresies* book 3 ch.18.3 p.446

Irenaeus of Lyons (c.160-202 A.D.) Jesus suffered.. *Proof of Apostolic Preaching* ch.68, 75

**Clement of Alexandria** (193-202 A.D.) teaches on the suffering of Christ. *Stromata* book 4 ch.7 p.418. He also says the Word was to suffer in *The Instructor* book 1 ch.6 p.221. He also briefly mentions Christ’s sufferings in *Stromata* book 5 ch.6 p.452.

Clement of Alexandria (c.195 A.D.) says that Jesus brought death to life through the cross, and wrenched us from destruction. *Exhortation to the Heathen* ch.11 p.203. He teaches on the importance of the cross and that he rose after his burial in *The Instructor* book 1 ch.5 p.216

**Tertullian** (c.203 A.D.) “[Christ] died according to the scriptures and according to the same scriptures he was buried. … Christ descended into hell, that we might ourselves have to descend thither. … you must take up the cross and bear it after your Master…” *A Treatise on the Soul* ch.55 p.231

Tertullian (207/208 A.D.) speaks of the suffering of the cross of Christ predicted by the Creator. *Five Books Against Marcion* book 3 ch.18 p.336. See also book 3 ch.8

Tertullian (c.213 A.D.) (partial, does not say for us) says that Jesus experienced human sufferings – hunger and thirst, and tears, and actual birth and real death,” *Against Praxeas* ch.16 p.612

**Hippolytus of Portus** (222-235/236 A.D.) speaks of the Savior as the true paschal lamb, as one destined to be sacrificed like sheep, even Christ, who is God. Fragment 5 p.238 Also *Against Beron and Helix* fragment 2 p.232

Hippolytus of Portus (222-235/236 A.D.) mentions Christ’s cup of suffering. *Commentary on Psalm 2* p.170.

Hippolytus of Portus (222-235/236 A.D.) says that Jesus suffered for us. *Against the Heresy of One Noetus* ch.2 p.224.

**Origen** (225-253/254 A.D.) quotes almost half of Isaiah 53, referring to Christ. *Origen Against Celsus* book 1 ch.54 p.420

Origen (239-242 A.D.) says that Christ suffered for us. *Homilies on Ezekiel* homily 6 ch.6.3 p.92

**Novatian** (250/4-256/7 A.D.) quotes Isaiah 53:5 “by His stripes we are healed” referring to Jesus. *Treatise Concerning the Trinity* ch.9 p.619

**Cyprian of Carthage** (c.246-258 A.D.) says that the Son of God suffered. *Epistles of Cyprian* letter 55 ch.6 p.349

Cyprian of Carthage (c.246-258 A.D.) “from that heavenly sublimity to earthly things, the Son of God did not scorn to put on the flesh of man, and although He Himself was not a sinner, to bear the sins of others. His immortality being in the meantime laid aside, He suffers Himself to become mortal, so that the guiltless may be put to death” *Treatises of Cyprian* Treatise 9 ch.6 p.485

**Adamantius** (c.300 A.D.) discusses what if Jesus only suffered in appearance. “If He suffered in appearance, and not in reality, Herod sat in judgment only in appearance; in appearance Pilate washed his hands of Him, and in appearance Judas betrayed Him. Caiaphas likewise delivered Him up in appearance; the Jews seized Him in appearance, and the apostles…. Even His blood was poured out in appearance; the Evangelists preached the Gospel in appearance; Christ came from Heaven in appearance, and He ascended in appearance. The salvation of mankind was also in appearance, and not in truth. Why then does Christ say, ‘I am the truth?’” *Dialogue on the True Faith* fifth part ch.851a p.149

Adamantius (c.300 A.D.) says that Christ suffered for us. *Dialogue on the True Faith* fifth part section 12 p.163

**Alexander of Lycopolis** (301 A.D.) (implied) “That it should be said, indeed, in the docrine of the church, that he [Christ] gave Himself up for the remission of sins, …” *Of the Manichaeans* ch.24 p.251.

**Arnobius** (297-303 A.D.) (implied) says that Christ died for us. *Arnobius Against the Heathen* book 1 ch.62 p.431

**Victorinus of Petau** (martyred 304 A.D.) “In taking upon Him manhood, He gave a testimony in the world, wherein also having suffered, He freed us by His blood from sin; and having vanquished hell,” *Commentary on the Apocalypse* from the first chapter verse 5 p.344

Victorinus of Petau (martyred 304 A.D.) (partial) says that Christ suffered. *On the Creation of the World* p.343

**Methodius** (270-311/312 A.D.) discusses how and why Jesus was crucified, made man, and suffered in that manner instead of another. “Christ, the Son of God, by the command of the Father, became conversant with the visible creature, in order that, by overturning the dominion of the tyrants, the demons, that is, He might deliver our souls from their dreadful bondage,… For with this end the Lord Jesus both wore our flesh, and became man, and by the divine dispensation was nailed to the cross;” *Three Fragments from the homily on the Cross and Passion of Christ* ch.1 p.399

**Peter of Alexandria** (306,285-311 A.D.) discusses the fourth day and that Jesus suffered on the sixth day [Friday] for us. Then he says, “But the Lord’s day we celebrate as a day of joy, because on it He rose again, on which day we have received it for a custom not even to bow the knee. *The Canonical Epistle* Canon 15 p.278

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Athanasius of Alexandria** (318 A.D.) says that Christ died for all, and by the suffering of death tasted death for every man. *Incarnation of the Word* ch.10.2 p.41. See also ibid ch.7.5 p.40.

**Lactantius** (c.303-320/325 A.D.) said that Jesus knew He must suffer and be put to death for the salvation of many. *The Divine Institutes* book 4 ch.18 p.119. See also book 4 ch.26 p.120

Lactantius (c.303-320/325 A.D.) (partial) “but He [God] sent His own Son, to call all nations to the favour of God. ... Therefore the Supreme Father ordered Him [His own Son] to descend to the earth, and to put on a human body, that, being subject to the sufferings of the flesh, He might teach virtue and patience not only by words, but also by deeds.” *Epitome of the Divine Institutes* ch.43 p.239

**Alexander of Alexandria** (313-326 A.D.) “It is sufficiently discovered that He suffered shame for man’s sake, to set him free from death; … In very deed did He [Jesus] endure for our sakes sorrow, ignominy, torment, even death itself, and burial.” *Epistles on the Arian Heresy* Epistle 5.6 p.301

Alexander of Alexandria (313-326 A.D.) (partial) mentions how the tombs burst open, the earth was rocking and the lights were afraid and the sun and moon disappeared, the stars withdrew their shining when Jesus was suffering on the cross. *Epistles on the Arian Heresy* Epistle 5.6 p.301

**Eusebius of Caesarea** (318-325 A.D.) says the Jesus suffered, was resurrected, and ascended to heaven. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.85

Eusebius of Caesarea (318-325 A.D.) (partial, not say for us) says that Jesus suffered. *Eusebius’ Ecclesiastical History* book 1 ch.2.23 p.85

**Among corrupt or spurious works**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 3 ch.4 p.13 talks of the suffering of the Most High.

**Among heretics**

**X The Gospel of Peter** (180-190 A.D.) says that Jesus was as if feeling no pain. *Ante-Nicene Fathers* vol.9 no.4 p.7

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.41-42 p.88 says that Jesus suffered for us, the sun went dark, and the mountains torn asunder when he went to the cross. He rose again.

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.436 says Jesus suffered on [our] behalf

## p5. Christ is the end/fulfillment of the law

Romans 10:4; Hebrews 10:18

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 10:18; Romans 10:4

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 10:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 10:4

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Romans 10:4

**Justin Martyr** (c.138-165 A.D.) “In talking about the circumcision, the Sabbath, sacrifices and offerings and feasts, “…that they should have an end in Him who was born of a virgin, of the family of Abraham and the tribe of Judah, and of David, in Christ the Son of God.” *Dialogue with Trypho, a Jew* ch.43 p.216

**Irenaeus of Lyons** (182-188 A.D.) “For Christ is the end of the law for righteousness to every one that believeth.” *Irenaeus Against Heresies* book 4 ch.12.4 p.467

Irenaeus of Lyons (182-188 A.D.) “did not make void, but fulfilled the law, by performing the offices of the high” *Irenaeus Against Heresies* book 4 ch.8.2 p.471

**Clement of Alexandria** (193-202 A.D.) “‘For Christ is the end of the law for righteousness,’ who was prophesied by the law to every one that believeth.” *Stromata* book 2 ch.9 p.357

Clement of Alexandria (193-217/220 A.D.) “fulfilled the law, but had begun to do so from his very earliest youth.” *Who is the Rich Man That Shall Be Saved* ch.7 p.593

**Tertullian** (207/208 A.D.) “for Christ is the end of the law for righteousness to every one that believeth.” *Five Books Against Marcion* book 5 ch.14 p.460

Tertullian (207/208 A.D.) “For even in the case before us He fulfilled the law, while interpreting its conditions” *Five Books Against Marcion* book 4 ch.12 p.364

Tertullian (207/208 A.D.) “If the gospel has not fulfilled the law, then all I can say is the law has fulfilled the gospel” *Five Books Against Marcion* book 5 ch.14 p.461

**Hippolytus of Portus** (222-234/5 A.D.) “… so that after me Paul may exclaim, ‘Christ is the fulfilling of the law for righteousness to every one that believeth.” *Discourse on the Holy Theophany* ch.5 p.236

**Origen** (225-253/254 A.D.) “And this net has been cast into the sea-the wave-tossed life of men in every part of the world, and which swims in the bitter affairs of life. And before our Saviour Jesus Christ this net was not wholly filled; for the net of the law and the prophets had to be completed by Him who says, ‘Think not that I came to destroy the law and the prophets, I came not to destroy but to fulfil.’” *Commentary on Matthew* book 10 ch.12 p.420

Origen (235 A.D.) says that Christ fulfilled the Law. *Exhortation to Martyrdom* ch.6.46 p.149. See also ch.46 p.189

**Novatian** (250/254-257 A.D.) “But now Christ, the end of the law, has come, disclosing all the obscurities of the law – all those things which antiquity had covered with the clouds of sacraments.” *On Jewish Meats* ch.5 p.648

**Adamantius** (c.300 A.D.) (implied) quotes many of the ten commandments and then says, “Love therefore is the fulfilment of the Law.” After Marcus and Eutropius respond, Admantius says, “The Saviour will more clearly convince you of this in the Gospel.” *Dialogue on the True Faith* Second Part e17 and 832a p.97.

**Eusebius of Caesarea** (318-325 A.D.) Christ fulfilled the law. *Demonstration of the Gospel* book 1.7 p.12

**Among corrupt or spurious work**

**pseudo-Methodius** (after 312 A.D.) child, superior to the law, who yet fulfilled the law; that child that was at *Oration Concerning Simeon and Anna* ch.385

## p6. Jesus/Son of man is Lord of the Sabbath

Matthew 12:8; Mark 2:28; Luke 6:5

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 12:8; Mark 2:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 12:8; Mark 2:28; Luke 6:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Mark 2:28

Clement of Rome (96-98 A.D.) (partial, not say Jesus) “And thus He forewarns us: ‘Behold, the Lord [cometh], and His reward is before His face, to render to every man according to his work.’ He exhorts us, therefore, with our whole heart to attend to this, that we be not lazy or slothful in any good work. Let our boasting and our confidence be in Him. Let us submit ourselves to His will. Let us consider the whole multitude of His angels, how they stand ever ready to minister to His will. For the Scripture saith, ‘Ten thousand times ten thousand stood around Him, and thousands of thousands ministered unto Him, and cried, Holy, holy, holy, [is] the Lord of Sabaoth; the whole creation is full of His glory.’” *1 Clement* ch.34 vol.1 p.14

**Tertullian** (207-220 A.D.) “The Son of man is Lord of the Sabbath-day.” *On the Flesh of Christ* ch.15 p.534

Tertullian (207/208 A.D.) “He was called ‘Lord of the Sabbath,’ becaue He maintained the Sabbath as His own institution.” *Five Books Against Marcion* book 4 ch.12 p.363

**Origen** (225-253/254 A.D.) “For as the Son of man is Lord of the sabbath, and not the slave of the sabbath as the people are, so He who gives the law has power to give it ‘until a time of reformation,’ and to change the law, and, when the time of the reformation is at hand, also to give after the former way and after the former heart another way and another heart, ‘in an acceptable time, and in a day of salvation.’” *Commentary on Matthew* book 14 ch.20 p.509

**Novatian** (250/4-256/7 A.D.) says that Jesus is “Lord of the Sabbath” in *Treatise Concerning the Trinity* ch.11 p.620

**Victorinus of Petau** (martyred 304 A.D.) “And let the *paraceve* become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ himself, Lord of the Sabbath, says by His prophets that “‘His soul hateth;’” *On the Creation of the World* p.342

## p7. Jesus is our Redeemer / redeemed us

Romans 3:24; Galatians 3:13; 4:5; Ephesians 1:7,14; Colossians 1:14; Titus 2:14; Hebrews 9:12,15; 1 Peter 1:18; Revelation 5:9

Partial Job 19:25

The New Testament has seven different Greek words for redeemed/redemption

*Agirazo* (verb) “to buy” 1 Cor 6:20; 7:23; 2 Peter 2:1; Revelation 5:9; 14:3-4

*Exagorazo* (verb) “to buy out” Galatians 3:13; 4:5; Ephesians 5:16; Colossians 4:5

*Lytron* “ransom” (noun) Matthew 20:28; Mark 10:45

*Lytroomai* “to ransom” (verb) Luke 24:21; Titus 2:14; 1 Peter 1:18

*Lytrosis* “buy by ransoming” (noun) Luke 1:68; 2:38; Hebrews 9:12

*Apolytrosis* “buy back by ransoming” (noun) Luke 2!:28; Romans 3:24; 8:23; 1 Corinthians 1:30; Ephesians 1:7,14; 4:30; Colossians 1:14; Hebrews 9:15; 11:35

See *The Bible Knowledge Commentary : New Testament* p.153 for more info.

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 3:13; 4:5

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. 1 Peter 1:18

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) speaks of redemption through Jesus. Romans 3:24

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 5:9

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Galatians 3:13; 4:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Romans 3:24

***2 Clement*** (120-140 A.D.) ch.17 p.522 “This means the day of His appearing, when He will come and redeem us-each one according to his works. And the unbelievers will see His glory and might, and, when they see the empire of the world in Jesus, they will be surprise, saying, ‘Woe to us, because Thou wast, and we knew not and believed not and obeyed not the elders who show us plainly of our salvation.’ And ‘their worm shall not die, neither shall their fire be quenched; and they shall be a spectacle unto all flesh.’”

**Justin Martyr** (c.138-165 A.D.) “Christ, by being crucified on the tree, and by purifying [us] with water, has redeemed us” *Dialogue with Trypho, a Jew* ch.86 p.242

**Melito of Sardis** (170-177/180 A.D.) “Isaac *from death*. In like manner, the Lord, being slain, saved us; being bound, He loosed us; being sacrificed, He redeemed us” *From the Catena on Genesis* p.759

**Irenaeus of Lyons** (182-188 A.D.) “For no one was able, either in heaven or in earth, or under the earth, to open the book of the Father, or to behold Him, with the exception of the Lamb who was slain, and who redeemed us with His own blood, receiving power over all things from the same God who made all things by the Word,” *Irenaeus Against Heresies* book 4 ch.20.2 p.488

Irenaeus of Lyons (c.160-202 A.D.) Jesus is our Redeemer. *Proof of Apostolic Preaching* ch.38, 58

**Clement of Alexandria** (193-217/220 A.D.) “And he laughed mystically, prophesying that the Lord should fill us with joy, who have been redeemed from corruption by the blood of the Lord.” *The Instructor* book 1 ch.5 p.217. See also *The Instructor* book 1 ch.5 p.215.

**Tertullian** (198-220 A.D.) “refuted touching God as the Creator, and Christ as the Redeemer of the flesh,” *On the Resurrection of the Flesh* ch.2 p.546

Tertullian (207/208 A.D.) “what they had deemed Him to be-the Creator’s Christ, the Redeemer of Israel.” *Five Books Against Marcion* book 4 ch.42 p.422

Tertullian (208-220 A.D.) “Who has redeemed another’s death by his own, but the Son of God alone? For even in His very passion He set the robber free.” *Tertullian on Modesty* ch.22 p.100

**Theodotus the probable Montanist** (c.240 A.D.) “Now the Lord with His precious blood redeems us, freeing us from our old bitter masters, that is, our sins, on account of which the spiritual *powers* of wickedness ruled over us.” *Excerpts of Theodotus* ch.20 p.45

**Hippolytus of Portus** (222-234/5 A.D.) “the God of all things become man, viz., in order that by suffering in the flesh, which is susceptible of suffering, He might redeem our whole race, which was sold to death; and that by working wondrous things by His divinity, which is unsusceptible of suffering, *Against Beron and Helix* fragment 2 p.232

**Commodianus** (c.240 A.D.) “seekest healthful things. Thou wishest to live between both ways, but thence thou shalt perish. And, moreover, thou sayest, Who is He who has redeemed from death, that we may believe in Him, since there punishments are awarded? Ah! not thus, O malignant man, shall it be as thou thinkest. For to him who has lived well there is advantage after death. Thou, however, when one day thou diest, shalt be taken away in an evil place. But they who believe in Christ shah be led into a good place, and those to whom that delight is given are caressed;” *Instructions of Commodianus* ch.24 p.207

**Origen** (225-253/254 A.D.) “A man, therefore, could not give anything as an exchange for his own life, but God gave an exchange for the life of us all, ‘the precious blood of Christ Jesus,’ according as ‘we were bought with a price,’ ‘having been redeemed, not with corruptible things as silver or gold, but with precious blood, as of a lamb without blemish and without spot,’ even of Christ.” *Commentary on Matthew* book 12 ch.28 p.465

Origen (225-253/254 A.D.) “But let such an one attend more exactly to the statements about Peter and the rest of the Apostles, how even they made requests as if they were yet alien from Him who was to redeem them from the enemy and purchase them with His own precious blood; or let them also, who will have it that even before the passion of Jesus the Apostles were perfect, tell us whence it came about that ‘Peter and they that were with him were heavy with sleep.’” *Commentary on Matthew* book 12 ch.40 p.471

Origen (235 A.D.) says that Christ redeemed us. *Exhortation to Martyrdom* ch.3.12 p.153

***Treatise Against Novatian*** (254-256 A.D.) “had redeemed at the great price of His blood?”

***Treatise on Rebaptism*** (c.250-258 A.D.) “who are made lawful believers, the baptism of their own blood is wanting without mischief, because, being baptized in the name of Christ, they have been redeemed”

**Cyprian of Carthage** (c.246-258 A.D.) “Let us glorify and bear God in a pure and chaste body, and with a more complete obedience; and since we have been redeemed by the blood of Christ, let us obey and give furtherance to the empire of our Redeemer by all the obedience of service, that nothing impure or profane may be brought into the temple of God, lost He should be offended, and forsake the temple which He inhabits.” *Treatises of Cyprian* Treatise 2 ch.2 p.430

**Theonas of Alexandria** (282-300 A.D.) “But the glory of the Father and of the Son, who for our salvation was nailed to the cross, makes us safe for the everlasting redemption; and that is the greatest hope of Christians.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.1 p.158

**Adamantius** (c.300 A.D.) “redemption was to be through the blood of Christ. … It is fair to say, with you, that he [Christ] bought, for He gave His own blood;” *Dialogue on the True Faith* First part 820a27 p.72

**Methodius** (270-311/312 A.D.) “pieces of silver covenant for Him who, with His life-giving blood, was to redeem” *Oration on Psalms* ch.398

**Alexander of Alexandria** (313-326 A.D.) says that Christ was the cause of our redemption, blood for blood. *Epistles on the Arian Heresy* Epistle 5 ch.6 p.302

**Eusebius of Caesarea** (318-325 A.D.) calls Jesus “Redeemer”. *Preparation for the Gospel* book 4 ch.1 p.2

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) says “the Creator and Redeemer of the world.” is of one glory with the Father. *Oration of Simeon and Anna* ch.6 p.387

**Among heretics**

Valentinian ***Gospel of Philip*** (c.150-4th century) *The Gnostic Bible* p.260 “Christ came to buy. He rescued and redeemed, redeeming aliens.”

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 calls Jesus our Redeemer.

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says that Christ redeemed us. *Dialogue on the True Faith* first part ch.820a 27 p.71

## p8. Christ finished His work

John 4:34; 5:36

(implied) John 19:30

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied) John 4:34; 5:36

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 4:34; 5:36

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 4:34

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 4:34; 5:36

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 4:34; 5:36

**Hippolytus of Portus** (222-235/236 A.D.) “And He who gives life bountifully to all, has His side pierced with a spear. And He who raises the dead is wrapped in linen and laid in a sepulchre, and on the third day He is raised again by the Father, though Himself the Resurrection and the Life. For all these things has He finished for us, who for our sakes was made as we are. For “Himself hath borne our infirmities, and carried our diseases;” *Against the Heresy of One Noetus* ch.18 p.230

Origen (225-253/254 A.D.) (partial) “and if it is reasonable to conceive that Jesus altogether completed what He began, then, some time, He altogether completed that which He began to show to His disciples about the necessity of His suffering the things which are written. For, when any one apprehends from the Word the perfect knowledge of these things, then it must be said that, from a rational exhibition (the mind seeing the things which are shown) the exhibition becomes complete for him who has the will and the power to contemplate these things, and does contemplate them.” *Origen’s Commentary on Matthew* book 12 ch.20 p.461-462

**Novatian** (250/4-256/7 A.D.) “Or when the definition of the rule is established by Christ Himself, and it is said: ‘And this is life eternal, that they should know Thee, the only and true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee upon the earth, I have finished the work which Thou gavest me?’” *Concerning the Trinity* ch.26 p.637

**Cyprian of Carthage** (c.246-258 A.D.) “I have glorified Thee on the earth: I have finished the work which Thou gavest me to do.” *Treatises of Cyprian* part 2 Treatise 12 Testimonies ch.1 p.516

**Euchratius of Thenae** at the Seventh Council of Carthage (258 A.D.) said: “God and our Lord Jesus Christ, teaching the apostles with His own mouth, has entirely completed our faith, and the grace of baptism, and the rule of the ecclesiastical law, saying: ‘Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’”

## p9. Jesus forgives us / remits sins

Mark 2:10; Luke 7:48; Act 5:32; Romans 6:23; Ephesians 1:7

**p46 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Ephesians 1:7

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 7:48

p. Antinoopolis – Matthew 6:10-12 (3rd century A.D.) (partial, says God, not Jesus) forgive others as God forgave you. Matthew 6:10-12

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 7:48

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 2:10; Luke 7:48; Romans 6:23; Ephesians 1:7

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Mark 2:10; Luke 7:48; Romans 6:23; Ephesians 1:7

**Clement of Rome** (96-98 A.D.) “Let us turn to every age that has passed, and learn that, from generation to generation, the Lord has granted a place of repentance to all such as would be converted unto Him” *1 Clement* ch.7 p.7

**Ignatius** (-107/116 A.D.) “But may those that dishonoured them be forgiven through the grace of Jesus Christ!” *Ignatius’ Letter to the Philadelphians* ch.11 p.85

***Epistle of Barnabas*** ch.5 p.139 (c.70-130 A.D.) “For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [The Scripture] saith thus: ‘He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed…” (Isaiah 53:5,7) See also ibid ch.8 p.142

*Epistle of Barnabas* ch.16 p.147 (c.70-130 A.D.) in discussing Jesus said “Having received the forgiveness of sin, and place our trust in the name of the Lord…”

**Polycarp** (100-155 A.D.) “If then we entreat the Lord to forgive us, we ought also ourselves to forgive [others];” *Letter to the Philippians* ch.6 p.34

**Justin Martyr** (c.150 A.D.) mentions that he would be called Jesus, “for He shall save His people from their sins.” *First Apology of Justin Martyr* ch.33 p.174

Justin Martyr(c.138-165 A.D.) mentions that Jesus curing leprosy shows that He could also forgive sins. It also mentions Jesus dying on the cross. fragment 10 p.301

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude fifth ch.6 p.35 says that Jesus purged away the sins of the people.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 45 line 15 p.113 says Jesus forgives sins.

**Irenaeus of Lyons** (182-188 A.D.) says that Jesus gave forgiveness of sins. *Irenaeus Against Heresies* book 3 ch.12.5 p.431

**Clement of Alexandria** (193-217/220 A.D.) says that Jesus has two roles in ministering all good. As God, forgiving our sins, and as man, training us not to sin. “Man is justly dear to God.” *The Instructor* book 1 ch.3 p.210

Clement of Alexandria (193-217/220 A.D.) says that Jesus is the propitiation for our sins. *The Instructor* book 3 ch.12 p.295

**Tertullian** (207/208 A.D.) said that the Jews rightly said that a man could not forgive sins but God alone. Jesus did not deny He was a man, but instead showed that He was God as well as man. *Five Books Against Marcion* book 4 ch.10 p.358

**Hippolytus of Portus** (222-235/236 A.D.) “He was manifest as God and man. And it is easy to perceive the man in Him,…” Then he mentions Jesus being scourged by Pilate, dying, and raised by the Father on the third day. … “And the divine in Him, on the other hand, is equally manifest, when He is worshipped by angels, and seen by shepherds, … and works many wonders and forgives sins.” *Fragment from Commentary on Psalm 2* p.170.

Hippolytus of Portus (222-235/236 A.D.) mentions that Jesus raised Lazarus to life after he had been dead four days. Did many mighty works, and forgave sins. *Against the Heresy of One Noetus* ch.18 p.230

Hippolytus of Portus (222-235/236 A.D.) “blotting out the handwriting of sins that was against us.” *Commentary on Daniel* ch.2.5 p.181

**Origen** (235-245 A.D.) “For Jesus, who cheers up the disciples with *undiluted* wine, cheers them up and says to them: ‘Take, drink, this is my blood, which is poured out for you for the forgiveness of sins.’” *Homilies on Jeremiah* Homily 12 ch.2.2 p.112-113

Origen (c.227-240 A.D.) (partial) says Jesus, the shepherd, Way, Door, rod is the Logos cleanses the soul. *Commentary on John* book 2 ch.12 p.334

**Novatian** (250/254-257 A.D.) “And that he [Adam] is prevented from touching of the wood of the tree of life, is not caused by the malignant poison of envy, but lest, living for ever without Christ’s previous pardon of his sins, he should always bear about with him for his punishment an immortality of guilt.” *Treatise Concerning the Trinity* ch.1 p.612

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.18 p.677 speaks of Jesus forgiving the sins of the woman with an issue of blood.

*Treatise on Rebaptism* (c.250-258 A.D.) ch.18 p.677 “For our Lord says to the paralytic man, ‘Be of good cheer, my son, thy sins are forgiven thee,’ that He might show that hearts were purified by faith for the forgiveness of sins that should follow.”

**Cyprian of Carthage** (c.246-258 A.D.) “from the Lamb, by whom we were redeemed and quickened” *Treatises of Cyprian* Treatise 11 ch.3 p.497

**Alexander of Lycopolis** (301 A.D.) says that Christ was “affixed to the cross”. He says Manichaeus is wrong to deny that Christ did not suffer this. Christ gave remission of sins. *Of the Manichaeans* ch.24 p.251.

**Victorinus of Petau** (martyred 304 A.D.) says that Jesus gave forgiveness of sins. *Commentary on the Apocalypse* ch.11.8 p.355

**Peter of Alexandria** (306,285-311 A.D.) says that Jesus is the propitiation for our sins. *The Canonical Epistle* Canon 11 p.276

**Athanasius of Alexandria** (318 A.D.) “in the same say also the most holy Son of the Father, being the Image of the Father, came to our region to renew man once made in His likeness, and find him, as one lost, by the remission of sins; as He says Himself in the Gospels:” *Incarnation of the Word* ch.14 p.43

**Lactantius** (c.303-320/325 A.D.) (implied) “for these true gifts you may have an everlasting gift from God. Mercy has a great reward; for God promises it, that He will remit all sins.” *The Divine Institutes* book 6 ch.12 p.178

## p10. Jesus: the/One Mediator (between God & man)

Hebrews 7:25; 8:6; 9:15; 12:24; 1 Timothy 2:5

(partial) Galatians 3:19-22

(partial, shows the need for a mediator but does not say Jesus) Job 9:33-34; 33:23

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 7:25; 12:24

**p17** Hebrews 9:12-19 (late 3rd century) says that Jesus is the mediator of the new covenant in Hebrews 9:15.

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 7:25; 8:6; 9:15; 1 Timothy 2:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Hebrews 7:25; 8:6; 9:15; 12:24; 1 Timothy 2:5

Clement of Rome (96-98 A.D.) (partial) “This is the way, beloved, in which we find our Saviour, even Jesus Christ, the High Priest of all our offerings, the defender and helper of our infirmity. By Him we look up to the heights of heaven. … By Him the Lord has willed that we should taste of immortal knowledge,” *1 Clement* ch.36 vol.1 p.14-15 (See also vol.9 p.240)

Clement of Rome (96-98 A.D.) (partial) quoting Isaiah 53 says of Jesus “by his stripes we are healed. He was an offering for sin. Jesus Himself will carry our sins.” *1 Clement* ch.16 vol.1 p.9. See also vol.9 p.234.

Clement of Rome (96-98 A.D.) “Let us look stedfastly to the blood of Christ, and see how precious that blood [of Jesus] is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world.” *1 Clement* ch.7 vol.1 p.7 also vol.9 p.231

Clement of Rome (96-98 A.D.) “On account of the Love he bore us, Jesus Christ our Lord gave His blood for us by the will of God; His flesh for our flesh, and His soul for our souls.” *1 Clement* ch.49 p.18

**Irenaeus of Lyons**(182-188 A.D.) “And therefore in the last times the Lord has restored us into friendship through His incarnation, having become ‘the Mediator between God and men’; propitiating indeed for us the Father against whom we had sinned, and cancelling our disobedience by His own obedience; conferring also upon us the gift of communion with, and subjection to, our Maker.” *Irenaeus* *Against Heresies*book 5 ch.17.1 p.544

Irenaeus of Lyons(182-188 A.D.) discusses why Christ had to be fully man as well as God to take on the role of “Mediator” *Irenaeus* *Against Heresies*book 3 ch.18.7 p.448

Irenaeus of Lyons (182-188 A.D.) mentions the seed [Jesus] being a mediator. *Irenaeus Against Heresies* book 3 ch.7.2 p.420

Irenaeus of Lyons (182-188 A.D.) says that Jesus “united man through Himself to God” *Irenaeus Against Heresies* book 3 ch.4.2 p.417

**Clement of Alexandria** (193-217/220 A.D.) calls Jesus the Mediator who executes the Father’s will, the Son of God, and Savior of men. *The Instructor* book 3 ch.1 p.271

**Tertullian** (207-220 A.D.) “The Apostle Paul likewise says: ‘The man Christ Jesus is the one Mediator between God and man.’” *On the Flesh of Christ* ch.15 p.534

Tertullian (198-220 A.D.) “Designated, as He is, ‘the Mediator between God and man’, He keeps in His won self the deposit of the flesh which has been committed to Him by both parties - the pledge and security of its entire perfection.” *On the Resurrection of the Flesh* ch.51 p.584

Tertullian (198-220 A.D.) “Wherever it [our flesh] may be, it is in safe keeping in God’s presence, through that most faithful ‘Mediator between God and man (the man) Jesus Christ’, who shall reconcile both God to man, and man to God; the spirit to the flesh, and the flesh to the spirit.” *On the Resurrection of the Flesh* ch.63 p.593

Tertullian (198-220 A.D.) “Designated, as He [Christ] is, ‘the Mediator between God and man,’ He keeps in His own self the deposit of the flesh which has been committed to Him by both parties - the pledge and security of its entire perfection.” *On the Resurrection of the Flesh* ch.51 p.584

Tertullian (c.213 A.D.) says the apostle calls Christ “the Mediator between God and man.” *Against Praxeas* ch.27 p.624. He says the same in *On the Resurrection of the Flesh* ch.63 ch. p.593.

Tertullian (198-220 A.D.) calls Jesus “the Mediator between God and man,” *On the Resurrection of the Flesh* ch.51 p.584

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “Now, in order that He [Jesus] might be shown to have together in Himself at once the nature of God and that of man, - as the apostle, too, says: ‘Mediator between God and men, the man Christ Jesus. Now a mediator is not of one man, but two,’ - it was therefore necessary that Christ, in becoming the Mediator between God and men, should receive from both an earnest of some kind, that He might appear as the Mediator between two distinct persons.” *Commentary On Numbers* Written in Leontius Byzantine book i. *Against Nestorius and Eutyches* quoted from Hippolytus *ANF* vol.5 p.169.

**Origen** (c.227-240 A.D.) mentions that Jesus the Mediator and High-Priest and Paraclete and the door. *Origen’s Commentary on John* book 2 ch.28 p.343.

Origen (233/234 A.D.) (partial) says that Jesus is our Mediator. *Origen On Prayer* ch.10.2 p.42

**Novatian** (250/254-256/7 A.D.) (implied) “And rightly, as there is in Him [Jesus] something which excels the creature, by the agreement of the divinity and humanity seems to be pledged to Him: for which reason He who is declared as made the ‘Mediator between God and man’ is revealed to have associated in Himself God and man.” *Concerning the Trinity* ch.21 p.632 See also ibid ch.31 p.644.

Novatian (250/254-256/7 A.D.) (implied) “If Christ is only man, why is a man invoked in prayers as a Mediator” *Concerning the Trinity* ch.14 p.623

**Cyprian of Carthage** (c.246-258 A.D.) “He is endued with flesh; God is mingled with man. This is our God, this is Christ, who, as the mediator of the two, puts on man that He may lead them to the Father.” *Treatises of Cyprian* Treatise 6 ch.11 p.468

**Peter of Alexandria** (306,285-311 A.D.) says that Jesus is our Advocate with the Father. *The Canonical Epistle* Canon 11 p.276

**Lucian of Antioch** (c.300-311 A.D.) (implied) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

Lactantius (c.303-320/325 A.D.) (partial) “He [Jesus] was therefore both God and man, being placed in the middle between God and man. From which the Greeks call Him Mesites [a mediator], that He might be able to lead man to God - that is, to immortality:” *The Divine Institutes* book 4 ch.25 p.126

Lactantius (c.303-320/325 A.D.) “For this cause, therefore, being God, He took upon Him flesh, that, becoming a mediator between God and man,” *Epitome of the Divine Institutes* ch.44 p.239-240

Eusebius of Caesarea (318-325 A.D.) (partial) “the God of all, first appoint a Mediator, the Divine Power, His ONLY (begotten), who should be sufficient for all,” *Theophania* ch.4 p.2

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “For there is one God of the Old and New Testament, “one Mediator between God and men,’” *Letter to the Philadelphians* ch.5 Latin version

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) Dan (implied) says that He [Christ] who intercedes for you is the Mediator between God and man for Israel’s peace.

**pseudo-Methodius** (after 312 A.D.) Jesus is mediator. *Oration of Simeon and Anna* ch.6 p.387

Note that mediator is mentioned in an addition to a codex of Alexander of Alexandria

## p11. Jesus bore our sins/infirmities

1 Peter 2:24

(implied) Hebrews 10:11-12

(implied) Hebrew 9:28

Isaiah 53:4 bore our infirmity

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) Hebrews 10:11-12

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 10:11-12 says that instead of the high priest offering sacrifices which can never take away sins, Jesus our high priest sacrificed once and for all.

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Jesus bore our sins. 1 Peter 2:24

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) 1 Peter 2:24

**Polycarp** (100-155 A.D.) says the Jesus Christ bore our sins on His body on the tree. He was sinless. *Polycarp’s Letter to the Philippians* ch.8 p.35

***Epistle to Diognetus*** ch.8 p.28 (c.130-200 A.D.) says Jesus took the burden of our iniquities.

**Irenaeus of Lyons** (182-188 A.D.) “For the Saviour has taken up the burden of our sins.” Fragment 22 p.572

**Tertullian** (207/208 A.D.) “He was therefore the very Christ of Isaiah, the healer of our sicknesses. ‘Surely,’ says he, ‘He hath borne our griefs and *carried* our sorrows.’ Now the Greeks are accustomed to use for *carry* a word which also signifies to *take away*. A general promise Is enough for me in passing. Whatever were the cures which Jesus effected, He is mine. We will come, however, to the kinds of cures. To liberate men, then, from evil spirits, is a cure of sickness.” *Five Books Against Marcion* book 4 ch.8 p.354

Tertullian (207/208 A.D.) quotes Isaiah 53:4. *Five Books Against Marcion* book 3 ch.7 p.326. See also ibid ch.17 p.336 and *Five Books Against Marcion* book 4 ch.8 p.354

**Origen** (c.227-240 A.D.) “On account of these infirmities and sicknesses which He bore away from us, He declares His soul to be sorrowful and sore troubled, and He is said in Zechariah to have put on filthy garments, which, when He was about to take them off, are said to be sins. ‘Behold, it is said, I have taken away thy sins.’ Because He had taken on Himself the sins of the people of those who believed in Him, he uses many such expressions as these: ‘Far from my salvation are the words of my transgressions,’ and ‘Thou knowest my foolishness, and my sins were not hid from Thee.’” *Commentary on John* book 2 ch.21 p.338

Origen (233/234 A.D.) (partial) says that Jesus “gave Himself for our sins” *Origen On Prayer* ch.25.1 p.85

Origen (233/234 A.D.) (partial) says that Jesus offered Himself for us. *Origen’s Exhortation to Martyrdom* ch.30 p.171

**Cyprian of Carthage** (c.246-258 A.D.) “For because Christ bore us all, in that He also bore our sins, we see” *Epistles of Cyprian* letter 62 ch.13 p.362

**Lactantius** (c.303-320/325 A.D.) “death, and was reckoned among the transgressors; and He bore the sins of many,” *The Divine Institutes* book 4 ch.18 p.121

## p12. Jesus bore the curse for us

Galatians 3:13

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 3:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Galatians 3:13

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Galatians 3:13

**Justin Martyr** (c.138-165 A.D.) (implied) (Trypho, a Jew is speaking) ‘But whether Christ should be so shamefully crucified, this we are in doubt about. For whosoever is crucified is said in the law to be accursed, so that I am exceedingly incredulous on this point. It is quite clear, indeed, that the Scriptures announce that Christ had to suffer; but we wish to learn if you can prove it to us whether it was by the suffering cursed in the law.’ I [Justin] replied to him, ‘If Christ was not to suffer, and the prophets had not foretold that He would be led to death on account of the sins of the people, and be dishonoured and scourged, and reckoned among the transgressors, and as a sheep be led to the slaughter, whose generation, the prophet says, no man can declare, then you would have good cause to wonder. But if these are to be characteristic of Him and mark Him out to all, how is it possible for us to do anything else than believe in Him most confidently? And will not as many as have understood the writings of the prophets, whenever they hear merely that He was crucified, say that this is He and no other? *Dialogue with Trypho, a Jew* ch.89 p.244

**Irenaeus of Lyons** (182-188 A.D.) “And again: “Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth upon a tree.’” *Irenaeus Against Heresies* book 3 ch.18.3 p.446

**Tertullian** (198-220 A.D.) “Therefore He did not maledictively adjudge Christ to this passion, but drew a distinction, that whoever, *in any sin*, had incurred the judgment of death, and died suspended on a tree, *he* should be ‘cursed by God,’” *An Answer to the Jews* ch.10 p.164-165

Tertullian (207/208 A.D.) (implied) “But yet it by no means follows, because the Creator said of old, ‘Cursed is every one that hangeth on a tree,’ that Christ belonged to another god, and on that account was accursed even then in the law. And how, indeed, could the Creator have cursed by anticipation one whom He knew not of?” *Five Books Against Marcion* book 5 ch.3 p.434

**Athanasius of Alexandria** (318 A.D.) explains how Jesus bore the curse for us. *The Incarnation* ch.1.25 p.49

## p13. Christ suffered shame/disgrace

Hebrews 12:2; 13:13

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 12:2

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Hebrews 12:2; 13:13

**Justin Martyr** (c.138-165 A.D.) “have been called by God through the despised and shameful mystery of the cross (Justin uses the word shame a lot) *Dialogue with Trypho, a Jew* ch.131 p.265

Justin Martyr (c.138-165 A.D.) “But whether Christ should be so shamefully crucified, this we are in doubt about. For whosoever is crucified is said in the law to be accursed, so that I am exceedingly incredulous on this point. It is quite clear, indeed, that the Scriptures announce that Christ had to suffer; but we wish to learn if you can prove it to us whether it was by the suffering cursed in the law.” *Dialogue with Trypho, a Jew* ch.89 p.244

Tatian’s ***Diatessaron*** (c.172 A.D.) section 30.43 p.96 goes into detail about the shame Christ faced.

**Irenaeus of Lyons** (182-188 A.D.) suffered shame on earth, while He is higher than all glory and praise in heaven; Irenaeus fragment 52 p.576

**Hippolytus of Portus** (222-235/236 A.D.) “‘borne reproach,’ namely the cross, when ‘they covered my face with shame,’” *Expository Treatise Against the Jews* ch.3 p.219

**Origen** (235 A.D.) Christ endured the cross, despising the shame. *Exhortation to Martyrdom* ch.37 p.180

**Cyprian of Carthage** (c.246-258 A.D.) “condemn Him with a most shameful death. These things they considered, and erred.” *Treatises of Cyprian* Treatise 12 second book ch.14 p.521

**Athanasius of Alexandria**(318 A.D.) mentions “the ignomy of the cross” *Incarnation of the Word* ch.24 p.49

Athanasius of Alexandria (318 A.D.) discusses the unseemliness of the cross. *Incarnation of the Word* ch.33.1 p.54

**Alexander of Alexandria** (313-326 A.D.) “It is sufficiently discovered that He suffered shame for man’s sake, to set him free from death; … In very deed did He [Jesus] endure for our sakes sorrow, ignominy, torment, even death itself, and burial.” *Epistles on the Arian Heresy* Epistle 5.6 p.301

## p14. Jesus was a ransom

Matthew 20:28; Mark 10:45; 1 Timothy 2:5f-6; Hebrews 9:15b

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 9:15b

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 20:28

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 20:28; Mark 10:45

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 20:28; Mark 10:45; 1 Timothy 2:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 20:28

**Clement of Rome** (96-98 A.D.) (implied) “how precious that blood [of Jesus] is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world.” *1 Clement* ch.7 p.7

***Epistle to Diognetus*** ch.9 p.28 (c.130-200 A.D.) says God “gave His own Son as a ransom for us, the holy One for transgressors”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 31.5 p.91 says Jesus was a ransom.

**Melito of Sardis** (170-177/180 A.D.) “He [Jesus] is the one led like a lamb and slaughtered like a sheep; he ransomed us from the worship of the world as from the land of Egypt, and he set us free from the slavery of the devil as from the hand of Pharaoh, and sealed our souls with his own spirit, and the members of our body with his blood. This is the one who clad death in shame and, as Moses did to Pharaoh, made the devil grieve.” *On Pascha* part 67 p.55

**Clement of Alexandria** (193-217 A.D.) “Such is our Instructor, righteously good. ‘I came not,’ He says, ‘to be ministered unto, but to minister.’ Wherefore He is introduced in the Gospel ‘wearied,’ because toiling for us, and promising ‘to give His life a ransom for many.’” *The Instructor* book 1 ch.9 p.231

**Tertullian** (197-220 A.D.) “should ransom with money a man whom Christ has ransomed with His blood, how” *Fleeing Persecution* ch.12 p.123

Tertullian (207/208 A.D.) “‘For,’ he says, ‘ye are bought with a price.’ A price! Surely none at all was paid, since Christ was a phantom, nor had He any corporeal substance which He could pay for our bodies! But, in truth, Christ had wherewithal to redeem us; and since He has redeemed, at a great price, these bodies of ours,…” *Five Books Against Marcion* book 5 ch.7 p.443

**Hippolytus of Portus** (222-235/236 A.D.) “might intimate that the Saviour would descend to ransom the souls of the saints from the hand of death” *Treatise on Christ and Antichrist* ch.45 p.213

**Origen** (c.227-240 A.D.) “But Christ is our redemption because we had become prisoners and needed ransoming. I do not enquire as to His own redemption, for though He was tempted in all things as we are, He was without sin, and His enemies never reduced Him to captivity.” *Commentary on John* book 1 ch.39 p.318

Origen (225-253/254 A.D.) “life which has been overcome by death. He will ransom it out of its hand.” *Commentary on Matthew* book 2 ch.28 p.465

**Cyprian of Carthage** (c.246-258 A.D.) (implied, price) “by redeeming the believer with the price of His blood, by reconciling man to God the Father, by quickening our mortal nature with a heavenly regeneration.” *Treatises of Cyprian* Treatise 5 ch.25 p.405

**Athanasius of Alexandria** (318 A.D.) says that Jesus ransomed the sins of all. *The Incarnation* ch.40.2 p.57. See also *Incarnation of the Word* ch.25.4 p.50

Athanasius of Alexandria (318 A.D.) says that Christ “died to ransom all” *Incarnation of the Word* ch.21.7 p.48

## p15. Christ reconciled us

Romans 5:10-11; 2 Corinthians 5:18-19; Ephesians 2:16; Colossians 1:20-22; Hebrews 2:17

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 2 Corinthians 5:18-19; Ephesians 2:16; colossians 1:20-22; Hebrews 2:17

**p72** (Romans 5:10-11; Colossians 1:20)

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – For the word of God) 2 Corinthians 5:18; Colossians 1:20

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 2:17

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 5:10-11; 2 Corinthians 5:18-19; Ephesians 2:16; Colossians 1:20-22; Hebrews 2:17

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Romans 5:10-11; 2 Corinthians 5:18-19; Ephesians 2:16; Colossians 1:20-22; Hebrews 2:17

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. Ephesians 2:16; Colossians 1:20-21; Hebrews 2:17

Clement of Rome (96-98 A.D.) (partial) “let us fall down before the Lord, and beseech Him with tears, that He would mercifully be reconciled to us, and restore us to our former seemly and holy practice of brotherly love” *1 Clement* ch.48 vol.1 p.18. See also vol.9 ch.48 p.243.

**Irenaeus of Lyons** (182-188 A.D.) quotes Romans 6:3-4, then Romans 5:6-10, then Romans 8:34; then Romans 6:9; then Romans 8:11; then 1 Peter 2:23. *Irenaeus Against Heresies* book 3 ch.16.9 p.444

**Clement of Alexandria** (c.195 A.D.) “Whence He was and what He was, He showed by what He taught and exhibited, manifesting Himself as the Herald of the Covenant, the Reconciler, our Saviour, the Word, the Fount of life, the Giver of peace, diffused over the whole face of the earth; by whom, so to speak, the universe has already become an ocean of blessings.” *Exhortation to the Heathen* ch.10 p.202

**Tertullian** (192-220 A.D.) “‘Mediator between God and man, (the man) Jesus Christ’, who shall reconcile both God to man, and man to God; the spirit to the flesh,” *On the Resurrection of the Flesh* ch.63 p.63 p.593

Tertullian (207/208 A.D.) “we are “reconciled in His body through death;” *Five Books Against Marcion* book 5 ch.19 p.471

**Hippolytus of Portus** (222-235/236 A.D.) “But was it only that the Lord was baptized? He also renewed the old man, and committed to him again the sceptre of adoption. For straightway ‘the heavens were opened to Him.’ A reconciliation took place of the visible with the invisible; the celestial orders were filled with joy; the diseases of earth were healed; secret things were made known; those at enmity were restored to amity. For you have heard the word of the evangelist, saying, ‘The heavens were opened to Him,’ on account of three wonders. For when Christ the Bridegroom was baptized, it was meet that the bridal-chamber of heaven should open its brilliant gates.” *Discourse on the Holy Theophany* ch.6 p.236

**Origen** (c.227-240 A.D.) “things, since God was in Christ reconciling the world to Himself,” *Origen’s Commentary on John* book 6 ch.37 p.379

**Cyprian of Carthage** (c.246-258 A.D.) “by redeeming the believer with the price of His blood, by reconciling man to God the Father, by quickening our mortal nature with a heavenly regeneration.” *Treatises of Cyprian* Treatise 5 ch.25 p.405

Methodius (270-311/312 A.D.) (partial) “Now I at least seem to perceive that nothing has been such a means of restoring men to paradise, and of the change to incorruption, and of reconciliation to God, and such a means of salvation to men, by guiding us to life, as chastity.” *Banquet of the Ten Virgins* discourse 4 ch.2 p.317

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.63 p.94 says that the Son reconciled us.

## p16. Christ overcame/triumphed

John 16:33; Revelation 3:21; 5:5; 17:14

Implied Colossians 2:15

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied – For the word of God) Colossians 2:15

**p24** Revelation 5:5-8; 6:5-8. (ca.300 A.D.) Revelation 5:5

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 16:33

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 16:33

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 16:33

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 16:33

**Justin Martyr** (c.138-165 A.D.) “Then, overcome and convicted, the devil departed at that time.” *Dialogue with Trypho, a Jew* ch.125 p.262

Tatian’s ***Diatessaron*** (c.172 A.D.) section 47 line 18 p.116 says Jesus overcame.

**Melito of Sardis** (170-177/180 A.D.) Christ triumphed over the enemy. *On Pascha* ch.102 p.65

**Irenaeus of Lyons** (182-188 A.D.) “the Lamb shall overcome them, because He is the Lord of lords and the King of” *Irenaeus Against Heresies* book 5 ch.26.1 p.554

**Clement of Alexandria** (c.195 A.D.) “the celestial Word… What then, does this instrument-the Word of God, the Lord, the New Song-desire? To open the eyes of the blind, and unstop the ears of the deaf, and to lead the lame or the erring to righteousness, to exhibit God to the foolish, to put a stop to corruption, to conquer death, to reconcile disobedient children to their father.” *Exhortation to the Heathen* ch.1 p.172

**Tertullian** (198-220 A.D.) “of our Lord, now owned by all, now highly exalted, now a triumphant One!” *The Spectacles* (=*The Shows*) ch.30 p.91

Tertullian (207/208 A.D.) “For with the last enemy death did He fight, and through the trophy of the cross He triumphed. Now of what God did the Legion testify that Jesus was the Son?” *Five Books Against Marcion* book 4 ch.20 p.379

**Hippolytus of Portus** (222-235/236 A.D.) “the Lamb shall overcome them: for he is Lord of lords, and King of kings; and” *Treatise on Christ and Antichrist* ch.38 p.211-212

**Origen** (225-253/254 A.D.) “as also in this, ‘In the world ye shall have tribulation; but be of good cheer, I have overcome the world.’” *Origen Against Celsus* book 6 ch.59 p.600

Origen (225-253/254 A.D.) “but be of good cheer, I [Jesus] have overcome the world.” And it is He whom we call Son of God-Son of that God,” *Origen Against Celsus* book 8 ch.14 p.644

Origen (c.227-240 A.D.) “and nailed it to His cross; who having put off from Himself the principalities and powers, made a show of them openly, triumphing over them by His cross. And we are taught to rejoice when we suffer afflictions in the world, knowing the ground of our rejoicing to be this, that the world has been conquered and has manifestly been subjected to its conqueror.” *Commentary on John* book 6 ch.37 p.378

**Novatian** (250/4-256/7 A.D.) “And if the same apostle says of Christ, that ‘having put off *the flesh*, He spoiled powers, they being openly triumphed over in Himself,’” *Concerning the Trinity* ch.21 p.632

**Cyprian** (c.246-258 A.D.) “that is, the devil was overcome by Christ. This is the great stone in the first” *Treatises of Cyprian* Treatise 12 part ch.16 p.522

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) quotes Revelation 3:21, “… as I overcame” *Letter to Cyprian 25* ch.4 p.303

**Dionysius of Alexandria** (246-265 A.D.) “added, ‘But be of good cheer, I [Jesus] have overcome the world.’” *Commentary on Luke* book 3 p.119

**Anatolius of Alexandria** (270-280 A.D.) “And the other party, passing the day of the Lord’s Passion as one replete with sadness and grief, hold that it should not be lawful to celebrate the Lord’s mystery of the Passover at any other time but on the Lord’s day, on which the resurrection of the Lord from death took place, and on which rose also for us the cause of everlasting joy. For it is one thing to act in accordance with the precept given by the apostle, yea, by the Lord Himself, and be sad with the sad, and suffer with him that suffers by the cross, His own word being: ‘My soul is exceeding sorrowful, even unto death;’ and it is another thing to rejoice with the victor as he triumphs over an ancient enemy, and exults with the highest triumph over a conquered adversary, as He Himself also says: ‘Rejoice with Me; for I have found the sheep which I had lost.’” ch.10 p.149

**Adamantius** (c.300 A.D.) quotes 1 Corinthians 15:54-55 about death being swallowed up in victory. *Dialogue on the True Faith in God* Second Part p.99

**Victorinus of Petau** (martyred 304 A.D.) “In taking upon Him manhood, He gave a testimony in the world, wherein also having suffered, He freed us by His blood from sin; and having vanquished hell,” *Commentary on the Apocalypse* from the first chapter verse 5 p.344

Victorinus of Petau (martyred 304 A.D.) “Christ the Son of God alone, ... Himself to fulfil. And because He Himself was the testator, who had overcome death, it was just that Himself should be appointed the Lord’s heir” *Commentary on the Apocalypse* from the fifth chapter verse 4 p.350

**Methodius** (270-311/312 A.D.) “For with this purpose the Word assumed the nature of man, that, having overcome the serpent, He might by Himself destroy the condemnation which had come into being along with man’s ruin.” *Banquet of the Ten Virgins discourse* 3 ch.6 p.318

Methodius (270-311/312 A.D.) “For the cross, if you wish to define it, is the confirmation of the victory, the way by which God to man descended, the trophy against material spirits,” Three Fragments p.399

**Athanasius of Alexandria**(318 A.D.) Jesus had a mark of victory and triumph over death. *Against the Heathen* ch.6 p.6. See also *Incarnation of the Word* ch.45.4,5 p.61

**Lactantius** (c.303-320/325 A.D.) (implied) “At last He did not refuse even to undergo death, that under His guidance man might triumph over death, subdued and bound in chains with all its terrors.” *The Divine Institutes* book 4 ch.26 p.128

**Alexander of Alexandria** (313-326 A.D.) “For her Goodman [Jesus Christ] hath confirmed our minds by saying, ‘Be of good cheer, I have overcome the world.’” *Epistles on the Arian Heresy* Letter 1 ch.12 p.296

Alexander of Alexandria (313-326 A.D.) “Meanwhile hell was with light resplendent, for thither had the star descended. The Lord, indeed, did not descend into hell in His body but in His Spirit. He forsooth is working everywhere, for whilst He raised the dead by His body, by His spirit was He liberating their souls. For when the body of the Lord was hung upon the cross, the tombs, as we have said, were opened; hell was unbarred. the dead received their life, the souls were sent back again into the world, and that because the Lord had conquered hell, had trodden down death, had covered the enemy with shame; therefore was it that the souls came forth from Hades, and the dead appeared upon the earth.” *Letter V Letter to Aeglon* ch.4.6 p.301

## p17. Grace and truth by Jesus Christ

John 1:17

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:17

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 1:17

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:17

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:17

**Irenaeus of Lyons** (182-188 A.D.) says that John said, “And we beheld His glory, the glory as of the Only-begotten by the Father, full of grace and truth.” *Irenaeus Against Heresies* book 5 ch.18.2 p.546

**Clement of Alexandria** (193-217/220 A.D.) “Now the law is ancient grace given through Moses by the Word. Wherefore also the Scripture says, ‘The law was given through Moses,’ not by Moses, but by the Word, and through Moses His servant. Wherefore it was only temporary; but eternal grace and truth were by Jesus Christ.” *The Instructor* book 1 ch.7 p.224

**Origen** (225-253/254 A.D.) “And he who beheld these things could say, ‘We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.’” *Origen Against Celsus* book 6 ch.68 p.604

**Novatian** (250/4-256/7 A.D.) “And thus also John, describing the nativity of Christ, says: ‘The Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the only begotten of the Father, full Of grace and truth.’” *Concerning the Trinity* ch.13 p.622

**Cyprian of Carthage** (c.246-258 A.D.) “Christ should seem to have the power of washing, and purifying, and sanctifying a man. But we say that those who come thence are not re-baptized among us, but are baptized. For indeed they do not receive anything there, where there is nothing; but they come to us, that here they may receive where there is both grace and all truth, because both grace and truth are one.” *Epistles of Cyprian* Epistle 70 ch.1 p.377

Januarius of Mizzuli at the **Seventh Council of Carthage** (258 A.D.) p.569 “But there is no doubt that the Church alone possesses the baptism of Christ, since she alone possesses both the grace and the truth of Christ.”

**Peter of Alexandria** (306,285-311 A.D.) “Since certainly ‘grace and truth came by Jesus Christ,’ whence also by grace we are saved, according to that word of the apostle, ‘and that not of yourselves, nor of works, Jest any man should boast;’ by the will of God, ‘the Word was made flesh,’ and ‘was found in fashion as a man.’” Fragments *On the Godhead* p.280

## p18. Jesus revealed the Father to us

John 1:18; 14:9

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:18

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 1:18; 14:9

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:9

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:18; 14:9

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:18; 14:9

Tatian’s ***Diatessaron*** (before 172 A.D.) in section 45.32 quotes John 14:9. Also in section 4.1 p.49 quotes John 1:18.

Tatian’s *Diatessaron* (died c.172 A.D.) section 15 line 38 p.67 quotes Luke 10:22.

**Irenaeus of Lyons** (182-188 A.D.) “Wherefore, although ‘no one knows the Father, except the Son, nor the Son except the Father, and those to whom the Son will reveal Him,’ yet all [beings] do know this one fact at least, because reason, implanted in their minds, moves them, and reveals to them [the truth] that there is one God, the Lord of all.” *Irenaeus Against Heresies* book 2 ch.6.1 p.365

**Tertullian** (c.213 A.D.) “With us, however, the Son alone knows the Father, and has Himself unfolded ‘the Father’s bosom.’ He has also heard and seen all things with the Father; and what He has been commanded by the Father, that also does He speak. And it is not His own will, but the Father’s, which He has accomplished, which He had known most intimately, even from the beginning.” *Against Praxeas* ch.8 p.603

**Origen** (225-253/254 A.D.) Accordingly, if Celsus were to ask us how we think we know God, and how we shall be saved by Him, we would answer that the Word of God, which entered into those who seek Him, or who accept Him when He appears, is able to make known and to reveal the Father, who was not seen (by any one) before the appearance of the Word. And who else is able to save and conduct the soul of man to the God of all things, save God the Word, who, ‘being in the beginning with God,’ became flesh for the sake of those who had cleaved to the flesh, *Origen Against Celsus* book 6 ch.68 p.604

**Athanasius of Alexandria** (318 A.D.) “more, seeing the power of the Word, we receive a knowledge also of His good Father, as the Saviour Himself says, “He that hath seen Me hath seen the Father. But this all inspired Scripture also teaches more plainly and with more authority, so that we in our turn write boldly to you as we do, and you, if you refer to them, will be able to verify what we say.” *Athanasius Against the Heathen* ch.45 p.28

## p19. Jesus the Paschal Lamb

1 Corinthians 5:7

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 5:7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 5:7

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) 1 Corinthians 5:7

**Tertullian** (198-220 A.D.) “For that you would do thus at the beginning of the first month of your new (years) even Moses prophesied, when he was foretelling that all the community of the sons of lsrael was to immolate at eventide a lamb, and were to eat this solemn sacrifice of this day (that is, of the passover of unleavened bread) with bitterness; ‘and added that ‘it was the *passover of the Lord*,’ that is, the *passion of Christ*. Which prediction was thus also fulfilled,” *An Answer to the Jews* ch.10 p.167

Tertullian (207/208 A.D.) “But why is Christ our passover, if the passover be not a type of Christ, in the similitude of the blood which saves, and of the Lamb, which is Christ? Why does (the apostle) clothe us and Christ with symbols of the Creator’s solemn rites, unless they had relation to ourselves?” *Five Books Against Marcion* book 5 ch.7 p.443

**Hippolytus of Portus** (222-235/236 A.D.) “to prove Himself the true Paschal-lamb, even as the apostle says,” *On the Paschal Supper* ch.3 p.238

**Origen** (235-245 A.D.) calls Christ the paschal lamb. *Homilies on Jeremiah* homily 12 ch.13.1 p.127

**Adamantius** (c.300 A.D.) Christ is the Paschal lamb. *Dialogue on the True Faith* Second part 868a p.101)

**Peter of Alexandria** (306,285-311 A.D.) “Himself suffered as the true Lamb in the Paschal feast, as John, the divine and evangelist, teaches us in the Gospel written by him” fragment 5 ch.7 p.282

**Among corrupt or spurious works**

**Author uncertain** (after 200 A.D.) “Those faithful ones, Matthew, Mark, Luke, and John, Recorded unalloyed (not speaking words External), sanctioned by God’s Spirit, ‘neath So great a Master’s eye! This paschal Lamb Is hung, a victim. on the tree: Him Paul, Writing decrees to Corinth, with his torch,’” *Five Books in Reply to Marcion* book 2 stanzas 80-85 p.147

## p20. Jesus baptized with the Holy Spirit & fire

Matthew 3:11; Luke 3:16

**p101** – Matthew 3:10b-12a; 3:16b-4:3 (3rd century A.D.) “” Spirit. Matthew 3:11b “He will baptize yo with the Holy Spirit and with fire.”

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:11; Luke 3:16

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 3:11; Luke 3:16

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 3:11; Luke 3:16

**Justin Martyr** (c.138-165 A.D.) quotes Matthew 3:11 but did not specify a view of fire in *Dialogue with Trypho, a Jew* ch.49 p.219

Tatian’s ***Diatessaron*** (c.172 A.D.) section 4 line 26 p.49 quotes Luke 3:16.

**Irenaeus of Lyons** (182-188 A.D.) used this verse to speak of God’s judgment of unbelievers in *Irenaeus Against Heresies* book 4 ch.4.3 p.466.

**Tertullian** (198-220 A.D.) said that baptism with water is unto salvation, and pretended and weak faith is baptized with fire, unto judgment (*On Baptism* ch.10 p.674).

**Hippolytus of Portus** (222-234/5 A.D.) quoted Matthew 3:11 but did not specify a view of fire in *The Discourse on the Holy Theophany* ch.3 p.235

**Theodotus the probable Montanist** (c.240 A.D.) p.124 said that fire is simply the destroying element, cleansing away evil in believers, and (he implies) destroying others.

**Origen** (235-245 A.D.) says that Jesus baptized with the Holy Spirit and with fire. *Homilies on Jeremiah* homily 2 ch.3.1 p.26

Origen (c.227-240 A.D.) quoted Matthew 3:11 saying this referred to the cleansing fire of the Holy Spirit. *Commentary on John* book 6 ch.16-17 p.366-367

**Cyprian of Carthage** (c.246-258 A.D.) quoted Matthew 3:11 but did not specify a view of fire in *The Treatises of Cyprian* Treatise 12 ch.1.12 p.511

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.2 p.668 quotes Matthew 3:11 and says this refers to Pentecost.

## p21. Jesus provided purification

Hebrews 1:3

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 1:3

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 1:3

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Hebrews 1:3

***Epistle of Barnabas*** (c.70-130 A.D.) ch.8 p.142 “The calf is Jesus: the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the Gospel,”

**Justin Martyr** (c.138-165 A.D.) “Christ, by being crucified on the tree, and by purifying [us] with water, has redeemed us” *Dialogue with Trypho, a Jew a Jew* ch.86 p.242

Claudius Apollinaris of Hierapolis (177,160-180 A.D.) (partial) (last half) When Jesus was killed water and blood, two purifying elements poured forth from Jesus’ side. Fragment 3 vol.8 p.773

**Clement of Alexandria** (193-202 A.D.) “Alone, therefore, the Lord, for the purification of the men who plotted against Him and disbelieved Him, ‘drank the cup;’” *Stromata* book 4 ch.9 p.422

**Tertullian** (208-220 A.D.) “From the Epistle also of John they forthwith cull (a proof). It is said: ‘The blood of His Son purifieth us utterly from every sin.’ Always then, and in every form, we will sin, if always and from every sin He utterly purifies us; or else, *if not always*, not again after believing; and if not from sin, not again from fornication. But what is the point whence (John) has started? He had predicated ‘God’ to be ‘Light,’ and that ‘darkness is not in Him,’ and that ‘we lie if we say that we have communion with Him, and walk in darkness.’ ‘If, however,’ he says, ‘we walk in the light, we shall have communion with Him, and the blood of Jesus Christ our Lord purifieth us utterly from every sin.’ Walking, then, in the light, do we sin? and, sinning in the light, shall we be utterly purified? By no means. For he who sins is not in the light, but in darkness. Whence, too, he points out the mode in which we shall be utterly purified from sin-(by) ‘walking in the light,’ in which sin cannot be committed. Accordingly, the sense in which he says we ‘are utterly purified’ is, not in so far as we sin, but in so far as we do not sin. For, ‘walking in the light,’ but not having communion with darkness, we shall act as they that are ‘utterly purified;’ sin not being quite laid down, but not being wittingly committed. For this is the virtue of the Lord’s blood, that such as it has already purified from sin, and thenceforward has set ‘in the light,’ it renders thenceforward pure, if they shall continue to persevere walking in the light. ‘But he subjoins,’ you say, ‘If we say that we have not sin, we are seducing ourselves, and the truth is not in us. If we confess our sins, faithful and just is He to remit them to us, and utterly purify us from every unrighteousness.’” *Tertullian on Modesty* ch.19 p.96

**Hippolytus of Portus** (22-235/236 A.D.) “But the Word was not subject to the law in such wise as the sycophants fancy, since He is the law Himself; neither did God need sacrifices of purification, for He purifieth and sanctifieth all things at once in a moment.” Fragments on Luke ch.2 verse 22 p.194

**Origen** (c.227-240 A.D.) This slain lamb has been made, according to certain hidden reasons, a purification of the whole world, for which, according to the Father’s love to man, He submitted to death, purchasing us back by His own blood from him who had got us into his power, sold under sin.” *Commentary on John* book 6 ch.35 p.377

**Among corrupt or spurious works**

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) Epistle 1 ch.5 p.56 “Him who makes thee clean, Jesus Christ thy Lord.”

## p22. Jesus gives us living water

John 4:11

**p9** – 1 John 4:11-12, 14-16 (3rd century A.D.) has John 4:11.

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 4:11

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 4:11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 4:11

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 4:11

**Justin Martyr** (c.138-165 A.D.) “The spring of living water which gushed forth from God in the land destitute of the knowledge of God, namely the land of the Gentiles, was this Christ, who also appeared in your nation, and healed those who were maimed, and deaf, and lame in body from their birth, causing them to leap, to hear, and to see, by His word.” *Dialogue with Trypho, a Jew* ch.69 p.233

Tatian’s ***Diatessaron*** (c.172 A.D.) section 35.1-2 p.97 quotes John 7:37-38

**Irenaeus of Lyons** (182-188 A.D.) “The Father is indeed above all, and He is the Head of Christ; but the Word is through all things, and is Himself the Head of the Church; while the Spirit is in us all, and He is the living water, which the Lord grants to those who rightly believe in Him, and love Him,” *Irenaeus Against Heresies* book 5 ch.18.2 p.546

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.14 p.675 “being baptized in the name of Christ, they have been redeemed with the most precious blood of the Lord; since both of these rivers of the baptism of the Lord proceed out of one and the same fountain, that every one who thirsts may come and drink, as says the Scripture, ‘From his belly flowed rivers of living water;’ which rivers were manifested first of all in the Lord’s passion, when from His side, pierced by the soldier’s spear, flowed blood and water, so that the one side of the same person emitted two rivers of a different kind, that whosoever should believe and drink of both rivers might be filled with the Holy Spirit.”

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Apocalypse: ‘I am Alpha and Omega, the beginning and the end I will give to him that is athirst, of the fountain of living water freely. He that overcometh shall possess these things, and their inheritance; and I will be his God, and he shall be my son.’” *Treatises of Cyprian* Treatise 12 second part ch.6 p.518

## p23. Jesus came to save the lost

Luke 19:10

Luke 15:24,32

Implied Luke 15:4-9

Matthew 10:6; 15:24 lost sheep of Israel

Matthew 18:14 little ones be lost

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 15:24; 24:32; 19:10

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 19:10

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 19:10

Clement of Alexandria (c.195 A.D.) (partial) “But it has been God’s fixed and constant purpose to save the flock of men: for this end the good God sent the good Shepherd.” *Exhortation to the Heathen* ch.11 p.204

**Tertullian** (198-220 A.D.) “To begin with the passage where He says that He is come to ‘*to seek and* to save that which is lost.’ What do you suppose that to be which is lost? Man, undoubtedly. The entire man, or only a part of him? The whole man, of course. In fact, since the transgression which caused man’s ruin was committed quite as much by the instigation of the soul from concupiscence as by the action of the flesh from actual fruition, it has marked the entire man with the sentence of transgression, and has therefore made him deservedly amenable to perdition.” *On the Resurrection of the Flesh* ch.34 p.569

Tertullian (207/208 A.D.) “But when He adds, ‘For the Son of man is come to seek and to save that which was lost,’ my present contention is not whether *He* was come to save what was lost, *to whom* it had once belonged, and *from whom* what He came to save had fallen away; but I approach a different question.” *Five Books Against Marcion* book 4 ch.37 p.412

**Hippolytus of Portus** (222-235/236 A.D.) says Jesus came to save fallen man. See also “being by the Virgin and the Holy Spirit made a new man… For it was not in mere appearance or by conversion, but in truth, that He became man.” *Against the Heresy of One Noetus* ch.17 p.230

**Athanasius of Alexandria** (318 A.D.) “as He says Himself in the Gospels: ‘I came to find and to save the lost.’” *Incarnation of the Word* ch.14 p.43 and ch.15 p.44

Athanasius of Alexandria (318 A.D.) Jesus saved the lost. *Incarnation of the Word* ch.14.2 p.42

**Alexander of Alexandria** (313-326 A.D.) “Therefore God sent down from heaven His incorporeal Son to take flesh upon Him in the Virgin’s womb; and thus, equally as thou, was He made man; to save lost man, and collect all His scattered members.” *Epistles on the Arian Heresy* letter 5 ch.5 p.300

## p24. Jesus/Christ rescued us

Galatians 1:4; 1 Thessalonians 1:10

(implied) Romans 7:24-25

(partial, Lord) 2 Timothy 3:11; 4:18; 2 Peter 2:7,9

(partial, Father rescued us for Christ’s kingdom) Colossians 1:13;

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Galatians 1:4; 1 Thessalonians 1:10

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Galatians 1:4; 1 Thessalonians 1:10

**Justin Martyr** (c.138-165 A.D.) “And though the devil is ever at hand to resist us, and anxious to seduce all to himself, yet the Angel of God, i.e., the Power of God sent to us through Jesus Christ, rebukes him, and he departs from us. And we are just as if drawn out from the fire, when purified from our former sins, and [rescued] from the affliction and the fiery trial by which the devil and all his coadjutors try us; out of which Jesus the Son of God has promised again to deliver us,” *Dialogue with Trypho, a Jew* ch.116 p.257

**Irenaeus of Lyons** (182-188 A.D.) “And justly indeed is he [the devil] led captive, who had led men unjustly into bondage; while man, who had been led captive in times past, was rescued from the grasp of his possessor, according to the tender mercy of God the Father, who had compassion on His own handiwork, and gave to it salvation, restoring it by means of the Word-that is, by Christ-in order that men might learn by actual proof that he receives incorruptibility not of himself, but by the free gift of God.” *Irenaeus Against Heresies* book 5 ch.21.3 p.550

**Clement of Alexandria** (193-217/220 A.D.) “It is, however, one and the self-same word which rescues man from the custom of this world in which he has been reared, and trains him up in the one salvation of faith in God. When, then, the heavenly guide, the Word, was inviting men to salvation, the appellation of *hortatory* was properly applied to Him:” *The Instructor* book 1 ch.1 p.209

Clement of Alexandria (c.195 A.D.) (partial) “‘For we also were once children of wrath, even as others; but God, being rich in mercy, for the great love wherewith He loved us, when we were now dead in trespasses, quickened us together with Christ.’ [Ephesians 2:3-5] For the Word is living, and having been buried with Christ, is exalted with God. But those who are still unbelieving are called children of wrath, reared for wrath. We who have been rescued from error, and restored to the truth, are no longer the nurslings of wrath.” *Exhortation to the Heathen* ch.2 p.178

**Hippolytus of Portus** (22-235/236 A.D.) “He who rescued from the lowest hell the first-formed man of earth when he was lost and bound with the chains of death; He who came down from above, and raised the earthy on high; He who became the evangelist of the dead, and the redeemer of the souls, and the resurrection of the buried,-He was constituted the helper of vanquished man, being made like him Himself, (so that) the first-born Word acquainted Himself with the first-formed Adam in the Virgin; He who is spiritual sought out the earthy in the womb; He who is the ever-living One sought out him who, through disobedience, is subject to death; He who is heavenly called the terrene to the things that are above; He who is the nobly-born sought, by means of His own subjection, to declare the slave free; He transformed the man into adamant who was dissolved into dust and made the food of the serpent, and declared Him who hung on the tree to be Lord over the conqueror, and thus through the tree He is found victor. 2. For they who know not now the Son of God incarnate, shall know in Him who comes as Judge in glory, Him who is now despised in the body of His humiliation.” *Fragments of Discourses or Homilies* 7 no.1-2 (From *Discourse on the Great Song*) p.239

**Origen** (225-253/254 A.D.) “For we see that it is a religious act to do away with the customs originally established in the various places by means of laws of a better and more divine character, which were enacted by Jesus, as one possessed of the greatest power, who has rescued us ‘from the present evil world,’ and ‘from the princes of the world that come to nought;” *Origen Against Celsus* book 5 ch.32 p.557

**Lactantius** (c.303-320/325 A.D.) (implied) “For this cause, therefore, a mediator came-that is, God in the flesh-that the flesh might be able to follow Him, and that He might rescue man from death, which has dominion over the flesh. Therefore He clothed Himself with flesh, that the desires of the flesh being subdued, He might teach that to sin was not the result of necessity, but of man’s purpose and will.” *The Divine Institutes* book 4 ch.25 p.127

**Among heretics**

Valentinian ***Gospel of Philip*** (c.150-4th century) *The Gnostic Bible* p.260 “Christ came to buy. He rescued and redeemed, redeeming aliens.”

## p25. Do the will of the One who sent Him

John 6:38

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 6:38

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 6:38

Tatian’s ***Diatessaron*** (c.172 A.D.) section 19.32-33 p.73 “I [Jesus] came down from heaven, not to do my own will, but to do the will of him that sent me;”

**Tertullian** (after 207 A.D.) quotes John 6:38-40 and John 20:29. *On the Resurrection of the Flesh* ch.35 p.570.

**Novatian** (250/254-257 A.D.) quotes John 6:38. *Treatise Concerning the Trinity* ch.26 p.637

**Cyprian of Carthage** (c.246-258 A.D.) quotes John 6:38. Treatises of Cyprian treatise 2 ch.7 p.432

**Among heretics**

**Manes** (262-278 A.D.) quotes John 6:38 in answering the question of Archelaus. *Disputation with Manes* ch.47 p.223

## p26. In 1 Jn 2:1 Jesus is our sins’ propitiation

1 John 2:1

**Irenaeus of Lyons** (182-188 A.D.) “It is indeed proper to God, and befitting His character, to show mercy and pity, and to bring salvation to His creatures, even though they be brought under danger of destruction. ‘For with Him,’ says the Scripture, ‘is propitiation.’” Fragment 10 (quoted in *Parallela* of John of Damascus) p.570

**Clement of Alexandria** (193-217/220 A.D.) “‘And He is the propitiation for our sins,’ as John says; Jesus, who heals both our body and soul-which are the proper man. ‘And not for our sins only, but also for the whole world.” *The Instructor* book 3 ch.12 p.295

**Tertullian** (208-220 A.D.) “All the more fully: ‘Little children, these things have I written to you, lest ye sin; and if ye shall have sinned, an Advocate we have with God the Father, Jesus Christ the righteous; and, He is the propitiation for our sins.’” *Tertullian on Modesty* ch.19 p.96

**Origen** (225-253/254 A.D.) “Such indeed does the Gospel invite, in order to make them better; but it invites also others who are very different from these, since Christ is the Saviour of all men, and especially of them that believe, whether they be intelligent or simple; and ‘He is the propitiation with the Father for our sins; and not for ours only, but also for the sins of the whole world.’” *Origen Against Celsus* book 3 ch.9 p.468

Origen (c.227-240 A.D.) quotes the last 3/5 of 1 John 2:1 as “by John in his catholic episte of John” *Origen’s Commentary on John* book 1 ch.23 p.309

Origen (c.227-240 A.D.) quotes the last 3/5 of 1 John 2:1 as “in the epistle of John” *Origen’s Commentary on John* book 1 ch.38 p.317

Origen (c.227-240 A.D.) quotes the last 3/5 of 1 John 2:1 and all of 1 John 2:2 “in the epistle of John” *Origen’s Commentary on John* book 1 ch.37 p.378

**Cyprian of Carthage** (c.246-258 A.D.) “John also proves that Jesus Christ the Lord is our Advocate and Intercessor for our sins, saying, ‘My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Supporter: and He is the propitiation for our sins.’” *Epistles of Cyprian* Letter 51 ch.18 p.332

**Peter of Alexandria** (306,285-311 A.D.) quotes 1 John 2:1 “through Him who is ‘our Advocate with the Father, and makes propitiation for our sins.’ ‘And if any man sin,’ says he, ‘we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins.’” *The Canonical Epistle* Canon 11 p.276

## p27. The Son / Jesus gives life

John 5:21

1 John 1:2 (partial)

Jesus giving up His life, and the law giving life, are not included here.

God giving life at creation is also not counted here.

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 5:21

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 5:21

Tatian’s ***Diatessaron*** (c.172 A.D.) section 22 line 30 p78 The Son gives life.

Irenaeus of Lyons (182-188 A.D.) (partial) “but they used the Mosaic law until the coming of the Lord; but from the Lord’s advent, the new covenant which brings back peace, and the law which gives life, has gone forth over the whole earth,” *Irenaeus Against Heresies* book 4 ch.34.4 p.512

**Clement of Alexandria** (193-202 A.D.) “In it [the Tree of Life] also the Word blossomed and bore fruit, being ‘made flesh,’ and gave life to those ‘who had tasted of His graciousness; ‘since it was not without the wood of the tree that He came to our knowledge. For our life was hung on it, in order that we might believe.” *Stromata* book 5 ch.11 p.461

**Hippolytus** (222-235/236 A.D.) “And He who gives life bountifully to all, has His side pierced with a spear.” *Against the Heresy of One Noetus* ch.18 p.230

**Origen** (225-253/254 A.D.) “things which arise from wickedness,-which the Pharisees and Sadducees offered, of which Jesus does not wish His own disciples any longer to eat, having made for them a new and spiritual lump, offering Himself to those who gave up the leaven of the Pharisees and Sadducees and had come to Him-’the living bread which came down from heaven and gives life to the world.’” *Origen’s Commentary on Matthew* book 12 ch.12 p.450

**Among corrupt or spurious works**

**pseudo-Alexander of Alexandria** (after 326 A.D.) “He was fed with gall who gave the manna to be bread; He died who gives life. He was given up to the tomb who raises the dead.” Addition to the codex p.302

**Among heretics**

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 calls Jesus the “Son of life”

## p28. Jesus called sinners to repentance

John 5:31

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 5:31

***Epistle of Barnabas*** (c.70-130 A.D.) ch.5 p.139 “But when He [Jesus] chose His own apostles who where to preach His Gospel, [He did so from among those] who were sinners above all sin, that He might show He came ‘not to call the righteous, but sinners to repentance.’”

**Justin Martyr** (c.138-165 A.D.) “And if it is the flesh that is the sinner, then on its account alone did the Saviour come, as He says, ‘I am not come to call the righteous, but sinners to repentance.’” *On the Resurrection* ch.8 p.297

Tatian’s ***Diatessaron*** (c.172 A.D.) section 22.8-55 p.77-78 quotes all of John 5:1-47

**Irenaeus of Lyons** (182-188 A.D.) “But that the Lord came as the physician of the sick, He does Himself declare saying, ‘They that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance.’” *Irenaeus Against Heresies* book 3 ch.5.2 p.418

**Origen** (c.227-240 A.D.) “Hence, he who receives the Spirit abiding on Jesus Himself is able to baptize those who come to him in that abiding Spirit. But John baptizes beyond Jordan, in the regions verging on the outside of Judaea, in Bethabara, being the forerunner of Him who came to call not the righteous but sinners, and who taught that the whole have no need of a physician, but they that are sick.” *Origen’s Commentary on John* book 6 ch.25 p.372

## p29. Jesus came to save His people from their sins

Matthew 1:21

**Justin Martyr** (c.150 A.D.) mentions that he would be called Jesus, “for He shall save His people from their sins.” *First Apology of Justin Martyr* ch.33 p.174

Tatian’s ***Diatessaron*** (c.172 A.D.) section 2 p.45 “Now the birth of Jesus the Messiah was on this wise: In the time when his mother was given in marriage to Joseph, before they came together, she was found with child of the Holy Spirit. And Joseph her husband was a just man and did not wish to expose her, and he purposed to put her away secretly. But when he thought of this, the angel of the Lord appeared unto him in a dream, and said unto him, Joseph, son of David, fear not to take Mary thy wife, for that which is begotten in her is of the Holy Spirit. She shall bear a son, and thou shalt call his name Jesus, and he shall save s his people from their sins. And all this was that the saying from the Lord by the prophet might be fulfilled:”

**Irenaeus of Lyons** (182-188 A.D.) “And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins.” *Irenaeus Against Heresies* book 3 ch.16.2 p.441

Irenaeus of Lyons (182-188 A.D.) “‘For she [Mary] shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins.’” *Irenaeus Against Heresies* book 4 ch23.1 p.494

**Origen** (225-253/254 A.D.) “made any effort to accomplish, as far as in his power, the conversion of the human race from their sins.” *Origen Against Celsus* book 5 ch.58 p.569

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, in that according to Matthew, the angel Gabriel says to Joseph: ‘Joseph, thou son of David, fear not to take unto thee Mary thy wife. For that which shall be born to her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins.’” *Treatises of Cyprian* Treatise 12 first part ch.8 p.510

**Victorinus of Petau** (martyred 304 A.D.) (implied) Moreover, they ask that their reproach may be taken away-that is, that they may be cleansed from their sins: for the reproach is the original sin which is taken away in baptism, and they begin to be called Christian men, which is, ‘Let thy name be called upon us.’” *Commentary on the Apocalypse* from the first chapter (16) p.346

Lactantius (c.320-324/325 A.D.) (partial) “For God especially desires that men shall be cleansed from their sins, and therefore He commands them to repent.” *The Divine Institutes* book 6 ch.13 p.178

**Among heretics**

***Protoevangelium of James*** (145-248 A.D.) ch.11 p.353 “And thou shalt call His name Jesus, for He shall save His people from their sins.”

## Teachings on Jesus not on the list

**1. Christ specifically has two natures** (only 2 writers: Tertullian, Origen)

**2. Jesus called Righteousness/King of Righteousness** (only 1 writer: Origen. Heretics: *Clementine Homilies*)

**3. Prince of peace** (only 1 writer: Clement of Alexandria. spurious: pseudo-Methodius)

**4. The Lord is wisdom** (only 1 writer: Dionysius of Alexandria)

**5. Jesus has greater honor than Moses** (no writers) Hebrews 3:3

**6. Christ not know the hour of His return** (no writers)

**7. Jesus is able to help those being tempted** (no writers) Hebrews 2:18

**8. Jesus was full of the Holy Spirit** Luke 4:1 (only 1 writer: Justin Martyr)

**9. Christ is the Faithful Witness** Revelation 1:5 (only 1 writer: Victorinus of Petau)

**10. Spiritual Rock is Christ** 1 Corinthians 10:4 (only 3 writers: Irenaeus, Hippolytus, Origen)

**11. Son is the heir of all things** Hebrews 1:2 (no writers)

**12. Jesus is greater than the angels** Hebrews 1:3 (only 2 writers: Clement of Rome and Origen)

**13. Father known through Christ** (only 1 writer: Athanasius of Alexandria)

**14. Jesus greater than angels** Hebrews 1:4 (only 1 writer: Clement of Rome)

**15. Jesus little lower than the angels [for a while]** (only 3 writers: Tertullian, Origen, Athanasius of Alexandria)

**16. All things subject to Christ** (only 2 writers: Tertullian, Novatian)

**17. Christ has the fullness of deity** Colossians 2:9 (only 1 writer: Irenaeus (implied). After Nicea Archelaus. Also Valentinian Gnostics)

**18. Jesus is/gives living water** (only 1 writer: Tertullian)

**19. Jesus is the resurrection** (only 2 writers: Irenaeus, Origen)

**20. Christ made peace through his blood** (only 2 writers: Tertullian, Origen)

**21. Rahab’s scarlet thread a symbol of Christ’s blood** (only 3 writers: Clement of Rome, Justin Martyr, Irenaeus)

**22. The Son came down from heaven** (only 1 writer: Malchion)

**23. Christ’s time like the days of Noah** (only 3 writers: Justin Martyr, Origen, Dionysius of Alexandria)

**24. Jesus could not be descended from Jeconiah** (only 1 writer: Irenaeus)

**25. Infant Jesus in Jerusalem** (only 2 writers: Tatian’s *Diatessaron*, Cyprian of Carthage)

**26. Boy Jesus in the Temple** (only 2 writers: Tatian’s *Diatessaron*, Irenaeus)

**27. Jesus offended some people** (only 3 writers: Tertullian, Origen, *Treatise on Rebaptism*)

**28. Jesus understood the hearts of all men** (only 1 writer: *Treatise on Rebaptism*)

**29. Jesus drove out the money-changers** (only 3 writers: Justin Martyr, Irenaeus, Origen)

**30. [Garden of] Gethsemane** (only1 writer: Tatian’s *Diatessaron*)

**31. Christ sweat drops of blood** (only 3 writers: Justin Martyr, Irenaeus, Dionysius of Alexandria)

**32. Jesus said ‘Into Thy hands I commend My Spirit’** (only 3 writers: Justin Martyr, Tatian’s *Diatessaron*, Tertullian)

**33. Christ tasted death** Hebrew 2:9-10 (only 3 writers: *Apology of Aristides*, Origen, Athanasius of Alexandria)

**34. Christ’s sacrifice of His body** (only 1 writer: Athanasius of Alexandria)

**35. Jesus crucified on a Friday** (only 3 writers: Justin Martyr, Victorinus of Petau, Peter of Alexandria)

**36. Christ sacrificed for our sins once and for all.** (no writers)

**37. Blood of God.** (only 3 writers: Ignatius of Antioch, Clement of Alexandria, Tertullian)

**38. Jesus holds the keys to death and Hades.** (only 2 writers: Irenaeus, Cyprian of Carthage)

**39. Jesus came to testify to the truth.** John 18:37 (no writers)

**40. Jesus came to do the will of the One who sent Him**. John 6:38 (only 3 writers: Tertullian, Novatian, Cyprian)

**41. Jesus glorified the Father.** John 17:1f (only 1 writer: Tertullian)

**42. The Messiah Wonderful, Counselor Mighty God.** Isaiah 9:6b (only 2 writers: Irenaeus, Clement of Alexandria)

**43. Jesus prayed for his crucifiers.** (only 1 writer: Irenaeus. Archealus is partial)

**44. Jesus is the author of life** (only 2 writers: *Epistle of Barnabas*, Irenaeus, Irenaeus *Proof of Apostolic Preaching* ch.39)

**45. Unsearchable riches of Christ** (only 1 writer: Adamantius)

**46. Jesus wept over Jerusalem** (only 3 writers: Tatian’s *Diatessaron*, Irenaeus, Origen)

**47. Jesus is the Author of life** Acts 3:13-15 (only 2 writers: *Epistle of Barnabas*, Irenaeus)

**48. Jesus had brother(s)** (only 2 writers: Hegesippus and Origen. After Nicea I Helvidius. Against Jerome and Epiphanius)

**49. Jesus is the Life-giving Spirit** (only 1 writer: Origen: After Nicea: Athanasius)

**Divergences**

**1. Divergence: Father and Son one Substance** Colossians 2:9 (Implied) (8 writers for 2 writers against. For: Clement of Alexandria (partial), Tertullian, Hippolytus, Dionysius of Alexandria, Dionysius of Rome, Theognostus of Alexandria, Peter of Alexandria, Lactantius. After Nicea Archelaus. Against: Origen, Pierius of Alexandria)

**2. Divergence: Never was a time that Jesus/Christ did not exist.** (24 for: Clement of Rome, Ignatius of Antioch, Athenagoras, *Epistle of Barnabas*, *Epistle to Diognetus*, *Shepherd of Hermas*, Melito of Sardis, Theophilus of Antioch, Irenaeus, Clement of Alexandria, Hippolytus, Origen, Novatian, Cyprian, Gregory Thaumaturgus, Dionysius of Alexandria, Dionysius of Rome, Adamantius, Victorinus of Petau, Lucian of Antioch, Methodius, Athanasius of Alexandria, Lactantius, Alexander of Alexandria. 2 Against, said pre-existed but created in time long ago: Justin Martyr, Tertullian)

**3. Divergence: Christ was an ambassador to us.** (3 writers for, 1 against. For: Origen, Athanasius of Alexandria, Lactantius. Against: Methodius (No amabasador came, but the Lord Himself.)

**4. Divergence: Son of man** Mt 17:12; Mk 9:12; Lk 9:22 (10 for, 1 against. For: Justin Martyr, Irenaeus, Hegesippus, Tertullian, Novatian, Dionysius of Alexandria, Adamantius, Athanasius of Alexandria, Lactantius. After Nicea Archelaus. Against: *Epistle of Barnabas*)

**5. Divergence: Jesus’ will was distinct from the Father’s** (4 for, 1 against. For: Tertullian, Novatian, Cyprian of Carthage, Dionysius of Alexandria. Against: Lactantius. For: Sinaitic Syriac. Among heretics for: Manes)

**6. Divergence: Jesus sweat drops of blood** (3 for, 1 against. For: Tatian’s *Diatessaron*, Justin Martyr, Irenaeus. Against: Dionysius of Alexandria)

**7. Divergence: Jesus about 30 years old when he began to minister** (many writers: Melito, etc. against: 1 writer: Irenaeus)

**False teachings about Jesus**

**X Jesus is mighty God, but not Almighty God** (no writers. In modern times Jehovah’s Witnesses say this)

**X Jesus did not believe himself to be God** (no writers. Some liberals say this.)

**X Jesus was just a Jewish rabbi** (no writers. Some liberals say this.)

**X Jesus was just a Greek sage** (no writers. Some liberals say this.)

**X Jesus was a Hindu guru** (no writers)

**X Jesus was married** (no writers. Mormons have written on this.)

**X Jesus’ atonement included sweating at the Garden of Gethsemane** (no writers. Mormons have taught this.)

**X Appearance of a very tall Jesus** (no writers: *Shepherd of Hermas* (partial, in a dream). Among heretics and spurious works: Gospel of Peter, Epistle of the Apostles, Ethiopic Akhmin *Apocalypse of Peter* (135,100-150 AD))

**X Jesus Christ had two distinct wills** (no writers. Around 431 A.D. Nestorius.)

**X Jesus Christ has only one mixed nature** (no writers. Monophysites believe this.)

**(disputed) Ubiquitous: while on earth, the Son was still everywhere** (only 2 writers: Meleto, Athanasius of Alexandria)

**X Christ came upon Jesus at birth** (no writers)

**X Christ came upon Jesus at baptism** (no writers)

**X Christ left Jesus at the cross** (no writers)

**X Jesus did not die on the cross, only someone who miraculously looked like him** (no writers)

**X Jesus only rose from the dead spiritually, not physically** (no writers)

**X Jesus was an ordinary man who had the Christ Spirit** (no writers)

**X Jesus was not a real person, but a phantom** (no writers)

**X Jesus learned magic from Egypt, India, or other places** (no writers)

# The Holy Spirit

## H1. Mention of the Holy Spirit

Matthew 3:11 Luke 1:67; 3:22; 11:13; 12:10; John 1:34; 15:26; Acts 19:2-3; Romans 5:5; 2 Corinthians 13:14; 1 Thessalonians 1:5; Hebrews 2:4; 3:7; 10:15; 1 Peter 1:1-2; 2 Peter 1:21; Jude 20

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 2:4

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:34

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 11:13; 12:10

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 3:7; 10:15

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) Mention of the Holy Spirit Luke 1:67

**p65** 1 Thessalonians 1:3-2:1; 2:6-13 (225-275 A.D.) mentions the Holy Spirit in 1 Thessalonians 1:5,6

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions the Holy Spirit. 1 Peter 1:1-2; 2 Peter 1:21; Jude 20

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) the Holy Spirit descended on Jesus like a dove. Luke 3:22

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) (implied) John 1:33

**p38** Acts 18:27-19:6,12-16. (early 3rd century) Acts 19:2-3

**p70** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-15 (3rd century A.D.) mentions the Holy Spirit Matthew 3:11

**p24** (ca.300 A.D.) Revelation 5:5-8; 6:5-8

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:11; Luke 1:67; 3:22; 11:13; 12:10; John 1:34

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 3:11; Luke 1:67; 3:22; 11:13; 12:10; John 1:34

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 3:11; Luke 1:67; 3:22; 11:13; 12:10; John 1:34

**Clement of Rome** (96-98 A.D.) ch.18 p.10 mentions the Father of the Holy Spirit

Clement of Rome ch.2 p.229 (96-98 A.D.) says the “full outpouring of the Holy Spirit was upon you all.”

**Presbyters (Papias?)** (95-110 A.D.) mentions the Father, Son, and Spirit. fragment 5 p.154

*Letter of* ***Ignatius*** *to the Ephesians* ch.9 p.53 (-107/116 A.D.) “…being stones of the temple of the Father,… drawn up on high by the instrument of Jesus Christ, which is the cross, making use of the Holy Spirit as a rope, while your faith was the means by which you ascended, your love the way which led up to God.”

*Epistle of Barnabas* (c.70-130 A.D.) ch.6 p.140 “Since, therefore, having renewed us by the remission of our sins, He hath made us after another pattern, [it is His purpose] that we should possess the soul of children, inasmuch as He has created us anew by His Spirit.”

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.8 ch.7 p.379 Baptize in the name of the Father, and of the Son, and of the Holy Spirit

***Apology of Aristides*** (125 or 138-161 A.D.) p.277 “For they know of God, the Creator and Fashioner of all things through the only-begotten Son and the Holy Spirit; and beside Him they worship no other God.”

***2 Clement*** (120-140 A.D.) ch.14 vol.7 p.521 Now the Church, being spiritual, was manifested in the flesh of Christ, *thus* signifying to us that, if any of us keep her in the flesh and do not corrupt her, he shall receive her again in the Holy Spirit: for this flesh is the copy of the spirit.

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment 10th ch.2 p.27 mentions grieving the Holy Spirit.

*Shepherd of Hermas* (c.115-155 A.D.) Book 2 Eleventh Command p.28 “who is destined for him, fills the man; and the man being filled with the Holy Spirit,”

*Shepherd of Hermas* (c.115-155 A.D.) book 2 tenth commandment ch.2 p.27 “Hear, then,” says he, “foolish man, how grief crushes out the Holy Spirit”

**Justin Martyr** (c.150 A.D.) says that we worship and adore the Father, Son, and the prophetic Spirit. *First Apology of Justin* ch.6 p.164 plus “we ought to worship God alone” ch.16 p.168 and “To God alone with render worship” ch.17 p.168

**Evarestus** (c.169 A.D.) “with the Father and the Holy Spirit, be glory for eve and ever. Amen.” *Martrydom of Polycarp* ch.22 p.44

Tatian’s ***Diatessaron*** (c.172 A.D.) in section 55 p.128 in the great commission refers to “the Father and the Son and the Holy Spirit”

***Christians of Vienna and Lugdunum*** (177 A.D.) says that the Holy Spirit was their counselor. vol.8 p.784

**Athenagoras** (177 A.D.) says, “The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order, called atheists?” *A Plea for Christians* ch.10 p.133

**Meleto of Sardis** (170-177/180 A.D.) “*The finger of the Lord* -the Holy Spirit, by whose operation the tables of the law in Exodus are said to have been written; and in the Gospel: ‘If I by the finger of God cast out demons’” fragment 9 from *The Key* p.761

***Passion of the Scillitan Martyrs*** (180 A.D.) *ANF* vol.9 p.285 “all [the Scillitan martyrs] together were crowned with martyrdom; and they reign with the Father and the Son and the Holy Ghost, for ever and ever.”

**Theophilus of Antioch** (168-181/188 A.D.) “And all these things the Holy Spirit teaches us, who speaks through Moses and the rest of the prophets, so that the writings which belong to us godly people are more ancient, yea, and are shown to be more truthful, than all writers and poets.” *Theophilus to Autolycus* book 2 ch.30 p.106

**Irenaeus of Lyons** (182-188 A.D.) mentions the Holy Spirit in many places including *Irenaeus Against Heresies* book 4 ch.9.2 p.472

Irenaeus of Lyons (c.160-202 A.D.) mentions the Holy Spirit. *Proof of Apostolic Preaching* ch.2 and ch.8.

**Polycrates of Ephesus** (130-196 A.D.) mentions that one of Philip’s daughters passing her life under the influence of the Holy Spirit. *Ante-Nicene Fathers* vol.8 p.773

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) preface p.699 “power of the Holy Spirit”

**Caius** (190-217 A.D.) ch.2.3 p.602 mentions the Holy Spirit

**Clement of Alexandri**a (193-217/220 A.D.) mentions the Father, Jesus Christ, and the Holy Spirit in *Who is the Rich Man That Shall be Saved* ch.42 p.604

Clement of Alexandria (c.195 A.D.) speaks of the Holy Spirit. *Exhortation to the Heathen* ch.1 p.172

**Tertullian** (213 A.D.) discusses the Holy Spirit. *On Monogamy* ch.3 p.61.

Tertullian (208-220 A.D.) mentions the Holy Spirit. *Tertullian on Modesty* ch.9 p.83

Tertullian **(**207/208 A.D.) mentions that the Holy spirit seals believers. *Five Books Against Marcion* book 1 ch.28 p.293

Tertullian (198-220 A.D.) *On the Resurrection of the Flesh* ch.45 p.578 “grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

**Asterius Urbanus** (c.232 A.D.) mentions the Holy Spirit fragment 2 p.336

**Hippolytus of Portus** (222-235/236 A.D.) “For the Father indeed is One but there are two Persons because there is also the Son; and then there is the third the Holy Spirit. The Father decrees, the Word executes and the Son is manifested, through whom the Father is believed on. The economy of the harmony is led back to one God; for God is One. It is the Father who commands and the Son who obeys and the Holy Spirit who gives understanding; the Father is above all, and the Son who is through all and the Holy Spirit who is in all. And we cannot otherwise think of one God, but by believing in truth in Father and Son and Holy Spirit.” *Against the Heresy of One Noetus* ch.14 p.226

**Theodotus the probable Montanist** (c.240 A.D.) “And the earthly water cleanses the body; but the heavenly water, by reason of its being immaterial and invisible, is an emblem of the Holy Spirit, who is the purifier of what is invisible, as the water of the Spirit, as the other of the body.” Excerpts of Theodotus ch.8 p.44

**Origen** (c.227-240 A.D.) “Gabriel, when announcing to Zacharias the birth of John, and to Mary the advent of our Saviour among men, says: That John is to be ‘filled with the Holy Spirit even from his mother’s womb.’” *Origen’s Commentary on John* book 2 ch.24 p.340

Origen (225-253/254 A.D.) “And as it is a Jew who is perplexed about the account of the Holy Spirit having descended upon Jesus in the form of a dove, we would say to him, ‘Sir, who is it that says in Isaiah, ‘And now the Lord hath sent me and His Spirit?’ [Isaiah 48:6] In which sentence, as the meaning is doubtful-viz., whether the Father and the Holy Spirit sent Jesus, or the Father sent both Christ and the Holy Spirit-the latter is correct.” *Origen Against Celsus* book 1 ch.46 p.416

Origen (233/234 A.D.) quotes Romans 8:26b-27 *Origen On Prayer* ch.2.3 p.19

Origen (233/234 A.D.) mentiosn the Holy Spirit. *Origen On Prayer* ch.13.5 p.52

**Novatian** (250/4-256/7 A.D.) speaks of the Holy Spirit in *Treatise Concerning the Trinity* ch.29 p.640,641

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.1 p.657 says, “whom the Holy Spirit rightly rebukes by the prophet, saying,” and quotes Isaiah 30:1.

***Treatise on Rebaptism*** (254-257 A.D.) “baptize them in the name of the Father, and of the Son, and of the Holy Spirit.” ch.7 p.671

**Cyprian of Carthage** (c.246-258 A.D.) “And this formerly the Holy Spirit pointed out in the Psalms, saying, ‘My King, and my God, because unto Thee will I cry; O Lord, in the morning shalt Thou hear my voice; in the morning will I stand before Thee, and will look up to Thee.’” *Treatises of Cyprian* Treatise 4 ch.35 p.457

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) mention the Holy Spirit in their letter to Cyprian. Letter 25 ch.1 vol.5 p.302.

**Cornelius** (c.246-258 A.D.) in his letter to Cyprian mentions the Holy Spirit. *Epistles of Cyprian* Letter 45 p.323

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions the Holy Spirit in *Epistles of Cyprian* Letter 74 p.390

**Lucian and the brethren to Cyprian** (254-257 A.D.) “and have strengthened us to the sustaining of those sufferings which we bear, as being certain of the heavenly rewards, and of the crown of martyrdom, and of the kingdom of God, from the prophecy which, being filled with the Holy Spirit, you have pledged to us in your letter.” *Epistles of Cyprian* Letter 78 ch.2 p.406

**Bishop Munnulus of Girba** mentions the Trinity and quotes Matthew 28:19 “…in the name of the Father, of the Son, and of the Holy Spirit” *The Seventh Council of Carthage* (258 A.D.) p.567

**Pontius** (258 A.D.) “For while the continency of the Holy Spirit restrains him from carnal desires, he lays aside the conversation of the former man, and even among his fellow-citizens, or, I might almost say, among the parents themselves of his earthly life, he is a stranger.” *Life and Passion of Cyprian* ch.11 p.271

**Theognostus of Alexandria** (260 A.D.) teaches how the Holy Spirit is the third in ch.2 and explains how the Holy Spirit communes with the perfected in ch.3 in *Seven Books of Hypotyposes or Outlines* p.156.

**Gregory Thaumaturgus** (240-265 A.D.) “And there is One Holy Spirit, having His subsistence” *A Declaration of Faith* p.7

Gregory Thaumaturgus (240-265 A.D.) “…until some common decision about them is come to by the saints assembled in council, and by the Holy Spirit antecedently to them.” *Canonical Epistle* canon 7 p.19

**Dionysius of Alexandria** (246-265 A.D.) “glory and dominion to the Father, Son, and Holy Spirit. *Letter to Dionysius of Rome* book 4 ch.16 p.94

**Dionysius of Rome** (259-269 A.D.) *Against the Sabellians* (*ANF* vol.7) ch.1 p.365 mentions the Holy Spirit.

**Adamantius** (c.300 A.D.) “I also believe in the Holy Spirit, existing eternally.” *Dialogue on the True Faith in God* first part ch.803 2 p.37

**Victorinus of Petau** (martyred 304 A.D.) “sealed with the Holy Spirit” *Commentary on the Apocalypse of the Blessed John* from the 5th chapter no.8,9 p.350

**Pamphilus** (martyred 309 A.D.) mentions the Holy Ghost. *An Exposition of the Chapters of the Acts of the Apostles* A. vol.6 p.166

**Peter of Alexandria** (306,285-311 A.D.) says the Holy Spirit overshadowed Mary and calls Jesus the Son of God. *Fragment 1* p.280; *Fragment 9* p.283

**Lucian of Antioch** (c.300-311 A.D.) refers to the Holy Ghost in *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.27

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397.

***Letter of the Council of Arles I to Pope Silvester*** (Aug. 314 A.D.) p.390 mentions the Holy Spirit, the glory of God and angels.

*Letter of the Council of Arles I to Pope Silvester* (Aug. 314 A.D.) p.392 “being baptized in the Father and the Son and the Holy Ghost, … But if, on being questioned as to the Creed, he does not give the Trinity in answer,…”

**Theophilus** (events c.315 A.D.) (implied) “And, when he [Habib] was arrived at the place where they were going to burn him, he stood up and prayed, as did all those who came out with him; and he said, ‘O King Christ, since Thine is this world, and Thine the world to come, behold and see, that, while I might have fled from these afflictions, I did not flee, in order that I might not fall into the hands of Thy justice: may this fire, in which I am to be burned, serve me for a recompense before thee, so that I may be delivered from the fire that is not quenched; and receive thou my spirit into Thy presence, through the Divine Spirit, O glorious Son of the adorable Father!’” *Martyrdom of Habib the Deacon* vol.8 p.694

**Athanasius of Alexandria** (318 A.D.) “through Whom and with Whom be to the Father Himself, with the Son Himself, in the Holy Spirit, honor and might and glory for ever and ever. Amen.” *Incarnation of the Word* ch.57 p.67.

**Lactantius** (c.303-320/325 A.D.) The Holy Spirit descended from heaven and chose the holy virgin. *The Divine Institutes* book 4 ch.12 p.110

**Alexander of Alexandria** (313-326 A.D.) And besides the pious opinion concerning the Father and the Son, we confess to one Holy Spirit, as the divine Scriptures teach us; who hath inaugurated both” *Epistles on the Arian Heresy* Letter 1 ch.12 p.296

**Eusebius of Caesarea** (318-325 A.D.) &&& *Demonstration of the Gospel*

Eusebius of Caesarea (318-325 A.D.) mentions the Spirit as being third in rank. *Preparation for the Gospel* book 7 ch.15 p.19

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.492 “Father, Son, and Holy Spirit”

**pseudo-Justin Martyr** (168-200 A.D.) speaks of “the gift of God, the Holy Spirit” *Hortatory Address to the Greeks* ch.32 p.286

**pseudo-Hippolytus** (after 236 A.D.) speaks of the Holy Spirit. *Discourse on the End of the World* ch.1 p.242

**pseudo-Methodius** (after 312 A.D.) mentions the Holy Spirit. *Oration of Simeon and Anna* ch.5 p.386

**Among heretics**

**Tatian** (c.172 A.D.) “But further, it becomes us now to seek for what we once had, but have lost, to unite the soul with the Holy Spirit, and to strive after union with God.” *Address to the Greeks* ch.15 p.71

***Sethian Letter of Peter to Philip*** (before 185 A.D.) *TGB* p.238 Peter is speaking and then it says “And he [Peter] was filled with the Holy Spirit and spoke in this way: ‘our luminary Jesus came down and was crucified. He wore a crown of throwns, was clothed in a purple robe, crucified upon a cross, and buried in a tomb. And he rose from the dead. My brothers, Jesus is a stranger to this suffering. But we are the ones who have suffered through the mother’s transgression.” … the lord Jesus…”

**Theodotus of Byzantium** (before 235 A.D.) according to Hippolytus (222-235/236 A.D.) mentions the Holy Spirit” *Hippolytus’ Refutation of All Heresies* book 7 ch.23 p.114-115.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.6 p.239-240 mentions the Holy Spirit. See also homily 3 ch.14 p.240.

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) homily 9 ch.22 p.279 refers to “the Divine Holy Spirit”.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.63 p.94 says we cannot continue to be saved, except through the grace of the Holy Spirit. It also mentions being baptized in the name of the Father, Son, and Holy Spirit. See also ibid book 1 ch.45 p.89.

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.14 p.364 mentions the Holy Spirit.

Nag Hammadi ***Apocalypse of Peter*** (3rd century A.D.) *Nag Hammadi Library in English* p.377 mentions the Holy Spirit.

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.14 p.112 mentions the Holy Spirit.

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.15 p.79 mentions the Father, the son, and the Holy Spirit.

## H2. The Holy Spirit is God

Acts 5:3-4

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 5:3-4

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Acts 5:3-4

**Justin Martyr** (c.150 A.D.) says that we worship and adore the Father, Son, and the prophetic Spirit. *First Apology of Justin* ch.6 p.164 plus “we ought to worship God alone” ch.16 p.168 and “To God alone we render worship” ch.17 p.168

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 eleventh commandment p.27 discusses the “Divine Spirit” and “such a Spirit having the power of Divinity”

**Athenagoras** (177 A.D.) “The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit” Athenagoras in *A Plea for Christians* ch.10 p.133

&&&**Meleto of Sardis** (170-177/180 A.D.) &&&

**Tertullian** (c.213 A.D.) says specifically that the Father is God, the Son is God, the Holy Ghost is God, and each is God. *Against Praxeas* ch.13 p.608

**Hippolytus of Portus** (222-235/236 A.D.) “For the Father indeed is One but there are two Persons because there is also the Son; and then there is the third the Holy Spirit. The Father decrees, the Word executes and the Son is manifested, through whom the Father is believed on. The economy of the harmony is led back to one God; for God is One. It is the Father who commands and the Son who obeys and the Holy Spirit who gives understanding; the Father is above all, and the Son who is through all and the Holy Spirit who is in all. And we cannot otherwise think of one God, but by believing in truth in Father and Son and Holy Spirit.” *Against the Heresy of One Noetus* ch.14 p.226

Hippolytus of Portus (222-235/236 A.D.) (partial) “We accordingly see the Word incarnate, and we know the Father by Him, and we believe in the Son, (and) we worship the Holy Spirit.” Let us then look at the testimony of Scripture with respect to the announcement of the future manifestation of the Word.” *Against the Heresy of One Noetus* ch.12 p.228

**Origen** (c.227-240 A.D.) (implied) speak of the three hypostases, the Father, Son and Holy Spirit. *Commentary on John* book 2 ch.6 p.328

**Novatian** (250/4-256/7 A.D.) speaks of the Holy Spirit proceeding from the Father, sent by Jesus from the Father, and the “divine eternity of the Holy Spirit”. *Treatise Concerning the Trinity* ch.29 p.640-641

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “To neglect these things any further, and to persevere in the former error, what is it else than to fall under the Lord's rebuke, who in the psalm reproveth, and says,” and then quotes three-fourths of Psalm 50:16 and all of Psalm 50:17-18. *Epistles of Cyprian* Letter 62 ch.18 p.363

**+** Cyprian of Carthage (c.246-258 A.D.) (implied) “This home, this household of unanimity, the Hoy Spirit designates and points out in Psalms,…” and then quotes the first third of Psalm 68:6 (LXX). *Treatises of Cyprian* Treatise 1 ch.8 p.424. See also Treatise 3 ch.27 p.445 where “the Holy Spirit says in Psalms” and quotes the first half of Psalm 139:16. See also Treatise 8 ch.19 p.481 where he quotes Psalm 37:25-26 as by the Holy Spirit. In Treatise 10 ch.8 p.493 he says, “And accordingly the Holy Spirit ssays in the Psalms” and quotes Psalm 37:7 and Psalm 37:12-13.

**Theognostus of Alexandria** (260 A.D.) teaches how the Holy Spirit is the third in ch.2 and explains how the Holy Spirit communes with the perfected in ch.3 in *Seven Books of Hypotyposes or Outlines* p.156.

**Dionysius bishop of Rome** (259-269 A.D.) (implied) speaks of the Holy Spirit and the “Divine Trinity” *Dionysius of Rome Against the Sabellians* ch.1 p.365

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397.

**Lactantius** (c.303-320/325 A.D.) (implied) “In like manner Isaiah also: 'But they disbelieved, and vexed His Holy Spirit; and He was turned to be their enemy. And He Himself fought against them, and He remembered the days of old, who raised up from the earth a shepherd of the sheep.'” *The Divine Institutes* book 4 ch.12 p.110-111

**Among heretics**

**Tatian** (c.172 A.D.) “But further, it becomes us now to seek for what we once had, but have lost, to unite the soul with the Holy Spirit, and to strive after union with God.” *Tatian’s Address to the Greeks* ch.15 p.71

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 9 ch.22 p.279 refers to “the Divine Holy Spirit”.

## H3. Person of the Holy Spirit

John 15:26-27; 16:7,12-14

Acts 5:3-5; 15:28

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 8:16

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 14:15

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 5:3-5; 15:28

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Acts 5:3-5; 15:28

**Clement of Rome** (96-98 A.D.) “the Holy Ghost thus addresses us: Come, ye children, hearken unto Me; I will teach you the fear of the Lord” *1 Clement* ch.22 vol.1 p.11 (See also vol.9 p.235)

**Ignatius** (died 107 or 116 A.D.) “But the Spirit proclaimed these words: Do nothing without the bishop; keep your bodies as the temples of God; love unity; avoid divisions; be the followers of Jesus Christ, even as He is of His Father” *Letter to the Philadelphians* ch.7 p.83

**Aristides** (125 or 138-161 A.D.) The Holy Spirit acknowledged Jesus to be the Son of the Most High God. *Apology of Aristides* p.276

**Justin Martyr** (c.138-165 A.D.) mentions how the Holy Spirit uttered prophecies. *Dialogue with Trypho, a Jew* ch.52 p.221.

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 tenth commandment ch.2 p.27 mentions how a person who doubts grieves the Holy Spirit.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 46 lines 38-47 p.115 quotes John 15:26-27; 16:7,12-14.

**Athenagoras** (177 A.D.) says, “The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order, called atheists?” *A Plea for Christians* ch.10 p.133

Melito of Sardis (170-177/180 A.D.) (partial) “The finger of the Lord - the Holy Spirit, by whose operation the tables of the law in Exodus are said to have been written:” vol.8 ch.8 *From the Oration on the Lord’s Passion* p.761

***Passion of the Scillitan Martyrs*** (180 A.D.) *ANF* vol.9 p.285 “all [the Scillitan martyrs] together were crowned with martyrdom; and they reign with the Father and the Son and the Holy Ghost, for ever and ever.” (The Holy Spirit could not reign if the Holy Spirit were inanimate)

**Irenaeus of Lyons** (182-188 A.D.) “But that He is Himself in His own right, beyond all men who ever lived, God, and Lord, and King Eternal, and the Incarnate Word, proclaimed by all the prophets, the apostles, and by the Spirit Himself, may be seen by all who have attained to even a small portion of the truth.” *Irenaeus Against Heresies* book 3 ch.19.2 p.449

Irenaeus of Lyons (182-188 A.D.) “The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion [death], and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and his [future] manifestation from heaven in the glory of the Father ‘to gather all things in one,’ and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, ...” *Irenaeus Against Heresies* book 1 ch.10.2 p.330.

Irenaeus of Lyons (182-188 A.D.) says we do not receive another Holy Spirit besides “Him who is with us” *Irenaeus Against Heresies* book 4 ch.9.2 p.472

**Caius** (190-217 A.D.) ch.3 p.602 (implied) says that some heretics thought themselves wiser than the Holy Spirit.

**Clement of Alexandria** (193-202 A.D.) “So that when he says, ‘Around the king of all, all things are, and because of Him are all things; and he [or that] is the cause of all good things; and around the second are the things second in order; and around the third, the third,’ I understand nothing else than the Holy Trinity to be meant; for the third is the Holy Spirit, and the Son is the second, by whom all things were made according to the will of the Father.” *Stromata* book 5 ch.14 p.468

Clement of Alexandria (193-217/220 A.D.) “The Holy Spirit has sung” *The Instructor* book 1 ch.8 p.227

**Tertullian** (c.213 A.D.) “Still, in these few quotations the distinction of *Persons in* the Trinity is clearly set forth. For there is the Spirit Himself who speaks, and the Father to whom He speaks, and the Son of whom He speaks.” *Against Praxeas* ch.11 p.606

Tertullian (c.203 A.D.) says that in a renewed soul it is now wedded to the Holy Spirit. “The flesh is no longer a servant of the soul, but of the Spirit.” *A Treatise on the Soul* ch.41 p.221.

Tertullian (198-220 A.D.) *On the Resurrection of the Flesh* ch.45 p.578 “grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

**Hippolytus of Portus** (222-235/236 A.D.) “For the Father indeed is One but there are two Persons because there is also the Son; and then there is the third the Holy Spirit. The Father decrees, the Word executes and the Son is manifested, through whom the Father is believed on. The economy of the harmony is led back to one God; for God is One. It is the Father who commands and the Son who obeys and the Holy Spirit who gives understanding; the Father is above all, and the Son who is through all and the Holy Spirit who is in all. And we cannot otherwise think of one God, but by believing in truth in Father and Son and Holy Spirit.” *Against the Heresy of One Noetus* ch.14 p.226

**Theodotus the probable Montanist** (ca.240 A.D.) “The Spirit by Osee [Hosea] says,” and then quotes Hosea 5:2. *Selections from the Prophetic Scriptures* ch.5 p.43.

**Origen** (c.227-240 A.D.) “For the Holy Spirit Himself receives instruction, as is clear from what is said about the Paraclete and the Holy Spirit, ‘He shall take of mine and shall declare it to you.’” *Commentary on John* book 2 ch.12 p.334

Origen (c.227-240 A.D.) “But on further thought one may perhaps see reason to consider that the Son is second beside the Father, He being the same as the Father, while manifestly a distinction is drawn between the Spirit and the Son in the passage, ‘Whosoever shall speak a word against the Son of Man, it shall be forgiven him, but whosoever shall blaspheme against the Holy Spirit, he shall not have forgiveness, either in this world or in the world to come.’ We consider, therefore, that there are three hypostases, the Father and the Son and the Holy Spirit; and at the same thee we believe nothing to be uncreated but the Father.” *Commentary on John* book 2 ch.6 p.328

**Novatian** (250/4-256/7 A.D.) speaks of the Holy Spirit as a person and goes into detail on His role in *Treatise Concerning the Trinity* ch.29 p.640

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.657 says, “whom the Holy Spirit rightly rebukes by the prophet, saying,” and quotes Isaiah 30:1.

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.6 p.670 “the Holy Spirit at length came down on the day of Pentecost, descending from heaven indeed by the will of God, not of His own accord, but effused for this very office, and moreover upon each one of them.”

*Treatise on Rebaptism* (c.250-258 A.D.) ch.2 p.668 “For it was peculiarly in the Holy Spirit Himself alone that they who believed were baptized.”

**Cyprian of Carthage** (c.246-258 A.D.) “The Holy Spirit warns us, and says, …” *Treatises of Cyprian* Treatise 1 ch.24 p.429

**Theognostus of Alexandria** (260 A.D.) teaches how the Holy Spirit is the third in ch.2 and explains how the Holy Spirit communes with the perfected in ch.3 in *Seven Books of Hypotyposes or Outlines* p.156.

**Gregory Thaumaturgus** (240-265 A.D.) says He [the Holy Spirit] inspired the prophets. *Oration and Panegyric to Origen* argument 15 p.36

**Victorinus of Petau** (martyred 304 A.D.) “He [Jesus] forthwith poured out the Holy Spirit, who should bring them to heaven.” *Commentary on the Apocalypse of the Blessed John* p.348

**Pamphilus** (martyred 309 A.D.) (implied) “The sending of Barnabas and Paul by the Holy Ghost to Cyprus.” section S p.167

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397.

Methodius (270-311/312 A.D.) “And in the Book of Wisdom, a book full of all virtue, the Holy Spirit, now openly drawing His hearers to continence and chastity, sings on this wise” *Banquet of the Ten Virgins* Discourse 1 ch.3 p.312

**Lactantius** (c.303-320/325 A.D.) The Holy Spirit descended from heaven and chose the holy virgin. *The Divine Institutes* book 4 ch.12 p.110

Lactantius (c.303-320/325 A.D.) “In like manner Isaiah also: ‘But they disbelieved, and vexed His Holy Spirit; and He was turned to be their enemy.” *The Divine Institutes* book 4 ch.12 p.111

Lactantius (c.303-320/325 A.D.) said that after Jesus’ baptism, “And the Spirit of God descended upon Him, formed after the appearance of a white dove.” *The Divine Institutes* book 4 ch.15 p.115.

Note that Jerome said, “Lactantius in his books and particularly in his letters to Demetrian altogether denies the subsistence of the Holy Spirit, and following the error of the Jews says that the passages in which he is spoken of refer to the Father or to the Son and that the words ‘holy spirit’ merely prove the holiness of these two persons in the Godhead.” Letter 84.7 p.178-179. Jerome is incorrect here: Lactantius did NOT think the Holy Spirit was just an adjective.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.71 p.210 says “so great grace of His power did the Holy Spirit show on that day”

## H4. Glorify/worship the Holy Spirit

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**Evarestus**(c.169 A.D.) refer to glorifying the Father, Son, and Holy Spirit. *Martyrdom of Polycarp* ch.14 p.42 and ch.22 p.44

**Justin Martyr** (c.150 A.D.) says that we worship and adore the Father, Son, and the prophetic Spirit. *First Apology of Justin* ch.6 p.164

**Clement of Alexandria** (193-217/220 A.D.) says “to whom, by His Son Jesus Christ, the Lord of the living and dad, and by the Holy Spirit, be glory, honour, power, eternal majesty, both now and fever, from generation to generation, and from eternity to eternity. Amen” *Who is the Rich Man That Shall Be Saved?* ch.41 p.604

**Hippolytus of Portus** (222-235/236 A.D.) mentions the Word Incarnate and that “we worship the Holy Spirit” *Against the Heresy of One Noetus* ch.12 p.228

**Dionysius of Alexandria** (246-265 A.D.) “glory and dominion to the Father, Son, and Holy Spirit. *Letter to Dionysius of Rome* book 4 ch.16 p.94

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397.

**Athanasius of Alexandria** (318 A.D.) “through Whom and with Whom be to the Father Himself, with the Son Himself, in the Holy Spirit, honor and might and glory for ever and ever. Amen.” *Incarnation of the Word* ch.57.3 p.67.

## H5. The Holy Spirit is distinct

Revelation 14:13f; 22:16-17

John 14:26; 15:26a sent by them

**Ignatius** (died 107 or 116 A.D.) “But the Spirit proclaimed these words: Do nothing without the bishop; keep your bodies as the temples of God; love unity; avoid divisions; be the followers of Jesus Christ, even as He is of His Father” *Letter to the Philadelphians* ch.7 p.83

Ignatius (died 107 or 116 A.D.) (partial) “as being stones of the temple of the Father, prepared for the building of God the Father, and drawn up on high by the instrument of Jesus Christ, which is the cross, making use of the Holy Spirit as a rope, while your faith is the means by which you ascended, and your love the way which led up to God.” *Letter to the Ephesians* ch.9 p.53

Ignatius (died 107 or 116 A.D.) (Father and Son distinct) “but to the Father of Jesus Christ, the bishop of us all.” *Letter to the Ephesians* ch.3 p.60

+ Ignatius (died 107 or 116 A.D.) (partial not) “Fare ye well in the harmony of God, ye who have obtained the inseparable Spirit, who is Jesus Christ.” *Letter to the Magnesians* ch.15 p.65

**Justin Martyr** (c.150 A.D.) *First Apology of Justin Martyr* ch.60 p.183 mentions the Father as the first, the Son as the second, and the Spirit as the third.

Justin Martyr (c.150 A.D.) (partial) in discussing baptism “For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit…” *First Apology of Justin Martyr* ch.61 p.183

**Athenagoras** (177 A.D.) “The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit” Athenagoras in *A Plea for Christians* ch.10 p.133

**Irenaeus of Lyons** (182-188 A.D.) says “the Word, namely the Son, was always with the Father; and that Wisdom also, which is the Spirit, was present with Him, anterior to all creation. He then goes on quoting Proverb 3:19,20 and so forth, showing that the Holy Spirit is the third person. *Irenaeus Against Heresies* book 4 ch.20.3 p.488

**Tertullian** (c.213 A.D.) says specifically that the Father is God, the Son is God, the Holy Ghost is God, and each is God. *Against Praxeas* ch.13 p.608

**Hippolytus of Portus** (222-235/236 A.D.) “For the Father indeed is One but there are two Persons because there is also the Son; and then there is the third the Holy Spirit. The Father decrees, the Word executes and the Son is manifested, through whom the Father is believed on. The economy of the harmony is led back to one God; for God is One. It is the Father who commands and the Son who obeys and the Holy Spirit who gives understanding; the Father is above all, and the Son who is through all and the Holy Spirit who is in all. And we cannot otherwise think of one God, but by believing in truth in Father and Son and Holy Spirit.” *Against the Heresy of One Noetus* ch.14 p.226

**Origen** (c.227-240 A.D.) (implied) speak of the three hypostases, the Father, Son and Holy Spirit. *Commentary on John* book 2 ch.6 p.328

**Novatian** (250/4-256/7 A.D.) speaks of the Holy Spirit proceeding from the Father, sent by Jesus from the Father, and the “divine eternity of the Holy Spirit”. *Treatise Concerning the Trinity* ch.29 p.640-641

**Theognostus of Alexandria** (260 A.D.) teaches how the Holy Spirit is the third in ch.2 and explains how the Holy Spirit communes with the perfected in ch.3 in *Seven Books of Hypotyposes or Outlines* p.156.

**Dionysius bishop of Rome** (259-269 A.D.) (implied) speaks of the Holy Spirit and the “Divine Trinity” *Dionysius of Rome Against the Sabellians* ch.1 p.365

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397.

**Alexander of Alexandria** (313-326 A.D.) (implied) “‘The Father is greater than I.’ And besides the pious opinion concerning the Father and the Son, we confess to one Holy Spirit, as the divine Scriptures teach us;” ch.12 p.296

## H6. Holy Spirit called Spirit of truth

John 14:17a; 16:13

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 14:7, 16:13

**p22** (=P. Oxyrhynchus 1228) (John 15:25-16:2; 16:21-32 17 verses) (c.250 A.D.) John 15:26

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:17; 16:13

***Shepherd of Hermas*** (c.115-155 A.D.) speaks of the Spirit of Truth in book 2 the Third commandment p.21

Tatian’s ***Diatessaron*** (c.172 A.D.) section 45 line 44 p.113 is addressed as “He” and called the Spirit of Truth.

**Irenaeus of Lyons** (182-188 A.D.) (implied) “But if, at His advent, He sent forth His own apostles in the spirit of truth, and not in that of error, He did the very same also in the case of the prophets; for the Word of God was always the self-same: and if the Spirit from the Pleroma was, according to these men’s system, the Spirit of light, the Spirit of truth, the Spirit of perfection, and the Spirit of knowledge, while that from the Demiurge was the spirit of ignorance, degeneracy, and error, and the offspring of obscurity; how can it be, that in one and the same being there exists perfection and defect, knowledge and ignorance, error and truth, light and darkness? But if it was impossible that such should happen in the case of the prophets, for they preached the word of the Lord from one God, and proclaimed the advent of His Son, much more would the Lord Himself never have uttered words, on one occasion from above, but on another from degeneracy below, thus becoming the teacher at once of knowledge and of ignorance; nor would He have ever glorified as Father at one time the Founder of the world, and at another Him who is above this one, as He does Himself declare: “No man putteth a piece of a new garment upon an old one, nor do they put new wine into old bottles.” *Irenaeus Against Heresies* book 4 ch.35 p.514

**Clement of Alexandria** (193-217/220 A.D.) mentions the Spirit of Truth. *The Instructor* book 1 ch.7 p.223

**Tertullian** (c.213 A.D.) discusses Jesus promising to send the Holy Spirit, the Spirit of Truth. *Against Praxeas* ch.9 p.604

**Origen** (225-253/254 A.D.) quotes john 16:12,13 about the Spirit of Truth. *Origen Against Celsus* book 2 ch.2 p.430

**Novatian** (250/4-256/7 A.D.) says the Holy Spirit is the Spirit of Truth. *Treatise Concerning the Trinity* ch.29 p.640

**Firmilian** (c.246-258 A.D.) says that when some say the Spirit speaks to Montanus and Prisca, it is not the spirit of truth but rather the spirit of error. *Epistles of Cyprian*. Letter 74 ch.7 p.392

**Peter of Alexandria** (306,285-311 A.D.) says that god sent us the Spirit of truth. *Fragment v ch.1 p.280*

**Methodius** (270-311/312 A.D.) speaks of the spirit of truth and again of the sevenfold Spirit of truth in *The Banquet of the Ten Virgins* discourse 3 ch.9 p.320

**Alexander of Alexandria** (313-326 A.D.) says that [godly] men are moved by the spirit of truth. *Epistles on the Arian Heresy* Epistle 1 ch.12 p.295

## H7. Holy Spirit addressed as “He”

John 14:17 “...the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be with you.”

John 16:7 “I [Jesus] will send him to you..”

John 16:8 “When he comes, he...”

John 16:13 “he will guide you into all truth. He will not speak on his own, he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me.”

Romans 8:16 “The Spirit himself testifies”

Romans 8:26 “but the Spirit himself...”

1 Corinthians 12:11 “All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.”

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 14:17

**p22** (=P. Oxyrhynchus 1228) (John 15:25-16:2; 16:21-32 17 verses) (c.250 A.D.) John 15:26;

***Shepherd of Hermas*** (c.115-155 A.D.) 2nd part tenth commandment ch.2 p.27 “Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit-doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you.”

**Justin Martyr** (c.138-165 A.D.) “And in order that the Holy Spirit may convince [us] of this, He said by the holy David, ‘The gods of the nations, reputed gods, are idols of demons, and not gods;” *Dialogue with Trypho, a Jew* ch.55 p.222

Tatian’s ***Diatessaron*** (c.172 A.D.) section 45 line 44 p.113 is addressed as “He” and called the Spirit of Truth.

**Irenaeus of Lyons** (182-188 A.D.) “and where the Spirit of God is, there is the Church, and every kind of grace; but the Spirit is truth. Those, therefore, who do not partake of Him, are neither nourished into life from the mother’s breasts, nor do they enjoy that most limpid fountain which issues from the body of Christ; but they dig for themselves broken cisterns out of earthly trenches,” *Irenaeus Against Heresies* book 3 ch.24.1 p.458

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) preface p.699 “consider the other powers of the Holy Spirit as an agency of the Church for which also He was sent, administering all gifts in all,”

**Clement of Alexandria** (c.195 A.D.) “If you wish to learn, the Holy Spirit will show you: ‘And saw my works’, He says, ‘forty years. Wherefore I was grieved with that generation, and said, They do always err in heart, and have not known My ways’” *Exhortation to the Heathen* ch.9 p.196

**Tertullian** (c.213 A.D.) “For it was certainly of the Holy Spirit that the virgin conceived; and that which He conceived, she brought forth.” *Against Praxeas* ch.27 p.623

**Hippolytus of Portus** (222-235/236 A.D.) “and as the Father wills our belief to be, let us believe; and as He wills the Son to be glorified, let us glorify Him; and as He wills the Holy Spirit to be bestowed, let us receive Him.” *Against the Heresy of One Noetus* ch.9 p.227

**Origen** (c.227-240 A.D.) “And I consider that the Holy Spirit supplies to those who, through Him and through participation in Him, are called saints, the material of the gifts, which come from God; so that the said material of the gifts is made powerful by God, is ministered by Christ, and owes its actual existence in men to the Holy Spirit.” *Commentary on John* book 2 ch.6 p.329

**Novatian** (250/4-256/7 A.D.) “But this Holy Spirit the Lord Christ calls at one time ‘the Paraclete,’ at another pronounces to be the ‘Spirit of truth.’ And He is not new in the Gospel, nor yet even newly given; for it was He Himself who accused the people in the prophets, and in the apostles gave them the appeal to the Gentiles.” *Treatise Concerning the Trinity* ch.29 p.640

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.17 p.677 “when the Holy Spirit had descended upon the disciples, that they might be baptized in Him, there were seen sitting upon each one tongues as if of fire, that it might be manifest that they were baptized with the Holy Ghost and with fire”

**Cyprian of Carthage** (c.246-258 A.D.) “you who are rather to be adorned, and that that dwelling in which God has dwelt as in a temple, in which the Holy Spirit has begun to make His abode, is of more importance than all others.” *Epistles of Cyprian* Letter 1 ch.15 p.280

**Methodius** (270-311/312 A.D.) “And in the Book of Wisdom, a book full of all virtue, the Holy Spirit, now openly drawing His hearers to continence and chastity,” *Banquet of the Ten Virgins* discourse 1 ch.3 p.312

**Lactantius** (c.303-320/325 A.D.) “Therefore the Holy Spirit of God, descending from heaven, chose the holy Virgin, that He might enter into her womb.” *The Divine Institutes* book 4 ch.12 p.110

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.71 (vol.8) p.210 “So great grace of His power did the Holy Spirit show on that day, that all, from the least to the greatest, with onevoice confessed the Lord;”

## H8. Sevenfold spirit or seven spirits

Revelation 1:4; 3:1; 4:5; 5:6; Isaiah 11:2

**p18** Revelation 1:4-7 (c.300 A.D.) seven spirits

**p24** Revelation 5:5-8; 6:5-8 (ca.300 A.D.) mentions the seven spirits of God. in Revelation 5:6

**Irenaeus of Lyons** (c.160-202 A.D.) (implied) “Wherefore also the Spirit of God is manifold in (His) indwelling, and in seven forms of service is He reckoned by the prophet Isaiah, as resting on the Son of God, that is the Word, in His coming as a man. Then he quotes Isaiah 11:2. *Proof of Apostolic Preaching* ch.9.

**Clement of Alexandria** (193-202 A.D.) mention the seven spirits in *Stromata* book 5 ch.6 p.452

Clement of Alexandria (193-217/220 A.D.) mentions the heptad of the spirit in *The Instructor* book 3 ch.12 p.292

**Tertullian** (198-220 A.D.) From Him also is besought ‘the spirit of wisdom,’ at whose disposal is enumerated that sevenfold distribution of the spirit of grace by Isaiah.” *Five Books in Reply to Marcion* ch.5 p.17 p,465

**Hippolytus of Portus** (222-235/236 A.D.) mentions the sevenfold unity of the Holy Spirit. “By the seven pillars he means the sevenfold unity of the Holy Spirit resting upon it;” in *Commentary on Proverbs* ch.6 p.173

**Origen** (225-253/254 A.D.) “the virtue of the Holy Spirit is evidently designated under the mystery of the seven spirits.” *Homilies on Leviticus* homily 3 ch.5 p.62

**Cyprian of Carthage** (c.248-256 A.D.) mentions the four living creatures and the seven spirits of God in Revelation 5. *Treatise of Cyprian* Treatise 12 Second book ch.15 p.522

**Victorinus of Petau** (martyred 304 A.D.) mentions the Seven spirits before God’s throne *Commentary on the Apocalypse of the Blessed John* p.344 He also mentions the that the seven eyes are the seven spirits of the lamb in *On the Creation of the World* p.342.

Victorinus of Petau (martyred 304 A.D.) speaks of “the Holy Spirit of sevenfold agency” *Commentary on the Apocalypse of the Blessed John* from the first chapter no.16 (third time) p.345

Victorinus of Petau (martyred 304 A.D.) speaks of “the Holy Spirit of sevenfold power” *Commentary on the Apocalypse of the Blessed John* From the tenth chapter ch.3 p.353

## H9. The Holy Spirit/Comforter was promised

Ephesians 1:13

Tatian’s ***Diatessaron*** (c.172 A.D.) section 46 lines 46-58 p.115 Jesus promised to send the Spirit or Comforter.

**Irenaeus of Lyons** (182-188 A.D.) “Wherefore also the Lord promised to send the Comforter, who should join us to God.” *Irenaeus Against Heresies* book 3 ch.17.2 p.444

**Tertullian** (c.213 A.D.) “Meanwhile He has received from the Father the promised gift, and has shed it forth, even the Holy Spirit-the Third Name in the Godhead, and the Third Degree of the Divine Majesty;” *Against Praxeas* ch.30 p.627

Tertullian (182-220 A.D.) (partial) “the promised power of the Holy Ghost for the gift of miracles and of utterance;” *Prescription Against Heretics* ch.20 p.252

Tertullian (207/208 A.D.) “the Creator promised the gift of His Spirit in the latter days” *Five Books Against Marcion* book 5 ch.8 p.446

**Novatian** (250-257 A.D.) “Moreover, the order of reason, and the authority of the faith in the disposition of the words and in the Scriptures of the Lord, admonish us after these things to believe also on the Holy Spirit, once promised to the Church, and in the appointed occasions of times given. For He was promised by Joel the prophet, but given by Christ. ‘In the last days,’ says the prophet, ‘I will pour out of my Spirit upon my servants and my handmaids.’” *Concerning the Trinity* ch.29 p.640

**Cyprian of Carthage** (c.246-258 A.D.) “That the first circumcision of the flesh is made void, and the second circumcision of the spirit is promised instead.” *Treatises of Cyprian* Treatise 12 book 1 ch.8 p.510

**Dionysius of Alexandria** (246-265 A.D.) “the love of God toward us, the commandment of love an our side toward each other; as also, that we ought to keep all the commandments, the conviction of the world, of the devil, of Antichrist, the promise of the Holy Spirit, the adoption of God, the faith required of us in all things,” *From Two Books on Promises* ch.6 p.84

Victorinus of Petau (martyred 304 A.D.) (partial, unclear if the promise was the Holy Spirit or eternal life) “The bread is the Holy Spirit, which nourishes to eternal life, promised to them, that is, by faith.” *Commentary on the Apocalypse* from the first chapter verse 16 p.346

**Pamphilus** (martyred 309 A.D.) “and of the promise of the gift of the Holy Ghost” *Exposition of Acts* section A p.166

## H10. Jesus sent the Holy Spirit

John 15:26; 16:7

John 14:16,26 (partial, Jeus asks the Father to send)

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 715:26; 16:7

**p22** (=P. Oxyrhynchus 1228) (John 15:25-16:2; 16:21-32 17 verses) (c.250 A.D.) John 15:26; 16:7

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Jn 15:26; 16:7

Tatian’s ***Diatessaron*** (c.172 A.D.) section 46 lines 46-58 p.115 Jesus promised to send the Spirit or Comforter.

**Irenaeus of Lyons** (182-188 A.D.) “Afterwards, being made man for us, He sent the gift of the celestial Spirit over all the earth, protecting us with His wings. *Irenaeus Against Heresies* book 3 ch.11.8 p.429

Irenaeus of Lyons (182-188 A.D.) “Wherefore also the Lord promised to send the Comforter, who should join us to God.” *Irenaeus Against Heresies* book 3 ch.17.2 p.444

**Tertullian** (198-220 A.D.) “although [the Holy Ghost] sent with this view by Christ, and for this asked of the Father that He might be the teacher of truth;” *On Prescription Against Heretics* ch.28 p.256

Tertullian (198-220 A.D.) “Even the Lord Himself said that the Spirit would not descend on any other conditions, but that He [the Lord Jesus] should first ascend to the Father.” *On Baptism* ch.10 p.674

Origen (239-242 A.D.) (Partial) “For he [The Holy spirit] could not pass to us unless he first come down to one who shares in his own nature. *Homilies on Ezekiel* Homily 1 ch.6.1 p.36

**Novatian** (250/4-256/7 A.D.) quotes John 16:7. *Treatise Concerning the Trinity* ch.29 p.640

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “He who, having been baptized among the heretics, is able to put on Christ, may much more receive the Holy Spirit whom Christ sent. Otherwise He who is sent will be greater than Him who sends; so that one baptized without may begin indeed to put on Christ, but not to be able to receive the Holy Spirit, as if Christ could either be put on without the Spirit, or the Spirit be separated from Christ. Moreover, it is silly to say, that although the second birth is spiritual, by which we are born in Christ through the layer of regeneration, one may be born spiritually among the heretics, where they say that the Spirit is not. For water alone is not able to cleanse away sins, and to sanctify a man, unless he have also the Holy Spirit.” *Epistles of Cyprian* Letter 73 ch.5 p.387-388

**Adamantius** (c.300 A.D.) “For He [John] knew that He [Christ] had stated, ‘I go away, and I will send the Paraclete – that is, the Holy Spirit.”(Adamantius is speaking) *Dialogue on the True Faith* First part ch.c26 p.70-71

**Victorinus of Petau** (martyred 304 A.D.) “For after the Lord ascended into heaven and opened all things, He sent the Holy Spirit, whose words the preachers sent forth as arrows reaching to the human heart, that they might overcome unbelief.” *Commentary the Apocalypse* from the sixth chapter no.1,2 p.350

## H11. Paraclete or Holy Spirit already present

1 Corinthians 12:13

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 12:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 12:13

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) 1 Corinthians 12:13

***1 Clement*** (96-98 A.D.) ch.2 p.5 (See also vol.9 ch.2 p.229) “a full outpouring of the Holy Spirit was upon you all”

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 eleventh commandment p.28 discusses the Divine Spirit living inside us.

Tatian’s *Diatessaron* (c.172 A.D.) section 48 line 44 p.103 (partial) mentions the Paraclete.

**Irenaeus of Lyons**(182-188 A.D.) “This Spirit, again, He did confer upon the Church, sending throughout all the world the Comforter from heaven, from whence also the Lord tells us that the devil, like lightning, was cast down.” *Irenaeus Against Heresies* book 3 ch.3 p.445

**Clement of Alexandria** (193-202 A.D.) teaches that the Holy Spirit is present. *Stromata* book 2 ch.23 p.376

**Tertullian** (c.203 A.D.) The Paraclete has also pressed home on our attention in most frequent admonitions.” *A Treatise on the Soul* ch.58 p.235

Tertullian (213 A.D.) taught that the *Paraclete*, the Comforter was working in people’s hearts in his time. *Tertullian On Monogamy* ch.3 p.61. See also ibid ch.2 p.60.

**Hippolytus of Portus** (222-235/236 A.D.) “as He wills the Holy Spirit to be bestowed, let us receive Him.” *Against the Heresy of One Noetus* ch.9 p.227

Hippolytus of Portus (222-235/236 A.D.) “For the Father indeed is One but there are two Persons because there is also the Son; and then there is the third the Holy Spirit. The Father decrees, the Word executes and the Son is manifested, through whom the Father is believed on. The economy of the harmony is led back to one God; for God is One. It is the Father who commands and the Son who obeys and the Holy Spirit who gives understanding; the Father is above all, and the Son who is through all and the Holy Spirit who is in all. And we cannot otherwise think of one God, but by believing in truth in Father and Son and Holy Spirit.” *Against the Heresy of One Noetus* ch.14 p.226

**Origen** (233/234 A.D.) says the Holy Spirit is present to us. *Origen On Prayer* ch.28.3 p.108

**Novatian** (250/4-256/7 A.D.) says that the Holy Spirit was given in Jesus’ time. He also says the Holy Spirit was given occasionally to the prophets in Old Testament times, but is always given in the latter times. *Treatise Concerning the Trinity* ch.29 p.640

***Treatise on Rebaptism*** (254-257 A.D.) speaks of baptism for receiving the Holy Spirit” ch.1 p.667 and ch.3,4 p.669 and ch.14 p.675

*Treatise on Rebaptism* (c.250-258 A.D.) ch.4 p.669 mentions the bishop’s imposition of hands to bestow the Holy Spirit.

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian speaks of believers having the Holy Ghost in *Letter 74* p.393

Firmilian (c.246-258 A.D.) in his letter to Cyprian speaks of “reception of the Holy Ghost” in *Letter 74* p.395

**Bishop Nemesianus of Thubunae** discusses receiving the Holy Ghost by the imposition of hands. *The Seventh Council of Carthage* (258 A.D.) p.566

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397.

**Among heretics**

Mani (262-278 A.D.) (partial) said that he himself was the paraclete. *Disputation with Manes* ch.28 p.201

## H12. Blasphemy against the Holy Spirit

(not just blasphemy against God or Jesus)

Matthew 12:31; Mark 3:28-29; Luke 12:10

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 12:10

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 12:31; Mark 3:28; Luke 12:10

Tatian’s ***Diatessaron*** (c.172 A.D.) section 14 line 29 p.15-16 mentions blasphemy against the Holy Spirit.

Irenaeus of Lyons (c.160-202 A.D.) proves his point by “as Scripture declares”. *Proof of Apostolic Preaching* ch.52. See also ch.68.

**Tertullian** (207/208 A.D.) “After deterring *His disciples* from denial of Himself, He adds an admonition to fear blasphemy: ‘Whosoever shall speak against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Ghost, it shall not be forgiven him.’” *Five Books Against Marcion* book 4 ch.28 p.396

**Hippolytus of Portus** (222-235/236 A.D.) discusses blasphemy against the Holy Spirit. *Against the Heresy of One Noetus* ch.1 p.223

**Origen** (c.227-240 A.D.) And in the Gospel He declares that there is forgiveness for the sin committed against Himself, but that for blasphemy against the Holy Spirit there is no forgiveness, either in this age or in the age to come. *Commentary on John* book 2 ch.6 p.328

Origen (233/234 A.D.) mentiosn blasphemy against the Holy Spirit. *Origen On Prayer* ch.27.10 p.204

**Cyprian of Carthage** (c.246-258 A.D.) teaches on the blasphemy against the Holy Ghost. Letter 9 ch.3 p.298. See also *Treatises of Cyprian* Treatise 12 part 3 ch.28 p.542

**Theognostus of Alexandria** (260 A.D.) “condescending to their littleness, while the Holy Spirit communes with the perfected, and yet we could never say on that account that the teaching of the Spirit is superior to the teaching of the Son, but only that the Son condescends to the imperfect, while the Spirit is the seal of the perfected; even so it is not on account of the superiority of the Spirit over the Son that the blasphemy against the Spirit is a sin excluding impunity and pardon, but because for the imperfect there is pardon, while for those who have tasted the heavenly gift, and been made perfect, there remains no plea or prayer for pardon.” p.156

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.6 p.239-240 refers to blasphemy against the Holy Spirit.

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.44 p.131 mentions blasphemy against the Holy Spirit.

## H13. Holy Spirit dwells/lives in us

1 Corinthians 6:19

**Ignatius of Antioch** (c.100-117 A.D.) quotes 1 Corinthians 6:19 in both the Greek and Latin versions. *Epistle of Ignatius to the Ephesians* ch.15 p.56

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 tenth commandment ch.2 p.27 “Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit-doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you.”

**Irenaeus of Lyons** (182-188 A.D.) For to him all things are consistent: he has a full faith in one God Almighty, of whom are all things; and in the Son of God, Jesus Christ our Lord, by whom are all things, and in the dispensations connected with Him, by means of which the Son of God became man; and a firm belief in the Spirit of God, who furnishes us with a knowledge of the truth, and has set forth the dispensations of the Father and the Son, in virtue of which He dwells with every generation of men, according to the will of the Father. *Irenaeus Against Heresies* book 4 ch.33.7 p.508

**Tertullian** (207/208 A.D.) says that God “sent forth His Holy Spirit into our hearts, crying, Abba, Father.” *Tertullian Against Marcion* book 5 ch.4 p.437

**Novatian** (250/4-256/7 A.D.) quotes John 14:23 about the Comforter living in us. *Treatise Concerning the Trinity* ch.28 p.639

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “As the sun shines spontaneously, as the day gives light, as the fountain flows, as the shower yields moisture, so does the heavenly Spirit infuse itself in us.” *Epistles of Cyprian* Letter 1 ch.14 p.279

Cyprian of Carthage (c.246-258 A.D.) (allegorical) “For as scorpions and serpents, which prevail on the dry ground, when cast into water, cannot prevail nor retain their venom; so also the wicked spirits, which are called scorpions and serpents, and yet are trodden under foot by us, by the power given by the Lord, cannot remain any longer in the body of a man in whom, baptized and sanctified, the Holy Spirit is beginning to dwell.” *Epistles of Cyprian* Letter 75 ch.15 p.402

**Lucius** and the brethren to Cyprian of Carthage (246-256 A.D.) “… as being certain of the heavenly rewards, and of the crown of martyrdom, and of the kingdom of God, from the prophecy which, being filled with the Holy Spirit, you have pledged to us in your letter.” Letter 78 p.406

## H14. Live in the Spirit

Galatians 5:16 Live by the Spirit and you will not gratify the desires of the sinful nature.

**Irenaeus of Lyons** (182-188 A.D.) “order that as in the natural [Adam] we all were dead, so in the spiritual we may all be made alive.” *Irenaeus Against Heresies* book 5 ch.3.1 p.529

**Clement of Alexandria** (193-217/220 A.D.) “If we live in the Spirit, let us walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another.” (Galatians 5:25-26) *The Instructor* book 3 ch.12 p.294

Clement of Alexandria (193-202 A.D.) “But if we live in the Spirit, let us also walk in the Spirit.” *Stromata* book 5 ch.6 p.452. See also *Stromata* book 4 ch.7 p.417.

**Origen** (225-253/254 A.D.) “If we live in the Spirit, let us also walk in the Spirit.” *Origen Against Celsus* book 7 ch.52 p.632

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) ch.6.3 p.705 “deeply had she been in the Spirit and in an ecstasy, began to look round her,”

## H15. We can grieve the Holy Spirit

Isaiah 63:10; Ephesians 4:30

(partial) Hebrews 3:7-8

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – For the word of God) Ephesians 4:30

p13 Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) (partial) Hebrews 3:7-8 says not to harden your hearts against the Holy Spirit. Does not mention grieving though.

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 tenth commandment ch.2 p.27 mentions how a person who doubts grieves the Holy Spirit.

**Clement of Alexandria** (c.195 A.D.) says, “…the Holy Spirit will show you: ‘And saw my works,’ He says, ‘forty years. Wherefore I was grieved with that generation” *Exhortation to the Heathen* ch.9 p.196

**Tertullian** (198-220 A.D.) *On the Resurrection of the Flesh* ch.45 p.578 “grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

Tertullian (c.197 A.D.) “O blessed, grieve not htre Holy Spirit, who has entered the prison with you;” *To the Martyrs* ch.1 p.693

**Origen** (233/234 A.D.) mentions people grieving the Holy Spirit. *Origen On Prayer* ch.28.3 p.107

**Cyprian of Carthage** (c.246-258 A.D.) quotes, Paul, apostle to the Ephesians on “Grieve not the Holy Spirit of God, in which ye were sealed in the day of redemption. Let all bitterness, and wrath, and indignation, and clamour, and blasphemy, be taken away from you” *Treatises of Cyprian* Treatise 12 book 3 ch.7 p.534

## H16. The Divine Spirit

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 eleventh commandment p.27 discusses the “Divine Spirit” and “such a Spirit having the power of Divinity”

**Justin Martyr** (c.150 A.D.) “For what is called by the Divine Spirit through the prophet ‘His robe,’ are those men who believe in Him in whom abideth the seed of God, the Word.” *First Apology of Justin Martyr* ch.32 p.173

**Athenagoras** (177 A.D.) “But, since the voices of the prophets confirm our arguments-for I think that you also, with your great zeal for knowledge, and your great attainments in learning, cannot be ignorant of the writings either of Moses or of Isaiah and Jeremiah, and the other prophets, who, lifted in ecstasy above the natural operations of their minds by the impulses of the Divine Spirit, uttered the things with which they were inspired, the Spirit making use of them as a flute-player breathes into a flute;-what, then, do these men say?” A Plea for Christians ch.9 p.133

**Clement of Alexandria** (193-217/220 A.D.) “As, then, those who have shaken off sleep forthwith become all awake within; or rather, as those who try to remove a film that is over the eyes, do not supply to them from without the light which they do not possess, but removing the obstacle from the eyes, leave the pupil free; thus also we who are baptized, having wiped off the sins which obscure the light of the Divine Spirit, have the eye of the spirit free, unimpeded, and full of light, by which alone we contemplate the Divine, the Holy Spirit flowing down to us from above.” *The Instructor* book 1 ch.6 p.216

Clement of Alexandria (193-202 A.D.) (partial) “‘And the Lord spake to Moses, See, I have called Bezaleel, the son of Uri, the son of Or, of the tribe of Judah; and I have filled him with the divine spirit of wisdom, and understanding, and knowledge, to devise and to execute in all manner of work, to work gold, and silver, and brass, and blue, and purple, and scarlet, and in working stone work, and in the art of working wood,’ and even to ‘all works.’” *Stromata* book 1 ch.4 p.305

**Tertullian** (198-220 A.D.) “For, that they should withal suffer this thirst of the Divine Spirit, the prophet Isaiah had said, saying: ‘Behold, they who serve Me shall eat, but ye shall be hungry; they who serve Me shall drink, but ye shall thirst, and from general tribulation of spirit shall howl: for ye shall transmit your name for a satiety to Mine elect, but you the Lord shall slay; but for them who serve Me shall be named a new name, which shall be blessed in the lands.’” *An Answer to the Jews* ch.13 p.170

**Origen** (c.227-240 A.D.) “for wisdom it says, is justified of her children. Thus he who by the divine spirit searches all things, and even the deep things of God, so that he can exclaim, ‘O the depth of the riches both of the wisdom and the knowledge of God!’ he can be a son of wells, to whom the Word of the Lord comes.” *Commentary on John* book 2 ch.1 p.322

Origen (225-253/254 A.D.) “But if this result has not taken place, and if, on the contrary, they have suffered countless calamities rather than renounce Judaism and their law, and have been cruelly treated, at one time in Assyria, at another in Persia, and at another under Antiochus, is it not in keeping with the probabilities of the case for those to suppose who do not yield their belief to their miraculous histories and prophecies, that the events in question could not be inventions, but that a certain divine Spirit being in the holy souls of the prophets, as of men who underwent any labour for the cause of virtue, *did* move them to prophesy some things relating to their contemporaries, and others to their posterity, but chiefly regarding a certain personage who was to come as a Saviour to the human race?” *Origen Against Celsus* book 3 ch.3 p.466

**Gregory Thaumaturgus** (240-265 A.D.) “gives forth only and truly by participation in the Divine Spirit: for there is need of the same power for or those who prophesy and for those who hear the prophets;” *Panegyric to Origen* argument 15 p.36

**Methodius** (270-311/312 A.D.) “But if one wishes to hear the choir of the apostles as well, he will find the same harmony of song. For the others sang beforehand the divine plan in a mystical manner; but these sing an interpretation of what has been mystically announced by the former. Oh, concordant harmony, composed by the Divine Spirit! Oh, the comeliness of those who sing of the mysteries *of God*? Oh. that I also may join in these songs in my prayer. Let us then also sing the like song, and raise the hymn to the Holy Father, glorifying in the Spirit Jesus, who is in His bosom. Shun not, man, a spiritual hymn, nor be ill-disposed to listen to it. Death belongs not to it; a story of salvation is our song. Already I seem to taste better enjoyments, as I discourse on such subjects as these; and especially when there is before me such a flowering meadow, that is to say, our assembly of those who unite in singing and hearing the divine mysteries.” *Concerning Free Will* ch.1 p.356

**Theophilus** (events c.315 A.D.) “And, when he [Habib] was arrived at the place where they were going to burn him, he stood up and prayed, as did all those who came out with him; and he said, ‘O King Christ, since Thine is this world, and Thine the world to come, behold and see, that, while I might have fled from these afflictions, I did not flee, in order that I might not fall into the hands of Thy justice: may this fire, in which I am to be burned, serve me for a recompense before thee, so that I may be delivered from the fire that is not quenched; and receive thou my spirit into Thy presence, through the Divine Spirit, O glorious Son of the adorable Father!’” *Martyrdom of Habib the Deacon* p.694

**Lactantius** (c.303-320/325 A..) “Nor is there any difficulty in making these computations; for they testified under what king each of them received the inspiration of the Divine Spirit.” *The Divine Institutes* book 4 ch.5 p.104

Lactantius (c.303-320/325 A.D.) “Him the prophets, filled with the inspiration of the Divine Spirit, proclaimed; of whom especially Solomon in the book of Wisdom, and also his father, the writer of divine hymns-both most renowned kings, who preceded the times of the Trojan war by a hundred and eighty years -testify that He was born of God. His name is known to none, except to Himself and the Father, as John teaches in the Revelation.” *Epitome of the Divine Institutes* ch.42 p238

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “nor of uttering anything in a contentious or quarrelsome manner, but to present themselves pure to the energy of the Divine Spirit, in order that the divine plectrum itself, descending from heaven, and using righteous men as an instrument like a harp or lyre, might reveal to us the knowledge of things divine and heavenly.” *Hortatory Address to the Greeks* ch.8 p.276

**Among heretics**

Tatian (c.172 A.D.) (partial, guides the Logos/soul in Spiritual regions) “The Logos, in truth, is the light of God, but the ignorant soul is darkness. On this account, if it [the Logos] continues solitary, it tends downward towards matter, and dies with the flesh; but, if it enters into union with the Divine Spirit, it is no longer helpless, but ascends to the regions whither the Spirit guides it: for the dwelling-place of the spirit is above, but the origin of the soul is from beneath. Now, in the beginning the spirit was a constant companion of the soul, but the spirit forsook it because it was not willing to follow.” *Address of Tatian to the Greeks* ch.13 p.70-71

## H17. The Spirit was poured out on believers

Acts 2:17,18,33; 10:45; Isa 44:3; Joel 2:28-29

**Clement of Rome** (96-98 A.D.) “Why are there strifes, and tumults, and divisions, and schisms, and wars among you? Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? … Why do we divide and tear to pieces the member of Christ, and raised up strife against our own body, and have reached such a height of madness as to forget that ‘we are members one of another?’” *1 Clement* ch.46 p.17

**Irenaeus of Lyons** (182-188 A.D.) “His soul for our souls, and His flesh for our flesh, and has also poured out the Spirit of the Father for the union and communion of God and man, imparting indeed God to men by means of the Spirit, and, on the other hand, attaching man to God by His own incarnation, and bestowing upon us at His coming immortality durably and truly, by means of communion with God,-all the doctrines of the heretics fall to ruin.” *Irenaeus Against Heresies* book 5 ch.1.1 p.527

**Tertullian** (198-220 A.D.) “But no command that shows Judea to be specially the sphere for preaching applies to us, now that the Holy Spirit has been poured out upon all flesh.” *Fleeing Persecution* ch.6 p.&&&

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.5 p.669 “as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.”

*Treatise on Rebaptism* (c.250-258 A.D.) ch.15 p.675-676 “For John says of our Lord in his epistle, teaching us: 'This is He who came by water and blood, Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For three bear witness, the Spirit, and the water, and the blood: and these three are one;' -that we may gather from these words both that water is wont to confer *the Spirit*, and that men's own blood is wont to confer the Spirit, and that the Spirit Himself also is wont to confer the Spirit.”

**Cyprian of Carthage** (c.246-258 A.D.) “Nay, verily, the Holy Spirit is not given by measure, but is poured out altogether on the believer.” *Epistles of Cyprian* Letter 75 ch.14 p.401

**Victorinus of Petau** (martyred 304 A.D.) “And because our Lord invited in His own name all believers into heaven, He forthwith poured out the Holy Spirit, who should bring them to heaven.” *Commentary on the Apocalypse* from the fourth chapter v.1 p.348

## H18. The Holy Spirit was known in the Old Testament

Genesis 1:2; Psalm 50:13

**Justin Martyr** (c.150 A.D.) (implied) “hear the very words spoken through Moses, who, as above shown, was the first prophet, and of greater antiquity than the Greek writers; and through whom the Spirit of prophecy, signifying how and from what materials God at first formed the world, spake thus: 'In the beginning God created the heaven and the earth. And the earth was invisible and unfurnished, and darkness was upon the face of the deep; and the Spirit of God moved over the waters.” *First Apology of Justin Martyr* ch.59 p.&&&

**Tertullian** (207/208 A.D.) “the Creator promised the gift of His Spirit in the latter days” *Five Books Against Marcion* book 5 ch.8 p.446

**Hippolytus of Portus** (225-234/5 A.D.) discusses how Simon interpreted “And the Spirit of God was wafted over the water.” *Refutation of All Heresies* book 6 ch.9 p.77

Hippolytus of Portus (225-234/5 A.D.) “This is the Spirit that at the beginning ‘moved upon the face of the waters;’” *Discourse on the Holy Theophany* ch.8 p.237

**Theodotus the probable Montanist** (c.240 A.D.) “For the Spirit of God moved on the abyss.” *Excepts from Theodotus* ch.7 p.44

**Novatian** (250-257 A.D.) “Moreover, the order of reason, and the authority of the faith in the disposition of the words and in the Scriptures of the Lord, admonish us after these things to believe also on the Holy Spirit, once promised to the Church, and in the appointed occasions of times given. For He was promised by Joel the prophet, but given by Christ. ‘In the last days,’ says the prophet, ‘I will pour out of my Spirit upon my servants and my handmaids.’” *Concerning the Trinity* ch.29 p.640

# The Holy Spirit’S WORK

## Hw1. The Power of the Holy Spirit

Micah 3:8; Zechariah 4:6; Luke 1:17,35; Acts 1:8; 10:38; 1 Corinthians 2:4; 2 Timothy 1:7

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – For the word of God) 1 Corinthians 2:4

**Ignatius** (100-107/116 A.D.) “Be ye strong, I pray, in the power of the Holy Ghost. Philo, who is with me,” [both Greek and Latin] *Letter to the Smyrnaeans* conclusion p.92

**Irenaeus of Lyons** (182-188 A.D.) “Lord Jesus Christ, the governing power of the Holy Spirit; give to every reader” *Irenaeus Against Heresies* book 3 ch.6.4 p.419

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) preface p.699 “power of the Holy Spirit to be one, according to the times and seasons;”

**Tertullian** (182-220 A.D.) “the Power of the Holy Ghost to lead such as believe; will come with glory” *Prescription Against Heretics* ch.13 p.249

Tertullian (182-220 A.D.) “the promised power of the Holy Ghost for the gift of miracles and of utterance;” *Prescription Against Heretics* ch.20 p.252

**Hippolytus of Portus** (222-235/236 A.D.) “For whereas the Word of God was without flesh, He took upon Himself the holy flesh by the holy Virgin, and prepared a robe which He wove for Himself, like a bridegroom, in the sufferings of the cross, in order that by uniting His own power with our mortal body, and by mixing the incorruptible with the corruptible, and the strong with the weak, He might save perishing man. The web-beam, therefore, is the pass on of the Lord upon the cross, and the warp on it is the power of the Holy Spirit, and the woof is the holy flesh wrought (woven) by the Spirit, and the thread is the grace which by the love of Christ binds and unites the two in one, and the combs or (rods) are the Word; and the workers are the patriarchs and prophets who weave the fair, long, perfect tunic for Christ; and the Word passing through these, like the combs or (rods), completes through them that which His Father willeth.” *Treatise on Christ and Antichrist* ch.4 p.205

Hippolytus of Portus (222-235/236 A.D.) “And what was the oil, but the power of the Holy Spirit, with which believers are anointed as with ointment after the layer of washing?” *On Susannah* no.18 p.192

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.15 p.676 “Further, also in the book of Judges, and in the books of Kings too, we observe that upon several, there either was the Spirit of the Lord, or that He came unto them, as upon Gothoniel, Gideon, Jephthah, Samson, Saul, David, and many others. Which comes to this result, that the Lord has taught us most plainly by them the liberty and power of the Holy Spirit, approaching of His own will, saying, ‘The Spirit breathes where He will; and thou hearest His voice, and knowest not whence He cometh or whither He goeth.’”

## Hw2. God’s Spirit moved over abyss/waters

Genesis 1:2

**Justin Martyr** (c.150 A.D.) “And as to his speaking of a third, he did this because he read, as we said above, that which was spoken by Moses, “that the Spirit of God moved over the waters.” *First Apology of Justin Martyr* ch.60 p.183

Justin Martyr (c.150 A.D.) (implied) “hear the very words spoken through Moses, who, as above shown, was the first prophet, and of greater antiquity than the Greek writers; and through whom the Spirit of prophecy, signifying how and from what materials God at first formed the world, spake thus: 'In the beginning God created the heaven and the earth. And the earth was invisible and unfurnished, and darkness was upon the face of the deep; and the Spirit of God moved over the waters.” *First Apology of Justin Martyr* ch.59 p.&&&

**Tertullian** (198-220 A.D.) discusses in depth Genesis 1:2 *Against Hermogenes* ch.30 p.494

**Hippolytus of Portus** (225-234/5 A.D.) discusses how Simon interpreted “And the Spirit of God was wafted over the water.” *Refutation of All Heresies* book 6 ch.9 p.77

Hippolytus of Portus (225-234/5 A.D.) “This is the Spirit that at the beginning ‘moved upon the face of the waters;’” *Discourse on the Holy Theophany* ch.8 p.237

**Theodotus the probable Montanist** (c.240 A.D.) “For the Spirit of God moved on the abyss.” *Excepts from Theodotus* ch.7 p.44

## Hw3. The Holy Spirit spoke Scripture

Acts 1:16; 4:25; 2 Peter 1:21

**Clement of Rome** (96-98 A.D.) “Look carefully into the Scriptures, which are the true utterances of the Holy Spirit. Observe that nothing of an unjust or counterfeit character is written in them.” *1 Clement* ch.45 p.17

**Justin Martyr** (c.138-165 A.D.) “as the Holy Spirit, by the mouth of Isaiah, cries, speaking thus while he personates them: ‘Return from heaven, and behold from the habitation of Thy holiness and glory. Where is Thy zeal and strength?” *Dialogue with Trypho, a Jew* ch.25 p.206

**Athenagoras** (177 A.D.) But, since the voices of the prophets confirm our arguments-for I think that you also, with your great zeal for knowledge, and your great attainments in learning, cannot be ignorant of the writings either of Moses or of Isaiah and Jeremiah, and the other prophets, who, lifted in ecstasy above the natural operations of their minds by the impulses of the Divine Spirit, uttered the things with which they were inspired, the Spirit making use of them as a flute-player breathes into a flute;-what, then, do these men say? *A Plea for Christians* ch.9 p.133

Athenagoras (177 A.D.) says that the Holy Spirit operated in the prophets. *A Plea for Christians* ch.10 p.133

**Theophilus of Antioch** (168-181/188 A.D.) (implied) “And therefore it is proved that all others have been in error; and that we Christians alone have possessed the truth, in as much as we are taught by the Holy Spirit, who spoke in the holy prophets, and foretold all things.” *Theophilus to Autolycus* book 2 ch.33 p.107

Theophilus of Antioch (168-181/188 A.D.) “But men of God carrying in them a holy spirit and becoming prophets, being inspired and made wise by God, became God-taught, and holy, and righteous.” *Theophilus to Autolycus* book 2 ch.9 p.97

Theophilus of Antioch (168-181/188 A.D.) And all these things the Holy Spirit teaches us, who speaks through Moses and the rest of the prophets” *Theophilus to Autolycus* book 2 ch.30 p.106

**Irenaeus of Lyons** (182-188 A.D.) “We should leave things of that nature to God who created us, being most properly assured that the Scriptures are indeed perfect, since they were spoken by the Word of God and His Spirit;” *Irenaeus Against Heresies* book 2 ch.28.2 p.399

Irenaeus of Lyons (182-188 A.D.) “Men [and] brethren, this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was made guide to them that took Jesus. For he was numbered with us:” *Irenaeus Against Heresies* book 3 ch.12.1 p.429

Irenaeus of Lyons (c.160-202 A.D.) (partial) says scripture spoken by God through the Holy Spirit. *Proof of Apostolic Preaching* ch.30

**Caius** (190-217 A.D.) ch.3 p.602 (from Eusebius) “For either they [heretics] do not believe that the divine Scriptures were dictated by the Holy Spirit, and are thus infidels; or they think themselves wiser than the Holy Spirit, and what are they but demoniacs?”

**Clement of Alexandria** (193-202 A.D.) “For many reasons, then, the Scriptures hide the sense. First, that we may become inquisitive, and be ever on the watch for the discovery of the words of salvation. Then it was not suitable for all to understand, so that they might not receive harm in consequence of taking in another sense the things declared for salvation by the Holy Spirit.” *Stromata* book 6 ch.15 p.509

Clement of Alexandria (c.195 A.D.) “Jeremiah the prophet, gifted with consummate wisdom, or rather the Holy Spirit in Jeremiah, exhibits God.” Then he quotes Jeremiah 23:23. *Exhortation to the Heathen* ch.8 p.194

**Tertullian** (198-220 A.D.) “And to such a degree has the Holy Ghost made this the rule of His Scripture, that whenever anything is made out of anything, He mentions both the thing that is made and the thing of which it is made.” *Against Hermogenes* ch.22 p.489-490

Tertullian (198-220 A.D.) (partial) “And why should I, a man of limited memory, suggest anything further? Why recall anything more from the Scriptures? As if either the voice of the Holy Spirit were not sufficient; or else any further deliberation were needful, whether the Lord cursed and condemned by priority the *artificers* of those things, of which He curses and condemns the *worshippers!*” *On Idolatry* ch.4 p.53

**Hippolytus of Portus** (222-235/236 A.D.) “Let him then be introduced before us who speaketh by the Holy Spirit, and saith truth-David the son of Jesse. He, singing a certain strain with prophetic reference to the true Christ, celebrated our God by the Holy Spirit,” *Expository Treatise Against the Jews* ch.2 p.219

**Origen** (225-253/254 A.D.) “If, however, it be necessary to express ourselves with precision in our answer to Celsus, who thinks that we hold the same opinions on the matters in question as do the Jews, we would say that we both agree that the books (of Scripture) were written by the Spirit of God, but that we do *not* agree about the meaning of their contents; for we do not regulate our lives like the Jews, because we are of opinion that the literal acceptation of the laws is not that which conveys the meaning of the legislation. And we maintain, that ‘when Moses is read, the veil is upon their heart,’ because the meaning of the law of Moses has been concealed from those who have not welcomed the way which is by Jesus Christ.” *Origen Against Celsus* book 5 ch.60 p.569

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.12 p.661 (implied) quotes Micah 7:8-10 as by the Holy Spirit.

**Cyprian of Carthage** (c.246-258 A.D.) “And the Holy Spirit speaks by Solomon, saying, ‘A perverse man carrieth perdition in his mouth; and in his lips he hideth a fire.’ Also again, he warneth us, and says, ‘Hedge in thy ears with thorns, and hearken not to a wicked tongue.’” [Proverbs 16:27; 17:4] *Epistles of Cyprian* letter 54 ch.21 p.346

Gregory Thaumaturgus (240-265 A.D.) (partial) says He [the Holy Spirit] inspired the prophets. *Oration and Panegyric to Origen* argument 15 p.36

**Methodius** (270-311/312 A.D.) “Hence also the prophet Isaiah proclaims, saying, ‘Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.’ Now these promises, it is evident to every one, will be fulfilled after the resurrection. For the Holy Spirit does not speak of that well-known town in Judea; but truly of that heavenly city, the blessed Jerusalem, which He declares to be the assembly of the souls which God plainly promises to place first, ‘above His chief joy,’ in the new dispensation,” *Banquet of the Ten Virgins* discourse 3 ch.5 p.318. See also *Banquet of the Ten Virgins* discourse 8 ch.5 p.336

**Alexander of Alexandria** (313-326 A.D.) “And besides the pious opinion concerning the Father and the Son, we confess to one Holy Spirit, as the divine Scriptures teach us; who hath inaugurated both the holy men of the Old Testament, and the divine teachers of that which is called the New.” *Epistles on the Arian Heresy* ch.12 p.296

## Hw4. Sword of the Spirit is the word of God

Ephesians 6:17

**Clement of Alexandria** (c.195 A.D.) “brows with the helmet, of salvation; and the sword of the Spirit, which is the word of God,” *Exhortation to the Heathen* p.204

**Tertullian** (198-220 A.D.) “and the sword of the Spirit, which (he [Paul] says) is the word of God.” *Five Books Against Marcion* book 3 ch.14 p.333

**Cyprian of Carthage** (c.246-258 A.D.) “The Apostle Paul teaches us to be armed and prepared, saying, ‘We wrestle not against flesh and blood, but against powers, and the princes of this world and of this darkness, against spirits of wickedness in high places. Wherefore put on the whole armour, that ye may be able to withstand in the most evil day, that when ye have done all ye may stand; having your loins girt about with truth, and having put on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one; and the helmet of salvation, and the sword of the Spirit, which is the word of God.’” *Epistles of Cyprian* letter 55 ch.8 p.350

**Methodius** (270-311/312 A.D.) “And take the helmet of salvation, and the sword of the spirit, which is the Word of God,’ that ye may be able to stand against the wiles of the devil;” *Discourse on the Resurrection* ch.2 p.372

## Hw5. Christ born of Mary by the Holy Spirit

Matthew 1:18-20; Luke 1:35

**p1** (225-275 A.D.) Matthew 1:1-9, 12, 14-20 (17 verses) Matthew 1:18-20

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 1:35

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 1:35

**Ignatius of Antioch** (-107/116 A.D.) “For our God, Jesus Christ, was, according to the appointment of God, conceived in the womb by Mary, of the seed of David, but by the Holy Ghost. *Letter of Ignatius to the Ephesians* ch.18 p.57

**Justin Martyr** (c.150 A.D.) says that Mary conceived of the Holy Ghost. *First Apology of Justin Martyr* ch.33 p.174

Justin Martyr (151-155 A.D.) “Christ foretold as coming, born of a virgin, growing up to man’s estate,” *First Apology of Justin Martyr* ch.31 p.173

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1.35-39 p.44 “Mary said unto the angel, How shall this be to me when no man hath known me? The angel answered and said unto her, The Arabic. Holy Spirit will come, and the power of the Most High shall rest upon thee, and therefore shall he that is born of thee be pure, and shall be called the Son of God. And lo, Elizabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her, her that is called barren. For nothing is difficult for God.”

Tatian’s *Diatessaron* (c.172 A.D.) ch.1.30 p.37 (implied) says the Holy Spirit overshadowed Mary.

**Irenaeus of Lyons** (182-188 A.D.) says that Christ was born of the Holy Spirit. *Irenaeus Against Heresies* book 4 ch.23.1 p.494

**Clement of Alexandria** (193-217/220 A.D.) says that Jesus’ flesh was created by the Holy Spirit. *The Instructor* book 1 ch.6 p.220

**Tertullian** (207-220 A.D.) explicitly says that Jesus was not born of sexual intercourse, but rather the Spirit of God descended into a woman’s womb. *On the Flesh of Christ* ch.19 p.538

**Hippolytus of Portus** (222-235/236 A.D.) “being by the Virgin and the Holy Spirit made a new man… For it was not in mere appearance or by conversion, but in truth, that He became man.” *Against the Heresy of One Noetus* ch.17 p.230.

Hippolytus of Portus (222-235/236 A.D.) says that by the Holy Ghost and the Virgin Mary was this Word, yet there is only one Son of God. *Against the Heresy of One Noetus* ch.4 p.225 See also fragment 6 p.238-239

**Origen** (225-253/254 A.D.) “And in like manner it was necessary that He should be taken away by His parents, acting under the instructions of an angel from heaven, who communicated to them the divine will, saying on the first occasion, ‘Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost;’” *Origen Against Celsus* book 1 ch.66 p.426

Origen (225-253/254 A.D.) “But he [Celsus] disbelieves the accounts of His conception by the Holy Ghost,” *Origen Against Celsus* book 1 ch.69 p.428

**Victorinus of Petau** (martyred 304 A.D.) says that the Holy Spirit overflowed the Virgin Mary when Christ was incarnate in the flesh. *On The Creation of the World* ch.343

**Methodius** (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397.

**Peter of Alexandria** (306,285-311 A.D.) says the Holy Spirit overshadowed Mary and calls Jesus the Son of God. *Fragment 1* p.280; *Fragment 9* p.283

**Lactantius** (c.303-320/325 A.D.) The Holy Spirit descended from heaven and chose the holy virgin. *The Divine Institutes* book 4 ch.12 p.110

**Among heretics**

**X** Valentinian ***Gospel of Philip*** (c.150-4th century) *The Gnostic Bible* p.263 “Some say the holy spirit inseminated Mary. They are wrong and don’t know what they are saying. When did a woman every get a woman pregnant? Mary is a virgin and no powers dirtied her.”

## Hw6. Holy Spirit appeared as a dove

Matthew 3:16; Mark 1:10; Luke 3:22

John 1:32

John 1:33 (partial)

**p4** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16 (c.150-175 A.D.) Luke 3:22

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 3:22

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) (implied) John 1:33

**p101** – Matthew 3:10b-12a; 3:16b-4:3 (3rd century A.D.) Matthew 3:16

**Justin Martyr** (c.138-165 A.D.) “and when He came out of the water, the Holy Ghost lighted on Him like a dove, [as] the apostles of this very Christ of ours wrote. Now, we know that he did not go to the river because He stood in need of baptism, or of the descent of the Spirit like a dove;” *Dialogue with Trypho, a Jew* ch.88 p.243

Tatian’s ***Diatessaron*** (c.172 A.D.) ch.4.38 p.50 says the Holy Spirit appeared as a dove at Jesus’ baptism.

**Irenaeus of Lyons** (182-188 A.D.) “And then, [speaking of His] baptism, Matthew says, “The heavens were opened, and He saw the Spirit of God, as a dove, coming upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.’” *Irenaeus Against Heresies* book 3 ch.9.3 p.423

**Clement of Alexandria** (193-217/220 A.D.) “Luke 3:22. God here assumed the ‘likeness’ not of a man, but ‘of a dove,’ because He wished, by a new apparition of the Spirit in the likeness of a dove, to declare His simplicity and majesty.” Fragment 3 From *The Catena on Luke*, edited by Corderius p.578

**Tertullian** (198-220 A.D.) “…descends from the Father that Holiest Spirit. Over the waters of baptism, recognising as it were His primeval seat, He reposes: (He who) glided down on the Lord ‘in the shape of a dove,’ in order that the nature of the Holy Spirit might be declared by means of the creature (the emblem) of simplicity and innocence, because even in her bodily structure the dove is without literal gall.” *On Baptism* ch.8 p.673

Tertullian (198-220 A.D.) (partial) “Of our dove, however, how simple is the very home!-always in high and open places, and facing the light! As the symbol of the Holy Spirit, it loves the (radiant) East, that figure of Christ.” *Against the Valentinians* ch.3 p.504

**Hippolytus of Portus** (222-235/236 A.D.) “For as in the ark of Noah the love of God toward man is signified by the dove, so also now the Spirit, descending in the form of a dove, bearing as it were the fruit of the olive, rested on Him to whom the witness was borne.” *Discourse on the Holy Theophany* ch.7 p.236

**Origen** (225-253/254 A.D.) “For the law and the prophets are full of marvels similar to those recorded of Jesus at His baptism, viz., regarding the dove and the voice from heaven. And I think the wonders wrought by Jesus are a proof of the Holy Spirit’s having then appeared in the form of a dove, although Celsus, from a desire to cast discredit upon them, alleges that He performed only what He had learned among the Egyptians.” *Origen Against Celsus* book 1 ch.46 p.415. See also ibid book 1 ch.48 p.417.

**Novatian** (250/4-256/7 A.D.) “This is He who, after the manner of a dove, when our Lord was baptized, came and abode upon Him, dwelling in Christ full and entire, and not maimed in any measure or portion;” *Concerning the Trinity* ch.29 p.641

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.18 p.677 discusses the Holy Spirit descending on Jesus like a dove.

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.3 p.658. And I, beloved brethren,-as I not heedlessly meditate these things, and not in harmony with human wisdom, but as it is permitted to our minds by the condescension of the heavenly Lord, needfully and pertinently to conceive,-say that that dove signifies to us of itself a double type. Formerly, that is, from the beginning of the divine administration, it suggests its own figure, the first indeed and chief-that is, the figure of the Spirit. And by its mouth the sacrament of baptism which is provided for the salvation of the human race, and that by the heavenly plan it is celebrated in the Church only.”

**Cyprian of Carthage** (246-158 A.D.) “Therefore also the Holy Spirit came as a dove, a simple and joyous creature, not bitter with gall, not cruel in its bite, not violent with the rending of its claws, loving human dwellings, knowing the association of one home;” *Treatises of Cyprian* Treatise 1 ch.9 p.424

**Lactantius** (c.303-320/325 A.D.) descended upon Him, formed after the appearance of a white dove. *The Divine Institutes* book 4 ch.15 p.115

**Among heretics**

Theodotus of Byzantium (before 235 A.D.) according to Hippolytus (222-235/236 A.D.) (partial, Christ, not the Holy Spirit) said that Christ came down on Jesus at His baptism in the form of a dove. *Hippolytus’ Refutation of All Heresies* book 7 ch.23 p.114-115.

## Hw7. Holy Spirit came down at Pentecost

Acts 2

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 2

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Acts 2

**Irenaeus of Lyons** (182-188 A.D.) “This Spirit did David ask for the human race, saying, ‘And stablish me with Thine all-governing Spirit;’ who also, as Luke says, descended at the day of Pentecost upon the disciples after the Lord’s ascension, having power to admit all nations to the entrance of life, and to the opening of the new covenant; from whence also, with one accord.” *Irenaeus Against Heresies* book 3 ch.17.2 p.445. See also book 3 ch.17.2 p.444

Clement of Alexandria (193-202 A.D.) (partial) mentions Pentecost, but does not mention the Holy Spirit. *Stromata* book 6 ch.11 p.500

Tertullian (198-220 A.D.) (partial) mentions the Holy Spirit came down in the Book of Acts, but does not say Pentecost. *Prescription Against Heretics* ch.22 p.253

Hippolytus of Portus (222-235/236 A.D.) (partial) “This is the Spirit that at the beginning ‘moved upon the thee of the waters;’ by whom the world moves; by whom creation consists, and all things have life; who also wrought mightily in the prophets, and descended in flight upon Christ. This is the Spirit that was given to the apostles in the form of fiery tongues.” *Discourse on the Holy Theophany* ch.9 p.237

Hippolytus of Portus (222-234/245 A.D.) (partial) “And at Pentecost so as to presignify the kingdom of heaven as He Himself first ascended to heaven and brought man as a gift to God.” *Homily on the Paschal Supper* ch.5 p.238

**Origen** (225-253/254 A.D.) “‘He hath exalted us, and made us to sit with Him in heavenly places in Christ,’ is always living in the season of Pentecost; and most of all, when going up to the upper chamber, like the apostles of Jesus, he gives himself to supplication and prayer, that he may become worthy of receiving ‘the mighty wind rushing from heaven,’ which is powerful to destroy sin and its fruits among men, and worthy of having some share of the tongue of fire which God sends.” *Origen Against Celsus* book 8 ch.22 p.647-648

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.6 p.670 discusses that the Holy Spirit descended on the apostles at Pentecost.

**Cyprian of Carthage** (c.246-258 A.D.) says that the Holy Spirit appeared as fire at Mount Sinai as well as the tongues of fire [at Pentecost]. *Treatises of Cyprian* Treatise 12 book 3 ch.101 p.555

Dionysius of Alexandria (246-265 A.D.) (partial, does not say the significance of Pentecost) “You have sent to me, most faithful and accomplished son, in order to inquire what is the proper hour for bringing the fast to a close on the day of Pentecost.” *Epistle to Bishop Basilides* canon 1 p.94

**Pamphilus** (martyred 309 A.D.) mentions the divine descent of the Holy Spirit on the day of Pentecost. *An Exposition of the Chapters of the Acts of the Apostles* C. vol.6 p.166

## Hw8. Holy Spirit gives gifts

1 Corinthians 12:7-8,11; Hebrews 2:4

**Irenaeus of Lyons** (182-188 A.D.) (implied) “terming those persons “perfect” who have received the Spirit of God, and who through the Spirit of God do speak in all languages, as he used Himself also to speak. In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God,” *Irenaeus Against Heresies* book 5 ch.6.1 p.531

Irenaeus of Lyons (c.160-202 A.D.) says the Holy Spirit gives gifts. *Proof of Apostolic Preaching* ch.99

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) preface p.699 “consider the other powers of the Holy Spirit as an agency of the Church for which also He was sent, administering all gifts in all gifts in all,”

**Tertullian** (198-220 A.D.) “the promised power of the Holy Ghost for the gift of miracles and of utterance;” *Prescription Against Heretics* ch.20 p.252

Tertullian (207/208 A.D.) “See how the apostle agrees with the prophet both in making the distribution of the one Spirit, and in interpreting His special graces. This, too, I may confidently say: he who has likened the unity of our body throughout its manifold and divers members to the compacting together of the various gifts of the Spirit, shows also that there is but one Lord of the human body and of the Holy Spirit.” *Five Books Against Marcion* book 5 ch.8 p.446

**Origen** (225-253/254 A.D.) “we hold that he who is adorned by the Holy Spirit with that gift which is called “the word of wisdom,” far excels all those who have not received the same grace.” *Origen Against Celsus* book 7 ch.23 p.620

**Novatian** (250/4-256/7 A.D.) “so that from Him [the Holy Spirit] might be drawn streams of gifts and works” Concerning the Trinity ch.29 p.641

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.2 p.668”and I remembered the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. If, therefore, He gave them a like gift as to us, who believe on the Lord Jesus Christ, who was I, that I could withstand the Lord?”

## Hw9. The Holy Spirit is a gift

Acts 1:4-5; 2:38b; 10:45

**Irenaeus of Lyons** (182-188 A.D.) “pointing out the gift of the Spirit” *Irenaeus Against Heresies* book 3 ch.11.8 p.428

**Tertullian** (198-220 A.D.) “the honourable gift of the Holy Spirit” *Tertullian on Fasting* ch.8 p.107

Tertullian (207/208 A.D.) “the Creator promised the gift of His Spirit in the latter days” *Five Books Against Marcion* book 5 ch.8 p.446

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.5 p.669 “as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.”

*Treatise on Rebaptism* (c.250-258 A.D.) ch.2 p.668 “baptized with the Holy Ghost. If, therefore, He gave them a like gift as to us,”

**Cyprian of Carthage** (256 A.D.) “receive the gift of the Holy Ghost.” Letter 72 ch.17 p.383

Theognostus of Alexandria (partial) “and yet we could never say on that account that the teaching of the Spirit is superior to the teaching of the Son, but only that the Son condescends to the imperfect, while the Spirit is the seal of the perfected; even so it is not on account of the superiority of the Spirit over the Son that the blasphemy against the Spirit is a sin excluding impunity and pardon, but because for the imperfect there is pardon, while for those who have tasted the heavenly gift, and been made perfect, there remains no plea or prayer for pardon.”

**Pamphilus** (martyred 309 A.D.) “and of the promise of the gift of the Holy Ghost” *Exposition of Acts* A p.166

**Victorinus of Petau** (martyred 304 A.D.) “gift of the Holy Spirit” *Commentary on the Apocalypse* from the fourth chapter no.5 p.349

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) speaks of “the gift of God, the Holy Spirit” *Hortatory Address to the Greeks* ch.32 p.286

## Hw10. Fruit of the Spirit

Galatians 5:22

**Irenaeus of Lyons** (182-188 A.D.) “But the fruit of the Spirit is love, joy, peace, long-suffering, goodness, benignity, faith, meekness, continence, chastity: against these there is no law.” *Irenaeus Against Heresies* book 5 ch.11.1 p.547

**Clement of Alexandria** (193-202 A.D.) quotes Galatians 5:22-23. *Stromata* book 4 ch.8 p.420

**Hippolytus of Portus** (222-234/5 A.D.) “And the fruits of Egypt are wasted, that is, the works of the flesh, but not the fruit of the Spirit, love, joy, and peace.” Fragment 1 *On Psalm 77* ch.47 p.171

**Cyprian of Carthage** (c.246-258 A.D.) quotes Galatians 5: 22-23. *Treatises of Cyprian* Treatise 4 ch.16 p.452

**Methodius** (270-311/312 A.D.) “for he [the apostle] says, ‘The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;’ which, on account of their great pleasantness, the prophet calls figs. Micah also says, “They shall sit every man under his vine and under his fig-tree; and none shall make them afraid.” *Banquet of the Ten Virgins* discourse 10 ch.5 p.350

## Hw11. Baptized/washed with the Holy Spirit

Matthew 3:11; Luke 1:23; 3:16; John 1:34; Acts 11:16; 1 Corinthians 12:13

**p4** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16 (c.150-175 A.D.) baptized in the Holy Spirit. Luke 3:16

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 12:13

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:34

**p101** – Matthew 3:10b-12a; 3:16b-4:3 (3rd century A.D.) John the Baptist prophesies that Jesus will baptize with the Holy Spirit. Matthew 3:12

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 1:34

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:34

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:34

**Justin Martyr** in *Dialogue with Trypho, a Jew* ch.29 p.208-209 (c.138-165 A.D.) mentions being baptized with the Holy Ghost.

**Irenaeus of Lyons** (182-188 A.D.) quotes 1 Corinthians 6:9-11 of being washed. *Irenaeus Against Heresies* book 5 ch.11.1 p.537

**Hippolytus of Portus** (222-235/236 A.D.) mentions John promises that Jesus would baptize us with the Holy Ghost and with fire. *Discourse on the Holy Theophany* ch.3 p.235

**Origen** (225-253/254 A.D.) “shall be baptized with the Holy Ghost not many days hence.” *Origen Against Celsus* book 7 ch.51 p.632. See also book 2 ch.48 p.417

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.1 p.667 speaks of Acts 10 and how people were baptized with the Holy Spirit. See also ibid ch.10 p.673

**Pamphilus** (martyred 309 A.D.) mentions the baptism and gift of the Holy Ghost at Ephesus *An Exposition of the Chapters of the Acts of the Apostles* “BB” p.168

## Hw12. The Holy Spirit seals believers

Ephesians 1:13-14; 2 Corinthians 1:22

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 1:13-14

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 1:13-14

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Ephesians 1:13-14

Evarestus’ *Martyrdom of Polycarp* (c.169 A.D.) ch.14 p.42 (partial) prayed, “… I give Thee thanks … resurrection of eternal life, both of soul and body, through the incorruption [imparted] by the Holy Ghost.”

**Irenaeus of Lyons** (182-188 A.D.) quotes Ephesians 1:13, etc. as from Ephesians about being sealed with the Holy Spirit. *Irenaeus Against Heresies* book 5 ch.8.1 p.533

**Tertullian** (207-220 A.D.) *On the Resurrection of the Flesh* ch.45 p.578 “grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” See also *On the Flesh of Christ* ch.23 p.541

Tertullian (207/208 A.D.) mentions that the Holy spirit seals believers. *Five Books Against Marcion* book 1 ch.28 p.293. also book 5 ch.17 p.465

*Treatise On Rebaptism* (c.250-258 A.D.) ch.3 p.669 (partial) for by imposition of the bishop’s hands the Holy Spirit is given to everyone who believes.

**Origen** (233/234 A.D.) mentions the Holy Spirit seals believers *Origen On Prayer* ch.28.3 p.107

**Cyprian of Carthage** (256 A.D.) “laid on him when he comes, that he might obtain the Holy Ghost, and be sealed.” *Epistles of Cyprian* Letter 72 ch.6 p.381

**Theognostus of Alexandria** (260 A.D.) “condescending to their littleness, while the Holy Spirit communes with the perfected, and yet we could never say on that account that the teaching of the Spirit is superior to the teaching of the Son, but only that the Son condescends to the imperfect, while the Spirit is the seal of the perfected; even so it is not on account of the superiority of the Spirit over the Son that the blasphemy against the Spirit is a sin excluding impunity and pardon, but because for the imperfect there is pardon, while for those who have tasted the heavenly” ch.3 p.156

**Victorinus of Petau** (martyred 304 A.D.) “It is a new thing to ascend into the heavens with a body. It is a new thing to give remission of sins to men. It is a new thing for men to be sealed with the Holy Spirit. It is a new thing to receive the priesthood of sacred observance, and to look for a kingdom of unbounded promise.” *Commentary on the Apocalypse* from the fifth chapter no.8,9 p.350

## Hw13. Filled with the Holy Spirit

Acts 4:8,31

Acts 9:17

Ephesians 5:18 command to be filled with the Holy Spirit

Luke 4:1 Jesus was full of the Holy Spirit

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 5:18

**p4** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16 (c.150-175 A.D.) Luke 1:67

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 9:17

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 9:17

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Acts 9:17

**Clement of Rome** (96-98 A.D.) (implied) says the “full outpouring of the Holy Spirit was upon you all.” *1 Clement* ch.2 vol.9 p.229, vol.1 p.5

***2 Clement*** vol.9 ch.14 p.254-255 (120-140 A.D.) says we receive/are partakers of the Holy Spirit.

***Shepherd of Hermas*** (c.115-155 A.D.) Book 2 Eleventh Commandment ch.2 p.28 “who is destined for him, fills the man; and the man being filled with the Holy Spirit,”

**Justin Martyr** (c.138-165 A.D.) says that the prophets were filled with the Holy Ghost. *Dialogue with Trypho, a Jew* ch.7 p.198

**Irenaeus of Lyons** (182-188 A.D.) “For it is said, ‘The place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness’” *Irenaeus Against Heresies* book 3 ch.12.5 p.431

**Tertullian** (207-220 A.D.) “babe, which was already conscious of his Lord, and is, moreover, filled with the Holy Ghost.” *On the Flesh of Christ* ch.21 p.540

**Hippolytus of Portus** (222-235/236 A.D.) “…as He wills the Holy Spirit to be bestowed, let us receive Him.” *Against the Heresy of One Noetus* ch.9 p.227

**Origen** (c.227-240 A.D.) “Elisabeth was filled with the Holy Spirit, and she lifted up her voice with a loud cry” *Commentary on John* book 6 ch.30 p.375

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.14 p.675 “should believe and drink of both rivers might be filled with the Holy Spirit.”

**Cyprian of Carthage** (c.246-258 A.D.) “For besides the visions of the night, by day also, the innocent age of boys is among us filled with the Holy Spirit,” *Epistles of Cyprian* Letter 9 ch.4 p.290

Cyprian of Carthage (c.246-258 A.D.) “Moreover, the blessed Apostle Paul, filled with the Holy Spirit, and sent forth for the calling and training of the heathen, bears witness and instructs us, saying, “See that no man despoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ, because in Him dwelleth all the fullness of divinity.” *Treatises of Cyprian* Treatise 9 ch.2 p.484

**Lucian and the brethren to Cyprian** (254-257 A.D.) “and have strengthened us to the sustaining of those sufferings which we bear, as being certain of the heavenly rewards, and of the crown of martyrdom, and of the kingdom of God, from the prophecy which, being filled with the Holy Spirit, you have pledged to us in your letter.” *Epistles of Cyprian* Letter 78 ch.2 p.406

**Victorinus of Petau** (martyred 304 A.D.) “that is filled with the Holy Spirit, does not see in his heart,” *On the Creation of the World* ch.&343

**Pamphilus** (martyred 309 A.D.) mentions the Holy Spirit descending on believers. *An Exposition of the Chapters of the Acts of the Apostles* J. vol.6 p.167

**Lactantius** (c.303-320/325 A.D.) “God filled just and chosen men with the Holy Spirit, appointing them as prophets”. *The Divine Institutes* book 4 ch.11 p.108.

**Among heretics**

***Sethian Letter of Peter to Philip*** (before 185 A.D.) *TGB* p.238 Peter is speaking and then it says “And he [Peter] was filled with the Holy Spirit and spoke in this way: ‘our luminary Jesus came down and was crucified. He wore a crown of throwns, was clothed in a purple robe, crucified upon a cross, and buried in a tomb. And he rose from the dead. My brothers, Jesus is a stranger to this suffering. But we are the ones who have suffered through the mother’s transgression.” … the lord Jesus…”

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.21 p.103 speaks of being filled with the Spirit. See also ibid book 1 ch.45 p.89.

## Hw14. The Holy Spirit directs

(implied) Acts 8:29; 13:2

(implied) Acts 15:28

**Irenaeus of Lyons** (182-188 A.D.) (implied) “‘For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from fornication; and whatsoever ye do not wish to be done to you, do not ye to others: from which preserving yourselves, ye shall do well, walking in the Holy Spirit.’” *Irenaeus Against Heresies* book 3 ch.12.14 p.436

**Clement of Alexandria** (192-217/220 A.D.) (implied) quotes Acts 15:23,28.29. “And the apostles themselves, writing to the brethren at Antioch, and in Syria and Cilicia, said: “It seemed good to the Holy Ghost, and to us, to lay upon you no other burden than these necessary things, to abstain from things offered to idols, and from blood, and from things strangled, and from fornication, from which, if you keep yourselves, ye shall do well.” *The Instructor* book 2 ch.7 p.252

**Tertullian** (208-220 A.D.) “this is the first rule which the apostles, on the authority of the Holy Spirit, send out to those who were already beginning to be gathered to their side out of the nations: ‘It has seemed (good),’ say they, ‘to the Holy Spirit and to us to cast upon you no ampler weight than (that) of those (things) from which it is necessary that abstinence be observed; from sacrifices, and from fornications, and from blood: by abstaining from which ye act rightly, the Holy Spirit carrying you.’” *Tertullian on Modesty* ch.12 p.85

**Origen** (225-253/254 A.D.) (implied) “Wherefore, as there is some obscurity about this matter, without some explanation is given, it seemed good to the apostles of Jesus and the elders assembled together at Antioch, and also, as they themselves say, to the Holy Spirit, to write a letter to the Gentile believers, forbidding them to partake of those things from which alone they say it is necessary to abstain, namely, ‘things offered to idols, things strangled, and blood.’” *Origen Against Celsus* book 8 ch.29 p.650

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “Also in the Acts of the Apostles: ‘It seemed good to the Holy Ghost, and to us, to impose upon you no other burden than those things which are of necessity, that you should abstain from idolatries, from shedding of blood, and from fornication. And whatsoever you would not to be done unto you, do not to others.’” *Treatises of Cyprian* Treatise 12 third part ch.119 p.557

## Hw15. Holy Spirit taught us

1 Corinthians 2:13, John 14:26

Reveals things from God 1 Corinthians 2:10 + 2:16

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – for the word of God) 1 Corinthians 2:13

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 14:26

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Has John 14:26

**Clement of Rome** (96-98 A.D.) “the Holy Ghost thus addresses us: Come, ye children, hearken unto Me; I will teach you the fear of the Lord” *1 Clement* ch.22 p.11

Clement of Rome (96-98 A.D.) (implied) “Behold, I will bring forth to you the words of My Spirit, and I will teach you My speech.” *1 Clement* ch.57 p.20

**Justin Martyr** (c.150 A.D.) “And the holy Spirit of prophecy taught us this,” *First Apology of Justin Martyr* ch.44 p.177

Tatian’s ***Diatessaron*** (c.172 A.D.) ch.46.56 p.115 (implied) says the Holy Spirit will show us.

**Theophilus of Antioch** (168-181/188 A.D.) And therefore it is proved that all others have been in error; and that we Christians alone have possessed the truth, in as much as we are taught by the Holy Spirit, who spoke in the holy prophets, and foretold all things. *Theophilus to Autolycus* book 2 ch.33 p.107

**Clement of Alexandria** (193-202 A.D.) “For the Holy Spirit shall teach you in the same hour what ye must say.” *Stromata* book 4 ch.9 p.422

Clement of Alexandria (c.195 A.D.) (implied) says the Holy Spirit shows us. *Exhortation to the Heathen* ch.9 p.196

**Hippolytus of Portus** (222-235/236 A.D.) “It is the Father who commands and the Son who obeys and the Holy Spirit who gives understanding; the Father is above all, and the Son who is through all and the Holy Spirit who is in all. And we cannot otherwise think of one God, but by believing in truth in Father and Son and Holy Spirit.” *Against the Heresy of One Noetus* ch.14 p.226

**Origen** (225-253/254 A.D.) “the truth was that which was to be taught them by the Holy Spirit” *Origen Against Celsus* book 2 ch.2 p.430

**Cyprian of Carthage** (c.246-258 A.D.) “The Holy Spirit, moreover, suggests these same things by Jeremiah, and teaches, saying, ‘But in the heart ought God to be adored by thee.’” *Treatises of Cyprian* Treatise 4 ch.5 p.448

**Methodius** (270-311/312 A.D.) “we must not imagine that the Spirit was teaching respecting conceptions and births, but rather perhaps concerning those who adulterate the truth, who, corrupting the Scriptures by false doctrines, bring forth an imperfect and immature wisdom, mixing their error with piety.” *Banquet of the Ten Virgins* discourse 2 ch.3 p.314

**Lactantius** (c.303-320/325 A.D.) “But in what manner and with what commands He was sent by God to the earth, the Spirit of God declared through the prophet, teaching us that when He had faithfully and uniformly fulfilled the will of His supreme Father, He should receive judgment and an everlasting dominion.” *The Divine Institutes* book 4 ch.14 p.114

**Among heretics**

**Basilides’ view in Hippolytus** (222-234/235 A.D.) “‘Not in words taught of human wisdom, but in (those) taught of the Spirit.’” *Refutation of All Heresies* book 7 ch.14 p.107

Valentinus (after 150 A.D.) (partial, taught aons, not people) “But the Holy Spirit taught them to give thanks on being all rendered equal among themselves, and led them to a state of true repose.” According to *Irenaeus Against Heresies* book 1 ch.2.5 p.318

## Hw16. The Holy Spirit gives knowledge

Genesis 41:38-40; Numbers 27:18; Judges 3:10; 6:34; 11:29; 1 Samuel 10:10; 1 Samuel 6:13

**Irenaeus of Lyons** (182-188 A.D.) For to him all things are consistent: he has a full faith in one God Almighty, of whom are all things; and in the Son of God, Jesus Christ our Lord, by whom are all things, and in the dispensations connected with Him, by means of which the Son of God became man; and a firm belief in the Spirit of God, who furnishes us with a knowledge of the truth, and has set forth the dispensations of the Father and the Son, in virtue of which He dwells with every generation of men, according to the will of the Father. *Irenaeus Against Heresies* book 4 ch.33.7 p.508

**Clement of Alexandria** (193-202 A.D.) “And again, on the other hand: ‘The manifestation of the Spirit is given for our profit. For to one is given the word of wisdom by the Spirit; to another the word of knowledge according to the same Spirit; to another faith through the same Spirit;” *Stromata* book 4 ch.21 p.433

Clement of Alexandria (c.195 A.D.) (implied) “But the Lord, in His love to man, invites all men to the knowledge of the truth, and for this end sends the Paraclete.” *Exhortation to the Heathen* ch.9 p.196

**Tertullian** (c.213 A.D.) “Moreover, when the apostle in his epistle prays, ‘That the God of our Lord Jesus Christ may give unto you the spirit of wisdom and of knowledge,’ He must be other (than Christ), who is the God of Jesus Christ, the bestower of spiritual gifts.” *Against Praxeas* ch.28 p.625

Tertullian (213 A.D.) says the Holy Spirit gives us knowledge. *On Monogamy* ch.2 p.60

&&&**Hippolytus** (222-235/236 A.D.) &&&

**Origen** (c.227-240 A.D.) “for wisdom it says, is justified of her children. Thus he who by the divine spirit searches all things, and even the deep things of God, so that he can exclaim, ‘O the depth of the riches both of the wisdom and the knowledge of God!’ he can be a son of wells, to whom the Word of the Lord comes.” *Commentary on John* book 2 ch.1 p.322

**Cyprian of Carthage** (c.246-258 A.D.) “The fifth, besides treading under foot the torments of the king, and his severe and various tortures, by the strength of faith, animated to prescience also and knowledge of future events by the Spirit of divinity, foretold to the king the wrath of God, and the vengeance that should swiftly follow.” *Treatises of Cyprian* Treatise 11 ch.11 p.504

**Methodius** (270-311/312 A.D.) “Two hundred embraces two perfect numbers united together, and is the symbol of the Holy Spirit, since He is the Author of our knowledge of the Son and the Father.” *Banquet of the Ten Virgins* Discourse 8 ch.11 p.339

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “See, I pray you, the exceeding accuracy of the Spirit. He speaks of knowledge, recognition, showing forth. As to the first of these: ‘In the midst of two livimg creature thou shalt be known.” and discusses the ark. *Oration of Simeon and Anna* ch.4 p.386

## Hw17. Spirit gives us guidance/understanding

The Spirit of understanding came upon Christ is not included here.

John 16:13 “he will guide you into all truth. He will not speak on his own, he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me.”

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 16:13

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 16:13

**Athenagoras** (177 A.D.) “But we have for witnesses of the things we apprehend and believe, prophets, men who have pronounced concerning God and the things of God, guided by the Spirit of God. And you too will admit, excelling all others as you do in intelligence and in piety towards the true God, that it would be irrational for us to cease to believe in the Spirit from God, who moved the mouths of the prophets like musical instruments, and to give heed to mere human opinions.” *A Plea for Christians* ch.7 p.132

**Theophilus of Antioch** (168-181/188 A.D.) spoken as truth by the Sibyl: “Puts His sweet Spirit into all His works, And gives Him for a guide to mortal men.” *Theophilus to Autolycus* book 2 ch.36 p.109

**Clement of Alexandria** (193-202 A.D.) says that the Holy Spirit gives us the words to say. *Stromata* book 4 ch.9 p.422

Clement of Alexandria (193-217/220 A.D.) (1 John 4:20.) “‘And the Son of God hath come and given us understanding,’ which comes to us, that is, by faith, and is also called the Holy Spirit.” *Comments on 1 John* verse p.576

**Tertullian** (198-220 A.D.) “the apostle [Paul] also says, ‘If of anything you are ignorant, God shall reveal it unto you;’ he himself, too, being accustomed to afford counsel though he had not the command of the Lord, and to dictate of himself as possessing the Spirit of God who guides into all truth.” *The Chaplet* ch.4 p.95

**Hippolytus of Portus** (222-235/6 A.D.) “It is the Father who commands, and the Son who obeys, and the Holy Spirit who gives understanding:” *Against the Heresy of One Noetus* ch.14 p.228

**Origen** (225-253/254 A.D.) “For it is there [in the Gospel of John] related that Jesus said: ‘I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all the truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak.’” *Origen Against Celsus* book 2 ch.2 p.430

**Peter of Alexandria** (306,285-310/311 A.D.) “Since the mercy of God is everywhere great, let us bless Him, and also because He has sent unto us the Spirit of truth to guide us into all truth.” Fragment 5 ch.1 p.280

**Methodius** (270-311/312 A.D.) “I confide undoubtingly in the manifold wisdom of God, which gives richly and widely to whomsoever it wills. For sailors who have experience of the sea declare that the same wind blows on all who sail; and that different persons, managing their course differently, strive to reach different ports. Some have a fair wind; to others it blows across their course; and yet both easily accomplish their voyage. Now, in the same way, the ‘understanding Spirit, holy, one only,’ gently breathing down from the treasures of the Father above, giving us all the clear fair wind of knowledge, will suffice to guide the course of our words without offence.” *Banquet of the Ten Virgins* discourse 7 ch.1 p.331

**Among heretics**

Tatian (c.172 A.D.) (partial, guides the Logos/soul in Spiritual regions) “The Logos, in truth, is the light of God, but the ignorant soul is darkness. On this account, if it [the Logos] continues solitary, it tends downward towards matter, and dies with the flesh; but, if it enters into union with the Divine Spirit, it is no longer helpless, but ascends to the regions whither the Spirit guides it: for the dwelling-place of the spirit is above, but the origin of the soul is from beneath. Now, in the beginning the spirit was a constant companion of the soul, but the spirit forsook it because it was not willing to follow.” *Address of Tatian to the Greeks* ch.13 p.70-71

## Hw18. The Comforter/Holy Spirit comforts us

John 14:15-18,25-27

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 14:15-27

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Has John 14:15-18,25-27

**Irenaeus of Lyons** (182-188 A.D.) “the Lord promised to send the Comforter, who should join us to God.” *Irenaeus Against Heresies* book 3 ch.17.2 p.444

**Tertullian** (213 A.D.) “Herein also you ought to recognise the Paraclete in His character of Comforter, in that He excuses your Infirmity” *On Monogamy* ch.3 p.61

**Hippolytus of Portus** (222-235/236 A.D.) “By this Spirit the rock of the Church was stablished. This is the Spirit, the Comforter, that is sent because of thee, that He may show thee to be the Son of God.” *Discourse on the Holy Theophany* ch.9 p.237

**Novatian** (250/4-256/7 A.D.) “and I will ask the Father, and He will give you another Comforter.” *Treatise Concerning the Trinity* ch.28 p.639

**Among heretics**

*Testaments of the Twelve Patriarchs* (70-135 A.D.) book 11 ch.1 p.32 (partial, God not the Holy Spirit) Joseph says, “God comforted me.”

## Hw19. Disciples received the Holy Spirit

John 20:22 Jesus breathed on them and said receive the Holy Spirit

Acts 1:8

Tatian’s ***Diatessaron*** (c.172 A.D.) section 54.15 p.127 “And when he [Jesus] had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit:”

**Irenaeus of Lyons** (182-188 A.D.) “And as He was spit upon ignominiously, so also did He breathe the Holy Spirit into His disciples.” Fragment 7 from *Spicilegium Solesmense* p.6 *ANF* vol.1 p.576

**Origen** (233-234 A.D.) says the apostles received the Holy Spirit. *Origen On Prayer* ch.28.9 p.111

Novatian (250/4-256/7 A.D.) (partial) quotes John 20:22-23 but he does not specify the people receiving the command. *Treatise on the Trinity* ch.29 p.640

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.3 p.669 quotes John 20:22.

**Cyprian of Carthage** (c.246-258 A.D.) quotes John 20:21-23. *Epistles of Cyprian* Letter 72 ch.6 p.381

## Hw20. The Holy Spirit testifies/witnesses

The Holy Spirit witnessing by scripture (Acts 1:15) is not counted here.

John 15:26; Acts 10:19

Tatian’s ***Diatessaron*** (c.172 A.D.) section 46.42-43 p.115 “But when the Paraclete is come, whom I will send unto you from my Father, even the Spirit of truth, which goes forth from my Father, he shall bear witness of me: and ye also bear witness, because from the beginning ye have been with me.”

**Irenaeus of Lyons** (182-188 A.D.) “‘And with great power,’ it is added, ‘gave the apostles witness of the resurrection of the Lord Jesus,’ saying to them, ‘The God of our fathers raised up Jesus, whom ye seized and slew, hanging [Him] upon a beam of wood: Him hath God raised up by His right hand to be a Prince and Saviour, to give repentance to Israel, and forgiveness of sins. And we are in this witnesses of these words; as also is the Holy Ghost, whom God hath given to them that believe in Him.’” *Irenaeus Against Heresies* book 3 ch.12.5 p.431

**Theodotus the probable Montanist** (ca.240 A.D.) “‘By two and three witnesses every word is established.’ By Father, and Son, and Holy Spirit, by whose witness and help the prescribed commandments ought to be kept.” *Excerpts of Theodotus* ch.13 p.44

**Victorinus of Petau** (martyred 304 A.D.) “By the angel flying through the midst of heaven is signified the Holy Spirit bearing witness in two of the prophets that a great wrath of plagues was imminent.” *Commentary on the Apocalypse* from the eight chapter verse 13 p.352

## Hw21. Under trial the Spirit will give us words to say

Matthew 10:19-20; Luke 12:11-12

Tatian’s ***Diatessaron*** (c.172 A.D.) section 13 .4-5 p.63 quotes Matthew 10:19-20

**Clement of Alexandria** (193-202 A.D.) says that the Holy Spirit gives us the words to say. *Stromata* book 4 ch.9 p.422

**Origen** (c.235 A.D.) quotes Matthew 10:19-20. Origen *Exhortation to Martyrdom* ch.5.34 p.174)

**Cyprian of Carthage** (c.246-258 A.D.) “For that it is His doing that we conquer, and that we attain by the subduing of the adversary to the palm of the greatest contest, the Lord declares and teaches in His Gospel, saying, “But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a month and wisdom, which your adversaries shall not be able to resist.” *Letters of Cyprian*. Letter 76 ch.5 p.&&&

## Teachings on the Holy Spirit not on the list

**1. Holy Spirit only occasional in the Old Testament** (only 1 writer: Novatian)

**2. Baptism in the Holy Spirit is a promise of the Father** (Acts 1:4) (only 1 writer: Rebaptism)

**3. Holy Spirit on Saul [of Kish]** (only 1 writer: Tertullian)

**4. Only call Jesus Lord by the Holy Spirit** 1 Corinthians 12:3 (only 1 writer: Novatian)

**5. The Spirit led Jesus into the wilderness** (only 1 writer: Tatian’s *Diatessaron* section 4 no.42. After Nicea Archelaus)

**6. Father sent the Holy Spirit** John 14:16,26 (only 1 writer: Origen)

**7. The world cannot accept the Holy Spirit** John 14:17 (only 1 writer: Tatian’ *Diatessaron*)

**8. Holy Spirit sent by the Father through Jesus / Jesus’ Name** John 14:26 (only 1 writer: Justin Martyr)

**9. Holy Spirit convicts** John 16:8-10 (only 1 writer: Justin Martyr)

**10. Disciples received the Holy Spirit** John 20:22; Acts 1:8; 2:38 (only 3 writers: Irenaeus, *Re-baptism*, Cyprian. Partial: Novatian)

**11. The Holy Spirit encourages** Acts 9:31 (no writers)

**12. The Holy Spirit speaks** Acts 10:19 (saying scripture is not counted here) (no writers)

**13. The Holy Spirit forbids** Acts 16:6-7 (no writers)

**14. The Holy Spirit warns** Acts 20:23 (no writers)

**15. Spirit is a deposit/pledge** 2 Corinthians 1:22; 5:5 (only 3 writers: *Shepherd of Hermas*, Tertullian, Origen)

**16. Holy Spirit helps us in our weakness** Romans 8:26 (No writers. p27)

**17. Holy Spirit intercedes for us** Romans 8:26-27 (only 2 writers: Origen *On Prayer* ch.2.3-4 p.19-20, Novatian. p27)

**18. Holy Spirit has inexpressible groanings for us** Romans 8:26 (only 1 writer: Novatian)

**19. Searchs the deep things of God** 1 Corinthians 2:10 (only 3 writers: Irenaeus, Clement of Alexandria, Origen)

**20. Quench not the Spirit** 1 Thessalonians 5:19 (only 2 writers: Clement of Alexandria, Tertullian)

**21. Jesus not leave us as orphans** (only 2 writers: Tatian’s *Diatessaron*, Novatian. After Nicea Archelaus)

**22. The Holy Spirit was given** Acts 11:16-17; 1 Corinthians 6:19; 1 Thessalonians 4:8; 1 John 3:24; 4:13 (only 1 writer: Cyprian of Carthage)

**23. The Spirit takes what is Christ’s and makes it known to us** John 16:14 (no writers)

**24. Controlled by the Holy Spirit** Colossians 3:16-25; (no writers)

**25. The Spirit can be insulted.** Hebrews 10:29 (only 1 writer: Hippolytus)

**26. The Spirit searches all things** (only 1 writer: Origen. After Nicea John Chrysostom)

**X The Holy Spirit is female** (no writers. The heretical Elkesaite Ebionites said the Holy Spirit was female.)

# The Work of God IN GENESIS

## Wgn1. God made all things in heaven and earth

Acts 17:24; Colossians 1:16; Hebrews 2:10; Revelation 4:11

(implied) John 1:3

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 2:10

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied, all things through Christ) John 1:3,10

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 14:15

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (implied) John 1:3

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) (implied) John 1:3

**Clement of Rome** (96-98 A.D.) God is “The Creator and Father of all worlds, the Most Holy, alone knows their amount and their beauty.” *1 Clement* ch.35 p.14. “Maker of all things” Also *1 Clement* ch.26 vol.1 p.12 (See also vol.9 p.237)

***Apology of Aristides*** (125 or 138-161 A.D.) p.277 “For they know of God, the Creator and Fashioner of all things through the only-begotten Son and the Holy Spirit; and beside Him they worship no other God.”

***Epistle to Diognetus*** (130 A.D.) ch.3 p.26 “For He that made haven and earth, and all that is therein…” also ch.7 p.27

*Epistle to Diognetus* ch.8 p.28 (c.130-200 A.D.) God made all things

***Shepherd of Hermas*** (c.115-155 A.D.) “The holy pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking religiously and chastely, in no respect defiling the Spirit; and … He assumed it as a partner with it.” Book 3 ch.6 p.36

*Shepherd of Hermas* (c.115-155 A.D.) book 2 first commandment p.20 says there is one God who create and finished all things, and made all things out of nothing.

**Justin Martyr** (c.150 A.D.) “God, the Father and Creator of all” *The First Apology of Justin* ch.8 p.165, Also *Second Apology of Justin Martyr* ch.10 p.191. See also *Dialogue with Trypho, a Jew* ch.60 p.227.

Justin Martyr (c.150 A.D.) says that God is the Creator of all. *First Apology of Justin Martyr* ch.13 p.167.

Justin Martyr (c.138-165 A.D.) The Creator is God and Father or all things and His Son Jesus. *Dialogue with Trypho, a Jew* ch.7 p.198. See also *First Apology of Justin Martyr* ch.58 p.182

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1 p.43. Everything was made by his [the Word’s] hand, and without him not even one existing thing was *made*.

**Athenagoras** (177 A.D.) says God is the maker of the universe and has made all things. *A Plea for Christians* ch.4 p.131. See also ibid ch.13 p.134-135, and ch.8 p.133

**Melito of Sardis** (170-177/180 A.D.) says that by God’s power everything subsists. *Discourse to Antonius Caesar* p.751

Melito of Sardis (170-177/180 A.D.) “God, in the beginning, having made heaven and earth and all in them through the Word formed humanity from the earth and shared his own breath.” *On Pascha* Stanza 47 p.49

**Theophilus of Antioch** (161-181/188 A.D.) “God, then, having His own Word internal within His own bowels, begat Him, emitting Him along with His own wisdom before all things. He had this Word as a helper in all the things that were created by Him, and by Him He made all things.” Theophilus in *Letter to Autolycus* book 2 ch.10 p.98

**Irenaeus of Lyons** (182-188 A.D.) “The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion [death], and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and his [future] manifestation from heaven in the glory of the Father ‘to gather all things in one,’ and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Savior, and King, according to the will of the invisible Father, ...” *Irenaeus Against Heresies* book 1 ch.10.2 p.330.

Irenaeus of Lyons (182-188 A.D.) “all things … were both established and created by Him who is God over all, through His Word…” *Irenaeus Against Heresies* book 3 ch.8 p.421

Irenaeus of Lyons (182-188 A.D.) “…the only Father, alone containing all things, and Himself commanding all things into existence.” *Irenaeus Against Heresies* book 2 ch.1.1 p.359

Irenaeus of Lyons (c.160-202 A.D.) says that God made everything. *Proof of Apostolic Preaching* ch.4, 5, 6.

**Maximus of Jerusalem** (185-196 A.D.) (partial) “God, which has a controlling power over all things?” fragment 1 vol.8 p.771

**Minucius Felix** (210 A.D.) “How much more God, who has made all tings, and looks upon all things from whom there can be nothing secret, is resent in the darkness, is resent in our thoughts, as if in the deep darkness.” *The Octavius of Minucius Felix* ch.32 p.193

**Clement of Alexandria** (193-202 A.D.) quotes Acts 17:22-28 about God made the world and all that is in it. *Stromata* book 1 ch.19 p.321.

Clement of Alexandria (c.195 A.D.) says God made all things. *Exhortation to the Heathen* ch.4 p.189-190

**Tertullian** (198-220 A.D.) “…there is one God only who made all things” *Apology* ch.18 p.32.

Tertullian (198-220 A.D.) “God, the maker of the world” *The Shows or De Spectaculis* ch.2 p.80.

Tertullian (207/208 A.D.) “The apostle declares that to himself, ‘less than the least of all saints, was the grace given’ of enlightening all men as to ‘what was the fellowship of the mystery, which during the ages had been hid in God, who created all things.’” *Five Books Against Marcion* book 5 ch.18 p.467

**Hippolytus of Portus** (222-235/236 A.D.) says that by Him [Jesus] God made all things. *Against the Heresy of One Noetus* ch.10 p.227

Hippolytus of Portus (222-235/236 A.D.) says that God made all things. *Against Beron and Helix* fragment 1 p.231

**Commodianus** (240 A.D.) “Dost thou, last of all, hope to laugh at the God of heaven and the Ruler of the sky, by whom all things were made? Thou ragest, thou art mad, and now thou takest away the name of God, from whom, moreover, thou shalt not escape; and He will award punishments according to your deeds. Now I would have you be cautious that thou come not to the burning of fire. Give thyself up at once to Christ, that goodness may attend thee.” *Instructions of Commodianus* ch.28 p.208. See also ibid ch.5 p.20 and ch.76 p.218.

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.1 p.305 “the God of the Christians,... the maker and fashioner of the whole creation, visible and invisible”

**Origen** (c.227-240 A.D.) “And without him [Christ] was not anything made” (quote of John 1:3b) *Origen’s Commentary on John* book 2 ch.7 p.330

Origen (c.227-240 A.D.) mentions “the Father and maker of all.” *Commentary on John* book 1 ch.8 p.301

**Novatian** (250/4-256/7 A.D.) speaks of God the Father and Lord Omnipotent, the founder of all things. *Treatise Concerning the Trinity* ch.17 p.627 and ch.1 p.611. See also ibid ch.3 p.613.

Novatian (250/254-256/7 A.D.) “God the Father, the Founder and Creator of all things, who only knows no beginning, invisible, infinite, immortal, eternal, is one God.” *Treatise Concerning the Trinity* ch.31 p.643 ch.21 p.632; ch.17 p.626. See also *Concerning the Trinity* ch.6 p.616

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian says that God “created the whole world” in *Letter 74* p.395

**Gregory Thaumaturgus** (240-265 A.D.) says God is the Ruler and Originator of all things. *Oration and Panegyric to Origen* argument 3 p.24 and that God is the Author of all things. Argument 4 p.24

**Dionysius of Alexandria** (246-265 A.D.) “Now we worship the one God, who is the Creator of all things,” *Letter 10* ch.5 p.105

**Adamantius** (c.300 A.D.) says that God created all. *Dialogue on the True Faith* 2nd part ch.19 d p.104

Adamantius (c.300 A.D.) refers to Ephesians 3:8-9. “If indeed this was the dispensation or plan of the unsearchable riches of Christ hidden from eternity, and this is the mystery which Paul brings to light the dispensation hidden in Him and who says that the unsearchable riches of Christ come from none other than the God who created all things, is an apostle of the Creator of all things.” (Adamantius is answering Eutropius) *Dialogue on the True Faith* Second part ch.870a p.105

**Arnobiu**s (297-303 A.D.) “by whom all things on heaven and earth are quickened” *Arnobius Against the Heathen* book 2 ch.2 p.434

**Lucian of Antioch** (c.300-311 A.D.) “One God the Father Almighty, the Maker and Provider of all things” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Peter of Alexandria** (306,285-311 A.D.) says God is the Maker and Creator or all things. *Fragment 5* p.281

**Methodius** (270-311/312 A.D.) “God, who created all things, and provides and cares for all things, took dust from the ground, and made our outer man.” Part 1 ch.15 p.368. See also *Discourse on the Resurrection* ch.8 p.375

**Athanasius of Alexandria**(318 A.D.) says that God made all. *Athanasius Against the Heathen* ch.2 p.5

**Lactantius** (c.303-320/325 A.D.) “God, therefore, the contriver and founder of all things, as we have said in the second hook, before He commenced this excellent work of the world, begat a pure and incorruptible Spirit, whom He called His Son. And although He had afterwards created by Himself innumerable other beings, whom we call angels, this first-begotten, however, was the only one whom He considered worthy of being called by the divine name, as being powerful in His Father’s excellence and majesty. But that there is a Son of the Most High God, who is possessed of the greatest power,” *The Divine Institutes* book 4 ch.6 p.105

Lactantius (c.303-320/325 A.D.) There is One God who created all things. *The Divine Institutes* book 1 ch.3 p.11-12. See also *The Epitome of the Divine Institutes* ch.67 p.251.

**Eusebius of Caesarea** (318-325 A.D.) says God is the Creator also for the whole world. *Preparation for the Gospel* book 1 ch.2 p.16

Eusebius of Caesarea (318-325 A.D.) says God is the Creator fo all thing. *Preparation for the Gospel* book 2 ch.6 p.18

Eusebius of Caesarea (318-325 A.D.) says God is the Creator of all. *Preparation for the Gospel* book 7 ch.4 p.4. See also ibid book 13 ch.13 p.15 and book 13 ch.18 p.26.

Eusebius of Caesarea (318-325 A.D.) discusses the divinity and humanity of Christ, the only-begotten of God, the Creator of all things. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.82 in *Nicene and Post-Nicene Fathers Second Series* vol.1 p.82

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.489 Paul prayed, “O Father, who hast made the heaven and the earth, the Father of Thy holy Son, I bless Thee”

**Among heretics**

**Tatian** (c.172 A.D.) says that God Himself is the beginning of all things. He made the forms that are in matter. He is the Father of both sensible and invisible things. *Address of Tatian to the Greeks* ch.4 p.66

**X *Naasene Sermon*** (188-235 A.D.) says the world proper came into existence apart from the highest God. It “was made by the third and fourth gods.” *TGB* p.485

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.43 p.237 says that God made all in heaven and earth. homily 3 ch.17 p.241 says that God made all things. See also homily 2 ch.38 p.236

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.26 p.84 says that we should seek the friendship of the Creator. God is the Creator of all things in book 3 ch.24 p.120. See also ibid book 3 ch.66 p.131. God is the Creator of the world in book 1 ch.36 p.107.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 8 ch.34 p.174 “It is God, therefore, who made all things, and Himself was made by none.”

**Theodotus of Byzantium** (before 235 A.D.) according to Hippolytus (222-235/236 A.D.) believed “partly in keeping with the doctrines of the true Church, in so far as he acknowledges that all things were created by God.” *Hippolytus’ Refutation of All Heresies* book 7 ch.23 p.114-115.

Against this, Gnostics believed that the world was made by a misguided or evil god of the Old Testament. Mandeans believe not only like Gnostics in this regard, but they believe Jesus was follower of John the Baptist who turned bad.

**X** The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.19 p.115-1166 says that angels and demons made the world..

## Wgn2. Heaven and earth were created good

Genesis 1:4a,10b,12b,18b,21b,25b,31a; 1 Timothy 4:4

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 1:4a; 10b,12b,18b,21b,25b,31a

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Genesis 1:4a, 10b,12b,18b,21b,25b,31a

**Theophilus of Antioch** (168-181/8 A.D.) “For nothing was made evil by God, but all things good, yea, very good, - but the sin in which man was concerned brought evil upon them.” For when man transgressed, they also transgressed with him.” *Theophilus to Autolycus* book 2 ch.17 p.101

**Irenaeus of Lyons** (182-188 A.D.) says the world was formed perfect by God. *Irenaeus Against Heresies* book 2 ch.28.3 p.400

**Clement of Alexandria** (193-202 A.D.) “And behold, all things which He created were very good.” *Stromata* book 2 ch.12 p.359

**Tertullian** (198-220 A.D.) “How great a change indeed from the condition of that earth, which is Matter, has come over this earth of ours, is plain even from the fact that the latter has received this testimony to its goodness in Genesis , ‘And God saw that it was good;” (Hermogenes was a Gnostic) *Against Hermogenes* ch.25 p.491

**Hippolytus of Portus** (222-235/236 A.D.) God made nothing evil. *Refutation of All Heresies* book 10 ch.29 p.152

**Origen** (225-253/254 A.D.) “The God of Heaven drowned the king of Egypt and the Egyptians. *Origen Against Celsus* book 4 ch.34 p.51

**Novatian** (250/4-256/7 A.D.) says that God created everything good. *Treatise Concerning the Trinity* ch.4 p.614

Lucianus of Rucuma at the Seventh Council of Carthage (258 A.D.) p.570 (partial) quotes Genesis 1:4 and that when God created the Light, it was good. (No mention of everything else in creation though.)

**Dionysius of Alexandria** (246-265 A.D.)

**Adamantius** (c.300 A.D.) &&&

**Athanasius of Alexandria** (c.318 A.D.) (implied) says that some Greeks had the false believe that God made some things evil. *Athanasius Against the Heathen* ch.6 p.6

**Eusebius of Caesarea** (318-325 A.D.) quotes Genesis 1:13a (12/20 wors quoted) “And God saw all things that He had made, and behold, they were very good.” *Preparation for the Gospel* book 14 ch.24 p.44.

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) (implied) “But God, if He had prepared these things to effect just what men wish, would be a Producer of evil things; whereas He Himself produced everything which has good qualities, but the profligacy of the demons has made use of the productions of nature for evil purposes, and the appearance of evil which these wear is from them, and not from the perfect God.” (apparently written before he became an Encratite) *Address to the Greeks* ch.17 p.72

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 8 ch.10 p.272 says the only good God made all things well.

## Wgn3. God created things from nothing

~Hebrews 11:3

(partial) Hebrews 11:3

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial) Hebrews 11:3

p13 Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) (partial) Hebrews 11:3 did not create out of what was visible

***2 Clement*** vol.9 ch.1 p.229 (120-140 A.D.) “For He called us when we were not, and willed that out of nothing we should attain a real existence.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 first commandment p.20 says there is one God who create and finished all things, and made all things out of nothing.

Justin Martyr (c.150 A.D.) (partial) says that Plato taught that God altered shapeless matter which was shapeless to make the world. Then Justin says that Plato borrowed this from Genesis . However, Justin does not say whether or not the original matter came out of nothing. *First Apology of Justin Martyr* ch.59 p.182

**Theophilus of Antioch** (168-181/188 A.D.) book 2 ch.4 p.95 “that out of things that are not [God] creates and has created things that are, and whatever He pleases, as He pleases.” *Theophilus to Autolycus* book 2 ch.4 p.95. See also book 2 ch.13 p.99

Theophilus of Antioch (168-181/188 A.D.) “But Plato and those of his school acknowledge indeed that God is uncreated, and the Father and Maker of all things; but then they maintain that matter as well as God is uncreated, and aver that it is coeval with God. But if God is uncreated and matter uncreated, God is no longer, according to the Platonists, the Creator of all things, nor, so far as their opinions hold, is the monarchy of God established. And further, as God, because He is uncreated, is also unalterable; so if matter, too, were uncreated, it also would be unalterable, and equal to God; for that which is created is mutable and alterable, but that which is uncreated is immutable and unalterable. And what great thing is it if God made the world out of existent materials? For even a human artist, when he gets material from some one, makes of it what he pleases. But the power of God is manifested in this, that out of things that are not He makes whatever He pleases; just as the bestowal of life and motion is the prerogative of no other than God alone.” *Theophilus to Autolycus* book 2 ch.4 p.95

**Irenaeus of Lyons** (182-188 A.D.) says the erring Greek philosophers thought the Creator formed the world out of existing substances. *Irenaeus Against Heresies* book 1 ch.14.4 p.377

Irenaeus of Lyons (182-188 A.D.) was against the Greek concept of atoms. *Irenaeus Against Heresies* book 1 ch.14.3 p.377

**Maximus of Jerusalem** (185-196 A.D.) proves it is possible for God to create out of nothing. *From the Book Concerning Matter* 1 (*ANF* vol.8) p.768

**Minucius Felix** (210 A.D.) “It is Evident that God, Having Made Man from Nothing, Can Raise Him Up from” *The Octavius of Minucius Felix* ch.34 p.194

Clement of Alexandria (193-202 A.D.) (partial) “‘By faith we understand that the worlds were framed by the word of God, so that what is seen was not made of things which appear,’ says the apostle.” *Stromata* book 2 ch.4 p.350

**Tertullian** (198-220 A.D.) *On the Resurrection of the Flesh* ch.11 p.553 says that God who created out of nothing can raise our flesh, even if it had fallen into nothing. See also *Prescription Against Heretics* ch.13 p.249.

Tertullian (207/208 A.D.) says that God built the world out of nothing. *Five Books Against Marcion* book 3 ch.9 p.328

**Hippolytus of Portus** (222-235/236 A.D.) “Now the world was made from nothing; wherefore *it* is not God;” *The Refutation of All Heresies* book 10 ch.29 p.151

**Theodotus the probable Montanist** (ca.240 A.D.) “God made us, having previously no existence. For if we had a previous existence, we must have known where we were, and how and why we came hither. But if we had no pre-existence, then God is the sole author of our creation. As, then, He made us who had no existence, so also, now that we are made, He saves us by His own grace, if we show ourselves worthy and susceptible.” *Excerpts of Theodotus* ch.17 p.45

**Origen** (c.227-240 A.D.) “Let us see, however, why the words are added, ‘And without Him was not anything (Greek even one thing) made.’ Some might think it superfluous to add to the words ‘All things were made through Him,’ the phrase ‘Without Him was not anything made.’ For if everything whatsoever was made through the Logos, then nothing was made without Him. Yet it does not follow from the proposition that without the Logos nothing was made, that all things were made through the Logos. It is possible that though nothing was made without the Logos, all things were made, not through the Logos only, but some things by Him. We must, therefore, make ourselves sure in what sense the ‘all things’ is to be understood, and in what sense the ‘nothing.’” *Commentary on John* book 2 ch.7 p.330

**Methodius** (270-311/312 A.D.) “This is the power of the Father. The other which adorns and embellishes, by imitation of the former, the things which already exist. This is the power of the Son, the almighty and powerful hand of the Father, by which, after creating matter not out of things which were already in existence,” *Extract from Work on Things Created* ch.7 p.381

**Athanasius of Alexandria** (318 A.D.) says that God created out of nothing. *The Incarnation* ch.1.5 p.38. He also says that men were made out of nothing in *Against the Heathen* part 3 ch.35 p.22. God made all things out of nought in the *Incarnation of the Word* ch.20 p.47. See also *Incarnation of the Word* ch.44.2 p.60

**Lactantius** (c.303-320/325 A.D.) says that God made the creation out of nothing. *The Divine Institutes* book 1 ch.3 p.12

Lactantius (c.303-320/325 A.D.) says that God “framed the world out of nothing.” *Epitome of the Divine Institutes* ch.27 p.231

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) says God created out of nothing. *Oration of Simeon and Anna* ch.6 p.386-387

**Among Jewish works**

Philo of Alexandria (c.35 A.D.) for He [God] called thins that are not into being” Spec. Laws 4.187. This is from *The Wycliffe Exegetical Commentary Romans 1-8* p.286.

See also 2 Maccabees 7:28; 2 Baruch 21:4; 48:8. This is from *The Wycliffe Exegetical Commentary Romans 1-8* p.286.

## Wgn4. Six days of Creation

Genesis 1:1-31

***Epistle of Barnabas*** (c.70-130 A.D.) ch.15 p.146 “The Sabbath is mentioned at the beginning of the creation [thus]: ‘And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it.’”

**Irenaeus of Lyons** (182-188 A.D.) “For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.” *Irenaeus Against Heresies* book 5 ch.28.3 p.557

**Clement of Alexandria** (193-202 A.D.) “For the creation of the world was concluded in six days.” *Stromata* book 6 ch.16 p.512

**Hippolytus of Portus** (222-234/5 A.D.) “Since, then, in six days God made all things, it follows that 6, 000 years must be fulfilled. And they are not yet fulfilled, as John says: ‘five are fallen; one is,’ that is, the sixth; ‘the other is not yet come.’” *Visions of Nebuchadnezzar* ch.4 p.179

Hippolytus of Portus (222-234/5 A.D.) speaks of Simon’s fanciful interpretation of the six days in which God made the heavens and the earth. *Refutation of All Heresies* book 6 ch.9 p.77

**Origen** (225-253/254 A.D.) “God who made the universe, who did not require times to make the vast creation of heaven and earth and the things in them; for, though He may seem to have made these things in six days, there is need of understanding to comprehend in what sense the words ‘in six days’ are said, on account of this,” *Commentary on Matthew* book 14 ch.9 p.500

**Victorinus of Petau** (martyred 304 A.D.) “contained in the book of Moses, which he wrote about its creation, and which is called Genesis . God produced that entire mass for the adornment of His majesty in six days; on the seventh to which He sanctified/consecrated it” *On the Creation of the World* p.341

**Methodius** (270-311/312 A.D.) “those who had pleased God from the first-made man in succession to Noah, for this reason, since these had no need of precepts and laws for their salvation, the creation of the world in six days being still recent.” *The Banquet of the Ten Virgins* discourse 7 ch.3 p.332

**Lactantius** (c.303-320/325 A.D.) “God completed the world and this admirable work of nature in the space of six days, as is contained in the secrets of Holy Scripture, and consecrated the seventh day, on which He had rested from His works.” *The Divine Institutes* book 7 ch.14 p.211

**Eusebius of Caesarea** (c.318-325 A.D.) “For it points out that in six days He made the heaven and the earth and all things that are therin,” *Preparation for the Gospel* book 13 ch.12 p.27

## Wgn5. God blessed the Seventh Day

Genesis 2:3a

**Theophilus of Antioch** (168-181/188 A.D.) “And God blessed the seventh day, and sanctified it; because in it He rested from all His works which God began to create.” *Theophilus to Autolycus* book 2 ch.11 p.99

**Origen** (225-253/254 A.D.) “and ceased on the seventh day from all His works which He had made: and God blessed the seventh day, and hollowed it, because on it He had ceased from all His works which He had begun to make;’” *Origen Against Celsus* book 6 ch.61 p.601

**Victorinus of Petau** (-304 A.D.) says the God blessed the seventh day and sanctified it. *Victorinus of Petau On the Creation of the World* p.341

**Methodius** (270-311/312 A.D.) “For since in six days God made the heaven and the earth, and finished the whole world, and rested on the seventh day from all His works which He had made, and blessed the seventh day and sanctified it, so by a figure in the seventh month, when the fruits of the earth have been gathered in, we are commanded to keep the feast to the Lord, which signifies that, when this world shall be terminated at the seventh thousand years, when God shall have completed the world, He shall rejoice in us.” *Banquet of the Ten Virgins* discourse 9 ch.1 p.344

**Lactantius** (c.303-320/325 A.D.) “And again, since God, having finished His works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years; and there must be tranquillity and rest from the labours which the world now has long endured.” *The Divine Institutes* book 7 ch.14 p.211

## Wgn6. God imparted the breath of life

Genesis 2:7

Melito of Sardis (170-177/180 A.D.) (partial, no “of life”) “God, in the beginning, having made heaven and earth and all in them through the Word formed humanity from the earth and shared his own breath.” *On Pascha* Stanza 47 p.49

**Theophilus of Antioch** (168-181/188 A.D.) “Scripture teaches us, saying: ‘And a fountain went up out of the earth, and watered the face of the whole earth; and God made man of the dust of the earth, and breathed into his face the breath of life, and man became a living soul.’” [Genesis 2:7] *Theophilus to Autolycus* book 2 ch.19 p.102

**Irenaeus of Lyons** (182-188 A.D.) “at the beginning of our formation in Adam, that breath of life which proceeded from God, having been united to what had been fashioned, animated the man, and manifested him as a being endowed with reason;” *Irenaeus Against Heresies* book 5 ch.1.3 p.527

Irenaeus of Lyons (182-188 A.D.) “For this gift of God [our faith in salvation] has been entrusted to the Church, as breath was to the first created man,” *Irenaeus Against Heresies* book 3 ch.24.1 p.458

**Clement of Alexandria** (c.195 A.D.) “Why, then, foolish and silly men (for I will repeat it), have you, defaming the supercelestial region, dragged religion to the ground, by fashioning to yourselves gods of earth, and by going after those created objects, instead of the uncreated Deity, have sunk into deepest darkness? The Parian stone is beautiful, but it is not yet Poseidon. The ivory is beautiful, but it is not yet the Olympian Zeus. Matter always needs art to fashion it, but the deity needs nothing. Art has come forward to do its work, and the matter is clothed with its shape; and while the preciousness of the material makes it capable of being turned to profitable account, it is only on account of its form that it comes to be deemed worthy of veneration. Thy image, if considered as to its origin, is gold, it is wood, it is stone, it is earth, which has received shape from the artist’s hand. But I have been in the habit of walking on the earth, not of worshipping it. For I hold it wrong to entrust my spirit’s hopes to things destitute of the breath of life. We must therefore approach as close as possible to the images. How peculiarly inherent deceit is in them, is manifest from their very look. For the forms of the images are plainly stamped with the characteristic nature of demons.” *Exhortation to the Heathen* ch.4 p.188

**Tertullian** (c.203 A.D.) “face the breath of life, so that man became a living soul” *A Treatise on the Soul* ch.3 p.184

Tertullian (207/208 A.D.) “that God breathed into man’s nostrils the breath of life, and that man became thereby a living soul” *Five Books Against Marcion* book 2 ch.9 p.304

**Origen** (225-253/254 A.D.) “For the Scripture, speaking of the ‘fashioning’ of the man, says, ‘And breathed into his face the breath of life, and the man became a living soul.’” *Origen Against Celsus* book 4 ch.37 p.513

**Cyprian of Carthage** (c.246-258 A.D.) “But further, one is not born by the imposition of hands when he receives the Holy Ghost, but in baptism, that so, being already born, he may receive the Holy Spirit, even as it happened in the first man Adam. For first God formed him, and then breathed into his nostrils the breath of life.” *Epistles of Cyprian* Letter 73 ch.7 p.388

**Methodius** (270-311/312 A.D.) “nostrils the breath of life; and man became a living soul.” *Banquet of the Ten Virgins* discourse 2 ch.7 p.316

**Lactantius** (c.303-320/325 A.D.) “fashioned the human race, breathed into them the breath of life, and gave them” *The Divine Institutes* book 5 ch.19 p.155

**Alexander of Alexandria** (313-326 A.D.) “breath of life, so that Adam became a living soul.” Epistle 5 *On the Soul and Body and the Passion of the Lord* p.299

**Among heretics**

**Valentinians** in Hippolytus (222-234/5 A.D.) “man, taking clay from the earth, and breathed upon his face the breath of life,” *Refutation of All Heresies* book 6 ch.29 p.88

## Wgn7. Garden of Eden

Genesis 2:8-17; Genesis 3; Isaiah 51:3; Ezekiel 28:13; 31:9-18; 36:35; Joel 2:3

**Melito of Sardis** (170-177/180 A.D.) God “set him [man] in the garden in the east, in Eden” *On Pascha* part 47 p.49

**Theophilus of Antioch** (168-181/188 A.D.) “Scripture thus relates the words of the sacred history: ‘And God planted Paradise, eastward, in Eden; and there He put the man whom He had formed. And out of the ground made God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of Paradise, and the tree of the knowledge of good and evil. And a river flows out of Eden, to water the garden; thence it is parted into four heads.’” *Theophilus to Autolycus* book 2 ch.20 p.102

**Irenaeus of Lyons** (182-188 A.D.) “In paradise certainly, as the Scripture declares “And God planted a garden [*paradisum*] eastward in Eden, and there He placed the man whom He had formed.” *Irenaeus Against Heresies* book 5 ch.5.1 p.531

**Clement of Alexandria** (193-202 A.D.) “It is therefore reasonably written, “Cain went forth from the face of God, and dwelt in the land of Naid [Nod], over against Eden.’” *Stromata* book 2 ch.11 p.359

**Origen** (225-253/254 A.D.) “But as Celsus makes a jest also of the serpent, as counteracting the injunctions given by God to the man, taking the narrative to be an old wife’s fable, and has purposely neither mentioned the paradise of God, nor stated that God is said to have planted it in Eden towards the east,” *Origen Against Celsus* book 4 ch.39 p.515

**Dionysius of Alexandria** (246-265 A.D.) “how could even that great river which streams forth from Eden,” Epistle 13 (*To Hierax*) ch.2 p.109

**Athanasius of Alexandria** (318 A.D.) (implied) “the place which the holy Moses called in figure a Garden.” *Against the Heathen* ch.2 p.5.

Athanasius of Alexandria (318 A.D.) (implied) “Now this is what of which Holy Writ also gives warning, saying in the Person of god: ‘Of every tree that is in the garden, eating thou shalt eat: but of the tree of the knowledge of good and evil, ye shall not eat of it, but on the day that ye eat, dying ye shall die.’” *Incarnation of the Word* ch.3 p.38.

**Among spurious works**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 7 (Dan) ch.5 p.26 says the saints will rest in Eden, and the righteous in the New Jerusalem.

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 16 ch.6 p.313 mentions the serpent in the Gardne of Eden.

**Naaseni** in Hippolytus (222-234/5 A.D.) Naasseni allegorize the scriptural account of the Garden of Eden; *Refutation of All Heresies* book 5 ch.4 p.56-58

The *First Form of the Gospel of Thomas* (shorter Greek version) (188-235 A.D.) ch.19 p.128 (partial) mentions Paradise.

## Wgn8. Four rivers leaving the Garden of Eden

Genesis 2:10-14

**Theophilus of Antioch** (168-181/188 A.D.) “And a river flows out of Eden, to water the garden; thence it is parted into four heads. The name of the first is Pison, … second river is Gihon,: the same is it that compasseth the whole land of Ethiopia. And the third river is Tigrus; this is it which goeth toward Syria. And the fourth river is Euphrates.” *Theophilus to Autolycus* book 2 ch.20 p.102

**Hippolytus of Portus** (225-235/5 A.D.) in discussing what the Phrygians taught, says, “is Paradise, therefore that “this river, which proceeds out of Edem,” that is, from the brain, “is divided into four heads, and that the name of the first river is called Phison; this is that which encompasseth all the land of Havilath: there is gold, and the gold of that land is excellent, and there is bdellium and the onyx stone.” This, he says, is the eye, which, by its honour (among the rest of the bodily organs), and its colours, furnishes testimony to what is spoken. “But the name of the second river is Gihon: this is that which compasseth the land of Ethiopia.” This, he says, is hearing, since Gihon is (a tortuous stream), resembling a sort of labyrinth. “And the name of the third is Tigris. This is that which floweth over against (the country of) the Assyrians.” This, he says, is smelling, employing the exceedingly rapid current of the stream (as an analogy of this sense)”

**Dionysius of Alexandria** (246-265 A.D.) “Or how could even that great river which streams forth from Eden, though it were to discharge the four hearts into which it is divided into the one channel of the Gihon, wash away these pollutions?” Epistle 13 ch.2 p.109

**Victorinus of Petau** (martyred 304 A.D.) (implied) “Therefore this world of ours is composed of four elements-fire, water, heaven, earth. These four elements, therefore, form the quaternion of times or seasons. The sun, also, and the moon constitute throughout the space of the year four seasons-of spring, summer, autumn, winter; and these seasons make a quaternion. And to proceed further still from that principle, lo, there are four living creatures before God’s throne, four Gospels, four rivers flowing in paradise; four generations of people from Adam to Noah, from Noah to Abraham, from Abraham to Moses, from Moses to Christ the Lord, the Son of God; and four living creatures, *viz.*, a man, a calf, a lion, an eagle; and four rivers, the Pison, the Gihon. the Tigris, and the Euphrates. *On the Creation of the World* p.341

## Wgn9. Tree of knowledge

Genesis 2:16,17; 3:3-12

**Theophilus of Antioch** (168-181/188 A.D.) “As to the rest of the plants, indeed, the world contained plants like them; but the two trees,-the tree of life and the tree of knowledge,-the rest of the earth possessed not, but only Paradise.” *Theophilus to Autolycus* book 2 ch.24 p.104

**Irenaeus of Lyons** (c.160-202 A.D.) speaks of the Tree of Knowledge. *Proof of Apostolic Preaching* ch.15

Irenaeus of Lyons (182-188 A.D.) He had indeed been already accustomed to lie against God, for the purpose of leading men astray. For at the beginning, when God had given to man a variety of things for food, while He commanded him not to eat of one tree only, as the Scripture tells us that God said to Adam: “From every tree which is in the garden thou shalt eat food; but from the tree of knowledge of good and evil, from this ye shall not eat: for in the day that ye shall eat of it, ye shall die by death;” *Irenaeus Against Heresies* book 5 ch.23.1 p.551

**Tertullian** (207/208 A.D.) “His goodness created, His justice arranged, the world; and in this process it even then decreed that the world should be formed of good materials, because it took counsel with goodness. The work of justice is apparent, in the separation which was pronounced between light and darkness, between day and night, between heaven and earth, between the water above and the water beneath, between the gathering together of the sea and the mass of the dry land, between the greater lights and the lesser, between the luminaries of the day and those of the night, between male and female, between the tree of knowledge of death and of life, between the world and paradise, between the aqueous and the earth-born animals.” *Five Books Against Marcion* book 2 ch.12 p.307

Tertullian (198-220 A.D.) (Partial) “just as it is written, ‘Behold, I have set before thee good and evil: for thou hast tasted of the tree of knowledge.’” *Exhortation to Chastity* ch.2 p.51

Commodianus (c.240 A.D.) (partial) mentions the “tree of death” meaning the same thng. *Instructions of Commodianus* ch.35 p.209

**Origen** (225-253/254 A.D.) “The flaming sword was depicted as the diameter of a flaming circle, and as if mounting guard over the tree of knowledge and of life.” *Origen Against Celsus* book 6 ch.33 p.365

**Novatian** (250/4-256/7 A.D.) “Who ordained, peculiar to the protoplasts of eternal life, a certain beautiful paradise in the east; He planted the tree of life, and similarly placed near it another tree of the knowledge of good and evil, gave a command, and decreed a judgment against sin;” *Concerning the Trinity* ch.8 p.617

**Methodius** (270-311/312 A.D.) “made man in succession to Noah, for this reason, since these had no need of precepts and laws for their salvation, the creation of the world in six days being still recent. For they remembered that in six days God formed the creation, and those things which were made in paradise; and how man, receiving a command not to touch the tree of knowledge, ran aground, the author of evil having led him astray.” *Banquet of the Ten Virgins* discourse 7 ch.5 p.333

**Athanasius of Alexandria** (318 A.D.) “Of every tree that is in the garden, eating thou shalt eat: but of the tree of the knowledge of good and evil, yet shall not eat of it, but on the ay that ye eat, dying ye shall die.” *Incarnation of the Word* ch.3 p.38

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.42 p.246 mentions the Tree of Knowledge.

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.22 p.117 mentions the Tree of Knowledge.

The Sethian Gnostic ***Hypostasis of the Archons*** ch.28 p.164 mentions the Tree of Knowledge.

## Wgn10. Eve from Adam’s rib

Genesis 2:22

**Justin Martyr** (c.138-165 A.D.) “Adam’s ribs, and as all living beings were created in the beginning by the word” *Dialogue with Trypho, a Jew* ch.84 p.241

**Theophilus of Antioch** (168-181/188 A.D.) “And God caused an ecstasy to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made He a woman, and brought her unto Adam. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh.” *Theophilus to Autolycus* book 2 ch.20 p.102

**Irenaeus of Lyons** (c.160-202 A.D.) “And He determined also to make a helper for the man: for thus God said, It is not good for the man to be alone: let us make for him a helper meet for him. For among all the other living things there was not found a helper equal and comparable and like to Adam. But God Himself cast a trance upon Adam and made him sleep; and, that work might be accomplished from work, since there was no sleep in Paradise, this was brought upon Adam by the will of God; and God took one of Adam’s ribs and filled up the flesh in its place, and the rib which He took He builded into a woman; and so He brought her to Adam; and he seeing (her) said: This is now bone of my bone, flesh of my flesh: she shall be called woman, because she was taken from her husband.” *Proof of Apostolic Preaching* ch.13

**Tertullian** (198-220 A.D.) ‘man,’ and ‘for the sake of the man,’ that rib of Adam. *On the Veiling of Virgins* ch.7 p.31

Tertullian (213 A.D.) “As for what pertains to antiquity, what more ancient formal type can be brought forward, than the very original fount of the human race? One female did God fashion for the male, culling one rib of his, and (of course) (one) out of a plurality. But, moreover, in the introductory speech which preceded the work itself, He said, “It is not good for the man that he be alone; let us make an help-meet for him.” For He would have said “helpers” if He had destined him to have more wives (than one). He added, too, a law concerning the future; if, that is, (the words) ‘And two shall be (made) into one flesh’-not three, nor more; else they would be no more ‘two’ if (there were) more-were prophetically uttered.” *On Monogamy* ch.4 p.61

**Origen** (225-253/254 A.D.) “‘And God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof. And the rib, which He had taken from the man, made He a woman,’” *Origen Against Celsus* book 4 ch.38 p.514

**Among heretics**

**X** The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.23 p.118 denies that Eve was from Adam’s rib.

## Wgn11. Enoch was translated without dying

Genesis 5:21-24; Hebrews 11:5; Jude 14

Partial Luke 3:37 simpy mentions Enochin a genealogy

p72 (=Bodmer 7 and 8) (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. (partial) Mentions Enoch, but no mention of him going to heaven directly. Jude 14

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 11:5

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:5

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 5:21-24

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Genesis 5:21-24

**Clement of Rome** (96-98 A.D.) says that Enoch was translated. *1 Clement* ch.9 vol.1 p.7 (See also vol.9 p.232)

**Justin Martyr** (138-165 A.D.) “Enoch, who was not found, because GOdhas translated him.” *Dialogue with Trypho, a Jew* ch.19 p.204

**Irenaeus of Lyons** (182-188 A.D.) mentions that Enoch and Elijah were translated to heaven in the same body. *Irenaeus Against Heresies* book 5 ch.5.1 p.530

**Clement of Alexandria** (193-202 A.D.) mentions the translation of Enoch. *Stromata* book 4 ch.17 p.428

**Tertullian** (198-220 A.D.) says that Enoch and Elias [Elijah] have not experienced a resurrection because they have not encountered death. *On the Resurrection of the Flesh* ch.58 p.591

**Novatian** (250/4-256/7 A.D.) “He [God] translated Enoch” *Treatise Concerning the Trinity* ch.8 p.617

**Cyprian of Carthage** (c.246-258 A.D.) “Enoch, who pleased God and was translated; and Noah, who, when the world and men” *Treatises of Cyprian* Treatise 12 first part ch.8 p.510

**Methodius** (270-311/312 A.D.) “For it is shown by this case that the body is susceptible of immortality, as was also proved by the translation of Enoch. For if he could not receive immortality, he could not remain in a state of insensibility so long a time.” *Discourse on the Resurrection* ch.14 p.376

Methodius (270-311/312 A.D.) (partial) “The queens are those royal souls before the deluge, who became well-pleasing to God, that is, those about Abel and Seth and Enoch.” *Banquet of the Ten Virgins* discourse 7 ch.4 p.332

Methodius (270-311/312 A.D.) (partial) “confidence Seth had towards God, and Abel, and Enos, and Enoch, and Methuselah,” *Banquet of The Ten Virgins* discourse 7 ch.5 p.333

**Lactantius** (c.303-320/325 A.D.) discusses that Elijah and Enoch were translated to some remote place without dying that they might attend Christ when He comes to judge. However, we should not believe that Nero is returning too. *Of the Manner in which the Persecutors Died* ch.2 p.302.

**Eusebius of Caesarea** (318-325 A.D.) mentions the translation of Enoch, Noah’s Flood, and that God confused people’s languages after Babel. *Demonstration of the Gospel* book 1.6 p.8

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.12 p.137 discusses Enoch being translated. See also ibid book 2 ch.47 p.110.

## Wgn12. Noah’s ark

Genesis 6:14-8:19

**Justin Martyr** (138-165 A.D.) “Noah was the beginning of our race; yet, uncircumcised, along with his children he went into the ark.” *Dialogue with Trypho, a Jew* ch.19 p.204

**Melito of Sardis** (170-177/180 A.D.) “Again, at another time there was a flood of water, and all men and animals perished in the multitude of waters, but the just were preserved in an ark of wood by the command of God.” ch.1 p.755

Melito of Sardis (170-177/180 A.D.) (partial) mentions Abraham, Isaac, Jacob, Twelve Patriarchs, Adam, and Noah. *On Pascha* stanza 83 p.60

**Tertullian** (213 A.D.) “Even in the very animals monogamy is recognised, for fear that even beasts should be born of adultery. ‘Out of all beasts,’ said (God), ‘out of all flesh, two shall thou lead into the ark, that they may live with thee, male and female: they shall be (taken) from all flying animals according to (their) kind, and from all creepers of the earth according to their kind; two out of all shall enter unto thee, male and female.’ In the same formula, too, He orders sets of sevens, made up of pairs, to be gathered to him, consisting of male and female-one male and one female What more shall I say? Even unclean birds were not allowed to enter with two females each.” *On Monogamy* ch.4 p.62. See also *Against Praxeas* (c.213 A.D.) ch.16 p.612

**Hippolytus of Portus** (222-235/236 A.D.) “For as in the ark of Noah the love of God toward man is signified by the dove, so also now the Spirit, descending in the form of a dove, bearing as it were the fruit of the olive, rested on Him to whom the witness was borne.” *Discourse on the Holy Theophany* ch.7 p.236. See also [ark of Noe] *Refutation of All Heresies* book 9 ch.7 p.133

**Origen** (225-253/254 A.D.) answers Celsus’ objection that the ark could not hold all of the animals. *Origen Against Celsus* book 4 ch.41 p.516

**Novatian** (250/4-256/7 A.D.) “Moreover also they were reserved by the command of the Creator in Noah’s ark for the sake of their offspring, that so being kept they might be proved to be needful;” *On Jewish Meats* ch.2 p.646

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.658 “which law points out to us the one and only Church in that ark to wit, which was fashioned, by the providence of God, under Noah before the deluge, in which-to answer you quickly, O Novatian-we find that there were shut up not only clean animals, but also unclean; which ark was saved alone, with those who were in it, whereas the other things which were not found therein perished in the deluge.”

**Cyprian of Carthage** (c.246-258 A.D.) For as, in that baptism of the world in which its ancient iniquity was purged away, he who was not in the ark of Noah could not be saved by water, so neither can he appear to be saved by baptism who has not been baptized in the Church which is established in the unity of the Lord according to the sacrament of the one ark.” *Epistles of Cyprian* Letter 73 ch.11 p.389

**Victorinus of Petau** (martyred 304 A.D.) mentions Noah being commanded to build the ark. *Commentary on the Apocalypse* from the 21st and 22nd chapters p.359

**Lactantius** (c.303-320/325 A.D.) “He [Noah], when six hundred years old, built an ark, as God had commanded him, in which he himself was saved, together with his wife and three sons, and as many daughters-in-law, when the water had covered all the loftiest mountains.” *The Divine Institutes* book 2 ch.14 p.63

**Eusebius of Caesarea** (318-325 A.D.) mentions “Noah’s ark”. *Preparation for the Gospel* book 9 ch.10 p.10

**Among heretics**

**Gnostics** (before 188 A.D.) mentioned Noah’s ark, according to Irenaeus of Lyons (182-188 A.D.) *Irenaeus Against Heresies* book 1 ch.18.3 p.343

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.50 p.178 mentions Noah’s ark.

**Valentinians** discussing with Orthodoxus in Methodius (270-311/312 A.D.) “Whence I expected nothing else but that the whole land would be deluged, and I began to form in my mind a place of escape, and a Noah’s ark.” *Concerning Free Will* p.356

**X** The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.29 p.121 denies that Noah had an ark.

## Wgn13. Judgment of Noah’s flood / deluge

Genesis 6-9; Isa 54:9; Matthew 24:37-38; Luke 3:36; 17:26-27; Hebrews 11:7; 1 Peter 3:10; 2 Peter 2:5

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) Hebrews 11:7

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:7

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions the ark and only 8 saved through water. 1 Peter 3:20; 2 Peter 2:5

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 3:36; 17:26-27

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 24:37-38; Luke 3:36; 17:26-27

Clement of Rome (96-98 A.D.) (partial) “Noah, being found faithful, preached regeneration to the world through his ministry; and the Lord saved by him the animals which, with one accord, entered into the ark.” *1 Clement* ch.9 p.7. See also vol.9.

Clement of Rome (96-98 A.D.) ch.7 vol. 1 p.7 (See also vol.9 ch.7 p.231) (partial, no mention of the flood.) Noah preached repentance.

**Justin Martyr** (c.138-165 A.D.) “I saved thee in the deluge of Noah. … and wood, containing the mystery of the cross; even as Noah was saved by wood when he rode over the waters with his household.” *Dialogue with Trypho, a Jew* ch.138 p.268

Tatian’s ***Diatessaron*** (-172 A.D.) section 42 p.109 mentions Noah’s flood in quoting Matthew 24:37-29.

**Melito of Sardis** (170-177/180 A.D.) vol.8 ch.1 p.755 mentions there was a flood of water, and all men and animals perished, but the just were preserved in an ark of wood.

**Theophilus of Antioch** (168-181/188 A.D.) speaks of the deluge sent by God and Noah and his three sons, Shem, Ham, and Japheth surviving, along with their wives. All but these eight were destroyed. *Theophilus to Autolycus* book 3 ch.19 p.116-117

*Theophilus to Autolycus* (168-181/188 A.D.) book 3 ch.29 p.121 says that Berosus the Chaldean historian acquainted the Greeks with the deluge.

**Irenaeus of Lyons** (182-188 A.D.) mentions Noah’s deluge. *Irenaeus Against Heresies* book 3 ch.11.8 p.428 and book 4 ch.21.3 p.515

Irenaeus of Lyons (182-188 A.D.) “immediately to dry up; and in the days of Noah He justly brought on the deluge” *Irenaeus Against Heresies* book 4 ch.35.4 p.514

Irenaeus of Lyons (c.160-202 A.D.) mentions Noah’s flood. *Proof of Apostolic Preaching* ch.19

**Clement of Alexandria** (193-202 A.D.) “from Adam to the deluge are comprised 2,148 years 4 days” *Stromata* book 1 ch.21 p.332

**Tertullian** (213 A.D.) discusses the animals going into the ark and Noah. *On Monogamy* ch.4-5 p.62

**Hippolytus of Portus** (222-235/236 A.D.) mentions Noah’s flood. He differs from others in saying it is different from the floods of Ogyges and Deucalion, because the last two were only local. *The Refutation of All Heresies* book 10 ch.26 p.149.

**Julius Africanus** (235-245 A.D.) “God decreed that the whole face of the living should perish in the impiety by the deluge.” *Five Books of the Chronology of Julius Africanus* ch.2 p.131 Also ch.4 p.131

**Origen** (c.227-240 A.D.) “‘Put to death,’ he says, ‘in the flesh, but quickened in the Spirit; in which also He went and preached unto the spirits in prison, which at one time were disobedient, when the long-suffering of God once waited in the days of Noah while the ark was a preparing.’” *Commentary on John* book 6 ch.18 p.368

**Novatian** (250/4-256/7 A.D.) “He [God] preserved the most righteous Noe [Noah] from the perils of the deluge, for the merit of His innocence and faith; He translated Enoch.: He elected Abraham into the society of his friendship; He protected Isaac” *Treatise Concerning the Trinity* ch.8 p.617

***Treatise Against Novatian*** (250/4-256/7 A.D.) discusses at length the ark and the deluge of God during Noah’s time. ch.3 p.658

**Lucius** and the brethren to Cyprian of Carthage (246-256 A.D.) (partial) mentions the sacrifice of every clean things that Noah offered to God. (no mention of the flood though.) *Epistles of Cyprian* Letter 78 p.406

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions Noah, his ark, and being saved by water in *Letter 74* p.394

**Dionysius of Alexandria** (246-265 A.D.) in Part 2 letter 13.1 p.109 mentions the deluge of waters in Noah’s time.

Arnobius(297-303 A.D.) (partial, no mention of Noah) “When was the human race destroyed by a flood? Was it not before us?” *Arnobius Against the Heathen* book 1 ch.4 p.415

Arnobius (297-303 A.D.) (partial, no mention of Noah) mentions the deluge. *Arnobius Against the Heathen* book 5 ch.8 p.493

**Victorinus of Petau** (martyred 304 A.D.) mentions Noah and the ark. *Commentary on the Creation of the World* p.342-343

**Methodius** (270-311/312 A.D.) mentions Noah’s flood, the overthrow of Sodom and Gomorrah, and [male’s] fruitless desire for men *The Banquet of the Ten Virgins* discourse 5 ch.5 p.327

**Lactantius** (c.303-320/325 A.D.) (implied) Noah built the ark when he was 600 years old. *The Divine Institutes* book 2 ch.14 p.63

Lactantius (c.303-320/325 A.D.) mentions the flood. *Epitome of the Divine Institutes* ch.27 p.231

**Eusebius of Caesarea** (318-325 A.D.) mentions the translation of Enoch, Noah’s Flood, and that God confused people’s languages after Babel. *Demonstration of the Gospel* book 1.6 p.8

Eusebius of Caesarea (318-325 A.D.) discusses the Deluge. *Preparation for the Gospel* book 9 ch.17 p.14; ibid book 9 ch.10 p.10

Eusebius of Caesarea (318-325 A.D.) mentions Noah and the flood. *Eusebius’ Ecclesiastical History* book 1 ch.4 p.87

Eusebius of Caesarea (318-325 A.D.) mentions Noah’s flood. *Eusebius’ Ecclesiastical History* book 1 ch.3 p.86 in *Nicene and Post-Nicene Fathers Second Series* vol.1 p.84

Eusebius of Caesarea (318-325 A.D.) mentions the flood in Noah’s time. *Chronicon* book 1 p.5

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.50 p.178-179 mentions Noah’s flood. See also ibid book 1 ch.29 p.85; book 2 ch.29 p.85; book 4 ch.72 p.137.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 9 ch.1-2 p.275 mentions the ark and all destroyed but one man and his family. homily 9 ch.3 p.275 says that Noe [Noah] lived 350 years after the flood. See also homily 8 ch.27 p.273.

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.28 p.121 mentions Noah’s flood.

## Wgn14. God confused/altered the languages

Genesis 11:7-9

**Justin Martyr** (c.138-165 A.D.) (implied) “Hence Scripture says the following, at the destruction of the tower, and division and alteration of tongues: ‘And the Lord said, Behold, the people is one, and they have all one language; and this they have begun to do: and now nothing will be restrained from them of all which they have attempted to do.’” *Dialogue with Trypho, a Jew* ch.102 p.250

**Irenaeus of Lyons** (c180-202 A.D.) “And they arose and came from the land of the east; and, as they went through the land, they chanced upon the land of Shinar, which was exceeding broad; where they took in hand to build a tower. They sought means thereby to go up to heaven, and be able to leave their work as a memorial to those men who should come after them. And the building was made with burnt bricks and bitumen: and the boldness of their audacity went forward, as they were all of one mind and consent, and by means of one speech they served the purpose of their desires. But that the work should advance no further, God divided their tongues, that they should no longer be able to understand one another. And so they were scattered and planted out, and took possession of the world, and dwelt in groups and companies each according to his language: whence came the diverse tribes and various languages upon the earth. So then, whereas three races of men took possession of the earth, and one of them was under the curse, and two under the blessing, the blessing first of all came to Shem, whose race dwelt in the east and held the land of the Chaldeans.” *Proof of Apostolic Preaching* ch.23

**Tertullian** (198-220 A.D.) “It is the Son, therefore, who has been from the beginning administering judgment, throwing down the haughty tower, and dividing the tongues, punishing the whole world by the violence of waters, raining upon Sodom and Gomorrah fire and brimstone, as the Lord from the Lord.” *Against Praxeas* ch.16 p.611

**Origen** (222-253/254 A.D.) “Seeing that he [Celsus] imagines, however, that Moses, who wrote the account of the tower, and the confusion of tongues, has perverted the story of the sons of Aloeus, and referred it to the tower, we must remark that I do not think any one prior to the time of Homer has mentioned the sons of Aloeus, while I am persuaded that what is related about the tower has been recorded by Moses as being much older not only than Homer, but even than the invention of letters among the Greeks.” *Origen Against Celsus* book 4 ch.21 p.505

**Novatian** (250-257/258 A.D.) “and yet nevertheless introduces God descending to consider the tower which the sons of men were building, asking and saying, ‘Come; ‘and then, ‘Let us go down and there confound their tongues, that each one may not understand the words of his neighbour.’” *Concerning the Trinity* ch.17 p.627

**Eusebius of Caesarea** (318-325 A.D.) mentions the translation of Enoch, Noah’s Flood, and that God confused people’s languages after Babel. *Demonstration of the Gospel* book 1.6 p.8

Eusebius of Caesarea (318-325 A.D.) (partial, no mention of languages confused) mentions people being scattered after Babel. *Preparation for the Gospel* book 9 ch.14 p.12

## Wgn15. Scattering after the Tower of Babel

Genesis 11:8

**Justin Martyr** (c.138-165 A.D.) (implied) “Hence Scripture says the following, at the destruction of the tower, and division and alteration of tongues: ‘And the Lord said, Behold, the people is one, and they have all one language; and this they have begun to do: and now nothing will be restrained from them of all which they have attempted to do.’” *Dialogue with Trypho, a Jew* ch.102 p.250

**Theophilus of Antioch** (168-181/188 A.D.) After discussing Noah says, “But now we will mention the remaining facts both concerning cities and kings, and the things that happened when there was one speech and one language. Before the dividing of the languages these fore-mentioned cities existed. But when men were about to be dispersed, they took counsel of their own judgment. and not at the instigation of God, to build a city, a tower whose top might reach into heaven, that they might make a glorious name to themselves. Since, therefore, they had dared, contrary to the will of God, to attempt a grand work, God destroyed their city, and overthrew their tower. From that time He confounded the languages of men, giving to each a different dialect.” *Theophilus to Autolycus* book 2 ch.31 p.105

**Irenaeus of Lyons** (c.160-202 A.D.) tells of the tower of Babel and God scattering them. *Proof of Apostolic Preaching* ch.23.

Hippolytus (222-234/235 A.D.) (partial) “This Ptolemy, however-a careful investigator of these matters-does not seem to me to be useless; but only this grieves (one), that being recently born, he could not be of service to the sons of the giants, who, being ignorant of these measures, and supposing that the heights of heaven were near, endeavoured in vain to construct a tower. And so, if at that time he were present to explain to them these measures, they would not have made the daring attempt ineffectually. But if any one profess not to have confidence in this (astronomer’s calculations), let him by measuring be persuaded (of their accuracy); for in reference to those incredulous on the point, one cannot have a more manifest proof than this. O, pride of vain-toiling soul, and incredible belief, that Ptolemy should be considered pre-eminently wise among those who have cultivated similar wisdom!” *Refutation of All Heresies* book 4 ch.12 p.30

**Origen** (225-253/254 A.D.) (implied) “Go to, let Us go down, and ther confound their language, that they may not understand one another’s speech. And the LORD scattered them abroad from thence [land of Shinar]…” *Origen Against Celsus* book 5 ch.29 p.556

**Eusebius of Caesarea** (318-325 A.D.) mentions people being scattered after Babel. *Preparation for the Gospel* book 9 ch.14 p.12

## Wgn16. Abraham’s seed like the stars of heaven

Genesis 15:5

**Clement of Rome** (96-98 A.D.) (implied) “Nor are his other [Israelite] tribes in small glory, inasmuch as God had promised, ‘Thy seed shall be as the stars of heaven.’” *1 Clement* vol.1 ch.32 p.13. See also vol.9 ch.32 p.238

**Irenaeus of Lyons** (182-188 A.D.) “Therefore Abraham also, knowing the. Father through the Word, who made heaven and earth, confessed Him to be God; and having learned, by an announcement [made to him], that the Son of God would be a man among men, by whose advent his seed should be as the stars of heaven, he desired to see that day, so that he might himself also embrace Christ; and, seeing it through the spirit of prophecy, he rejoiced.” *Irenaeus Against Heresies* book 4 ch.7.1 p.469

**Tertullian** (207/208 A.D.) “who further promises that the seed of Abraham shall be even as the stars of heaven, by virtue certainly of the heavenly promise, why may it not be possible,” *Five Books Against Marcion* book 4 ch.34 p.406

**Origen** (225-253/254 A.D.) “The Hebrew people, then, being called by God a ‘chosen generation, and a royal priesthood, and a holy nation, and a purchased people,’ regarding whom it was foretold to Abraham by the voice of the Lord addressed to him, ‘Look now towards heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be;’ and having thus a hope that they would become as the stars of heaven, were not likely to bow down to those objects which they were to resemble as a result of their understanding and observing the law of God.” *Origen Against Celsus* book 5 ch.10 p.547

## Wgn17. Judgment against Sodom or Gomorrah

Genesis 13:10-13; 18:20-19:28; Deuteronomy 29:13; 32:32; Isa 1:9-10; Jer 49:18; 50:40; Amos 4:11; Matthew 10:15; 11:23-24; Luke 10:12; 17:29; Romans 9:29; 2 Peter 2:6; Jude 7

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial) Hebrews 9:29

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions fire destroying Sodom and Gomorrah. 2 Peter 2:6; Jude 7

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 10:12

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 10:15; 11:23-24; Luke 10:12; 17:29

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Clement of Rome** (96-98 A.D.) ch.11 vol.1 p.8 (See also vol.9 p.232) mentions Sodom.

**Justin Martyr** (c.138-165 A.D.) *Dialogue with Trypho, a Jew* ch.55 p.222 mentions the destruction of Sodom and Gomorrah. See also ibid ch.56 p.224-225

Tatian’s ***Diatessaron*** (c.172 A.D.) section 15.20-21 p.67 mentions the judgment of Sodom.

**Irenaeus of Lyons** (182-188 A.D.) mentions the destruction of Sodom. He mentions it in book 4 ch.36.3 p.515 and other places too. *Irenaeus Against Heresies* book 3 ch.6.1 p.418-419

Irenaeus of Lyons (c.160-202 A.D.) tells the whole story of God first talking with Abrahm and then the judgment against both Sodom and Gomorrah. *Proof of Apostolic Preaching* ch.44

**Clement of Alexandria** (193-202 A.D.) (implied) says how Lot was aved from Sodom. *Stromata* book 4 ch.17 p.428

Clement of Alexandria (193-217/220 A.D.) says that God overthrew Sodom and Gomorrah. *The Instructor* book 1 ch.8 p.227

Clement of Alexandria (193-217/220 A.D.) mentions Sodom and Gomorrah in his comments on the Letter of Jude. Fragment 1 ch.2 p.573

**Tertullian** (c.213 A.D.) mentions the Lord raining brimstone and fire on Sodom and Gomorrah. *Against Praxeas* ch.13 p.608

Tertullian (213 A.D.) mentions the judgment of Sodom. *On Monogamy* ch.16 p.72

**Origen** (235-245 A.D.) mentions Sodom and Gomorrah. *Homilies on Jerehmiah* homily 1 ch.1 p.4

Origen (225-253/254 A.D.) discusses the destruction of Sodom and Gomorrah. *Origen Against Celsus* book 2 ch.67 p.458

Hippolytus of Portus (222-235/236 A.D.) fragment 1 *Commentary on Proverbs* p.175 (partial) briefly discusses the flood and “the Sodomites, who, not satisfied with what the land yielded, offered violence to strangers”

**Novatian** (250/4-256/7 A.D.) discusses the destruction of the people of Sodom and Gomorrah in *Treatise Concerning the Trinity* ch.18 p.628-629

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.13 p.672 (partial) mentions Lot’s wife who looked back and was turned to a pillar of salt. (No mention of Sodom though.)

**Cyprian of Carthage** (c.246-258 A.D.) “And unless the Lord of Sabaoth had left us a seed, we should have been as Sodoma, and we should have been like unto Gomorrah.” *Treatises of Cyprian* Treatise 12 first part ch.6 p.510

**Methodius** (270-311/312 A.D.) *Banquet of the Ten Virgins* discourse 5 ch.5 p.327 mentions the overthrow of Sodom and Gomorrah poetically.

**Eusebius of Caesarea** (318-325 A.D.) mentions the Lord raining fire down on Sodom and Gomorrah. *Eusebius’ Ecclesiastical History* book 1 ch.2.9 p.83

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) (implied) book 2 ch.30 p.105 “more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city or home.”. Recognitions of Clement book 1 ch.32 p.86 also mentions Sodom.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.49 p.243 speaks of the judgment of Sodom.

The Ebionite *Clementine Homilies*(-188 A.D.- uncertain date) homily 3 ch.30 p.247 (partial) mentions Sodom and Gomorrah, but it does not say they are destroyed though.

## Wgn18. Lot’s wife a pillar of salt

Genesis 19:26

**Clement of Rome** (96-98 A.D.) “For Lot’s wife, who went forth with him, being of a different mind from himself and not continuing in agreement with him [as to the command which had been given them], was made an example of, so as to be a pillar of salt unto this day.” 1 Clement ch.11 p.8. See also vol.9.

**Irenaeus of Lyons** (182-188 A.D.) and who left behind him [Lot] within the confines [of the land] his wife, [who remains] a pillar of salt unto this day.” *Irenaeus Against Heresies* book 4 ch.31.1 p.504

**Clement of Alexandria** (193-202 A.D.) For God has respect to the very thought, since Lot’s wife, who had merely voluntarily turned towards worldly wickedness, He left a senseless mass, rendering her a pillar of salt,” *Stromata* book 2 ch.14 p.361

Clement of Alexandria (c.195 A.D.) (implied) says Lot’s wife turned into a pillar of stone. *Exhortation to the Heathen* ch.10 p.201

**Origen** (225-253/254 A.D.) “nor what is intended by Lot and his wife, who became a pillar of salt because she turned back;” *Origen Against Celsus* book 4 ch.45 p.518

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.13 p.674 “who in a similar manner in time of trouble only, contrary to the angel’s command, looked behind her, and she became a pillar of salt. On which principle”

## Wgn19. Jacob’s ladder

Genesis 28:12-15

**Justin Martyr** (c.138-165 A.D.) “They are as follows: ‘And Jacob went out from the well of the oath, and went toward Charran. And he lighted on a spot, and slept there, for the sun was set; and he gathered of the stones of the place, and put them under his head. And he slept in that place; and he dreamed, and, behold, a ladder was set up on the earth, whose top reached to heaven; and the angels of God ascended and descended upon it. And the Lord stood above it, and He said, I am the Lord, the God of Abraham thy father, and of Isaac; be not afraid: the land whereon thou liest, to thee will I give it,’” *Dialogue with Trypho, a Jew* ch.58 p.226

Justin Martyr (c.138-165 A.D.) “With his rod the same Jacob boasts that he had crossed the river. He said he had seen a ladder, and the Scripture has declared that God stood above it. But that this was not the Father, we have proved from the Scriptures. And Jacob, having poured oil on a stone in the same place, is testified to by the very God who appeared to him, that he had anointed a pillar to the God who appeared to him.” *Dialogue with Trypho, a Jew* ch.86 p.242

**Irenaeus of Lyons** (c.160-202 A.D.) speaks Jacob’s ladder. “And Jacob, when he went into Mesopotamia, saw Him in a dream, *standing upon the ladder*, that is, the tree, which was set up from earth to heaven; for thereby they that believe on Him go up to the heavens. For His sufferings are our ascension on high. And all such visions point to the Son of God, speaking with men and being in their midst.” *Proof of Apostolic Preaching* ch.45

**Tertullian** (198-220 A.D.) “This is that fan which even now cleanses the Lord’s threshing-floor-the Church, I mean-winnowing the mixed heap of believers, and separating the grain of the martyrs from the chaff of the deniers; and this is also the ladder of which Jacob dreams, on which are seen, some mounting up to higher places, and others going down to lower. So, too, persecution may be viewed as a contest.” *Fleeing Persecution* ch.1 p.116

Tertullian (207/208 A.D.) “When Jacob sees in his dream the steps of a ladder set upon the earth, and reaching to heaven, with angels ascending and descending thereon, and the Lord standing above, we shall without hesitation venture to suppose, that by this ladder the Lord has in judgment appointed that the way to heaven is shown to men, whereby some may attain to it, and others fall therefrom. For why, as soon as he awoke out of his sleep, and shook through a dread of the spot, does he fall to an interpretation of his dream? He exclaims, ‘How terrible is this place!’” *Five Books Against Marcion* book 3 ch.25 p.343

**Origen** (225-253/254 A.D.) “Celsus, too, agreeably to the opinion of Plato, asserts that souls can make their way to and from the earth through the planets; while Moses, our most ancient prophet, says that a divine vision was presented to the view of our prophet Jacob, -a ladder stretching to heaven, and the angels of God ascending and descending upon it, and the Lord supported upon its top,-obscurely pointing, by this matter of the ladder, either to the same truths which Plato had in view, or to something greater than these. On this subject Philo has composed a treatise which deserves the thoughtful and intelligent investigation of all lovers of truth.” *Origen Against Celsus* book 6 ch.21 p.583

**Cyprian of Carthage** (c.246-258 A.D.) “This is the stone in Genesis, which Jacob places at his head, because the head of the man is Christ; and as he slept he saw a ladder reaching to heaven, on which the Lord was placed, and angels were ascending and descending.” *Treatises of Cyprian* Treatise 12 second part ch.16 p.522

**Eusebius of Caesarea** (318-325 A.D.) mentions angels ascending and descending on Jacob’s ladder. *Demonstration of the Gospel* book 1.5 p.7

## Wgn20. Jacob wrestled with God/an angel

Genesis 32:22-32, Hosea 12:3-4

**Justin Martyr** (c.138-165 A.D.) “But Jacob was left behind alone, and an Angel wrestled with him until morning. And He saw that He is not prevailing against him, and He touched the broad part of his thigh; and the broad part of Jacob’s thigh grew stiff while he wrestled with Him. And He said, ‘Let Me go, for the day breaketh.’ But he said, ‘I will not let Thee go, except Thou bless me.’ And He said to him, ‘What is thy name?’ And he said, ‘Jacob’. And He said, ‘Thy name shall be called no more Jacob, but Israel shall be thy name; for thou hast prevailed with God, and with men shalt be powerful.’ And Jacob asked Him, and said, ‘Tell me Thy name.’ But he said, ‘Why dost thou ask after My name?’ And He blessed him there. And Jacob called the name of that place Peniel, for I saw God face to face, and my soul rejoiced.” *Dialogue with Trypho, a Jew* ch.58 p.226

Justin Martyr (c.138-165 A.D.) “And that Christ would act so when He became man was foretold by the mystery of Jacob’s wrestling with Him who appeared to him,” *Dialogue with Trypho, a Jew* ch.125 p.262

**Clement of Alexandria** (193-217/220 A.D.) discusses Jacob wrestling with God in *The Instructor* book 1 ch.7 p.223

Tertullian (207-220 A.D.) (partial, no mention of Jacob) “and Lot was rescued from the Sodomites by their hands; an angel, moreover, wrestled with a man so strenuously with his body, that the latter desired to be let loose, so tightly was he held.” *On the Flesh of Christ* ch.3 p.523

**Origen** (225-253/254 A.D.) discusses Jacob wresting with a “man”, and that he prevailed against God, can called the place “Vision of God”. *Letter of Origen to Africanus* ch.10 p.390

**Novatian** (250/4-256/7 A.D.) “‘For,’ it says, ‘Jacob remained alone; and there wrestled with him a man even till daybreak. And He saw that He did not prevail against him; and He touched the broad part of Jacob’s thigh while He was wrestling with him and he with Him, and said to him, Let me go, for the morning has dawned. And he said, I will not let Thee go, except Thou bless me. And He said, What is thy name? And he said, Jacob. And He said to him, Thy name shall no longer be called Jacob, but Israel shall be thy name; because thou hast prevailed with God, and thou an powerful with men.’” *Concerning the Trinity* ch.19 p.630

**Eusebius of Caesarea** (318-325 A.D.) Jacob wrestling with an angel. *Preparation for the Gospel* book 9 ch.21 p.18

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 16 ch.14 p.315 tells how Jacob wrestled with God.

## Wgn21. The Seventh Day is Holy / Sanctified

***Epistle of Barnabas*** (c.70-130 A.D.) ch.15 p.146 “The Sabbath is mentioned at the beginning of the creation [thus]: ‘And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it.’”

**Origen** (225-253/254 A.D.) “and ceased on the seventh day from all His works which He had made: and God blessed the seventh day, and hollowed it, because on it He had ceased from all His works which He had begun to make;’” *Origen Against Celsus* book 6 ch.61 p.601

**Victorinus of Petau** (-304 A.D.) says the God blessed the seventh day and sanctified it. *Victorinus of Petau On the Creation of the World* p.341

**Methodius** (270-311/312 A.D.) “For since in six days God made the heaven and the earth, and finished the whole world, and rested on the seventh day from all His works which He had made, and blessed the seventh day and sanctified it, so by a figure in the seventh month, when the fruits of the earth have been gathered in, we are commanded to keep the feast to the Lord, which signifies that, when this world shall be terminated at the seventh thousand years, when God shall have completed the world, He shall rejoice in us.” *Banquet of the Ten Virgins* discourse 9 ch.1 p.344

**Lactantius** (c.303-320/325 A.D.) “God completed the world and this admirable work of nature in the space of six days, as is contained in the secrets of Holy Scripture, and consecrated the seventh day, on which He had rested from His works.” *The Divine Institutes* book 7 ch.14 p.211

**Eusebius of Caesarea** (318-325 A.D.) “the Hebrews recognize the holiness of the seventh day” *Preparation for the Gospel* book 13 ch.13 p.37

# The Work of God IN THE OT

## Wot1. God’s appearances in the Old Testament

Genesis 18 (entire chapter); Exodus 3:4-6; 14:19-20; 19:18-20; 33:17-23

(implied) Acts 7:32-34

1 Corinthians 10:1-4

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) (implied) Acts 7:32-34

**Justin Martyr** (c.150 A.D.) writes how God appeared to Moses in the flame out of the bush. Justin believed it specifically was not the Father that appeared, but Christ. *First Apology of Justin Martyr* ch.63 p.184.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 34 line 20 p.96 (implied) says that God spoke from the bush.

**Irenaeus of Lyons** (182-188 A.D.) says the “Word” spoke to Moses through the bush, meaning Jesus. *Irenaeus Against Heresies* book 4 ch.29.2 p.502

Irenaeus of Lyons (182-188 A.D.) “But His Word [Christ],… For at one time He [Christ] was seen with those who were around Ananias, Azarias, Misael, as present with them in the furnace of fire, in the burning, and preserving them from [the effects of] fire: ‘And the appearance of the fourth,’ it is said, ‘was like to the Son of God.’” *Irenaeus Against Heresies* book 4 ch.20.11 p.491

**Clement Of Alexandria** (c.195 A.D.) says that God showed Moses the burning bush because men needed signs and wonders. *Exhortation to the Heathen* ch.1 p.173

**Tertullian** (198-220 A.D.) taught that no one has seen the Father because no one can see God and lived. It was Jesus who spoke to Moses. *An Answer to the Jews* ch.8 p.163

Tertullian (198-205 A.D.) “…even Jesus the Creator. It was He who was seen by the king of Babylon in the furnace with His martyrs: ‘the fourth, who was like the Son of man.’” *Five Books Against Marcion* book 4 ch.5 p.359

Tertullian (c.213 A.D.) says that the appearances of God in the Old Testament were appearances of the Son, not the Father. *Against Praxeas* ch.21 p.616

Tertullian (207/208 A.D.) says that it was Christ who appeared to Abraham. *Five Books Against Marcion* book 3 ch.9 p.329

**Hippolytus of Portus** (222-235/236 A.D.) in *fragment 3* *Commentary on Daniel* ch.2.93 p.188 mentions that Jesus was in the furnace with Shadrach, Meshach, and Abednego, though Jesus was not yet born of a virgin.

**Cyprian of Carthage** (c.246-258 A.D.) “representing to us something of the same kind as once did Ananias, Azarias, and Misael, the illustrious youths to whom, when shut up in the furnace, the fires gave way, and the flames gave refreshment, the Lord being present with them, and proving that against His confessors and martyrs the heat of hell could have no power, but that they who trusted in God should always continue unhurt and safe in all dangers.” *Epistles of Cyprian* Letter 80 ch.3 p.407

Cyprian of Carthage (c.246-258 A.D.) “6. That Christ is God. In Genesis: ‘And God said unto Jacob, Arise, and go up to the place of Bethel, and dwell there; and make there an altar to that God who appeared unto thee when thou reddest from the face of thy brother Esau.’” *Treatises of Cyprian* Treatise 12 second part ch.6 p.517

Cyprian of Carthage (c.246-258 A.D.) discuses the Lord calling Moses from the bush. *Treatises of Cyprian* Treatise 12 part 2 ch.19 p.524

**Eusebius of Caesarea** (318-325 A.D.) says that Jesus was one of the three men who appeared to Abraham. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.83

**Among heretics**

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) homily 17 ch.17 p.323 (partial) mentions that Nebuchadnezzar, an impious man, saw a vision of a fourth man in the furnace with the three men. It does not specifically say who this is though.

## Wot2. The earth is God’s footstool

Isaiah 66:1; Matthew 5:35; Acts 7:49

***Epistle of Barnabas*** (c.70-130 A.D.) ch.16 p.147 “Thus saith the Lord, Heaven is My throne, and the earth My footstool: what kind of house will ye build to Me, or what is the place of My rest?”

**Justin Martyr** (c.150 A.D.) “‘heaven is My throne, and the earth is My footstool.’” *First Apology of Justin Martyr* ch.37 p.175

Tatian’s ***Diatessaron*** (c.172 A.D.) section 9 no.1 p.57 “Ye have heard also that it was said unto the ancients, Lie not, but perform unto 2 God in thy oaths: but I say unto you, Swear not at all; neither by heaven, for it 3 is God’s throne; nor by the earth, for it is a footstool under his feet; nor yet by 4 Jerusalem, for it is the city of the great King.”

**Athenagoras** (177 A.D.) “And as to His greatness: ‘Heaven is My throne, and the earth is the footstool of my feet’” *A Plea for Christians* ch.9 p.133

**Irenaeus of Lyons** (182-188 A.D.) “Esaias says: ‘Heaven is my throne, the earth is my footstool.’” *Irenaeus Against Heresies* book 4 ch.2.5 p.464

Irenaeus of Lyons (c.160-202 A.D.) “And Jacob, when he went into Mesopotamia, saw Him in a dream, ‘standing upon the ladder,’ that is, the tree, which was set up from earth to heaven; for thereby they that believe on Him go up to the heavens. For His sufferings are our ascension on high. And all such visions point to the Son of God, speaking with men and being in their midst. For it was not the Father of all, who is not seen by the world, the Maker of all who said: ‘Heaven is my throne, and earth is my footstool: what house will ye build me, or what is the place of my rest?’ and who ‘comprehendeth the earth with his hand, and with his span the heaven’ ----it was not He that came and stood in a very small space and spake with Abraham; but the Word of God, who was ever with mankind, and made known beforehand what should come to pass in the future, and taught men the things of God.” *Proof of Apostolic Preaching* ch.45

**Clement of Alexandria** (c.195 A.D.) “This, says he, is the God “whose throne is heaven, and His footstool the earth;” *Exhortation to the Heathen* ch.8 p.194

**Tertullian** (c.213 A.D.) “Moreover, how comes it to pass, that the Almighty Invisible God, ‘whom no man hath seen nor can see; He who dwelleth in light unapproachable;’ ‘He who dwelleth not in *temples* made with hands;’ ‘from before whose sight the earth trembles, and the mountains melt like wax;’ who holdeth the whole world in His hand ‘like a nest;’ ‘whose throne is heaven, and earth His footstool;’” *Against Praxeas* ch.16 p.612

Tertullian (207/208 A.D.) “and to whom heaven is a throne and earth a footstool” *Five Books Against Marcion* book 2 ch.25 p.317

**Origen** (c.227-240 A.D.) “‘Swear not by heaven,’ He says, ‘for it is God’s throne, nor by the earth, for it is the footstool of His feet.’” *Origen’s commentary on John* book 6 ch.23 p.370

Origen (c.227-240 A.D.) “afterwards He [Christ] may be such as He was before He emptied Himself, until all His enemies are made by His Father the footstool of His feet; and after this, when the Son has delivered up the kingdom to God and the Father,” *Origen’s Commentary on John* book 10 ch.8 p.386

Origen (233-234 A.D.) “who, as they understand it, uses the heaven physically as His throne and the earth as a footstool under his feet,” *Origen On Prayer* part 1 ch.23.3 p.78-79

**Novatian** (250/4-256/7 A.D.) “throne, and the earth is my footstool: what house will ye build me, and where is the place of my rest?” *Concerning the Trinity* ch.3 p.613

**Cyprian of Carthage** (c.246-258 A.D.) “I say unto you, Swear not at all: (neither by heaven, because it is God’s throne; nor by the earth, because it is His footstool; nor by Jerusalem, because it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black.)” *Treatises of Cyprian* Treatise 12 part 3 ch.12 p.536-537

**Eusebius of Caesarea** (318-325 A.D.) “Then, as it were paraphrasing the Scripture, ‘Heaven is my throne, and earth the footstool of my feet,’” *Preparation for the Gospel* book 13 ch.13 p.50. See also book 3 ch.10 p.17.

## Wot3. God sends the rain on everyone

Matthew 5:45

Acts 14:17b “He has shown kindness by giving you rain from heaven and crops in their seasons, he provides you with plenty of food and fills your hearts with joy.”

Zephaniah 10:1 (partial) “rain to men”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 9 ch.12 p.57-58 “Ye have heard that it was said, Love thy neighbour and hate thine enemy: but I say unto you, Love your enemies, and pray for those that curse you, and deal well with those that hate you, and pray for those who take you with violence and persecute you; that ye may be sons of your heavenly Father, who maketh his sun to rise on the good and the evil, and sendeth down his rain on the righteous and the unrighteous.”

**Athenagorus** (177 A.D.) “‘I say unto you, Love your enemies; bless them that curse you; pray for them that persecute you; that ye may be the sons of your Father who is in heaven, who causes His sun to rise on the evil and the good, and sends rain on the just and the unjust.’” *A Plea for Christians* ch.11 p.134

**Irenaeus of Lyons** (182-188 A.D.) “The God, therefore, who does benevolently cause His sun to rise upon all, and sends rain upon the just and unjust,” *Irenaeus Against Heresies* book 3 ch.25.4 p.459. See also ibid book 2 ch.22.2 p.390.

Irenaeus of Lyons (182-188 A.D.) “who maketh His sun to sire upon the evil and the good, and sendeth rain upon the just and unjust.” *Irenaeus Against Heresies* book 4 ch.13.5 p.477-478

**Clement of Alexandria** (193-202 A.D.) Do you see that ‘He who sendeth His rain on the just and on the unjust’ by the subject powers is the one God’? *Stromata* book 6 ch.3 p.486-487

Clement of Alexandria (193-202 A.D.) quotes Matthew 5:34. *Stromata* book 7 ch.14 p.548

Clement of Alexandria (193-217/220 A.D.) “He does so on just and unjust alike.” *The Instructor* book 1 ch.8 p.227. See also *The Instructor* book 1 ch.7 p.223.

**Tertullian** (c.203 A.D.) “since God, with grand impartiality, “sends His showers and sunshine on the just and on the unjust.” *A Treatise on the Soul* ch.47 p.226

Tertullian (198-202 A.D.) “holding up before us God Himself in the very first place as an example of patience; who scatters equally over just and unjust the bloom of this light; who suffers the good offices of the seasons, the services of the elements, the tributes of entire nature, to accrue at once to worthy and unworthy;” *Of Patience* ch.2 p.708

**Origen** (225-253/254 A.D.) “when we have found that all thoughtful persons must say in their prayers, that ‘the earth is full of the mercy of the Lord,’ and that ‘the mercy of the Lord is upon all flesh;’ and that God, being good, ‘maketh His sun to arise upon the evil and the good, and sendeth His rain upon the just and the unjust;’ and that He encourages us to a similar course of action, in order that we may become His sons, and teaches us to extend the benefits which we enjoy, so far as in our power, to all men?” *Origen Against Celsus* book 4 ch.28 p.508

**Hippolytus of Portus** (222-234/235 A.D.) “One is good, my Father which is in the heavens, who causeth His sun to rise upon the just and unjust, and sendeth rain upon saints and sinners.’ But who the saintly ones are on whom He sends the rain, and the sinners on whom the same sends the rain, this likewise we shall afterwards declare with the rest. And this is the great and secret and unknown mystery of the universe,” *Refutation of All Heresies* book 5 ch.2 p.50

**Cyprian of Carthage** (c.246-258 A.D.) “But I say unto you, Love your enemies, and pray for them which persecute you; that ye may be the children of your Father which is in heaven, who maketh His sun to rise on the good and on the evil, and sendeth rain upon the just and on the unjust.’” *Treatises of Cyprian* Treatise 10 ch.15 p.495

Methodius (270-311/312 A.D.) (partial, no rain) “common, just and unjust, alike endued, is the gift of God: if we have been made” fragments

**Athanasius of Alexandria** (318 A.D.) says that God sends rain for all. *Athanasius Against the Heathen* part 3 ch.35.3 p.23

**Eusebius of Caesarea** (318-325 A.D.) quotes that last 5/24 words of Matthew 5:45f in *Preparation for the Gospel* book 10 ch.2 p.4

**Among heretics**

The Gnostic **Naaseni** (222-235/236 A.D.) says that God sends rain on the just and unjust according to Hippolytus (222-235/236 A.D.) *Refutation of All Heresies* book 5 ch.2 p.50.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 5 ch.13 p.1463 says that God sends the sun and rain on the just and unjust.

## Wot4. The burning bush of Moses

Exodus 3; Acts 7:30

**Justin Martyr** (c.138-165 A.D.) “And I replied, ‘Now assuredly, Trypho, I shall show that, in the vision of Moses, this same One alone who is called an Angel, and who is God, appeared to and communed with Moses. For the Scripture says thus: ‘The Angel of the Lord appeared to him in a flame of fire from the bush; and he sees that the bush burns with fire, but the bush was not consumed. And Moses said, I will turn aside and see this great sight, for the bush is not burnt. And when the Lord saw that he is turning aside to behold, the Lord called to him out of the bush.’” *Dialogue with Trypho, a Jew* ch.60 p.227.

Justin Martyr (c.150 A.D.) discusses Moses and the burning bush. *First Apology of Justin Martyr* ch.63 p.184

Tatian’s ***Diatessaron*** (c.172 A.D.) section 34 line 20 p.96 (implied) says God spoke from the bush.

Irenaeus of Lyons (182-188 A.D.) (partial, not burning) “By these arguments He unquestionably made it clear, that He who spake to Moses out of the bush, and declared Himself to be the God of the fathers, He is the God of the living.” *Irenaeus Against Heresies* book 4 ch.5.2 p.467

**Irenaeus of Lyons** (c.160-202 A.D.) (implied, not burning) tells of Moses and the bush. *Proof of Apostolic Preaching* ch.46

**Clement of Alexandria** (c.195 A.D.) (implied) “The Saviour has many tones of voice, and many methods for the salvation of men; by threatening He admonishes, by upbraiding He converts, by bewailing He pities, by the voice of song He cheers. He spake by the burning bush, for the men of that day needed signs and wonders. [new paragraph] He awed men by the fire when He made flame to burst from the pillar of cloud-a token at once of grace and fear: if you obey, there is the light; if you disobey, there is the fire;” *Exhortation to the Heathen* ch.1 p.173

**Tertullian** (c.213 A.D.) “and at Abraham’s tent should have refreshed Himself under an oak; and have called to Moses out of the burning bush;” *Against Praxeas* ch.16 p.612

**Hippolytus of Portus** (222-235/236 A.D.) (implied) heretics mention Moses and the burning bush, and Hippolytus does not correct this. *Refutation of All Heresies* book 8 ch.2 p.119

**Cyprian of Carthage** (c.246-258 A.D.) quotes Exodus 3:2 about the burning bush. *The Treatises of Cyprian* Treatise 12 part 3 ch.101 p.555

Cyprian of Carthage (c.246-258 A.D.) “the bridegroom: ‘And there appeared unto him the angel of the Lord in a flame of” *Treatises of Cyprian* Treatise 12 part 2 ch.19 p.523

**Eusebius of Caesarea** (318-325 A.D.) “With regard to the burning bush, and the mission of Moses to Pharaoh,” *Preparation for the Gospel* book 9 ch.29 p.35

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) (implied) “That bush which could not be touched, which beforehand shadowed forth thy figure endowed with divine majesty, bar God wihtout being consumed, who manifested himself to the prophet just so far He willed to be seen.” *Oration Concerning Simeon and Anna* ch.9 p.389

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) (implied) homily 16 ch.14 p.315 discusss the burning bush.

## Wot5. Plagues of Egypt

Exodus 7-12

(partial) Acts 7:36 (says wonders in Egypt, but not specifically plagues)

**Clement of Rome** (96-98 A.D.) “through his instrumentality, God punished Egypt with plagues and tortures.” *1 Clement* ch.17 p.10

**Melito of Sardis** (170-177/180 A.D.) in the context of deliverance of Egypt mentions the ten plagues and the pillar by night. *On Pascha* ch.88 p.61

**Irenaeus of Lyons** (182-188 A.D.) “If the Egyptians had not been afflicted with plagues, and, when pursuing after Israel, been choked in the sea, God could not have saved His people, this answer may be given;-Unless, then, the Jews had become the slayers of the Lord (which did, indeed, take eternal life away from them), and, by killing the apostles and persecuting the Church, had fallen into an abyss of wrath, we could not have been saved.” *Irenaeus Against Heresies* book 4 ch.3 p.465

Irenaeus of Lyons (c.160-202 A.D.) tells of the plagues of Egypt and crossing the Red Sea. *Proof of Apostolic Preaching* ch.24

**Tertullian** (207/208 A.D.) “that Egypt, although most depraved and superstitious, and, worse still, the harasser of its guest-population, was unjustly stricken with the chastisement of its ten plagues. *God* hardens the heart of Pharaoh.” *Five Books Against Marcion* book 2 ch.14 p.308

**Hippolytus of Portus** (222-234/5 A.D.) “just as the plagues of Egypt were not for the Hebrews,” *On Psalm 77* 1 ch.47 p.171

**Origen** (235 A.D.) discusses Moses, Pharaoh, and the plagues of Egypt. *Origen On Prayer* part 1 ch.3 p.23. See also ibid ch.3.2-3 p.22-23

Origen (225-253/254 A.D.) “The ancient Egyptians, after inflicting many cruelties upon the Hebrew race, who had settled in Egypt owing to a famine which had broken out in Judea, suffered, in consequence of their injustice to strangers and suppliants, that punishment which divine Providence had decreed was to fall on the whole nation for having combined against an entire people, who had been their guests, and who had done them no harm; and after being smitten by plagues from God, they allowed them, with difficulty, and after a brief period, to go wherever they liked, as being unjustly detained in slavery.” *Origen Against Celsus* book 3 ch.5 p.466-467

***Treatise Against Novatian*** (250/4-256/7 A.D.) (partial) ch.12 p.660 speaks of Pharaoh, after being stricken with the plagues from heaven, asking Moses and Moses’ brother to pray for him. (Does not mention Moses leaving Egypt though.)

**Eusebius of Caesarea** (318-325 A.D.) discusses the plagues of Egypt. *Preparation for the Gospel* book 9 ch.27 p.28-29

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 20 ch.6 p.341 mentions the plagues of Egypt.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.34-35 p.86-87 said that God sent ten plagues and Moses led the Israelites out of Egypt. See also book 3 ch.50 p.128.

The Gnostics **Monoimus** When, therefore, he says, Moses mentions that the rod was changeably brandished for the (introduction of the) plagues throughout Egypt -now these plagues, he says, are allegorically expressed symbols of the creation -he did not (as a symbol) for more plagues than ten shape the rod. In Hippolytus’ *Refutation of All Heresies* (222-235/236 A.D.) book 8 ch.7 p.121

## Wot6. The firstborn of Egypt perished

**Justin Martyr** (c.138-165) “And the blood of the passover, sprinkled on each man’s door-posts and lintel, delivered those who were saved in Egypt, when the first-born of the Egyptians were destroyed.” *Dialogue with Trypho, a Jew* ch.111 p.254

**Meleto/Melito of Sardis** (170-177/180 A.D.) “For the angel had passed by Israel, and seen him sealed with the blood of the sheep, he fell upon Egypt, he tamed stiff-necked Pharaoh with grief, clothing him not with a garment of gray, nor with a tunic all torn, but with all Egypt torn and grieving for her first-born.” *On Pascha* stanza 17 p.41

**Irenaeus of Lyons** (c.160-202 A.D.) tells how God brought the Israelites out of Egypt by the hand of Moses, and mentions Aaron, the ten plagues, and slaying the first-born. *Proof of Apostolic Preaching* ch.24

**Dionysius of Alexandria** (246-265 A.D.) “For as it is written in the case of the first-born of the Egyptians, so now too a great cry has arisen. ‘For there is not a house in which there is not one dead.’” Letter 12 ch.1 p.108

**Methodius** (270-311/312 A.D.) “some of them [the Scriptures] give the likeness of past events, some of them a type of the future, the miserable men, going back, deal with the figures of the future as if they were already things of the past. As in the instance of the immolation of the Lamb, the mystery of which they regard as solely in remembrance of the deliverance of their fathers from Egypt, when, although the first-born of Egypt were smitten, they themselves were preserved by marking the door-posts of their houses with blood. Nor do they understand that by it also the death of Christ is personified, by whose blood souls made safe and sealed shall be preserved from wrath in the burning of the world; whilst the first-born, the sons of Satan, shall be destroyed with an utter destruction by the avenging angels, who shall reverence the seal of the Blood impressed upon the former.” *Banquet of the Ten Virgins* discourse 9 ch.1 p.345

**Lactantius** (c.303-320/325 A.D.) in discussing the Exodus says, “And thus, when the first-born of the Egyptians had perished in one night, the Hebrews alone were saved by the sign of the blood : not that the blood of a sheep had such efficacy in itself as to be the safety of men, but it was an image of things to come. For Christ was the white lamb without spot. ..,. that is, of the cross, on which He shed His blood.” *The Divine Institutes* book 4 ch.26 p.129

## Wot7. Cloud and/or pillar of fire

Exodus 14:19-20

**Justin Martyr** (c.138-165 A.D.) “Moses and Aaron among His priests, and Samuel among those who call upon His name. They called (says the Scripture) on the Lord, and He heard them. In the pillar of the cloud He spake to them; for they kept His testimonies, and the commandment which he gave them.” *Dialogue with Trypho, a Jew* ch.37 p.213

**Melito of Sardis** (170-177/180 A.D.) in the context of deliverance of Egypt mentions the ten plagues and the pillar by night. *On Pascha* ch.88 p.61

**Clement of Alexandria** (193-202 A.D.) “Afterwards the pillar of fire, which accompanied them (for it went before them as a guide), conducted the Hebrews by night through an untrodden region, training and bracing them, by toils and hardships, to manliness and endurance, that after their experience of what appeared formidable difficulties, the benefits of the land, to which from the trackless desert he was conducting them, might become apparent.” *Stromata* book 1 ch.24 p.337

Clement of Alexandria (c.195 A.D.) mentions the cloud and pillar of fire. *Exhortation to the Heathen* ch.1 p.173

**Origen** (225-254 A.D.) “And I do not think that he has, shown that ‘we fall upon our own swords; ‘but he only so imagines. And when the Jew adds, in a general way, this to his former remarks: ‘O most high and heavenly one! what God, on appearing to men, is received with incredulity?’ we must say to him, that according to the accounts in the law of Moses, God is related to have visited the Hebrews in a most public manner, not only in the signs and wonders performed in Egypt, and also in the passage of the Red Sea, and in the pillar of fire and cloud of light, but also when the Decalogue was announced to the whole people, and yet was received with incredulity by those who saw these things: for had they believed what they saw and heard, they would not have fashioned the calf, nor changed their own glory into the likeness of a grass-eating calf; nor would they have said to one another with reference to the calf, ‘These be thy gods, O Israel, who brought thee up out of the land of Egypt.’” *Origen Against Celsus* book 2 ch.74 p.461

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Exodus: ‘But God went before them by day indeed in a pillar of cloud, to show them the way; and by night in a pillar of fire.’” *Treatises of Cyprian* Treatise 12 part 2 ch.5 p.517

## Wot8. Crossing the Red Sea

Exodus 14-15; Acts 7:36; Hebrews 11:24-28

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 11:29

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) speaks of Moses in Hebrews 11:24-28 and the people crossing the Red Sea in Hebrews 11:29

**Clement of Rome** (96-98 A.D.) mentions that against Moses Pharaoh and his army and the princes of Egypt were sunk into the depths of the Red Sea and perished. *1 Clement* ch.51 vol.1 p.19

**Melito of Sardis** (170-177/180 A.D.) “How much did you [Israel] value the ten plagues? How much did you value the pillar by night, and the cloud by day, and the crossing of the Red Sea?” *On Pascha* Stanza 87 p.61. See also stanzas 84 and 88 p.61.

**Irenaeus of Lyons** (182-188 A.D.) discusses at length crossing the Red Sea. *Irenaeus Against Heresies* book 4 ch.28.3 p.501

Irenaeus of Lyons (182-188 A.D.) disputes against Marcion, who said the parting of the Red Sea was by mere natural means. *Irenaeus Against Heresies* book 4 ch.29.2 p.502

Irenaeus of Lyons (c.160-202 A.D.) tells of the plagues of Egypt and crossing the Red Sea. *Proof of Apostolic Preaching* ch.24

**Tertullian** (198-220 A.D.) says that the Israelites crossing the Red Sea and escaping the Egyptians is a type of baptism. *On Baptism* ch.9 p.673

Tertullian (207/208 A.D.) discusses in Exodus Moses as he commands the Red Sea, and the chivalry of Egypt in engulfed. *Five Books Against Marcion* book 4 ch.20 p.378

Theodotus the probable Montanist (c.240 A.D.) (partial) says that two prophets cut asunder the river and the sea. *Excepts from Theodotus* ch.6 p.43

**Hippolytus of Portus** (222-235/236 A.D.) in refuting the Peratae Gnostics, discussing their strange allegorical interpretation of Moses and the Israelites crossing the Red Sea. *The refutation of All Heresies* book 5 ch.11 p.62-63

**Origen** (225-253/254 A.D.) mentions Moses, passing the Red Sea, the pillar of fire, and the cloud of light. *Origen Against Celsus* book 2 ch.74 p.461

Origen (c.227-c.240 A.D.) “As we are now, as our subject requires, bringing together all that relates to the Jordan, let us look at the 'river.' God, by Moses, carried the people through the Red Sea, making the water a wall for them on the right hand and on the left, and by Joshua He carried them through Jordan. Now, Paul deals with this Scripture, and his warfare is not according to the flesh of it, for he knew that the law is spiritual in a spiritual sense. And he shows us that he understood what is said about the passage of the Red Sea; for he says in his first Epistle to the Corinthians, 'I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea, and were all baptized into Moses in the cloud and in the sea, and did all eat the same spiritual meat, and drink the same spiritual drink; for they drank of the spiritual rock which followed them, and the rock was Christ.'” *Origen’s Commentary on John* book 6 ch.26 p.372

Novatian (250/4-256/7 A.D.) (partial) discusses the children of Israel being freed from the land of Egypt. *Treatise Concerning the Trinity* ch.6 p.615

**Dionysius of Alexandria** (246-265 A.D.) Part 2 Letter 13.1p.109 discusses Moses and the sea where the Egyptians were drowned.

**Lactantius** (c.303-320/325 A.D.) discusses the Israelites under Moses crossing the Red Sea, and the Egyptian army being drowned. *The Divine Institutes* book 4 ch.10 p.108.

**Eusebius of Caesarea** (318-325 A.D.) tells of the Israelites crossing the Red Sea. *Preparation for the Gospel* book 9 ch.27 p.29

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.34 p.86 mentions Moses crossing the Red Sea.

## Wot9. Water from the rock

Exodus 17:1-7; 1 Corinthians 10:3-4

**Justin Martyr** (c.138-165 A.D.) “from the rock; and a cloud followed you for a shade from heat, and covering from” *Dialogue with Trypho, a Jew* ch.131 p.265

**Tertullian** (198-220 A.D.) “This is the *water* which flowed continuously down for the people from the ‘accompanying rock; ‘for if Christ is ‘the Rock,’ without doubt we see baptism blest by the *water* in Christ.” *On Baptism* ch.9 p.673

**Origen** (225-253/254 A.D.) quotes 1 Corinthians 10:3-4 as by Paul. *Origen Against Celsus* book 4 ch.49 p.520

Origen (225-253/254 A.D.) “And if any one says this to Him, not by flesh and blood revealing it unto Him but through the Father in heaven, he will obtain the things that were spoken according to the letter of the Gospel to that Peter, but, as the spirit of the Gospel teaches, to every one who becomes such as that Peter was. For all bear the surname of ‘rock’ who are the imitators of Christ, that is, of the spiritual rock which followed those who are being saved, that they may drink from it the spiritual draught. But these bear the surname of the rock just as Christ does. But also as members of Christ deriving their surname from Him they are called Christians, and from the rock, Peters. *Commentary on Matthew* book 12 ch.11 p.456

**Lactantius** (c.303-320/325 A.D.) “The sacred land of the pious only will produce all these things, the stream of honey from the rock and from the fountain, and the milk of ambrosia will flow for all the just.” *The Divine Institutes* book 7 ch.24 p.220

## Wot10. [Moses] battling the Amalekites

Exodus 17:8-15

*Epistle of Barnabas* (c.70-130 A.D.) ch.12 p.144 (partial, no mention of Amalek) “Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross,”

**Justin Martyr** (c.138-165 A.D.) And shall we not rather refer the standard to the resemblance of the crucified Jesus, since also Moses by his outstretched hands, together with him who was named Jesus (Joshua), achieved a victory for your people?” *Dialogue with Trypho, a Jew* ch.112 p.255

**Irenaeus of Lyons** (182-188 A.D.) (implied) “For the instruction of the former, [viz., the Jews, ] was an easy task, because they could allege proofs from the Scriptures, and because they, who were in the habit of hearing Moses and the prophets, did also readily receive the First-begotten of the dead, and the Prince of the life of God,-Him who, by the spreading forth of hands, did destroy Amalek, and vivify man from the wound of the serpent, by means of faith which was [exercised] towards Him.” *Irenaeus Against Heresies* book 4 ch.24.1 p.495

Irenaeus of Lyons (c.160-202 A.D.) (implied) “He made to enter into the inheritance of the fathers; whom not Moses, but Jesus puts in possession of the heritage: who also delivers us from Amalek by the expansion of His ands, and brings us to the kingdom of the Father.” *Proof of Apostolic Preaching* ch.46

**Tertullian** (198-220 A.D.) “But, to come now to Moses, why, I wonder, did he merely at the time when Joshua was battling against Amalek, pray *sitting* with hands expanded,” *An Answer to the Jews* ch.10 p.165

**Tertullian** (207/208 A.D.) “Again, in the case of Moses, wherefore did he at that moment particularly, when Joshua was fighting Amalek, pray in a sitting posture with outstretched hands, when in such a conflict it would surely have been more seemly to have bent the knee, and smitten the breast, and to have fallen on the face to the ground, and in such prostration to have offered prayer? Wherefore, but because in a battle fought in the name of that Lord who was one day to fight against the devil, the shape was necessary of that very cross through which Jesus was to win the victory?” *Five Books Against Marcion*book 5 ch.18 p.337

**Origen** (225-253/254 A.D.) discusses Moses lifting his hand and Amalec was conquered. *Homilies on Exodus*. homily 3 p.259

**Cyprian of Carthage** (c.246-258 A.D.) “in Exodus, when Moses, for the overthrow of Amalek, who bore the type of the devil, raised up his open hands in the sign and sacrament of the cross, and could not conquer his adversary unless when he had stedfastly persevered in the sign with hands continually lifted up.” *Treatises of Cyprian* Treatise 11 ch.8 p.501

Adamantius (c.300 A.D.) (partial, does not say who was defeated.) mentions that Moses stretched out his arms, and Christ did the same. *Dialogue on the True Faith* First part ch.11 p.53

Athanasius of Alexandria (c.318 A.D.) (partial, does not say who defeated whom) “…and Amalek make war against Moses, and the Amorites oppose him,…” *Incarnation of the Word* ch.36.3 p.55

**Lactantius** (c.303-320/325 A.D.) “Moses, foreseeing the future, ordered that he should be called Jesus; that since he had been chosen as the leader of the warfare against Amalek, who was the enemy of the children of Israel, he might both subdue the adversary by the emblem of the name, and lead the people into the land of promise. And for this reason he was also successor to Moses, to show that the new law given by Christ Jesus was about to succeed to the old law which was given by Moses.” *The Divine Institutes* book 4 ch.17 p.118-119

## Wot11. Manna

**Justin Martyr** (c.138-165 A.D.) “sustenance of manna which supported your fathers in the desert, Scripture speaks “ *Dialogue with Trypho, a Jew* ch.57 p.225

**Melito of Sardis** (170-177/180 A.D.) mentions manna. *On Pascha* ch.88 p.62

Tatian’s ***Diatessaron*** (c.172 A.D.) section 19.43 p.74 Jesus mentions manna.

**Irenaeus of Lyons** (182-188 A.D.) “as also Moses says in Deuteronomy: ‘And fed thee with manna, which thy fathers did not know, that thou mightest know that man cloth not live by bread alone; but by every word of God proceeding out of His mouth doth man live.’” *Irenaeus Against Heresies* book 4 ch.16.3 p.481

**Clement of Alexandria** (193-217/220 A.D.) “And the nutriment suitable and wholesome for the new-formed and new-born babe is elaborated by God, the nourisher and the Father of all that are generated and regenerated,-as manna, the celestial food of angels, flowed down from heaven on the ancient Hebrews.” *The Instructor* book 1 ch.6 p.219-220

**Tertullian** (198-220 A.D.) “and who in the desert, fed forty years with manna, was wrought to the semblance of eternity, and not contaminated with human passions, or fed on this world’s meats, but fed on ‘angel’s loaves’ -the manna-and sufficiently bound to God by His benefits-forgot his Lord and God,” *An Answer ot the Jews* ch.3 p.155

Tertullian (207/208 A.D.) “For when they [the Israelites] asked for bread, He [God] gave them manna from heaven; and when they wanted flesh, He sent them abundance of quails-not a serpent for a fish, nor for an egg a scorpion.” *Five Books Against Marcion* book 4 ch.26 p.393

**Tertullian** (205 A.D.) “Then to every conqueror the Spirit promises now the tree of life, and exemption from the second death; now the hidden manna with the stone of glistening whiteness, and the name unknown (to every man save him that receiveth it); now power to rule with a rod of iron, and the brightness of the morning star; now the being clothed in white raiment,” *Scorpiace* ch.12 p.&&&

**Origen** (225-253/254 A.D.) “Then, explaining the history relating to the manna, and that referring to the miraculous issue of the water from the rock, he continues as follows: ‘And they” *Origen Against Celsus* book 4 ch.49 p.520

Origen (c.227-240 A.D.) “Hence it is written in this same Gospel: Your fathers did eat bread in the wilderness, and are dead; he that eateth of this bread shall live for ever. For the manna, though it was given by God, yet was bread of travel, bread supplied to those still under discipline, well fitted for those who were under tutors and governors.” *Commentary on John* book 6 ch.26 p.373

Origen (233/234 A.D.) mentions manna.. *Origen On Prayer* ch.29.13 p.121

**Novatian** (250/4-256/7 A.D.) “For what else did they deserve, than that they should be restrained from using all the pictures of divers meats, who dared to prefer the vilest meats of the Egyptians to the divine banquets of manna, preferring the juicy meats of their enemies and masters to their liberty?” *On Jewish Meats* ch.4 p.648

**Cyprian of Carthage** (c.246-258 A.D.) “Exodus, when the manna flowed down from heaven, and, prefiguring the things to” *Epistles of Cyprian* Letter 75 ch.14 p.401

**Victorinus of Petau** (martyred 304 A.D.) “The hidden manna is immortality; the white gem is adoption to *be* the son of God; the new name written on the stone is ‘Christian.’*” Commentary on the Apocalypse* from the second chapter no.17 p.347

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “The golden pot also, as a most certain type, preserved the manna contained in it [the ark]” *Oration Concerning Simeon and Anna* ch.9 p.390

**Among heretics**

The Ebionite ***Recognitions of Clement*** book 1 ch.35 p.87 mentions manna.

## Wot12. The Ark [of the Covenant]

Exodus 25:1-22

**Justin Martyr** (c.136-165 A.D.) “and your interpreters, as God says, are foolish, since they say that reference is made to Solomon and not to Christ, when he bore the ark of testimony into the temple which he built.” *Dialogue with Trypho, a Jew* ch.36 p.212

**Irenaeus of Lyons** (182-188 A.D.) “For as the ark [of the covenant] was gilded within and without with pure gold, so was also the body of Christ pure and resplendent; for it was adorned within by the Word, and shielded without by the Spirit, in order that from both [materials] the splendour of the natures might be clearly shown forth”. Fragment 8 Leontius of Byzantium citing Irenaeus p.570.

**Clement of Alexandria** (193-203 A.D.) “And let the testimony of geometry be the tabernacle that was constructed, and the ark that was fashioned,-constructed in most regular proportions, and through divine ideas, by the gift of understanding, which leads us from things of sense to intellectual objects, or rather from these to holy things, and to the holy of holies.” *Stromata* book 6 ch.11 p.500

**Tertullian** (198-220 A.D.) “I think not even the temple of God itself was crowned; as neither was the ark of the testament, nor the tabernacle of witness, nor the altar, nor the candlestick crowned though certainly, both on that first solemnity of the dedication, and in that second rejoicing for the restoration, crowning would have been most suitable if it were worthy of God.” *The Chaplet* ch.9 p.98

Tertullian (207/208 A.D.) “For of this number I find figurative hints up and down the Creator’s dispensation in the twelve springs of Elim; in the twelve gems of Aaron’s priestly vestment; and in the twelve stones appointed by Joshua to be taken out of the Jordan, and set up for the ark of the covenant.” *Five Books Against Marcion* book 4 ch.13 p.364

**Hippolytus of Portus** (222-235/236 A.D.) “But the Lord was without sin, made of imperishable wood, as regards His humanity; that is, of the virgin and the Holy Ghost inwardly, and outwardly of the word of God, like an ark overlaid with purest gold.” *Commentary on Psalm 22 or 23* p.171

**Origen** (c.227-240 A.D.) “But the place of the happier stones appears to be that called Dabir, where the ark of the covenant of the Lord was, and, as I may say, the handwriting of God, the tables written with His own finger.” *Origen’s Commentary on John* book 10 ch.24 p.405

**Cyprian of Carthage** (c.246-258 A.D.) “This is the great stone in the first book of Kings, upon which was placed the ark of the covenant when the oxen brought it back in the cart, sent back and returned by the strangers.” *Treatises of Cyprian* Treatise 12 part 2 ch.16 p.522

**Victorinus of Petau** (martyred 304 A.D.) “And there was seen in His temple the ark of the Lord’s testament.” *Commentary on the Apocalypse* from the 11th chapter no.19 p.355

**Methodius** (270-311/312 A.D.) “To-day, holy David rejoices with great joy, being by babes despoiled of his lyre, with whom also, in spirit, leading the dance, and rejoicing together, as of old, before the ark of God, he mingles musical harmony, and sweetly lisps out in stammering voice, Blessed is He that cometh in the name of the Lord.” *Oration on Psalms* ch.2 p.394

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “And the posts of the door, says the prophet, moved at the voice of him that cried, by which is signified the veil of the temple drawn before the ark of the covenant, which typified thee, that the truth might be laid open to me, and also that I might be taught, by the types and figures which went before, to approach with reverence and trembling to do honour to the sacred mystery which is connected with thee;” *Oration of Simeon and Anna* ch.5 p.386

**Among heretics**

**Gnostic heretics** see symbolism in the ark and 12. “bore twelve precious stones and twelve little bells, -the twelve stones which were placed by Moses at the foot of the mountain, -the same number which was placed by Joshua in the river, and again, on the other side, the bearers of the ark of the covenant,” according to Irenaeus of Lyons (182-188 A.D.) *Irenaeus Against Heresies* book 1 ch.18.4 p.344

## Wot13. Bronze/brazen serpent in the wilderness

Numbers 21:4-9; John 3:14

***Epistle of Barnabas*** (c.70-130 A.D.) ch.12 p.145 “did so that he might reveal a type of Jesus. Moses then makes a brazen serpent, and places it upon a beam, and by proclamation assembles the people. When, therefore, they were come together, they besought Moses that he would offer sacrifice in their behalf, and pray for their recovery. And Moses spake unto them, saying, ‘When any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe, that even though dead, it is able to give him life, and immediately he shall be restored.’”

**Justin Martyr** (c.138-165 A.D.) “Unless the matter be so understood, give me a reason why Moses set up the brazen serpent for a sign, and bade those that were bitten gaze at it, and the wounded were healed; and this, too, when he had himself commanded that no likeness of anything whatsoever should be made.’” *Dialogue with Trypho, a Jew* ch.94 p.246

Tatian’s ***Diatessaron*** (c.172 A.D.) section 32.40 p.93 “And as Moses lifted up the serpent in the wilderness, so is the Son of man to be lifted up; so that every man who may believe in him may not perish, but have eternal life.”

**Tertullian** (198-220 A.D.) “‘Why, then, did Moses in the desert make a likeness of a serpent out of bronze?...But if any feigns ignorance of the fact that that effigy of the serpent of bronze, after the manner of one uphung,” *On Idolatry* ch.5 p.63

Tertullian (207/208 A.D.) discusses the bronze serpent that Moses made. *Five Books Against Marcion* book 2 ch.22 p.314

**Cyprian of Carthage** (c.246-258 A.D.) quotes John 3:14-15. *Treatises of Cyprian* Treatise 12 part 2 ch.20 p.524

**Among heretics**

The Gnostic **Peretae** (before 222 A.D.) believe a key to understanding was the serpent on the pole put up by Moses. “To those, then, he says, who of the children of Israel were bitten in the wilderness, Moses exhibited the real and perfect serpent; and they who believed on this serpent were not bitten in the wilderness, that is, (were not assailed) by (evil) powers.” In Hippolytus of Portus (222-234/235 A.B.) *Refutation of All Heresies* book 5 ch.11 p.63

## Wot14. Hezekiah and the Assyrian army

2 Kings 19; Isaiah 36-37

**Justin Martyr** (136-165 A.D.) mentions the King of Assyria desisting from fighting against Jerusalem after 185,000 were killed. *Dialogue with Trypho, a Jew* ch.83 p.240

Theophilus of Antioch (168-181/188 A.D.) (partial) mentions the 29 year reign of Hezekiah, but no mention of the Assyrians. *Theophilus to Autolycus* book 3 ch.25 p.119

Clement of Alexandria (193-202 A.D.) (partial) “Then followed Hezekiah, for twenty-nine years. For his sanctity, when he had approached his end, God, by Isaiah, allowed him to live for other fifteen years, giving as a sign the going back of the sun.” *Stromata* book 1 ch.21 p.327-328

**Tertullian** (198-220 A.D.) “Similarly, when the king of the Assyrians, Sennacherib, after already taking several cities, was volleying blasphemies and menaces against Israel through Rabshakeh, nothing else (but fasting) diverted him from his purpose, and sent him into the Ethiopias. After that, what else swept away by the hand of the angel an hundred eighty and four thousand from his army than Hezekiah the king’s humiliation?” *On Fasting* ch.7 p.106

**Hippolytus of Portus** (222-235.236 A.D.) “When Hezekiah, king of Judah, was still sick and weeping, there came an angel, and said to him: ‘I have seen thy tears, and I have heard thy voice. Behold, I add unto thy time fifteen years.’” Then he mentions setting the sun back. *Commentary on Isaiah* ch.1 p.176

**Origen** (225-253/254 A.D.) “Let him also read the account of Hezekiah, who not only recovered from his sickness, according to the prediction of Isaiah, but was also bold enough to say, ‘Afterwards I shall beget children, who shall declare Thy righteousness.’” *Origen Against Celsus* book 8 ch.46 p.656

**Novatian** (250/4-256/7 A.D.) “And Hezekiah: ‘That all may know that Thou art God alone.’” *Concerning the Trinity* ch.30 p.642

Methodius (270-311/312 A.D.) (partial) “And therefore Hezekiah is commanded” *Banquet of The Ten Virgins* discourse 10 ch.5 p.350

**Athanasius of Alexandria** (c.318 A.D.) “the Assyrian oppressed them, … and Ezechias quail at the boasting of Senacherim [Sennacherib], and Amalek make war against Moses, and the Amorites oppose him,…” *Incarnation of the Word* ch.36.3 p.55

## Wot15. Elisha did miracle(s)

2 Kings 4:42-44

**Justin Martyr** (c.138-165 A.D.) “Elisha, by casting a stick into the river Jordan, recovered the iron part of the axe with which the sons of the prophets had gone to cut down trees to build the house in which they wished to read and study the law and commandments of God; even as our Christ, by being crucified on the tree, and by purifying [us] with water, has redeemed us, though plunged in the direst offences which we have committed, and has made [us] a house of prayer and adoration.” *Dialogue with Trypho, a Jew* ch.86 p.242

Tatian’s ***Diatessaron*** (c.172 A.D.) section 17.47 p.71 “And many lepers were among the children of Israel in the days of Elisha the prophet; but not one of them was cleansed, save Naaman the Nabathaean.”

**Melito of Sardis** (170-177/180 A.D.) “and some time afterwards, when Hadad himself had the leprosy upon him, Athi entreated Elisha the Hebrew, and he came and healed him of his leprosy.” *Discourse to Antonius Caesar* p.751

**Irenaeus of Lyons** (182-188 A.D.) “This fact has been strikingly set forth by many others, and especially through means of Elisha the prophet. For when his fellow-prophets were hewing wood for the construction of a tabernacle, and when the iron [head], shaken loose from the axe, had fallen into the Jordan and could not be found by them, upon Elisha’s coming to the place, and learning what had happened, he threw some wood into the water. Then, when he had done this, the iron part of the axe floated up, and they took up from the surface of the water what they had previously lost.” *Irenaeus Against Heresies* book 5 ch.17.4 p.545

**Tertullian** (198-220 A.D.) “And accordingly Elisha, having taken ‘wood,’ and cast it into that place where the iron had been submerged, forthwith it rose and swam on the surface, and the ‘wood’ sank, which the sons of the prophets recovered. Whence they understood that Elijah’s spirit was presently conferred upon him. What is more manifest than the mystery of this ‘wood,’-that the obduracy of this world had been sunk in the profundity of error, and is freed in baptism by the ‘wood’ of Christ, that is, of His passion; in order that what had formerly perished through the ‘tree’ in Adam, should be restored through the ‘tree’ in Christ?” *An Answer to the Jews* ch.13 p.170

**Origen** (c.227-240 A.D.) “And through this same Jordan Elisha receives, through Elijah, the gift he desired, saying, ‘Let a double portion of thy spirit be upon me.’ What enabled him [Elisha] to receive this gift of the spirit of Elijah was, perhaps, that he had passed through Jordan twice, once with Elijah, and the second time, when, after receiving the mantle of Elijah, he smote the water and said, ‘Where is the God of Elijah, even He? And he smote the waters, and they were divided hither and thither.’” *Origen’s Commentary on John* book 6 ch.27 p.373

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, belief in divine Scripture declares to us, that among all, whether infants or those who are older, there is the same equality of the divine gift. Elisha, beseeching God, so laid himself upon the infant son of the widow, who was lying dead, that his head was applied to his head, and his face to his face, and the limbs of Elisha were spread over and joined to each of the limbs of the child, and his feet to his feet.” [2 Kings 4:42-44] *Epistles of Cyprian* Letter 58 ch.3 p.354

**Athanasius of Alexandria** (318 A.D.) mentions Naaman the leper, and miracles of Elijah and Eliseus [Elisha]. *Incarnation of the Word* ch.38.5 p.57

## Wot16. Christ with the 3 youths in Daniel

Daniel 3:16-18

Daniel 3:25 (implied)

**Irenaeus of Lyons** (182-188 A.D.) “But His Word [Christ],… For at one time He [Christ] was seen with those who were around Ananias, Azarias, Misael, as present with them in the furnace of fire, in the burning, and preserving them from [the effects of] fire: ‘And the appearance of the fourth,’ it is said, ‘was like to the Son of God.’” *Irenaeus Against Heresies* book 4 ch.20.11 p.491

**Tertullian** (207/208 A.D.) “…even Jesus the Creator. It was He who was seen by the king of Babylon in the furnace with His martyrs: ‘the fourth, who was like the Son of man.’” *Five Books Against Marcion* book 4 ch.5 p.359

**Hippolytus of Portus** (225-235/6 A.D.) also mentions that Jesus was in the furnace with Shadrach, Meshach, and Abednego, though Jesus was not yet born on earth of a virgin. *Fragment 3* : *Commentary on Daniel* ch.2.93 p.188

Origen (233/234 A.D.) (partial) says one was with the three youths in Daniel. *Origen’s Exhortation to Martyrdom* ch.33.p.173

**Cyprian of Carthage** (c.246-258 A.D.) “representing to us something of the same kind as once did Ananias, Azarias, and Misael, the illustrious youths to whom, when shut up in the furnace, the fires gave way, and the flames gave refreshment, the Lord being present with them, and proving that against His confessors and martyrs the heat of hell could have no power, but that they who trusted in God should always continue unhurt and safe in all dangers.” *Epistles of Cyprian* Letter 80 ch.3 p.407

Cyprian of Carthage (c.246-258 A.D.) (partial) “Let us imitate the three children Ananias, Azarias, and Misael, who, neither frightened by their youthful age nor broken down by captivity, Judea, being conquered and Jerusalem taken, overcame the king by the power of faith in his own kingdom;” *Epistles of Cyprian* letter 55 ch.5 p.348. See also *Treatises of Cyprian* Treatise 12 part 3 ch.42 p.545.

**Among heretics**

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) homily 17 ch.17 p.323 (implied) mentions that Nebuchadnezzar, an impious man, saw a vision of a fourth man in the furnace with the three men, looking like the Son of God.

## Wot17. Daniel in the lion’s den

**Clement of Rome** (96-98 A.D.) “For what shall we say, brethren? Was Daniel cat into the den of lions by such as feared God? Were Ananias, and Azariuas, and Nishael shut up in a furnace of fire by those who bserved the great and glorious worship of the Most High? Far from us be such a thought!” *1 Clement* ch.45 p.17. See also vol.9.

**Clement of Alexandria** (193-202 A.D.) “At that time, on account of the serpent, Daniel was thrown into the den of lions; but being preserved through the providence of God by Ambacub, he is restored on the seventh day.” *Stromata* book 1 ch.21 p.328

**Tertullian** (198-220 A.D.) “Daniel is honoured; destined as he was to receive, even subsequently also, no less a favour of God in the first year, of King Darius, when, after careful and repeated meditation upon the times predicted by Jeremiah, he set his face to God in fasts, and sackcloth, and ashes. For the angel, withal, sent to him, immediately professed this to be the cause of the Divine approbation: ‘I am come,’ he said, ‘to demonstrate to thee, since thou art pitiable’ -by fasting, to wit. If to God he was ‘pitiable,’ to the lions in the den he was formidable, where, six days fasting, he had breakfast provided him by an angel.” *Tertullian on Fasting* ch.7 p.106

**Cyprian of Carthage** (c.246-258 A.D.) “For since all things are God’s, nothing will be wanting to him who possesses God, if God Himself be not wanting to him. Thus a meal was divinely provided for Daniel: when he was shut up by the king’s command in the den of lions, and in the midst of wild beasts who were hungry, and yet spared him, the man of God was fed.” *Treatises of Cyprian* Treatise 4 ch.21 p.453

## Wot18. Joshus [Jesus son of Nun] crossed the Jordan [River]

Joshua 3:1-4:18

**Irenaeus of Lyons** (c.160-202 A.D.) “and Jesus the son of Nun succeeded him [Moses]. He divided the Jordan and made the people to pass over into the land; and, when he had overthrown and destroyed the seven races that dwelt therein,” *Demonstraiton of Apostolic Preaching* ch.29 p.96-97

**Tertullian** (207/208 A.D.) “Read, too, how that the Jordan was as a sword, to hinder the emigrant nation in their passage across its stream; how that its waters from above stood still, and its current below wholly ceased to run at the bidding of Joshua, when his priests began to pass over!” *Five Books Against Marcion* book 4 ch.20 p.378

**Theodotus the probable Montanist** (ca.240 A.D.) “This river and sea of matter two prophets Moses who divided the sea, and Joshua who divided the Jordan.” *Excerpts from Theodotus* ch.6 p.43

**Origen** (c.227-240 A.D.) “As we are now, as our subject requires, bringing together all that relates to the Jordan, let us look at the 'river.' God, by Moses, carried the people through the Red Sea, making the water a wall for them on the right hand and on the left, and by Joshua He carried them through Jordan.” *Commentary on John* book 6 ch.26 p.&&&

Origen (c.227-c.240 A.D.) “In the spirit of this passage let us also pray that we may receive from God to understand the spiritual meaning of Joshua's passage through Jordan. Of it, also, Paul would have said, 'I would not, brethren, have you ignorant, that all our fathers went through Jordan, and were all baptized into Jesus in the spirit and in the river.' And Joshua, who succeeded Moses, was a type of Jesus Christ, who succeeds the dispensation through the law, and replaces it by the preaching of the Gospel.” *Origen’s Commentary on John* book 6 ch.26 p.372

Origen (225-253/254 A.D.) mentions Moses and the Israelites crossing the Red Sea and Joshua and the priests crossing the Jordan. *Homilies on Joshua* Homily 4 ch.1 p.51

Origen p.332

## Wot19. Joshua’s long day [sun stood still]

Joshua 10:12

**Justin Martyr** (c.138-165 A.D.) “The former, after he had been named Jesus (Joshua), and after he had received strength from His Spirit, caused the sun to stand still.” *Dialogue with Trypho* ch.113 p.255

**Tertullian** (198-220 A.D.) “Think we that Joshua the son of Nun, when warring down the Amorites, had breakfasted on that day on which he ordered the very elements to keep a Station? The sun ‘stood’ in Gibeon, and the moon in Ajalon; the sun and the moon ‘stood in station until the People was avenged of his enemies, and the sun stood in the mid heaven.’ When, moreover, (the sun) did draw toward his setting and the end of the one day, there was no such day beforetime and in the latest time (of course, (no day) so long), ‘that God,’ says (the writer), ‘should hear a man’ -(a man,) to be sure, the sun’s peer, so long persistent in his duty-a Station longer even than late.” *On Fasting* ch.10 p.&&&

**Hippolytus of Portus** (222-234/235 A.D.) “Joshua, being anxious lest the heathen host should escape on the descent of night, cried out, saying, ‘sun, stand thou still in Gibeon; and thou moon, in the valley of Ajalon,’ until I vanquish this people. And the sun stood still, and the moon, in their places, so that day was one of twenty-four hours.” Fragment 1 ch.1 on Isaiah

Hippolytus of Portus (222-235/236 A.D.) “And again, when Joshua the son of Nun was fighting against the Amorites, when the sun was now inclining to its setting, and the battle was being pressed closely, Joshua, being anxious lest the heathen host should escape on the descent of night, cried out, saying, ‘Sun, stand thou still in Gibeon; and thou moon, in the valley of Ajalon,’ until I vanquish this people. And the sun stood still, and the moon, in their places, so that day was one of twenty-four hours.” *On the Prophet Isaiah* ch.1 p.176

**Origen** (233-234 A.D.) mentions the miracle of Joshua asking God to have the Sun stand still. *Origen on Prayer* ch.14.5 p.56

**Among heretics**

**Megethius the Marcionite** (c.300 A.D.) (implied) in debating Adamantius “The prophet of the God of Creation, so that he might destroy more of the enemy, stopped the sun from setting until he should finish slaying those who were fighting against the people. But the Lord, because HE is good, says, ‘Let not the sun go down upon your anger.’” *Dialogue on the Truth Faith* first part ch.13 p.55

## Wot20. Moses’ face shown [with glory]

**Clement of Alexandria** (193-202 A.D.) “This glory, which Shone forth on the face of Moses, the people could not look on. Wherefore he took a veil for the glory, to those who looked carnally. For those, who demand toll, detain those who bring in any worldly things, who are burdened with their own passions.” *Stromata* book 4 ch.18 p.&&&

Tertullian (207/208 A.D.) discusses the face of Moses as a figure of the veil that is on the nation still. *Five Books Against Marcion* book 5 ch.11 p.453

**Origen** (240-254 A.D.) “Paul in like manner, when he wishes to disparage the law taken literally, says, ‘If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?’ But when in another place he wishes to praise and recommend the law, he calls it ‘spiritual,’ and says, ‘We know that the law is spiritual;’ and, ‘Wherefore the law is holy, and the commandment holy, and just, and good.’” *Origen Against Celsus* book 7 ch.20 p.619

**After Nicea**

**Ambrosiaster** (Lastin, after 384 A.D.) says that Moses’ face show. Question 101 p.128

# The Work of God IN THE NT

## Wnt1. Zechariah was made mute [temporarily]

Luke 1:18-20

**Clement of Alexandria** (c.195 A.D.) “And it was this which was signified by the dumbness of Zacharias, which waited for fruit in the person of the harbinger of Christ, that the Word, the light of truth, by becoming the Gospel, might break the mystic silence of the prophetic enigmas.” *Exhortation to the Heathen* ch.1 p.174

**Tertullian** (198-220 A.D.) “For Zecharias, when punished with a temporary privation of voice, holds colloquy with his mind, and, passying by his bootless tongue, with the help of his hands distates from his heart, and without his mouth pronounces the name of his sin.” *On Idolatry* ch.23 p.75

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “I [ John the forerunner of the Lord] bound the tongue of my father;” *Discourse on the Holy Theophany* p.235.

**Origen** (c.227-240 A.D.) “This explains, perhaps, how it was that Zacharias lost his voice at the birth of the voice which points out the Word of God, and only recovered it when the voice, forerunner of the Word, was born.” *Origen’s Commentary on John* 2 ch.26 p.341

**Pontius** (258 A.D.) “I find something similar in the Scriptures. For Zacharias the priest, because he did not believe the promise of a son, made to him by the angel, became dumb; so that he asked for tablets by a sign, being about to write his son’s name rather than utter it.” *Life and Passion of Cyprian* ch.13 p.272

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.10 p.363 mentions that Zecharias was mute, and after Jesus was born he spoke again.

## Wnt2. The star [of Bethlehem]

Matthew 2:2,7,9-10

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 2:2,7,9-10

**Ignatius** (c.100-117 A.D.) “A star shone forth in heaven above all the other stars, the light of which was inexpressible, while its novelty struck men with astonishment. And all the rest of the stars, with the sun and moon, formed a chorus to this star, and its light was exceedingly great above them all. And there was agitation felt as to whence this new spectacle came, so unlike to everything else [in the heavens]. Hence every kind of magic was destroyed, and every bond of wickedness disappeared; ignorance was removed, and the old kingdom abolished, God Himself being manifested in human form for the renewal of eternal life. And now that took a beginning which had been prepared by God.” *Letter to the Ephesians* ch.19 p.57

**Justin Martyr** (c.138-165 A.D.) “Now this king Herod, at the time when the Magi came to him from Arabia, and said they knew from a star which appeared in the heavens that a King had been born in your country, and that they had come to worship Him, learned from the elders of your people that it was thus written regarding Bethlehem in the prophet: ‘And thou, Bethlehem, in the land of Judah, art by no means least among the princes of Judah; for out of thee shall go forth the leader who shall feed my people.’ Accordingly the Magi from Arabia came to Bethlehem and worshipped the Child, and presented Him with gifts, gold and frankincense, and myrrh; but returned not to Herod, being warned in a revelation after worshipping the Child in Bethlehem.’” *Dialogue with Trypho, a Jew* ch.88 p.237

Tatian’s ***Diatessaron*** (c.172 A.D.) section 3 no.1-23 p.47-48 quotes Matthew 2:1-23 which includes the star of Bethlehem. Specifically section 3 1,7,9-11 p.47.

**Irenaeus of Lyons** (182-188 A.D.) “But Matthew says that the Magi, coming from the east, exclaimed “For we have seen His star in the east, and are come to worship Him;” *Irenaeus Against Heresies* book 3 ch.9.2 p.423

**Clement of Alexandria** (193-217/220 A.D.) mentions the star of Bethlehem. *The Instructor* book 1 ch.2 p.210

**Tertullian** (198-220 A.D.) “‘But Magi and astrologers came from the east.’ We know the mutual alliance of magic and astrology. The interpreters of the stars, then, were the first to announce Christ’s birth the first to present Him ‘gifts.’ By this bond, [must] I imagine, they put Christ under obligation to themselves? What then? Shall therefore the religion of those Magi act as patron now also to astrologers? Astrology now-a-days, forsooth, treats of Christ-is the science of the stars of Christ; not of Saturn, or Mars, and whomsoever else out of the same class of the dead it pays observance to and preaches? But, however, that science has been allowed until the Gospel, in order that after Christ’s birth no one should thence forward interpret any one’s nativity by the heaven. For they therefore offered to the then infant Lord that frankincense and myrrh and gold, to be, as it were, the close of worldly sacrifice and glory, which Christ was about to do away. What, then? The dream-sent, doubtless, of the will of God-suggested to the same Magi, namely, that they should go home, but by another way, not that by which they came. It means this: that they should not walk in their ancient path.” *On Idolatry* ch.9 p.65

Tertullian (198-220 A.D.) (partial, no star) “Let those Eastern magi be believed, dowering with gold and incense the infancy of Christ as a king;” *An Answer to the Jews* ch.9 p.162

**Hippolytus of Portus** (222-234/5 A.D.) “And the Magi (afford similar testimony) when they gaze wistfully upon the (Saviour’s) star.” *Refutation of All Heresies* book 7 ch.15 p.108

**Origen** (225-249 A.D.) considered it a new star, not an existing heavenly body in *Origen Against Celsus* book 1 ch.48 p.422.

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.8 p.671 “He had been announced to the shepherds by the angels at the same moment that there was born to them a Saviour; because His star being seen in the east, He had been most anxiously sought for and adored by the Magi, and honoured with illustrious presents and distinguished offerings;”

Peter of Alexandria (306,285-311 A.D.) (partial, magi but not star) “The Magi then as now having been despoiled and divided for a prey, humbly, and in the guise of suppliants, adore the Child, opening their treasurers, and offering unto Him gifts most opportune and magnificent-gold, and frankincense, and myrrh-as to a king, to God, and to man; whence they were no longer willing to return to the Assyrian king, being forbidden to do so by Providence. For ‘being warned of God in a dream,’ he says, ‘that they should not return to Herod, they departed into their own country another way.’” *General Epistle* ch.13 p.277

**Athanasius of Alexandria** (318 A.D.) “Or whose birth did a star in the skies forerun, to announce to the world him that was born? For when Moses was born, he was hid by his parents: … But of Christ’s birth the witness was not man, but a star in that heaven whence He was descending.” *Incarnation of the Word* ch.35.8 p.55. See also *Incarnation of the Word* ch.37.4 p.56

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.21 p.365 mentions the star over Bethlehem.

## Wnt3. Jesus performed miracles

Luke 6:10; 7:14-15

John 2:1-11; John 4:46-54; Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41; Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25; Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:-14; Matthew 14:22-23; Mark 6:45-52; John 6:16-21; Matthew 15:32-39; Mark 8:1-9; Matthew 17:1-13; Mark 9:2-13; Luke 4:16-31; Luke 9:28-36; Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56; John 9:1-41; John 11:1-44; Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43; Matthew 21:18-19; Mark 11:12-14; Matthew 28:1-10; Mark 16:1-8; Luke 24:1-12; John 20:1-10; Mark 16:12-13; Luke 24:13-35; Mark 16:14; Luke 24:36-43; John 20:19-25; John 20:26-31; John 21:1-25; Matthew 28:16-20; Mark 16:29-20; Luke 24:44-53

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 10:38; 14:11

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) mentions Jesus healing a withered arm. Luke 6:10

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 21:14; Mt26:39-42; Mark 5:41-42; Mark 6:41-43; Mark 6:46-48; Mark 7:32-35; Mark 8:22-26; Luke 13:13; John 4:54; John 10:25,32

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus healed a man with a shriveled hand. Luke 6:10. Healing the widow’s son Luke 7:14-15

**0162** (John 2:11-22) (ca.300 A.D.) John 2:11

**p28** – John 6:8-12, 17-22 (3rd century A.D.) miracle of Jesus feeding the 5,000. John 6:8-12. Walking on water. John 6:17-22

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 6:10; 7:14-15

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 6:10; 7:14-15

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 15:32-39, etc.

**Quadratus of Athens** (126 A.D.) “Our Saviour’s works, moreover, were always present, for they were real, consisting of those who had been healed of their diseases, those who had been raised from the dead; …”

**Justin Martyr** (c.150 A.D.) mentions that Jesus healed the lame, paralytic and blind. *First Apology of Justin* ch.22 p.170

**Melito of Sardis** (170-177/180 A.D.) says Jesus gave light to the blind and raised the dead. discourse ch.4 *Ante-Nicene Fathers* vol.8 p.757. See also *On Pascha* Stanza 89 p.62.

**Irenaeus of Lyons** (182-188 A.D.) discusses Jesus healing the woman with an issue of blood. *Irenaeus Against Heresies* book 2 ch.23.1 p.392 He also discusses the water to wine at Cana in *Irenaeus Against Heresies* book 2 ch.22.3 p.390

**Tertullian** (207/208 A.D.) Jesus raised the Shunamite woman’s son. *Five Books Against Marcion* book 4 ch.24 p.387. See also *On The Resurrection of the Flesh* ch.20 p.538-539 where it demonstrates that these happened literally.

**Hippolytus of Portus** (222-235/236 A.D.) mentions that Jesus raised Lazarus to life after he had been dead four days. Did many mighty works, and forgave sins. *Against the Heresy of One Noetus* ch.18 p.230. See also *Commentary on Psalm 2* p.170

**Commodianus** (c.240 A.D.) Jesus walked on water. *Instructions of Commodianus* ch.36 p.210

**Origen** (c.227-240 A.D.) mentions Jesus curing the blind and raising a dead man [Lazarus] who was already stinking. *Origen’s Commentary on John* book 1 ch.5 p.299

**Novatian** (250/4-256/7 A.D.) mentions a miracle of Jesus in *On Jewish Meats* ch.5 p.648-649

***Treatise on Rebaptism*** (254-257 A.D.) lists many of the miracles of Jesus ch.7,8 p.671

**Adamantius** (c.300 A.D.) mentions the raising of Lazarus. *Dialogue on the True Faith* 5th part ch.18b p.172. See also p.160

**Arnobius** (297-303 A.D.) says that Christ performed miracles. *Arnobius Against the Heathen* book 1 ch.44 p.425

**Victorinus of Petau** (martyred 304 A.D.) mentions that Jesus did miracles *Commentary on the Creation of the World* p.343

**Peter of Alexandria** (306,285-311 A.D.) says that Judas betrayed Jesus with a kiss. Jesus’ signs and miracles prove that He is both God and man. Fragment 3 p.280

Peter of Alexandria (306,285-311 A.D.) says Jesus was “recovering sight to the blind,” *Canonical Epistle* canon 2 p.270

**Methodius** (270-311/312 A.D.) mentions Jesus’ miracles of the paralytic, raising Lazarus and walking on the water. *Orations on the Psalms* ch.2 p.395

**Athanasius of Alexandria** (318 A.D.) mentions miracles Jesus performed. *Incarnation of the Word* ch.18.4 p.46

**Lactantius** (c.303-320/325 A.D.) said that after Jesus’ baptism he performed many miracles, curing the lame, blind, mute, etc., not by magic, but by His word and command. *The Divine Institutes* book 4 ch.15 p.115.

Lactantius (c.303-320/325 A.D.) mentions Jesus’ miracles. *Epitome of the Divine Institutes* ch.45 p.240

**Alexander of Alexandria** (313-326 A.D.) says that Jesus raised Lazarus from the dead, and recovered in man God’s image. *Epistles on the Arian Heresy* Epistle 5 p.301-302

Alexander of Alexandria (313-326 A.D.) says that Israel killed her benefactor, “by nailing to a tree Him who had brought to life their dead, had healed their maimed, had made their lepers clean, had given light to their blind.” *Epistles on the Arian Heresy* Epistle 5 ch.5 p.301

**Eusebius of Caesarea** (318-325 A.D.) says that Jesus performed miracles. *Preparation for the Gospel* book 6 ch.10 p.42

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.6 p.78 mentions miracles of Jesus. See also ibid book 1 ch.58 p.92 and book 3 ch.60 p.130.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.19 p.232 mentions Jesus healing the Syro-Phoenician woman’s daughter.

**Theodotus of Byzantium** (before 235 A.D.) according to Hippolytus (222-235/236 A.D.) (implied) says that Jesus did not do miracles before His baptism because Christ had not descended on Him in the form of a dove yet. *Hippolytus’ Refutation of All Heresies* book 7 ch.23 p.114-115.

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says that Jesus healed the blind. *Dialogue on the True Faith* first part ch.20 p.62

## Wnt4. Jesus at Cana or turning water to wine

John 2:1-12

Tatian’s ***Diatessaron*** (died c.172 A.D.) section 5 lines 22-31 p.51 quotes the story of Jesus at Cana turning water to wine.

**Irenaeus of Lyons** (182-188 A.D.) “after He had made the water wine at Cana of Galilee, He went up…” *Irenaeus Against Heresies* book 2 ch.22.3 p.390

**Tertullian** (c.203 A.D.) “He was truly both seen and heard upon the mount; true and real was the draught of that wine at the marriage of (Cana in) Galilee; true and real also was the touch of the then believing Thomas.” *A Treatise on the Soul* ch.17 p.197

**Hippolytus of Portus** (225-235/236 A.D.) “This is Jesus of Nazareth, who was invited to the marriage-feast in Cana, and” *Against the Heresy of One Noetus* ch.18 p.230

**Origen** (c.227-240 A.D.) “sixth day the Saviour, after the business of the marriage at Cana of Galilee,” *Origen’s Commentary on John* book 10 ch.6 p.385

**Among heretics**

The Gnostic **Basilides** (135-4th century A.D.) &&&

The Gnostic **Naasenes** “which Jesus performed in Cana of Galilee, and (thus) manifested the kingdom of” mentioned in Hippolytus (225-235/236 A.D.) *Refutation of All Heresies* book 5 ch.3 p.53

## Wnt5. Jesus calmed the storm

Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 8:23-27; Luke 8:22-25

Irenaeus of Lyons (182-188 A.D.) (partial) “And as He slept, so did He also rule the sea, the winds, and the storms.” Fragment 52 p.576

**Tertullian** (198-220 A.D.) “As, then, under the force of their pre-judgment, they had convinced themselves from His lowly guise that Christ was no more than man, it followed from that, as a necessary consequence, that they should hold Him a magician from the powers which He displayed,-expelling devils from men by a word, restoring vision to the blind, cleansing the leprous, reinvigorating the paralytic, summoning the dead to life again, making the very elements of nature obey Him, stilling the storms and walking on the sea; proving that He was the Logos of God, that primordial first-begotten Word, accompanied by power and reason, and based on Spirit,-that He who was now doing all things by His word, and He who had done that of old, were one and the same.” *Apology* ch.21 p.35

**Origen** (c.227-240 A.D.) “We proceeded as far as the fifth volume in spite of the obstacles presented by the storm in Alexandria, and spoke what was given us to speak, for Jesus rebuked the winds and the waves of the sea.” *Origen’s Commentary on John* book 6 ch.2 p.349

**Arnobius** (297-303 A.D.) “What virtues did you follow in the philosophers, that it was more reasonable for you *to believe* them than for us to believe Christ? Was any one of them ever able by one word, or by a single command, I will not say to restrain, to check the madness of the sea or the fury of the storm; to restore their sight to the blind, or give it to men blind from their birth; to call the dead back to life;” *Arnobius Against the Heathen* book 2 ch.11 p.437-438

**Victorinus of Petau** (martyred 304 A.D.) (implied) “since, moreover, He [Jesus] walks upon the stormy seas with His feet, He commands the winds, He cures the sick and restores the lame, He raises the blind by His speech, -see ye that He declares Himself to them to be the Lord.” *On the Creation of the World* p.343

## Wnt6. Jesus fed the 5,000

Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:8-12

**p28** – John 6:8-12, 17-22 (3rd century A.D.) miracle of Jesus feeding the 5,000. John 6:8-12.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:8-12

**Irenaeus of Lyons** (182-188 A.D.) (implied) says how the Gnostics relate their doctrine to the loaves. “blessing the five loaves, fed with them five thousand men.” *Irenaeus Against Heresies* book 2 ch.24.4 p.394-395

**Clement of Alexandria** (193-202 A.D.) “So very mystically the five loaves are broken by the Saviour, and fill the crowd of the listeners.” *Stromata* book 5 ch.6 p.452

Tertullian (198-220 A.D.) (partial) “By and by the Lord Himself consecrated His own baptism (and, in His own, that of all) by fasts; having (the power) to make ‘loaves out of stones,’” *On Fasting* ch.8 p.107

**Origen** (225-253/254 A.D.) “wilderness,-five thousand men on one occasion, and four thousand on another” *Origen Against Celsus* book 3 ch.10 p.468

Origen (233-234 A.D.) “In the Gospel according to John He says to those who had come to Capharnaum [Capernaum] seeking for Him: Amen, amen, I say to you, you seek *me*, not because you have seen miracles, but because you did eat of the leaves andwere filled.” *Origen On Prayer* ch.27.2 p.93

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.8 p.671 “the Father with all confidence; because in a desert place He satisfied five thousand men with five loaves;”

**Arnobius** (297-303 A.D.) “who with live loaves satisfied five thousand of His followers: and who, lest it” *Arnobius Against the Heathen* book 1 ch.46 p.425

**Lactantius (**c.303-320/325 A.D.) “five thousand men in the wilderness; And afterwards taking all the fragments that” *The Divine Institutes* book 4 ch.15 p.115

Lactantius (c.303-320/325 A.D.) mentions Jesus feeding the 5,000. *Epitome of the Divine Institutes* ch.45 p.240

**Among heretics**

**Gnostics** according to Irenaeus of Lyons (182-188 A.D.) (implied) says how the Gnostics relate their doctrine to the loaves. “blessing the five loaves, fed with them five thousand men.” *Irenaeus Against Heresies* book 2 ch.24.4 p.394-395

## Wnt7. Jesus walked on water/waves/deep

Matthew 14:25-33; Mark 6:45-52; John 6:17-22

**p28** – John 6:8-12, 17-22 (3rd century A.D.) walking on water. John 6:17-22

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 14:25-33; Mark 6:45-52; John 6:17-22

Tatian’s ***Diatessaron*** (c.172 A.D.) section 19 p.72-73 follows Matthew 14:25-33 about Jesus walking on water in the fourth watch of the night.

**Tertullian** (198-220 A.D.) “As, then, under the force of their pre-judgment, they had convinced themselves from His lowly guise that Christ was no more than man, it followed from that, as a necessary consequence, that they should hold Him a magician from the powers which He displayed,-expelling devils from men by a word, restoring vision to the blind, cleansing the leprous, reinvigorating the paralytic, summoning the dead to life again, making the very elements of nature obey Him, stilling the storms and walking on the sea; proving that He was the Logos of God, that primordial first-begotten Word, accompanied by power and reason, and based on Spirit,-that He who was now doing all things by His word, and He who had done that of old, were one and the same.” *Apology* ch.21 p.35

**Hippolytus of Portus** (222-235/236 A.D.) “This is Jesus of Nazareth, who was invited to the marriage-feast in Cana, and turned the water into wine, and rebuked the sea when agitated by the violence of the winds, and walked on the deep as on dry land, and caused the blind man from birth to see, and raised Lazarus to life after he had been dead four days, and did many mighty works, and forgave sins, and conferred power on the disciples, and had blood and water flowing from His sacred side when pierced with the spear.” *Against the Heresy of One Noetus* ch.18 p.230

**Victorinus of Petau** (martyred 304 A.D.) “He, moreover, consummates His humanity in the number seven: of His nativity, His infancy, His boyhood, His youth, His young-manhood, His mature age, His death. I have also set forth His humanity to the Jews in these manners: since He is hungry, is thirsty; since He gave food and drink; since He walks, and retired; since He slept upon a pillow; since, moreover, He walks upon the stormy seas with His feet, He commands the winds, He cures the sick and restores the lame, He raises the blind by His speech, -see ye that He declares Himself to them to be the Lord.” *On the Creation of the World* p.343

**Methodius** (270-311/312 A.D.) “They saw a man, blind from his birth, proclaiming to them the God who had restored his sight. They saw a paralytic, who had grown up, as it were, and become one with his infirmity, at His bidding loosed from his disease. They saw Lazarus, who was made an exile from the region of death. They heard that He had walked on the sea. They heard of the wine that, without previous culture, was ministered; of the bread that was eaten at that spontaneous banquet; they heard that the demons had been put to flight; the sick restored to health.” *Oration on the Psalms* ch.3 p.395

**Lactantius** (c.303-325 A.D.) “‘He shall still the winds by His word, and calm the sea As it rages, treading with feet of peace and in faith.’ And again another, which says:- ‘He shall walk on the waves, He shall release men from disease. He shall raise the dead, and drive away many pains; And from the bread of one wallet there shall be a satisfying of men.’” *The Divine Institutes* book 4 ch.15 p.116

## Wnt8. Jesus healed a leper

Mt 8:2-4; Mk 1:40-45; Luke 5:12-13

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 5:12-13

**Justin Martyr** (c.150 A.D.) “And that it was predicted that our Christ should heal all diseases and raise the dead, hear what was said. There are these words: ‘At His coming the lame shall leap as an hart [deer], and the tongue of the stammerer shall be clear speaking: the blind shall see, and the lepers shall be cleansed; and the dead shall rise, and walk about.’” *First Apology of Justin Martyr* ch.48 p.219

Tatian’s ***Diatessaron*** (c.172 A.D.) section 30 lines 30-39 p.90 tells of the ten lepers. In section 22 p.77 Jesus healed one leper.

**Melito of Sardis** (170-177/180 A.D.) “And where was He put to death? In the midst of Jerusalem. By whom? By Israel: became He cured their lame, and cleansed their lepers, and gave light to their blind, and raised their dead!” *Discourse on the Cross* ch.5 (vol.8) p.757

**Irenaeus of Lyons** (182-188 A.D.) “also the ten lepers, whom He cleansed in the way simultaneously; also how He ordered the lame and the blind to be gathered to the wedding from the lanes and streets;” *Irenaeus Against Heresies* book 3 ch.14.3 p.439

**Clement of Alexandria** (193-217/220 A.D.) “The second, whose meaning is understood from the present times, as being apprehended by perception; as it was said to those who asked the Lord, ‘If He was the Christ, or shall we wait for another? Go and tell John, the blind receive their sight, the deaf hear, the lepers are cleansed, the dead are raised up; and blessed is he who shall not be offended in Me.’”*The Instructor* book 1 ch.10 p.232

**Tertullian** (207/208 A.D.) “Marcion’s labour, however, is to object to us the strictness of the law, with the view of maintaining that here also Christ is its enemy-forestalling its enactments even in His cure of the ten lepers. These He simply commanded to show themselves to the priest; ‘and as they went, He cleansed them’ -without a touch, and without a word, by His silent power and simple will.” *Five Books Against Marcion* book 4 ch.35 p.407

**Origen** (c.227-240 A.D.) “‘but Christ, as having a greater testimony than John the Baptist, makes His answer by words and deeds, saying. ‘Go and tell John those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, and the poor have the Gospel preached to them.’” *Commentary on John* book 6 ch.6 p.354-355

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.8 p.671 “He [Jesus] understood the hearts and thoughts of all men; because He cured and healed weaknesses, and vices, and diseases, with very great power; because He bestowed remissions of sins, with manifest attestation; because He expelled demons at His bidding; because He purified lepers with a word; because, by converting water into wine, He enlarged the nuptial festivity with marvellous joyfulness; because He restored or granted sight to the blind; because He maintained the doctrine of the Father with all confidence; because in a desert place He satisfied five thousand men with five loaves; because the remains and the fragments filled more than twelve baskets; because He everywhere raised up the dead, according to His mercy; because He commanded the winds and the sea to be still; because He walked with His feet upon the sea; because He absolutely performed all miracles.”

**Cyprian of Carthage** (c.246-258 A.D.) “For when He [our Lord Jesus Christ] had cleansed the leper, He said to him, ‘Go, show thyself to the priest, and offer the gift.’” *Epistles of Cyprian* letter 64 ch.2 p.366

**Adamantius** (c.300 A.D.) tells of the blind beggar who received his sight. *Dialogue on the True Faith* introduction fifth part 858b p.165-166

**Athanasius of Alexandria** (318 A.D.) mentions Jesus healing a leper, the blind, deaf, and lame. *Incarnation of the Word* ch.38.5 p.57

**Alexander of Alexandria** (313-326 A.D.) “They slew by nailing to the tree Him [Christ] who had brought to life their dead, had healed their maimed, had made their lepers clean, had given light to their blind. Behold, ye sons of men! behold, all ye people, these new wonders! They suspended Him on the tree, who stretches out the earth; they transfixed Him with nails who laid firm the foundation of the world;” *Epistles on the Arian Heresy* letter 4 ch.5 p.301

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “And sitting on a living and not inanimate ark, as upon the mercy-seat, He comes forth in solemn procession upon the earth. The publican, when he touches this ark, comes away just; the harlot, when she approaches this, is remoulded, as it were, and becomes chaste; the leper, when he touches this, is restored whole without pain.” *Oration Concerning Simeon and Anna* p.383

**Among Heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.6 p.78 says that Jesus healed lepers.

## Wnt9. Jesus healed the paralytic

Mt 9:1-8; Mk 2:1-12; Luke 5:17-20

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 5:17-20

Tatian’s ***Diatessaron*** (c.172 A.D.) section 7 lines 11-24 p.54 Jesus heals the paralytic ma.

**Irenaeus of Lyons** (182-188 A.D.) “And when He had said this, He commanded the paralytic man to take up the pallet” *Irenaeus Against Heresies* book 5 ch.17.2 p.545

**Clement of Alexandria** (193-217/220 A.D.) “Rise up,” He said to the paralytic; “take the bed on which thou” *The Instructor* book 1 ch.2 p.210

**Tertullian** (108-220 A.D.) “For which is easier, to say to the paralytic, Thy sins are remitted thee; or, Rise and walk? Therefore, that ye may know the Son of man to have the power upon earth of remitting sins, I say to thee, paralytic, Rise, and walk.” *Tertullian on Modesty* ch.22 p.100

**Origen** (225-253/254 A.D.) “And along with these you will investigate when the Saviour heals of Himself and unasked by any one, as for example, the paralytic; for these cures, when compared with one another for this very purpose,” *Commentary on Matthew* book 13 ch.3 p.477

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.18 p.677 “For our Lord says to the paralytic man, ‘Be of good cheer, my son, thy sins are forgiven thee,’ that He might show that hearts were purified by faith for the forgiveness of sins that should follow.”

**Cyprian of Carthage** (c.246-258 A.D.) “For I, who know of a Clinic in the Gospel, know that to that paralytic and infirm man, who lay on his bed during the long course of his life, his infirmity presented no obstacle to his attainment in the fullest degree of heavenly strength. Nor was he only raised from his bed by the divine indulgence, but he also took up his bed itself with his restored and increased strength.” *Epistles of Cyprian* Letter 75 ch.13 p.401

**Methodius** (270-311/312 A.D.) mentions Jesus’ miracles of the paralytic, raising Lazarus and walking on the water. *Orations on the Psalms* ch.2 p.395

## Wnt10. Healing the flow of blood

Matthew 9:20-22; Mark 5:25-34; Luke 8:43-49

Tatian’s ***Diatessaron*** (c.172 A.D.) section 12.11 p.62 “And a woman, which had a flow of blood for twelve years, had suffered much of many physicians, and spent all that she had, and was not benefited at all, but her trouble increased further. And when she heard of Jesus, she came in the thronging of Arabic, the crowd behind him, and touched a his garments; and she thought within herself, If I could reach to touch his garments, I should live. And immediately the fountain of her blood was dried; and she felt in her body that she was healed of her plague. And Jesus straightway knew within himself that power had gone out of him; and he turned to the crowd, and said, Who approached unto my garments?”

**Irenaeus of Lyons** (182-188 A.D.) “They [Gnostics] maintain also that the same thing was clearly set forth in the case of her who suffered from the issue of blood. For the woman suffered during twelve years, and through touching the hem of the Saviour’s garment she was made whole by that power which went forth from the Saviour, and which, they affirm, had a previous existence.” *Irenaeus Against Heresies* book 2 ch.20.1 p.387-388

**Origen** (225-253/254 A.D.) “And here observe that they brought unto Him not only many that were sick, but all in that region round about; and the sick who were brought to Him besought Him that they might touch if it were only the border of His garment, beseeching this grace from Him, since they were not like ‘the woman who had an issue of blood twelve years, and who came behind Him and touched the border of His garment, saying within herself, If I do but touch His garment, I shall be made whole.’” *Origen’s Commentary on Matthew* book 11 ch.7 p.436

Origen (225-253/254 A.D.) “The adherents of Valentinus, moreover, in keeping with their system of error, give the name of Prunicos to a certain kind of wisdom, of which they would have the woman afflicted with the twelve years’ issue of blood to be the symbol;” *Origen Against Celsus* book 6 ch.35 p.589

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.18 p.677 speaks of Jesus forgiving the sins of the woman with an issue of blood.

**Among heretics**

**Gnostics** according to Irenaeus of Lyons (182-188 A.D.) “They [Gnostics] maintain also that the same thing was clearly set forth in the case of her who suffered from the issue of blood. For the woman suffered during twelve years, and through touching the hem of the Saviour’s garment she was made whole by that power which went forth from the Saviour, and which, they affirm, had a previous existence.” *Irenaeus Against Heresies* book 2 ch.20.1 p.387-388

**Valentinian Gnostics** according to Origen (225-253/254 A.D.) “The adherents of Valentinus, moreover, in keeping with their system of error, give the name of Prunicos to a certain kind of wisdom, of which they would have the woman afflicted with the twelve years’ issue of blood to be the symbol;” *Origen Against Celsus* book 6 ch.35 p.589

## Wnt11. Raising the widow’s son

Luke 7:14-15

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Healing the widow’s son Luke 7:14-15

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 7:14-15

**Irenaeus of Lyons** (182-188 A.D.) “Let our opponents-that is, they who speak against their own salvation-inform us [as to this point]: The deceased daughter of the high priest; the widow’s dead son, who was being carded out [to burial] near the gate [of the city]; and Lazarus, who had lain four days in the tomb, -in what bodies did they rise again? In those same, no doubt, in which they had also died.” *Irenaeus Against Heresies* book 5 ch.13.1 p.539

**Tertullian** (207/208 A.D.) “If, indeed, He had been its antagonist, He would have preferred finding it to be such faith, having come to weaken and destroy it rather than to approve of it. He raised also the widow’s son from death. This was not a strange miracle. The Creator’s prophets had wrought such; then why not His Son much rather?” *Five Books Against Marcion* book 4 ch.18 p.375

**Origen** (225-253/254 A.D.) “But as it is no fiction, they are very easily counted of whom this is related to have happened; viz., the daughter of the ruler of the synagogue (of whom I know not why He said, ‘She is not dead, but sleepeth,’ stating regarding her something which does not apply to all who die); and the only son of the widow, on whom He took compassion and raised him up, making the bearers of the corpse to stand still; and the third instance, that of Lazarus, who had been four days in the grave.” *Origen Against Celsus* book 2 ch.48 p.449

**Athanasius of Alexandria** (c.318 A.D.) “Only, if Scripture has not passed over the case of the leper, and of the daead son of the widow, certainly, had it come to pass that a lame man also had walked and a blind man recovered his sight, the narrative would not have omitted to mention this also. Since then nothing is said in the Scriptures, it is evident that these things had never taken place before. … Word of God” *Incarnation of the Word* ch.38.5-6 p.57

## Wnt12. Raising Lazarus from the dead

John 11:38-44; 12:1

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 11:38-44; 12:1

**Irenaeus of Lyons** (182-188 A.D.) mentions Jesus raising Lazarus from the dead. *Irenaeus Against Heresies* book 2 ch.22.3 p.391

**Clement of Alexandria** (193-217/220 A.D.) “and straightway the infirm man received strength. And to the dead He said, ‘Lazarus, go forth’; and the dead man issued from his coffin such as he was ere he died, having” *The Instructor* book 1 ch.2 p.210

Tertullian (c.213 A.D.) (partial) mentions Jesus weeping over Lazarus. (No mention of Lazarus being raised though.) *Against Praxeas* ch.27 p.624

**Hippolytus of Portus** (222-235/236 A.D.) mentions that Jesus raised Lazarus to life after he had been dead four days. Did many mighty works, and forgave sins. *Against the Heresy of One Noetus* ch.18 p.230

**Origen** (c.227-240 A.D.) mentions Jesus curing the blind and raising a dead man [Lazarus] who was already stinking. *Origen’s Commentary on John* book 1 ch.5 p.299

Origen (225-253/254 A.D.) “But as it is no fiction, they are very easily counted of whom this is related to have happened; viz., the daughter of the ruler of the synagogue (of whom I know not why He said, ‘She is not dead, but sleepeth,’ stating regarding her something which does not apply to all who die); and the only son of the widow, on whom He took compassion and raised him up, making the bearers of the corpse to stand still; and the third instance, that of Lazarus, who had been four days in the grave.” *Origen Against Celsus* book 2 ch.48 p.449

**Methodius** (270-311/312 A.D.) mentions Jesus’ miracles of the paralytic, raising Lazarus and walking on the water. *Orations on the Psalms* ch.2 p.395

**Adamantius** (c.300 A.D.) mentions the raising of Lazarus. *Dialogue on the True Faith* 5th part ch.18b p.172. See also p.160

Lactantius (c.303-320/325 A.D.) (partial, no mention of Lazarus) mentions Jesus raising the dead. *Epitome of the Divine Institutes* ch.45 p.240

**Alexander of Alexandria** (313-326 A.D.) says that Jesus raised Lazarus from the dead, and recovered in man God’s image. *Epistles on the Arian Heresy* Epistle 5 p.301-302

**Among heretics**

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) (partial, no mention of Lazarus) book 1 ch.6 p.78 mentions raising the dead.

## Wnt13. The apostle(s) worked miracles

Luke 9:1-2,6; Acts 3:1-8; 5:12; 9:40-42

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 5:12; 9:40-42

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 9:1

**0189** (late second or early third century) Act 5:3-21 (19 verses)Acts 5:12

**p38** Acts 18:27-19:6,12-16. (early 3rd century) Acts 19:12-13

**p52** Matthew 26:19-52 (c.260 A.D.) God used Peter to heal in Acts 9:33-35

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 9:1

**Irenaeus of Lyons** (182-188 A.D.) “grace from Him, do in His name perform [miracles], so as to promote the welfare” *Irenaeus Against Heresies* book 2 ch.32.4 p.409

**Tertullian** (198-220 A.D.) “working the same miracles which He worked Himself.” *Prescription Against Heretics* ch.30 p.257

Tertullian (198-220 A.D.) “chosen Matthias by lot as the twelfth, into the place of Judas, they obtained the promised power of the Holy Ghost for the gift of miracles and of utterance; and after first bearing witness to the faith in Jesus Christ throughout Judaea, and rounding churches (there), they next went forth into the world and preached” *Prescription Against Heretics* ch.20 p.252

**Origen** (225-253/254 A.D.) “I would say, moreover, that, agreeably to the promise of Jesus, His disciples performed even greater works than these miracles of Jesus, which were perceptible only to the senses.” *Origen Against Celsus* book 2 ch.48 p.450

**Lucius of Castra Galbae** at the Seventh Council of Carthage (258 A.D.) p.567 (partial, all power, but no mention of miracles) says Jesus said all power was given to the disciples.

Clarus of Mascula at the Seventh Council of Carthage (258 A.D.) p.572 (partial, say power and exorcism, but not miracles) says that Jesus gave the apostles “alone the power given to Him by His Father”

**Adamantius** (c.300 A.D.) Adamantius says, “I am reading from the Gospel:” and quotes Luke 9:1-2,6. *Dialogue on the True Faith in God* second part ch.12d p.91

**Pamphilus** (martyred 309 A.D.) mentions the miracles done by Paul. *An Exposition of the Chapters of the Acts of the Apostles* S,V. vol.6 p.167

**Lactantius** (c.303-320/325 A.D.) “He wished to be observed, and having arranged for the preaching of the Gospel throughout the whole world, He breathed into them the Holy Spirit, and gave them the power of working miracles, that they might act for the welfare of men as well by deeds as words; and then at length, on the fortieth day, He returned to His Father, being carried up into a cloud.” *Epitome of the Divine Institutes* ch.47 p.241

**Eusebius of Caesarea** (318-325 A.D.) discusses the apostle Thaddeus going to see King Agabus. *Eusebius’ Ecclesiastical History* book 1 ch.13.2-5 p.100 and book 1 ch.13.17 p.101

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 8 ch.5 p.269 says hat Peter worked miracles.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.70 p.1168 mentions Peter doing miracles.

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.14 p.128 “When you go into any land and walk about in the districts, if they receive you, east what they will set before you, and heal the sick among them.”

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.13 p.93 says the apostles healed the sick.

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.437 says the apostles did healings.

## Wnt14. Ananias or Sapphira killed

Acts 5:1-11

**Clement of Alexandria** (193-202 A.D.) (implied) “…as, certainly, Peter in the Acts is related to have slain by speech those who appropriated part of the price of the field, and lied.” *Stromata* book 1 ch.23 p.335

**Tertullian** (208-220 A.D.) “Smitten were both Ananias and Elymas – Ananias with death, Elymas with blindness.” *Tertullian on Modesty* ch.21 p.99

**Cyprian of Carthage** (c.246-258 A.D.) (implied) quotes Acts 5:3-4 as in Acts of the Apostles. *Treatises of Cyprian* Treatise 12 part 3 ch.30 p.543

**Pamphilus** (martyred 309 A.D.) “…of Ananias and Sapphira and their miserable end.” *An Exposition of the Chapters of the Acts of the Apostles* E p.166.

## Wnt15. Jesus healing the man born blind

John 9:1-12

Tatian’s ***Diatessaron*** (c.172 A.D.) section 36 p.99 the blind man worshipped Jesus as in John 9:38.

**Tertullian** (207/208 A.D.) mentions the blind man Jesus healed. *Five Books Against Marcion* book 4 ch.36 p.411

**Hippolytus of Portus** (222-235/236 A.D.) “This is Jesus of Nazareth, who was invited to the marriage-feast in Cana, and turned the water into wine, and rebuked the sea when agitated by the violence of the winds, and walked on the deep as on dry land, and caused the blind man from birth to see, and raised Lazarus to life after he had been dead four days, and did many mighty works, and forgave sins, and conferred power on the disciples, and had blood and water flowing from His sacred side when pierced with the spear.” *Against the Heresy of One Noetus* ch.18 p.230

**Cyprian of Carthage** (c.246-258 A.D.) “And moreover, in His very passion and cross, before they had reached the cruelty of death and the effusion of blood, what infamies of reproach were patiently heard, what mockings of contumely were suffered, so that *He* received the spittings of insulters, who with His spittle had a little before made eyes for a blind man; and He in whose name the devil and his angels is now scourged by His servants, Himself suffered scourgings! He was crowned with thorns, who crowns martyrs with eternal flowers.” *Treatises of Cyprian* Treatise 9 ch.7 p.486

**Athanasius of Alexandria** (c.318 A.D.) “Only, if Scripture has not passed over the case of the leper, and of the dead son of the widow, certainly, had it come to pass that a lame man also had walked and a blind man recovered his sight, the narrative would not have omitted to mention this also. Since then nothing is said in the Scriptures, it is evident that these things had never taken place before. … Word of God” *Incarnation of the Word* ch.38.5-6 p.57

## Teachings on the Work of God not on the list

**1. Animals produce according to their kind** (only 2 writers: Origen, Novatian)

**2. Animals have no knowledge of God** (only 1 writer: Lactantius)

**3. Animals not made in the image of God** (only no writers)

**4. God does not use irrational animals to foretell the future** (only 1 writer: Origen)

5. All came through Adam and/or Eve (only 1 writer)

**6. Man from the dust of the earth** (only 3 writers: Justin Martyr, Theophilus of Antioch, Irenaeus)

**7. Mark of Cain** (no writers)

**8. The ark landed on Mt. Ararat** (only 1 writer: Hippolytus)

**9. God scattered people after Babel** (only 1 writer: Origen)

10. Moses’ wife Zipporah circumcising their son (only 3 writers: Tertullian, Origen, Eusebius)

11. Abrahams descendants like dust (only 2 writers: 1 Clement, Justin Martyr)

**12. Pillar of fire** (only 3 writers: Clement of Alexandria, Origen, Cyprian. Heretical *Recognitions of Clement*)

**13. Aaron’s rod** (Only 3 writers: Clement of Rome, Justin Martyr, Irenaeus. Partial: Tertullian)

**14. Aaron’s rod blossomed** (Only 2 writers: Clement of Rome, Justin Martyr)

**15. The Israelites crossing the Jordan** (only 2 writers: Tertullian and Origen. Theodotus is partial.)

**16. Uncovering Achan’s sin** (no writers)

**17. Walls of Jericho** (only 1 writer: Tertullian. Partial is Clement of Rome and Victorinus of Petau)

**18. Sun stood still for Joshua** (only 2 writers: Justin Martyr, Hippolytus)

**19. Death of Goliath** (only 1 writer: Cyprian of Carthage)

**20. Hezekiah’s steps** (only 2 writers: Clement of Alexandria, Hippolytus)

21. Elijah’s Chariot (only 1 writer: Tertullian)

22. Elisha and the iron axe (only 3 writers: Justin Martyr, Irenaeus, Tertullian)

**23. Raising the Shunammite woman’s son** (only 1 writer: Tertullian)

**24. Can make sons of Abraham from stones** (no writers)

**25. Jesus healed Peter’s mother-in-law of fever** Mt 8:14-15; Mk 1:29-31; Lk 4:38-39 (only 2 writers: *Diatessaron*, Origen)

**26. Healing the daughter of the synagogue ruler** Mt 9:18-26; Mk 5:22-43; Lk 8:41-56 (only 2 writers: *Diatessaron*, Origen)

**27. Feeding of the 4,000** Mt 15:32-38; Mk 8:1-9 (only 2 writers: Tatian’s *Diatessaron*, Origen)

**28. Miracle healings in Acts** (only 1 writer: Pamphilus)

**29. Peter and John heal a lame man** (no writers)

**30. Peter released from prison** (no writers)

**31. Ananias restores Paul’s sight** (only 2 writers: Irenaeus, Pamphilus. Methodius is partial.)

**32. Peter raised Tabitha/Dorcas** (only 2 writers: Cyprian, Pamphilus. After Nicea Archelaus)

**33. Peter and John laid hands on those who had not received the Holy Spirit** (only 2 writers: Tertullian, Cyprian)

**34. Elymas [the sorcerer]** (only 2 writers: Tertullian, Pamphilus. p45)

**35. Paul’s handkerchiefs** (no writers)

**36. Vision of city in the sky** (only 1 writer: Tertullian)

**37. Tongues after Acts** (only 3 writers: Clement of Alexandria, Tertullian, Novatian)

**38. Miracle healing in post-Acts** (only 2 writers: Tertullian, Novatian)

39. God warned the Magi in a dream (only 3 writers: *Diatessaron*, Tertullian, Peter of Alexandria)

**40. Jesus on the road to Emmaus** (only 1 writer: Tatian’s *Diatessaron*)

41. Jesus cursed the fig tree [near Jerusalem]. (only 2 writers Tatian’s *Diatessaron*, *Origen On Prayer* ch.31.7 p.137 After Nicea Athanasius (334 A.D.) Easter Letter 6 ch.6 p.531)

**Healing an official’s son** Jn 1:1-11 (not analyzed yet)

**Exorcising the demoniac in the synagogue** Mk 1:21-28; Lk 4:33-37 (not analyzed yet)

**First miraculous catch of fish** Lk 5:1-11 (not analyzed yet)

**Healing the lame man at the Pool of Bethesda** Jn 5:1-15 (not analyzed yet)

**Healing the withered hand** Mt 12:9-13; Mk 3:1-5; Lk 6:6-11 (p4 + p64 + p67, not analyzed yet)

**Healing the centurion’s servant** Mt 8:5-13; Lk 7:1-10 (not analyzed yet)

**Exorcising the blind and dumb spirit** Mt 12:22-32; Lk 11:14-23 (not analyzed yet)

**The Gerasene demoniac** Mt 8:28-34; Mk 5:1-20; Lk 8:26-39 (not analyzed yet)

**Curing two blind men** Mt 9:27-31 (not analyzed yet)

**Healing the Syrophoenician’s daughter** Mt 15:21-28; Mk 7:24-30 (not analyzed yet)

**Healing the lbind man of Bethsaida** Mk 8:22-26 (not analyzed yet)

**Exorcising the lunatic boy** Mt 17:14-21; Mk 9:14-29; Lk 9:37-42 (not analyzed yet)

**Finding money in the fish’s mouth** Mt 17:24-27 (not analyzed yet)

**Healing the women bent over for 18 years** Lk 13:10-17 (not analyzed yet)

**Healing the man with dropsy** Lk 14:1-6 (not analyzed yet)

**Cleansing 10 lepers in Samaria** Jn 11:1-44 (not analyzed yet)

**Healing blind Bartimaeus at Jericho** Mt 20:29-34; Mk 10:46-52; Lk 18:35-43 (not analyzed yet)

**Healing Malchus’ ear** Jn 21:1-13 (not analyzed yet)

**Second miraculous catch of fish** Jn 21:1-13 (not analyzed yet)

**Divergences**

1. Divergence: Seven heavens (3-1 writers: Irenaeus, Clement of Alexandria, Victorinus of Petau. Against: Origen. Among heretics: The Gnostic *Book of Baruch*)

**2. Divergence: cherubim and pillar of Jacob like no other things made.** Pierius (275 A.D.) “And, again, he indulges in some obscure speculations, after the manner of the nonsense of Origen, on the subject of the ‘pre-existence of souls.’ And also in the book on the Passover (Easter) and on Hosea, he treats both of the cherubim made by Moses, and of the pillar of Jacob, in which passages he [Pierius] admits the actual construction of those things, but propounds the foolish theory that they were given economically, and that they were in no respect like other things which are made; inasmuch as they bore the likeness of no other form, but had only, as he foolishly says, the appearance of wings.” Fragment p.157

# People

## Pe1. People are made in the image of God

Genesis 1:26-27; 1 Corinthians 11:7; James 3:9

Genesis 9:6 (people, not just Adam, pointed out by bishop Aphou 399-420? A.D.)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 11:7

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) people are made in God’s image James 3:9

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 1:26-27

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Genesis 1:26-27

**Clement of Rome** (96-98 A.D.) “For thus says God: ‘Let us make man in Our image, and after Our likeness.” *1 Clement* ch.33 vol.1 p.13-14. (See also vol.9 p.239)

***Epistle of Barnabas*** ch.5 p.139 (c.70-130 A.D.) quotes Genesis 1:26 showing we are made in the image of God.

**Justin Martyr** (c.138-165 A.D.) quotes Genesis 1:26,28 that we are made in the image of God. *Dialogue with Trypho, a Jew* ch.62 p.228

The Encratite heretic **Tatian** (c.172 A.D.) (implied) says that while people are like beasts, excelling in articulate speech only, beasts are not in the likeness of God. *Address of Tatian to the Greeks* ch.15 p.71

The Encratite heretic Tatian (c.172 A.D.) (half) “but man alone is the image and likeness of God; and I mean by man, not one who performs actions similar to those of animals, but one who has advanced far beyond mere humanity – to God Himself.” *Address of Tatian to the Greeks* ch.15 p.71

**Athenagoras** (177 A.D.) (implied) I suppose, and birds, and fishes, or, to speak more generally, all irrational creatures, God has assigned such a life as that; but to those who bear upon them the image of the Creator Himself, and are endowed with understanding, and blessed with a rational judgment, the Creator has assigned perpetual duration, in order that, recognising their own Maker, and His power and skill, and obeying law and justice, they may pass their whole existence free from suffering, in the possession of those qualifies with which they have bravely borne their preceding life, although they lived in corruptible and earthly bodies.” *On the Resurrection of the Dead* ch.12 p.155

**Theophilus**, bishop of Antioch (168-181/186 A.D.) Man was made in the image of God. *To Autolycus* book 2 ch.18 p.101

**Irenaeus of Lyons** (182-188 A.D.) says that Adam was made in God’s image and we have “inherited his title”. *Irenaeus Against Heresies* book 3 ch.23.2 p.456

Irenaeus of Lyons (c.160-202 A.D.) says that people are made in the image of God. *Proof of Apostolic Preaching* ch.5. See also ch.55.

**Clement of Alexandria** (193-202 A.D.) says that we are in the image of God. *Stromata* book 5 ch.5 p.451

Clement of Alexandria (c.195 A.D.) sas people are in the image of God. *Exhortation to the Heathen* ch.1 p.172

Clement of Alexandria (c.195 A.D.) says that man can lose the likeness of God but still have the image of God. *Exhortation to the Heathen* ch.12 p.206

**Minucius Felix** (210 A.D.) says that it is right to think that man is made in the image of God. *The Octavius of Minucius Felix* ch.32 p.193

**Tertullian** (198-220 A.D.) says man was made in the image of God. *The Shows or De Spectaculis* ch.2 p.80.

Tertullian (c.203 A.D.) says that since the fall in our soul “that which is derived from God is rather obscured rather than extinguished.” *A Treatise on the Soul* ch.41 p.220

Tertullian (198-220 A.D.) “For so did the Father previously say to the Son: ‘Let us make man in our own image, after our likeness.’ And God made man, that is to say, the creature which He moulded and fashioned; after the image of God (in other words, of Christ) did He make him.” *On the Resurrection of the Flesh* ch.6 p.549

Tertullian (207/208 A.D.) says that people are made in “the image and likeness of the Creator” *Tertullian Five Books Against Marcion* book 5 ch.6 p.442. See also ibid book 5 ch.8 p.445.

**Hippolytus of Portus** (222-235/236 A.D.) God called man his likeness from the beginning. *Refutation of All Heresies* book 10 ch.30 p.153

**Origen** (235-245 A.D.) mentions that we are made in God’s image. *Homilies on Jeremiah* homily 2 ch.1.1 p.23

Origen (233/234 A.D.) says that we ar emad ein the image of God. *Origen On Prayer* ch.28.3 p.107

**Novatian** (250/4-256/7 A.D.) said that evil would arise if man exercised his free will and take of the fruit of the tree. He also says that man is in the image of God. “He [God laid down a command, in which man was taught that there was no evil in the fruit of the tree; but he was forewarned that evil would arise if perchance he should exercise his free will, in the contempt of the law that was given. For, on the one hand, it had behooved him to be free, lest the image of God should,” *Concerning the Trinity* ch.1 p.612

**Cyprian of Carthage** (c.246-258 A.D.) says that when Satan saw man in the image of God, Satan became jealous with “malevolent envy” *Treatises of Cyprian* Treatise 10 ch.4 p.492

**Hymenaeus of Jerusalem** (c.268 A.D.) “And all the divinely inspired writings declare the Son of God to be God; these we now undertake to cite at length. We believe him, who was always with the Father, to have fulfilled the paternal purpose by the creation of all things. For "he spoke and they were made; he commanded and they were created." Now one who commands something, commands *someone*; which "someone," we are convinced, is none other than God the only begotten Son of God, to whom he said, "Let us make man according to our image and likeness.” (*Letter of Hymenaeus* (= *Letter of Six Bishops*) Quoted from Thomas Ferrar at https://blog.dianoigo.com/2017/11/early-christian-interpretation-of-us-of.html#mysec2\_3\_4

**Victorinus of Petau** (martyred 304 A.D.) “that is to say, the preparation of the kingdom. For He perfected Adam, whom *He made* after His image and likeness. But for this reason He completed *On the Creation of the World* p.341

**Peter of Alexandria** (306,285-311 A.D.) quotes Genesis 1:26 and says we are made in the image of God. Fragment 6 p.283

**Methodius** (270-311/312 A.D.) in *Discourse on the Resurrection* 1 ch.5 p.370 mentions that we are given the form and image of God

**Athanasius of Alexandria** (318 A.D.) quotes Genesis 1:26 that we are made in the image of God. He says this refers to our soul. *Against the Heathen* part2 ch.34.3 p.22

**Lactantius** (c.303-320/325 A.D.) says man is in the image of God in *The Divine Institutes* book 2 ch.9 p.58

**Alexander of Alexandria** (313-326 A.D.) says that Jesus raised Lazarus from the dead, and recover in man God’s image. *Epistles on the Arian Heresy* Epistle 5 p.301-302

**Eusebius of Caesarea** (318-325 A.D.) says that mankind is made in the image of God. *Preparation for the Gospel* book 11 ch.27 p.35

Eusebius of Caesarea (318-325 A.D.) says that we were made in the image of Christ. *Eusebius’ Ecclesiastical History* book 1 ch.2.4 p.82 in *Nicene and Post-Nicene Fathers Second Series* vol.1 ch.2.4 p.83

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) says we are made in the image of God. *Hortatory Address to the Greeks* ch.34 p.286

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 16 ch.19 p.316 says that people are made in the image of God.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.9 p.136 says that people are made in the image of God.

**Bardaisan/Bardesan** (154-224/232 A.D.) “because in the image of Elohim was he made. Therefore have these things, in the benignity *of God*, been given to him, that they may minister to him for a season. It has also been given to him to be guided by his own will; so that whatever he is able to do, if he will he may do it, and if he do not will he may not do it, and *that so* he may justify himself or condemn. … It will therefore be manifest to you, that the goodness of God is great toward man,…” *The Book of the Laws of Diverse Countries* p.724-725 (Bardesan was definitely no Gnostic here.)

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.15 p.113 says people are made in the image of God.

## Pe2. Our bodies die but our souls are immortal

God’s Judgment is final and the Lake of Fire is eternal. Revelation 20:10(Mt 25:46); 2 Thessalonians 1:9; Hebrews 6:2; Jude 7

Non-believers have painful consciousness after death. Revelation 20:10; Luke 12:5; 13:28; 16; Ezekiel 32:31-32; Matthew 3:12;5:21;13:42,50;22:13;25:41; Isaiah 50:11

Non-believers will perish. Luke 13:3,5; John 3:16; 2 Thessalonians 1:9, be no more on earth. Psalm 104:35; Deuteronomy 29:20, be destroyed.2 Thessalonians 1:9; 2 Peter 3:16; Matthew 10:28; 1 Corinthians 3:17; Philippians 1:28; James 4:12; Revelation 11:18

Destruction does not mean non-existence; Satan, beast, and false prophet will suffer forever in the lake of fire. Luke 21:16+18; 2 Thessalonians 2:8; Revelation 19:20;20:10.

Unbelievers are eternally punished with the demons too. Matthew 25:41,46; Revelation 14:9-11;~19:3;~22:15

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 25:46

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 25:46

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 25:46

**Athenagoras** (177 A.D.) “God made man for Himself, … I suppose, and birds, and fishes, or, to speak more generally all irrational creatures, God has assigned such a life as that; but to those who bear upon them the image of the Creator Himself, and are endowed with understanding, and blessed with a rational judgment, the Creator has assigned perpetual duration,…” *The Resurrection of the Dead* ch.12 p.155

**Irenaeus of Lyons** (182-188 A.D.) shows that souls are immortal. *Irenaeus Against Heresies* book 2 ch.34.1-3 p.411

**Clement of Alexandria** (193-202 A.D.) said that for martyrs who die “their hope was full of immortality.” *Stromata* book 4 ch.16 p.428

**Tertullian** (c.203 A.D.) taught “the immortality of the soul”. *A Treatise on the Soul* ch.43 p.221

**Hippolytus of Portus** (222-235/236 A.D.) mentions that at death we have our souls but lose our bodies. *Refutation of All Heresies* book 10 ch.30 p.153

**Origen** (225-253/254 A.D.) says that our souls are immortal. *Origen Against Celsus* book 6 ch.58 p.600.

**Arnobius** (297-303 A.D.) says that our souls live on. *Arnobius Against the Heathen* book 2 ch.77 p.463; ibid book 2 ch.14 p.439-440.

**Methodius** (270-311/312 A.D.) “the souls being the living, as being immortal, and the bodies being dead.” *Discourse on the Resurrection* ch.20. See also ibid part 1 ch.11 p.367.

**Athanasius of Alexandria** (318 A.D.) “But that the soul is made immortal is a further point in Church’s teaching which you must know,” *Athanasius Against the Heathen* part 2 ch.33.1 p.21

**Lactantius** (c.303-320/325 A.D.) “That supreme Majesty rejoices in such a worshipper as this, as it takes him as a son and bestows upon him the befitting reward of immortality, concerning which I must now speak, and refute the persuasion of those who think that the soul is destroyed together with the body.” *Epitome of the Divine Institutes* ch.67 p.151.

**Eusebius of Caesarea** (318-325 A.D.) says “that the soul is immortal” *Preparation for the Gospel* book 13 ch.13 p.30

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch. 33 p.86 says God gave us immortality of the soul. See also 3.40 p.124

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.13 p.231 says that man’s souls are immortal.

## Pe3. People were made of dust

Genesis 2:7; 3:19 Psalm 103:14; 1 Corinthians 15:47-48

**Clement of Rome** (96-98 A.D.) “For what can a mortal man do? or what strength is there in one made out of the dust?” *1 Clement* ch.39 p.15

**Justin Martyr** (c.138-165 A.D.) “For does not the word say, ‘Let Us make man in our image, and after our likeness?’ What kind of man? Manifestly He means fleshly man, For the word says, ‘And God took dust of the earth, and made man.’ It is evident, therefore, that man made in the image of God was of flesh. Is it not, then, absurd to say, that the flesh made by God in His own image is contemptible, and worth nothing? But that the flesh is with God a precious possession is manifest, first from its being formed by Him, if at least the image is valuable to the former and artist; and besides, its value can be gathered from the creation of the rest of the world. For that on account of which the rest is made, is the most precious of all to the maker.” *On the Resurrection* (probably by Justin) ch.7 p.297

**Theophilus of Antioch** (168-181/188 A.D.) “Scripture teaches us, saying: ‘And a fountain went up out of the earth, and watered the face of the whole earth; and God made man of the dust of the earth, and breathed into his face the breath of life, and man became a living soul.’” *Theophilus to Autolycus* book 2 ch.19 p.102. See also book 2 ch.10 p.98.

**Irenaeus of Lyons** (c.160-202 A.D.) “From this, then, whilst it was still virgin, God took dust of the earth and formed the man, the beginning of mankind.” *Proof of Apostolic Preaching* ch.32

Irenaeus of Lyons (182-188 A.D.) “and the Lord took dust from the earth and formed man; so did He who is the Word, recapitulating Adam in Himself, rightly receive a birth, enabling Him to gather up Adam [into Himself], from Mary, who was as yet a virgin.” *Irenaeus Against Heresies* book 3 ch.21.10 p.454

Irenaeus of Lyons (182-188 A.D.) God made man out of the dust of the earth, not a fluid and diffused substance as Valentinians say. *Irenaeus Against Heresies* book 5 ch.15.4 p.543

**Clement of Alexandria** (193-217/220 A.D.) “For more suitably to Him, the prophet prays in these words: ‘Remember us, for we are dust;’ that: is, Sympathize with us; for Thou knowest from personal experience of suffering the weakness of the flesh.” *The Instructor* book 1 ch.8 p.225

**Tertullian** (198-220 A.D.) “It next reveals how He made him: ‘And (the Lord) God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.’” *Against Hermogenes* ch.26 p.492

Tertullian (207/208 A.D.) “‘And the Lord God made man of the dust of the ground,’ not of spiritual essence; this afterwards came from the divine afflatus: ‘and man became a living soul.’ What, then, is man? Made, no doubt of it, of the dust; and God placed him in paradise, because He moulded him, not breathed him, into being-a fabric of flesh, not of spirit.” *Five Books Against Marcion* book 1 ch.24 p.290

**Hippolytus of Portus** (222-235/236 A.D.) “For the word, ‘Let us make,’ is about the man that was to be; and then comes the word, ‘God made man of the dust of the ground,’ so that I he narrative is of one and the same man.” *Commentary of the holy Hippolytus of Rome upon Genesis* p.168

**Origen** (233/234 A.D.) (implied) Mankind fell when Eve at the fruit. *Origen On Prayer* ch.29.18 p.126

**Cyprian of Carthage** (c.246-258 A.D.) “even as the same apostle again teaches and counsels, saying: ‘The first man is of the dust of the earth; the second man is from heaven. Such as he is from the earth, such also are they who are froth the earth and such as He the heavenly is, such also are they who are heavenly.” *Treatises of Cyprian* Treatise 10 ch.14 p.495

**Adamantius** (c.300 A.D.) “Yes, in Genesis as well it says, ‘God took soil and fashioned man.” (Adamantius is speaking) *Dialogue on the True Faith* part 4 850a 15 p.146-147

**Methodius** (270-311/312 A.D.) “XVI. God, who created all things, and provides and cares for all things, took dust from the ground, and made our outer man.” *Discourse on the Resurrection* part 1 ch.16 p.369

**Lactantius** (c.303-320/325 A.D.) “Then He made for Himself a figure endowed with perception and intelligence, that is, after the likeness of His own image, than which nothing can be more perfect: He formed man out of the dust of the ground, from which he was called man, because He was made from the earth.” *The Divine Institutes* book 2 ch.11 p.58

**Alexander of Alexandria** (313-326 A.D.) “For it was not enough for God to say, ‘Let us make man in our image, after our likeness,’ but deed followed word; for, taking the dust from the ground, He formed man out of it, conformable to His image and similitude, and into him He breathed the breath of life, so that Adam became a living soul.” *Epistles on the Arian Heresy* letter 5 p.300

**Eusebius of Caesarea** (318-325 A.D.) says that people are made from dust. *Preparation for the Gospel* book 11 ch.27 p.35

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “And so also concerning man: Moses first mentions the name of man, and then after many other creations he makes mention of the formation of man, saying, ‘And God made man, taking dust from the earth.’” *Hortatory Address to the Greeks* ch.30 p.286

**Among heretics**

**Valentinians** according to Hippolytus (222-235/236 A.D.) “For loam has come under a curse; ‘for,’ says he, ‘dust thou art, and unto dust shalt thou return.’” *Refutation of All Heresies* book 6 ch.30 p.89

## Pe4. People’s bodies will return to dust

Genesis 3:19b

**Theophilus of Antioch** (168-181/188 A.D.) “And the Lord God said unto the serpent, Because thou hast done this, thou art accursed above all the beasts of the earth; on thy breast and belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. And to the woman He said, I will greatly multiply thy sorrow and thy travail: in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground in thy works: in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat thy bread, till thou return unto the earth; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.’” *Theophilus to Autolycus* book 2 ch.21 p.103

**Minucius Felix** (210 A.D.) “Every body, whether it is dried up into dust, or is dissolved into moisture, or is compressed into ashes, or is attenuated into smoke, is withdrawn from us, but it is reserved for God in the custody of the elements.” *The Octavius of Minucius Felix* ch.34 p.194

**Tertullian** (208-220 A.D.) “What I possess is flesh, not earth, even although of the flesh it is said: ‘Dust thou art, and unto dust shall thou return,’ in these words there is the mention of the origin, not a recalling of the substance.” *On the Resurrection of the Flesh* ch.6 p.550

Tertullian (204-205 A.D.) “We say, therefore, that the body falls to the ground by death, as indeed facts themselves show, in accordance with the law of God. For to the body it was said, (‘Till thou return to the ground, for out of it wast thou taken; for) dust thou art, and unto dust shalt thou return.’ That, therefore, which came from the ground shall return to the ground.” *Five Books Against Marcion* book 5 ch.9 p.447

**Cyprian of Carthage** (c.246-258 A.D.) “In the sweat of thy face shalt thou eat thy bread, till thou return into the ground from which thou wast taken: for dust thou art, and to dust shall thou go.’ We are all tied and bound with the chain of this sentence, until, death being expunged, we depart from this life.” *Treatises of Cyprian* Treatise 9 ch.11 p.487

**Methodius** (270-311/312 A.D.) “And, first, we must inquire if Adam can be likened to the Son of God, when he was found in the transgression of the Fall, and heard the sentence, ‘Dust thou art, and unto dust shalt thou return.’ For how shall he be considered ‘the first-born of every creature,’ who, after the creation of the earth and the firmament, was formed out of clay? And how shall he be admitted to be ‘the tree of life’ who was cast out for his transgression, lest ‘he should again stretch forth his hand and eat of it, and live forever?’” *Banquet of the Ten Virgins* discourse 3 ch.3 p.317. See also ibid discourse 9 ch.3 p.346.

**Alexander of Alexandria** (313-326 A.D.) “For the form indeed lay rotting in the ground; but that inspiration which had been as the breath of life, was detained separate from the body in a dark place, which is called Hades. There was, therefore, a division of the soul from the body; it was banished *ad inferos*, whilst the latter was resolved into dust; and there was a great interval of separation between them; for the body, by the dissolution of the flesh, becomes corrupt; the soul being loosened from it, its action ceases.” *Epistles on the Arian Heresy* Letter 5 ch.3 p.300

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “And that man was formed of earth, Homer, too, having discovered from the ancient and divine history which says, ‘Dust thou art, and unto dust shalt thou return,’ calls the lifeless body of Hector dumb clay.” *Hortatory Address to the Greeks* ch.30 p.286

**Among heretics**

**Valentinians** according to Hippolytus (222-235/236 A.D.) “For loam has come under a curse; ‘for,’ says he, ‘dust thou art, and unto dust shalt thou return.’” *Refutation of All Heresies* book 6 ch.30 p.89

## Pe5. People are like clay

Job 10:9; 33:6; Isaiah 29:16; 45:9; 64:8; Jeremiah 18:1-11; Romans 9:20-21; 2 Corinthians 4:7

Romans 9:21 (implied)

**p131** (250 A.D.) Rom 9:18-21; 9:22-10:3. Rom 9:21

**Clement of Rome** (96-98 A.D.) (implied) “Shall a man be pure before the Lord? or shall such an one be [counted] blameless in his deeds, seeing He does not confide in His servants, and has charged even His angels with perversity? The heaven is not clean in His sight: how much less they that dwell in houses of clay, of which also we ourselves were made!” *1 Clement* ch.39 p.15

***2 Clement*** (120-140 A.D.) ch.8 p.519 “As long, therefore, as we are upon earth, let us practise repentance, for we are as clay in the hand of the artificer. For as the potter, if he make a vessel, and it be distorted or broken in his hands, fashions it over again; but if he have before this cast it into the furnace of fire, can no longer find any help for it: so let us also, while we are in this world, repent with our whole heart of the evil deeds we have done in the flesh, that we may be saved by the Lord, while we have yet an opportunity of repentance. For after we have gone out of the world, no further power of confessing or repenting will there belong to us.”

**Athenagoras** (177 A.D.) “But if they are at the greatest possible remove from one another-as far asunder as the artist and the materials of his art-why are we called to account? For as is the potter and the clay (matter being the clay, and the artist the potter), so is God, the Framer of the world, and matter, which is subservient to Him for the purposes of His art.” *A Plea for Christians* ch.15 p.135

**Irenaeus of Lyons** (182-188 A.D.) “And this is He of whom the Scripture says, ‘And God formed man, taking clay of the earth, and breathed into his face the breath of life.’ It was not angels, therefore, who made us, nor who formed us, neither had angels power to make an image of God, nor any one else, except the Word of the Lord, nor any Power remotely distant from the Father of all things.” *Irenaeus Against Heresies* book 4 ch.20.1 p.487

**Tertullian** (198-220 A.D.) “by believing him that they would be ‘like God’; and thus they would not have offended God either, as their Father, who had fashioned them from clay of the earth, as out of the womb of a mother; if they had not coveted another’s, they would not have tasted of the unlawful fruit.” *An Anwer to the Jews* ch.2 p.152

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the same place: ‘The first man is of the clay of the earth, the second man from heaven. As he is of the clay, such also are they who are of the clay; and as is the heavenly, such also are the heavenly. Even as we have borne the image of him who is of the clay, let us bear His image also who is from heaven.’” *Treatises of Cyprian* Treatise 12 part 3 ch.11 p.536

**Methodius** (270-311/312 A.D.) “For when Adam, having been formed out of clay, was still soft and moist, and not yet, like a tile, made hard and incorruptible, sin ruined him, flowing and dropping down upon him like water.” *Banquet of the Ten Virgins* discourse 3 ch.5 p.318

**Lactantius** (c.303-320/325 A.D.) “When God, according to His excellent majesty, had framed the world out of nothing, and had decked the heaven with lights, and had filled the earth and the sea with living creatures, then He formed man out of clay, and fashioned him after the resemblance of His own likeness, and breathed into him that he might live, and placed him in a garden which He had planted with every kind of fruit-bearing tree, and commanded him not to eat of one tree in which He had placed the knowledge of good and evil,” *Epitome of the Divine Institutes* ch.27 p.231

## Pe6. Soul shares body’s pain and feelings

**Clement of Alexandria** (193-202 A.D.) “according to Plato; since “each pleasure and pain nails to the body the soul” of the man,” *Stromata* book 2 ch.20 p.371

**Tertullian** (198-220 A.D.) “Again, there is nothing in common between things corporeal and things incorporeal as to their susceptibility. But the soul certainly sympathizes with the body, and shares in its pain, whenever it is injured by bruises, and wounds, and sores: the body, too, suffers with the soul, and is united with it (whenever it is afflicted with anxiety, distress, or love) in the loss of vigour which its companion sustains, whose shame and fear it testifies by its own blushes and paleness.” *Treatise on the Soul* ch.5 p.185

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “Such a one may ask, and say, “I wished indeed to strive bravely, and, remembering my oath, I took up the arms of devotion and faith; but as I was struggling in the encounter, varied tortures and long-continued sufferings overcame me. My mind stood firm, and my faith was strong, and my soul struggled long, unshaken with the torturing pains; but when, with the renewed barbarity of the most cruel judge, wearied out as I was, the scourges were now tearing me, the clubs bruised me, the rack strained me, the claw dug into me, the fire roasted me; my flesh deserted me in the struggle, the weakness of my bodily frame gave way,-not my mind, but my body, yielded in the suffering.” Such a plea may readily avail to forgiveness; an apology of that kind may excite compassion.” *Treatises of Cyprian* Treatise 3 ch.13 p.440

**Lactantius** (c.303-320/325 A.D.) “But the soul, be says, is also subject to pain and grief, and loses its senses through drunkenness, whence it is evidently frail and mortal. On this account, therefore, virtue and wisdom are necessary, that both grief, which is contracted by the suffering and the sight of unworthy objects, may be repelled by fortitude, and that pleasure may be overcome, not only by abstaining from drinking, but also from other things.” *The Divine Institutes* book 7 ch.12 p.209

## Pe7. People have the will to choose

Joshua 24:15; (implied) Luke 7:30

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 7:30

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) Luke 7:30

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 7:30

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 7:30

**Justin Martyr** (c.150 A.D.) “In the beginning He made the human race with the power of thought and of choosing the truth and doing right, so that all men are without excuse before God.” *First Apology of Justin Martyr* ch.28 p.172

Justin Martyr (c.150 A.D.) “And again, unless the human race have the power of avoiding evil and choosing good by free choice, they are not accountable for their actions, of whatever kind they be. But that it is by free choice they both walk uprightly and stumble, we thus demonstrate.” … Unlike man, trees and quadrupeds cannot act by choice. *First Apology of Justin Martyr* ch.43 p.177

Justin Martyr (c.150 A.D.) “So, too, Plato, when he says, ‘The blame is his who chooses, and God is blameless,’ took this from the prophet Moses and uttered it. For Moses is more ancient than all the Greek writers.” *First Apology of Justin Martyr* ch.44 p.177

Justin Martyr (c.150 A.D.) While the Stoics say fate, God made the angels and all men, with free will. *Second Apology of Justin Martyr* ch.7 p.190

Justin Martyr (c.150 A.D.) Jesus did not submit to be born and crucified because of his need, but because of the human race. God endowed both angels and men with free will. *Dialogue with Trypho, a Jew* ch.88 p.243

Justin Martyr (c.150 A.D.) God’s foretelling does not does not prove fatal necessity or nullify free will because God’s foretelling is through His foreknowledge. “The words cited above, David uttered 1500 years before Christ... But lest some suppose, from what has been said by us, that we say that whatever happens, happens by a fatal necessity, because it is foretold as known beforehand, this too we explain.” *First Apology of Justin Martyr* ch.44 p.177 (end of the page)

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment 9 p.26 (implied) Hermas is told to cleanse his heart from all doubt and put on faith. Book 2 commandment 12 ch.1 p.28 says, “Put away from you all wicked desired, and clothe yourself with good and chaste desire.”

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 14.3 p.65 (implied) quotes Luke 7:30 with a change. “But the Pharisees and the scribes wronged the purpose of God in themselves, in that they were not baptized of him [john the Baptist].”

**Athenagoras** 177 A.D. “Just as with men, who have freedom of choice as to both virtue and vice (for you would not either honour the good or punish the bad, unless and vice and virtue were in their own power” *A Plea for Christians* ch.24 p.142

**Melito of Sardis** (170-177/180 A.D.) “For He has given thee a mind endowed with freedom; He has set before thee objects in great number, …and choose for thyself that which is good; God.” ch.1 p.754-755

**Irenaeus of Lyons** (182-188 A.D.) “all such have been created for the benefit of that human nature which is saved, ripening for immortality that which is [possessed] of its own free will and its own power” *Irenaeus Against Heresies* book 5 ch.24.1 p.558

**Clement of Alexandria** (193-202 A.D.) “But since free choice and inclination originate sins, … punishments are rightly inflicted. For to take fever is involuntary, but when one takes fever through his own fault, from excess, we blame him.” *Stromata* book 1 ch.17 p.319

**Tertullian** (198-220 A.D.) vol.3 p.220 (against total depravity) “Still there is a portion of good in the soul, of that original, divine, and genuine good, which is its proper nature. For that which is derived from God is rather obscured than extinguished.” *Treatise on the Soul* ch.41 p.220

Tertullian (198-220 A.D.) says we are to obey God by the liberty of our will. *Exhortation to Chastity* ch.2 p.50-51

Tertullian (207/208 A.D.) “Therefore it was proper that (he who is) the image and likeness of God should be formed with a free will and a mastery of himself; so that this very thing - namely, freedom of will and self-command - might be reckoned as the image and likeness of God in him.” *Five Books Against Marcion* book 2 ch.6 p.301-302

3:303 No doubt it was an angel [Lucifer] who was the seducer; but then the victim of that seduction [Adam] was free, and master of himself;” 3:308 “Who is the author of good, but He who also requires it?” Tertullian (207/208 A.D.) “Behold, they [Marcionites] say, how He acknowledges Himself to be the creator of evil in the passage, ‘It is I who created evil.’ They take a word whose one form reduces to confusion and ambiguity two kinds of evils (because both sins and punishments are called evils), and will have Him in every passage to be understood as the creator of all evil things, in order that He may be designated the author of evil.” *Five Books Against Marcion* book 2 chap.14 p.308

**Hippolytus of Portus** (222-235/236 A.D.) says that man has free will. *Refutation of All Heresies* book 10 ch.29 p.151

**Origen** (225-253/254 A.D.) believe in free will for each individual in *Origen Against Celsus* book 5 ch.21 p.552

**Novatian** (250/4-256/7 A.D.) *Concerning the Trinity* ch.1 p.612 said that evil would arise if man exercised his free will and take of the fruit of the tree. He also says that man is in the image of God. “He [God laid down a command, in which man was taught that there was no evil in the fruit of the tree; but he was forewarned that evil would arise if perchance he should exercise his free will, in the contempt of the law that was given. For, on the one hand, it had behooved him to be free, lest the image of God should,”

**Cyprian of Carthage** (c.246-258 A.D.) “But now, when of my own free will I confess, and cry out, and with words frequent and repeated to the same effect bear witness that I am a Christian, why do you apply tortures to one who avows it, and who destroys your gods, not in hidden and secret places, but openly, and publicly, and in the very market-place, in the hearing of your magistrates and governors;” *Treatises of Cyprian* Treatise 5 ch.13 p.461

**Adamantius** (c.300 A.D.) “However, I am going to show from the Gospel that Christ is speaking of men possessing free will, and not of principles!” Then he quotes Matthew 7:15-16; Luke 6:45; Matthew 5:19. (Adamantius is speaking) *Dialogue on the True Faith* first part ch.821.c p.75

Adamantius (c.300 A.D.) “Evil does not arise as a part of the nature, essence or substance of being, but by means of free will.” *Dialogue on the True Faith* Fourth Part ch.9 p.137. See also First part ch.821c p.75.

Adamantius (c.300 A.D.) in debating Droserius calls God “Almighty” and discusses free will. *Dialogue on the True Faith* fourth part ch.11 p.140

**Arnobius** (297-303 A.D.) says that God allows people to choose *Arnobius Against the Heathen* book 2 ch.44-45 p.451

**Methodius** (270-311/312 A.D.) says that if someone says man does not have free will but is governed by unavoidable necessities of fate, then they are impious against God, making him the cause and author of human evils. *The Banquet of the Ten Virgins* discourse 8 ch.16 p.342

Methodius bishop of Olympus, Patara, and Tyre, martyr (270-311/312 A.D.) vol.6 p.356-363 wrote an entire work called *Concerning Free Will*.

**Lactantius** (c.303-320-325 A.D.) “And yet He [God] set before him [man] both good and evil things, inasmuch as He gave to him wisdom, the whole nature of which is employed in discerning things evil and good: for no one can choose better things, and know what is good, unless he at the same time knows to reject and avoid the things which are evil.” *Treatise on the Anger of God* ch.13 p.271

**Eusebius of Caesarea** (318-325 A.D.) says that we have free will. *Preparation for the Gospel* book 6 ch.6 p.20

**Among heretics**

**Bardaisan/Bardesan** (154-224/232 A.D.) discusses the exercise of our will, the freedom which has been given to us. *The Book of Laws of Diverse Countries* p.727

Bardaisan/Bardesan (154-224/232 A.D.) mentions the goodness of God towards man and the freedom given to man. *The Book of the Laws of Diverse Countries* p.724

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.22 p.120. speaks of responsibility and freewill. It speaks of “liberty of will” in book 1 ch.51 p.91.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 9 ch.8 p.276 tells us to choose which way seems good to you and encouraging them to escape the demons and enjoy future blessings.

The Encratite heretic **Tatian** (c.172 A.D.) says that people have free choice to transgress the will or God or not. *Address of Tatian to the Greeks* ch.7 p.67

## Pe8. We should tremble at God’s Word

Unbelievers trembling at God’s wrath is not counted here

Isaiah 66:2f “But on this one will I look; On *him who is* poor and of a contrite spirit, And who trembles at My word.”

Isaiah 66:5 “Hear the word of the LORD, You who tremble at His word”

Ezra 10:3 (implied); (they trembled at God’s commandment)

Jeremiah 5:22a (partial) “Do you not feat Me? Says the LORD. Will you not tremble at My presence,…”

Psalm 99:1 (partial) “The Lord reigns, let the people tremble”

Psalm 114:7 (partial) “Tremble, O earth, at the presence of the Lord”

Exodus 19:16 (partial) trembled at Mt. Sinai when they heard the thunderings

Acts 7:32-33 (implied, Moses’ example) yet Hebrews 12:18-22 (Trembling at God)

**Clement of Rome** (96-98 A.D.) says we should “tremble at God’s word” in *1 Clement* ch.13 p.8

***Didache*** (before 125 A.D.) vol.7 ch.3 p.378 “But be thou meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which thou has heard.”

***Epistle of Barnabas*** (c.70-130 A.D.) ch.19 p.148 (implied) “Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression. Thou shalt be meek: thou shalt be peaceable. Thou shalt tremble at the words which thou hearest.”

Theophilus of Antioch(168-181/188 A.D.) (partial, does not mention words) positively quotes truth from the poet Sybil. “Ye mortal men of flesh, who are but nought? Do ye not tremble, nor fear God most high?” *Theophilus to Autolycus* book 2 ch.36 p.108-109

**Irenaeus of Lyons** (182-188 A.D.) “and meek, and who trembles at My words.” *Irenaeus Against Heresies* book 4 ch.17.3 p.483

**Clement of Alexandria** (193-202 A.D.) “For on whom will I look, but on him who is mild and gentle, and trembleth at my word” *Stromata* book 2 ch.19 p.369

Clement of Alexandria (c.195 A.D.) says we should tremble at God’s word. *Exhortation to the Heathen* ch.9 p.195

**Novatian** (250/4-256/7 A.D.) “that is lowly, and quiet, and that trembleth at my words?” *Concerning the Trinity* ch.3 p.613-614

**Cyprian of Carthage** (c.246-258 A.D.) “The Lord speaketh and saith, ‘Upon whom shall I look, but upon him that is humble and quiet, and that trembleth at my words?” *Epistles of Cyprian* Letter 17 p.296

**Among heretics**

**Hermetic Gnostics** (? – 4th century) &&&

## Pe9. Do not trust in man

Jeremiah 17:5

**Tertullian** (207/208 A.D.) “Jeremiah said, ‘Cursed is the man that trusteth in man.’” *Five Books Against Marcion* book 4 ch.33 p.403

Tertullian (207/208 A.D.) “In another passage He forbids all implicit trust in man, and likewise in the applause of man; as by the prophet Jeremiah: ‘Cursed be the man that trusteth in man.’” *Five Books Against Marcion* book 4 ch.15 p.369

**Origen** (239-242 A.D.) Do not trust in man. *Homilies on Ezekiel* homily 1 ch.&&& p.20

**Novatian** (250-254/247 A.D.) “anybody who believes in Him die eternally, since he who trusts in man is held to be accursed?” *Concerning the Trinity* ch.16 p.625.

**Cyprian of Carthage** (c.246-258 A.D.) “Cursed is the man that putteth his hope in man.” *Treatises of Cyprian* Treatise 3 ch.17 p.442. See also *Treatises of Cyprian* Treatise 12 part 3 ch.10 p.535

**Lactantius** (c.303-320/325 A.D.) “such as he is, if he trusts in himself, that is, if he trusts in man, is (not to say foolish, in that he does not see his own error) undoubtedly arrogant, in venturing to claim for himself that which the condition of man does not admit of.” *The Divine Institutes* book 3 ch.13 p.81

## Pe10. The spirit is willing but the flesh is weak

Matthew 26:41b

**Polycarp** (100-155 A.D.)”beseeching in our supplications the all-seeing God ‘not to lead us into temptation,’ as the Lord has said: ‘The spirit truly is willing, but the flesh is weak.’” *Letter to the Philippians* ch.7 p.34-35

**Clement of Alexandri**a (193-202 A.D.) “And the Saviour has said to us, ‘The spirit is willing, but the flesh is weak.’” *Stromata* book 4 ch.7 p.417

**Tertullian** (c.207 A.D.) “But we read ‘that the flesh is weak;’ and hence we soothe ourselves in some cases. Yet we read, too, that ‘the spirit is strong;’ for each clause occurs in one and the same sentence.” *Tertullian to His Wife* book 1 ch.4 p.41

Tertullian (213 A.D.) (partial) says that the flesh is weak. *On Monogamy* ch.14 p.71

Tertullian (208-220 A.D.) (partial) says that the flesh is weak. *Tertullian on Modesty* ch.22 p.101

**Hippolytus of Portus** (222-235/236 A.D.) “the spirit is willing but the flesh is weak” *Against the Heresy of Beron and Helix* fragment 2 p.232

**Cyprian of Carthage** (c.246-258 A.D.) “enter not into temptation; the spirit indeed is willing, but the flesh is weak;” *Treatises of Cyprian* Treatise 4 ch.26 p.454

## Pe11. No profit to gain the whole world & lose your soul

Matthew 16:26; Mark 8:36; Luke 9:25

**Ignatius of Antioch** (100-107/116 A.D.) “It is better for me to die in behalf of Jesus Christ, than to reign over all the ends of the earth. ‘For what shall a man be profited, if he gain the whole world, but lose his own soul?’” *Letter of Ignatius to the Romans* ch.6 p.76

***2 Clement*** (120-140 A.D.) ch.6 p.518 “‘For what will it profit if a man gain the whole world, and lose his own soul?’”

**Justin Martyr** (c.150 A.D.) “‘For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for it? Lay up treasure, therefore, in heaven, where neither moth nor rust doth corrupt.’” *First Apology of Justin Martyr* ch.15 p.167

**Clement of Alexandria** (193-202 A.D.) “For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?’” *Stromata* book 4 ch.6 p.415

**Origen** (225-253/254 A.D.) (implied) “Let each one therefore lose his own sinning life, that having lost that which is sinful, he may receive that which is saved by right actions; but a man will in no way be profited if he shall gain the whole world. Now he gains the world, I think, to whom the world is not crucified; and to whom the world is not crucified, to that man shall be the loss of his own life. But when two things are put before us, either by gaining one’s life to forfeit the world, or by gaining the world to forfeit one’s life, much more desirable is the choice, that we should forfeit the world and gain our life by losing it on account of Christ.” *Commentary on Matthew* book 12 ch.27 p.465

Origen (235 A.D.) says there is no profit to gain the whole world and lose your soul. *Exhortation to Martyrdom* ch.12 p.132

**Peter of Alexandria** (306,285-311 A.D.) “and yet the Lord says, ‘What is a man profited, if he shall gain the whole world, and lose his own soul?’ and again, ‘Ye cannot serve God and mammon.’” *Canonical Epistle* Canon 12 p.276-277

## Pe12. Positive mention of non-Biblical Jews

Acts 17:4

**Justin Martyr** (c.138-165 A.D.) speaks well of Trypho the Jew, whom he is dialoging with. “‘I excuse and forgive you, my friend,’ I said. … It seemed good to Trypho that we should do so [discuss spiritual matters]; and accordingly, having agreed upon it, we retired to the middle space of the Xystus.” *Dialogue with Trypho, a Jew* ch.9 p.199

**Irenaeus of Lyons** (182-188 A.D.) refers to Josephus in talking about Moses. Fragment 23 p.573

**Minucius Felix** (210 A.D.) mentions Jews in prior times. *The Octavius of Minucius Felix* ch.33 p.193.

**Clement of Alexandria** (193-202 A.D.) “And Philo interprets Hagar to mean ‘sojourning.’” *Stromata* book 1 ch.5 p.306

Clement of Alexandria (193-202 A.D.) “The rest of the usual course of instruction, Greeks taught him in Egypt as a royal child, as Philo says in his life of Moses.” *Stromata* book 1 ch.22 p.334-335

**Hippolytus of Portus** (222-235/236 A.D.) in *The Refutation of All Heresies* book 9 chapter 22 p.136-137 has a whole chapter on the Sadducees. As Josephus says, they say that God does not affect earthly concerns. They deny the resurrection of the flesh, and say the soul does not continue to exist after death. He also gives other details that are found in Josephus. In addition to Josephus, Hippolytus also says that they are especially strong in Samaria. “They do not, however, devote attention to prophets, but neither *do they* to any other sages, except to the law of Moses only, *in regard of which*, however, they frame no interpretations.”

**Origen** (225-253/254 A.D.) “while Moses, our most ancient prophet, says that a divine vision was present to the view of our prophet Jacob, - a ladder stretching to heaven, and the angels of God ascending and descending upon it, and the Lord supported upon its top, - obscurely pointing, by this matter of the ladder, either to something greater than these. On this subject Philo has composed a treatise which deserves the thoughtful and intelligent investigation of all lovers of truth.” *Origen Against Celsus* book 6 ch.21 p.582-583

Origen (225-253/254 A.D.) “And here let us begin with what would probably make any one averse to receiving the history: I mean the play of words between *prinos* and *prisis*, *schinos* and *schisis*. You say that you can see how this can be in Greek, but that in Hebrew the words are altogether distinct. On this point, however, I am still in doubt; because, when I was considering this passage (for I myself saw this difficulty), I consulted not a few Jews about it, asking them the Hebrew words for *prinos* and *prisein*, and how they would translate *schinos* the tree, and how *schisis*.” *Letter to Africanus* ch. 6 p.388

**Anatolius** (270-280 A.D.) “And this may be learned from what Philo, and Josephus, and Musaeus have written;” *Paschal Canon* ch.3 p.147

Anatolius (270-280 A.D.) “But this Aristobulus also adds, that for the feast of the Passover” Aristobulus was a Jew during the time of the Maccabees. *Paschal Canon* ch.4 p.147

**Eusebius of Caesarea** (318-325 A.D.) “We must admire the account of Josephus for its agreement with the divine Scriptures in regard to this wonderful event; for he clearly bears witness to the truth in the nineteenth book of his Antiquities,” *Eusebius’ Ecclesiastical History* book 6 ch.10 p.111

Eusebius of Caesarea (318-325 A.D.) extensively discusses about Philo “how exceedingly he labored in the scriptures”. *Eusebius’ Ecclesiastical History* book 2 ch.4-5 p.107-109

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “also the very well informed writers on Jewish affairs, Philo and Josephus, have mentioned Moses as a very ancient and time-honoured prince of the Jews.” *Justin’s Hortatory Address to the Greeks* ch.9 p.277 Also ch.10 p.277 and ch.13 p.279

## Pe13. Even the elect an be deceived

Matthew 24:24b

Tatian’s ***Diatessaron*** (c.172 A.D.) section 42.10 p.108 “The Messiah is here; or, Lo, he is there; believe him not: there shall rise then false Messiahs and prophets of lying, and shall do signs and wonders, in order that they may lead astray even the elect also, if they be able.”

**Tertullian** (198-220 A.D.) “We know that ‘Satan himself is transformed into an angel of light’ -much more into a man of light-and that at last he will ‘show himself to be even God,’ and will exhibit ‘great signs and wonders, insomuch that, if it were possible, he shall deceive the very elect.’” *Treatise on the Soul* ch.57 p.234

Tertullian (207/208 A.D.) “’because when He [the Lord] declared that many would come and ‘show great signs and wonders,’ so as to turn aside the very elect,” *Five Books Against Marcion* book 3 ch.3 p.322.

**Origen** (239-242 A.D.) Just as in the passage about the signs it is said they they may deceive even the elect [Matthew 24:24]. *Homilies on Ezekiel* homily 3 ch.5.2 p.59

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.12 p.674 refers to Matthew 24:23-24, “… so that, if it were possible, even the very elect shall be deceived.’”

## Pe14. We are God’s workmanship

Ephesians 2:2:10

***Epistle of Barnabas*** (c.70-130 A.D.) ch.20 p.149 “[In this way, too, ] are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgment to the widow and orphan, those who watch not to the fear of God, [but incline] to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labour not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not Him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect transgressors.”

**Athnagoras** (177 A.D.) “For those who have set up a market for fornication and established infamous resorts for the young for every kind of vile pleasure,-who do not abstain even from males, males with males committing shocking abominations, outraging all the noblest and comeliest bodies in all sorts of ways, so dishonouring the fair workmanship of God (for beauty on earth is not self-made, but sent hither by the hand and will of God),-these men, I say, revile us for the very things which they are conscious of themselves, and ascribe to their own gods, boasting of them as noble deeds, and worthy of the gods.” *A Plea for Christians* ch.34 p.147

**Irenaeus of Lyons** (182-188 A.D.) “Both the Lord, then, and the apostles announce as the one only God the Father, Him who gave the law, who sent the prophets, who made all things; and therefore does, He say, 'He sent His armies,' because every man, inasmuch as he is a man, is His workmanship, although he may be ignorant of his God.” *Irenaeus Against Heresies* book 4 ch.36.6 p.517

**Clement of Alexandria** (c.193-217/220 A.D.) “Man is therefore justly dear to God, since he is His workmanship.” *The Instructor* book 1 ch.3 p.210

**Tertullian** (204/205 A.D.) “'We,' says he, 'are His workmanship, created in Christ.'” *Five Books Against Marcion* book 5 ch.17 p.467

**Origen** (225-253/254 A.D.) “We are much more concerned lest we should be ungrateful to God, who has loaded us with His benefits, whose workmanship we are, who cares for us in whatever condition we may be, and who has given us hopes of things beyond this present life. And we have a symbol of gratitude to God in the bread which we call the Eucharist.” *Origen Against Celsus* book 8 ch.57 p.661

Methodius (270-311/312 A.D.) (not counted. Photius’ synopsis of Methodius, Methodius himself did not use the word workmanship in his work.) “For the body, being the workmanship of God, is not said to be made with hands, inasmuch as it is not formed by the arts of men. But if they shall say that it is made with hands, because it was the workmanship of God, then our souls also, and the angels, and the spiritual clothing in the heavens, are made with hands; for all these things, also, are the workmanship of God.” *Discourse on the Resurrection* part 2 ch.5 p.373

**Lactantius** (c.303-320/325 A.D.) (implied) has an entire book, *On the Workmanship of God*, describing the marvelous job God did. Here is a small example. “What shall I say of the hands, the ministers of reason and wisdom? Which the most skilful Creator made with a flat and moderately concave bend, that if anything was to be held, it might conveniently rest upon them, and terminated them in the fingers; in which it is difficult to explain whether the appearance or the usefulness is greater. For the perfection and completeness of their number, and the comeliness of their order and gradation, and the flexible bending of the equal joints, and the round form of the nails, comprising and strengthening the tips of the fingers with concave coverings, lest the softness of the flesh should yield in holding any object, afford great adornment.” *On the Workmanship of God* ch.10 p.291-292

Lactantius (c.303-320/325 A.D.) “But he who enslaves himself to earthly and humble things, plainly prefers to himself that which is below him. For since he himself is the workmanship of God, whereas an image is the workmanship of man, the human workmanship cannot be preferred to the divine; and as God is the parent of man, so is the man of the statue.” *Epitome of the Divine Institutes* ch.25 p.230

## Pe15. People were given dominion over the earth

Genesis 1:26

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 “For the Scripture says concerning us, while He speaks to the Son, “Let Us make man after Our image, and after Our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea.”

**Theophilus of Antioch** (168-181/188 A.D.) “Moreover, God is found, as if needing help, to say, 'Let Us make man in Our image, after Our likeness.' But to no one else than to His own Word and wisdom did He say, 'Let Us make.' And when He [God] had made and blessed him [man], that he might increase and replenish the earth, He put all things under his dominion, and at his service; and He appointed from the first that he should find nutriment from the fruits of the earth, and from seeds, and herbs, and acorns, having at the same time appointed that the animals be of habits similar to man's, that they also might eat of all the seeds of the earth.” *Theophilus to Autolycus* book 2 ch.18 p.&&&

**Irenaeus of Lyons** (c.160-202 A.D.) “But man He formed with His own hands, taking from the earth that which was purest and finest, and mingling in measure His own power with the earth. For He traced His own form on the formation, that that which should 'be seen should be of divine form: for (as) the image of God was man formed and set on the earth. And that he might become living, He breathed on his face the breath of life; that both for the breath and for the formation man should be like unto God. Moreover he was free and self-controlled, being made by God for this end, that he might rule all those things that were upon the earth.” *Demonstration of Apostolic Preaching* ch.22

**Lactantius** (c.303-c.325 A.D.) (implied) “The poets also acknowledge the same. Ovid, having described the completion of the world, and the formation of the other animals, added: - 'An animal more sacred than these, and more capacious of a lofty mind, was yet wanting, and which might exercise dominion over the rest. Man was produced.'” *The Divine Institutes* book 2 ch.9 p.&&&

## Teaching on People not on the list

**Divergences**

**1. Divergence: No Pre-existence of souls** ( Many for. Against: Origen, Pierius of Alexandria)

**2. Divergence: No repenting after leaving this world** (1 writer for, 1 writer against. 2 Clement for. Origen against)

# SIN

## Si1. Man fell when Adam and Eve ate the fruit

Genesis 3; Romans 5:17-19

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) Romans 5:17-19

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 3

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Genesis 3

**Justin Martyr** (c.138-165 A.D.) discusses how Genesis obscurely predicted Adam would live less than 1,000 years when he ate of the tree. *Dialogue with Trypho, a Jew* ch.81 p.239-240

**Theophilus** bishop of Antioch (168-181/188 A.D.) has a whole chapter on the fall of man in *To Autolycus* book 2 ch.21 p.102-103.

**Irenaeus of Lyons** (182-188 A.D.) After Adam’s fall, we inherited the curses. *Irenaeus Against Heresies* book 3 ch.21.3-6 p.456-457

**Clement of Alexandria** (193-202 A.D.) says that death reigned from Adam to Moses and refers to Romans 5:12-14. *Stromata* book 3 ch.9 p.393

**Tertullian** (c.203 A.D.) says that the soul by birth has its nature in Adam until it is born again in Christ. It is unclean while is remains without regeneration. It is sinful. *A Treatise on the Soul* ch.40 p.220

**Commodianus** (c.240 A.D.) says that Adam was the first who fell, and that he conferred on us what he did.*Instructions of Commodianus* ch.35 p.209

**Hippolytus of Portus** (222-235/236 A.D.) discusses how the fall of Adam took place in paradise. He also mentions how the Son of man [Jesus] will send His angels to gather His elect from the four winds. *Treatise on Christ and Antichrist* ch.64 p.218 See also ibid ch.3 p.205

**Origen** (c.227-240 A.D.) mentions Eve being deceived and Adam falling. *Origen’s Commentary on John* book 1 ch.22 p.308

Origen (233/234 A.D.) says that mankind fell when Eve at the fruit. *Origen On Prayer* ch.29.18 p.126

**Novatian** (250/4-256/7 A.D.) *Concerning the Trinity* ch.1 p.612 said that evil would arise if man exercised his free will and take of the fruit of the tree. He also says that man is in the image of God. “He [God laid down a command, in which man was taught that there was no evil in the fruit of the tree; but he was forewarned that evil would arise if perchance he should exercise his free will, in the contempt of the law that was given. For, on the one hand, it had behooved him to be free, lest the image of God should,”

**Cyprian of Carthage** (c.246-258 A.D.) discusses Adam falling when he ate the fruit. *Treatises of Cyprian* Treatise 9 ch.11 p.487

Dionysius of Alexandria (246-265 A.D.) (partial) The serpent deceived Adam. *Commentary on Luke* p.116

**Methodius** (270-311/312 A.D.) in *Discourse on the Resurrection* 1 ch.7 p.370 discusses how Adam and Eve fell and became evil.

**Athanasius of Alexandria** (318 A.D.) discusses Adam and Eve falling when they ate the fruit. *Incarnation of the Word* ch.3 p.38

**Lactantius** (c.303-320/325 A.D.) mentions that Adam and Eve fell. *The Divine Institutes* book 2 ch.13 p.62

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.9 p.245 says the Adam fell when he ate the fruit. See also homily 16 ch.6 p.313.

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.28 p.130 says that some were blinded.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.45 p.109 says that people fell when Eve at the fruit.

The Marcionite **Marcus** (c.300 A.D.) in disputing with Adamantius, says that man ate of the tree the Creator said not to eat and fell under judgment. “Read yourself what is written in Genesis .” *Dialogue on the True Faith* 2nd part ch.7 p.84

However, many Sethian Gnostics thought Adam and Eve were correct eat and to follow the advice. “*The Instructor*” (the serpent)

The Sethian Gnostic *Apocryphon of John* (c.150-185 A.D.) ch.22 p.117 (partial) says that Adam at the fruit.

The Sethian Gnostic ***Hypostasis of the Archons*** ch.90 p.165 says that Adam and Even fell when they ate the fruit.

## Si2. Adam & Eve covered themselves for shame

**Theophilus of Antioch** (168-181/188 A.D.) (implied) “‘Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh. And they were both naked, Adam and his wife, and were not ashamed.’ ... (ch.21) And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said unto Him, I heard Thy voice in the garden, and I was afraid, because I was naked, and I hid myself.” *Theophilus to Autolycus* book 2 ch.20, 21 p.102

**Tertullian** (198-220 A.D.) “and understands the natural relations between male and female, and wears the fig-tree apron to cover the shame which which it still excites” *Treatise on the Soul* ch.38 p.219

**Methodius** (270-311/312 A.D.) “deceived, he covered his nakedness with the leaves of a fig-tree;” *Banquet of the Ten Virgins* discourse 10 ch.2 p.348

**Lactantius** (c.303-320/325 A.D.) “nakedness, and hid himself from the face of God, which he was not before” *The Divine Institutes* book 2 ch.13 p.62

**Among heretics**

Mani (262-278 A.D.) (partial) mentions Adam. *Disputation with Manes* ch.28 p.201

## Si3. We have or inherited a sinful nature

Not counting p66 and p75 because not counting John 3:18

Romans 5:12-19; 1 John 1:10

1 Corinthians 15:22-23 (partial)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 5:17-19

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) “All have sinned and fall short of the glory of God. Romans 3:23

**Justin Martyr** (c.138-165 A.D.) (implied) “The Spirit of prophecy thus affirmed that the generation of Him who was to die, that we sinful men might be healed by His stripes, was such as could not be declared. Furthermore, that the men who believe in Him may possess the knowledge of the manner in which He came into the world,” *Dialogue with Trypho, a Jew* ch.43 p.216

**Irenaeus of Lyons** (182-188 A.D.) quotes Romans 5:14,18 that we all were made sinners because of Adam. *Irenaeus Against Heresies* book 3 ch.18.7 p.448

Irenaeus of Lyons (c.160-202 A.D.) (implied) says we are born in sinfulness. *Proof of Apostolic Preaching* ch.31, 22-23

Irenaeus of Lyons (c.160-202 A.D.) (implied) “Now the apostate angel, who led man into disobedience and made him sinful and caused his expulsion from Paradise,” *Proof of Apostolic Preaching* ch.17

+ Irenaeus of Lyons (c.160-202 A.D.) (implied) “The Word of God was made flesh by the dispensation of the Virgin, to abolish death and make man live. For we were imprisoned by sin, being born in sinfulness and living under death.” *Proof of Apostolic Preaching* ch.37

**Tertullian** (c.203 A.D.) “Every soul, then, by reason of its birth, has its nature in Adam until it is born again in Christ; moreover, it is unclean all the while that it remains without this regeneration; and because unclean, it is actively sinful, and suffuses even the flesh…” *A Treatise on the Soul* ch.11 p.220

Tertullian (c.203 A.D.) says that the soul by birth has its nature in Adam until it is born again in Christ. It is unclean while is remains without regeneration. It is sinful. *A Treatise on the Soul* ch.40 p.220

**Hippolytus of Portus** (222-235/236 A.D.) says Jesus came to save fallen man. See also “being by the Virgin and the Holy Spirit made a new man… For it was not in mere appearance or by conversion, but in truth, that He became man.” *Against the Heresy of One Noetus* ch.17 p.230

**Commodianus** (c.240 A.D.) says that Adam was the first who fell, and that he conferred on us what he did.*Instructions of Commodianus* ch.35 p.209

**Origen** (225-253/254 A.D.) “For it clearly appears that all men are inclined to sin by nature, and some not only by nature but by practice, while not all men are incapable of an entire transformation.” *Origen Against Celsus* book 3 ch.66 p.490

Origen (225-253/254 A.D.) refers to Psalm 51:5 about infants being sinful from birth. *Origen Against Celsus* book 7 ch.50 p.631

Origen (225-253/254 A.D.) (partial) “Let each one therefore lose his own sinning life, that having lost that which is sinful, he may receive that which is saved by right actions; but a man” *Commentary on Matthew* ch.12.27 p.465

**Novatian** (250/254-257 A.D.) *Concerning the Trinity* ch.10 p.619-620 discusses how the Christ’s body had to be like ours, “And for this reason blood flowed forth from His hands and feet, and from His very side, so that He might be proved to be a sharer in our body by dying according to the laws of our dissolution. … It is not the substance of the flesh that is condemned, but only the guilt of the flesh is rightly rebuked, why by the voluntary daring of man rebelled against the claims of divine law. … the flesh is raised up and returns to salvation”

**Cyprian of Carthage** (c.246-258 A.D.) in supporting infant baptism, says that though infants have not sinned, “except in that, being born after the flesh according to Adam, he has contracted the contagion of the ancient death at its earliest birth” *Epistles of Cyprian* letter 58 ch.5 p.354

Adamantius (c.300 A.D.) (partial) “As evidence, I will cite the very words of the Apostle: ‘As in Adam all die, so also in Christ all will be made alive; as the first-fruits, Christ, then those who belong to Christ’, [1 Corinthians 15:22-23] ... the one, Adam, through whom came death;” (Adamantius is speaking) *Dialogue on the True Faith* Fifth Part 11 p.161

**Arnobius** (297-303 A.D.) talks of our inborn deportment of his inclination. *Arnobius Against the Heathen* book 2 ch.50 p.453

Methodius (270-311/312 A.D.) (partial) “for the devil, ruling from Adam to Moses over this great Egypt, the world, took care to have the male and rational offspring of the soul carried away and destroyed by the streams of passions, but he longs for the carnal and irrational offspring to increase and multiply.” *Banquet of the Ten Virgins* discourse 4 ch.2 p.323

**Athanasius of Alexandria** (c.318 A.D.) “‘God made man for incorruption, and as an image of His own eternity; but by the envy of the devil death came into the world.’ But when this was come to pass, men began to die, while corruption thenceforward prevailed against them, gaining even more than its natural power over the whole race, inasmuch as it had, owing to the transgression of the commandment, the threat of the Deity as a further advantage against them.” *Incarnation of the Word* ch.5 p.38

Athanasius of Alexandria (c.318 A.D.) “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive;” *Incarnation of the Word* ch.10 p.41

**Lactantius** (c.303-320/325 A.D.) discusses that because we are clothed with frail and weak flesh, we are compelled to sin because of our frailty. *The Divine Institutes* book 4 ch.24 p.125

**Among heretics**

**X** The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 2 ch. 17 p.101 says that we are born with an affection towards God, except that the serpent tries to pervert this.

The Ebionite *Clementine Homilies*(-188 A.D.- uncertain date) homily 11 ch.15 p.287 (partial) speaks of the “serpent within us”.

## Si4. All have sinned

Psalm 14:2-3; Psalm 53:2-3;

Romans 3:22-23; 1 John 1:8,10; (partial) Luke 5:8; (partial) James 3:2a

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 8:7; 3:3

p75 Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (partial) Peter said to go away because Peter was a sinful man. Luke 5:8

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) “All have sinned and fall short of the glory of God. Romans 3:23

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) says we all stumble in many ways. James 3:2

Sinaitic Syriac (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Luke 5:8

**Clement of Rome** (96-98 A.D.) quotes Isaiah 53, that “All we, like sheep, have gone astray; man has wandered in his own way;” *1 Clement* ch.16 p.9

**Justin Martyr** (c.138-165 A.D.) discusses repentance and remission of sins. He says you have to be born again to enter the Kingdom of Heaven. Baptism is a washing away of our sins. *First Apology of Justin Martyr* ch.61 p.183

**Irenaeus of Lyons** (182-188 A.D.) “For ‘all men come short of the glory of God,’ and are not justified of themselves, but by the advent of the Lord” *Irenaeus Against Heresies* book 4 ch.27.2 p.499

**Clement of Alexandria** (193-202 A.D.) We must not love our old live after we have been born again. *Stromata* book 2 ch.19 p.369

**Tertullian** (c.203 A.D.) “Every soul, then, by reason of its birth, has its nature in Adam until it is born again in Christ; moreover, it is unclean all the while that it remains without this regeneration; and because unclean, it is actively sinful, and suffuses even the flesh…” *A Treatise on the Soul* ch.11 p.220

Tertullian (c.203 A.D.) says, “For God alone is without sin; and the only man without sin is Christ, since Christ is also God. … Just as no soul is without sin, so neither is any soul without seeds of good.” *A Treatise on the Soul* ch.41 p.221.

**Hippolytus of Portus** (222-235/236 A.D.) says that the Word of God might save many. He compares salvation to a clothe, and the web is the death of the Lord on the cross, the warp is the power of the Holy Spirit, and the woof is the holy flesh. *Treatise on Christ and Antichrist* ch.4 p.205

**Origen** (225-253/254 A.D.) says it is impossible for a man to have never sinned. *Origen Against Celsus* book 3 ch.62 p.489

Origen (225-253/254 A.D.) “Let each one therefore lose his own sinning life, that having lost that which is sinful, he may receive that which is saved by right actions; but a man” *Commentary on Matthew* ch.12.27 p.465

Origen (225-253/254 A.D.) quotes Psalm 53:20 (LXX) and that even infants are estranged from God in their mother’s womb. *Origen Against Celsus* ch.50 p.631

**Cyprian of Carthage** (c.246-258 A.D.) “Also to the Romans: ‘For all have sinned, and fail of the glory of God; but they are justified by His gift and grace, through the redemption which is in Christ Jesus.” *Treatises of Cyprian* Treatise 12 second book ch.27 p.526

**Methodius of Olympus and Patara** (c.280-312 A.D.) “For no one can boast of being so free from sin as not even to have an evil thought.” *Discourse on the Resurrection* ch.5 p.&&&

Athanasius of Alexandria (318 A.D.) (partial) “‘I [Jesus] came to find and to save the lost.’ When He said to the Jews also: ‘Except a man be born again,’, not meaning, as they thought, birth from a woman, but speaking of the soul born and created anew in the likeness of God’s image.” *The Incarnation* ch.1.14 p.43

**Lactantius** (c.303-320/325 A.D.) discusses that because we are clothed with frail and weak flesh, we are compelled to sin because of our frailty. *The Divine Institutes* book 4 ch.24 p.125

Lactantius (c.303-320/325 A.D.) says that no one is without blemish. *Epitome of the Divine Institutes* ch.67 p.251

## Si5. Those who sin are sin’s servants/slaves

John 8:34

Tatian’s ***Diatessaron*** (c.172 A.D.) section 38.45-46 p.98 quotes John 8:34

**Irenaeus of Lyons** (182-188 A.D.) quotes John 8:34. *Irenaeus Against Heresies* book 3 ch.8 .1 p.431

**Clement of Alexandria** (193-202 A.D.) those who sinare slaves. *Stromata* book 2 ch.5 p.352

**Cyprian of Carthage** (c.246-258 A.D.) quotes John 8:34. *The Treatises of Cyprian* Treatise 4 ch.10 p.450

**Adamantius** (c.300 A.D.) “Christ Himself agrees with the Prophet. He states, ‘Whoever commits sin is the servant of sin.” *Dialogue on the True Faith* first part ch.820d 27 p.73

## Si6. People have guilt

Exodus 34:7; Leviticus 5:15; Psalm 3:29; 38:4; Isaiah 6:7; Jeremiah 2:22; John 9:41; Hebrews 10:2,22; James 2:10

**Clement of Rome** (96-98 A.D.) “unto Thee. Deliver me from blood-guiltiness” *1 Clement* ch.18 *ANF* vol.1 p.10

***Didache*** (before 125 A.D.) ch.1 p.377 “he is guiltless; but he that receiveth not having need, shall pay the penalty,”

***Epistle of Barnabas*** (c.70-130 A.D.) ch.8 p.142 “now the men are no longer guilty, are no longer regarded as sinners.”

***2 Clement*** (120-140 A.D.) ch.17 p.522 “who were guilty of ungodliness and erred in their estimate of the commands”

***The Shepherd of Hermas*** (c.115-155 A.D.) book2 commandment second p.20 “Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all.”

**Justin Martyr** (c.138-165 A.D.) “you make no account of the many good words, but lay hold of the little word, and are very zealous in setting it up as something impious and guilty; in order that, when you are judged with the very same judgment by God, you may have a much heavier accountto render for your great audacities, whether evil actions, or bad interpretations which you obtain by falsifying the truth.” *Dialogue with Trypho, a Jew* ch.115 p.256

Tatian’s *Diatessaron* (c.172 A.D.) (partial) section 37.3 p.100 quotes John 9:41 as “your sin remains”

**Athenagoras** (177 A.D.) “How, then, when we do not even look on, lest we should contract guilt” *A Plea for Christians* ch.35 p.147

**Melito of Sardis** (170-177/180 A.D.) “Him who can make Himself like a fire, and consume all things; and, if thou be not able to clear thyself of guilt, yet add not to thy sins” *Discourse in the Presence of Antonius Caesar* ch.1 p.755

**Irenaeus of Lyons** (182-188 A.D.) “of ignorance, is to be guilty of great blasphemy. For, according to them,” *Irenaeus Against Heresies* book 2 ch.3.2 p.362

**Minucius Felix** (210 A.D.) (implied) “or when the clouds clash together, they cause the thunder to bellow, the lightnings to grow red, the thunderbolts to gleam forth. Therefore they fall everywhere, they rush on the mountains, they strike the trees; without any choice, they blast places sacred and profane; they smite mischievous men, and often, too, religious men. Why should I speak of tempests, various and uncertain, wherein the attack upon all things is tossed about without any order or discrimination?-in shipwrecks, that the fates of good and bad men are jumbled together, their deserts confounded? -in conflagrations, that the destruction of innocent and guilty is united? -and when with the plague-taint of the sky a region is stained, that all perish without distinction? -and when the heat of war is raging, that it is the better men who generally fall? In peace also, not only is wickedness put on the same level with (the lot of) those who are better, but it is also regarded in such esteem, that, in the case of many people, you know not whether their depravity is most to be detested, or their felicity to be desired.” *The Octavius of Minucius Felix* ch.5 p.175

**Clement of Alexandria** (193-217/220 A.D.) said that we have guilt. *The Instructor* book 2 ch.8 p.254

Clement of Alexandria (c.195 A.D.) “But you do not know God, and worship the heaven, and how shall you escape the guilt of impiety?” *Exhortation to the Heathen* ch.8 p.195

**Tertullian** (c.203 A.D.) “Now really, would it not be the highest possible injustice even in Hades, if all were to be still well with the guilty even there, and not well with the righteous even yet?” *A Treatise on the Soul* ch.58 p.235

Tertullian (207/208 A.D.) “yet they are preceded by the guilty concupiscence of the soul; nay, the first” *Five Books Against Marcion* book 1 ch.24 p.290

**Hippolytus of Portus** (222-235/236 A.D.) “spirit’s course between the two peoples, that those of the blood of Israel shall occupy those very cities which once were exceeding guilty in the sight of God.” *Commentary on Genesis* 49:12-15 p.165

**Commodianus** (c.240 A.D.) “Therefore, if thou art one who disbelievest that these things shall be, at length he shall be overcome in his guilt in the second death.” *Instructions of Commodianus* ch.25 p.207

**Origen** (225-253/254 A.D.) “And these calamities they have suffered, because they were a most wicked nation, which, although guilty of many other sins, yet has been punished so severely for none, as for those that were committed against our Jesus.” *Origen Against Celsus* book 2 ch.8 p.433

**Novatian** (250/4-256/7 A.D.) “And that he [Adam] is prevented from touching of the wood of the tree of life, is not caused by the malignant poison of envy, but lest, living for ever without Christ’s previous pardon of his sins, he should always bear about with him for his punishment an immortality of guilt.” *Concerning the Trinity* ch.1 p.612

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.7 p.659 “the equals of whom, that is, those who are even still placed in the same guilt”

**Cyprian of Carthage** (c.246-258 A.D.) “conscious of the guilt, has escaped, as if consciousness were not a sufficient … the offence of their mouths in words is the least of which they are guilty.” *Epistles of Cyprian* Letter 1 ch.9 p.278

**Firmilian** (250-251 A.D.) “they touch the body and blood of the Lord, although it is written, ‘Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord!’” *Epistles of Cyprian* Letter 74 ch.21 p.395

**Dionysius of Alexandria** (246-265 A.D.) “But these latter will fall away at once from the peace of God and from peace with themselves, and both in this world and after death they will abide with the spirits of blood-guiltiness.” *On the Reception of the Lapsed* (exegetical fragment 7) p.120

**Anatolius** (270-280 A.D.) “those have contracted no guilt” *The Paschal Canon* ch.11 p.149

**Arnobius** (297-303 A.D.) “Why, finally, do you establish punishments by terrible laws for the guilty? For what more monstrous act of folly can be found than to assert that there are no evils, and *at the same time* to kill and condemn the erring as though they were evil?” Arnobius talks a lot about guilt. *Arnobius Against the Heathen* book 2 ch.54 p.454

**Council of Elvira** (306/307 A.D.) canon 2 “Flamens [pagan temple priests] who have been baptized but who then offer sacrifices will double their guilt by adding murder (if they organize public games) or even triple it with sexual immorality, and they cannot receive communion even when death approaches.”

**Methodius** (270-311/312 A.D.) “Now, it is beyond all doubt clear to every one, that that which is sinless and incorrupt is even, and harmonious, and bright as wisdom; but that that which is mortal and sinful is uneven and discordant, and cast out as guilty and subject to condemnation.” *Banquet of the Ten Virgins* discourse 3 ch.3 p.318

**Lactantius** (c.303-320/325 A.D.) “But how foolish these things are, and how unworthy of being the causes why men should contaminate themselves with inexpiable guilt, and become enemies to God, in contempt of whom they undertake offerings to the dead, I will show from particular instances.” Lactantius mentions guilt a lot. *The Divine Institutes* book 1 ch.18 p.30

**Alexander of Alexandria** (313-326 A.D.) “the greatest guilt lies upon those ministers who venture to do this; because not” *Epistles on the Arian Heresy* Letter 1 ch.2 p.292

**Among heretics**

**Bardesan/Bardesanes** of Syria (154-224/232 A.D.) “But, when a man behaves amiss and commits wrong, he is troubled and excited, and full of anger and rage, and distressed in his soul and in his body; and, when he is in this *state of* mind, he does not like to be seen by any one; and even those things in which he rejoices, and which are accompanied with praise and blessing *from others*, are spurned from his thoughts, while those things by which he is agitated and disturbed are *rendered more distressing to him because* accompanied by the curse of *conscious* guilt.” *The Book of the Laws of Divers Countries* (*ANF* vol.8) p.726

## Si7. Reason/understanding was darkened

Deuteronomy 29:4; Isaiah 29:10-12

Job 38:2 (partial)

Matthew 4:16; 6:23; Luke 11:34; John 3:19-20

John 12:35,40 (implied); 2 Corinthians 4:4-6 (implied)

1 Corinthians 2:14; 2 Corinthians 3:14-16 (Jews when reading Moses)

Romans 1:21; 2:19; Ephesians 4:17-18; 5:8; 6:12; Colossians 1:13; 1 John 1:6-7; 2:9

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 6:12; 2 Corinthians 4:6; Colossians 1:13

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied) John 12:40

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 12:40

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) lost people’s understanding was darkened. Ephesians 4:18

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied John 12:40

**Clement of Rome** (96-98 A.D.) “By Him [Jesus] our foolish and darkened understanding blossoms up anew towards His marvellous light.” *1 Clement* ch.36 vol.1 p.14

***2 Clement*** (120-140 A.D.) vol.7 ch.19 p.523 on behalf of piety and the goodness of God. And let us not, unwise ones that we are, be affronted and sore displeased, whenever some one admonisheth and turneth us from iniquity unto righteousness. For sometimes while we are practising evil things we do not perceive it on account of the double-mindedness and unbelief that is in our breasts, and we are “darkened in our understanding” by our vain lusts. Let us then practise righteousness that we may be saved unto the end. Blessed are they that obey these ordinances.”

**Melito of Sardis** (170-177/180 A.D.) says people are blind as seeking after God. But God gave us a light abundantly. *Discourse to Caesar* ch.2 *Ante-Nicene Fathers* vol.8 p.751

**Theophilus of Antioch** (168-181/188 A.D.) (implied) “For God is seen by those who are enabled to see Him when they have the eyes of their soul opened; for all have eyes; but in some they are overspread [diseased], and do not see the light of the sun. Yet it does not follow, because they blind do not see, that the light of the sun does not shine; but let the blind blame themselves and their own eyes. So also thou, O man, hast they eyes of thy soul overspread by thy sins and evil deeds.” *Theophilus to Autolycus* book 1 ch.2 p.89

**Irenaeus of Lyons** (c.160-202 A.D.) says that our understanding was darkened. *Proof of Apostolic Preaching* ch.1

**Tertullian** (207/208 A.D.) says that Jews are unbelievers, and God blinded the mind of unbelievers. *Five Books Against Marcion* book 5 ch.11 p.453

Tertullian (207/208 A.D.) (partial) God hardened Pharaoh’s heart. *Five Books Against Marcion* book 2 ch.14 p.308

**Hippolytus of Portus** (222-235/236 A.D.) quotes the first part of John 14:6 and says the eyes of their soul have been darkened because they have forsaken the way that says, “I am the way”. *Expository Treatise Against the Jews* ch.6 p.220

**Commodianus** (c.240 A.D.) mentions being blinded by the world. *Instructions of Commodianus* ch.22 p.206

**Origen** (225-253/254 A.D.) refers to Romans 1:21 and that people’s foolish heart was darkened. *Origen Against Celsus* book 7 ch.47 p.630

**Novatian** (250-254-257 A.D.) “their [the Jews’] ever increasing blindness is confuted in this present epistle,”“ *Treatise Concerning the Trinity* ch.23 p.638

Novatian (250-254-257 A.D.) (partial, only heretics, and are have blidness, not darkened) “Hereto also I will add that view wherein the heretic, while he rejoices as if at the loss of some power of seeing special truth and light, acknowledges the total blindness of his error.” *Treatise Concerning the Trinity* ch.23 p.638

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the second Epistle to the Corinthians: ‘Their minds are blinded even unto this day, by this same veil which is taken away in Christ, while this same veil remains in the reading of the Old Testament, which is not unveiled, because it is made void in Christ; and even to this day, if at any time Moses is read, the veil is upon their heart.’” *Treatises of Cyprian* Treatise 12 part 1 ch.4 p.509

Cyprian of Carthage **(**246 A.D.) says that our reason was “darkened by cloud” before the new birth. Letter 1 ch.406 p.276-277.

**Gregory Thaumaturgus** (240-265 A.D.) (implied) says that we have a dull and sluggish nature. *Oration and Panegyric to Origen* argument 12 p.33

**Dionysius of Alexandria** (246-265 A.D.) *Commentary on the Beginning of Ecclesiastes* ch.2.13 p.113 says that men love darkness rather than light (quote of John 3:19).

**Adamantius** (c.300 A.D.) “The Creator God blinds these who come to Him without faith. Now observe how Christ (who, you say, is superior to the Creator) orders unbelievers to be cast out ‘into outer darkness. Where there will be weeping, and gnashing of teeth.’” *Dialogue on the True Faith* Second Part 832 ch.21 p.108. See also ibid second part 832 21 p.107

**Arnobius** (297-303 A.D.) says that men were in darkness and blindness *Arnobius Against the Heathen* book 2 ch.60 p.457

**Athanasius of Alexandria** (318 A.D.) says that people plunged into darker and deeper places *Against the Heathen* ch.1.8 p.8. He also says of idol-worshippers “whose soul is darkened” in *Against the Heathen* ch.23 p.16. See also *Incarnation of the Word* ch.11.4 p.42

Athanasius of Alexandria (318 A.D.) “But if the works [of God] cry aloud and shew it clearly, why do they choose to deny the life so manifestly due to the Resurrection? For even if they be maimed in their intelligence, yet even with the external senses men may see the unimpeachable power and Godhead of Christ.” *Incarnation of the Word* ch.32.2 p.53.

Athanasius of Alexandria (318 A.D.) says people’s understanding was darkened. *Athanasius Against the Heathen* part 1 ch.7.4 p.7

**Lactantius** (c.303-320/325 A.D.) says that human life, which used to have the clearest light, was overcome with gloom and darkness in conformity with depravity. *The Divine Institutes* book 4 ch.1 p.101. See also *The Divine Institutes* book 1 ch.1 p.9.

**Eusebius of Caesarea** (318-325 A.D.) says that people’s minds were darkened. *Preparation for the Gospel* book 3 ch.23 p.30

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.9 p.79 says that God hid his will from those He foresaw to be unworthy. See also ibid book 1 ch.15 p.81.

## Si8. People are corrupted/corruptible

1 Corinthians 15:42,50,53

Saying that a few people, or evil people, are corrupted is not counted here. Corrupt superstitions are also not counted.

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) says the non-believers are beilng corrupted.

***Epistle to Diognetus*** (c.130-200 A.D.) ch.6 p.27 “The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible [bodies], looking for an incorruptible dwelling in the heavens.”

**Justin Martyr** (c.150 A.D.) “reigning in company with Him, being delivered from corruption and suffering.” *First Apology of Justin Martyr* ch.10 p.165

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 9th ch.23 p.51 “If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him?”

**Athenagoras** (177 A.D.) (implied) “in the language of the apostle, ‘this corruptible (and dissoluble) must put on incorruption,’ in order that those who were dead, having been made alive by the resurrection, and the parts that were separated and entirely dissolved having been again united, each one may, in accordance with justice, receive what he has done by the body, whether it be good or bad.” *On the Resurrection of the Dead* ch.18 p.159

**Theophilus of Antioch** (168-181/188 A.D.) (implied) “But before all let faith and the fear of God have rule in thy heart, and then shalt thou understand these things. When thou shalt have put off the mortal, and put on incorruption, then shall thou see God worthily.” *Theophilus to Autolycus* part 1 ch.7 p.91

**Irenaeus of Lyons** (182-188 A.D.) “this mortal body shall put on immortality, and this corruptible shall put on incorruption;” *Irenaeus Against Heresies* book 1 ch.10.3 p.331

**Clement of Alexandria** (193-202 A.D.) “For flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.” *Stromata* book 2 ch.20 p.374

Clement of Alexandria (193-217/220 A.D.) “O amazing mystery! We are enjoined to cast off the old and carnal corruption, as also the old nutriment, receiving in exchange another new regimen, that of Christ, receiving Him if we can, to hide Him within; and that, enshrining the Saviour in our souls, we may correct the affections of our flesh.” *The Instructor* book 1 ch.6 p.220

Clement of Alexandria (c.195 A.D.) says that people “changed the glory of God into the likeness of corruptible man.” (Romans 1:21,23,25) *Exhortation to the Heathen* ch.8 p.195

**Tertullian** (c.203 A.D.) “There is, then, besides the evil which supervenes on the soul from the intervention of the evil spirit, an antecedent, and in a certain sense natural, evil which arises from its corrupt origin. For, as we have said before, the corruption of our nature is another nature having a god and father of its own, namely the author of (that) corruption. Still there is a portion of good in the soul, of that original, divine, and genuine good, which is its proper nature. For that which is derived from God is rather obscured than extinguished.” *A Treatise on the Soul* ch.41 p.220

Tertullian (207/208 A.D.) “This sowing of the body he called the dissolving thereof in the ground, “because it is sown in corruption,” (but ‘is raised’) to honour and power.” *Five Books Against Marcion* book 5 ch.10 p.450

**Hippolytus of Portus** (222-235/236 A.D.) “Wherefore I preach to this effect: Come, all ye kindreds of the nations, to the immortality of the baptism. I bring good tidings of life to you who tarry in the darkness of ignorance. Come into liberty from slavery, into a kingdom from tyranny, into incorruption from corruption.” *Discourse on the Holy Theophany* ch.8 p.237

**Origen** (225-253/254 A.D.) “Scripture teaching us at great length the difference between that which is, as it were, “sown,” and that which is, as it were, “raised” from it in these words: “It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.” *Origen Against Celsus* book 5 ch.19 p.551

Origen (233/234 A.D.) says that people are corrupt. *Origen On Prayer* ch.29.15 p.120

**Novatian** (250-254-257 A.D.) “And thus those things which in men are faulty and corrupting, since they arise from the corruptibility of the body, and matter itself, in God cannot exert the force of corruptibility, since, as we have said, they have come, not of vice, but of reason.” *Concerning the Trinity* ch.5 p.615

**Cyprian of Carthage** (c.246-258 A.D.) “‘Star differeth from star in glory: so also the resurrection. The body is sown in corruption, it rises without corruption; it is sown in ignominy, it rises again in glory; it is sown in weakness, it rises again in power; it is sown an animal body, it rises again a spiritual body.’ And again: ‘For this corruptible must put on incorruption, and this mortal put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the word that is written, Death is absorbed Into striving. Where, O death, is thy sting? Where, O death, is thy striving?’” *Treatises of Cyprian* Treatise 12 part 3 ch.58 p.548

Cyprian of Carthage (c.246-258 A.D.) “in us has hardened in the corruption of our material Nature” *Epistles of Cyprian* Letter 1 ch.2 p.275

Cyprian of Carthage (c.246-258 A.D.) “‘How,’ said I, ‘is such a conversion possible, that there should be a sudden and rapid divestment of all which, either innate in us has hardened in the corruption of our material nature, or acquired by us has become inveterate by long accustomed use? These things have become deeply and radically engrained within us…’” *Epistles of Cyprian* Letter 1 ch.3 p.275-276

**Adamantius** (c.300 A.D.) quotes 1 Corinthians 15:42,44,53. *Dialogue on the True Faith* Fifth Part e25 p.183.

**Victorinus of Petau** (martyred 304 A.D.) “of which Paul the apostle says: ‘For this corruptible must put on incorruption, and this mortal must put on mortality.’” *Commentary on the Apocalypse* from the firt chapter no.16 p.346

**Methodius** (270-311/312 A.D.) “who aforetime led captive and enslaved the whole race of men, so that none of the more ancient people pleased the Lord, but all were overcome by errors, since the law was not of itself sufficient to free the human race from corruption, until virginity, succeeding the law, governed men by the precepts of Christ.” *Banquet of the Ten Virgins* discourse 10 ch.1 p.347-348

**Athanasius of Alexandria** (318 A.D.) quotes 1 Corinthians 15:53. *Incarnation of the Word* ch.21 p.47

Athanasius of Alexandria (318 A.D.) Corruption abides in us. *Incarnation of the Word* ch.6.1 p.39

Athanasius of Alexandria (318 A.D.) “For the Word, perceiving that no otherwise could the corruption of men be undone save by death as a necessary condition,” *Incarnation of the Word* ch.9 p.40

**Alexander of Alexandria** (313-326 A.D.) “But now, after all this bondage to death and corruption of the manhood, God hath visited His creature, which He formed after His own image…” *On the Soul and Body and Passion of the Lord* ch.5 p.300

## Si9. People are hardened

Exodus 4:21; 10:20; Psalm 95:8; Proverbs 28:14; Romans 9:18; 11:25; Ephesians 4:18

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) says that some people’s hearts are hardened.

**Clement of Rome** (96-98 A.D.) “For it is better that a man should acknowledge his transgressions than that he should harden his heart, as the hearts of those were hardened who stirred up sedition against Moses the servant of God, and whose condemnation was made manifest [unto all].” *1 Clement* ch.51 (vol.9) p.244

***Epistle of Barnabas*** (c.70-130 A.D.) ch.9 p.142 “And why speaks He thus: ‘Circumcise the stubbornness of your heart, and harden not your neck?’ And again: ‘Behold, saith the Lord, all the nations are uncircumcised in the flesh, but this people are uncircumcised in heart.’”

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment 4th ch.2 p.22 says that his heart was hardened by his previous mode of life.

**Justin Martyr** (c.138-165 A.D.) “how is it possible that requisition shall not be made of you, as of unrighteous and sinful men, altogether hard-hearted and without understanding, because you laid your hands on Him?” *Dialogue with Trypho, a Jew* ch.12 p.200

**Irenaeus of Lyons** (182-188 A.D.) “And for the reason that the Lord spake in parables, and brought blindness upon Israel, that seeing they might not see, since He knew the [spirit of] unbelief in them, for the same reason did He harden Pharaoh’s heart; in order that, while seeing that it was the finger of God which led forth the people, he might not believe, but be precipitated into a sea of unbelief, resting in the notion that the exit of these [Israelites] was accomplished by magical power, and that it was not by the operation of God that the Red Sea afforded a passage to the people, but that this occurred by merely natural causes” *Irenaeus Against Heresies* book 4 ch.29.2 p.502

Irenaeus of Lyons (c.160-202 A.D.) says that people are hardened. *Proof of Apostolic Preaching* ch.8

**Clement of Alexandria** (c.195 A.D.) “For the Scripture somewhere says, ‘To-day, if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers proved Me by trial.’” [Psalm 95:6-9] *Exhortation to the Heathen* ch.9 p.196

**Tertullian** (198-220 A.D.) (Implied) “But the fact is, there are many things by which tenderness of conscience is hardened into the callousness of wilful error.” *To the Nations* book 2 ch.1 p.129

Tertullian (207/208 A.D.) “*God* hardens the heart of Pharaoh. He deserved, however, to be influenced to his destruction, who had already denied God, already in his pride so often rejected His ambassadors, accumulated heavy burdens on His people, and (to sum up all) as an Egyptian, had long been guilty before God of Gentile idolatry, worshipping the ibis and the crocodile in preference to the living God.” *Five Books Against Marcion* book 2 ch.14 p.308

Tertullian (207/208 A.D.) “The Holy Spirit is here meant, the admonisher of the guests. ‘Yet my people hearkened not unto me, nor inclined their ear, but hardened their neck.’” *Five Books Against Marcion* book 4 ch.31 p.401

**Hippolytus of Portus** (222-235/236 A.D.) “But ‘hard to bear with,’ because the people hardened itself against the obedience of God. And ‘hard, self-willed,’ because it was not only hard against the obedience of God, but also self-willed so as to set upon the Lord.” *Fragment on Genesis 49:3* p.164

**Commodianus** (c.240 A.D.) [To the Jews] “Isaiah said that ye were of hardened heart. Ye look upon the law which Moses in wrath dashed to pieces; and the same Lord gave to him a second law. In that he placed his hope; but ye, half healed, reject it, and therefore ye shall not be worthy of the kingdom of heaven.” *Instructions of Commodianus* ch.38 p.210

**Origen** (225-253/254 A.D.) “For whom does God harden? Those who perish, as if they would obey unless they were hardened, or manifestly those who would be saved because they are not of a ruined nature. And on whom has He mercy? Is it on those who are to be saved?” *de Principiis* book 3 ch.1.8 (Greek version, Latin is similar) p.309

Origen (c.240 A.D.) says that God hardened Pharaoh’s heart. *Homilies on Jeremiah* homily 6 ch.3 p.66

**Cyprian of Carthage** (c.246-258 A.D.) “as the Lord by Moses commands, and says, “Separate yourselves from the tents of these most hardened men, and touch nothing of theirs, lest ye be consumed in their sins.’” *Epistles of Cyprian* Letter 75 ch.9 p.400

**Arnobius** (297-303 A.D.) “but that hardened and unbelieving men might he assured that what was professed was not deceptive, and that they might now learn to imagine, from the beneficence of His works, what a true God was.” *Arnobius Against the Heathen* book 1 ch.47 p.426

**Peter of Alexandria** (306,285-310/311 A.D.) “but the rest have become hardened.” Fragment 5 : *That up to the time of the Destruction of Jerusalem,…* p.281

Lactantius (c.303-320/325 A.D.) (partial) “For many, pertinaciously adhering to vain superstitions, harden themselves” *The Divine Institutes* book 1 ch.1 p.10-11

## Si10. Idolators/sinners are shameful

Daniel 9:7-11,16

**Clement of Rome** (96-98 A.D.) “and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God,” *1 Clement* ch.1 p.5

***2 Clement*** (120-140 A.D.) vol.7 ch.14 p.521 “then he that hath shamefully used the flesh hath shamefully used the Church.”

**Justin Martyr** (c.138-165 A.D.) “reproached; for thou shalt forget everlasting shame, and shalt not remember the” *Dialogue with Trypho, a Jew* ch.13 p.201

**Athenagoras** (177 A.D.) “It is, however, nothing wonderful that they should get up tales about us such as they tell of their own gods, of the incidents of whose lives they make mysteries. But it behoved them, if they meant to condemn shameless and promiscuous intercourse, to hate either Zeus, who begat children of his mother Rhea and his daughter Kore, and took his own sister to wife, or Orpheus, the inventor of these tales, which made Zeus more unholy and detestable than Thyestes himself; for the latter defiled his daughter in pursuance of an oracle, and when he wanted to obtain the kingdom and avenge himself.” *A Plea for Christians* ch.32 p.146

Melito of Sardis (170-177/180 A.D.) “shameful thing that a king, however badly he may conduct himself, should” *Discourse to Antonius Caesar* p.754.

Theophilus of Antioch (168-181/188 A.D.) “Have ye no shame worshipping beasts for gods?” *Theophilus to Autolycus* book 2 ch.36 p.109

**Irenaeus of Lyons** (182-188 A.D.) “they are in fact shamefully carnal on account of their so great mpiety” *Irenaeus Against Heresies* book 2 ch.30.1 p.403

**Minucius Felix** (210 A.D.) (implied) “Cybele of Dindymus-I am ashamed to speak of it-who could not entice her adulterous lover, who unhappily was pleasing to her,” *The Octavius of Minucius Felix* ch.21 p.185

**Caius** (190-217 A.D.) “these? And how are they not ashamed to utter these calumnies against Victor,” ch.1 p.601

**Clement of Alexandria** (193-217/220 A.D.) “With consummate art, after applying to the virgin the approbrious name of whoredom, He thereupon calls her back to an honourable life by filling her with shame.” *The Instructor* book 1 ch.9 p.230

Clement of Alexandria (c.195 A.D.) mentions the shame of idolators. *Exhortation to the Heathen* ch.4 p.185

**Asterius Urbanus** (c.232 A.D.) “But the false prophet falls into a spurious ecstasy, which is accompanied by a want of all shame and fear. For beginning with a voluntary (designed) rudeness, he ends with an involuntary madness of soul, as has been already stated.” *The Exordium* ch.9 p.337

**Hippolytus of Portus** (222-235/236 A.D.) “These [two witnesses], then, shall come and proclaim the manifestation of Christ that is to be from heaven; and they shall also perform signs and wonders, in order that men may be put to shame and turned to repentance for their surpassing wickedness and impiety.” *Treatise on Christ and Antichrist* ch.46 p.213

**Commodianus** (c.240 A.D.) “Whence, again, has Sylvanus appeared to be a god? Perhaps it is agreeable *so to call him* from this, that the pipe sings sweetly because he bestows the wood; for, perhaps, it might not be so. Thou hast bought a venal master, when thou shalt have bought from him. Behold the wood fails! What is due to him? Art thou not ashamed, O fool, who adore such pictures? Seek one God who will allow you to live after death.” *Instructions of Commodianus* ch.14 p.205

**Origen** (235-245 A.D.) “sinners rise up to reproach and everlasting shame” *Homilies on Jeremiah* homily 16 ch.10.3 p.179

Origen (233/234 A.D.) says that it is shameful to worship idols. *Origen On Prayer* ch.29.12 p.119

*Treatise Against Novatian* (250/4-256/7 A.D.) ch.2 p.658 (partial, not idolators) “to such a folly of madness as to have no reverence either for God or man? Among them, shamelessly, and without any law of ordination”

**Cyprian of Carthage** (256 A.D.) “it is no pleasure to speak of that which one either dreads or is ashamed to know, let us examine in the meantime about Marcion alone” *Epistles of Cyprian* Letter 72 ch.5 p.380

**Moyses et al. to Cyprian** “a crime; but shame, modesty, patience, discipline, humility, and subjection,” *Epistles of Cyprian* Letter 25 ch.6 p.304

**Roman Church leaders** to Cyprian (250-251 A.D.) “humility, that they should exhibit some shame, that, by their submission,” *Epistles of Cyprian* Letter 29 ch.3 p.308

**Gregory Thaumaturgus** (246-265 A.D.) “rather reprove them; for it is a shame even to speak of those things which are done of them in secret.” *Canonical Epistle* canon 2 p.18

**Arnobius** (297-303 A.D.) “anger, spend our life in shameful deeds, and are given over to the lust of all.” Shame is a common word with Arnobius. *Arnobius Against the Heathen* book 2 ch.16 p.440

**Methodius** (270-311/312 A.D.) “and they are not ashamed to run counter to the Spirit, but, as though born for this purpose, they kindle up the smouldering and lurking passion, fanning and provoking it; and therefore he [Paul the apostle], cutting off very sharply these dishonest follies and invented excuses, and having arrived at the subject of instructing them how men should behave to their wives,” *Banquet of The Ten Virgins* discourse 3 ch.10 p.320

Methodius (270-311/312 A.D.) “purchasing a slight pleasure by shamefully selling his own seed.” *Banquet of The Ten Virgins* discourse 2 ch.4 p.314

**Athanasius of Alexandria** (c.318 A.D.) “and, not satiated with the first evils, they again filled themselves with others, advancing further in utter shamefullness, and surpassing themselves in impiety.” *Athanasius Against the Heathen* ch.8.4 p.8

Athanasius of Alexandria (318 A.D.) “says, ‘they shall be ashamed that have formed a god, and carved all of them that which is vain” *Against the Heathen* ch.14 p.11

Athanasius of Alexandria (318 A.D.) speaks of the “disgrace” of Gentiles who worship sticks and stones. *Incarnation of the Word* ch.41.1 p.59

**Lactantius** (c.303-320/325 A.D.) “you [Constantine] expiated the most shameful deed of others. In return for which action God will grant to you happiness, virtue, and length of days,” *The Divine Institutes* book 1 ch.1 p.10

**Alexander of Alexandria** (313-326 A.D.) “the ancient Scriptures caused them no shame, nor did the consentient doctrine of” *Epistles on the Arian Heresy* letter 1 ch.10 p.295

**Among heretics**

The Encratite heretic **Tatian** (died 170 A.D.) “more nobly than that damsel of yours. Wherefore be ashamed, you who are” *Address of Tatian to the Greeks* ch.33 p.79

## Si11. The sinful provoke God

Exodus 23:21; Numbers 14:11,23; 16:30; Deuteronomy 4:25; 9:7,8,18,22; 31:20,29; 32:16,21; Jdg 2:12; 1 Kings 14:9,15,22; 15:30; 16:2,7,13,26,33; 21:22,53; 2 Kings 17:11,17; 21:6,15,17; 23:1,26; 2 Chr 28:25; 33:6; 34:25; Ezra 5:12; Nehemiah 4:5; Job 12:6; Psalm 78:17,40,56,58; 106:29,33,43; Isaiah 1:4; 65:3; Jeremiah 7:18,19; 8:19; 11:17; 25:6,7; 32:29,30,32; 44:3,8; Ezekiel 8:17; 16:26; Hosea 12:14; Zech 8:14; 1 Corinthians 10:22; Hebrews 3:16

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Justin Martyr** (c.150 A.D.) “I said, Behold Me, to a nation that called not on My name. I spread out My hands to a disobedient and gainsaying people, to those who walked in a way that is not good, but follow after their own sins; a people that provoketh Me to anger to My face.’” *First Apology of Justin Martyr* ch.49 p.179

Melito (170-177/180 A.D.) (partial) “and elsewhere, ‘They provoked His [God’s] mouth to anger.’” Fragment 9 From *The Key* p.760

**Clement of Alexandria** (193-202 A.D.) “‘Whoever shall attempt to do aught with presumption, provokes God,’ it is said. For haughtiness is a vice of the soul, of which, as of other sins, He commands us to repent;” *Stromata* book 2 ch.19 p.369

Clement of Alexandria (193-217/220 A.D.) says that God can be provoked by people. *The Instructor* book 1 ch.9 p.229

**Tertullian** (198-220 A.D.) “understood Him not; “but rather “quite forsook, and provoked unto unto indignation, the Holy One of Israel.” *An Answer to the Jews* ch.13 p.171

Tertullian (207/208 A.D.) “god, and they have provoked me to anger with their idols; and I will move them” *Five Books Against Marcion* book 4 ch.31 p.402

Hippolytus of Portus (222-234/5 A.D.) (partial) “Jacob provoked the Spirit of the Lord to anger. These are their pursuits.” *Against the Heresy of One Noetus* ch.15 p.229

**Origen** (225-253/254 A.D.) “are not gods; they have provoked Me to anger with their idols: and I will move” *Origen Against Celsus* book 2 ch.78 p.464

**Cyprian of Carthage** (c.246-258 A.D.) “‘Go not after other gods, to serve them, and do not worship them; and provoke me’” *Treatises of Cyprian* Treatise 12 first part ch.2 p.508

**Victorinus of Petau** (martyred 304 A.D.) “It is called a contempt when God is provoked, because idols are worshipped” *Commentary on the Apocalypse* from the 13th chapter no.13 p.357

**Athanasius of Alexandria** (c.318 A.D.) (implied) “and, not satiated with the first evils, they again filled themselves with others, advancing further in utter shamefullness, and surpassing themselves in impiety. But to this the divine Scripture testifies when it says, ‘When the wicked come in unto the depth of evils, he [God] despiseth.’” *Athanasius Against the Heathen* ch.8.4 p.8

**Lactantius** (c.303-320/325 A.D.) “God of all, He is undoubtedly delighted with the virtues of men, and provoked by their vices.” *Treatise on the Anger of God* ch.19 p.276

## Si12. We were dead in sin

Romans 7:9; Ephesians 2:1,5; Colossians 2:13

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 2:1,5; Colossians 2:13

**Clement of Alexandria** (193-202 A.D.) “For ‘those who were dead in sins are quickened together with Christ,’ by our covenant.” *Stromata* book 2 ch.10 p.358

Clement of Alexandria (193-217/220 A.D.) says that we were dead and needed life. *The Instructor* book 1 ch.9 p.230

**Tertullian** (198-220 A.D.) “‘And you, (adds he [St. Paul]), when ye were dead in sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses.’” *On the Resurrection of the Flesh* ch.23 p.561

**Hippolytus of Portus** (222-235/236 A.D.) “One, He made acquaintance with the dead in transgressions; Himself the heavenly One, He bore the terrestrial on high; Himself of lofty extraction, He chose, by His own subjection, to set the slave free; and making man, who turns to dust, and forms food for the serpent, unconquerable as adamant, and that, too, when hung upon the tree, He declared him lord over his victor, and is thus Himself proved conqueror by the tree.” Fragment 1 *Comentary on Psalm 119 or 120* p.170

**Origen** (225-253/254 A.D.) quotes Romans 7:9 as by Paul. *Origen Against Celsus* book 3 ch.62 p.488

**Novatian** (250-258 A.D.) “as the Renewer and Creator of those who are dead in their sins, He may be attested by this goodness of mercy granted to those that believe.” *Concerning the Trinity* ch.7 p.617

**Methodius** (270-311/312 A.D.) quotes Romans 7:9. *Discourse on the Resurrection* part 2 ch.1 p.370 and again p.371.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) (implied) book 9 ch.10 p.185 gives an analogy of use being covered in sins and lusts as if in pitch, and “the kindling of this fire is understood to be the work of demons.”

## Si13. Some people’s conscience is seared

1 Timothy 4:2

**Irenaeus of Lyons** (182-188 A.D.) “Such are the words and deeds by which, in our own district of the Rhone, they have deluded many women, who have their consciences seared as with a hot iron.” *Irenaeus Against Heresies* book 1 ch.13.7 p.336

**Hippolytus** (222-235/236 A.D.) “But persons of this description are estimated Cynics rather than Christians, inasmuch as they do not attend unto the words spoken against them through the Apostle Paul. Now he, predicting the novelties that were to be hereafter introduced ineffectually by certain (heretics), made a statement thus: ‘The Spirit speaketh expressly, In the latter times certain will depart from sound doctrine, giving heed to seducing spirits and doctrines of devils, uttering falsehoods in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, to abstain from meats, which God has created to be partaken of with thanksgiving by the faithful, and those who know the truth; because every creature of God is good, and nothing to be rejected which is received with thanksgiving; for it is sanctified by the word of God and prayer.’” [1Timothy 4:1-5] *Refutation of All Heresies* book 8 ch.13 p.124

**Origen** (240-254 A.D.) “Celsus appears to me to have misunderstood the statement of the apostle, which declares that ‘in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe;’” *Origen Against Celsus* book 5 ch.64 p.571

**Novatian** (250/4-256/7 A.D.) “Of Him also he tells: ‘Now the Spirit speaketh plainly, that in the last times some shall depart from the faith, giving heed to seducing spirits, doctrines of demons, who speak lies in hypocrisy, having their conscience cauterized.’” *Concerning the Trinity* ch.29 p.641

## Si14. Hardness of people’s hearts

This includes everything regardless why their hearts were hard.

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) says that some people’s hearts are hardened.

**Justin Martyr** (c.138-165 A.D.) “You are not, however, acting fairly or truthfully in attempting to undo those things in which there has been constantly agreement between us; namely, that certain commands were instituted by Moses on account of the hardness of your people’s hearts.” *Dialogue with Trypho, a Jew* ch.67 p.231

Justin Martyr (c.138-165 A.D.) “I said also, that those who regulated their lives by the law of Moses would in like manner be saved. For what in the law of Moses is naturally good, and pious, and righteous, and has been prescribed to be done by those who obey it; and what was appointed to be performed by reason of the hardness of the people’s hearts; was similarly recorded, and done also by those who were under the law.” *Dialogue with Trypho, a Jew* ch.45 p.217

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision third ch.7 p.15 “And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts. But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart.’”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 7 ch.47 p.55 “Regarding them with anger, being grieved because of the hardness of their hearts. And he [Jesus] said unto the man, Stretch out thy hand.”

**Theophilus of Antioch** (168-181/188 A.D.) “Moreover, they were in sore travail, bewailing the godless race of men, and they reproached those, who seemed to be wise, for their error and hardness of heart. Jeremiah, indeed, said: ‘Every man is brutishly gone astray from the knowledge of Him; every founder is confounded by his graven images; in vain the silversmith makes his molten images; there is no breath in them: in the day of their visitation they shall perish.’ The same, too, says David: ‘They are corrupt, they have done abominable works; there is none that doeth good, no, not one; they have all gone aside, they have together become profitless.’” *Theophilus to Autolycus* book 2 ch.35 p.108

**Irenaeus of Lyons** (182-188 A.D.) “‘He said to them, ‘Because of the hardness of your hearts he permitted these things to you; but from the beginning it was not so;’ thus exculpating Moses as a faithful servant, but acknowledging one God, who from the beginning made male and female, and reproving them as hard-hearted and disobedient. And therefore it was that they received from Moses this law of divorcement, adapted to their hard nature.” *Irenaeus Against Heresies* book 4 ch.15.2 p.480

**Clement of Alexandria** (193-217/220 A.D.) mentions the hardness of the hearts of Gentiles. *Exhortation to the Heathen* ch.9 p.195

Clement of Alexandria (c.195 A.D.) “‘For God is able of these stones to raise up children to Abraham;’ and He, commiserating their great ignorance and hardness of heart who are petrified against the truth, has raised up a seed of piety, sensitive to virtue, of those stones-of the nations, that is, who trusted in stones.” *Exhortation to the Heathen* ch.1 p.172

**Tertullian** (207/208 A.D.) “It was not in severity that its Author promulgated this law, but in the interest of the highest benevolence, which rather aimed at subduing the nation’s hardness of heart, and by laborious services hewing out a fealty which was (as yet) untried in obedience: for I purposely abstain from touching on the mysterious senses of the law, considered in its spiritual and prophetic relation, and as abounding in types of almost every variety and sort.” *Five Books Against Marcion* book 2 ch.19 p.312

Tertullian (198-220 A.D.) “But the unbelieving hardness of the human heart leads them to slight even their own teachers, otherwise approved and in high renown, whenever they touch upon arguments which are used in defence of Christianity.” *The Soul’s Testimony* ch.1 p.175

Tertullian (213 A.D.) “But so did circumstances require him to ‘become all things to all, in order to gain all;’ ‘travailing in birth with them until Christ should be formed in them;’ and ‘cherishing, as it were a nurse,’ the little ones of faith, by teaching them some things ‘by way of indulgence, not by way of command’-for it is one thing to *indulge*, another to *bid*-permitting a temporary licence of re-marriage on account of the ‘weakness of the flesh,’ just as Moses of divorcing on account of ‘the hardness of the heart.’” *On Monogamy* ch.14 p.70

**Origen** (225-253/254 A.D.) “Now I inquire whether in these things according to this law, we are to seek nothing in it beyond the letter seeing that God has not given it, or whether to the Pharisees who quoted the saying, ‘Moses commanded to give a bill of divorcement and put her away,’ it was of necessity said, ‘Moses, for your hardness of heart, suffered you to put away your wives; but from the beginning it hath not been so.’” *Origen’s Commentary on Matthew* book 14 ch.18 p.507

Victorinus of Petau (martyred 304 A.D.) (partial, people not people’s hearts) “Moses, foreseeing the hardness of that people, on the Sabbath raised up his hands, therefore, and thus *figuratively* fastened himself to a cross.” *On the Creation of the World* p.342

## Si15. Works of the flesh / sinful nature

Galatians 5:19-21

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – for the word of God) Galatians 5:19-20

**Irenaeus of Lyons** (182-188 A.D.) “But the works of the flesh are” and quotes the rest of Galatians 5:19-21. *Irenaeus Against Heresies* book 5 ch.11.1 p.547

**Clement of Alexandria** (193-202 A.D.) quotes Galatians 5:19-21. *Stromata* book 4 ch.8 p.420

**Tertullian** (198-220 A.D.) “It is not indeed the flesh which he [the apostle] bids us to put off, but the works which he in another passage shows to be ‘works of the flesh.’” *On the Resurrection of the Flesh* ch.45 p.578

Tertullian (207/208 A.D.) mentions the works of the flesh in *Five Books Against Marcion* book 5 ch.10 p.451

**Hippolytus of Portus** (222-234/5 A.D.) “And the fruits of Egypt are wasted, that is, the works of the flesh, but not the fruit of the Spirit, love, joy, and peace.” Fragment 1 *On Psalm 72* ch.47 p.171

**Origen** (225-253/254 A.D.) “And perhaps the muddy words and the heresies which are bound up with works of the flesh, are the darkened pearls, and those which are produced in the marshes, not goodly pearls.” *Commentary on Matthew* book 10 ch.8 p.418

**Cyprian of Carthage** (c.246-258 A.D.) “Now the works of the flesh are manifest, which are these; adulteries, fornications, uncleanness, lasciviousness, idolatry, witchcraft, murders, hatred, variance, emulations, wraths, strife, seditions, dissensions, heresies, envyings, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.” *Treatises of Cyprian* Treatise 4 ch.16 p.452

## Si16. Ezekiel 18 referring to an individual

Ezekiel 18

**Clement of Rome** (96-98 A.D.) quotes Ezekiel 18:11,30 referring to a sinner. He also mentions the house of Israel. *1 Clement* ch.8 p.7

Justin Martyr (c.138-165 A.D.) (partial, does not specify individual) quotes Ezekiel 14:18,20 as by Ezekiel, directly followed by quoting Ezekiel 18:20. *Dialogue with Trypho, a Jew* ch.40 p.269

**Clement of Alexandria** (193-217/220 A.D.) teaches on Ezekiel 18 referring to the sinner in *The Instructor* book 1 ch.7 p.224. he also refers to Ezekiel 18 in *The Instructor* book 3 ch.12 p.292, *Stromata* (193-202 A.D.) book 3 ch.27 p.355, and *Who is the Rich Man Who Shall be Saved* ch.39 p.602.

**Tertullian** (198-220 A.D.) refers to Ezekiel 18 and the individual “sinner” in *On the Resurrection of the Flesh* ch.9 p.532. He also refers to Ezekiel 18:23 in *Tertullian Against Marcion* book 2 ch.8 p.303.

Commodianus (c.240 A.D.) (partial) says that we do not suffer for the sins of our parents. *Instructions of Commodianus* ch.51 p.213

**Origen** (224-254 A.D.) refers to Ezekiel 18:20 in *Origen Against Celsus* book 8 ch.40 p.654.

***Treatise Against Novatian*** (250/4-256/7 A.D.) refers to Ezekiel 18 in ch.14 and 14 p.660 and 661. as well as ch.16 p.662. It mentions the “House of Israel” as well as the “sinner” in ch.18 p.663.

**Cyprian of Carthage** (c.246-258 A.D.) refers to the individual in Ezekiel 18 in *Epistles of Cyprian* letter 51 ch.27 p.335-336.

**Among corrupt or spurious works**

In the *Treatise on Repentance Attributed to Cyprian* p.593-594 it refers to Ezekiel 18 in the context of both the individual and nation.

## Si17. World’s wisdom is foolishness to God

1 Corinthians 3:19a

**Clement of Alexandria** (193-202 A.D.) quotes 1 Corinthians 3:19-20. *Stromata* book 1 ch.11 p.331. See also *Stromata* book 1 ch.27 p.340.

**Tertullian** (192-220 A.D.) quotes 1 Corinthians 3:19. *Five Books Against Marcion* book 5 ch.6 p.442

**Origen** (225-253/254 A.D.) says that the wisdom among men is foolishness to God. *Origen Against Celsus* book 6 ch.12 p.578. See also ibid book 1 ch.13 p.401-402

**Cyprian of Carthage** (c.246-258 A.D.) quotes 1 Corinthians 3:18-20. *Treatises of Cyprian* Treatise 12 part 3 ch.69 p.552

**Dionysius of Alexandria** (246-265 A.D.) quotes 1 Corinthians 3:19 as by Paul. “but that wisdom of which Paul says, “The wisdom of this world is foolishness with God.” *Commentary on Ecclesiastes* ch.18 p.111

**Lactantius** (c.303-320/325 A.D.) “For as the wisdom of men is the greatest foolishness with God, and foolishness is (as I have shown) the greatest wisdom;” *The Divine Institutes* book 5 ch.16 p.151

## Si18. Cross/resurrection is foolish to the world

**Theophilus of Antioch** (168-181/188 A.D.) “But further, they say that our doctrine has but recently come to light, and that we have nothing to allege in proof of what we receive as truth, nor of our teaching, but that our doctrine is foolishness.” *Theophilus to Autolycus* book 3 ch.4 p.112

**Irenaeus of Lyons** (182-188 A.D.) “Moreover, they affirm that the Apostle Paul himself made mention of this cross [*stauros*] in the following words: ‘The doctrine of the cross is to them that perish foolishness, but to us who are saved it is the power of God.’” *Irenaeus Against Heresies* book 1 ch.3.5 p.320

***Passion of the Scillitan Martyrs*** (180-202 A.D.) *ANF* vol.9 p.285 “Saturninus the proconsul said: Be not partakers of this folly. Cittinus said: We have none other to fear, save only our Lord God, who is in heaven.”

**Tertullian** (198-220 A.D.) “because, as the wisdom of the world is foolishness with God, so also the wisdom of God is folly in the world’s esteem.” *Five Books Against Marcion* book 2 ch.2 p.298

**Hippolytus of Portus** (222-234/235 A.D.) after discussing the resurrection says, “But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him.” *Against All Heresies* book 5 ch.3 p.54

**Commodianus** (c.240 A.D.) “but the cross has become foolishness to an adulterous people. The awful [awesome] King of eternity shadows forth these things by the cross, that they may now believe on Him.” *Instructions of Commodianus* ch.36 p.210

**Origen** (225-253/254 A.D.) “For the preaching of Jesus Christ as crucified is the “foolishness” of preaching, as Paul also perceived, when he said, “But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ the power of God, and wisdom of God.’” *Origen Against Celsus* book 1 ch.13 p.402

**Cyprian of Carthage** (c.246-258 A.D.) In the first Epistle of Paul to the Corinthians: “Christ sent me to preach, not in wisdom of discourse, lest the cross of Christ should become of no effect. For the word of the cross is foolishness to those who perish; but to those who are saved it is the power of God.” *Treatises of Cyprian* Treatise 12 third part ch.69 p.551

## Si19. People deceive others

Ephesians 5:6-7

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) mentions people who are deceiving and being deceived.

**Irenaeus of Lyons** (182-188 A.D.) “And again does the apostle say, ‘Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the sons of mistrust. Be not ye therefore partakers with them.’” *Irenaeus Against Heresies* book 4 ch.27.4 p.500

**Tertullian** (198-220 A.D.) “‘Let no man deceive you by any means. *For that day shall not come*, unless indeed there first come a falling away,’ he means indeed of this present empire, ‘and that man of sin be revealed,’ that is to say, Antichrist,” *Resurrection of the Flesh* ch.24 p.563

**Hippolytus of Portus** (222-235/236 A.D.) “Let no man deceive you by any means; for (that day shall not come) except there come the falling away first,” *Treatise on Christ and Antichrist* ch.63 p.218

**Origen** (225-253/254 A.D.) “Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed,” *Origen Against Celsus* book 6 ch.46 p.594

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.17 p.663 quotes all of Ephesians 5:6-7 “Let no one deceive you….”

**Cyprian of Carthage** (c.246-258 A.D.) quotes all of Ephesians 5:6-7 “Let no man deceive you….” *Epistles of Cyprian* Letter 39 ch.6 p.318

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.15 p.80 speaks of Simon deceiving people.

## Si20. Some people deceive themselves

**Irenaeus of Lyons** (182-188 A.D.) “You see, my friend, the method which these men employ to deceive themselves, while they abuse the Scriptures by endeavouring to support their own system out of them.” *Irenaeus Against Heresies* book 1 ch.9.1 p.329

**Clement of Alexandria** (193-202 A.D.) “Now, of those who diverge from the truth, some attempt to deceive themselves alone, and some also their neighbours.” *Stromata* book 7 ch.15 p.550

**Commodianus** (c.240 A.D.) says that some deceive themselves. *Instructions of Commodianus* ch.74 p.217

**Gregory Thaumaturgus** (240-265 A.D.) “But others deceive themselves by fancying that they can retain the property of others which they may have found as an equivalent for their own property which they have lost.” *Canonical Epistle* canon 5 p.19

**Lactantius** (c.303-320/325 A.D.) “Is there, then, a bad mind in those who, against every law of humanity, against every principle of justice, are tortured, or rather, in those who inflict on the bodies of the innocent such things, as neither the most cruel robbers, nor the most enraged enemies, nor the most savage barbarians have ever practised? Do they deceive themselves to such an extent, that they mutually transfer and change the names of good and evil? Why, therefore, do they not call day night-the sun darkness? Moreover, it is the same impudence to give to the good the name of evil, to the wise the name of foolish, to the just the name of impious.” *The Divine Institutes* book 5 ch.20 p.156

## Si21. People themselves have broken cisterns

Jeremiah 2:12-13

***Epistle of Barnabas*** (c.70-130 A.D.) ch.11 p.144 “The prophet therefore declares, ‘Be astonished, O heaven, and let the earth tremble at this, because this people hath committed two great evils: they have forsaken Me, a living fountain, and have hewn out for themselves broken cisterns.”

**Justin Martyr** (c.136-165 A.D.) “For Jeremiah thus cries: ‘Woe unto you! because you have forsaken the living fountain, and have digged for yourselves broken cisterns that can hold no water.’” *Dialogue with Trypho, a Jew* ch.114 p.256. See also ibid ch.19 p.203.

**Irenaeus of Lyons** (182-188 A.D.) “Those, therefore, who do not partake of Him [the Spirit of God], are neither nourished into life from the mother’s breasts, nor do they enjoy that most limpid fountain which issues from the body of Christ; but they dig for themselves broken cisterns out of earthly trenches, and drink putrid water out of the mire, fleeing from the faith of the Church lest they be convicted; and rejecting the Spirit, that they may not be instructed.” *Irenaeus Against Heresies* book 3 ch.24.1 p.458

**Clement of Alexandria** (193-217/220 A.D.) “And He says also by Jeremiah: ‘Heaven was astonished at this, and the earth shuddered exceedingly. For My people have committed two evils; they have forsaken Me, the fountain of living waters, and have hewn out to themselves broken cisterns, which will not be able to hold water.’” *The Instructor* book 1 ch.9 p.229

**Cyprian of Carthage** (c.246-258 A.D.) “And it is written in the words of the Lord, ‘They have forsaken me, the fountain of living waters, and hewed them out broken cisterns, which can hold no water.’” *Epistles of Cyprian* Epistle 69 ch.1 p.375-376

**Lactantius** (c.303-320/325 A.D.) “But since many heresies have existed, and the people of God have been rent into divisions at the instigation of demons, the truth must be briefly marked out by us, and placed in its own peculiar dwelling-place, that if any one shall desire to draw the water of life, he may not be borne to broken cisterns which hold no water, but may know the abundant fountain of God, watered by which he may enjoy perpetual light.” *The Divine Institutes* book 4 ch.30 p.133

## Si22. People are enslaved by sin / lust / the devil

Tatains’ ***Diatessaron*** (c.172 A.D.) section 35.45-46 p.98 quotes John 8:34.

**Melito of Sardis** (170-177/180 A.D.) says “he [Jesus’ set us from from the slavery of the devil” *On Pascha* ch.67 p.55.

**Irenaeus of Lyons** (182-188 A.D.) “Those persons, then, who possess the earnest of the Spirit, and who are not enslaved by the lusts of the flesh, but are subject to the Spirit, and who in all things walk according to the light of reason, does the apostle properly term ‘spiritual,’ because the Spirit of God dwells in them.” *Irenaeus Against Heresies* book 5 ch.8.2 p.534

**Hippolytus of Portus** (222-235/236 A.D.) says people are enslaved by sin. *Refutation of All Heresies* Proemium p.10

**Gregory Thaumaturgus** (240-265 A.D.) “And from her you can secure your deliverance only by finding a propitious and watchful superintendent in God; for he who is enslaved by sin cannot (otherwise) escape its grasp.” *Metaphrase of Ecclesiastes* ch.7 p.14

**Adamantius** (c.300 A.D.) “The Lord himself echos the prophets, asserting what they say (Jn.8:34): ‘Every one who commits sin is a servant/slave to sin’.” *Dialogue on the True Faith* first part ch.27 p.73

## Si23. Kept from the wise/prudent and given to babes

Luke 10:21-22

Tatian’s ***Diatessaron*** (c.172 A.D.) section 15.37 p.67 “And in that hour Jesus rejoiced in the Holy Spirit, and said, I acknowledge thee, my Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto children: yea, my Father; so was thy will.”

**Irenaeus of Lyons** (182-188 A.D.) “prudent, and hast revealed them to babes. Even so, my Father; for so it seemed” *Irenaeus Against Heresies* book 1 ch.20.3 p.345

**Clement of Alexandria** (193-217/220 A.D.) “Wherefore those things which have been concealed from the wise and prudent of this present world have been revealed to babes.” *The Instructor* book 1 ch.6 p.217

**Tertullian** (207/208 A.D.) “because those things which had been hidden from the wise and prudent, Thou has revealed unto babes.” *Five Books Against Marcion* book 4 ch.25 p.389

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.5 p.136 quotes Luke 10:21-22.

## Si24. Don’t be double-minded / double-hearted

Double-tongued and double-dealing are not included here

James 1:8

**Clement of Rome** (96-98 A.D.) “Wherefore let us not be double-minded; neither let our soul be lifted up on account of His exceedingly great and glorious gifts.” *1 Clement* ch.23 p.11

*&&&****The Didache*** (before 125 A.D.) ch.3 p.&&& “Thou shalt not forswear thyself, thou shalt not dbear false witness, thou shalt not speak, evil, thou shalt bear no grudge.”

***Epistle of Barnabas*** (c.70-130 A.D.) ch.20 p.149 “But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz., idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God.”

***2 Clement*** (120-140 A.D.) vol.7 ch.19 p.523 “For there are some wicked deeds which we commit, and know it not, because of the double-mindedness and unbelief present in our breasts, and our understanding is darkened by vain desires.”

**From The Council of Nicea I to the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (346-356 A.D.) quotes James 1:8 about not being double-minded. *Defence of the Nicene Definition* ch.4 p.152

## Si25. [Many] Jews rejected Jesus as the Messiah

***To Diognetus*** (c.130-200 A.D.) ch.11 p.29 “For which reason He sent the Word, that He might be manifested to the world; and He, being despised by the people [of the Jews], was, when preached by the Apostles, believed on by the Gentiles.”

**Justin Martyr** (c.138-165 A.D.) “this very man who was crucified is proved to have been set forth expressly as God, and man, and as being crucified, and as dying; but since I am aware that this is denied by all of your [Jewish] nation, I do not address myself to these points, but I proceed to carry on my discussions by means of those passages which are still admitted by you.” *Dialogue with Trypho, a Jew* ch.71 p.234

Justin Martyr (c.150 A.D.) “And again, how it was said by the same Isaiah, that the Gentile nations who were not looking for Him should worship Him, but the Jews who always expected Him should not recognize Him when He came.” *First Apology of Justin Martyr* ch.49 p.179

**Melito of Sardis** (170-177/180 A.D.) “What strange injustice have you done, O Israel?’ *On Pascha* stanza 73 p.57. “‘I’, said Israel, ‘I killed the Lord.’” *On Pascha* stanza 74 p.58

**Irenaeus of Lyons** (182-188 A.D.) No one can come to God except through Jesus … Therefore the Jews departed from God” *Irenaeus Against Heresies* book 4 ch.7.3-4 p.470

**Irenaeus** (182-188 A.D.) “Therefore have the Jews departed from God, in not receiving His Word, but imagining that they could know the Father [apart] by Himself, without the Word, that is, without the Son; they being ignorant of that God who spake in human shape to Abraham, and again to Moses, saying, ‘I have surely seen the affliction of My people in Egypt, and I have come down to deliver them.’” *Irenaeus Against Heresies* book 4 ch.7.4 p.470

**Tertullian** (198-220 A.D.) has a 23-page work called *An Answer to the Jews* p.151-173.

Tertullian (198-220 A.D.) “In this character, too, was He believed on by His disciples, and rejected by the Jews.” *Against Praxeas* ch.24 p.620

Tertullian (207/208 A.D.) says that Jews are unbelievers, and God blinded the mind of unbelievers. *Five Books Against Marcion* book 5 ch.11 p.453

Tertullian (207/208 A.D.) (partial) discusses the role of the Jews in rejecting Christ. *Five Books Against Marcion* book 5 ch.11 p.453-454

**Hippolytus of Portus** (222-235/236 A.D.) (implied) says that the Jews had the way of wisdom but did not know the way of the Lord. *Expository Treatise Against the Jews* ch.10 p.221

**Commodianus** (c.240 A.D.) “Ye [Jews] look upon the law which Moses in wrath dashed to pieces; and the same Lord gave to him a second law. In that he placed his hope; but ye, half healed, reject it, and therefore ye shall not be worthy of the kingdom of heaven.” *Instructions of Commodianus* ch.38 p.210

**Origen** (c.240 A.D.) “The [the Jews] killed Jesus... laid hands on Christ.” *Homilies on Jeremiah* homily 13 ch.1 p.131

Origen (225-253/254 A.D.) “But He had made the fulfilment of His promises to depend on certain conditions,-namely, that they should observe and live according to His law; and if the Jews bare not a plot of ground nor a habitation left to them, although they had received these conditional promises, the entire blame is to be laid upon their crimes, and especially upon their guilt in the treatment of Jesus.” *Origen Against Celsus* book 8 ch.69 p.666

**Novatian** (250/4-256/7 A.D.) “Whence if Christ were only man, He would not have come thence, and therefore would not depart thither, because He would riot have come thence. Moreover, by coming thence, whence as man He could not have come, He shows Himself to have come as God. For the Jews, ignorant and untaught in the matter of this very descent of His, made these heretics their successors, seeing that to them it is said, ‘Ye know not whence I come, and whither I go: ye judge after the flesh.’ As much they as the Jews, holding that the carnal birth of Christ was the only one, believed that Christ was nothing else than man; not considering this point, that as man could not come from heaven, so as that he might return thither, He who descended thence must be God, seeing that man could not come thence.” *Concerning the Trinity* ch.15 p.624

***Treatise on Rebaptism*** (254-257 A.D.) ch.9 p.672 “By which things, and by many deeds of this kind tending to His glory, it appeared to follow as a consequence, that in whatever manner the Jews think about Christ, and although they do not believe concerning Jesus Christ our Lord, that even they themselves thought that such and so great a one would without any death endure to eternity, and would possess the kingdom of Israel, and of the whole world for ever; and that it should not be destroyed. Whence, moreover, the Jews dared to seize Him by force, and anoint Him for the kingdom, which indeed He was compelled to evade;”

**Cyprian of Carthage** (c.246-258 A.D.) “For as the Jews were alienated from God, as those on whose account ‘the name of God is blasphemed among the Gentiles’” [Romans 2:24] *Epistles of Cyprian* letter 6 ch.3 p.284.

Cyprian of Carthage (c.246-258 A.D.) “That the Jew have fallen under the heavy wrath of God, because they have departed from the Lord, and have followed idols. … That is was previously foretold that they would neiver know the Lord, nor understand nor receive Him” *Treatises of Cyprian* Treatise 12 aprt 1 Heads 1 p.507

**Methodius** (c.270-311/312 A.D.) “Wherefore let it shame the Jews that they do not perceive the deep things of the Scriptures, thinking that nothing else than outward things are contained in the law and the prophets; for they, intent upon things earthly, have in greater esteem the riches of the world than the wealth which is of the soul. For since the Scriptures are in this way divided that some of them give the likeness of past events, some of them a type of the future, the miserable men, going back, deal with the figures of the future as if they were already things of the past. As in the instance of the immolation of the Lamb, the mystery of which they regard as solely in remembrance of the deliverance of their fathers from Egypt, when, although the first-born of Egypt were smitten, they themselves were preserved by marking the door-posts of their houses with blood. Nor do they understand that by it also the death of Christ is personified, by whose blood souls made safe and sealed shall be preserved from wrath in the burning of the world;” *Banquet of the Ten Virgins* discourse 9 ch.1 p.345

**Lactantius** (c.303-320/325 A.D.) “How then do the Jews both confess and expect the Christ of God? Who rejected Him on this account, because He was born of man.” *The Divine Institutes* book 4 ch.12 p.111

Lactantius (c.303-320/325 A.D.) “Now that the Jews were disinherited, because they rejected Christ, and that we, who are of the Gentiles, were adopted into their place, is proved by the Scriptures.” *Epitome of the Divine Institutes* ch.48 p.242

## Teachings on Sin not on the list

**1. God made man upright but gone after many schemes** Ecclesiastes 7:29 (only 2 writers: Athanasius of Alexandria)

**2. Some profess to be wise but are fools** Romans 1:22 (only 3 writers: Clement of Alexandria, Origen, Lactantius)

**3. Where words are many sin is not absent** (only 3 writers: Clement of Alexandria, Origen, Cyprian)

**4. Enmity between God and man** (no writers)

**5. We are imprisoned by sin** (only 1 writer: Irenaeus)

**6. Blood be upon us and our children** (only 1 writer: Tertullian)

**7. The days are evil** (only 3 writers: *Epistle of Barnabas* ch.2 p.137, Tertullian, Origen)

**8. Some think godliness a means to gain** (only 1 writer: Malchion)

**9. People were cursed at the fall** (Only 2 writers: Theophilus of Antioch, Irenaeus)

# Salvation

## S1. O.T. pointed to salvation in Christ in New

Isaiah 53; Luke 2:29-32; 3:4-6; 4:18-19,21

**p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.)** Romans 10:18-20

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 13:34-35

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 10:11-12

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 2:29-32; 3:4-6; 4:18-19,21

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 2:29-32; 3:4-6; 4:18-19,21

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 2:29-32; 3:4-6; 4:18-19,21

**Clement of Rome** (96-98 A.D.) ch.12 p.8 (See also vol.9 12 p.232) mentions how the scarlet thread from Rahab’s window “made it manifest that redemption should flow through the blood of the Lord to all them that believe and hope in God.” He also quotes Isaiah 53 as referring to Christ in *1 Clement* ch.16 p.9 (See also vol.9 ch.16 p.233-234)

**Ignatius of Antioch** (-107/116 A.D.) “And let us also love the prophets, because they too have proclaimed the Gospel, and placed their hope in Him, and waited for Him;” *Letter of Ignatius to the Philadelphians* ch.5 p.82

***Epistle of Barnabas*** ch.5 p.139 (c.70-130 A.D.) mentions how Isaiah 53:5,7 prophesies of Christ.

*Epistle of Barnabas* (c.70-130 A.D.) says that the Son of God came in the flesh ch.5 p.140 , He was to be manifested in the flesh ch.6 p.141; and the judge of the living and the dead suffered ch.7 p.141. He was to offer in sacrifice for our sins, as the type established in Isaac when he was offered on the alter. ch.7 p.141

*Epistle of Barnabas* (c.70-130 A.D.) says that the Son of God came in the flesh ch.5 p.140 , He was to be manifested in the flesh ch.6 p.141; and the judge of the living and the dead suffered ch.7 p.141. He was to offer in sacrifice for our sins, as the type established in Isaac when he was offered on the alter. ch.7 p.141

**Justin Martyr** (c.150 A.D.) *Dialogue with Trypho, a Jew* ch.135 p.267 “And when Scripture says, ‘I am the Lord God, the Holy One of Israel, who have made known Israel your King,’ will you not understand that truly Christ is the everlasting King?” Isaiah 53 in *First Apology of Justin Martyr* ch.50 p.179

**Irenaeus of Lyons** (182-188 A.D.) says that Moses and Aaron’s rod were types of Christ in *Irenaeus Against Heresies* book 3 ch.21.8 p.453. In book 4 ch.25.2 p.496 he also mentions that the scarlet thread when Tamar was giving birth was a type of salvation

**Clement of Alexandria** (193-202 A.D.) the golden lamp symbolizes Christ in whom we believe. *Stromata* book 5 ch.6 p.453

**Tertullian** (207/208 A.D.) “But why is Christ our passover, if the passover be not a type of Christ, in the similitude of the blood which saves, and of the Lamb, which is Christ? Why does (the apostle) clothe us and Christ with symbols of the Creator’s solemn rites, unless they had relation to ourselves?” *Five Books Against Marcion* book 5 ch.7 p.443

**Hippolytus of Portus** (222-235/236 A.D.) the ark [Noah’s ark] of wood was the safety of the of the Son. Fragment 6 p.238

**Novatian** (250/4-256/7 A.D.) “Christ … was promised before by the Creator, in the Scriptures of the Old Testament; especially as the things that were predicted of Him were fulfilled, and those things that were fulfilled” *Treatise Concerning the Trinity* ch.10 p.619. See also *Treatise Concerning the Trinity* ch.1 p.612

Novatian (250/4-256/7 A.D.) mentions Isaiah 11:1; 7:13; 35:3-6; 42:2,3; 55:3-5 as referring to Christ. *Treatise Concerning the Trinity* ch.9 p.618

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2-5 p.658 (partial) shows how the ark pointed to salvation in the church. (No mention of salvation in Christ though.)

## S2. Salvation is a gift of God’s grace

(implied) John 1:14-17; Romans 5:17; 1 Peter 1:14; 5:10

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 5:17

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied, grace came through Christ) John 1:14-17

p72 (=Bodmer 7 and 8) (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. (partial) mentions God’s grace, but does not explicitly say for salvation. 1 Peter 1:14; 5:10

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (implied) John 1:14-17

**0220** Romans 4:23-5:3,8-13 (ca.300 A.D.) Romans 5:2

**Clement of Rome** (96-98 A.D.) “Why are there strifes, and tumults, and divisions, and schisms, and wars among you? Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? … Why do we divide and tear to pieces the member of Christ, and raised up strife against our own body, and have reached such a height of madness as to forget that ‘we are members one of another?’” *1 Clement* ch.46 p.17

*Letter of* ***Ignatius*** *to the Magnesians* ch.5 p.82 (-107/116 A.D.) “For were He [God] to reward us according to our works, we should cease to be.”

*Letter of Ignatius to the Magnesians* (-107/116 A.D.) ch.8 p.62 “For if we still live according to the Jewish law, we acknowledge that we have not received grace.”

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.1 p.33 says that we are saved by grace.

**Justin Martyr** (c.150 A.D.) “What larger measure of grace, then, did Christ bestow on Abraham? This, namely, that He called him with His voice by the like calling, telling him to quit the land wherein he dwelt. And He has called all of us by that voice, and we have left already the way of living in which we used to spend our days, passing our time in evil after the fashions of the other inhabitants of the earth; and along with Abraham we shall inherit the holy land, when we shall receive the inheritance for an endless eternity, being children of Abraham though the like faith. For as he believed the voice of God, and it was imputed to him for righteousness, in like manner we, having believed God’s voice spoken by the apostles of Christ, and promulgated to us by the prophets, have renounced even to the death all the things of the world.” *Dialogue with Trypho, a Jew* ch.119 p.259

Justin Martyr (c.138-165 A.D.) “we have by the grace of our Jesus, according to His Father’s will, stripped ourselves of all those filthy wickednesses with which we were imbued.” *Dialogue with Trypho, a Jew* ch.116 p.257

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.20 p.43 refers to God’s grace and goodness.

**Clement of Alexandria** (193-217/220 A.D.) speaks of God’s grace saving us. *The Instructor* book 1 ch.6 p.216

Clement of Alexandria (193-217/220 A.D.) in *Fragments from Cassiodorus* (fragment 1) p.572 says, “‘Of all grace,’ he says, because He [God] is good, and the giver of all good things.”

**Tertullian** (198-220 A.D.) says that the Cretaor is the source of grace. *Tertullian Against Marcion* book 5 ch.4 p.437

**Theodotus the probable Montanist** (ca.240 A.D.) “God made us, having previously no existence. For if we had a previous existence, we must have known where we were, and how and why we came hither. But if we had no pre-existence, then God is the sole author of our creation. As, then, He made us who had no existence, so also, now that we are made, He saves us by His own grace, if we show ourselves worthy and susceptible.” *Excerpts of Theodotus* ch.17 p.45

**Hippolytus of Portus** (222-235/236 A.D.) “be strong in the grace that is in Christ Jesus” *Treatise on Christ and Antichrist* ch.1 p.204

**Origen** (225-253/254 A.D.) “will [mistakenly] imagine that the benefit conferred upon him by the grace of Heaven is his own doing. And this imagination, producing also vanity, will be the cause of a downfall:” [Greek] *de Principiis* book 3 ch.1.12 p.313

**Cyprian of Carthage** (c.246-258 A.D.) “Also to the Romans: ‘For all have sinned, and fail of the glory of God; but they are justified by His gift and grace, through the redemption which is in Christ Jesus.” *Treatises of Cyprian* Second Book 27 p.526

Cyprian of Carthage (256 A.D.) “For if we and heretics have one faith, we may also have one grace.” *Epistles of Cyprian* Letter 72 ch.4 p.380

**Athanasius of Alexandria** (318 A.D.) “For God has not only made us out of nothing; but He gave us freely, by the Grace of the Word, a life in correspondence with God. *The Incarnation* ch.1,5 p.38

## S3. Jesus’ death paid for our sins

Matthew 20:28; Mark 10:45; Acts 20:28; Romans 5; 1 Timothy 2:6; Hebrews 9:15; 1 Peter 2:24; Revelation 5:9

2 Peter 2:1 The Lord bought us

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (c.70-130 A.D.) Hebrews 7:27; 1 Corinthians 15:3

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) mentions Jesus being a ransom in Matthew 20:28

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses Jesus bore our sins on His body. 1 Peter 2:24

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 10:45

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 20:28; Mark 10:45; Acts 20:28

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 20:28; Mark 10:45; Acts 20:28

**Clement of Rome** (96-98 A.D.) (partial) quotes Isaiah 53 and says that Christ died for our sins. *1 Clement* ch.16 p.9

*Letter of* ***Ignatius*** *to the Ephesians* ch.18 p.56-57 (1-7/116 A.D.) “Let my spirit be counted as nothing for the sake of the cross, which is a stumbling-block to those that do not believe, but to us salvation and life eternal.”

***Epistle of Barnabas*** (c.70-130 A.D.) says that Jesus died, and He “suffered, that His stroke might give us life”. He was offered in sacrifice for our sins. ch.7 p.141

**Polycarp** (100-155 A.D.) “Lord Jesus Christ, who for our sins suffered even unto death, [but] ‘whom God raised from the dead, having loosed the bands of the grave.’” *Polycarp to the Philippians* ch.1 p.33

***Epistle to Diognetus*** ch.9 p.28 (c.130-200 A.D.) “He Himself took on Him the burden of our iniquities, He gave His own Son as a ransom for us, the holy One for transgressors, the blameless One for the wicked… By what other one was it possible that we, the wicked and ungodly, could be justified, then by the only Son of God? O sweet exchange!”

**Justin Martyr** (c.150 A.D.) “Jacob served Laban for speckled and many-spotted sheep; and Christ served, even to the slavery of the cross, for the various and many-formed races of mankind, acquiring them by the blood and mystery of the cross.” *Dialogue with Trypho, a Jew* ch.134 p.267

Tatian’s ***Diatessaron*** (c.172 A.D.) section 19.48 p.74 “Whosoever eateth of my body and drinketh of my blood hath eternal life; and I will raise him up in the last day. My body truly is meat, and my blood truly is drink. Whosoever eateth my body and drinketh my blood abideth in me, and I in him--as the living Father sent me, and I am alive because of the Father; and whosoever eateth me, he also shall live because of me. This is the bread which came down from heaven: and not according as your fathers ate the manna, and died: whosoever eateth of this bread shall live for ever.”

Tatian’s *Diatessaron* (c.172 A.D.) section 31 5 p.91 quotes Matthew 20:28

**Irenaeus of Lyons** (182-188 A.D.) “He was Himself the Word of God made the Son of man, receiving from the Father the power of remission of sin; since He was a man, and since He was God, in order that since as man He suffered for us,… He has destroyed the handwriting of our debt, and fastened it to the cross” *Irenaeus Against Heresies* book 5 ch.27.3 p.545

**Clement of Alexandria** (193-217/220 A.D.) “I am He who feeds thee, giving Myself as bread, of which he who has tasted experiences death no more, and supplying day by day the drink of immortality. I am teacher of supercelestial lessons. For thee I contended with Death, and paid thy death, which thou owedst for thy former sins and thy unbelief towards God.” *Who is the Rich Man That Shall be Saved?* ch.23 p.598

Clement of Alexandria (c.195 A.D.) says basically that Jesus brought death to life through the cross, and wrenched us from destruction. *Exhortation to the Heathen* ch.11 p.203

Clement of Alexandria 193-217-220 A.D.) quotes Matthew 20:28 that Jesus gave His life as a ransom for many. *The Instructor* book 1 ch.9 p.231

**Tertullian** (207-220 A.D.) says that Christ loved even the sinful man, to die on the cross for him. *On the Flesh of Christ* ch.4 p.524

Tertullian (198-220 A.D.) says that we have been sanctified in the Name of the Lord Jesus Christ… in as far as he puts on the paid side of the account such sins before baptism. He discusses why Jesus paid for sins after baptism too. *Tertullian on Modesty* ch.16 p.91

Tertullian (207/208 A.D.) Christ died for our sins and rose in his flesh. It is the very foundation of the gospel, our salvation. *Five Books Against Marcion* book 3 ch.8 p.328

**Origen** (235-245 A.D.) Jesus’ death atoned for our sins. *Homilies on Jeremiah* homily 12 ch.13.2 p.127

Origen(c.227-240 A.D.) discusses Jesus’ human nature and purchasing us back with His own blood from [the devil]. *Origen’s Commentary on John* book 6 ch.35 p.377

Origen (233/234 A.D.) says that Jesus’ blood paid for our sins. *Origen’s Exhortation to Martyrdom* ch.2 p.153

**Hippolytus of Portus** (222-235/236 A.D.) John the Baptist called Jesus, “the Lamb of God who takes away the sin of the world. John the Baptist too ‘first preached to those in Hades, becoming a forerunner there when he was put to death by Herod, that there too he might intimate that the Saviour would descend to ransom the souls of the saints from the hand of death.’” *Treatise on Christ and Antichrist* ch.45 p.213. God offered the Son for us in *Commentary on Genesis 49* verse 5 p.164. See also *Treatise on Christ and Antichrist* ch.4 p.205

**Cyprian of Carthage** (c.246-258 A.D.) says that Christ redeemed us by His cross and blood. *Epistles of Cyprian* letter 59 ch.2 p.355

Cyprian of Carthage (c.246-258 A.D.) “from that heavenly sublimity to earthly things, the Son of God did not scorn to put on the flesh of man, and although He Himself was not a sinner, to bear the sins of others. His immortality being in the meantime laid aside, He suffers Himself to become mortal, so that the guiltless may be put to death” *Treatises of Cyprian* Treatise 9 ch.6 p.485

**Adamantius** (c.300 A.D.) quotes 1 Corinthians 15:1-43 as by the Apostle, including Christ died for our sins. *Dialogue on the True Faith* 5th part ch.6 p.155-156

**Athanasius of Alexandria** (318 A.D.) says that Jesus is our ransom. *The Incarnation* ch.25.4 p.49-50

Athanasius of Alexandria (318 A.D.) (partial) says that Christ died for all, and by the suffering of death tasted death for every man. *Incarnation of the Word* ch.10.2 p.41. See also ibid ch.7.5 p.40.

**Lactantius** (c.303-320/325 A.D.) mentions Christ dying to set us free from our sins. Like the Passover lamb, he shed His blood on the cross. *The Divine Institutes* book 4 ch.2 p.128-129

## S4. Saved by Jesus’ blood or dying for us

Mark 4:24; 14:24; Luke 22:20; Acts 20:28; Romans 3:29; 5:9; 1 Corinthians 11:25; Ephesians 1:7; 2:13; Colossians 1:20; Hebrews 9:12-14,22; 10:19; 1 Thessalonians 5:10; 1 Peter 1:2,19; 1 John 1:7; Revelation 1:5; 5:9

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 6:5-8; 8:32; Galatians 1:3; Ephesians 1:7

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied) John 1:29; (partial, Caiaphas, not a godly person saying) 18:14

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 22:20

**p30** - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) says Jesus died for us. 1 Thessalonians 5:10

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 10:19

**0220** Romans 4:23-5:3,8-13 (ca.300 A.D.) Romans 4:25-5:1,8-9

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) says we are saved by faith in His [Jesus’] blood. Romans 3:25,26

**p18** Revelation 1:4-7 (300 A.D.) Revelation 1:5 freed us from our sins by His blood

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 14:24; Luke 22:20

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 4:24; 14:24; Luke 22:20; Acts 20:28

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Mark 4:24; 14:24; Luke 22:20; Acts 20:28

**Clement of Rome** (96-98 A.D.) “Let us look steadfastly to the blood of Christ, and see how precious that blood [of Christ] is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world.” *1 Clement* ch.7 vol.1 p.7 also vol.9 p.231

Clement of Rome (96-98 A.D.) “On account of the Love he bore us, Jesus Christ our Lord gave His blood for us by the will of God; His flesh for our flesh, and His soul for our souls.” *1 Clement* ch.49 p.18

**Ignatius** (-107/116 A.D.) wrote frequently of Christ as God. For example, he wrote of “the blood of God” in ch.1 of his *Letter to the Ephesians* p.49

***Epistle of Barnabas*** ch.5 p.139 (c.70-130 A.D.) says we are sanctified through the remission of sins, which is effected by His blood of sprinkling.

**Justin Martyr** (c.150 A.D.) “Jacob served Laban for speckled and many-spotted sheep; and Christ served, even to the slavery of the cross, for the various and many-formed races of mankind, acquiring them by the blood and mystery of the cross.” *Dialogue with Trypho, a Jew* ch.134 p.267

**Melito of Sardis** (170-177/180 A.D.) says that Isaac almost being sacrificed was a type of Christ. “not shrinking form shedding the blood of his son.” *From the Catena on Genesis* ch.5 *Ante-Nicene Fathers* vol.8 p.759

Melito of Sardis (170-177/180 A.D.) “sealed our souls with his own spirit, and the members of our body with His blood.” *On Pascha* stanza 68 p.55

Claudius Apollinaris of Hierapolis (170-177/180 A.D.) (partial) When Jesus was killed water and blood, two purifying elements poured forth from Jesus’ side. Fragment 3 vol.8 p.773

**Irenaeus of Lyons** (182-188 A.D.) “the Lord has reconciled man to God the Father, in reconciling us to Himself by the body of His own flesh, and redeeming us by His own blood, as the apostle says to the Ephesians, ‘In whom we have redemption through His blood, the remission of sins;” *Irenaeus Against Heresies* book 5 ch.14.3 p.542

Irenaeus of Lyons(182-188 A.D.) says His blood for our blood, He gave His soul for our soul, and His flesh for our flesh. *Irenaeus Against Heresies* book 5 ch.1.1 p.527

Irenaeus of Lyons (182-188 A.D.) “Take heed, therefore, both to yourselves, and to all the flock over which the Holy Ghost has placed you as bishops, to rule the Church of the Lord, which He has acquired for Himself through His own blood.’” *Irenaeus Against Heresies* book 3 ch.14.2 p.438

Irenaeus of Lyons (c.160-202 A.D.) “And that this blessing He Himself should bring about, and Himself should redeem us by His own blood, Isaiah declared,” *Proof of Apostolic Preaching* ch.88

**Clement of Alexandria** (193-217/220 A.D.) “Such is our Instructor, righteously good. ‘I came not,’ He says, ‘to be ministered unto, but to minister.’ Wherefore He is introduced in the Gospel ‘wearied,’ because toiling for us, and promising ‘to give His life a ransom for many.’ For him alone who does so He owns to be the good shepherd. Generous, therefore, is He who gives for us the greatest of all gifts, His own life; and beneficent exceedingly, and loving to men, in that, when He might have been Lord, He wished to be a brother man; and so good was He that He died for us.” *The Instructor* book 1 ch.9 p.231

Clement of Alexandria (193-217/220 A.D.) says that by the blood of His [Christ’s] flesh we are redeemed. *The Instructor* book 1 ch.3 p.210

Clement of Alexandria (193-217/220 A.D.) “Isaac only bore the wood of the sacrifice, as the Lord the wood of the cross. And he laughed mystically, prophesying that the Lord should fill us with joy, who have been redeemed from corruption by the blood of the Lord.” *The Instructor* book 1 ch.5 p.215

**Tertullian** (207/208 A.D.) “But why is Christ our passover, if the passover be not a type of Christ, in the similitude of the blood which saves, and of the Lamb, which is Christ? Why does (the apostle) clothe us and Christ with symbols of the Creator’s solemn rites, unless they had relation to ourselves?” *Five Books Against Marcion* book 5 ch.7 p.443

Tertullian (207/208 A.D.) “‘But now in Christ,’ says he, ‘ye who were sometimes far off are made nigh by His Blood.’” *Five Books Against Marcion* book 5 ch.17 p.466

Tertullian (208-220 A.D.) “and was ‘redeemed with a great price’ – ‘the blood,’ to wit, ‘of the Lord and Lamb’” *Tertullian on Modesty* ch.6 p.80

**Hippolytus of Portus** (222-235/236 A.D.) *Commentary on Daniel* (fragment 1) ch.20 p.181 “saying, Thou art worthy to take the book, and to open the seals thereof: for Thou was slain, and hast redeemed us to God by Thy blood.” See also *Against the Heresy of One Noetus* ch.15 p.229

**Origen** (c.227-240 A.D.) discusses Jesus’ human nature and purchasing us back with His own blood from [the devil]. *Origen’s Commentary on John* book 6 ch.35 p.377

Origen (225-253/254 A.D.) “A man, therefore, could not give anything as an exchange for his own life, but God gave an exchange for the life of us all, ‘the precious blood of Christ Jesus,’ according as ‘we were bought with a price,’ ‘having been redeemed, not with corruptible things as silver or gold, but with precious blood, as of a lamb without blemish and without spot,’ even of Christ.” *Commentary on Matthew* book 12 ch.28 p.465

Origen (c.227-240 A.D.) says that Jesus purchased us back with His own blood. He was led as a lamb to the slaughter, He was God in man, and the great high Priest. *Origen’s Commentary on John* book 6 ch.35 p.376

Origen (233/234 A.D.) says that Jesus’ blood paid for our sins. *Origen’s Exhortation to Martyrdom* ch.2 p.153

**Novatian** (250/254-257 A.D.) (implied) “Therefore, say they, if Christ is not man only, but God also-and Scripture tells us that He died for us, and was raised again-then Scripture teaches us to believe that God died; or if God does not die, and Christ is said to have died, then Christ will not be God, because God cannot be admitted to have died. If they ever could understand or had understood what they read, they would never speak after such a perilous fashion. But the folly of error is always hasty in its descent, and it is no new thing if those who have forsaken the lawful faith descend even to perilous results.” *Concerning the Trinity* ch.25 p.636

Novatian (250/254-257 A.D.) (partial) discusses how the Christ’s body had to be like ours, “And for this reason blood flowed forth from His hands and feet, and from His very side, so that He might be proved to be a sharer in our body by dying according to the laws of our dissolution. … It is not the substance of the flesh that is condemned, but only the guilt of the flesh is rightly rebuked, why by the voluntary daring of man rebelled against the claims of divine law. … the flesh is raised up and returns to salvation” *Concerning the Trinity* ch.10 p.619-620

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.13 p.661 says that Jesus redeemed the seven churches at the great price of His blood.

***Treatise on Rebaptism*** (254-257 A.D.) “redeemed with the most precious blood of the Lord” ch.14 p.675

**Cyprian of Carthage** (c.246-258 A.D.) says that Christ redeemed us by His cross and blood. *Epistles of Cyprian* letter 59.2 p.355

**Celerinus** (c.246-258 A.D.) (implied) in his letter to Lucian “Yet I beseech, beloved of the Lord, that if, first of all, you are washed in that sacred blood, and have suffered for the name of our Lord Jesus Christ before my letters find you in this world,” *Epistles of Cyprian* Letter 20 ch.1 p.298

**Adamantius** (c.300 A.D.) quotes Romans 5:8-9 that we are justified by Christ’s blood. “regarding Christ’s blood, showing that it was truly poured out for our salvation.” and then quotes Romans 5:8-9. *Dialogue on the True Faith* Fifth part section 12 p.162-163

**Arnobius** (297-303 A.D.) says that Christ died for us. *Arnobius Against the Heathen* book 1 ch.62 p.431

Peter of Alexandria (306,285-311 A.D.) (partial) mentions Christ’s body and blood in the context of the Lord’s Supper, but does not actually say shedding the blood or Christ dying for us. *Canonical Epistle* canon 8 p.272

**Victorinus of Petau** (martyred 304 A.D.) mentions Jesus “freed us by His blood from sin” and that He rose from the dead. *Commentary on the Apocalypse of the Blessed John* p.344

**Methodius** (270-311/312 A.D.) “by it [the Passover] also the death of Christ is personified, by whose blood souls made safe and sealed shall be preserved from wrath in the burning of the world; whilst the first-born, the sons of Satan, shall be destroyed with an utter destruction by the avenging angels, who shall reverence the seal of the Blood impressed upon the former.” *Banquet of the Ten Virgins* discourse 9 ch.1 p.345

**Athanasius of Alexandria** (318 A.D.) says that the Word suffered death on behalf of all. *Incarnation of the Word* ch.31.4 p.53

Athanasius of Alexandria (318 A.D.) (partial) says that Jesus shared in our flesh and blood, that through his death bring to nought the devil. *Against the Heathen* ch.10 p.41

**Lactantius** (c.303-320/325 A.D.) mentions Christ dying to set us free form our sins. Like the Passover lamb, he shed His blood on the cross. *The Divine Institutes* book 4 ch.2 p.128-129

**Alexander of Alexandria** (313-326 A.D.) (implied) says that Christ was the cause of our redemption, blood for blood. *Epistles on the Arian Heresy* Epistle 5 ch.6 p.302

## S5. Even Jews who reject Jesus will perish

John 3:36; 5:40,43; 6:45; 8:24; 12:47-48; Acts 3:22-23; 13:45-46+48; 20:21; Romans 9:1-22; 10:1-4; 11:23

Mark 12:40 greater condemnation for some teachers of the law

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 10:1-3

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied, all, not just Jews) John 3:36; 14:6; 10:8; 8:24; 5:40-43; 6:45;12:47-48

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 3:36; 5:40,43; 6:45; 8:24; 12:47-48

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 3:36; 6:45; 8:24; 12:47-48

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 3:35; 5:40; 6:45; 8:24; 12:47-48; Acts 3:22-23; 13:45-46+48, 20:21

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 3:35; 5:40; 6:45; 8:24; 12:47-48; Acts 3:22-23; 13:45-46+48, 20:21

**Justin Martyr** (c.138-165 A.D.) says that Jews who reject Christ reject God, and they need to be converted. *Dialogue with Trypho, a Jew* ch.136-137 p.268-169. See also ibid ch.26 p.207 also teaches there is no salvation for the Jews except through Christ.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 35.35-37 p.97 says that those who did not believe in Him would die in their sins.

**Irenaeus of Lyons** (182-188 A.D.) No one can come to God except through Jesus … Therefore the Jews departed from God” *Irenaeus Against Heresies* book 4 ch.7.3-4 p.470

Irenaeus of Lyons (182-188 A.D.) “If the Egyptians had not been afflicted with plagues, and, when pursuing after Israel, been choked in the sea, God could not have saved His people, this answer may be given;-Unless, then, the Jews had become the slayers of the Lord (which did, indeed, take eternal life away from them), and, by killing the apostles and persecuting the Church, had fallen into an abyss of wrath, we could not have been saved.” *Irenaeus Against Heresies* book 4 ch.3 p.465

**Clement of Alexandria** (193-202 A.D.) Except you believe in the Son you will die in your sins (John 8:24) *Stromata* book 5 ch.13 p.464

**Tertullian** (198-220 A.D.) has a 23-page work called *An Answer to the Jews* p.151-173.

Tertullian (207/208 A.D.) says that Jews are unbelievers, and God blinded the mind of unbelievers. *Five Books Against Marcion* book 5 ch.11 p.453

**Hippolytus of Portus** (222-235/236 A.D.) (implied) says that the Jews had the way of wisdom but did not know the way of the Lord. *Expository Treatise Against the Jews* ch.10 p.221

Hippolytus of Portus (222-235/236 A.D.) (implied) shows that even Jews will perish if they do not know Christ. *Exposition Against the Jews* ch.6 p.220

**Commodianus** (c.240 A.D.) says that the Jews will not escape the judgment of Christ.*Instructions of Commodianus* ch.37 p.210

Commodianus (c.240 A.D.) “Ye [Jews] look upon the law which Moses in wrath dashed to pieces; and the same Lord gave to him a second law. In that he placed his hope; but ye, half healed, reject it, and therefore ye shall not be worthy of the kingdom of heaven.” *Instructions of Commodianus* ch.38 p.210

**Origen** (225-253/254 A.D.) “teaching us that there are some lost souls pre-eminently intellectual and clear of vision, figuratively called sheep of the house of Israel; which things, I think, the simpler who are of opinion that they are spoken in regard to the Israel which is after the flesh will of necessity admit, namely, that our Saviour was sent by the Father to no others than to those lost Jews. But we, who can truthfully boast that “if we have once known Christ after the flesh, but now” *Origen on Matthew* 11 ch.17 p.446

**Cyprian of Carthage** (c.246-258 A.D.) “That it is impossible to attain to the Father but by Christ. *Treatises of Cyprian* Treatise 12 Third bookheads p.529

Cyprian of Carthage (c.246-258 A.D.) “For as the Jews were alienated from God, as those on whose account ‘the name of God is blasphemed among the Gentiles’” [Romans 2:24] *Epistles of Cyprian* letter 6 ch.3 p.284.

Athanasius of Alexandria (318 A.D.) (partial) “‘I [Jesus] came to find and to save the lost.’ When He said to the Jews also: ‘Except a man be born again,’, not meaning, as they thought, birth from a woman, but speaking of the soul born and created anew in the likeness of God’s image.”

**Lactantius** (c.303-320/325 A.D.) “From which it appears that the Jews had no other hope, unless they purified themselves from blood, and put their hopes in that very person [the Savior] whom they denied.” *The Divine Institutes* book 4 ch.18 p.121

## S6. Believers are God’s elect

Matthew 24:22,31; Mark 13:20,27; Romans 8:33; 11:7; Colossians 3:12; 1 Thessalonians 1:4; 2 Timothy 2:10; Titus 1:1; 1 Peter 1:2; 5:13

(implied) Luke 18:7

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 8:28-29; Ephesians 1:5

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 18:8

**p65** 1 Thessalonians 1:3-2:1; 2:6-13 (225-275 A.D.) (implied) chosen of God 1 Thessalonians 1:4

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions God’s elect. 1 Peter 1:10

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 24:22,31; Mark 13:20,27

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 24:22,31; Mark 13:20.27; Luke 18:8

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 24:22,31; Mark 13:20-27; Luke 18:8

**Clement of Rome** (96-98 A.D.) “that the number of God’s elect might be saved” *1 Clement* ch.2 p.5

Clement of Rome (96-98 A.D.) By love have all the elect of God been made perfect; without love nothing is well-pleasing to God. *1 Clement* ch.49 p.18

**Ignatius** (-107/116 A.D.) says Christians are “predestined before the beginning of time … and elected through the true passion by the will of the Father, and Jesus Christ, our God.” *Ignatius’ Letter to the Ephesians* preface p.49

**Polycarp** (100-155 A.D.) “chains are the fitting ornaments of saints, and which are indeed the diadems of the true elect of God and our Lord” *Polycarp’s Letter to the Philippians* ch.1 p.33

***Epistle of Barnabas*** ch.19 p.148 (c.70-130 A.D.) says Lord does not call by outward appearance but according to as the Spirit had prepared them. He mentions that many are called but few are chosen in ch.4 p.139 (He does not use the word elect though).

**Evarestus**(c.169 A.D.) refers to the elect two times. “We wish you, brethren, all happiness, while you walk according to the doctrine of the Gospel of Jesus Christ; with whom be glory to God the Father and the Holy Spirit, for the salvation of His holy elect,” *Martyrdom of Polycarp* ch.22 p.43

***2 Clement*** (120-140 A.D.) vol.9 ch.14 p.255 “no can either express of utter what things the Lord hath prepared for His elect.” Also ch.2 p.229

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 ch.3 p.10 mentions the elect. In book 1 vision 2nd ch.1 p.11” seen the year before, walking and reading some book. And she says to me, “Can you carry a report of these things to the elect of God?

**Clement of Alexandria**: (193-202 A.D.) “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness, meekness, long-suffering. *Stromata* book 4 ch.7 p.419

Clement of Alexandria (193-202 A.D.) says the elect dwell on earth as sojourners, but not because we are aliens to the world by nature, as the Gnostic Basilides says. *Stromata* book 4 ch.26 p.440.

**Tertullian** (207/208 A.D.) speaks of the election of Gentiles in place of the Jews. *Five Books Against Marcion* book 4 ch.32 p.402

**Hippolytus of Portus** (222-235/236 A.D.) discusses how the fall of Adam took place in paradise. He also mentions how the Son of man [Jesus] will send His angels to gather His elect from the four winds. *Treatise on Christ and Antichrist* ch.64 p.218

**Commodianus** (c.240 A.D.) speaks of the elect. *Instructions of Commodianus* ch.42 p.211

**Origen** (c.227-240 A.D.) discusses how God is the God of the elect. *Origen’s Commentary on John* book 2 ch.3 p.324

**Novatian** (250/4-256/7 A.D.) mentions the predestination of Christ and those destined for glory. *On Jewish Meats* ch.6 p.649

**Dionysius of Alexandria** (246-265 A.D.) mentions the elect. *Letter 3* ch.4 p.98

**Victorinus of Petau** (martyred 304 A.D.) (implied) says the Sabbath will be in millenary years when Christ with His elect shall reign. *Commentary on the Creation of the World* p.342

**Among heretics**

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.50 p.132 mentions God’s elect.

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.1 p.218 (implied) “the called, and elect, and associate at table and in the journeyings *of Christ;*”

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.16 p.101 (implied) discusses the election of God.

## S7. The reprobate (non-elect) will be lost

Romans 9:22

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 9:22

*Letter of* ***Ignatius*** *to the Trallians* ch.12 p.72 (-107/116 A.D.) asks the Trallians to pray for Ignatius, that he not be found reprobate.

***Epistle to Diognetus*** (c.130-200 A.D.) ch.10 p.29 (partial) says some “shall be condemned to eternal fire, which shall afflict those even to the end that are committed to it.”.

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude ninth ch.18 p.50 says that those who have known God and have seen His mighty works, and still continue in evil shall be chastised doubly, and shall die forever.”

**Justin Martyr** (c.150 A.D.) mentions everlasting punishment for the lost. *First Apology of Justin Martyr* ch.28 p.172. See also Satan and the men who follow him “would be punished for an endless duration”

**Irenaeus of Lyons** (182-188 A.D.) quotes Romans 1:28. *Irenaeus Against Heresies* book 4 ch.29.1 p.502

**Clement of Alexandria** (193-202 A.D.) “every good work reprobate.” *Stromata* book 4 ch.9 p.422

**Tertullian** (208-220 A.D.) “‘For the earth which hath drunk the rain often descending upon it, and hath borne grass apt for them on whose account it is tilled withal, attaineth God’s blessing; but if it bring forth thorns, it is reprobate, and nighest to cursing, whose end is (doomed) unto utter burning.’ He who learnt this *from* apostles, and taught it *with* apostles, never knew of any ‘second repentance’ promised by apostles to the adulterer and fornicator.” *Tertullian on Modesty* ch.20 p.97

Tertullian (198-220 A.D.) “These were the ingenious arts of ‘spiritual wickednesses,’ wherewith we also, my brethren, may fairly expect to have ‘to wrestle,’ as necessary for faith, that the elect may be made manifest, (and) that the reprobate may be discovered.” *Prescription Against Heretics* ch.39 p.262

**Hipppolytus** (222-235.236 A.D.) “Beware, then, lest, being found in the flock of Jesus, you be set apart when gifts are sent to Esau, and be given over to Esau as reprobate and unworthy of the spiritual Jacob. The single-minded are the sheep of Christ, and these God saves according to the word: ‘O Lord, Thou preservest man and beast.’ They who in their folly attach themselves to godless doctrine, are the sheep of the Egyptians, and these, too, are destroyed by the hail.” *Commentary on Psalm 77 or 78* no.48 p.171

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.16 p.662 says God has the power of sending soul and body to the Gehenna of fire.

**Peter of Alexandria** (306,285-311 A.D.) says that “their worm shall not die, not their fire be quenched.” *Canonical Epistle* Canon 5 p.270. He mentions those who “are altogether reprobate” in *Canonical Epistle* Canon 4 p.270

## S8. Some elect died before knowing Savior

John 8:56; (partial) Hebrews 9:18-10:10

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial) Hebrews 9:18-10:10

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (partial) John 8:56

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 8:56

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 8:56

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 8:56

**Clement of Rome** (96-98 A.D.) says that the Ninevites repented of their sins, prayed to God and received salvation, although they were aliens to God. *1 Clement* ch.7 vol.1 p.7 (See also vol.9 p.231)

**Ignatius of Antioch** (-107/116 A.D.) mentions the prophets who died who were saved through Christ. *Letter of Ignatius to the Philadelphians* ch.5 p.82

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 9th ch.16 p.49 refers to those who died before Christ and before being baptized. It says apostles and teachers [no mention of Christ] preached it to those already asleep.

**Justin Martyr** (c.138-165 A.D.) Those who did which was universally, naturally, and eternally good are pleasing to God, they will be saved through Christ in the resurrection equally with the righteous men before them, such as Noah, Enoch, Jacob, and others. *Dialogue with Trypho, a Jew* ch.45 p.217. See also, *First Apology of Justin Martyr* (c.150 A.D.) ch.63 p.184 mentions that those who died are “yet in existence and men belonging to Christ Himself.” Also *First Apology of Justin Martyr* ch.46 p.178

**Irenaeus of Lyons** (182-188 A.D.) “It was for this reason, too, that the Lord descended into the regions beneath the earth, preaching His advent there also and [declaring] the remission of sins received by those who believe in Him. Now all those believed in Him who had hope towards Him, that is, those who proclaimed His advent, and submitted to his dispensations, the righteous men, the prophets, and the patriarchs,… For ‘all men come short of the glory of the God,’ and are not justified of themselves, but by the advent of the Lord,” Irenaeus *Against Heresies* book 4 ch.27.1 p.499

Irenaeus of Lyons (182-188 A.D.) “And on this account all things have been [by general consent] placed under the sway of Him who is styled the Most High, and the Almighty. By calling upon Him, even before the coming of our Lord, men were saved both from most wicked spirits, and from all kinds of demons, and from every sort of apostate power.” *Irenaeus Against Heresies* book 2 ch.6.2 p.365. See also book 4 ch.22.2 p.494

**Clement of Alexandria**: (193-202 A.D.) answers about those who never heard the Gospel in *Stromata* book 6 ch.6 p.490-491

**Tertullian** (c.203 A.D.) mentions that Christ went to Hades “that He might there make the patriarchs and prophets partakers of Himself.” *A Treatise on the Soul* ch.55 p.231.

**Hippolytus of Portus** (222-235/236 A.D.) “He [Jesus] who is become the preacher of the Gospel to the dead, the redeemer of souls, and the resurrection of the buried;” *Fragment from Commentary on Psalm 19 or 20* p.170. See also ibid ch.7.14 p.189

**Origen** (225-253/254 A.D.) “but also, then when He became a soul, without the covering of the body, He dwelt among those souls which were without bodily covering, converting such of them as were willing to Himself, or those who He saw, for reasons known to Him alone, to be better adapted to such a course.” *Origen Against Celsus* book 2 ch.43 p.448 Also *Origen’s Commentary on John* (c.227-240 A.D.) book 6 ch.2 p.351-352.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.52 p.91. says some righteous men were translated to Paradis to be kept for the kingdom when Christ came.

## S9. Some follow Christ for a time, yet perish

Matthew 7:19-23; 13:5-7 + 13:20-22; (implied) Matthew 24:13; Mark 4:4-7 + 4:16-19; Luke 8:6-7 + 8:13-14; 2 Peter 2:20-22

Hebrews 6:4-11

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 10:26-31,39

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) the parable of the four soils. Luke 8:6-7 + 8:13-14

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) (implied) Hebrews 10:19 we must persevere to be saved

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 7:19-23; 13:5-7 + 13:20-22; (implied) Matthew 24:13; Luke 8:6-7 + 8:13-14

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 7:19-23; 13:5-7 + 13:20-22; (implied) Matthew 24:13; Mark 4:4-7 + 4:16; Luke 8:6-7 + 8:13-14

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 7:19-23; 13:5-7 + 13:20-22; (implied) Matthew 24:13; Mark 4:4-7 + 4:16; Luke 8:6-7 + 8:13-14

***Epistle of Barnabas*** (c.70-130 A.D.) taught a Christian could lose their salvation. ch.2 p.138; ch.4 p.138

***2 Clement*** (120-140 A.D.) vol.7 ch.17 p.522 taught that people could lose their salvation.

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude sixth p.37 discusses Christ’s sheep who have been perverted by luxury and deceit. In them is hope of repentance. But sheep who blasphemed the name of the Lord have no return to life through repentance, because in addition to their other sins they have blasphemed.

*Shepherd of Hermas* (d.160 A.D.) Book 3 Similitude ninth ch.13 p.48 says that some have received the name only, and do not have the clothing, and it is of no advantage.

**Irenaeus of Lyons** (182-188 A.D.) says that sons who disobey their earthly fathers are disinherited. Likewise, those who disobey God are disinherited and cease to be His sons. *Irenaeus Against Heresies* book 4 ch.41.3 p.525

**Clement of Alexandria** (193-202 A.D.) only those who endure to the end are to be saved. *Stromata* book 4 ch.9 p.423

**Tertullian** (198-220 A.D.) said “no one is a Christian but he who perseveres even to the end. *The Prescription Against Heretics* ch.3 p.244

**Origen** (235-245 A.D.) (implied) some presbyters will be damned. *Homilies on Jeremiah* homily 11 ch.3.2 p.104

Origen (233/234 A.D.) says that some who follow Christ will be lost. *Origen’s Exhortation to Martyrdom* ch.49 p.194

Origen (233/234 A.D.) (implied) says that some who followed Christ perish. *Origen’s Exhortation to Martyrdom* ch.17 p.157-158

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.8 p.659 quotes Matthew 7:22,23 and speaks of those who followed Christ for a time and then left and became Novatians.

**Cyprian of Carthage** (c.246-258 A.D.) “That even a baptized person loses the grace which he has attained, unless he keep innocency.” *Treatises of Cyprian* Treatise 12 Third book heads p.529

**Among heretics**

**Bardaisan/Bardesan** of Syria (154-224/232 A.D.) says that some follow God and then fall away. *The Book of Laws of Divers Countries* p.727

## S10. Not saved if living in sin

Matthew 7:22-23; Matthew 25:31-46

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 6:4-8

p66 Bodmer II papyri - 817 verses (92%) of John (125-175 A.D.) (partial) John 15:10

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Speaks of those who have escaped the corruption of the world, but are again overcome. It would be better if they had not ever known. 2 Peter 2:20-22; 2 Peter 3:17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 7:22-23; 25:32-46

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 7:22-23; 25:31-46

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 7:22-23; 25:31-46

***Epistle of Barnabas*** (c.70-130 A.D.) very clearly taught a Christian could lose their salvation. See also, *Epistle of Barnabas* ch.2 p.138; ch.4 p.138,139 “We ought … to inquire concerning our salvation, lest the wicked one, having made his entrance by deceit, should hurl us forth from our [true] life.”

***2 Clement*** (120-140 A.D.) vol.7 ch.6 p.519 “how can we hope to enter into the royal residence of God unless we keep our baptism holy and undefiled? Or who shall be our advocate, unless we be found possessed of works of holiness and righteousness?”

*2 Clement* (120-140 A.D.) vol.7 ch.17 p.522 taught that people could lose their salvation.

***Shepherd of Hermas*** (c.115-155 A.D.) Book 3 Similitude sixth p.37 discusses Christ’s sheep who have been perverted by luxury and deceit. In them is hope of repentance. But sheep who blasphemed the name of the Lord have no return to life through repentance, because in addition to their other sins they have blasphemed.

*Shepherd of Hermas* (c.115-155 A.D.) Book 3 Similitude ninth ch.13 p.48 says that some have received the name only, and do not have the clothing, and it is of no advantage.

**Irenaeus of Lyons** (182-188 A.D.) says that sons who disobey their earthly fathers are disinherited. Likewise, those who disobey God are disinherited and cease to be His sons. *Irenaeus Against Heresies* book 4 ch.41.3 p.525

Irenaeus of Lyons (182-188 A.D.) discusses who have not received the gift of adoption [into Christ’s kingdom] but despise the incarnation so that we could be sons of God. *Irenaeus Against Heresies* book 3 ch.19.1 p.448

**Clement of Alexandria** (193-217/220 A.D.) those without control are wholly dead to God and abandoned by the Word. *The Instructor* book 2 ch.10 p.263. He also refers to Ephesians 5:5 in *The Instructor* book 3 ch.4 p.278

**Tertullian** (198-220 A.D.) said “no one is a Christian but he who perseveres even to the end. *The Prescription Against Heretics* ch.3 p.244

**Origen** (225-253/254 A.D.) Origen says that those vanquished by licentiousness or other sins are lost and dead to God. They can come back, as though risen from the dead, but cannot hold a post or work in the church of God after their lapse. *Origen Against Celsus* book 3 ch.51 p.485.

**Cyprian of Carthage** (c.246-258 A.D.) “That even a baptized person loses the grace which he has attained, unless he keep innocency.” *Treatises of Cyprian* Treatise 12 Third book heads p.529

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.7 p.671 discusses Mark 14:27 and those whom Jesus said, “Depart I never knew you” even though they were baptized, prophesied, cast out demons, and did many wonderful works.

*Treatise On Rebaptism* (c.250-258 A.D.) ch.12 p.674 says “even as to one who again denies Christ, no special ancient dignity can be effectual to him for salvation.”

## S11. Adoption as sons of God

Romans 8:23; 9:4; Ephesians 1:5; Hosea 1:10

**Irenaeus of Lyons** (182-188 A.D.) “those who have received the adoption; but these are the Church. For she is the synagogue of God, which, which God – that is, the Son Himself – has gathered by Himnself.” *Irenaeus Against Heresies* book 3 ch.6.1 p.419

Irenaeus of Lyons (182-188 A.D.) discusses who have not received the gift of adoption [into Christ’s kingdom] but despise the incarnation so that we could be sons of God. *Irenaeus Against Heresies* book 3 ch.19.1 p.448

**Clement of Alexandria** (193-217/220 A.D.) “‘So also we, when we were children, were in bondage under the rudiments of the world: but when the fullness of the time was came, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons’ by Him. See how He has admitted those to be children who are under fear and sins; but has conferred manhood on those who are under faith, by calling them sons, in contradistinction from the children that are under the law: “For thou art no more a servant,” he says, “but a son; and if a son, then an heir through God.’” *The Instructor* book 1 ch.6 p.217-218

Clement of Alexandria (c.195 A.D.) says we are adopted as sons of God. *Exhortation to the Heathen* ch.9 p.194

**Tertullian** (198-220 A.D.) “that we might receive the adoption of sons,” *Five Books Against Marcion* book 5 ch.4 p.436

**Hippolytus of Portus** (222-235/236 A.D.) “Come then, be begotten again, O man, into the adoption of God. And how?” *Discourse on the Holy Theophany* ch.10 p.237

**Origen** (225-253/254 A.D.) “The words of Paul are as follow:” and then he quotes Romans 8:15. *Origen Against Celsus* book 1 ch.57 p.421

Origen (233/234 A.D.) (implied) we have the Spirit of adoption as sons. *Origen On Prayer* ch.10.2 p.42

Origen (233/234 A.D.) (partial) says we are sons of God. *Origen On Prayer* ch.72.2 p.64

**Cyprian of Carthage** (c.246-258 A.D.) “Also Paul to the Romans: ‘I could wish that I myself were accursed from Christ for my brethren and my kindred according to the flesh: who are Israelites: whose are the adoption, and the glory, and the covenant, and the appointment of the law, and the service (of God), and the promises;” *Treatises of Cyprian* Treatise 12 part 2 ch.6 p.518

**Dionysius of Alexandria** (246-265 A.D.) “the love of God toward us, the commandment of love an our side toward each other; as also, that we ought to keep all the commandments, the conviction of the world, of the devil, of Antichrist, the promise of the Holy Spirit, the adoption of God, the faith required of us in all things,” *From Two Books on Promises* ch.6 p.84

**Victorinus of Petau** (martyred 304 A.D.) “The hidden manna is immortality; the white gem is adoption to *be* the son of God; the new name written on the stone is ‘Christian.’*” Commentary on the Apocalypse* from the second chapter no.17 p.347

**Methodius** (270-311/312 A.D.) “The Church, then, stands upon our faith and adoption, under the figure of the moon, until the fullness of the nations come in, labouring and bringing forth natural men as spiritual men; for which reason too she is a mother.” *Banquet of the Ten Virgins* discourse 8 ch.6 p.337

**Lactantius** (c.303-320/325 A.D.) “who have been called by Him out of the Gentiles, and have by adoption succeeded to their place” *The Divine Institutes* book 4 ch.20 p.123

**Alexander of Alexandria** (313-326 A.D.) “and by progress they have received the spirit of adoption, being blessed by Him”

## S12. We need to have faith

Just calling people “faithful” is not counted here, because that could refer to just obedient practice as well as faith.

(implied) Matthew 8:10,26; 9:2; 15:28

Matthew 6:30; 9:22; Mark 4:40; 11:22; John 2:11; 7:31; 8:30; 11:45; 12:11; 14:12; Acts 3:16; 20:21; Hebrews 4:3; 5:5; 10:22; 11:1; 11:13; James 2:17; 2 Peter 1:1

Sincere faith 2 Timothy 1:5

Without faith it is impossible to please God Hebrews 11:6

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 4:3; 5:5; 10:22; 11:1,6,13

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 2:11; 7:31; 8:30; 11:45; 12:11; 14:12

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 2:11; 7:31; 8:30; 11:45; 14:12

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 4:3; 5:5; 10:22; 11:1; 11:13

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) mentions the importance of faith. James 2:17; 3:2

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) (implied) criticizes those who are faithless. Romans 1:31

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 2:13

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. 2 Peter 1:1

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 9:22; Mark 11:22; John 7:31; 8:30; 11:45; 12:11; 14:12

**Clement of Rome** (96-98 A.D.) says that we are not justified by ourselves, our wisdom, understanding, godliness, or sincere works, but by faith. *1 Clement* ch.32 vol.1 p.13

Clement of Rome (96-98 A.D.) (implied) commends Rahab for her faith in *1 Clement* ch.12 p.8

**Ignatius** **of Antioch** (-107/116 A.D.) “If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death - whom some deny, by which mystery we have obtained faith, and therefore endure, that we may be found the disciples of Jesus Christ, our only Master - how shall we be able to live apart from Him, whose disciples the prophets themselves in the spirit did wait for Him as their Teacher?” *Epistle of Ignatius to the Magnesians* ch.9 p.62

*Letter of Ignatius to the Ephesians* ch.10 p.54 (-107/116 A.D.) tells us to be steadfast in our faith.

Papias (95-110 A.D.) (partial) “rehearsed the commandments give by the Lord to faith,” (However, this is ambiguous how this relates to our faith.) Fragment 1 p.153 from *Eusebius Ecclesiastical History* book 3 ch.39.

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.16 p.382 “2. But often shall ye come together, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if ye be not made perfect in the last time.”

***Epistle of Barnabas*** ch.16 p.147 (c.70-130 A.D.) “Wherefore in our habitation God truly dwells in us. How? His word of faith; His calling”. See also ibid ch.4 p.139 and ch.5 p.139.

***2 Clement*** (120-140 A.D.) vol.7 ch.15 p.521 says we have to speak and hear with faith and love.

*2 Clement* (120-140 A.D.) ch.20 p.523 “Let us, therefore, brothers and sisters, believe; in a trial of the living God we strive and are exercised in the present life, that we may obtain the crown in that which is to come.”

**Polycarp** (100-155 A.D.) prays that the Father and Jesus build the Philippians up in faith and truth, as well as meekness, gentleness, patience, long-suffering, forbearance, and purity. *Polycarp’s Letter to the Philippians* ch.12 p.35

***Epistle to Diognetus*** (c.130-200 A.D.) ch.11 p.29 speaks of the faith of the gospels and then the grace of the church exults. Ch.10 p.29 is an entire chapter on the blessings that flow from faith. The first blessing you will receive from a desire for faith is knowledge of the Father.

**Justin Martyr** (c.150 A.D.) says that God persuades us and leads us to faith. *First Apology of Justin Martyr* ch.10 p.165. He says we are to confess our faith ibid ch.8 p.165.

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 first commandment p.20 “Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.”

***Christians of Vienna and Lugdunum*** (177 A.D.) p.782 (implied) says that those who had no trace of faith remained outside of the church.

**Athenagoras** (177 A.D.) wants his listeners to “be acquainted with the argumentative grounds also of our faith.” *A Plea for Christians* ch.18 p.132

**Melito of Sardis** (170-177/180 A.D.) (implied) commends Onesimus for his zeal in the faith. *From the Books of Extracts* ch.5 *Ante-Nicene Fathers* vol.8 p.759

**Hegesippus** (170-180 A.D.) p.764 says that mentions a brother of Jesus named Judas, who “bore for the faith in Christ in the time of Domitian” *Five Books of Commentaries on the Acts of the Church* section 1 p.764

Rhodon (c.180 A.D.) (partial) mentions what our own faith teaches. *ANF* vol.8 p.766

**Theophilus of Antioch** (168-181/188 A.D.) says that faith and the fear of God should rule in your heart, then you will understand. *Theophilus to Autolycus* book 1 ch.7 p.91

**Irenaeus of Lyons** (182-188 A.D.) speaks of “godly edifying which is in faith” *Irenaeus Against Heresies* book 1 preface p.315. He also says we should have a steadfast faith in one God in book 1 ch.3.6 p.320

Irenaeus of Lyons (c.160-202 A.D.) “restraining abstinence from all shameful things and all unrighteous deeds, and purity of the souls is the keeping faith towards God entire,” *Proof of Apostolic Preaching* ch.2.

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (implied) (*ANF* vol.3) ch.6.3 p.705 Perpetua encourages others to “stand fast in the faith”

***Epitaph of Abercius*** (190-210 A.D.) “Faith everywhere led me forward, and everywhere provided as my food a fish of exceeding great size, and perfect, which a holy virgin drew with her hands from a fountain and this it [faith] ever gives to its friends to eat, it having wine of great virtue, and giving it mingled with bread.”

**Minucius Felix** (210 A.D.) (implied) “Thus we call one another, to your envy, brethren: as being men born of one God and Parent, and companions in faith, and as fellow-heirs in hope.” *The Octavius of Minucius Felix* ch.31 p.193

**Caius** (190-217 A.D.) “The sacred criptures they [heretics] have boldly falsified, and the canons fo the ancient faith they have rejected, and Christ they have ignored,” ch.3 p.602

Serapion of Antioch (200-210 A.D.) (partial) says he initially thought all the people in the church were in accord with the orthodox faith. *Concerning the Gospel of Peter* ch.1 vol.8 p.775

**Clement of Alexandria** (193-202 A.D.) speaks of the importance of faith and truth. *Stromata* book 1 ch.27 p.340

Clement of Alexandria (193-217/220 A.D.) speaks of the need to build up our faith in *The Instructor* book 1 ch.1 p.209. See also *The Instructor* book 1 ch.6 p.216.

Clement of Alexandria (193-217/220 A.D.) “Virtue is a will in conformity to God and Christ in life, rightly adjusted to life everlasting. For the life of Christians, in which we are now trained, is a system of reasonable actions-that is, of those things taught by the Word-an unfailing energy which we have called faith.” *The Instructor* book 1 ch.13 p.235

Clement of Alexandria (c.195 A.D.) discusses the “key of faith”. *Exhortation to the Heathen* ch.1 p.174

**Tertullian** (205 A.D.) writes that certain Christian prisoners, “knew well what faith, which alone in them had not been taken captive, required,-namely, that they must resist idolatry to the death.” *Scorpiace* ch.8 p.640

**Asterius Urbanus** (c.232 A.D.) “And thus by a kind of artifice, or rather by such a process of craft, the devil having devised destruction against those who were disobedient *to the Lord’s warning*, and being unworthily honoured by them, secretly excited and inflamed their minds that had already left the faith which is according to truth, in order to play the harlot with error.” *From book 1* p.336

**Theodotus the probable Montanist** (ca.240 A.D.) says that whomever one believes in is whom he chooses. ch.4 p.43

**Hippolytus of Portus** (222-235/236 A.D.) “And by those who live by faith He is easily found” *Treatise on Christ and Antichrist* ch.3 p.205

**Commodianus** (c.240 A.D.) in discussing people of poor health says, “Let it not shame or grieve you that a healthy man should have faith.” *Instructions of Commodianus* ch.72 p.217

**Origen** (235-245 A.D.) mentions that we need to have faith. *Homilies on Jeremiah* homily 12 ch.13.3 p.127

Origen (225-253/254 A.D.) “that your faith should not stand in the wisdom of men, but in the power of God.” *Origen Against Celsus* book 1 ch.62 p.424

**Novatian** (250/4-256/7 A.D.) “But even as we hold, and read, and believe this, thus we ought to pass over no portion of the heavenly Scriptures, since indeed also we ought by no means to reject those marks of Christ’s divinity which are laid down in the Scriptures, that we may not, by corrupting the authority of the Scriptures, be held to have corrupted the integrity of our holy faith.” *Treatise Concerning the Trinity* ch.30 p.642

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.18 p.663 Let us, then, with the whole strength of our faith, give praise to God; let us give our full confession, since the powers of heaven rejoice over our repentance, all the angels rejoice, and Christ also rejoices,”

*Treatise Against Novatian* (250/4-256/7 A.D.) ch.13 p.661 (implied) “as the apostle exhorts would have strengthened the faltering in the faith with heavenly counsel.”

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.18 p.677 “the Lord says to the woman, ‘Thy faith hath made thee whole; go in peace.’ From all which things it is shown that hearts are purified by faith,”

**Cyprian of Carthage** (c.246-258 A.D.) mentions that we should “bravely maintain the faith” *Epistles of Cyprian* Letter 10 ch.1 p.291

**Roman Church Leaders to Cyprian of Carthage (**250-251 A.D.) says we are to “stand firm in the faith” *Epistles of Cyprian* Letter 2.2 p.281

**Lucian** to Celerinus (c.246-258 A.D.) “whereby I know how you love the faith, and how zealous you are for Christ’s discipline, in which I know and rejoice that you are actively occupied.” *Epistles of Cyprian* Letter 21 ch.1 p.299

**Caldonius to Cyprian of Carthage (**250-251 A.D.) speaks of recovering the faith they had lost. *Epistles of Cyprian* Letter 18 p.297

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) say we should “persevere in the faith of truth” *Epistles of Cyprian* Letter 25.1 p.302

**Cornelius** to Cyprian (c.246-256 A.D.) (implied) “And first, indeed, our brethren of approved faith, loving peace and desiring unity, announced that the swelling pride of these men was already soothed; yet there was no fitting assurance to induce us easily to believe that they were thoroughly changed. But afterwards, Urbanus and Sidonius the confessors came to our presbyters, affirming that Maximus the confessor and presbyter, equally with themselves, desired to return into the Church; but since many things had preceded this which they had contrived, of which you also have been made aware from our co-bishops and from my letters, so that faith could not hastily be reposed in them, we determined to hear from their own mouth and confession those things which they had sent by the messengers.” *Epistles of Cyprian* Letter 45 ch.1 p.323

**Firmilian of Caesarea** to Cyprian (256 A.D.) (implied) “Except that we may in this matter give thanks to Stephen, that it has now happened through his unkindness that we receive the proof of your faith and wisdom.” *Epistles of Cyprian* Letter 74 ch.2 p.390

**Nemesianus, et al.** to Cyprian of Carthage **(**254-257 A.D.) says we need to grow in faith. *Epistles of Cyprian* Letter 77 ch.1 p.369

***Seventh Council of Carthage*** (258 A.D.) (implied) says there is one faith, one hope, and one baptism numerous times.

**Pontius *(258 A.D.)*** says that greater progress is made by faith than by time. *Life and Passion of Cyprian of Carthage* ch.3 p.268

**Gregory Thaumaturgus** (240-265 A.D.) “…to understand and decide for belief, and to follow God. *Oration and Panegyric Addressed to Origen* argument 15 p.36

**Dionysius of Alexandria** (246-265 A.D.) mentions “the promise of the Holy Spirit, the adoption of God, the faith required of us in all things,” *Two books on the Promises* ch.6 p.84

**Malchion** (270 A.D.) (implied) called Paul of Samosata a betrayer of the faith in ch.1 and says Paul of Samosata revolted from the faith in ch.2. *From the Acts of the Disputation Conducted by Malchion Against Paul of Samosata* ch.1,2 p.169

**Anatolius** (270-280 A.D.) “For we believe that nothing is impossible to your power of prayer, and to your faith.” p.146

**Theonas of Alexandria** (282-300 A.D.) says that our walk as Christians should be in zeal for the faith. *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.2 p.159

**Adamantius** (c.300 A.D.) has an entire debate, entitled *Dialog on the True Faith in God*.

Adamantius (c.300 A.D.) “we shall hold the Faith, not ‘in appearance’, but as it is, true and steadfast.” *Dialogue on the True Faith* 5th part ch.11 p.162

**Victorinus of Petau** (martyred 304 A.D.) “The river of life sets forth that the grace of spiritual doctrine flowed through the minds of the faithful” *Commentary on the Apocalypse* from the 21st and 22nd chapters p.359

Victorinus of Petau (martyred 304 A.D.) “and no one worships the holy altar save he who confesses this faith.” *Commentary on the Apocalypse* from the 11th chapter ch.1 p.354

Council of Elvira (306/307 A.D.) canon 16 (partial) Heretics shall not marry Christian girls simply because the girls cannot find anyone in the faith.

**Pamphilus** (martyred 309 A.D.) “That the participation of the Holy Ghost was not given for money, nor to hypocrites, but to saints by faith;” *An Exposition of the Chapters of the Acts of the Apostles* vol.6 section K p.167

**Lucian of Antioch** (c.300-311 A.D.) “Having then this faith (from the beginning and holding it to the end)” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.27

**Methodius** (270-311/312 A.D.) mentions faith as one of the fruit of the spirit. *The Banquet of the Ten Virgins* discourse 10 ch.5 p.350.

Methodius (270-311/312 A.D.) “For they would never cast the mysteries of Christ to those who, through want: of faith, are like swine.” *Extracts from the Work on Things Created* ch.1 p.379

**Theophilus** (events c.315 A.D.) says that Habib “admonished them to stand fast in the truth of their belief, and not to be afraid of the persecutors;” *Martyrdom of Habib the Deacon* (*ANF* vol.8) p.690

**Athanasius of Alexandria** (318 A.D.) says we need to have faith. *The Incarnation of the Word* ch.27 p.50-51

Athanasius of Alexandria (318 A.D.) (implied) says to rebuke the disbelief of the Jews and the scoffing of the Greeks. *The Incarnation* ch.33.1 p.54.

**Lactantius** (c.303-320/325 A.D.) says that those who conspired against Jesus were ignorant of the sacred scriptures which foretold these things many age before by His prophets. *The Divine Institutes* book 1 ch.20 p.33.

Lactantius (c.303-320/325 A.D.) says God gives us faith. *Epitome of the Divine Institutes* ch.60 p.247. See also ibid ch.66 p.250.

**Alexander of Alexandria** (313-326 A.D.) says that Arians try to deceive those who are “intent upon a simple and sincere faith.” *Epistles on the Arian Heresy* Epistle 1 ch.1 p.291

**Among corrupt or spurious works**

Akhmin ***Apocalypse of Peter*** (135,100-150 A.D.) *Ante-Nicene Fathers* vol.9 ch.1 p.145 (implied) “And then God will come unto my faithful ones who hunger and thirst and are afflicted and purify their souls in this life;”

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) ch.7 vol.8 p.57 mentions that we need to have faith.

**Among heretics**

**Bardaisan/Bardesan** (154-224/232 A.D.) (implied) “Not only,’ said Bardesan, ‘is Avida unwilling to believe, but there are many *others* also who, because there is no faith in them, are not even capable of being convinced; but they are always pulling down and building up, and *so* are found destitute of all knowledge of the truth.” *The Book of the Laws of Diverse Countries* p.724

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 9 ch.10 p.276 mentions the importance of faith.

Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.2 p.193 “For salvation is not attained by force, but by liberty; and not through the favour of men, but by the faith of God.” See also book 2 ch.69 p.116

Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 2 ch.18 p.102 “kept the faith”

The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.15 p.99 says we need “undoubting faith”

## S13. Live by faith

Galatians 2:20b; 3:8; Romans 5:1; Acts 13:39; Habakkuk 2:4b

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) quotes Galatians 2:20

**Irenaeus of Lyons** (182-188 A.D.) “by the law and the prophets; for the just shall live by faith.” *Irenaeus Against Heresies* book 4 ch.34.2 p.511

Minucius Felix (210 A.D.) (partial) “Thus we call one another, to your envy, brethren: as being men born of one God and Parent, and companions in faith, and as fellow-heirs in hope.” *The Octavius of Minucius Felix* ch.31 p.193

**Clement of Alexandria** (197-202 A.D.) “‘Now my just one shall live by faith,’ the prophet said. And another prophet also says, “Except ye believe, neither shall ye understand.’” *Stromata* book 2 ch.2 p.349

**Hippolytus of Portus** (222-235/236 A.D.) “And by those who live by faith He is easily found” *Treatise on Christ and Antichrist* ch.3 p.205

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “Moreover, that the righteousness should subsist by faith, and that in it was life, was predicted in Habakkuk: ‘Now the just shall live by faith of me.” *Treatises of Cyprian* Treatise 12 first part ch.5 p.509-510

Quietus of Baruch at the **Seventh Council of Carthage** (258 A.D.) p.568 “We who live by faith ought to obey with careful observance those things which before have been foretold for our instruction.”

## S14. We are like God’s chickens

Matthew 23:37

(implied) Psalm 91:4; 51:1; 61:4

**Irenaeus of Lyons** (182-188 A.D.) “And, without using a parable, the Lord said to Jerusalem, ‘O Jerusalem, Jerusalem, thou that killest the prophets, and stonest those that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house shall be left unto you desolate.’” *Irenaeus Against Heresies* book 4 ch.36.8 p.518

**Clement of Alexandria** (193-217/220 A.D.) “For sometimes He calls us children, sometimes chickens, sometimes infants, and at other times sons, and ‘a new people,’ and ‘a recent people.’ ‘And my servants shall be called by a new name” *The Instructor* book 1 ch.5 p.212

**Hippolytus of Portus** (232-235/236 A.D.) “That refers to the one thousand two hundred and threescore days (the half of the week) during which the tyrant is to reign and persecute the Church, which flees from city to city, and seeks conceal-meat in the wilderness among the mountains, possessed of no other defence than the two wings of the great eagle, that is to say, the faith of Jesus Christ, who, in stretching forth His holy hands on the holy tree, unfolded two wings, the right and the left, and called to Him all who believed upon Him, and covered them as a hen her chickens.” *Treatise on Christ and Antichrist* ch.6 p.206

**Origen** (225-253/254 A.D.) “I have gathered thy children together, even as a hen gathereth her chickens” *Letter of Origen to Africanus* ch.7 p.388

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Gospel the Lord says: ‘Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children as a hen gathereth her chickens under her wings, and thou wouldst not!’” *Treatises of Cyprian* Treatise 12 first part ch.6 p.510

## S15. Shipwrecked faith/salvation

1 Timothy 1:19

**Clement of Alexandria** (193-217/220 A.D.) “And just as the helmsman does not always yield to the winds, but sometimes, turning the prow towards them, opposes the whole force of the hurricanes; so the Instructor never yields to the blasts that blow in this world, nor commits the child to them like a vessel to make shipwreck on a wild and licentious course of life; but, wafted on by the favouring breeze of the Spirit of truth, stoutly holds on to the child’s helm,-his ears, I mean,-until He bring him safe to anchor in the haven of heaven.” *The Instructor* book 1 ch.7 p.223

**Tertullian** (192-220 A.D.) “covetousness, ‘a root of all evils,’ wherewith, indeed, some having been ensnared, ‘have suffered shipwreck about faith.’” *On Idolatry* ch.11 p.67

**Origen** (225-253/254 A.D.) “but let us remember, if ever we fall into distressful temptations, that Jesus has constrained us to enter into their boat, wishing us to go before Him unto the other side; for it is not possible for us to reach the other side, unless we have endured the temptations of waves add contrary wind. Then when we see many difficulties besetting us, and with moderate struggle we have swum through them to some extent, let us consider that our boat is in the midst of the sea, distressed at that time by the waves which wish us to make shipwreck concerning faith or some one of the virtues; but when we see the spirit of the evil one striving against us, let us conceive that then the wind is contrary to us. When then in such suffering we have spent three watches of the night-that is, of the darkness which is in the temptations-striving nobly with all our might and watching ourselves so as not to make shipwreck concerning the faith or some one of the virtues,” *Commentary on Matthew* 11 ch.6 p.435

**Cyprian of Carthage** (c.246-258 A.D.) “the Lord bade us to prudent … lest the adversary … should stir up storms and whirlwinds, and bring about the destruction of faith and the shipwreck of salvation and of life. Therefore, beloved brethren, we must be on our guard,” *Treatises of Cyprian* Treatise 10 ch.1 p.491

**Methodius** (270-311/312 A.D.) “and Job, in the tempest of his afflictions, had not made shipwreck of his faith, but his constancy shone forth the rather;” Fragment 2 p.401

**Athanasius of Alexandria** (c.318 A.D.) “But the sectaries, who have fallen away from the teaching of the Church, and made a shipwreck concerning the Faith, they also wrongly think that evil has a substantive existence.” *Athanasius Against the Heathen* Part 1 ch.6 p.7

## S16. Confidence or assurance of salvation

(False assurance, confidence in yourself, or confident of some facts is not counted.)

Hebrews 10:35 “So do not throw away your confidence, it will be richly rewarded.” (NIV)

1 John 5:13-14

**Clement of Rome** (96-98 A.D.) “immortality, splendour in righteousness, truth in perfect confidence, faith in assurance, self-control in holiness! And all these fall under the cognizance of our understandings [now]; what then shall those things be which are prepared for such as wait for Him?” *1 Clement* ch.35 vol.1 p.14

**Justin Martyr** (c.138-165 A.D.) “And while neither they nor you are persuaded by us, but strive earnestly to cause us to deny the name of Christ, we choose rather and submit to death, in the full assurance that all the good which God has promised through Christ He will reward us with.” *Dialogue with Trypho, a Jew* ch.96 p.247

**Clement of Alexandria** (193-202 A.D.) “Expectation is an opinion about the future, and expectation about other things is opinion about uncertainty. Confidence is a strong judgment about a thing. Wherefore we believe Him in whom we have confidence unto divine glory and salvation. And we confide in Him, who is God alone, whom we know, that those things nobly [promised to us, and for this end benevolently created and bestowed by Him on us, will not fail.” *Stromata* book 2 ch.6 p.353

Clement of Alexandria (c.195 A.D.) says we have confidence in the Word. *Exhortation to the Heathen* ch.12 p.206

**Tertullian** (207/208 A.D.) “That we may have, therefore the assurance that we are the children of God, ‘He hath sent forth His Spirit into our hearts, crying, Abba, Father.’” *Five Books Against Marcion* book 5 ch.4 p.436

**Origen** (225-253/254 A.D.) “And even although we are oppressed in the world, we have confidence in Him who said, ‘In the world ye shall have tribulation; but be of good cheer, I have overcome the world.’” *Origen Against Celsus* book 8 ch.14 p.644

**Cyprian of Carthage** (c.246-258 A.D.) “For it is written that the just lives by faith. If you are just, and live by faith, if you truly believe in Christ, why, since you are about to be with Christ, and are secure of the Lord’s promise, do you not embrace the assurance that you are called to Christ, and rejoice that you are freed from the devil?” *Treatises of Cyprian* Treatise 7 ch.3 p.470

## S17. Hope in God or Christ

Job 13:15; Psalm 25:3; 42:5; 62:5; 119:74; 130:5,7; 146:5,11; Isa 40:31; Jer 29:11; Lam 3:21; Romans 8:25; 15:13; 1 Corinthians 15:19; Colossians 1:27; 1 Timothy 4:10; 6:17; Titus 2:13; Hebrews 6:19

hope is an anchor for our soul. Hebrews 6:19

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) quotes Hebrews 6:19

**Clement of Rome** (96-98 A.D.) ch.12 p.8 (See also vol.9 12 p.232) mentions how the scarlet thread from Rahab’s window “made it manifest that redemption should flow through the blood of the Lord to all them that believe and hope in God.” He also quotes Isaiah 53 as referring to Christ in *1 Clement* ch.16 p.9 (See also vol.9 ch.16 p.233-234)

**Ignatius of Antioch** (100-107/116 A.D.) “And let us also love the prophets, because they too have proclaimed the Gospel, and placed their hope in Him, and waited for Him” *Letter of Ignatius to the Philadelphians* ch.5 p.82

Ignatius of Antioch (100-107/116 A.D.) “If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death - whom some deny, by which mystery we have obtained faith, and therefore endure, that we may be found the disciples of Jesus Christ, our only Master - how shall we be able to live apart from Him, whose disciples the prophets themselves in the spirit did wait for Him as their Teacher?” *Epistle of Ignatius to the Magnesians* ch.9 p.62

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.139 “covenant of the beloved Jesus might be sealed upon our heart, I the hope which flows from believing in Him.”

***2 Clement*** (120-140 A.D.) *ANF* vol.7 ch.6 p.519 “how can we hope to enter into the royal residence of God unless we keep our baptism holy and undefiled? Or who shall be our advocate, unless we be found possessed of works of holiness and righteousness?”

**Rhodon** (c.180 A.D.) “For he declared that those who had rested their hope on the Crucified One would be saved, provided only they were found living in the practice of good works.” *Ante-Nicene Fathers* vol.8 p.766.

**Irenaeus of Lyons** (182-188 A.D.) “It was for this reason, too, that the Lord descended into the regions beneath the earth, preaching His advent there also and [declaring] the remission of sins received by those who believe in Him. Now all those believed in Him who had hope towards Him, that is, those who proclaimed His advent, and submitted to his dispensations, the righteous men, the prophets, and the patriarchs,… For ‘all men come short of the glory of the God,’ and are not justified of themselves, but by the advent of the Lord,” *Irenaeus Against Heresies* book 4 ch.27.1 p.499

**Minucius Felix** (210 A.D.) “Still we adorn our obsequies with the same tranquillity with which we live; and we do not bind to us a withering garland, but we wear one living with eternal flowers from God, since we, being both ate and secure in the liberality of our God, are animated to the hope of future felicity by the confidence of His present majesty.” *The Octavius of Minucius Felix* ch.38 p.197

**Clement of Alexandria** (193-217/220 A.D.) But let him go and put himself under the Word as his trainer, and Christ the President of the contest; and for his prescribed food and drink let him have the New Testament of the Lord; and for exercises, the commandments; and for elegance and ornament, the fair dispositions, love, faith, hope, knowledge of the truth, gentleness, meekness, pity, gravity: so that, when by the last trumpet the signal shall be given for the race and departure hence, as from the stadium of life, he may with a good conscience present himself victorious before the Judge who confers the rewards, confessedly worthy of the Fatherland on high, to which he returns with crowns and the acclamations of angels.” *Who is the Rich Man that Shall be Saved* ch.3 p.592

Clement of Alexandria (193-217/220 A.D.) says to hope in the Lord. *The Instructor* book 1 ch.6 p.219

Clement of Alexandria (193-202 A.D.) “Faith is also Time being double, we shall find virtues in pairs both dwelling together. For memory is related to past time, hope to the future. We believe that what is past did, and that what is future will take place. And, on the other hand, we love, persuaded by faith that the past was as it was, and by hope expecting the future.” *Stromata* book 2 ch.12 p.359

Clement of Alexandria (c.195 A.D.) speaks of our Great Hope. *Exhortation to the Heathen* ch.1 p.173

Clement of Alexandria (c.195 A.D.) says that we produce immortality. *Exhortation to the Heathen* ch.10 p.199

**Hippolytus of Portus** (222-235/236 A.D.) says “But we who hope for the Son of God are persecuted and trodden down by those unbelievers.” The church is like a ship, and Christ is the skilled Pilot. *Treatise on Christ and Antichrist* ch.59 p.216

**Origen** (235-245 A.D.) says we are to hope in God. *Homilies on Jeremiah* homily 15 ch.6.3 p.165

**Theonas of Alexandria** (282-300 A.D.) “and of the Son, who for our salvation was nailed to the cross, makes us safe for the everlasting redemption; and that is the greatest hope of Christians.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.1 p.158

**Arnobius** (297-303 A.D.) (implied) “we have been late in learning what we should follow and revere, or where we should both fix our hope of salvation” *Arnobius Against the Heathen* book 2 ch.72 p.461-462

**Phileas** **of Thmuis** (martyred 306/307 A.D.) mentions “Peter, on whom we all depend in the hope which we have in the Lord Jesus Christ” *Letter of Phileas to Meletius of Lycopolis* vol.6 p.164

**Lactantius** (c.303-320/325 A.D.) says, “No other hope is proposed to man, unless he shall follow true religion and true wisdom, which is in Christ, and he who is ignorant of Him is always estranged from the truth and from God.” He also mentions the worship of the two. *The Epitome of the Divine Institutes* ch.49 p.242

**Alexander of Alexandria** (321 A.D.) “These are the apostolic doctrines of the Church, for which also we die, esteeming those but little who would compel us to forswear them, even if they would force us by tortures, and not casting away our hope in them.” *Epistles on the Arian Heresy* Letter 1 ch.13 p.296

## S18. Our faith is precious

Colossians 1:22-23

2 Peter 1:1; and of greater worth than gold 1 Peter 1:7

**Ignatius of Antioch** (100-107/116 A.D.) “For when ye assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, both in heaven and earth, is brought to an end.” *Letter to the Ephesians* ch.13 p.64

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.139 “for the whole [past] time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God.”

**Irenaeus of Lyons** (182-188 A.D.) “and that well-grounded system which tends to man’s salvation, namely, our faith; which, having been received from the Church, we do preserve, and which always, by the Spirit of God, renewing its youth, as if it were some precious deposit in an excellent vessel, causes the vessel itself containing it to renew its youth also. For this gift of God has been entrusted to the Church, as breath was to the first created man,” *Irenaeus Against Heresies* book 3 ch.24.1 p.458

Irenaeus of Lyons (c.160-202 A.D.) says so great is our faith. *Proof of Apostolic Preaching* ch.1

Minucius Felix (210 A.D.) (partial) “Since they themselves are the witnesses that they are demons, believe them when they confess the truth of themselves; for when abjured by the only and true God, unwillingly the wretched beings shudder in their bodies, and either at once leap forth, or vanish by degrees, as the faith of the sufferer assists or the grace of the healer inspires. Thus they fly from Christians when near at hand, whom at a distance they harassed by your means in their assemblies.” *The Octavius of Minucius Felix* ch.37 p.196

**Clement of Alexandria** (193-202 A.D.) quotes 1 Peter 1:6-9 as by Peter in his epistle. “that the trial of your faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the revelation of Jesus Christ;” *Stromata* book 4 ch.20 p.433

Clement of Alexandria (193-202 A.D.) (implied) “And again, on the other hand: ‘The manifestation of the Spirit is given for our profit. For to one is given the word of wisdom by the Spirit; to another the word of knowledge according to the same Spirit; to another faith through the same Spirit;” *Stromata* book 4 ch.21 p.433

Clement of Alexandria (193-202 A.D.) says we are justified by faith, not works. *Stromata* book 1 ch.7 p.308

**Tertullian** (198-220 A.D.) (implied) “rejoicing over the Thessalonians, he [the apostle Paul] says, ‘So that we glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations, in which ye endure a manifestation of the righteous judgment of God, that ye may be accounted worthy of His kingdom, for which ye also suffer!’” *Scorpiace* ch.13 p.646

**Novatian** (250/4-256/7 A.D.) (implied) “But even as we hold, and read, and believe this, thus we ought to pass over no portion of the heavenly Scriptures, since indeed also we ought by no means to reject those marks of Christ’s divinity which are laid down in the Scriptures, that we may not, by corrupting the authority of the Scriptures, be held to have corrupted the integrity of our holy faith.” *Treatise Concerning the Trinity* ch.30 p.642

**Cyprian of Carthage** (c.246-258 A.D.) “and the threshing-floor is filled with grain; but you who have sown glory, reap the fruit of glory, and, placed in the Lord’s threshing-floor, behold the chaff burnt up with unquenchable fire; you yourselves as grains of wheat, winnowed and precious corn, now purged and garnered, regard the dwelling-place of a prison as your granary.” *Epistles of Cyprian* Letter 15 ch.2 p.295. See also Letter 8 p.288.

**Roman Church leaders** to Cyprian (250-251 A.D.) (implied) “ancient faith, the ancient discipline, since the apostle would not have published such praise concerning us, when he said ‘that your faith is spoken of throughout the whole world,’” *Epistles of Cyprian* Letter 30 ch.2 p.309

**Firmilian of Caesarea** (250-251 A.D.) “stimulated by the exhortation also of very many brethren who were themselves strong and praiseworthy in the faith,” *Epistles of Cyprian* Letter 74 ch.10 p.393

**Adamantius** (c.300 A.D.) says to cherish faith. *Dialogue on the True Faith* part 1 103 1 p.35

**Victorinus** of Petau (martyred 304 A.D.) (implied) “‘And the city is placed in a square.’] The city which he says is squared, he says also is resplendent with gold and precious stones, and has a sacred street, and a river through the midst of it, and the tree of life on either side, bearing twelve manner of fruits throughout the twelve months; and that the light of the sun is not there, because the Lamb is the light of it; and that its gates were of single pearls; and that there were three gates on each of the four sides, and that they could not be shut. I say, in respect of the square city, he shows forth the united multitude of the saints, in whom the faith could by no means waver. As Noah is commanded to make the ark of squared beams, that it might resist the force of the deluge, by the precious stones he sets forth the holy men who cannot waver in persecution, who could not be moved either by the tempest of persecutors, or be dissolved from the true faith by the force of the rain, because they are associated of pure gold, of whom the city of the great King is adorned.” *Commentary on the Apocalypse* from the 21st and 22nd chapters verse 16 p.359

Athanasius of Alexandria (318 A.D.) (partial) “mentions the importance of our faith and refers to Hebrews 11:3. *Incarnation of the Word* ch.3.2 p.37

## S19. God’s great, glorious, precious promises

Galatians 3:21; 2 Peter 1:4; 2 Corinthians 1:18-21; 1 Timothy 4:8

**Clement of Rome** (96-98 A.D.) “And let us therefore, conscientiously gathering together in harmony, cry to Him earnestly, as with one mouth, that we may be made partakers of His great and glorious promises.” *1 Clement* ch.34 p.14

***2 Clement*** (c.150 A.D.) ch.11 p.520 (implied) “If, therefore, we shall do righteousness in the sight of God, we shall enter into His kingdom, and shall receive the promises, which “ear hath not heard, nor eye seen, neither have entered into the heart of man.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 vision second ch.2 p.11 “You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory.”

Tatian’s *Diatessaron* (c.172 A.D.) section 1.73-74 p.45 (partial) mentions the promise in God’s covenant.

**Irenaeus of Lyons** (182-188 A.D.) “‘Well done,’ He says, ‘good and faithful servant: because thou hast been faithful in little, I will appoint thee over many things; enter thou into the joy of thy Lord.’ The Lord Himself thus promises very much. 3. As, therefore, He has promised to give very much to those who do now bring forth fruit, according to the gift of His grace, but not according to the changeableness of ‘knowledge;’ ‘for the Lord remains the same, and the same Father is revealed;’” *Irenaeus Against Heresies* book 4 ch.11.2-3 p.474

**Clement of Alexandria** (193-202 A.D.) “Lord, for long we have desired to receive Thee; we have lived according to what Thou hast enjoined, transgressing none of Thy commandments. Wherefore also we claim the promises.” *Stromata* book 7 ch.12 p.544

Clement of Alexandria (c.195 A.D.) mentions God’s promises. *Exhortation to the Heathen* ch.1 p.173

**Tertullian** (205 A.D.) “‘But though,’ says he, ‘our outward man perisheth’ - the flesh doubtless, by the violence of persecutions- “‘yet the inward man is renewed day by day’ - the soul, doubtless, by hope in the promises. “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal”-he is speaking of troubles; ‘but the things which are not seen are eternal’ - he is promising rewards.” *Scorpiace* ch.13 p.647

Tertullian (205 A.D.) “For by the figure of the permanency of a human covenant he was defending the divine testament. ‘To Abraham were the promises made, and to his seed. He said not ‘to seeds, ‘as of many; but as of one, ‘to thy seed, ‘which is Christ.’ Fie on Marcion’s sponge! But indeed it is superfluous to dwell on what he has erased,’ *Five Books Against Marcion* book 5 ch.4 p.435

**Origen** (c.227-240 A.D.) “‘I am the resurrection.’ Jesus preaches to the poor those things which are laid up for the saints, calling them to the divine promises. And the holy Scriptures bear witness to the Gospel announcements made by the Apostles and to that made by our Saviour.” *Origen’s Commentary on John* ch.1 no.10 p.302

**Novatian** (250/4-256/7 A.D.) “For that which is, according to what it is, can neither be declared by human discourse, nor received by human ears, nor gathered by human perceptions. For if ‘the things which God hath prepared for them that love Him, neither eye hath seen, nor ear hath heard, nor the heart of man, nor even his mind has perceived;’ what and how great is He Himself who promises these things, in understanding which both the mind and nature of man have failed!” *Concerning the Trinity* ch.7 p.616-617

Origen (239-242 A.D.) mentions the promises of God. *Homilies on Ezekiel* homily 7 ch.1.2 p.100

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “Paul also exhorts us that we who desire to attain to the Lord’s promises ought to imitate the Lord in all things.” *Epistles of Cyprian* Letter 80 ch.2 p.407

**Dionysius of Alexandria** (246-265 A.D.) “For He adds, ‘The Lord will deliver him out of them all.’ And this is just in accordance with the Saviour’s word, whereby He promises that they will overcome their afflictions, and that they will participate in that victory which He has won for them. For after saying, ‘In the world ye shall have tribulation,’ He added, ‘But be of good cheer, I have overcome the world.’” *Commentary on Luke* ch.4 p.119

**Methodius** (270-311/312 A.D.) “nor do they take a low view of the meaning of the commandments, but well and nobly, with a lofty disposition, they have regard to the promises which are above, thirsting for heaven as a congenial abode, whence God, approving their dispositions, promises with an oath to give them choice honours, appointing and establishing them “above His chief joy;” *Banquet of the Ten Virgins* discourse 3 ch.5 p.318

**Theonas of Alexandria** (282-300 A.D.) “ye may discharge the duties of your office religiously and piously-that is, in the love of Christ-and despise all transitory objects for the sake of His eternal promises, which in truth surpass all human comprehension and understanding,”

**Lactantius** (c.303-320/325 A.D.) “For he who desires to obtain justice, God, perpetual life, everlasting light, and all those things which God promises to man, will despise these riches, and honours, and commands, and kingdoms themselves.” *The Divine Institutes* book 6 ch.17 p.182

## S20. Mystery of the Lord/faith

Ephesians 3:8-9 “this mystery”

1 Timothy 2:9 “mystery of the faith”

Matthew 13:17

Romans 11:25; 16:25

Ephesians 3:3,4,6; 5:32; 6:19

Colossians 1:26,27; 2:2; 4:3

Revelation 10:7

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) quotes Ephesians 3:8-9

**Ignatius** **of Antioch** (-107/116 A.D.) “If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death - whom some deny, by which mystery we have obtained faith, and therefore endure, that we may be found the disciples of Jesus Christ, our only Master - how shall we be able to live apart from Him, whose disciples the prophets themselves in the spirit did wait for Him as their Teacher?” *Epistle of Ignatius to the Magnesians* ch.9 p.62

*Didache* (=*Teaching of the Twelve Apostles*) ch.11 p.380 (partial, not Lord or faith) “And every prophet, proved true, working unto the mystery of the Church in the world,” (before 125 A.D.)

**Justin Martyr** (c.138-165 A.D.) “And that Christ would act so when He became man was foretold by the mystery of Jacob’s wrestling with Him who appeared to him,” *Dialogue with Trypho, a Jew* ch.125 p.262

Justin Martyr (c.138-165 A.D.) “But you ought to believe Zechariah when he shows in parable the mystery of Christ, and announces it obscurely.” *Dialogue with Trypho, a Jew* ch.115 p.256. See also *The First Apology of Justin Martyr* (c.150 A.D.) ch.32 p.173-174.

Justin Martyr (c.150 A.D.) “the mystery that is herein, to which, as we make it plain to you, we pray you to give heed.” F*irst Apology of Justin Martyr* ch.13 p.167

Justin Martyr (c.138-165 A.D.) “Jacob served Laban for speckled and many-spotted sheep; and Christ served, even to the slavery of the cross, for the various and many-formed races of mankind, acquiring them by the blood and mystery of the cross.” *Dialogue with Trypho, a Jew* ch.134 p.267

**Melito of Sardis** (170-177/180 A.D.) “Thus he mystery of the Lord, prefigured from of old through the vision of a type, is today fulfilled and has found faith, even though people think it is something new. For the mystery of the Lord is both new and old; old with respect to the law, but new with respect to grace.” Then Melito goes on through the next few pages listing Old Testament messianic prophecies. *On Pascha* stanza 58 p.52

**Irenaeus of Lyons** (182-188 A.D.) “his view, but [he refers] to the mystery of Christ pointed out beforehand.” Fragment 22 p.572

***Passion of the Scillitan Martyrs*** (180-202 A.D.) mystery of simplicity. *ANF* vol.9 p.285

**Clement of Alexandria** (193-202 A.D.) mentions the mystery of Christ and the church. *Stromata* book 3 ch.12 p.397. See also *Stromata* book 1 ch.28 p.341.

**Tertullian** (198-220 A.D.) “By whom has the Holy Spirit ever been attained without the mysterious gift of faith?” *Treatise on the Soul* ch.1 p.181

Tertullian (207/208 A.D.) “The apostle declares that to himself, ‘less than the least of all saints, was the grace given’ of enlightening all men as to ‘what was the fellowship of the mystery, which during the ages had been hid in God, who created all things.’” *Five Books Against Marcion* book 5 ch.18 p.467

**Hippolytus of Portus** (222-235/236 A.D.) “For Thou art God, and we knew not; the God of Israel, the Saviour,’ ‘In thee, therefore,’ says he, ‘God is.’ But in whom is God except in Christ Jesus, the Father’s Word, and the mystery of the economy?” *Against the Heresy of One Noetus* ch.4 p.224-225

**Commodianus** (c.240 A.D.) “Exercise the mystery of Christ, O deacons, with purity; therefore, O ministers, do the commands of your Master;” *Instructions of Commodianus* ch.68 p.216. See also ibid ch.42 p.211.

Commodianus (c.240 A.D.) mentions the “secret of God”. *Instructions of Commodianus* ch.27 p.208

**Origen** (225-253/254 A.D.) “it is in the interpretation and explanation of these that progress takes place, while those who are introduced prosecute their investigations into ‘the mystery according to revelation, which was kept secret since the world began, but now is made manifest in the Scriptures of the prophets,’ and by the appearance of our Lord Jesus Christ.” *Origen Against Celsus* book 2 ch.4 p.431

**Novatian** (250/4-256/7 A.D.) “This most profound and recondite mystery, destined before the worlds for the salvation of the human race, is found to be fulfilled in the Lord Jesus Christ, both God and man, that the human race might be placed within the reach of the enjoyment of eternal salvation.” *Concerning the Trinity* ch.23 p.634

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.10 p.673 “that divine and inviolable mystery of the faith”

*Treatise on Rebaptism* (c.250-258 A.D.) ch.18 p.677 “But in the beginning of the mystery of the faith and of spiritual baptism, the same Spirit was manifestly seen to have sat upon the disciples as it had been fire.”

**Cyprian of Carthage** (c.246-258 A.D.) “Now, however, you have kept in the peace of the Lord the fitting tenor of your faith and the law of undivided charity and concord, and have given by your walk an example of love and peace to others; so that the truth of the Church, and the unity of the Gospel mystery which is held by us, are also linked together by your consent and bond;” *Epistles of Cyprian* letter 50 ch.1 p.326

**Malchion** (270 A.D.) “the mystery (of the faith), and who swaggers with the abominable heresy of Artemas” *Against Paul of Samosata* ch.4 p.170

**Anatolius** (270-280 A.D.) “The one party, indeed, kept the Paschal day on the fourteenth day of the first month, according to the Gospel, as they thought, adding nothing of an extraneous kind, but keeping through all things the rule of faith. And the other party, passing the day of the Lord’s Passion as one replete with sadness and grief, hold that it should not be lawful to celebrate the Lord’s mystery of the Passover at any other time but on the Lord’s day, on which the resurrection of the Lord from death took place, and on which rose also for us the cause of everlasting joy.” *Paschal Canon* ch.10 p.149

**Adamantius** (c.300 A.D.) refers to Ephesians 3:8-9. “If indeed this was the dispensation or plan of the unsearchable riches of Christ hidden from eternity, and this is the mystery which Paul brings to light the dispensation hidden in Him and who says that the unsearchable riches of Christ come from none other than the God who created all things, is an apostle of the Creator of all things.” (Adamantius is answering Eutropius) *Dialogue on the True Faith* Second part ch 870a p.105

**Methodius** (270-311/312 A.D.) “...signifies that He willed that He who existed before the ages in heaven should be begotten on the earth-that is, that He who was before unknown should be made known. Now, certainly, Christ has never yet been born in those men who have never perceived the manifold wisdom of God-that is, has never been known, has never been manifested, has never appeared to them. But if these also should perceive the mystery of grace, then in them too, when they were converted and believed, He would be born in knowledge and understanding.” *Banquet of the Ten Virgins* discourse 8 ch.9 p.338

**Lactantius** (c.303-320/325 A.D.) “He who has not acknowledged the Son has been unable to acknowledge the Father. This is wisdom, and this is the mystery of the Supreme God. God willed that He should be acknowledged and worshipped through Him. On this account He sent the prophets beforehand to announce His coming, that when the things which had been foretold were fulfilled in Him, then He might be believed by men to be both the Son of God and God.” *Epitome of the Divine Institutes* ch.49 p.242. See also ibid ch.51 p.242-243.

**Peter of Alexandria** (306,285-310/311 A.D.) “to those who were about to partake by faith of the mystery concerning Him,” *That Up to the Time of the Destruction of Jerusalem* part 1 ch.7 p.282

**Eusebius of Caesarea** (c.318-325 A.D.) (implied) “how can the great mystery of the Gospel dispensation fail to be seen in a higher light?” *Preparation for the Gospel* book 4 ch.4 p.9

**Alexander of Alexandria** (321 A.D.) “These men, therefore, who have dared such things against Christ; who have partly in public derided the Christian religion; partly seek to traduce and inform against its professors before the judgment-seats; who in a time of peace, as far as in them lies, have stirred up a persecution against us; who have enervated the ineffable mystery of Christ’s generation; from these, I say, beloved and like-minded brethren, turning away in aversion,” *Letters on the Arian Heresy* letter 1 ch.14 p.296

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “making manifest the mystery hidden and unspeakable, the invisible Son of the” *Oration Concerning Simeon and Anna* ch.13 p.393

**Among heretics**

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.32 p.123 mentions the “mystery” of their faith.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 3 ch.67 p.132 (partial) speaks of the mystery of the mystery of the kingdom.

Nag Hammadi ***Apocalypse of Peter*** (3rd century A.D.) (implied) *Nag Hammadi Library in English* p.375 “the mystery of the truth”.

**Mani** (262-278 A.D.) mentions the “mystery of the kingdom of heaven” *Disputation with Manes* ch.25 p.197

## S21. Be born again

John 3:3,7; 1 Peter 1:23

**Justin Martyr** (c.138-165 A.D.) discusses repentance and remisison of sins. He says you have to be born again to enter the Kingdom of Heaven. Baptism is a washing away of our sins. *First Apology of Justin Martyr* ch.61 p.183

**Theophilus of Antioch** (168-181/188 A.D.) “manner dies, being a type of man; then it is born again, and is crescent, for a patten of the future resurrection.” *Theophilus to Autolycus* book 2 ch.15 p.100

Tatian’s ***Diatessaron*** (c.172 A.D.) section 32.29-30 p.93 quotes John 3

**Irenaeus of Lyons** (182-188 A.D.) “means of Himself-all, I say, who through Him are born again to God” *Irenaeus Against Heresies* book 2 ch.22.4 p.391

**Clement of Alexandria** (193-202 A.D.) We must not love our old lives after we have been born again. *Stromata* book 2 ch.13 p.369

**Tertullian** (c.203 A.D.) “Every soul, then, by reason of its birth, has its nature in Adam until it is born again in Christ; moreover, it is unclean all the while that it remains without this regeneration; and because unclean, it is actively sinful, and suffuses even the flesh…” *A Treatise on the Soul* ch.11 p.220

Tertullian (207/208 A.D.) “that is, to Christ’s people; for His sons are they who are born again in Him.” *Five Books Against Marcion* book 5 ch.9 p.448-449

**Hippolytus of Portus** (222-235/236 A.D.) “Come then, be begotten again, O man, into the adoption of God. And how?” *Discourse on the Holy Theophany* ch.10 p.237

Hippolytus of Portus (222-235/236 A.D.) (partial, he is describing what heretics teach and it is vague whether he agrees or not with this point.) “The Perfect Man therefore cannot, he says, be saved, unless, entering in through this gate, he be born again.” *Refutation of All Heresies* book 5 ch.3 p.54

***Treatise on Rebaptism*** (250-258 A.D.) ch.2,3 p.668 “that the Lord said in the Gospel: ‘Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of Heaven.’” [John 3:3,5]

**Cyprian of Carthage** (c.246-258 A.D.) says we must be born again. *Epistles of Cyprian* Letter 1 ch.2 p.275

Prima of Misgirpa at the **Seventh Council of Carthage** (258 A.D.) p.566 “Except a man be born again of water and the Spirit, he cannot enter the kingdom”

**Victorinus of Petau** (martyred 304 A.D.) “its death, also by one body all believers should be born again unto life,” *Commentary on the Apocalypse* from the fifth chapter verse 5 p.350

**Methodius** (270-311/312 A.D.) “For he who says that the bones and flesh of Wisdom are understanding and virtue, says most rightly; and that the side is the Spirit of truth, the Paraclete, of whom the illuminated receiving are fitly born again to incorruption.” *Banquet of the Ten Virgins* discourse 3 ch.8 p.320

**Athanasius of Alexandria** (318 A.D.) “‘I [Jesus] came to find and to save the lost.’ When He said to the Jews also: ‘Except a man be born again,’, not meaning, as they thought, birth from a woman, but speaking of the soul born and created anew in the likeness of God’s image.” *The Incarnation* ch.1.14 p.43

**Lactantius** (c.303-320/325 A.D.) “teacher of righteousness, He commanded Him to be born again a second time in the” *The Divine Institutes* book 4 ch.11 p.110

## S22. The precious blood of Christ

1 Peter 1:19

(Saved by the blood of Christ is a different topic and not included here)

**Clement of Rome** (96-98 A.D.) “Let us look stedfastly to the blood of Christ, and see how precious that blood [of Jesus] is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world.” *1 Clement* ch.7 vol.1 p.7 also vol.9 p.231

**Clement of Alexandria** (193-202 A.D.) “You will wonder at his love, which he conspicuously shows with thankfulness, in being united to what is allied to him, and besides by his precious blood, shaming the unbelievers.” *Stromata* book 4 ch.4 p.411

**Tertullian** (198-220 A.D.) “King of Glory, the Lord of might, might enter in, after having redeemed man from earth, nay, from hell, that he might attain to heaven. What, now, are we to think of the man who strives against that glorious One, nay, slights and defiles His goods, obtained at so great a ransom-no less, in truth, than His most precious blood?” *Fleeing Persecution* ch.12 p.123

**Theodotus the probable Montanist** (c.240 A.D.) “Now the Lord with His precious blood redeems us, freeing us from our old bitter masters, that is, our sins, on account of which the spiritual *powers* of wickedness ruled over us.” *Excerpts of Theodotus* ch.20 p.45

**Origen** (225-253/254 A.D.) “But let such an one attend more exactly to the statements about Peter and the rest of the Apostles, how even they made requests as if they were yet alien from Him who was to redeem them from the enemy and purchase them with His own precious blood; or let them also, who will have it that even before the passion of Jesus the Apostles were perfect, tell us whence it came about that ‘Peter and they that were with him were heavy with sleep.’” *Commentary on Matthew* book 12 ch.40 p.471

***Treatise on Rebaptism*** (254-257 A.D.) “redeemed with the most precious blood of the Lord” ch.14 p.675

**Methodius** (270-311/312 A.D.) “our Passover, might be sacrificed for us, in order that those who were sprinkled with His precious blood, and sealed on their lips, as the posts of the door, might escape from the darts of the destroyer;” *Oration on Psalms* ch.7 p.398

## S23. Heirs of salvation / Christ / the Lord

**Clement of Rome** (96-98 A.D.) “But they who with confidence endured [these things] are now heirs of glory and honour, and have been exalted and made illustrious by God in their memorial for ever and ever. Amen.” *1 Clement* ch.45 vol.1 p.17

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.141 (implied) “We are heirs of the covenant of the Lord.”

**Irenaeus of Lyons** (182-188 A.D.) (implied) “For as, among men, those sons who disobey their fathers, being disinherited, are still their sons in the course of nature, but by law are disinherited, for they do not become the heirs of their natural parents; so in the same way is it with God,-those who do not obey Him being disinherited by Him, have ceased to be His sons.” *Irenaeus Against Heresies* book 4 ch.41.3 p.525

Irenaeus of Lyons (182-188 A.D.) (partial) “Now what was his object in praying that these three-that is, soul, body, and spirit-might be preserved to the coming of the Lord, unless he was aware of the [future] reintegration and union of the three, and [that they should be heirs of] one and the same salvation?” *Irenaeus Against Heresies* book 5 ch.6.1 p.532

**Clement of Alexandria** (193-202 A.D.) “If we suffer with Him, that we also may be glorified together as joint-heirs of Christ.” *Stromata* book 4 ch.7 p.417

**Tertullian** (205 A.D.) “And again: ‘And if children, then heirs, heirs indeed of God, and joint-heirs with Christ: if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this time are not worthy to be compared with the glory which shall be revealed in us.’” *Scorpiace* ch.13 p.646

**Origen** (225-253/254 A.D.) “For we indeed acknowledge that angels are ‘ministering spirits,’ and we say that “they are sent forth to minister for them who shall be heirs of salvation;” and that they ascend, bearing the supplications of men, to the purest of the heavenly places in the universe, or even to supercelestial regions purer still; and that they come down from these, conveying to each one, according to his deserts, something enjoined by God to be conferred by them upon those who are to be the recipients of His benefits.” *Origen Against Celsus* book 5 ch.4 p.544

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, the blessed Apostle Paul exhorts and teaches, saying, “We are God’s children; but if children, then heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together.” *Epistles of Cyprian* letter 55 ch.1 p.347

**Lactantius** (c.303-320/325 A.D.) “for the New is the fulfilling of the Old, and in both there is the same testator, even Christ, who, having suffered death for us, made us heirs of His everlasting kingdom,” *The Divine Institutes* book 4 ch.20 p.122

## S24. God has called us

(God calling us a particular name or title is not included here)

Acts 2:39; Romans 1:6-7; 8:28,30; 11:29; 1 Corinthians 1:2,24,26; 7:15,17; Galatians 1:6; 5:13; Ephesians 1:18; 4:1,4; ~Colossians 3:15; 1 Timothy 6:12; 2 Timothy 1:9; 1 Thessalonians 4:7; 2 Thessalonians 2:14; Hebrews 9:15; 1 Peter 1:15; 2:9; 3:9; 5:10; 2 Peter 1:3,10; Jude 1

**Clement of Rome** (96-98 A.D.) “and with all everywhere that are the called of God through Him,” *1 Clement* ch.59 p.21

***2 Clement*** (120-140 A.D.) ch.5 p.518 “Wherefore, brethren, leaving [willingly] our sojourn in this present world, let us do the will of Him that called us, and not fear to depart out of this world. For the Lord saith, ‘Ye shall be as lambs in the midst of wolves.’”

**Irenaeus of Lyons** (182-188 A.D.) “and Him who, by His Son Christ Jesus, has called us to the knowledge of Himself, from the worship of stones, so that those who were not a people were made a people,” *Irenaeus Against Heresies* book 3 ch.9.1 p.422

**Clement of Alexandria** (193-202 A.D.) “the faithful ought to be grateful to God the Creator, who hath called us, and who preached the Gospel in the body.” *Stromata* book 4 ch.8 p.421

## S25. Predestined or predestination

Ephesians 1:11

**p92** Ephesians 1:10f,11-13, 19-21; 2 Thessalonians 1:4-5, 11-12 (ca.300 A.D.) Ephesians 1:11

**Ignatius of Antioch** (-107/116 A.D.) says Christians are “predestined before the beginning of time … and elected through the true passion by the will of the Father, and Jesus Christ, our God.” *Ignatius’ Letter to the Ephesians* preface p.49

**Irenaeus of Lyons** (182-188 A.D.) “But He [God] Himself in Himself, after a fashion which we can neither describe nor conceive, predestinating all things, formed them as He pleased, bestowing harmony on all things, and assigning them their own place, and the beginning of their creation.” *Irenaeus Against Heresies* book 2 ch.2.4 p.361

**Clement of Alexandria** (193-202 A.D.) quotes Romans 8:30. *Stromata* book 4 ch.7 p.417

**Tertullian** (198-220 A.D.) “We have been predestined by God, before the world was, (to arise) in the extreme end of the times.” *On the Apparel of Women* book 2 ch.9 p.23

Tertullian (207/208 A.D.) “In the Creator, however, the two courses were perfectly compatible-both the predestination before the ages and the revelation at the end thereof, because that which He both fore-ordained and revealed He also in the intermediate space of time announced by the pre-ministration of figures, and symbols, and allegories.” *Five Books Against Marcion* book 5 ch.6 p.441. He also mentioned “pre-ordained” in ibid book 5 ch.6 p.440.

**Origen** (225-253/254 A.D.) “and no longer are in subjection to any wicked power; or, whether from birth they had been appointed, according to the foreknowledge and predestination of God, over those whom God also foreknew, and foreordained to be conformed to the glory of the Christ.” *Commentary on Matthew* book 13 no.27 p.491

**Novatian** (250/4-256/7 A.D.) mentions the predestination of Christ and those destined for glory. *On Jewish Meats* ch.6 p.649

**Methodius** (270-311/312 A.D.) “But when the rivers shall cease to flow and fall into the reservoir of the sea, and the light shall be perfectly separated from the darkness,-for the separation is still going on,-and the dry land shall henceforth cease to bring forth its fruits with creeping things and four-footed beasts, and the predestined number of men shall be fulfilled; then from henceforth shall men abstain from the generation of children.” *Banquet of the Ten Virgins* discourse 2 ch.1 p.313

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) ch.3.52 p.128 mentions predestination

## S26. God can raise Abraham’s kids from stones

Matthew 3:9; Luke 3:8

**Irenaeus of Lyons** (182-188 A.D.) “who also in the last times was made visible and passable, and spake with the human race, that He might from the stones raise up children unto Abraham, and fulfil the promise which God had given him, and that He might make his seed as the stars of heaven, as John the Baptist says: ‘For God is able from these stones to raise up children unto Abraham.’ Now, this Jesus did by drawing us off from the religion of stones, and bringing us over from hard and fruitless cogitations, and establishing in us a faith like to Abraham. As Paul does also testify, saying that we are children of Abraham because of the similarity of our faith, and the promise of inheritance.” *Irenaeus Against Heresies* book 4 ch.7.2 p.470. See also ibid book 5 ch.34 p.563-564.

Irenaeus of Lyons (c.160-202 A.D.) says “that God is able of these stones to raise up sons to Abraham.”. *Proof of Apostolic Preaching* ch.93.

**Clement of Alexandria** (c.195 A.D.) “‘For God is able of these stones to raise up children to Abraham;’ and He, commiserating their great ignorance and hardness of heart who are petrified against the truth, has raised up a seed of piety, sensitive to virtue, of those stones-of the nations, that is, who trusted in stones.” *Exhortation to the Heathen* ch.1 p.172

Clement of Alexandria (c.195 A.D.) says that God can raise up from stones children of Abraham. *Exhortation to the Heathen* ch.1 p.172

**Origen** (c.227-240 A.D.) “when he speaks of those who for their stony hearts are called unbelieving stones, and says that by the power of God these stones may be changed into children of Abraham; for they were present to the eyes of the prophet and did not shrink from his divine glance. Hence his words: ‘I say unto you that God is able of these stones to raise up children to Abraham.’” *Origen’s Commentary on John* book 6 ch.13 p.362

**Tertullian** (c.203 A.D.) “Stones also will become children of Abraham, if educated in Abraham’s faith; and a generation of vipers will bring forth the fruits of penitence, if they reject the poison of their malignant nature. This will be the power of the grace of God, more potent indeed than nature, exercising its sway over the faculty that underlies itself within us-even the freedom of our will,” *A Treatise on the Soul* ch.21 p.202

Tertullian (198-220 A.D.) “Here some man will say, Then will ‘children not be raised up to Abraham from the stones?’ Will ‘generations of vipers not bring forth the fruit of repentance? ‘And ‘children of wrath’ fail to become sons of peace, if nature be unchangeable?” *Against Hermogenes* ch.12 p.484

**Cyprian of Carthage** (c.246-258 A.D.) “Whence in the Gospel we find that ‘children of Abraham are raised from stones, that is, are gathered from the Gentiles.’” *Epistles of Cyprian* letter 62 ch.4 p.359

**Adamantius** (c.300 A.D.) says that God can raise up children of Abraham from stones. *Dialogue on the True Faith* part 1 821a ch.c p.75

## S27. Jesus bestowed remission of sins

***Epistle of Barnabas*** (c.70-130 A.D.) ch.5 p.139 “For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [The Scripture] saith thus: ‘He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed…” (Isaiah 53:5,7)

*Epistle of Barnabas* (c.70-130 A.D.) ch.6 p.140 (implied) says God renewed us by remission of our sins and created us anew by His Spirit.

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment fourth ch.3 p.22 “For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins.”

**Justin Martyr** (c.150 A.D.) discusses repentance and remission of sins. He says you have to be born again to enter the Kingdom of Heaven. Baptism is a washing away of our sins. *First Apology of Justin Martyr* ch.61 p.183

Theophilus of Antioch (168-181/188 A.D.) (partial, no mention of Jesus) “On the fifth day the living creatures which proceed from the waters were produced, through: which also is revealed the manifold wisdom of God in these things; for who could count their multitude and very various kinds? Moreover, the things proceeding from the waters were blessed by God, that this also might be a sign of men’s being destined to receive repentance and remission of sins, through the water and laver of regeneration,-as many as come to the truth, and are born again, and receive blessing from God.” *Theophilus to Autolycus* book 2 ch.16 p.101

**Irenaeus of Lyons** (182-188 A.D.) “He was Himself the Word of God made the Son of man, receiving from the Father the power of remission of sin; since He was a man, and since He was God, in order that since as man He suffered for us,… He has destroyed the handwriting of our debt, and fastened it to the cross” *Irenaeus Against Heresies* book 5 ch.27.3 p.545

Irenaeus of Lyons (182-188 A.D.) “But it is evident from Peter’s words that he did indeed still retain the God who was already known to them; but he also bare witness to them that Jesus Christ was the Son of God, the Judge of quick and dead, into whom he did also command them to be baptized for the remission of sins;” *Irenaeus Against Heresies* book 3 ch.12.7 p.432-433

**Clement of Alexandria** (193-217/220 A.D.) “And such as is the union of the Word with baptism, is the agreement of milk with water; for it receives it alone of all liquids, and admits of mixture with water, for the purpose of cleansing, as baptism for the remission of sins.” *The Instructor* book 1 ch.6 p.222

**Tertullian** (198-220 A.D.) “And (then) ‘righteousness eternal’ was manifested, and ‘an Holy One of holy ones was anointed’ -that is, Christ-and ‘sealed was vision and prophet,’ and ‘sins’ were remitted, which, through faith in the name of Christ, are washed away for all who believe on Him.” *An Answer ot the Jews* ch.8 p.160

Tertullian (207/208 A.D.) “In like manner, you should also recognise Christ in the same prophet as the forgiver of sins. ‘For,’ he says, ‘He shall remit to many their sins, and shall Himself take away our sins.’” *Five Books Against Marcion* book 4 ch.10 p.359

**Hippolytus of Portus** (222-235/236 A.D.) “And to those that want understanding she said -that is, to those who have not yet obtained the power of the Holy Ghost- ‘Come, eat of my bread, and drink of the wine which I have mingled for you;’ by which is meant, that He gave His divine flesh and honoured blood to us, to eat and to drink it for the remission of sins.” *Another fragment on Proverb 9:1* p.176

**Origen** (225-253/254 A.D.) “I would like to say to Celsus, who represents the Jew as accepting somehow John as a Baptist, who baptized Jesus, that the existence of John the Baptist, baptizing for the remission of sins, is related by one [Josephus] who lived no great length of time after John and Jesus.” *Origen Against Celsus* book 1 ch.47 p.416

***Treatise On Rebaptism*** (254-256 A.D.) ch.8 p.671 “because He [Jesus] bestowed remissions of sins, with manifest attestation;”

**Cyprian of Carthage** (c.246-258 A.D.) “in conformity with what Peter tells them in the Acts of the Apostles, saying, ‘Repent, and be baptized every one of you in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For this promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.’” *Epistles of Cyprian* Letter 72 ch.17 p.383

Sattius of Sicilibba at the **Seventh Council of Carthage** (256 A.D.) p.569 (implied) “For since, in the day of judgment, they are sins which are punished, there is nothing which the heretics can fear from Christ’s judgment, if they have already obtained remission of their sins.”

**Alexander of Lycopolis** (301 A.D.) says that Christ was “affixed to the cross”. He says Manichaeus is wrong to deny that Christ did not suffer this. Christ gave remission of sins. *Of the Manichaeans* ch.24 p.251.

**Victorinus of Petau** (martyred 304 A.D.) “It is a new thing to ascend into the heavens with a body. It is a new thing to give remission of sins to men. It is a new thing for men to be sealed with the Holy Spirit. It is a new thing to receive the priesthood of sacred observance, and to look for a kingdom of unbounded promise.” *Commentary on the Apocalypse* from the fifth chapter no.8,9 p.350

**Methodius** (270-311/312 A.D.) “Therefore God, that the race of man might not be wholly destroyed, through forgetfulness of the things whichwere good, commanded His own Son to reveal to the prophets His own future appearance in the world by the flesh, in which the joy and knowledge of the spiritual eighth day shall be proclaimed, which would bring the remission of sins and the resurrection, and that thereby the passions and corruptions of men would be circumcised.” *Banquet of the Ten Virgins* discourse 7 ch.6 p.333

**Athanasius of Alexandria** (318 A.D.) “in the same say also the most holy Son of the Father, being the Image of the Father, came to our region to renew man once made in His likeness, and find him, as one lost, by the remission of sins; as He says Himself in the Gospels:” *Incarnation of the Word* ch.14 p.43

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.69 p.95 “That unless a man be baptized in water, in the name of the threefold blessedness, as the true Prophet taught, he can neither receive remission of sins nor enter into the kingdom of heaven; and he declared that this is the prescription of the unbegotten God.”

## S28. Many are called but few are chosen

Matthew 8:1; Luke 13:29

***Epistle of Barnabas*** ch.19 p.148 (c.70-130 A.D.) says Lord does not call by outward appearance but according to as the Spirit had prepared them. He mentions that many are called but few are chosen in ch.4 p.139

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 10.32 p.60 quotes Matthew 8:1 and Luke 13:29.

**Irenaeus of Lyons** (182-188 A.D.) “But those who have indeed been called to God’s supper, yet have not received the Holy Spirit, because of their wicked conduct ‘shall be,’ He declares, ‘cast into outer darkness.’ He thus clearly shows that the very same King who gathered from all quarters the faithful to the marriage of His Son, and who grants them the incorruptible banquet, [also] orders that man to be cast into outer darkness who has not on a wedding garment, that is, one who despises it. For as in the former covenant, ‘with many of them was He not well pleased;’ so also is it the case here, that ‘many are called, but few chosen.’” *Irenaeus Against Heresies* book 4 ch.36.6 p.517

**Clement of Alexandria** (193-202 A.D.) (implied) “‘For there are (as they [philosophers with some truth] say) in the mysteries many bearers of the thyrsus, but few bacchanals; ‘meaning, ‘that many are called, but few chosen.’ He accordingly plainly adds: ‘These, in my opinion, are none else than those who have philosophized right; to belong to whose number, I myself have left nothing undone in life, as far as I could, but have endeavoured in every way. Whether we have endeavoured rightly and achieved aught, we shall know when we have gone there, if God will, a little afterwards.’ Does he not then seem to declare from the Hebrew Scriptures the righteous man’s hope, through faith, after death?” *Stromata* book 1 ch.19 p.321

**Tertullian** (198-220 A.D.) “‘And therefore many are called, but few chosen.’” *Fleeing Persecution* ch.14 p.125

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) book 8 ch.4 p.271 says that many are called but few are chosen.

## S29. Narrow is the gate to life

Tatian’s ***Diatessaron*** (c.172 A.D.) section 10.32 p.60 “Enter ye by the narrow gate; for the wide gate and the broad way lead to destruction, and many they be which go therein. How narrow is the gate and straitened the way leading to life! and few be they that find it.”

**Hippolytus** (222-235/236 A.D.) “Concerning these, it is said, the Saviour has expressly declared that ‘straight and narrow is the way that leadeth unto life, and few there are that enter upon it; whereas broad and spacious is the way that leadeth unto destruction, and many there are that pass through it.’” *Refutation of All Heresies* book 5 ch.3 p.56

**Origen** (225-253/254 A.D.) “in the Gospel of Matthew thus, ‘For narrow is the gate, and strait is the way that leadeth unto life, and few be they that find it.’” *Origen’s Commentary on Matthew* book 12 ch.12 p.457

**Cyprian of Carthage** (c.246-258 A.D.) “On this same subject, according to Matthew: ‘How broad and spacious is the way which leadeth unto death, and many there are who go in thereby: how straight and narrow is the way that leadeth to life, and few there are that find it!’” *Treatises of Cyprian* Treatise 12 third book ch.6 p.534

**Lactantius** (c.303-320/325 A.D.) (implied) “The path is very narrow by which justice leads man to heaven; no one can keep this unless he is unencumbered and lightly equipped.” *The Divine Institutes* book 7 ch.1 p.195

## S30. No way of salvation apart from Christ

Matthew 20:28; John 5:40-43; 6:45; 8:24; 10:8; 12:47-48; 14:6; Acts 4:12; 1 Corinthians 15:1-7; 1 Timothy 2:3-6; 1 Peter 1:18-19

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) 1 Corinthians 15:1-7

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 5:40-43; 6:45; 8:24; 10:8; 12:47-48; 14:6

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 5:40-43; 6:45; 8:24; 10:8; 12:47-48

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 6:45; 8:24; 10:8; 12:47-48; 14:6

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 5:40-43; 6:45; 8:24; 10:8; 12:47-48; 14:6; Acts 4:12

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 5:40-43; 6:45; 8:24; 10:8; 12:47-38; 14:6; Acts 4:12

**Ignatius** (-107/116 A.D.) “by Christ Jesus, apart from whom we do not possess the true life.” *Ignatius’ Letter to the Trallians* ch.9 p.70

***2 Clement*** (120-140 A.D.) vol.7 ch.6 p.518 says that without doing the will of Christ, nothing shall deliver us from eternal punishment.

**Polycarp** (100-155 A.D.) “To Him [Jesus] all things in heaven and on earth are subject. Him every spirit serves. Jesus comes as the Judge of the living and the dead. His blood will God require of those who do not believe in Him.” *Polycarp’s Letter to the Philippians* ch.2 p.33

**Justin Martyr** (c.138-165 A.D.) in talking about salvation says, “But there is no other [way] than this, - to become acquainted with this Christ, to be washed in the fountain spoken of by Isaiah for the remission of sins; and for the rest, to live sinless lives. be a gazing-stock to all flesh.’ *Dialogue with Trypho, a Jew* ch.44 p.217

Justin Martyr (c.150 A.D.) (partial) “that whatever we assert in conformity with what has been taught us by Christ, and by the prophets who preceded Him, are alone true” *First Apology of Justin Martyr* ch.23 p.170

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude ninth ch.17 p.50 says “all nations that dwell under heaven were called by hearing and believing upon the name of the Son of God.”

**Irenaeus of Lyons** (182-188 A.D.) says that all outside of the church are [spiritually] thieves and robbers. *Irenaeus Against Heresies* book 3 ch.4.1 p.416-417

**Clement of Alexandria** (193-202 A.D.) says that whoever denies the Savior denies life, for the light was life. *Stromata* book 4 ch.7 p.417. See also *Stromata* book 1 ch.7 p.305

**Tertullian** (c.213 A.D.) quotes John 14:5-7 about no one coming to the Father except through Jesus. *Against Praxeas* ch.24 p.620

**Hippolytus of Portus** (222-235/236 A.D.) quotes the first part of John 14:6 and says the eyes of their soul have been darkened because they have forsaken the way that says, “I am the way”. *Expository Treatise Against the Jews* ch.6 p.220

**Origen** (c.227-240 A.D.) says there is no truth apart from the working of him who says, “I am the Truth” [part of John 14:6]. *Origen’s Commentary on Matthew* book 12 ch.40 p.472. He also says that the Old Testament could be in one sense called “gospel” because it points to Christ. *Origen’s Commentary on John* (c.227-240 A.D.) book 1 ch.14 p.303. See also book 2 ch.28 p.342

**Novatian** (250/4-256/7 A.D.) “If God says that He saves by God, still God does not save except by Christ… Yes, if God the Father does not save except by God, no one can be saved by God the Father unless he shall have confessed Christ to be God,” *Treatise on the Trinity* ch.12 p.621

Novatian (250/4-256/7 A.D.) quotes John 14:6 as Jesus said that No one can come to the Father except by Him. *Treatise Concerning the Trinity* ch.28 p.638

Novatian (250-256/7 A.D.) “no one can be saved by God the Father unless he shall have confessed Christ to be God, in whom and by whom the Father promises that He will give him salvation: so that, reasonably, whoever acknowledges Him to be God, may find salvation in Christ God; whoever does not acknowledge Him to be God, would lose salvation which he could not find elsewhere than in Christ God.” *Novatian Concerning the Trinity* ch.12 p.621

***Treatise on Rebaptism*** (254-257 A.D.) quotes Acts 4:12 as Acts of the Apostles saying there is no other name under heaven give to men by which we must be saved. ch.6 p.670

**Cyprian of Carthage** (c.246-258 A.D.) “That it is impossible to attain to the Father but by Christ. *Treatises of Cyprian* Treatise 12 Third book heads p.529 Also second book ch.27 p.526. He also quotes John 14:6 in *Treatises of Cyprian Treatise 12* second book ch.27 p.526

**Arnobius** (297-303 A.D.) “it is the right of Christ’s love to give salvation to some” *Arnobius Against the Heathen* book 2 ch.65 p.459

*Arnobius Against the Heathen* (297-303 A.D.) book 2 ch.65 p.459 says that Jesus is the door, so to say, of life. This is the way of salvation, and by Jesus alone is there access to the light.

*Arnobius Against the Heathen* (297-303 A.D.) book 1 ch.65 p.433 speaks of Christ’s “human form to be slain, that from the result they might know that the hopes were safe which they had long entertained about the soul’s salvation, and that in no other way could they avoid the danger of death.”

**Methodius** (270-311/312 A.D.) “since the number of the ten virgins signifies the souls that have believed in Jesus Christ, symbnolizing by the ten the only right way to heaven.” *The Banquet of the Ten Virgins* discourse 6 ch.2 p.329.

**Athanasius of Alexandria** (318 A.D.) says there is not other way except the cross. *The Incarnation* ch.26 p.50

**Lactantius** (c.303-320/325 A.D.) says, “No other hope is proposed to man, unless he shall follow true religion and true wisdom, which is in Christ, and he who is ignorant of Him is always estranged from the truth and from God.” He also mentions the worship of the two. *The Epitome of the Divine Institutes* ch.49 p.242

## S31. Salvation/church for all kinds of people

Romans 10:12-13; Galatians 3:28; James 2:1-9; Matthew 8:11; Luke 13:29

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 3:26-29

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 15:9

***Epistle of Barnabas*** ch.19 p.148 (c.70-130 A.D.) in discussing masters and slaves says that Lord does not call by outward appearance but according to as the Spirit had prepared them.

**Tatian’s *Diatessaron*** (c.172 A.D.) section 11.1-13 p.60-61 quotes Matthew 8:1,5-8,11-13

**Justin Martyr** (c.138-165 A.D.) “Jacob served Laban for speckled and many-spotted sheep; and Christ served, even to the slavery of the cross, for the various and many-formed races of mankind, acquiring them by the blood and mystery of the cross.” *Dialogue with Trypho, a Jew* ch.134 p.267

Justin Martyr (c.138-165 A.D.) quote Matthew 8:11f (19/23 Greek words), twice in *Dialogue with Trypho, a Jew* ch.120 p.259 and ch.140 p.269. He also quote a small part of Matthew 8:11 in *Dialogue with Trypho, a Jew* ch.75 p.236.

**Irenaeus of Lyons** (182-188 A.D.) quotes Matthew 8:11f (19/23 words) twice in *Irenaeus Against Heresies* book 4 ch.8.1 p.470 and book 4 ch.36.8 p.518. He also quotes the middle 14/23 Greek words in *Irenaeus Against Heresies* book 5 ch.31.1 p.560.

**Clement of Alexandria** (193-217/220 A.D.) quotes Galatians 3:26-28/ *The Instructor* book 1 ch.6 p.217

Clement of Alexandria (c.195 A.D.) “And the whole Christ is not divided: ‘There is neither barbarian, nor Jew, nor Greek, neither male nor female, but a new man; transformed by God’s Holy Spirit.” *Exhortation to the Heathen* ch.11 p.203. See also *Stromata* (193-202 A.D.) book 4 ch.8 p.419,421 where he says the Church is full of barbarian, Greek, slave, old man, boy or woman. In *Stromata* book 6 ch.8 p.494 he quotes Peter in Acts as saying God is no respecter of persons.

Clement of Alexandria (193-202 A.D.) “In this perfection it is possible for man and woman equally to share. It is not only Moses,… But Judith too…” *Stromata* book 4 ch.19 p.431

Clement of Alexandria (c.195 A.D.) discusses the church being for everyone. *Exhortation to the Heathen* ch.9 p.197 and ch.11 p.203.

**Hippolytus of Portus** (222-235/236 A.D.) says that salvation is for rich and poor, barbarian, eunuch, female, male, and seeks all. *Treatise on Christ and Antichrist* ch.3 p.205

**Cyprian of Carthage** (c.246-258 A.D.) quotes Matthew 8:11f (19/23 Greek words) and all of Matthew 8:12 in two places: Treatises of Cyprian Treatise 4 ch.13 p.451 and Treatise 12 part 12 ch.23 p.514.

**Arnobius** (297-303 A.D.) “Christ came as Savior of men;” and that no one is excluded, but He doesn’t keep on inviting those who reject Him. *Arnobius Against the Heathen* book 2 ch.64 p.458

**Peter of Alexandria** (306,285-311 A.D.) God is no respecter of persons. *Canonical Epistle* Canon 7 p.272

**Athanasius of Alexandria** (318 A.D.) “But the Resurrection of the body to immortality thereupon accomplished by Christ, the common Saviour and true Life of all, …” Incarnation of the Word ch.30.1 p.52

**Lactantius** (c.303-320/325 A.D.)The Father omnipotent calls all without regard to sex or age. *The Divine Institutes* book 1 ch.1 p.10

**Eusebius of Caesarea** (318-325 A.D.) (implied) says the Gospel is for both Greeks and Barbarians. *Preparation for the Gospel* book 4 ch.21 p.30

Eusebius of Caesarea (318-325 A.D.) says that the word of salvation was for every race of man. *Eusebius’ Ecclesiastical History* book 5 ch.21.1 p.239

Eusebius of Caesarea (318-325 A.D.) [The Word is] “moreover from the Godhead and rule of His Father; and is the good offspring of the good Father, and the common Saviour of all.” *Theophania* ch.23 p.5

**Among heretics**

**X Gnostics** according to Irenaeus of Lyons (182-188 A.D.) “Animal men, again, are instructed in animal things; such men, namely, as are established by their works, and by a mere faith, while they have not perfect knowledge. We of the Church, they say, are these persons.” *Irenaeus Against Heresies* book 1 ch.6.2 p.324

**Bardaisan/Bardesan** of Syria (154-224/232 A.D.) says, “For a man is not found fault with for being tall or short in his stature, or white or black, or because his eyes are large or small, or for any bodily defect whatsoever; but he is found fault with if he steal, or lie, or practice deceit, or poison *another*, or be abusive, or do any other such-like things.” *The Book of the Laws of Diverse Countries* p.727

## Teachings on Salvation not on the list

**1. Salvation nearer than when we first believed** Romans 13:11b (only 2 writers: Clement of Rome, Clement of Alexandria)

**2. Except you believe you shall not understand** (only 1 writer: Clement of Alexandria)

**3. God will provoke the Jews to jealousy through others Rom 10:19; Isa 65:1 (only 1 writer: Irenaeus of Lyons)**

**4. God will be found by those who did not seek him Rom 10:20; Isa 65:2 (only 2 writers: Clement of Alexandria and Athanasius)**

**Divergences**

**1. Divergence:** Most accepted the lapsed, but Donatus Magnus and his group of Donatists (311-411-533 A.D.) refused to accept back those who had ever surrendered their scriptures to authorities.

# End Times

## E1. The Antichrist will come -after 125 A.D.

2 Thessalonians 2:9

p30 - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) (partial, does not use the word Antichrist) discusses the coming of the “lawless one” 2 Thessalonians 2:9

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.16 p.382 “in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves… the world-deceiver [antichrist] will appear as Son of God… Then ‘the resurrection of the dead; yet not of all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.’”

**Irenaeus of Lyons** (182-188 A.D.) discusses the Antichrist and quotes 2 Thessalonians 2:3-4. *Irenaeus Against Heresies* book 5 ch.25.1-5 p.553-554. See also p.559

**Tertullian** (c.203 A.D.) “Enoch no doubt was translated, and so was Elijah; nor did they experience death: it was postponed, (and only postponed,) most certainly: they are reserved for the suffering of death, that by their blood they may extinguish Antichrist.” *A Treatise on the Soul* ch.50 p.227-228

Tertullian (198-202 A.D.) said that the Antichrist will persecute the church at that day. *The Prescription Against Heretics* ch.4 p.245

**Hippolytus of Portus** (222-235/236 A.D.) (implied) discusses the man of sin, the son of perdition, who opposes and exalts himself above all that is called God, or that is worshipped. (He does not use the word Antichrist though). *Treatise on Christ and Antichrist* ch.63 p.218

Hippolytus of Portus (222-235/236 A.D.) “those who are attached to Antichrist, and who are cast with him into everlasting punishment.” *Fragment 3* ch.12.2 p.190

Hippolytus of Portus (222-235/236 A.D.) in *Treatise on Christ and Antichrist* ch.14-15 p.207 speculated that Jeremiah 8:16, as well as Deuteronomy 33:22 indicated that the Antichrist would come from the tribe of Dan.

**Commodianus** (c.240 A.D.) mentions the Antichrist will come. *Instructions of Commodianus* ch.44 p.212

**Origen** (225-253/254 A.D.) “For as we have heard that Antichrist cometh, and yet have learned that there are many antichrists in the world, in the same way, knowing that Christ has come,” *Against Celsus* book 6 ch.79 p.609

**Cyprian of Carthage** (c.246-258 A.D.) “Of Antichrist, that he will come as a man.” *Treatises of Cyprian* Treatise 12 Third book heads p.530

Caecilius of Bilta at the Seventh Council of Carthage (258 A.D.) p.565-566 (partial) says that “the Antichrist baptizes under the name of Christ.” (He does not say anything more about the Antichrist though.)

Dionysius of Alexandria (246-265 A.D.) (partial) in *Two Books on the Promises* ch.1.6 p.84 mentions the Antichrist and other topics in the letters of John.

**Lucian of Antioch** (c.246-258 A.D.) in his letter to Celerinus briefly mentions the Antichrist. *Epistles of Cyprian 21* p.299

**Victorinus of Petau** (martyred 304 A.D.) mentions the antichrist and Elijah the prophet who comes before. *Commentary on the Apocalypse of the Blessed John* p.351. See also ibid ch.14 p.345

**Lactantius** (c.303-320/325 A.D.) talks all about the Antichrist, calling him the Antichrist. *The Divine Institutes* book 7 ch.17-18 p.214-217

Lactantius (c.303-320/325 A.D.) (partial) mentions the “impious king, hostile not only to mankind, but also to God.” *Epitome of the Divine Institutes* ch.71 p.254

**Eusebius of Caesarea** (318-325 A.D.) mentions that the Christian writer Judas, discoursed on the AntiChrist and the seventy weeks of Daniel. *Eusebius’ Ecclesiastical History* book 6 ch.7 p.254

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 4 ch.17 p.232 says that the Antichrist must first come, and then our Jesus must be revealed to be indeed the Christ.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 3 ch.61 p.130 (partial) mentions the Antichrist without saying anything more about him.

## E2. Heresies and persecution come before Antichrist or Christ’s return

Matthew 24:5,9-11,23-26; Luke 21:1-9,12,16-17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 24:5,9-11,23-26; Luke 21:1-9,12,16-17

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.16 p.382 “in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves… the world-deceiver [antichrist] will appear as Son of God… Then “the resurrection of the dead; yet not of all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.”

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 41 p.107 says that many false prophets and teachers will come before Christ’s return.

**Irenaeus of Lyons** (182-188 A.D.) discusses the Antichrist bringing apostasy and persecution. *Irenaeus Against Heresies* book 5 ch.25.1 p.553 and book 5 ch.28.1 p.557

**Tertullian** (198-220 A.D.) said both persecutions and many heresies will come prior to the Antichrist. *Prescription Against Heretics* ch.4 p.245

**Origen** (225-253/254 A.D.) mentions that the day of the Antichrist will not come until there is a falling away first. The Antichrist will destroy the holy people. *Origen Against Celsus* book 6 ch.47 p.595

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian quotes Mark 13:6 and speaks of many false teachers coming in Christ’s name. *Epistles of Cyprian* Letter 74 ch.9 p.392

**Lactantius** (c.303-320/325 A.D.) says that false Christs and persecution will come before the end times. *Epitome of the Divine Institutes* ch.71 p.254

## E3. Before this will be many lesser antichrists

2 John 7; 1 John 4:2,3

(implied) Matthew 24:5,23; (implied) Luke 21:8;

Luke 24:5

**p70** (&&&)

**0232** 2 John 1-9 (ca.300 A.D.) says that anyone who does not acknowledge Jesus as coming in the flesh is an antichrist. 2 John 7

**Polycarp** (100-165 A.D.) “For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist” [1 John 4:3] *Letter to the Philippians* ch.7 p.34

**Justin Martyr** (c.138-165 A.D.) “And, ‘Beware of false prophets, who shall come to you clothed outwardly in sheep’s clothing, but inwardly they are ravening wolves.’ And, ‘Many false Christs and false apostles shall arise, and shall deceive many of the faithful.’ There are, therefore, and there were many, my friends, who, coming forward in the name of Jesus, taught both to speak and act impious and blasphemous things; and these are called by us after the name of the men from whom each doctrine and opinion had its origin. (For some in one way, others in another, teach to blaspheme the Maker of all things, and Christ, who was foretold by Him as coming, and the God of Abraham, and of Isaac, and of Jacob, with whom we have nothing in common, since we know them to be atheists, impious, unrighteous, and sinful, and confessors of Jesus in name only, instead of worshippers of Him. Yet they style themselves Christians, just as certain among the Gentiles inscribe the name of God upon the works of their own hands, and partake in nefarious and impious rites.) Some are called Marcians, and some Valentinians, and some Basilidians, and some Saturnilians, and others by other names; each called after the originator of the individual opinion, just as each one of those who consider themselves philosophers, as I said before, thinks he must bear the name of the philosophy which he follows, from the name of the father of the particular doctrine.” *Dialogue with Trypho, a Jew* ch.35 p.212

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 42 p.108 in parallel to Matthew 24, says that many will come falsely claiming to the Christ.

**Irenaeus of Lyons** (182-188 A.D.) discusses many antichrists and loosely quotes 1 John 2:18, etc. *Irenaeus Against Heresies* book 3 ch.16.4-7 p.442-443

**Tertullian** (198-220A.D.) said that the antichrists, both now and evermore were the people who rebel against Christ. *The Prescription Against Heretics* ch.4 p.245

Tertullian (207/208 A.D.) says that John designated Marcionites as antichrists because they denied that Christ came in the flesh. *Five Books Against Marcion* book 3 ch.8 p.327

**Origen** (225-253/254 A.D.) “For as we have heard that Antichrist cometh, and yet have learned that there are many antichrists in the world, in the same way, knowing that Christ has come,” *Against Celsus* book 6 ch.79 p.609

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.12 p.674 quotes Matthew 24:23-24 and discusses many false Christs who will appear under the name of Christ.

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.657 mentions those who John calls antichrists.

**Cyprian of Carthage** (c.246-258 A.D.) quotes in 1 John 2:18,19, and says the Apostle John talked about many Antichrists. *Epistles of Cyprian* Epistle 69.3 p.376. See also *Epistles of Cyprian* Letter 75 ch.10 p.400.

Nemesianus of Thubunae at the **Seventh Council of Carthage** (85 bishops) (258 A.D.) p.566 “That the baptism which heretics and schismatics bestow is not the true one, is everywhere declared in the Holy Scriptures, since their very leading men are false Christs and false prophets, as the Lord says by Solomon:” and quotes Proverbs 9:12 (Septuagint). Then he quotes Proverbs 9:19; John 3:5; Ephesians 4:3-6; John 3:6; and Galatians 5:19-21.

Saturninus of Avitini (258 A.D.) at *The Seventh Council of Carthage* p.571 “If Antichrist can give to any one the race of Christ, heretics also are able to baptize, for they are called antichrists.”

## E4. Jesus will return in glory -after 125 A.D.

Acts 1:9-11; Revelation 1:7; Matthew 24:26-27, 30; Luke 21:27

(implied) 1 Thessalonians 1:10

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 9:36; (partial) Matthew 21:42-44; 25:31

p47 (=Chester Beatty III) Revelation 9:10-11:3; 11:5-16:15; 16:17-17:2 (125 verses) (partial) Revelation 16:15 One will come like a thief.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 24:26-27; Luke 21:27

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.16 p.382 “…but be ye ready, for ye know not the hour in which our Lord cometh. … And then shall appear the signs of the truth; first, the sign of an outspreading in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; yet not of all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.”

*Didache* (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.16 p.382 (partial) in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves… the world-deceiver [antichrist] will appear as Son of God… Then “the resurrection of the dead; yet not of all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.”

***2 Clement*** (120-140 A.D.) vol.7 ch.17 p.522 says that Jesus “speaks of the day of His appearing when He shall come and redeem us, each one according to his works.”

**Polycarp** (100-155 A.D.) “He [Jesus] comes as the Judge of the living and the dead.” *Polycarp’s Letter to the Philippians* (100-155 A.D.) ch.2 p.33

**Justin Martyr** (c.138-165 A.D.) “…death may be contemned, and for ever quit, at the second coming of the Christ Himself, those who believe in Him and live acceptably, - and be no more: when some are sent to be punished unceasingly into judgment and condemnation of fire; but others shall exist in freedom from suffering, from corruption, and from grief, and in immortality.” *Dialogue with Trypho, a Jew* ch.45 p.217. See also *Dialogue with Trypho, a Jew* ch.86 p.242

Justin Martyr (c.138-165 A.D.) “For Christ is King, and Priest, and God, and Lord, and angel, and man, and captain, and stone, and a Son born, and first made subject to suffering, then returning to heaven, and again coming with glory.” *Dialogue with Trypho, a Jew* ch.33 p.211

**Hegesippus** (170-180 A.D.) *Concerning the Relatives of Our Savior* ch.1 vol.8 p.763 says James says Christ’s Kingdom would come at the end of time, when He [Jesus] shall come in glory, and judge the living and dead,” Jesus will come on the clouds of heaven.

**Irenaeus of Lyons** (182-188 A.D.) says that Jesus Christ will come on the clouds as the Judge of all men, as the scriptures prophesied about Him.*Irenaeus Against Heresies* book 3 ch.19.2 p.449

Irenaeus of Lyons (c.160-202 A.D.) says that Jesus will return and rule. *Proof of Apostolic Preaching* ch.67

**Tertullian** (207-220 A.D.) “…we mention our belief (in public), that it [Christ’s actual flesh] is sitting at the right hand of the Father in heaven; and we further declare that it will come again from thence in all the pomp of the Father’s glory;” *On the Flesh of Christ* ch.16 p.535

Tertullian (207/208 A.D.) “certainly he [Christ] means to come the second time for the very purpose of preaching to the heathen. But even if he does mean to come again, I imagine it will not be with the intention of any longer inviting guests, but of giving to them their places.” *Five Books Against Marcion* book 4 ch.31 p.402

Tertullian (207/208 A.D.) “For we shall, according to the apostle, be caught up into the clouds to meet the Lord (even the son of man, who shall come in the clouds, according to Daniel), and so shall we ever be with the Lord, so long as He remains both on the earth and in heaven,” *Five Books Against Marcion* book 3 ch.25 p.343

**Hippolytus of Portus** (222-235/236 A.D.) says that then the two prophets and forerunners of the Lord finishing their course, and the whole world finally approaching consummation, “what remains but the coming of our Lord and Saviour Jesus Christ from heaven, for whom we have looked in hope?” *Treatise on Christ and Antichrist* ch.63 p.218. He discusses 1 Thessalonians 4:12 in ch.64 p.219

Hippolytus of Portus (222-235/236 A.D.) quotes Revelation 11:3 and said that Elijah was to come before the manifestation of Christ from heaven. There will be signs and wonders so that people will be put to shame and turn in repentance. *Treatise on Christ and Antichrist* ch.46 p.213. See also ibid ch.29 p.209

Hippolytus of Portus (222-235 A.D.) quotes Revelation that the Son of Man will return on the clouds of heaven. *Treatise on Christ and Antichrist* ch.40 p.212

**Origen** (225-253/254 A.D.) has two chapters on Jesus coming again in glory *Origen’s Commentary on Matthew* book 12 ch.29,30 p.465-466

**Cyprian of Carthage** (c.246-258 A.D.) mentions when the Son of man shall come in his glory, quoting Matthew 25:31-46. *Treatises of Cyprian* Treatise 8 ch.23 p.482

Cyprian of Carthage (c.246-258 A.D.) quotes Malachi 4:1 discussing how Christ shall come as a judge of all. *Treatises of Cyprian* Treatise 12 part 2 ch.28 p.526

**Adamantius** (c.300 A.D.) speaks of Christ’s “future coming, that it will be in glory.” *Dialogue on the True Faith* p.69

**Victorinus of Petau** (martyred 304 A.D.) (no preterism) quotes from Luke 21:21 about in the last days “Then let them which are in Judea flee to the mountains” *Commentary on the Apocalypse of the Blessed John* p.356

Victorinus of Petau (martyred 304 A.D.) mentions that Jesus will come with the clouds. *Commentary on the Apocalypse of the Blessed John* c.1.7,12 p.344

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Methodius** (270-311/312 A.D.) “Now the slumbering and sleeping of the virgins signifies the departure from life; and the midnight is the kingdom of Antichrist, during which the destroying angel passes over the houses. But the cry which was made when it was said, ‘Behold the bridegroom cometh, go ye out to meet him,’ is the voice which shall be heard from heaven, and the trumpet, when the saints, all their bodies being raised, shall be caught up, and shall go on the clouds to meet the Lord. For it is to be observed that the word *of God* says, that after the cry all the virgins arose, that is, that the dead shall be raised after the voice which comes from heaven, as also Paul intimates, that ‘the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;’ that is the tabernacles, for they died, being put off by their souls. ‘Then we which are alive shall be caught up together with them,’ meaning our souls. For we truly who are alive are the souls which, with the bodies, having put them on again, shall go to meet Him in the clouds, bearing our lamps trimmed, not with anything alien and worldly, but like stars radiating the light of prudence and continence, full of ethereal splendour.” *Banquet of the Ten Virgins* discourse 6 ch.4 p.330

**Lactantius** (c.303-320/325 A.D.) discusses Christ’s return on the clouds in *The Divine Institutes* book 4 ch.12 p.111

Lactantius (c.303-320/325 A.D.) speaks about Jesus’ return. *Epitome of the Divine Institutes* ch.72 p.254

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.69 p.95 discusses Christ’s two comings. The first one, in humiliation, as been accomplished, and the second has not happened yet.

## E5. Rapture of believers

Matthew 24:31,34-42; 1 Thessalonians 4:16-18

**Tertullian** (198-220 A.D.) “[in Thessalonians] He teaches them that they must ‘not sorrow concerning them that are asleep,’ and at the same time explains to them the times of the resurrection, saying, ‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of our Lord, shall not prevent them that are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord.’” *On the Resurrection of the Flesh* ch.24 p.562

Tertullian (207/208 A.D.) “For we shall, according to the apostle, be caught up into the clouds to meet the Lord (even the Son of man, who shall come in the clouds, according to Daniel) and so shall we ever be with the Lord,” *Five Books Against Marcion* book 3 ch.25 p.343

**Hippolytus of Portus** (222-234/235 A.D.) “Concerning the resurrection of the righteous, Paul also speaks thus in writing to the Thessalonians: ‘We would not have you to be ignorant concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive (and) remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice and trump of God, and the dead in Christ shall rise first. Then we which are alive (and) remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.’” *Treatise on Christ and Antichrist* ch.66 p.219

**Origen** (225-253/254 A.D.) in refuting Celsus’ ridicule of the physical resurrection of the dead quotes 1 Corinthians 15:51,52 and 1 Thessalonians 4:15-17. Origen makes the point that we are not raised in our corruptible earthly bodies, but in our incorruptible heavenly bodies, as does Paul in 1 Corinthians 15:51,52. *Origen Against Celsus* book 5 ch.17 p.550.

**Adamantius** (c.300 A.D.) quotes 1 Thessalonians 4:16-17 as by the Apostle Paul. “The Apostle Paul also knows about His [Jesus’] coming in glory, for he says, ‘With the commandment of God, and with the voice of the archangel, and with the last trumpet, the Lord shall come down fro heaven, and the dead shall rise – these first. Then we who are left to His coming, shall be taken up together with them in the clouds to meet Him [Jesus].’” This is similar to what Daniel says:” (Admantius is speaking) *Dialogue on the True Faith* first part ch.25 p.69

**Victorinus of Petau** (martyred 304 A.D.) (implied) “For the wrath of God always strikes the obstinate people with seven plagues, that is, perfectly, as it is said in Leviticus; and these shall be int eh last time, when the Church shall have gone out of the midst.” *Commentary on the Apocalypse* From the Fifteenth Chapter verse 1 (ANF vol.7) p.357

**Methodius** (270-311/312 A.D.) “Now the slumbering and sleeping of the virgins signifies the departure from life; and the midnight is the kingdom of Antichrist, during which the destroying angel passes over the houses. But the cry which was made when it was said, ‘Behold the bridegroom cometh, go ye out to meet him,’ is the voice which shall be heard from heaven, and the trumpet, when the saints, all their bodies being raised, shall be caught up, and shall go on the clouds to meet the Lord. For it is to be observed that the word *of God* says, that after the cry all the virgins arose, that is, that the dead shall be raised after the voice which comes from heaven, as also Paul intimates, that ‘the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;’ that is the tabernacles, for they died, being put off by their souls. ‘Then we which are alive shall be caught up together with them,’ meaning our souls. For we truly who are alive are the souls which, with the bodies, having put them on again, shall go to meet Him in the clouds, bearing our lamps trimmed, not with anything alien and worldly, but like stars radiating the light of prudence and continence, full of ethereal splendour.” *Banquet of the Ten Virgins* discourse 6 ch.4 p.330

## E6. Resurrection of believers / all

Isaiah 25:7; 26:19

Matthew 22:30-32; Luke 20:34-38; 1 Thessalonians 4:16-17; 5:3; 2 Thessalonians 2:1

John 11:24-27 (implied)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 6:3

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 11:25

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Mark 12:25

**p30** - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) discusses Christi returning, the dead rising with Christ, and then those alive meeting Christ in the air. 1 Thessalonians 4:16-17; 5:3; 2 Thessalonians 2:1

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:35

**p27** – Romans 8:8-12,17-22 (3rd century A.D.) mentions our resurrection. Romans 8:11

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 22:30-32; Luke 20:34-38

**Clement of Rome** (96-98 A.D.) “Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits by raising Him from the dead.” *1 Clement* ch.24 vol.1 p.11; vol.9 p.236

Clement of Rome (96-98 A.D,) “After life is resurrection.” *1 Clement* ch.50 p.18

*Letter of* ***Ignatius*** *to the Magnesians* ch.9 p.70 (-107/116 A.D.) says that Christ’s Father will raise up us who believe in Him by Christ Jesus. Apart from Christ Jesus we do not possess the true life.

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.16 p.382 in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves… the world-deceiver [antichrist] will appear as Son of God… Then “the resurrection of the dead; yet not of all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.”

***Apology of Aristides*** (125 or 138-161 A.D.) p.277 “…looking forward to the resurrection of the dead and life in the world to come.”

***Epistle of Barnabas*** (c.70-130 A.D.) ch.21 p.149 mentions both a resurrection and a retribution [for unbelievers].

*Epistle of Barnabas* (c.70-130 A.D.) ch.5 p.137 “that He [Jesus] might abolish death, and reveal the resurrection from the dead”

**Polycarp** (100-155 A.D.) says, “He who raised Him up from the dead will raise up us also, if we do His will, and walk in His commandments, and love what He loved…”*Letter to the Philippians* ch.2 p.33

**Justin Martyr** (c.150 A.D.) The bodies of all men shall be raised, some to immortality and some with eternal sensibility to everlasting fire with the wicked devils. *First Apology of Justin Martyr* ch.52 p.180. See also *Dialogue with Trypho, a Jew* (c.138-165 A.D.) ch.80 p.239

**Evarestus** (c.169 A.D.) says resurrection of eternal life, both soul and body.*Martyrdom of Polycarp* ch.14 p.42

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 34 p.96 mentions the resurrection of all when Jesus rebukes the Sadducees.

**Athenagoras** (177 A.D.) has an entire treatise called *The Resurrection of the Dead* p.149-162.

**Hegesippus** (170-180 A.D.) says that the sects did not believe either “in a resurrection or in the Coming of One [Jesus] to requite every man according to his works.” *Five Books of Commentaries on the Acts of the Church* section 1 vol.8 p.763

**Theophilus of Antioch** (168-181/188 A.D.) says, “…God is able to effect the general resurrection of all men.” *Theophilus to Autolycus* book 1 ch.13 p.93

**Irenaeus of Lyons** (182-188 A.D.) discusses the resurrection of the just, as Isaiah declares (Isaiah 26:19)*Irenaeus Against Heresies* book 5 ch.34.1 p.563

Irenaeus of Lyons (c.160-202 A.D.) mentions the resurrection of believers. *Proof of Apostolic Preaching* ch.41

**Polycrates of Ephesus** (130-196 A.D.) “…have gone to their rest, who shall rise again in the day of the coming of the Lord, when He cometh with glory from heaven and shall raise again all the saints.” *Ante-Nicene Fathers* vol.8 p.773

**Caius** (190-217 A.D.) ch.1.2 p.601 mentions the heretic Cerinthus and the resurrection of us and the future kingdom of Christ.

**Minucius Felix** (210 A.D.) speaks of the resurrection. *The Octavius of Minucius Felix* ch.34 p.194

**Clement of Alexandria** (193-217/220 A.D) says that we will be resurrected. *The Instructor* book 1 ch.6 p.216

**Tertullian** (208-220 A.D.) says that Christ will raise us. *Tertullian on Modesty* ch.16 p.91.

Tertullian (213 A.D.) says that we will be raised. *On Monogamy* ch.10 p.67

Tertullian (198-220 A.D.) “He accordingly subjoins: ‘He that raised up Christ from the dead, shall also quicken your mortal bodies.’ In these words he both affirmed the resurrection of the flesh (without which nothing can rightly be called body, not can anything be properly regarded as mortal), and proved the bodily substance of Christ;” *Five Books Against Marcion* book 5 ch.14 p.460.

Tertullian (207/208 A.D.) mentions the resurrection after the thousand years. *Five Books Against Marcion* book 3 ch.25 p.342-343

**Hippolytus of Portus** (222-235/236 A.D.) said that God will accomplish a resurrection; not by putting souls in other bodies, but by raising the bodies themselves. *Against Plato, on the Cause of the Universe* ch.2 p.222

Hippolytus of Portus (222-235/236 A.D.) quotes Daniel 12:2 and discuss the dead men shall arise and they that are in their tombs shall awake. *Treatise on Christ and Antichrist* ch.65 p.218. He discusses 1 Thessalonians 4:12 in ch.64 p.218.

**Commodianus** (c.240 A.D.) “From heaven will descend the city in the first resurrection; this is what we may tell of such a celestial fabric. We shall arise again to Him, who have been devoted to Him. And they shall be incorruptible, even already living without death. And neither will there be any grief nor any groaning in that city. …” *Instructions of Commodianus* ch.44 p.214

Commodianus (c.240 A.D.) says we will rise again with Christ. *Instructions of Commodianus* ch.21 p.206

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.4 p.306 (implied) “Rusticus the prefect said, ‘Do you suppose, then, that you will ascend into heaven to receive some recompense?’ Justin said, ‘I do not suppose it, but I know and am fully persuaded of it.’”

**Origen** (225-253/254 A.D.) mentions the resurrection of the dead, divine judgment, and “rewards to be bestowed upon the just” *Origen Against Celsus* book 2 ch.5 p.431. He also quotes 1 Corinthians 15:51,52 in *Origen Against Celsus* book 5 ch.11 p.550

Origen (225-253/254 A.D.) “In the book of Daniel, also, the following prophecies are found relating to those who are to share in the resurrection: “And at that time thy people shall be delivered, every one that has been written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and (those) of the many righteous as the stars for ever and ever,’” *Origen Against Celsus* book 5 ch.10 p.547

**Cyprian of Carthage** (c.246-258 A.D.) “But he, trusting in his martyrdom, and promising to himself from the retribution of God the reward of resurrection, exclaimed and said, ‘Thou indeed impotently destroyest us out of this present life; but the King of the world will raise us up, who die for His laws, unto the eternal resurrection of life.’” *Treatises of Cyprian* Treatise 11 ch.11 p.504

**Adamantius** (c.300 A.D.) quotes 1 Corinthians 15:12,20-23 *Dialogue on the Truth Faith* fifth part 855a p.156-157

**Victorinus of Petau** (martyred 304 A.D.) “all believers shall be born again with life, and rise again.” *Commentary on the Apocalypse* ch.5.5 p.350.

&&&**Methodius** (c.270-311/312 A.D.) &&&

**Athanasius of Alexandria** (c.318 A.D.) “He [the Word] might turn them again toward incorruption, and quicken them from death by the appropriation of His body and by the grace of the Resurrection, banishing death from them like straw from the fire” Incarnation of the Word ch.8 p.40

**Lactantius** (c.303-320/325 A.D.) God makes us rise to eternal life. *The Divine Institutes* book 2 ch.9 p.57

Lactantius (c.303-320/325 A.D.) speaks of the resurrection of unbelievers. *Epitome of the Divine Institutes* ch.72 p.255

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.491 “Now I believe that the dead are raised; now I believe that my child lives.”

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) discusses the resurrection of bodies, in contrast to the Stoics who believed in cycles. *Address of Tatian to the Greeks* ch.6 p.67

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) ch.1.57 p.92 mentiosn the resurrection

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.56 p.91 (implied) is against the Sadducees because they denied the resurrection of the dead.

## E7. Christ will judge all / quick and dead

Matthew 21:32; Mark 8:38; 2 Corinthians 5:10

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 2 Corinthians 5:10

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 21:32; Mark 8:38

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 21:32; Mark 8:38

***Epistle of Barnabas*** ch.7 p.141 (c.70-130 A.D.) says that Jesus will judge the living and the dead.

*Epistle of Barnabas* (c.70-130 A.D.) ch.5 p.139 “When He [Jesus] has raised mankind, will also judge them.”

**Polycarp** (100-155 A.D.) “To Him [Jesus] all things in heaven and on earth are subject. Him every spirit serves. Jesus comes as the Judge of the living and the dead. His blood will God require of those who do not believe in Him. But He who raised Him up from the dead will raise up us also, if we do His will, and walk in His commandments, and love what He loved…”*Polycarp’s Letter to the Philippians* ch.2 p.33.

Polycarp (100-155 A.D.) “for we are before the eyes of our Lord and God, and ‘we must all appear at the judgment-seat of Christ, and must every one give an account of himself.’” *Polycarp’s Letter to the Philippians* ch.6 p.34

***Epistle to Diognetus*** ch.7 p.27 (c.130-200 A.D.) says the God will yet send Christ to judge us, and who shall endure His appearing (allusion to Malachi 3:2)

**Justin Martyr** (c.138-165 A.D.) says that Jesus is the “absolute Judge of all”, and His “an everlasting kingdom.” *Dialogue with Trypho, a Jew* ch.46 p.217

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 22 p.78 says that Christ will judge all.

Melito of Sardis (170-177/180 A.D.) (partial) says that “the Judge was condemned” referring to Jesus. *From the Discourse on the Soul and the Body* ch.5 *Ante-Nicene Fathers* vol.8 p.756

**Claudius Apollinaris** (177, 160-180 A.D.) mentions the irony that Jesus was judged, though He is the judge of the living and the dead *Ante-Nicene Fathers* vol.8 ch.773

**Hegesippus** (170-180 A.D.) says that the sects did not believe either in a resurrection or in the Coming of One [Jesus] to requite every man according to his works.” *Five Books of Commentaries on the Acts of the Church* section 1 vol.8 p.763

Hegesippus (170-180 A.D.) *Concerning the Relatives of Our Savior* ch.1 vol.8 p.763 says that Christ will come in glory and judge the living and the dead.

**Irenaeus of Lyons** (182-188 A.D.) speaks of Christ’s judgment on all. [No distinguishing between Great White Throne judgment and Bema-seat judgment]*Irenaeus Against Heresies* book 5 ch.27.1 p.556

Irenaeus of Lyons (182-188 A.D.) “The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith ; [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His [future] manifestation from heaven in the glory of the Father to gather all things in one,’ and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, ‘every knew should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess’ to Him, and that He should execute just judgment towards all; …” *Irenaeus Against Heresies* (182-188 A.D.) book 1 ch.10.1 p.330

**Claudius Apollinaris** (177, 160-180 A.D.) said that the Son of God is Judge of the living and the dead. *Fragment of Claudius Apollinaris* p.773

**Clement of Alexandria** (193-217/220 A.D.) says that Christ is the judge of the living and the dead. *Fragments from Cassiodorus* (fragment 1) p.572. See also *Stromata* (193-202 A.D.) book 5 ch.6 p.453. A partial one is in *The Instructor* ch.2 p.210.

**Tertullian** (c.213 A.D.) says the Father has given all judgment to the son. *Against Praxeas* ch.15 p.611

Tertullian (198-220 A.D.) says, “Christ is to judge every human soul which has existed from the World’s beginning” *Apology* ch.23 p.38

Tertullian (198-220 A.D.) Christ will come and judge quick and dead through the resurrection of the flesh. *On the Veiling of Virgins* ch.1 vol.4 p.27

Tertullian (207/208 A.D.) against Gnostics makes the point that the Creator’s Christ is not a thief but a judge. *Five Books Against Marcion* book 4 ch.29 p.398-399

**Hippolytus of Portus** (222-235/236 A.D.) mentions that the Father has committed all judgment to the Son, followed by, “He cometh as Judge whom we call Christ”. *Against Plato, on the Cause of the Universe* ch.3 p.222. See also *Commentary on Psalm 110* p.170-172

Hippolytus of Portus (222-235/236 A.D.) “And being present at His judicial decision, all, both men and angels and demons, shall utter one voice, saying, ‘Righteous is Thy judgment.’ … since to those who have done well shall be assigned righteously eternal bliss, and to the lovers of iniquity shall be given eternal punishment. And the fire which is unquenchable and without end awaits these latter, and a certain fiery worm which dieth not, and which does not waste the body, but continues bursting forth from the body with unending pain. No sleep will give them rest; no night will soothe them, no death will deliver them from punishment;” *Against Plato, On the Cause of the Universe* ch.3 p.222-223. See also the Son is the judge of all in *Commentary on Daniel* ch.7.16 p.189

**Origen** (225-253/254 A.D.) mentions that all must stand before the judgment-seat of Christ and receive the reward (good or bad) for what they have done. *Origen’s Commentary on Matthew* book 14 ch.8 p.499. Then it mentions Daniel 7:10 about the books being opened in ch.9 p.499-500

**Commodianus** (c.240 A.D.) says Christ will judge. *Instructions of Commodianus* ch.36 p.210

**Novatian** (250/4-256/7 A.D.) refers to Psalm 72:1 and says that Christ will judge all. *Treatise Concerning the Trinity* ch.9 p.619. See also ibid ch.11 p.620

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.8 p.659 all will stand before the judgment seat of Christ.

**Cyprian of Carthage** (c.246-258 A.D.) calls Christ our Lord and Judge. *Epistles of Cyprian* letter 54 ch.2 p.339

**The Seventh Council of Carthage** (258 A.D.) p.565 under Cyprian of Carthage (partial) says that it is Jesus Christ and only Jesus Christ who judges bishops in their conduct on earth.

**Victorinus of Petau** (martyred 304 A.D.) says that Jesus is the judge appointed by the Father on account of his assumption of humanity. *Commentary on the Apocalypse of the Blessed John* from the first chapter verse 16 p.345

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

**Athanasius of Alexandria** (318 A.D.) says that Christ will judge all. *Incarnation of the Word* ch.56.3 p.66

**Lactantius** (c.303-320/325 A.D.) was given the dignity of everlasting Priest, the honor of Supreme King, the authority of Judge, and the name of God. *The Divine Institutes* book 4 ch.14 p.114.

**Alexander of Alexandria** (313-326 A.D.) “Then the Lord, the third day after His death, rose again, thus bringing man to a knowledge of the Trinity. Then all the nations of the human race were saved by Christ. ... Moreover, He being made like to man whom He had saved, ascended to the height of heaven, to offer before His Father, not gold or silver, or precious stones, but the man whom He had formed after His own image and similitude; and the Father, raising Him to His right hand, hath seated Him upon a throne on high, and hath made Him to be judge of the peoples,...” *Epistles on the Arian Heresy* epistle 5 p.302

**Eusebius of Caesarea** (318-325 A.D.) says that Christ will judge all the earth.*Eusebius’ Ecclesiastical History* book 2 ch.2.8 p.83

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.49 p.90 says that Jesus, the judge of all, was slain.

## E8. Believers will judge the world or angels

1 Corinthians 6:2-3

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 6:2

**Polycarp** (100-155 A.D.) says the saints will judge the world, as Paul teaches us. *Letter to the Philippians* ch.11 p.35

**Clement of Alexandria** (197-202 A.D.) “and not before the saints? Know ye not that the saints shall judge the world?” *Stromata* book 7 ch.14 p.547

**Tertullian** (ca.208 A.D.) “angels, since you are to judge angels; who ought to be feared by evil spirits, since you have received power also over evil spirits; who ought to be feared by the whole world, since by you, too, the world is judged. You are Christ-clothed,” *On Fleeing Persecution* ch.10 p.122

**Origen** (225-253/254 A.D.) “We shall judge angels” *Origen’s Commentary on Matthew* ch.13 p.421

**Cyprian of Carthage** (c.246-258 A.D.) quote Paul in the First letter to the Corinthians “Know ye not that the saints shall judge this world?” *Treatises of Cyprian* Treatise 12 part 3 ch.44 p.546

## E9. Believers are sons of God

Hosea 1:10; Matthew 5:9; John 1:12-15; Romans 8:14; 9:26; 2 Corinthians 6:18; Galatians 3:26; 4:6-7; Hebrews 12:7; 1 John 3:1

Implied Luke 6:35

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 4:6-7

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:12-15

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 21:13,16; Acts 13:34-35 (Psalms, Isaiah) Luke 6:35 implies we are sons of God, because it says, “you will be sons of the Most High”

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 1:12-15

**p27** – Romans 8:8-12,17-22 (3rd century A.D.) says we are God’s children. Romans 8:17 and sons of God. Romans 8:19

***Epistle of Barnabas*** (c.70-130 A.D.) ch.15 p.146 God calls his children sons of God.

***2 Clement*** (120-140 A.D.) ch.9 p.519 “Let us therefore give Him praise, not with the mouth only, but also with the heart, that He may accept us as sons. For the Lord has said, ‘Those are my brethren who do the will of my Father.’”

**Justin Martyr** (c.138-165 A.D.) “As therefore from the one man Jacob, who was surnamed Israel, all your nation has been called Jacob and Israel; so we from Christ, who begat us unto God, like Jacob, and Israel, and Judah, and Joseph, and David, are called and are the true sons of God, and keep the commandments of Christ.” *Dialogue with Trypho, a Jew* ch.123 p.261

**Athenagoras** (177 A.D.) “‘I say unto you, Love your enemies; bless them that curse you; pray for them that persecute you; that ye may be the sons of your Father who is in heaven, who causes His sun to rise on the evil and the good, and sends rain on the just and the unjust.’” *A Plea for Christians* ch.11 p.134

**Irenaeus of Lyons** (182-188 A.D.) discusses who have not received the gift of adoption [into Christ’s kingdom] but despise the incarnation so that we could be sons of God. *Irenaeus Against Heresies* book 3 ch.19.1 p.448. See also book 3 ch.6.3 p.419

**Clement of Alexandria** (193-217/220 A.D.) says that we [believers] are children of God. *The Instructor* ch.5 p.212

**Tertullian** (208-220 A.D.) “and accordingly, ‘he who is being born of God doeth not sin, because the seed of God abideth in him; and he cannot sin, because he hath been born of God. Herein are manifest the sons of God and the sons of the devil.’” *Tertullian on Modesty* ch.9 p.83

**Hippolytus of Portus** (222-235/236 A.D.) “the adoption,-he comes up from the baptism brilliant as the sun, flashing forth the beams of righteousness, and, which is indeed the chief thing, he returns a son of God and joint-heir with Christ. To Him be the glory and the power, together with His most holy, and good, and quickening Spirit, now and ever, and to all the ages of the ages. Amen.” *Discourse on the Holy Theophany* ch.10 p.237

**Commodianus** (c.240 A.D.) says we are offspring of the highest.*Instructions of Commodianus* ch.57 p.214

**Origen** (225-253/254 A.D.) quotes Romans 8:14, “as many as are led by the Spirit of God are sons of God.” *Origen Against Celsus* book 4 ch.95 p.539

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Epistle of Paul to the Philippians: ‘But doing all things for love, without murmurings and revilings, that ye may be without complaint, and spotless sons of God.’” *Treatises of Cyprian* Treatise 12 third book testimonies ch.14 p.537

Nemesianus of Thubunae at the **Seventh Council of Carthage** (258 A.D.) p.566 “Then indeed they will be able to be sons of God, as says the apostle: ‘Taking care to keep the unity of the Spirit in the bond of peace.’”

Cassius of Macomadae at the Seventh Council of Carthage (258 A.D.) p.658 “Since there cannot be two baptisms, he who yields baptism to the heretics takes it away from himself. I judge therefore that heretics, lamentable and corrupt, must be baptized when they begin to come to the Church; and that when washed by the sacred and divine washing, and illuminated by the light of life, they may be received into the Church, not as enemies, but as made peaceful; not as foreigners, but as of the household of the faith of the Lord; not as children of adultery, but as sons of God”

**Victorinus of Petau** (martyred 304 A.D.) mentions the white stone as hidden manna. In Revelation 2 the white gem is adoption as the son of God, and the new name is “Christian”. We are adopted to be the sons of God. *Commentary on the Apocalypse of the Blessed John* from the second chapter 17 p.347.

**Methodius** (270-311/312 A.D.) (implied) “And Paul clearly testifies this, saying, “For the earnest expectation of the Creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” *Discourse on the Resurrection* p.365-366

**Lactantius** (c.303-320/325 A.D.) “But with respect to God, who is one only, inasmuch as He sustains the twofold character both of Father and Lord, we are bound both to love Him, inasmuch as we are sons, and to fear Him, inasmuch as we are servants.” T*he Divine Institutes* book 4 ch.4 p.103-104

**Alexander of Alexandria** (313-326 A.D.) “chose Him from all. For He did not choose Him as having by nature anything specially beyond His other sons, for no one is by nature a son of God, as they say; neither as having any peculiar property of His own; but God chose Him who was of a mutable nature…” *Epistles on the Arian Heresy* Letter 1 ch.3 p.292

Alexander of Alexandria (313-326 A.D.) (partial) “We, therefore, say these wicked men, can also be the sons of God even as He. For it is written, ‘I have nourished and brought up children.’ But when what follows was objected to them, ‘and they have rebelled against me,’” *Epistles on the Arian Heresy* Letter 1 ch.3 p.292

**Eusebius of Caesarea** (318-325 A.D.) (implied) quotes all of Hebrews 12:6, including “scourgeth every son whom He receiveth.” *Preparation for the Gospel* book 13 ch.3 p.12

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) mentions that we are children of God. Longer version of the *Letter to the Philadelphians* ch.3 p.80

## E10. Believers will reign with Christ

2 Timothy 2:12; Revelation 2:26,27; 20:4,6;

Implied Revelation 22:5

Ephesians 2:6; Revelation 3:21 We will sit with Christ on His throne

**Polycarp** (100-155 A.D.) says that we will reign with Christ. *Letter to the Philippians* ch.5 p.34

***Passion of the Scillitan Martyrs*** (180 A.D.) *ANF* vol.9 p.285 “all [the Scillitan martyrs] together were crowned with martyrdom; and they reign with the Father and the Son and the Holy Ghost, for ever and ever.”

**Clement of Alexandria** (193-202 A.D.) “For who of those who are wise would not choose to reign in God, and even to serve?” *Stromata* book 4 ch.9 p.422

Clement of Alexandria (193-202 A.D.) And in this land, it is said by Jeremiah, ‘I will place thee among the children, and give thee the chosen land as inheritance of God Omnipotent; and they who inherit it shall reign over the earth.’” *Stromata* book 5 ch.14 p.475

**Tertullian** (198-220 A.D.) says we will recline at the feast in the kingdom of God, sitting on Christ’s thrones (plural). *On the Resurrection of the Flesh* ch.35 p.571

**Hippolytus of Portus** (222-235/236 A.D.) says that the saints will reign with Christ. *Treatise on Christ and Antichrist* ch.5 p.205

**Origen** (225-253/254 A.D.) “the covenant of Christ is in my body, because ‘if we suffer with him we shall also reign with him.’” *Homilies on Genesis* . homily 3 ch.7 p.101

Origen (225-253/254 A.D.) (implied) “can truly say, ‘We are risen with Christ,’ and ‘He hath exalted us, and made us to sit with Him in heavenly places in Christ,’ is always living in the season of” *Origen Against Celsus* book 8 ch.22 p.647

Origen (225-253/254 A.D.) quotes Philippians 3:20 about our citizenship in heaven. He also says that we will sit with Christ in the heavenly places. *Commentary on Matthew* book 10 ch.14 p.422.

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) quote Revelation 3:21 that we will sit with Christ on His throne just as He sat on His father’s throne. *Letter to Cyprian 25* ch.3 p.303.

Dionysius of Alexandria (246-265 A.D.) (partial) says the martyrs are seated with Christ Letter 3 ch.10 p.100

**Victorinus of Petau** (martyred 304 A.D.) says that the true Sabbath will be in the seventh millenary of years, when Christ with His elect shall reign. *On the Creation of the World* p.343

## E11. Jesus returns in [literal] clouds

Acts 1:9-11; Revelation 1:7; 19:11-16

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.16 p.382 “in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves… the world-deceiver [antichrist] will appear as Son of God… Then “the resurrection of the dead; yet not of all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.”

*Didache* (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.7-8 p.379 “in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; 7. yet not of all, but as it is said: The Lord shall come and all His saints with Him. 8. Then shall the world see the Lord coming upon the clouds of heaven.”

**Justin Martyr** (c.138-165 A.D.) “Of these [Old Testament prophecies] and such like words written by the prophets, O Trypho, said I, ‘some have reference to the first advent of Christ, in which He is preached as inglorious, obscure, and of mortal appearance: but others had reference to His second advent, when He shall appear in glory and above the clouds/” *Dialogue with Trypho, a Jew* ch.14 p.202

Justin Martyr (c.138-165 A.D.) “But if so great a power is shown to have followed and to be still following the dispensation of His suffering, how great shall that be which shall follow His glorious advent! For He shall come on the clouds as the Son of man, so Daniel foretold, and His angels shall come with Him.” *Dialogue with Trypho, a Jew* ch.31 p.209

**Hegesippus** (170-180 A.D.) “‘and follows Jesus the crucified, do thou tell us what is the door of Jesus, the crucified.’ And he answered with a loud voice: ‘Why ask ye me concerning Jesus the Son of man? He Himself sitteth in heaven, at the right hand of the Great Power, and shall come on the clouds of heaven.’” *Five Books of Commentaries on the Acts of the Church* section 1 vol.8 p.763

**Irenaeus of Lyons** (182-188 A.D.) “He received for drink, vinegar and gall; that He was despised among the people, and humbled Himself even to death and that He is the holy Lord, the Wonderful, the Counsellor, the Beautiful in appearance, and the Mighty God, coming on the clouds as the Judge of all men; -all these things did the Scriptures prophesy of Him.” *Irenaeus Against Heresies* book 3 ch.19.2 p.449

**Tertullian** (c.213 A.D.) “He is seen by Stephen, at his martyrdom by stoning, still sitting at the right hand of God where He will continue to sit, until the Father shall make His enemies His footstool. He will come again on the clouds of heaven, just as He appeared when He ascended into heaven.” [In Acts 7 Jesus was standing.] *Against Praxeas* ch.30 p.627

Tertullian (207/208 A.D.) “For we shall, according to the apostle, be caught up into the clouds to meet the Lord (even the Son of man, who shall come in the clouds, according to Daniel) and so shall we ever be with the Lord,” *Five Books Against Marcion* book 3 ch.25 p.343

**Hippolytus of Portus** (225-234/5 A.D.) “which Daniel says: ‘I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and was brought near before Him. And there was given Him dominion, and glory, and a kingdom; and all peoples, tribes, and languages shall serve Him: and His dominion is an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed.’” *Treatise on Christ and Antichrist* ch.26 p.209

Hippolytus of Portus (225-234/5 A.D.) “For the Lord Himself shall descend from heaven with a shout, with the voice and trump of God, and the dead in Christ shall rise first. Then we which are alive (and) remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.” *Treatise on Christ and Antichrist* ch.66 p.219

**Origen** (225-253/254 A.D.) “Then, again, after this, knowing that there were others dead in Christ besides himself and such as he, he subjoins the words, ‘The dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.’” *Origen Against Celsus* book 5 ch.17 p.550

**Victorinus of Petau** (martyred 304 A.D.) “‘Behold, He shall come with clouds, and every eye shall see Him.’] For He who at first came hidden in the manhood that He had undertaken, shall after a little while come to judgment manifest in majesty and glory. And what saith He?” *Commentary on the Apocalypse* from the first chapter verse 7 p.352

**Methodius** (270-311/312 A.D.) “For we truly who are alive are the souls which, with the bodies, having put them on again, shall go to meet Him in the clouds,” *Banquet of the Ten Virgins* discourse 6 ch.4 p.330

**Lactantius** (c.303-320/325 A.D.) “‘I saw,’ he said, ‘in a vision of the night, and, behold, one like the Son of man coming with the clouds of heaven, and He came even to the Ancient of days. And they who stood by brought Him near before Him. And there was given unto Him a kingdom, and glory, and dominion; and all people, tribes, and languages shall serve Him: and His dominion is everlasting, which shall never pass away, and His kingdom shall not be destroyed.’ How then do the Jews both confess and expect the Christ of God? who rejected Him on this account, because He was born of man. For since it is so arranged by God that the same Christ should twice come to the earth, once to announce to the nations the one God, then again to reign, why do they who did not believe in His first advent believe in the second? But the prophet comprises both His advents in few words.” *The Divine Institutes* book 4 ch.12 p.111

Lactantius (c.303-320/325 A.D.) (patial) says Jesus returns. *Epitome of the Divine Institutes* ch.72 p.254

## E12. The Tree of Life

Genesis 2:9; Revelation 2:7; 22:2

(partial) Proverbs 3:18

***Epistle to Diognetus*** (c.130-200 A.D.) ch.12 p.29 “the tree of knowledge and the tree of life have been planted; but it is not the tree of knowledge that destroys – it is disobedience that proves destructive.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude fourth p.33 discusses the tree of life.

**Justin Martyr** (c.138-165 A.D.) “And when I had quoted this, I added, ‘Hear, then, how this Man, of whom the Scriptures declare that He will come again in glory after His crucifixion, was symbolized both by the tree of life, which was said to have been planted in paradise, and by those events which should happen to all the just. Moses was sent with a rod to effect the redemption of the people; and with this in his hands at the head of the people, he divided the sea. By this he saw the water gushing out of the rock; and when he cast a tree into the waters of Marah, which were bitter, he made them sweet.’” *Dialogue with Trypho, a Jew* ch.86 p.242

**Theophilus of Antioch** (168-181/188 A.D.) “As to the rest of the plants, indeed, the world contained plants like them; but the two trees,-the tree of life and the tree of knowledge,-the rest of the earth possessed not, but only Paradise.” *Theophilus to Autolycus* book 2 ch.24 p.104

**Irenaeus of Lyons** (182-188 A.D.) “Wherefore also He drove him out of Paradise, and removed him far from the tree of life, not because He envied him the tree of life, as some venture to assert, but because He pitied him, [and did not desire] that he should continue a sinner for ever, nor that the sin which surrounded him should be immortal, and evil interminable and irremediable. But He set a bound to his [state of] sin, by interposing death, and thus causing sin to cease, putting an end to it by the dissolution of the flesh, which should take place in the earth, so that man, ceasing at length to live to sin, and dying to it, might begin to live to God.” *Irenaeus Against Heresies* book 3 ch.23.6 p.457

**Clement of Alexandria** (c.195 A.D.) mentions living in heaven and taking from the Tree of Life. *Exhortation to the Heathen* ch.10 p.198

**Tertullian** (198-220 A.D.) briefly mentions the Tree of Life in Revelation to show that we are raised with physical bodies. *On the Resurrection of the Flesh* ch.35 p.571

Tertullian (205 A.D.) “Then to every conqueror the Spirit promises now the tree of life, and exemption from the second death; now the hidden manna with the stone of glistening whiteness, and the name unknown (to every man save him that receiveth it); now power to rule with a rod of iron, and the brightness of the morning star; now the being clothed in white raiment,” *Scorpiace* ch.12 p.&&&

Tertullian (208-220 A.D.) mentions the Tree of Life. *Tertullian on Modesty* ch.19 p.96

Tertullian (207/208 A.D.) mentions how believers will have the right to pluck from the Tree of Life. *Five Books Against Marcion* book 2 ch.10 p.306

**Hippolytus of Portus** (222-235/236 A.D.) “The fruit of righteousness and the tree of life is Christ. He alone, as man, fulfilled all righteousness. And with His own underived life He has brought forth the fruits of knowledge and virtue like a tree, whereof they that eat shall receive eternal life, and shall enjoy the tree of life in paradise, with Adam and all the righteous. But the souls of the unrighteous meet an untimely expulsion from the presence of God, by whom they shall be left to remain in the flame of torment.” *Commentary on Proverbs* p.173

**Commodianus** (c.240 A.D.) “Now, therefore, pluck believingly the fruits of life. A law was given from the tree to be feared by the primitive man, whence comes death by the neglect of the law of the beginning. Now stretch forth your hand, and take of the tree of life. The excellent law of the Lord which follows has issued from the tree. The first law is lost; man eats whence he can, who adores the forbidden gods, the evil joys of life. Reject this partaking; it sill suffice you to know what it should be. If you wish to live, surrender yourselves to the second law. Avoid the worship of temples, the oracles of demons; turn yourselves to Christ, and ye shall be associates with God. Holy is God’s law, which teaches the dead to live.” *Instructions of Commodianu*s ch.35 p.209-210

**Origen** (235 A.D.) speaks of the Tree of Life. *Exhortation to Martyrdom* ch.36 p.179

Origen (225-253/254 A.D.) discusses the resurrection of the dead and the Tree of Life. *Against Celsus* book 6 ch.34 p.588. See also *Homily on 1 Kings 28* ch.10 p.332.

Origen (225-253/254 A.D.) “The flaming sword was depicted as the diameter of a flaming circle, and as if mounting guard over the tree of knowledge and of life.” *Origen Against Celsus* book 6 ch.33 p.365

Origen (233/234 A.D.) (implied) mentions the tree, which refers to the tree of life. *Origen On Prayer* ch.27.10 p.99

**Novatian** (250/4-256/7 A.D.) “Who ordained, peculiar to the protoplasts of eternal life, a certain beautiful paradise in the east; He planted the tree of life, and similarly placed near it another tree of the knowledge of good and evil, gave a command, and decreed a judgment against sin; He preserved the most righteous Noe [Noah] from the perils of the deluge, for the merit of His innocence and faith; He translated Enoch: He elected Abraham into the society of his friendship; He protected Isaac: He increased Jacob; He gave Moses for a leader unto the people; He delivered the groaning children of Israel from the yoke of slavery; He wrote the law;” *Concerning the Trinity* ch.8 p.617

**Cyprian of Carthage** (c.246-258 A.D.) quotes verbatim Revelation 6:9-11, then 7:9-17; then 2:7,10, then 16:15 saying these are in the Apocalypse. Cyprian’s quotes cover the fifth seal, the Lamb, the elders in heaven, the Tree of Life, no suffering in heaven, *Treatises of Cyprian* Treatise 12 third book ch.16 p.538

**Victorinus of Petau** (martyred 304 A.D.) mentions the Tree of Life. *Commentary on the Apocalypse* 21.16 p.359

**Methodius** (270-311/312 A.D.) “And, first, we must inquire if Adam can be likened to the Son of God, when he was found in the transgression of the Fall, and heard the sentence, ‘Dust thou art, and unto dust shalt thou return.’ For how shall he be considered ‘the first-born of every creature,’ who, after the creation of the earth and the firmament, was formed out of clay? And how shall he be admitted to be ‘the tree of life’ who was cast out for his transgression, lest ‘he should again stretch forth his hand and eat of it, and live forever?’” *Banquet of the Ten Virgins* discourse 3 ch.3 p.317. See also ibid discourse 9 ch.3 p.346.

**Lactantius** (c.303-320/325 A.D.) mentions the Tree of Life. *Epitome of the divine Institutes* ch.27 p.231

**Among heretics**

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) book 3 ch.39 p.245 mentions the Tree of Life.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.45 p.89 “He became man; Him first God anointed with oil which was taken from the wood of the tree of life”

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.46 p.90 “consider now how potent was that ointment extracted by God from a branch of the tree of life, when that which was made by men could confer so excellent dignities among men.”

## E13. Fulfillment of the Cosmos has come to us

1 Corinthians 10:11

**Irenaeus of Lyons** (182-188 A.D.) quotes 1 Corinthians 10:11. *Irenaeus Against Heresies* book 4 ch.14.2 p.479

**Tertullian** (207/208 A.D.) quotes 1 Corinthians 10:11: “Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.” *Five Books Against Marcion* book 5 ch.7 p.444

Tertullian (c.213 A.D.) “For as it was on our account *and for our learning* that these events [of Jesus] are described in the Scriptures, so for our sakes also were they done – (even *ours*, I say), ‘upon whom the ends of the world are come.’” *Against Praxeas* ch.16 p.612

**Hippolytus of Portus** (222-235/236 A.D.) quotes 1 Corinthians 10:11. *Refutation of All Heresies* book 5 ch.3 p.54.

Hippolytus of Portus (222-235/236 A.D.) quotes 1 Corinthians 10:11. *Commentary on Susannah* ch.18 p.192

**Origen** (c.227-240 A.D.) “which things those of old worshipped the type and the shadow, and what things were real of the things narrated in the histories which ‘happened to them in the way of type,’ but tehese things ‘were written for our sakes, upon whom the ends of the ages have come.’ With whomsoever, then, Christ has sojourned, he worships God neither at Jerusalem nor on the mountain of the Samaritans; he knows that God is a spirit, and worships Him spiritually, in spirit and in truth; no longer by type does he worship the Father and Maker of all.” *Origen’s Commentary on John* book 1 ch.8 p.301

**Adamantius** (c.300 A.D.) quotes 1 Corinthians 10:11: “The Apostle says this: ‘These things happened to them as types; and they were written for our instruction, upon whom the end of the world has come.’” *Dialogue on the True Faith* fifth part ch.5 p.154

## E14. The End times tribulation

Matthew 24:3-43; Mark; Luke, Revelation

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision 4 ch.2 p.18 mentions a great beast that is a symbol of the tribulation that is coming.

**Irenaeus of Lyons** (182-188 A.D.) “And therefore, when in the end the Church shall be suddenly caught up from this, it is said, ‘There shall be tribulation such as has not been since the beginning, neither shall be.’ For this is the last contest of the righteous, in which, when they overcome they are crowned with incorruption.” *Irenaeus Against Heresies* book 5 ch.29.1 p.558

**Tertullian** (198-220 A.D.) “But the souls of the martyrs both peacefully rest in the meantime under the altar, and support their patience by the assured hope of revenge; and, clothed in their robes, wear the dazzling halo of brightness, until others also may fully share in their glory. For yet again a countless throng are revealed, clothed in white and distinguished by palms of victory, celebrating their triumph doubtless over Antichrist, since one of the elders says, ‘These are they who come out of that great tribulation, and have washed their robes, and made them white in the blood of the Lamb.’” *Scorpiace* ch.12 p.646

**Hippolytus of Portus** (222-235/236 A.D.) “Antichrist is; on what occasion and at what time that implores one shall be revealed; and whence and from what I tribe (he shall come); and what his name is, which is indicated by the number in the Scripture; and how he shall work error among the people, gathering them from the ends of the earth; and (how) he shall stir up tribulation and persecution against the saints; and how he shall glorify himself as God; and what his end shall be; and how the sudden appearing of the Lord shall be revealed froth heaven; and what the conflagration of the whole world shall be; and what the glorious and heavenly kingdom of the saints is to be, when they reign together with Christ; and what the punishment of the wicked by fire.” *Treatise on Christ and Antichrist* ch.5 p.205

**Cyprian of Carthage** (c.246-258 A.D.) says it is in the Apocalypse: “And he said unto me, These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple.” *Treatises of Cyprian* Treatise 11 ch.11 p.505

## E15. Every knee will bow to Jesus

Philippians 2:10

**Justin Martyr** (c.150 A.D.) “bone to bone, and flesh shall grow again; and every knee shall bow to the Lord,” *First Apology of Justin Martyr* ch.52 p.180

**Irenaeus of Lyons** (182-188 A.D.) “in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, ‘every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess to Him’” *Irenaeus Against Heresies* book 1 ch.10 p.330

**Clement of Alexandria** (193-202 A.D.) “‘For the Father has delivered and subjected all to Christ our King,’ that at the name of Jesus every knee may bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” *Stromata* book 1 ch.24 p.337

**Origen** (235-245 A.D.) says that every knee shall bow to Jesus in quoting Philippians 2:10-11. *Homilies on Jeremiah* Homily 8 ch.2.3 p.190

**Novatian** (250/4-256/7 A.D.) quotes Philippians 2:6-11 and says that at the name of Jesus every knee will bow, and every tongue confess that Jesus is Lord. *Treatise Concerning the Trinity* ch.22 p.633

**Cyprian of Carthage** (c.246-258 A.D.) “Jesus every knee should bow, of things heavenly, and things earthly, and things beneath.” *Treatises of Cyprian* Treatise 9 ch.24 p.491

Cyprian of Carthage (c.246-258 A.D.) “‘Wherefore also God exalted Him, and gave Him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, of things in earth, and of infernal things, and every tongue should confess that Jesus Christ is Lord in the glory of God the Father.’” *Treatise of Cyprian* Treatise 12 second part ch.13 p.521

**Methodius** (270-311/312 A.D.) “equally adored; for to Him every knee shall bow, of things in heaven, and things” *Oration on Psalms* ch.7 p.398

## E16. Moon will turn to blood

Joel 2:31; Acts 2:20; Revelation 6:12

**Tertullian** (207/208 A.D.) “That ‘the very powers also of heaven have to be shaken,’ you may find in Joel: ‘And I will show wonders in the heavens and in the earth-blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.’” *Five Books Against Marcion* book 4 ch.39 p.416

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.17 p.663 “‘He had opened the sixth seal, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as of blood; and the stars fell to the earth,”

**Victorinus of Petau** (martyred 304 A.D.) “‘And the entire moon became as blood.’] By the moon of blood is set forth the Church of the saints as pouring out her blood for Christ. 13. ‘And the stars fell to the earth.’] The falling of the stars are the faithful who are troubled for Christ’s sake.” *Commentary on the Apocalypse* from the 6th chapter no.12-13 p.351

**Lactantius** (c.303-320/325 A.D.) “The sun will be overshadowed with perpetual paleness. The moon will be stained with blood, nor will it repair the losses of its light taken away. All the stars will fall, nor will the seasons preserve their regularity, winter and summer being confused.” *Epitome of the Divine Institutes* ch.71 p.254

## E17. Abomination that causes desolation

Daniel 9:27; 11:31b; 12:11; Matthew 24:15

**p70** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-25 (3rd century A.D.) quotes Matthew 24:15

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 42 p.108 “And when ye see the unclean sign of desolation, spoken of in Daniel the prophet, standing in the pure place, he that readeth shall undersant, and then he that is in Judaea shall flee in to the mountain:”

**Irenaeus of Lyons** (182-188 A.D.) “in which [temple] the enemy shall sit, endeavouring to show himself as Christ, as the Lord also declares: ‘But when ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let those who are in Judea flee into the mountains; and he who is upon the house-top, let him not come down to take anything out of his house: for there shall then be great hardship, such as has not been from the beginning of the world until now, nor ever shall be.’” *Irenaeus Against Heresies* book 5 ch.25.2 p.553

**Clement of Alexandria** (193-202 A.D.) “For he said that there were two thousand three hundred days from the time that the abomination of Nero stood in the holy city, till its destruction. For thus the declaration, which is subjoined, shows: ‘How long shall be the vision, the sacrifice taken away, the abomination of desolation, which is given, and the power and the holy place shall be trodden under foot? And he said to him, Till the evening and morning, two thousand three hundred days, and the holy place shall be taken away.’” *Stromata* book 1 ch.21 p.329

**Hippolytus of Portus** (222-235/236 A.D.) quotes Matthew 24:15 as the Lord says. *Treatise on Christ and Antichrist* ch.62 p.217

**Cyprian of Carthage** (c.246-258 A.D.) “When, therefore, ye shall see the abomination of desolation which is spoken of by Daniel the prophet, standing in the holy place (let him who readeth understand), then let them which are in Judea flee to the mountains; and let him which is on the house-roof not go down to take anything from the house; and let him who is in the field not return back to carry away his clothes.” *Treatises of Cyprian* Treatise 11 ch.11 p.502-503

**Origen** (225-253/254 A.D.) “is in Daniel referred to in the following fashion: ‘And on the temple shall be the abomination of desolations, and at the end of the time an end shall be put to the desolation.’” *Origen Against Celsus* book 6 ch.46 p.594-595

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.64 p.94 quotes from Daniel 9:27 (same as Matthew 24:15)

## E18. God’s future temple on earth/in Jerusalem

The future temple in heaven is not included here, only on earth. Christ or the church as God’s temple is not included here. This only include Christ coming (future tense) to his temple; not that he already came to the Temple while on earth.

**Clement of Rome** (96-98 A.D.) In discussing Christ’s coming again, says, “First of all, it sheds its leaves, then it buds, next it puts forth leaves, and then it flowers; after that comes the sour grape, and then follows the ripened fruit. Ye perceive how in a little time the fruit of a tree comes to maturity. Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, ‘Speedily will He come, and will not tarry;’ and, ‘The Lord shall suddenly come to His temple, even the Holy One, for whom ye look.’ [Malachi 3:1]” *1 Clement* ch.23 p.1 See also vol.9.

*Epistle of Barnabas* (c.70-130 A.D.) ch.16 p.147 (partial, says in us) “Again, it was revealed that the city and the temple and the people of Israel were to be given up. For the Scripture saith, ‘And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheep-fold and tower, to destruction.’ And it so happened as the Lord had spoken. Let us inquire, then, if there still is a temple of God. There is-where He himself declared He would make and finish it. For it is written, ‘And it shall come to pass, when the week is completed, the temple of God shall be built in glory in the name of the Lord.’ I find, therefore, that a temple does exist. Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to [the will of] God. But it shall be built, observe ye, in the name of the Lord, in order that the temple of the Lord may be built in glory. How? Learn [as follows]. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Wherefore in our habitation God truly dwells in us. How? His word of faith; His calling of promise; the wisdom of the statutes; the commands of the doctrine; He himself prophesying in us; He himself dwelling in us; opening to us who were enslaved by death the doors of the temple, that is, the mouth; and by giving us repentance introduced us into the incorruptible temple.”

**Irenaeus of Lyons** (182-188 A.D.) “This he does, in order that they who do [now] worship the devil by means of many abominations, may serve himself by this one idol, of whom the apostle thus speaks in the second Epistle to the Thessalonians: ‘Unless there shall come a failing away first, and the man of sin shall be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself as if he were God.’ The apostle therefore clearly points out his apostasy, and that he is lifted up above all that is called God, or that is worshipped-that is, above every idol-for these are indeed so called by men, but are not [really] gods; and that he will endeavour in a tyrannical manner to set himself forth as God.” *Irenaeus Against Heresies* book 5 ch.25.1 p.553

**Tertullian** (207-220 A.D.) “Again, in the second *epistle* he addresses them with even greater earnestness: ‘Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, nor be troubled, either by spirit, or by word,’ that is, *the word* of false prophets, ‘or by letter,’ that is, *the letter* of false apostles, ‘as if from us, as that the day of the Lord is at hand. Let no man deceive you by any means. *For that day shall not come*, unless indeed there first come a falling away,’ he means indeed of this present empire, ‘and that man of sin be revealed,’ that is to say, Antichrist, ‘the son of perdition, who opposeth and exalteth himself above all that is called God or religion; so that he sitteth in the temple of God, affirming that he is God. Remember ye not, that when I was with you, I used to tell you these things? And now ye know what detaineth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now hinders must hinder, until he be taken out of the way.’” *On the Resurrection of the Flesh* ch.24 p.563

**Hippolytus of Portus** (222-235/236 A.D.) “Then he says: ‘After threescore and two weeks the times will be fulfilled, and one week will make a covenant with many; and in the midst (half) of the week sacrifice and oblation will be removed, and in the temple will be the abomination of desolations.’ For when the threescore and two weeks are fulfilled, and Christ is come, and the Gospel is preached in every place, the times being then accomplished, there will remain only one week, the last, in which Elias will appear, and Enoch, and in the midst of it the abomination of desolation will be manifested, viz., Antichrist, announcing desolation to the world. And when he comes, the sacrifice and oblation will be removed, which now are offered to God in every place by the nations.” Fragment 2 *Interpretation by Hippolytus on Daniel* ch.21-22 p.182

**Origen** (225-253/254 A.D.) “Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? … What is stated by Paul in the words quoted from here wehre he says, so that he sitteth in the temple of God, showing himself that he is God,’ is in Daniel referred to in the following fashion:” and then quotes Daniel 9:27 from the Septuagint. *Origen Against Celsus* book 6 ch.46 p.594-595

**Cyprian of Carthage** (c.246-258 A.D.) “‘And he said unto me, These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple.’” *Treatises of Cyprian* Treatise 11 ch.11 p.505

**Victorinus of Petau** (martyred 304 A.D.) “‘And there was shown unto me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.’] A reed was shown like to a rod.” *Commentary on the Apocalypse* from the eleventh chapter verse 1 p.353

## E19. Christ’s coming like the days of Noah

Matthew 24:37

*Tatian’s* ***Diatessaron*** (died 172 A.D. section 42.38 p.109 “For as it was in the days of Noah, so shall the coming of the Son of man be.”

**Justin Martyr** (c.138-165 A.D.) “For another mystery was accomplished and predicted in the days of Noah,” *Dialogue with Trypho the Jew* ch.139 p.268-269

**Origen** (225-253/254 A.D.) “So we find it thus said in Matthew, ‘As were the days of Noah so shall also be’” *Commentary on Matthew* book 13 ch.1 p.474

**Dionysius of Alexandria** (246-265 A.D.) “more that deluge of waters which occurred in the days of Noah.” Letter 13 ch.1 p.109

## E20. Meeting the Lord in the clouds

1 Thessalonians 4:17

Just the Lord appearing in the clouds is not included here.

**Tertullian** (198-220 A.D.) “[in Thessalonians] He teaches them that they must ‘not sorrow concerning them that are asleep,’ and at the same time explains to them the times of the resurrection, saying, ‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of our Lord, shall not prevent them that are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord.’” *On the Resurrection of the Flesh* ch.24 p.562

Tertullian (207/208 A.D.) “For we shall, according to the apostle, be caught up into the clouds to meet the Lord (even the son of man, who shall come in the clouds, according to Daniel), and so shall we ever be with the Lord, so long as He remains both on the earth and in heaven,” *Five Books Against Marcion* book 3 ch.25 p.343

Tertullian (207/208 A.D.) speaks of meeting the Lord in the clouds. *Five Books Against Marcion* book 5 ch.15 p.462

**Hippolytus of Portus** (222-235/236 A.D.) “Then we which are alive (and) remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.’” *Treatise on Christ and Antichrist* ch.66 p.219

**Origen** (225-253/254 A.D.) in refuting Celsus’ ridicule of the physical resurrection of the dead quotes 1 Corinthians 15:51,52 and 1 Thessalonians 4:15-17. Origen makes the point that we are not raised in our corruptible earthly bodies, but in our incorruptible heavenly bodies, as does Paul in 1 Corinthians 15:51,52. *Origen Against Celsus* book 5 ch.17 p.550.

**Adamantius** (c.300 A.D.) quotes 1 Thessalonians 4:16-17 as by the Apostle Paul. “The Apostle Paul also knows about His [Jesus’] coming in glory, for he says, ‘With the commandment of God, and with the voice of the archangel, and with the last trumpet, the Lord shall come down fro heaven, and the dead shall rise – these first. Then we who are left to His coming, shall be taken up together with them in the clouds to meet Him [Jesus].’” This is similar to what Daniel says:” (Admantius is speaking) *Dialogue on the True Faith* first part ch.25 p.69

**Methodius** (270-311/312 A.D.) “Now the slumbering and sleeping of the virgins signifies the departure from life; and the midnight is the kingdom of Antichrist, during which the destroying angel passes over the houses. But the cry which was made when it was said, ‘Behold the bridegroom cometh, go ye out to meet him,’ is the voice which shall be heard from heaven, and the trumpet, when the saints, all their bodies being raised, shall be caught up, and shall go on the clouds to meet the Lord. For it is to be observed that the word *of God* says, that after the cry all the virgins arose, that is, that the dead shall be raised after the voice which comes from heaven, as also Paul intimates, that ‘the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first;’ that is the tabernacles, for they died, being put off by their souls. ‘Then we which are alive shall be caught up together with them,’ meaning our souls. For we truly who are alive are the souls which, with the bodies, having put them on again, shall go to meet Him in the clouds, bearing our lamps trimmed, not with anything alien and worldly, but like stars radiating the light of prudence and continence, full of ethereal splendour.” *Banquet of the Ten Virgins* discourse 6 ch.4 p.330

## E21. The endtime [sound of the] trumpet

1 Corinthians 15:52; 1 Thessalonians 4:16; Revelation 8:6-7, 8,10,12,9:1,13; 11:15

**p30** (ca.225 A.D.) 1 Thessalonians 4:12-13,16-17, 5:3,8-10,12-18,25-28; 2 Th 1:1-2; 2:1,9-11 (25 verses) (1 Thessalonians 4:16

**p47** (250-300 A.D.) 31% of Revelation. Revelation 9:13; 11:15

**p115** (250-300 A.D.) Rev 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11, 14-15,18-20; 15:1,4-7 (119 verses) Revelation 8:6-7; 9:1,13; 11:!5

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.16 p.382 “…but be ye ready, for ye know not the hour in which our Lord cometh. … And then shall appear the signs of the truth; first, the sign of an outspreading in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; yet not of all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.”

**Melito of Sardis** (170-177/180 A.D.) “The trumpet of the Lord-His mighty voice. In the apostle: 'At the command, and at the voice of the archangel, and at the trumpet of God, shall He descend from heaven.'” Fragment 9 p.&&&

**Clement of Alexandria** (193-217/220 A.D.) “The Spirit, distinguishing from such revelry the divine service, sings, 'Praise Him with the sound of trumpet;' for with sound of trumpet He shall raise the dead.” *The Instructor* book 2 ch.4 p.&&&

Clement of Alexandria (193-217/220 A.D.) But let him go and put himself under the Word as his trainer, and Christ the President of the contest; and for his prescribed food and drink let him have the New Testament of the Lord; and for exercises, the commandments; and for elegance and ornament, the fair dispositions, love, faith, hope, knowledge of the truth, gentleness, meekness, pity, gravity: so that, when by the last trumpet the signal shall be given for the race and departure hence, as from the stadium of life, he may with a good conscience present himself victorious before the Judge who confers the rewards, confessedly worthy of the Fatherland on high, to which he returns with crowns and the acclamations of angels.” *Who is the Rich Man that Shall be Saved* ch.3 p.592

**Tertullian** (c.203 A.D.) “How, indeed, shall the soul mount up to heaven, where Christ is already sitting at the Father's right hand, when as yet the archangel's trumpet has not been heard by the command of God, -when as yet those whom the coming of the Lord is to find on the earth, have not been caught up into the air to meet Him at His coming, in company with the dead in Christ, who shall be the first to arise?” *A Treatise on the Soul* ch.55 p.231

**Commodianus** (c.240 A.D.) “The trumpet gives the sign in heaven, the lion being taken away, and suddenly there is darkness with the din of heaven. The Lord casts down His eyes, so that the earth trembles. He cries out, so that all may hear throughout the world: Behold, long have I been silent while I bore your doings in such a time. They cry out together, complaining and groaning too late. They howl, they bewail; nor is there room found for the wicked. What shall the mother do for the sucking child, when she herself is burnt up? In the flame of fire the Lord will judge the wicked.” *Instructions of Commodianus* ch.43 p.&&&

**Origen** (225-253/254 A.D.) “For observe, it is conveyed in these words, that Jesus died that He might be Lord of the dead; and that He rose again to be Lord not only of the dead, but also of the living. And the apostle understands, undoubtedly, by the dead over whom Christ is to be Lord, those who are so called in the first Epistle to the Corinthians, 'For the trumpet shall sound, and the dead shall be raised incorruptible;' and by the living, those who are to be changed, and who are different from the dead who are to be raised.” *Origen Against Celsus* book 2 ch.65 p.458

**Cyprian of Carthage** (c.246-258 A.D.) “But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: and then shall appear the sign of the Son of man in heaven: and all the tribes of the earth shall lament, and shall see the Son of man coming in the clouds of heaven with great power and glory. And He shall send His angels with a great trumpet, and they shall gather together His elect from the four winds, from the heights of heaven, even into the farthest bounds thereof.'” *Treatises of Cyprian* Treatise 11 ch.11 p.&&&

**Adamantius** (c.300 A.D.) quotes 1 Thessalonians 4:16-17 as by the Apostle Paul. “The Apostle Paul also knows about His [Jesus’] coming in glory, for he says, ‘With the commandment of God, and with the voice of the archangel, and with the last trumpet, the Lord shall come down fro heaven, and the dead shall rise – these first. Then we who are left to His coming, shall be taken up together with them in the clouds to meet Him [Jesus].’” This is similar to what Daniel says:” (Admantius is speaking) *Dialogue on the True Faith* first part ch.25 p.69

**Victorinus of Petau** (martyred 304 A.D.) “Behold the seven horns of the Lamb, the seven eyes of God -the seven eyes are the seven spirits of the Lamb; seven torches burning before the throne of God, seven golden candlesticks, seven young sheep, the seven women in Isaiah, the seven churches in Paul, seven deacons, seven angels, seven trumpets, seven seals to the book, seven periods of seven days with which Pentecost is completed, the seven weeks in Daniel, also the forty-three weeks in Daniel; with Noah, seven of all clean things in the ark; seven revenges of Cain, seven years for a debt to be acquitted, the lamp with seven orifices, seven pillars of wisdom in the house of Solomon.” *On the Creation of the World* p.342

**Methodius** (270-311/312 A.D.) “Now the slumbering and sleeping of the virgins signifies the departure from life; and the midnight is the kingdom of Antichrist, during which the destroying angel passes over the houses. But the cry which was made when it was said, ‘Behold the bridegroom cometh, go ye out to meet him,’ is the voice which shall be heard from heaven, and the trumpet, when the saints, all their bodies being raised, shall be caught up, and shall go on the clouds to meet the Lord.” *Banquet of the Ten Virgins* discourse 6 ch.4 p.330

**Lactantius** (c.303-320/325 A.D.) “And then all shall tremble and quake at that mournful sound. But then, through the anger of God against the men who have not known righteousness, the sword and fire, famine and disease, shall reign; and, above all things, fear always overhanging. Then they shall call upon God, but He will not hear them; death shall be desired, but it will not come; not even shall night give rest to their fear, nor shall sleep approach to their eyes, but anxiety and watchfulness shall consume the souls of men; they shall deplore and lament, and gnash their teeth; they shall congratulate the dead, and bewail the living.” *The Divine Institutes* book 7 ch.16 p.&&&

## E22. The Day of the Lord

Day of the Lord’s Passion, and a Day is as a thousand years are not counted here

1 Thessalonians 5:1; Isaiah 2:12; 13:9-10; Ezekiel 30:3

**Justin Martyr** (c.138-165 A.D.) “And that you may learn that it was for the sins of your own nation, and for their idolatries and not because there was any necessity for such sacrifices, that they were likewise enjoined, listen to the manner in which He [God] speaks of these by Amos, one of the twelve, saying: ‘Woe unto you that desire the day of the Lord! to what end is this day of the Lord for you?” *Dialogue with Trypho, a Jew* ch.22 p.205

**Theophilus of Antioch** (168-182/188 A.D.) “Concerning the burning up of the world, Malachi the prophet foretold: ‘The day of the Lord cometh as a burning oven, and shall consume all the wicked.’” *Theophilus to Autolycus* book 2 ch.38 p.110

**Tertullian** (207/208 A.D.) “That ‘the very powers also of heaven have to be shaken,’ you may find in Joel: ‘And I will show wonders in the heavens and in the earth-blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.’” *Five Books Against Marcion* book 4 ch.39 p.416

Tertullian (207-220 A.D.) “Again, in the second *epistle* he addresses them with even greater earnestness: ‘Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, nor be troubled, either by spirit, or by word,’ that is, *the word* of false prophets, ‘or by letter,’ that is, *the letter* of false apostles, ‘as if from us, as that the day of the Lord is at hand. Let no man deceive you by any means. *For that day shall not come*, unless indeed there first come a falling away,’ he means indeed of this present empire, ‘and that man of sin be revealed,’ that is to say, Antichrist, ‘the son of perdition, who opposeth and exalteth himself above all that is called God or religion; so that he sitteth in the temple of God, affirming that he is God. Remember ye not, that when I was with you, I used to tell you these things? And now ye know what detaineth, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now hinders must hinder, until he be taken out of the way.’” *On the Resurrection of the Flesh* ch.24 p.563

**Hippolytus of Portus** (222-235/236 A.D.) “And the blessed Apostle Paul, writing to the Thessalonians, says: ‘Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together at it, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letters as from us, as that the day of the Lord is at hand. Let no man deceive you by any means; for (that day shall not come) except there come the falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time.’” [2 Thessalonians 2:1-11] *Treatise on Christ and Antichrist* ch.63 p.218

**Cyprian of Carthage** (c.246-258 A.D.) “22. But when shall come the divine vengeance for the righteous blood, the Holy Spirit declares by Malachi the prophet, saying, ‘Behold, the day of the Lord cometh, burning as an oven; and all the aliens and all the wicked shall be stubble; and the day that cometh shall burn them up, saith the Lord.’” *Treatises of Cyprian* Treatise 9 ch.22 p.490. See also Treatise 4 ch.35 p.457.

Cyprian of Carthage (c.246-258 A.D.) “In Malachi: 'Behold, the day of the Lord cometh, burning as an oven; and all the aliens and all the wicked shall be as stubble; and the day that cometh shall burn them up, saith the Lord.'” *Treatises of Cyprian* Treatise 2 ch.28 p.526

Cyprian of Carthage (c.246-258 A.D.) “Whence also divine Scripture threatens a like punishment to such in another place, and says, ‘For the day of the Lord of hosts shall be upon every one that is injurious and proud, and upon every one that is lifted up, and lofty.’” *Epistles of Cyprian* letter 54 ch.2 p.339

# Revelation Specific

## R1. Seven churches in Revelation

Revelation 2-3

p115 (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) (partial) has Revelation 2:1-3

Irenaeus of Lyons (182-188 A.D.) (partial) “For the Church preaches the truth everywhere, and she is the seven-branched candlestick which bears the light of Christ.” *Irenaeus Against Heresies* book 5 ch.20.1 p.548

***Muratorian Canon*** (190-217 A.D.) p.603 “And John too, indeed, in the Apocalypse, although he writes only to seven churches, yet addresses all.”

**Tertullian** (198-220 A.D.) “the meaning of ‘what the Spirit saith to the churches.’ He imputes to the Ephesians ‘forsaken love;’ reproaches the Thyatirenes with ‘fornication,’ and ‘eating of things sacrificed to idols;’ accuses the Sardians of ‘works not full;’ censures the Pergamenes for teaching perverse things; upbraids the Laodiceans for trusting to their riches; and yet gives them all general monitions to repentance-under comminations, it is true; but He would not utter comminations to one *un*repentant if He did not forgive the repentant.” *On Repentance* ch.8 p.663

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.13 p.661 “And indeed, writing to the seven churches, rebuking each one of them with its own crimes and sins, it said, Repent.”

**Cyprian of Carthage** (c.246-258 A.D.) “And in the Apocalypse the Lord directs His divine and heavenly precepts to the seven churches and their angels, which number is now found in this case,” *Treatise of Cyprian* Treatise 11 ch.11 p.503

**Victorinus of Petau** (martyred 304 A.D.) “Those seven stars are the seven churches, which he names in his addresses” *Commentary on the Apocalypse* ch.16 p.345

## R2. Two witnesses come before Christ returns

Revelation 11:3-12

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 discusses the two witnesses. Revelation 11:3,5-12

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) has Revelation 10:3

**Polycrates of Ephesus** (130-196 A.D.) “…have gone to their rest, who shall rise again in the day of the coming of the Lord, when He cometh with glory from heaven and shall raise again all the saints.” *Ante-Nicene Fathers* vol.8 p.773

**Tertullian** (c.203 A.D.) said that the two witnesses in Revelation who were against the “Antichrist” were Enoch and Elijah. *A Treatise on the Soul* ch.50 p.227-228

Tertullian (c.203 A.D.) thought that Enoch did not see death yet, because he would only die as during the time of the Antichrist (Revelation 11:3). A *Treatise on the Soul* ch.50 p.227

**Hippolytus of Portus** (222-235/236 A.D.) The two witnesses were Enoch and Elijah [Elias] who will prophesy for 1,260 days. *Treatise on Christ and Antichrist* ch.43 p.213

**Victorinus of Petau** (martyred 304 A.D.) mentions the anti-Christ and Elijah the prophet who comes before. *Commentary on the Apocalypse of the Blessed John* p.351

**Lactantius** (c.303-320/325 A.D.) discusses that Elijah and Enoch were translated to some remote place without dying that they might attend Christ when He comes to judge. However, we should not believe that Nero is returning too. *Of the Manner in which the Persecutors Died* ch.2 p.302.

## R3. The Book of Book of Life / the Living

Revelation 3:5; 13:8; 20:15

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 calls God Almighty. Revelation 13:8

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) has Revelation 13:8

**Clement of Rome** (96-98 A.D.) Moses asks to pardon the sin of the people or else blot him out of the book of the living. *1 Clement* ch.53 vol.1 p.19. See also vol.9 p.245.

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision 1 ch.3 p.10 “Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints.”

*Shepherd of Hermas* (c.115-155 A.D.) book 3 Similitude second p.32 says that both the rich and the poor can help each other, not be deserted by God, and “be enrolled in the books of the living.”

**Irenaeus of Lyons** (182-188 A.D.) “‘And if any one,’ it is said, ‘was not found written in the book of life, he was sent into the lake of fire.’” [Revelation 20:15] *Irenaeus Against Heresies* book 5 ch.35.2 p.566

**Tertullian** (205 A.D.) “blotted out of the book of life, and being made in the temple of God a pillar *Scorpiace* ch.12 p.646

**Hippolytus of Portus** (222-235/236 A.D.) discusses the Book of Life in *Commentary on Daniel* ch.12.2 p.190

Hippolytus of Portus (222-235/236 A.D.) “I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose name was not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet shall be.” *Treatise on Christ and Antichrist* ch.37 p.211

**Origen** (c.227-240 A.D.) quotes Philippians 4:3 as our names are written in the Book of Life. *Origen’s Commentary on John* book 6 ch.35 p.376

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.17 p.663 quotes Revelation 20:11-13 and mentions the book of life.

## R4. The Beast or his mark

Revelation 13, 15:2; 17

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 calls God Almighty. Revelation 13:16,18

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) (similar to Alexandrinus and Ephraemi Rescriptus) has Revelation 13:16,18

*Epistle of Barnabas* (c.70-130 A.D.) ch.4 p.138 (partial) “In like manner Daniel says concerning the same, ‘And I beheld the fourth beast,’”

*Shepherd of Hermas* (c.115-155 A.D.) book 1 vision 4 ch.2 p.18 (partial) mentions a great beast that is a symbol of the tribulation that is coming.

**Justin Martyr** (c.138-165 A.D.) “These are the words: ‘I beheld till the thrones were set; and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne was like a fiery flame, His wheels as burning fire. A fiery stream issued and came forth from before Him. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. The books were opened, and the judgment was set. I beheld then the voice of the great words which the horn speaks: and the beast was beat down, and his body destroyed, and given to the burning flame. And the rest of the beasts were taken away from their dominion, and a period of life was given to the beasts until a season and time. I saw in the vision of the night, and, behold, one like the Son of man coming with the clouds of heaven; and He came to the Ancient of days, and stood before Him.’” *Dialogue with Trypho, a Jew* ch.31 p.209

Justin Martyr (c.138-165 A.D.) “the Father of all, has brought Him again from the earth, setting Him at His own right hand, until He makes His enemies His footstool; which indeed happens from the time that our Lord Jesus Christ ascended to heaven, after He rose again from the dead, the times now running on to their consummation; and he whom Daniel foretells would have dominion for a time, and times, and an half, is even already at the door, about to speak blasphemous and daring things against the Most High.” *Dialogue with Trypho, a Jew* ch.32 p.210

**Irenaeus of Lyons** (182-188 A.D.) discusses the beast in the Apocalypse *Irenaeus Against Heresies* book 5 ch.26.1 p.554-555

**Tertullian** (198-220 A.D.) “In the Revelation of John, again, the order of these times is spread out to view, which ‘the souls of the martyrs’ are taught to wait for beneath the altar, whilst they earnestly pray to be avenged and judged: (taught, I say, to wait), in order that the world may first drink to the dregs the plagues that await it out of the vials of the angels, and that the city of fornication may receive from the ten kings its deserved doom, and that the beast Antichrist with his false prophet may wage war on the Church of God; and that, after the casting of the devil into the bottomless pit for a while, the blessed prerogative of the first resurrection may be ordained from the thrones; and then again, after the consignment of him to the fire, that the judgment of the final and universal resurrection may be determined out of the books.” *On the Resurrection of the Flesh* ch.25 p.563

**Hippolytus of Portus** (222-234/235 A.D.) discusses the beast and the mark of the beast. *Treatise on Christ and Antichrist* ch.49 p.214

**Cyprian of Carthage** (c.246-258 A.D.) “whosoever had not worshipped the image of the his mark upon their forehead or in their hand;” *Treatises of Cyprian* Treatise 11 ch.12 p.506

Cyprian of Carthage (c.246-258 A.D.) quotes Revelation 14:9-11 *Epistles of Cyprian* letter 63 ch.1 p.364

**Victorinus of Petau** (martyred 304 A.D.) “And they went up upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil who seduced them was cast into the take of fire and brimstone, where both the beast and the false prophet shall be” *Commentary on the Apocalypse of the Blessed John* from the 20th chapter 8-10 p.359

**Lactantius** (c.303-320/325 A.D.) “That he may be believed, he will receive the power of doing wonders, so that fire may descend from heaven, the sun retire from his course, and the image which he shall have set up may speak. And by these prodigies he shall entice many to worship him, and to receive his sign in their hand or forehead. And he who shall not worship him and receive his sign will die with refined tortures.” *Epitome of the Divine Institutes* ch.71 p.254

## R5. The Millennium or the 1,000 years

Revelation 20:1-10

**Papias** (95-110 A.D.) Amongst these he says that there will be a millennium after the resurrection. Fragment 6 p.154 from *Eusebius Ecclesiastical History* book 3 ch.39.

***Epistle of Barnabas*** (c.70-130 A.D.) (implied) ch.15 p.146 “‘He finished in six days.’ This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, ‘Behold, to-day will be as a thousand years.’ Therefore, my children, in six days, that is, in six thousand years, all things will be finished. ‘And He rested on the seventh day.’ This meaneth: when His Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the-sun, and the moon, and the stars, then shall He truly rest on the seventh day.”

**Justin Martyr** (c.138-165 A.D.) “shall be the days of my people; the works of their toil shall abound’ obscurely predicts a thousand years. For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, ‘The day of the Lord is as a thousand years’, is connected with this subject. And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place.” *Dialogue with Trypho, a Jew* ch.81 p.239-240

Justin Martyr (138-265 A.D.) “I and many others are of this opinion [premillennialism], and [believe] that such will take place, as you assuredly are aware; but, on the other hand, I signified to you that many who belong to the pure and pious faith, and are true Christians, think otherwise.” *Dialogue with Trypho, a Jew* ch.80 p.239

Justin Martyr (c.138-165 A.D.) “For Isaiah spake thus concerning this space of a thousand years: ‘For there shall be the new heaven and the new earth, and the former shall not be remembered, or come into their heart; but they shall find joy and gladness in it, which things I create. For, Behold, I make Jerusalem a rejoicing, and My people a joy; and I shall rejoice over Jerusalem, and be glad over My people. And the voice of weeping shall be no more heard in her, or the voice of crying. And there shall be no more there a person of immature years, or an old man who shall not fulfil his days. For the young man shall be an hundred years old; but the sinner who dies an hundred years old, he shall be accursed. And they shall build houses, and shall themselves inhabit them; and they shall plant vines, and shall themselves eat the produce of them, and drink the wine. They shall not build, and others inhabit; they shall not plant, and others eat. For according to the days of the tree of life shall be the days of my people; the works of their toil shall abound.’” *Dialogue with Trypho, a Jew* ch.81 p.239

**Tertullian** (207/208 A.D.) “But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem, ‘let down from heaven,’ which the apostle also calls ‘our mother from above;’ or citizenship, is in heaven, he predicates of it that it is really a city in heaven.” *Five Books Against Marcion* book 3 ch.25 p.342

**Commodianus** (c.240 A.D.) “thousand years, indeed, that they may serve the saints, and the High One” *Instructions of Commodianus* ch.80 p.218. He also mentions martyrdom under the Antichrist, and that they will begat for a thousand years in *Instructions of Commodianus* ch.44 p.212

**Victorinus of Petau** (martyred 304 A.D.) “lived not again until the thousand years were finished. This is the first resurrection.” *Commentary on the Apocalypse* from the Twentieth chapter v.4,5 p.359

**Methodius** (270-311/312 A.D.) “celebrate with Christ the millennium of rest, which is called the seventh day,” *Banquet of the Ten Virgins* discourse 9 ch.5 p.347

**Lactantius** (c.303-320/325 A.D.) “and now there shall be no war, but peace and everlasting rest. But when the thousand years shall be completed, the world shall be renewed by God, and the heavens shall be folded together, and the earth shall be changed, and God shall transform men into the similitude of angels, and they shall be white as snow; and they shall always be employed in the sight of the Almighty, and shall make offerings to their Lord, and serve Him for ever. At the same time shall take place that second and public resurrection of all, in which the unrighteous shall be raised to everlasting punishments. These are they who have worshipped the works of their own hands, who have either been ignorant of, or have denied the Lord and Parent of the world.” *The Divine Institutes* book 7 ch.26 p.221. See also *The Divine Institutes* book 7 ch.24 p.219

Lactantius (c.303-320/325 A.D.) (implied) “And again, since God, having finished His works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years; and there must be tranquillity and rest from the labours which the world now has long endured.” *The Divine Institutes* book 7 ch.14 p.211

Lactantius (c.303-320/325 A.D.) “Then the heaven shall be opened in a tempest, and Christ shall descend with great power, and there shall go before Him a fiery brightness and a countless host of angels, and all that multitude of the wicked shall be destroyed, and torrents of blood shall flow, and the leader himself shall escape, and having often renewed his army, shall for the fourth time engage in battle, in which, being taken, with all the other tyrants, he shall be delivered up to be burnt. But the prince also of the demons himself, the author and contriver of evils, being bound with fiery chains, shall be imprisoned, that the world may receive peace, and the earth, harassed through so many years, may rest. Therefore peace being made, and every evil suppressed, that righteous King and Conqueror will institute a great judgment on the earth respecting the living and the dead, and will deliver all the nations into subjection to the righteous who are alive, and will raise the *righteous* dead to eternal life, and will Himself reign with them on the earth, and will build the holy city, and this kingdom of the righteous shall be for a thousand years. Throughout that time the stars shall be more brilliant, and the brightness of the sun shall be increased, and the moon shall not be subject to decrease. Then the rain of blessing shall descend from God at morning and evening, and the earth shall bring forth all her fruit without the labour of men. Honey shall drop from rocks, fountains of milk and wine shall abound. The beasts shall lay aside their ferocity and become mild, the wolf shall roam among the flocks without doing harm, the calf shall feed with the lion, the dove shall be united with the hawk, the serpent shall have no poison; no animal shall live by bloodshed. For God shall supply to all abundant and harmless food. But when the thousand years shall be fulfilled, and the prince of the demons loosed, the nations will rebel against the righteous, and an innumerable multitude will come to storm the city of the saints. Then the last judgment of God will come to pass against the nations. For He will shake the earth froth its foundations, and the cities shall be overthrown, and He shall rain upon the wicked fire with brimstone and hail, and they shall be on fire, and slay each other. But the righteous shall for a little space be concealed under the earth, until the destruction of the nations is accomplished, and after the third day they shall come forth, and see the plains covered with carcases. Then there shall be an earthquake, and the mountains shall be rent, and valleys shall sink down to a profound depth, and into this the bodies of the dead shall be heaped together, and its name shall be called Polyandrion. After these things God will renew the world, and transform the righteous into the forms of angels, that, being presented with the garment of immortality, they may serve God for ever; and this will be the kingdom of God, which shall have no end. Then also the wicked shall rise again, not to life but to punishment; for God shall raise these also, when the second resurrection takes place, that, being condemned to eternal torments and delivered to eternal fires, they may suffer the punishments which they deserve for their crimes.” *Epitome of the Divine Institutes* ch.72 p.254-255

## R6. Devil and followers cast in Lake of Fire

Revelation 20:10 (no other places)

**Justin Martyr** (c.150 A.D.) “For among us the prince of the wicked spirits is called the serpent, and Satan, and the devil, as you can learn by looking into our writings. And that he would be sent into the fire with his host, and the men who follow him, and would be punished for an endless duration, Christ foretold.” *First Apology of Justin Martyr* ch.28 p.172

Justin Martyr (c.138-165 A.D.) “The devils and those who serve them will be shut up in eternal fire.” *Second Apology of Justin Martyr* ch.8 p.191; ch.9 p.191

**Irenaeus of Lyons** (182-188 A.D.) In discussing Saturnilus, founder of the Encratites “1. Arising among these men, Saturninus (who was of that Antioch which is near Daphne) and Basilides laid hold of some favourable opportunities, and promulgated different systems of doctrine-the one in Syria, the other at Alexandria. Saturninus, like Menander, set forth one father unknown to all, who made angels, archangels, powers, and potentates. The world, again, and all things therein, were made by a certain company of seven angels. Man, too, was the workmanship of angels, a shining image bursting forth below from the presence of the supreme power; and when they could not, he says, keep hold of this, because it immediately darted upwards again, they exhorted each other, saying, ‘Let us make man after our image and likeness.’ He was accordingly formed, yet was unable to stand erect, through the inability of the angels to convey to him that power, but wriggled [on the ground] like a worm. Then the power above taking pity upon him, since he was made after his likeness, sent forth a spark of life, which gave man an erect posture, compacted his joints, and made him live. He declares, therefore, that this spark of life, after the death of a man, returns to those things which are of the same nature with itself, and the rest of the body is decomposed into its original elements. 2. He has also laid it down as a truth, that the Saviour was without birth, without body, and without figure, but was, by supposition, a visible man; and he maintained that the God of the Jews was one of the angels; and, on this account, because all the powers wished to annihilate his father, Christ came to destroy the God of the Jews, but to save such as believe in him; that is, those who possess the spark of his life. This heretic was the first to affirm that two kinds of men were formed by the angels,-the one wicked, and the other good. And since the demons assist the most wicked, the Saviour came for the destruction of evil men and of the demons, but for the salvation of the good. They declare also, that marriage and generation are from Satan. Many of those, too, who belong to his school, abstain from animal food, and draw away multitudes by a reigned temperance of this kind. They hold, moreover, that some of the prophecies were uttered by those angels who made the world, and some by Satan; whom Saturninus represents as being himself an angel, the enemy of the creators of the world, but especially of the God of the Jews.” *Irenaeus Against Heresies* book 1 ch.24 p.348-349

Irenaeus of Lyons (182-188 A.D.) “But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that ‘many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob.’” *Irenaeus Against Heresies* book 5 ch.30 p.560

Irenaeus of Lyons (182-188 A.D.) “‘The sea,’ he says, ‘gave up the dead which it had in it, and death and hell delivered up the dead that they contained; and the books were opened. Moreover,” he says, “the book of life was opened, and the dead were judged out of those things that were written in the books, according to their works; and death and hell were sent into the lake of fire, the second death.’ Now this is what is called Gehenna, which the Lord styled eternal fire. ‘And if any one,’ it is said, ‘was not found written in the book of life, he was sent into the lake of fire.” *Irenaeus Against Heresies* book 5 ch.35.2 p.566

**Clement of Alexandria** (193-202 A.D.) “He confers everlasting life, you wait for punishment, and prefer the fire which the Lord ‘has prepared for the devil and his angels.’” *Exhortation to the Heathen* ch.9 p.195

**Tertullian** (198-220 A.D.) “the face of the Holy Spirit?-now that the devil himself and his angels are ‘cast into the lake of fire.’” *On the Resurrection of the Flesh* ch.58 p.590

**Hippolytus of Portus** (222-235/236 A.D.) “And being present at His judicial decision, all, both men and angels and demons, shall utter one voice, saying, ‘Righteous is Thy judgment.’ … since to those who have done well shall be assigned righteously eternal bliss, and to the lovers of iniquity shall be given eternal punishment. And the fire which is unquenchable and without end awaits these latter, and a certain fiery worm which dieth not, and which does not waste the body, but continues bursting forth from the body with unending pain. No sleep will give them rest; no night will soothe them, no death will deliver them from punishment;” *Against Plato, On the Cause of the Universe* ch.3 p.222-223. See also *Treatise on Christ and Antichrist* ch.65 p.218-219

Hippolytus of Portus (222-235/236 A.D.) “For the second death is the lake of fire that burneth.” *Treatise on Christ and Antichrist* ch.65 p.218

**Victorinus of Petau** (martyred 304 A.D.) “shall be overthrown, and together with him shall enter the lake of fire.” *Commentary on the Apocalypse of the Blessed John* from the Twentieth Chapter 8-10 p.359

## R7. Heavenly (24) elders in Revelation

Revelation 4:4,10-11, 5:14; 7:11,13; 11:16-18; 19:4

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2. Refers to the 24 elders in 11:16-18.

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) has Revelation 5:6-8

**Irenaeus of Lyons** (182-188 A.D.) “And after these things, seeing the same Lord in a second vision, he says: ‘For I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth.’” *Irenaeus Against Heresies* book 4 ch.20.11 p.491-492

**Tertullian** (198-220 A.D.) “To him who conquers He says, “I will give a crown Of life.” Be *you*, too, faithful unto death, and fight *you*, too, the good fight, whose crown the apostle feels so justly confident has been laid up for him. The angel also, as he goes forth on a white horse, conquering and to conquer, receives a crown of victory; and another is adorned with an encircling rainbow (as it were in its fair colors)-a celestial meadow. In like manner, the elders sit crowned around, crowned too with a crown of gold, and the Son of Man Himself flashes out above the clouds. If such are the appearances in the vision of the seer, of what sort will be the realities in the actual manifestation? Look at those crowns. Inhale those odors.” *The Chaplet* ch.15 p.103

**Hippolytus of Portus** (225-234/5 A.D.) mentions the four beasts [living creatures] and the four and twenty elders. *Commentary on Daniel* ch.2.20 p.181

**Origen** (225-253/254 A.D.) “For so long as Christ ‘had not been raised from the dead. the first-fruits of them that are asleep,’ and those who become conformed to His death and resurrection had not yet been raised along with Him, the city of God was sought for below, and the temple, and the purifications, and the rest; but when this took place, no longer were the things below sought for, but the things above; and, in order that these might be set up, it was necessary that He should go unto the Jerusalem below, and there suffer many things from the elders in it, and the chief priests and scribes of the people, in order that He might be glorified by the heavenly elders who could receive his bounties, and by diviner high-priests who are ordained under the one High-Priest, and that He might be glorified by the scribes of the people who are occupied with letters ‘not written with ink’ but made clear by the Spirit of the living God, and might be killed in the Jerusalem below, and having risen from the dead might reign in Mount Zion, and the city of the living God-the heavenly Jerusalem.” *Commentary on Matthew* book 12 ch.20 p.462

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Apocalypse: “And I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth throughout all the earth. And He came and took the book from the right. hand of God, who sate on the throne. And when He had taken the book, the four living creatures and the four and twenty elders cast themselves before the Lamb, having every one of them harps and golden cups full of odors of supplications, which are the prayers of the saints; and they sang a new song, saying, Worthy art Thou, O Lord, to take the book, and to open its seals: for Thou was slain, and hast redeemed us with Thy blood from every tribe, anti and people, and nation; and Thou hast made us a kingdom unto our God, and hast made us priests, and they shall reign upon the earth.” *Treatises of Cyprian* Treatise 12 second book ch.15 p.522

**Victorinus of Petau** (martyred 304 A.D.) “Twenty-four elders and four living creatures, having harps and phials, and singing a new song.” *Commentary on the Apocalypse* From the Fifth Chapter no.8,9 p.350

**Methodius** (270-311/312 A.D.) “And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.” *Banquet of the Ten Virgins* discourse 1 ch.5 p.313

## R8. Woman Babylon in Revelation

Revelation 17:1-18

**Tertullian** (205 A.D.) “When great Babylon likewise is represented as drunk with the blood of the saints, doubtless the supplies needful for her drunkenness are furnished by the cups of martyrdoms; and what suffering the fear of martyrdoms will entail, is in like manner shown. For among all the castaways, nay, taking precedence of them all, are the fearful. ‘But the fearful,’ says John-and then come the others- ‘will have their part in the lake of fire and brimstone.’” *Scorpiace* ch.12 p.646

**Hippolytus of Portus** (222-235/236 A.D.) “Let us see now whether John has spoken to the same effect. (paragraph) 36. For he sees, when in the isle Patmos, a revelation of awful mysteries, which he recounts freely, and makes known to others. Tell me, blessed John, apostle and disciple of the Lord, what didst thou see and hear concerning Babylon? Arise, and speak; for it sent thee also into banishment. ‘And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. And he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stone, and pearls, having a golden cup in her hand, full of abominations and filthiness of the fornication of the earth. Upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.’” *Treatise on Christ and Antichrist* ch.36 p.211

**Cyprian of Carthage** (c.246-258 A.D.) “In the Apocalypse: ‘And there came one of the seven angels having vials, and approached me, saying, Come, I will show thee the condemnation of the great whore, who sitteth upon many waters, with whom the kings of the earth have committed fornication. And I saw a woman who sate upon a beast. And that woman was clothed with a purple and scarlet robe; and she was adorned with gold, and precious stones, and pearls, holding a golden cup in her hand full of curses, and impurity, and fornication of the whole earth.’” *Treatises of Cyprian* Treatise 12 Testimonies part 3 ch.36 p.544

**Victorinus of Petau** (martyred 304 A.D.) “There came one of the seven angels, which have the seven bowls, and spake with me, saying, Come, I will show thee the judgment of that great whore who sitteth upon many waters. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs.’] The decrees of that senate are always accomplished against all, contrary to the preaching of the true faith; and now already mercy being cast aside, itself here gave the decree among all nations.(paragraph) ‘And I saw the woman herself sitting upon the scarlet-coloured beast, full of names of blasphemy.’] But to sit upon the scarlet beast, the author of murders, is the image of the devil. Where also *is treated* of his captivity, concerning which we have fully considered. I remember, indeed, that this is called Babylon also in the Apocalypse, on account of confusion; and in Isaiah also; and Ezekiel called it Sodom. In fine, if you compare what is said against Sodom, and what Isaiah says against Babylon, and what the Apocalypse says, you will find that they are all one.” *Commentary on the Apocalypse* from the 17th chapter verses 1-6 p.357

## R9. Two-edged sword out of Christ’s mouth

(partial, does not say out of His mouth) Revelation 2:8

**Irenaeus of Lyons** (182-188 A.D.) “and out of His mouth went a sharp two-edged sword; and His countenance” *Irenaeus Against Heresies* book 4 ch.20.11 p.491

**Tertullian** (207/208 A.D.) “Now the Apostle John, in the Apocalypse, describes a sword which proceeded from the mouth of God as ‘a doubly sharp, two-edged one.’” *Five Books Against Marcion* book 3 ch.14 p.333

**Cyprian of Carthage** (c.246-258 A.D.) “sharp two-edged sword; and His face shone as the sun in his might.” *Treatises of Cyprian* Treatise 12 second part ch.26 p.526

**Victorinus of Petau** (martyred 304 A.D.) “ ‘And out of His mouth was issuing a sharp two-edged sword.’” And then Victorinus discusses Revelation 1:16. *Commentary on the Apocalypse* from the first chapter verse 16 (second time) p.345

## R10. Souls under the altar [in Revelation]

Revelation 6:9-12

**Clement of Alexandria** (193-217/220 A.D.) “The Apocalypse says also that the Lord Himself appeared wearing such a robe. It says also, ‘I saw the souls of those that had witnessed, beneath the altar, and there was given to each a white robe.’” *The Instructor* book 2 ch.11 p.265

**Tertullian** (198-220 A.D.) “By these features also the souls of the martyrs under the altar are distinguished and known. The soul indeed which in the beginning was associated with Adam’s body, which grew with its growth and was moulded after its form proved to be the germ both of the entire substance (of the human soul) and of that (part of) creation.” *Treatise on the Soul* ch.9 p.189

**Cyprian of Carthage** (c.246-258 A.D.) “Under the altar of God the souls of the slain martyrs cry with a loud voice, saying, ‘How long, O Lord, holy and true, dost Thou not judge and avenge our blood upon those who dwell on the earth?’” *Treatises of Cyprian* Treatise 3 ch.18 p.442

**Victorinus of Petau** (martyred 304 A.D.) “He relates that he saw under the altar of God, that is, under the earth, the souls of them that were slain. For both heaven and earth are called God’s altar, as saith the law, commanding in the symbolical form of the truth two altars to be made,-a golden one within, and a brazen one without.” *Commentary on the Apocalypse* from the sixth chapter verse 9 p.351

## R11. John was exiled to Patmos

Revelation 1:9

The Anti-Marcionite Prologue to the Gospel**s** (150-255 A.D.) (partial) says, “And indeed afterwards the same Luke wrote the Acts of the Apostles. Later the apostle John wrote the Apocalypse on the island of Patmos, and then the Gospel in Asia.” It does not specify if he was exiled there or not.

**Clement of Alexandria** (193-217/220 A.D.) “And that you may be still more confident, that repenting thus truly there remains for you a sure hope of salvation, listen to a tale, which is not a tale but a narrative, handed down and committed to the custody of memory, about the Apostle John. For when, on the tyrant's death, he returned to Ephesus from the isle of Patmos, he went away, being invited, to the contiguous territories of the nations, here to appoint bishops, there to set in order whole Churches, there to ordain such as were marked out by the Spirit.” *Who is the Rich Man Who Will Be Saved?* ch.42 p.603

**Hipplytus of Portus** (222-235/236 A.D.) “For he [John] sees, when in the isle Patmos, a revelation of awful mysteries, which he recounts freely, and makes known to others. Tell me, blessed John, apostle and disciple of the Lord, what didst thou see and hear concerning Babylon? Arise, and speak; for it sent thee also into banishment.” *Treatise on Christ and Antichrist* ch.36 p.211

Dionysius of Alexandria (246-265 A.D.) (partial) says that John wrote while on Patmos, but does not specify which John or how he got ot Patmos. *From the Two Books on the Promises* ch.4 p.83

**Victorinus of Petau** (martyred 304 A.D.) says, “He [Christ[ says this, because when John said these things he was in the island of Patmos, condemned to the labour of the mines by Caesar Domitian.” *Commentary on the Apocalypse* from the tenth chapter verse 11 p.353

**Eusebius of Caesarea** (318-325 A.D.) says that John was exiled to Patmos under the emperor Domitian, and released 18 months later by the emperor Nerva in *Eusebius’ Ecclesiastical History* book 3 ch.18.1 p48 and book 3 ch.20.11 p.149. Eusebius also makes the interesting comment that Domitian feared the coming of Christ, as Herod had. See *The Expositor’s Bible Commentary* vol.12 p.424 for more info.

**Among corrupt, questionable, or spurious books**

In ***On the Twelve Apostles*** (after 222 A.D.) p.254-255 said to be by Hippolytus it says, “John, again in Asia was banished by Domitian the King to the isle of Patmos in which he also wrote his Gospel and saw the apocalyptic vision; and in Trajan’s time he fell asleep at Ephesus where his remains were sought for, but could not be found.”

## R12. Jesus rides the White Horse in Rev 19:11-16

The first of the four horsemen on a white horse is not Jesus, and is not counted here.

Revelation 19:11-16

**Irenaeus of Lyons** (182-188 A.D.) says and again [in the Apocalypse] and immediately quotes Revelation 19:11f (19/24 words quoted), and 19:12-16 (full quote). He says it refers to the Lamb, the Word of God, the Son of Man, the Son of God. *Irenaeus Against Heresies* book 4 ch.21.11 p.491-492

**Hippolytus of Portus** (222-235/236 A.D.) fully quotes Revelation 19:11-12 as by John in the Apocalypse. He says this refers to the Word. *Against the Heresy of One Noetus* ch.15 p.229

**Cyprian of Carthage** (c.246-258 A.D.) fully quotes Revelation 19:11-16 as in the Apocalypse. He says it refers to the Word of God, the Son of Man. *Treatises of Cyprian* Treatise 12 part 2 ch.30 p.527-528

**Origen** (c.227-240 A.D.) says it is the Logos, the Word of God in *Origen's Commentary on John* book 2 ch.4 p.325

**Victorinus of Petau** (died 304 A.D.) “'And I saw heaven opened, and behold a white horse; and he that sate upon him was called Faithful and True.'] The horse, and He that sits upon him, sets forth our Lord coming to His kingdom with the heavenly army. Because from the sea of the north, which is the Arabian Sea, even to the sea of Phoenice, and even to the ends of the earth, they will command these greater parts in the coming of the Lord Jesus, and all the souls of the nations will be assembled to judgment.” *Commentary on the Apocalypse* from the nineteenth chapter verse 11 p.&&&

In more recent times, *The Bible Knowledge Commentary : New Testament* p.976-977, *The Expositor’s Bible Commentary* volume 12 p.573-575, the *New International Bible Commentary* p.1623, and *The Expositor’s Greek Testament* volume 5 p.466 all say this refers to Jesus.

## R13. The Second Death in Rev 2:11; 20:6,14

Revelation 2:11; 20:6,14

**Irenaeus of Lyons** (182-188 A.D.) “‘The sea,’ he says, ‘gave up the dead which it had in it, and death and hell delivered up the dead that they contained; and the books were opened. Moreover,” he says, “the book of life was opened, and the dead were judged out of those things that were written in the books, according to their works; and death and hell were sent into the lake of fire, the second death.’ Now this is what is called Gehenna, which the Lord styled eternal fire. ‘And if any one,’ it is said, ‘was not found written in the book of life, he was sent into the lake of fire.” *Irenaeus Against Heresies* book 5 ch.35.2 p.566

**Tertullian** (205 A.D.) “Then to every conqueror the Spirit promises now the tree of life, and exemption from the second death;” *Scorpiace* ch.12 p.&&&

Tertullian (208-220 A.D.) “'But to the cowardly, and unbelieving, and infamous, and fornicators, and murderers, and sorcerers, and idolaters, (shall be) a share in the lake of fire and sulphur, which (lake) is the second death.'” *Tertullian On Modesty* ch.19 p.&&&

**Hippolytus of Portus** (222-235/236 A.D.) “For the second death is the lake of fire that burneth.” *Treatise on Christ and Antichrist* ch.65 p.218

**Commodianus** (c.240 A.D.) “Therefore, if thou art one who disbelievest that these things shall be, at length he shall be overcome in his guilt in the second death.” *Instructions of Commodianus* ch.25 p.207

**Cyprian of Carthage** (c.246-258 A.D.) “Assuredly he may fear to die, who, not being regenerated of water and the Spirit, is delivered over to the fires of Gehenna; he may fear to die who is not enrolled in the cross and passion of Christ; he may fear to die, who from this death shall pass over to a second death; he may fear to die, whom on his departure from this world eternal flame shall torment with never-ending punishments; he may fear to die who has this advantage in a lengthened delay, that in the meanwhile his groanings and his anguish are being postponed.” *Treatises of Cyprian* Treatise 7 ch.14 p.&&&

**Victorinus of Petau** (died 304 A.D.) “'He that shall overcome, shall not be hurt by the second death.'] That is, he shalt not be chastised in hell.” *Commentary on the Apocalypse* from the second chapter verse 11 p.&&&

**Lactantius** (c.303-c.325 A.D.) “Death, therefore, does not extinguish man, but admits him to the reward of virtue. But he who has contaminated himself, as the same writer says, with vices and crimes, and has been the slave of pleasure, he truly, being condemned, shall suffer eternal punishment, which the sacred writings call the second death, which is both eternal and full of the severest torments.” *The Divine Institutes* book 7 ch.10 p.&&&

## Teachings on end times and Revelation not on the list

**1. Mark 13:6 means a false Christ** (only 1 writer: Cyprian of Carthage)

**2. Zechariah 12:10 refers specifically to the Jews** (only 1 writer: Hippolytus. (Partial) Cyprian)

**3. Day of the Lord comes as an oven** (only 2 writers: Theophilus of Antioch, Cyprian)

**4. Every eye shall see Him** Revelation 1:7 (only 1 writer: Victorinus of Petau)

**5. Seven angels** Revelation 1:20 (only 3 writers: Hippolytus, Cyprian, Victorinus. Also p115)

**6. Ephesus in Revelation** Revelation 2:1 (no writers)

**7. Smyrna in Revelation** Revelation 2:8 (only 1 writer: Tertullian, though many mention the 7 churches)

**8. Pergamum in Revelation** Revelation 2:12 (only 1 writer: Tertullian, though many mention the 7 churches)

**9. Thyatira in Revelation** Revelation 2:18 (only 1 writer: Tertullian, though many mention the 7 churches)

**10. Sardis in Revelation** Revelation 3:1 (only 1 writer: Tertullian, though many mention the 7 churches)

**11. Philadelphia in Revelation** Revelation 3:7 (only 1 writer: Tertullian, though many mention the 7 churches)

**12. Laodicea** Revelation 3:14 (only 1 writer: Tertullian, though many mention the 7 churches)

**13. Sea of glass** Revelation 4:6 (only 2 writers: Cyprian, Victorinus)

**14. Seven seals** Revelation 5:1-5 (only 3 writers: Hippolytus, Cyprian, Victorinus)

**15. The demon Apollyon** Revelation 9:11 (no writers)

**16. Four angels bound at the Euphrates River** Revelation 9:14-15 (only 2 writers: Cyprian, Victorinus of Petau)

**17. Seven thunders** Revelation 10:3-4 (only 2 writers: Origen, Victorinus)

**18. Beast will blaspheme God** Revelation 13:1,5-6 (only 2 writers: Irenaeus, Victorinus)

**19. Mark of the beast** Revelation 13:16-18 (only 3 writers: Irenaeus, Hippolytus, Cyprian)

**20. Mystery of iniquity** (only 3 writers: Tertullian, Hippolytus, Lactantius)

**21. Mystery of Babylon** Revelation 17:5 (no writers)

**22. Jesus / The Day of the Lord come as a thief** (only 3 writers: Tertullian, Arnobius, Lactantius)

**Divergences**

**1. Divergence: Ezekiel 28 refers to Satan** (3 writers for 1 against. For: Tertullian, Origen, Victorinus. Against: Hippolytus mistakenly says it refers to the Antichrist.)

**2. Divergence: Literal 1,000 year reign** (For: Papias. Against Victorinus)

# Ultimate Things - Heaven and Hell

## U1. The Kingdom of God

Matthew 4:17; 5:5,10; John 3:3,5; Romans 14:7; 1 Corinthians 4:12; 15:50; 2 Thessalonians 1:5

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 14:7; 1 Corinthians 4:12

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 3:3,5

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 3:3,5

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 4:17; 5:5,10; John 3:3,5

**Clement of Rome** (96-98 A.D.) “they [the apostles] went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first-fruits [of their labours], having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe.” *1 Clement* ch.42 p.16

**Ignatius** (-107/116 A.D.) quotes 1 Corinthians 6:9,10 about the Kingdom of God in *Ignatius’ Letter to the Ephesians* ch.16 p.56

***Epistle of Barnabas*** (c.70-130 A.D.) ch.21 p.&&& “For he who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things shall be destroyed with his works.”

***2 Clement*** (120-140 A.D.) ch.9 p.519 “Let us therefore love one another, that we may all attain to the kingdom of God.”

**Polycarp** (100-155 A.D.) “and once more, ‘Blessed are the poor, and those that are persecuted for righteousness’ sake, for theirs is the kingdom of God.’” *Polycarp’s Letter to the Philippians* ch.2 p.33

***Epistle to Diognetus*** (c.130-200 A.D.) ch.9 p.28 “so that being convinced in that time of our unworthiness of attaining life through our own works, it should now, through the kindness of God, be vouchsafed to us; and having made it manifest that in ourselves we were unable to enter into the kingdom of God, we might through the power of God be made able.”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 8.34 p.56 quotes Matthew 5:10 and Matthew 6:33 (Seek ye first the kingdom of God)

**Irenaeus of Lyons** (182-188 A.D.) “and the apostle says, ‘Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, not effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.’” *Irenaeus Against Heresies* book 4 ch.27.4 p.500

Irenaeus of Lyons (c.160-202 A.D.) mentions the Kingdom of God. *Proof of Apostolic Preaching* ch.42

Minucius Felix (210 A.D.) (partial) “We distinguish peoples and nations; to God this whole world is one family. Kings only know all the matters of their kingdom by the ministrations of their servants: God has no need of information.” *The Octavius of Minucius Felix* ch.33 p.193

**Clement of Alexandria** (193-202 A.D.) “And again he [the apostle] says, ‘Though in the flesh, we do not war after the flesh.’ ‘For flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.’” *Stromata* book 2 ch.20 p.374

**Tertullian** (208-220 A.D.) “Just as, again, among all other crimes-nay, even *before* all others-when affirming that ‘adulterers, and fornicators, and effeminates, and co-habitors with males, will not attain the kingdom of God,’ he premised, ‘Do not err’ -to wit, if you think they will attain it. But to them from whom ‘the kingdom’ is taken away, of course the life which exists in the kingdom is not permitted either.” *Tertullian on Modesty* ch.16 p.91

Tertullian (207/208 A.D.) “When, however, He answers the man, who alleged as an excuse his father’s burial, ‘Let the dead bury their dead, but go thou and preach the kingdom of God,’ He [Jesus] gave a clear confirmation to those two laws of the Creator-that in Leviticus, which concerns the sacerdotal office, and forbids the priests to be present at the funerals even of their parents.” *Five Books Against Marcion* book 4 ch.23 p.386

**Hippolytus of Portus** (222-235/236 A.D.) “and understand that there is nothing stable among men, but only that which is the appointed end of all things-the kingdom of God. For after the first kingdom of the Assyrians, which was denoted by the gold, there will be the second kingdom of the Persians, expressed by the silver; and then the third kingdom of the Macedonians, signified by the brass; and after it, the fourth kingdom of the Romans will succeed, more powerful than those that went before it; for which reason also it was likened to iron.” *Scholia on Danie*l verse 31 (2nd time) p.187

**Origen** (225-253/254 A.D.) “because they slander the philanthropic character of Him [Christ], who overlooked not only no city, but not even a single village in Judea, that He might everywhere announce the kingdom of God, accusing Him of leading the wandering life of a vagabond, and passing an anxious existence in a disgraceful body.” *Origen Against Celsus* book 2 ch.38 p.446

Origen (233-234 A.D.) “for God’s kingdom is built on all those who bear the image of the Heavenly One and so have become heavenly themselves.” *Origen On Prayer* part 1 ch.22.5 p.76

**Novatian** (250/4-256/7 A.D.) “it is written that ‘flesh and blood do not inherit the kingdom of God,’” *Novatian Concerning the Trinity* ch.10 p.620

**Cyprian of Carthage** (c.246-258 A.D.) “as being certain of the heavenly rewards, and of the crown of martyrdom, and of the kingdom of God, from the prophecy which, being filled with the Holy Spirit, you have pledged to us in your letter.” *Epistles of Cyprian* Letter 78 ch.2 p.373

**Lucius and the Brethren to Cyprian** (254-257 A.D.) “For with your words you have both adorned those things which had been less in-strutted in us, and have strengthened us to the sustaining of those sufferings which we bear, as being certain of the heavenly rewards, and of the crown of martyrdom, and of the kingdom of God, from the prophecy which, being filled with the Holy Spirit, you have pledged to us in your letter.” *Epistles of Cyprian* Letter 78 ch.2 p.406

Nemesianus of Thibunae at the **Seventh Council of Carthage** (258 A.D.) p.566 “as the apostle says: ‘For the works of the flesh are manifest, which are, fornications, uncleannesses, incest, idolatries, witchcrafts, hatreds, contentions, jealousy, anger, divisions, heresies, and the like to these; concerning which have told you before, as I also foretell you now, that whoever do such things shall not inherit the kingdom of God.’”

**Dionysius of Alexandria** (246-265 A.D.) “and only such as what we find at present in the kingdom of God.” *Two Books on the Promises* ch.1 p.81

**Adamantius** (c.300 A.D.) “it [flesh] cannot inherit the Kingdom of God.” *Dialogue on the True Faith* 5th part ch.22 p.179

Adamantius (c.300 A.D.) “But if the Kingdom of Heaven is good, the grain of mustard seed, and all the other products that thte good Kingdom of God resembles, must be good, too.” Dialogue on the True Faith Second part ch.20 p.107.

Adamantius (c.300 A.D.) Adamantius says, “I am reading from the Gospel:” and quotes Luke 9:1-2,6, including “proclaim the kingdom of God and to heal.” *Dialogue on the True Faith in God* second part ch.12d p.91

**Victorinus of Petau** (martyred 304 A.D.) “And He [Jesus] added, Therefore is every scribe instructed in the kingdom of God like unto a man that is a father of a family, bringing forth from his treasure things new and old,’ -the new, the evangelical words of the apostles; the old, the precepts of the law and the prophets: and He testified that these proceeded out of His mouth.” *Commentary on the Apocalypse* from the first chapter verse 16 (first time) p.345

**Peter of Alexandria** (306,285-311 A.D.) “which, confirming the brethren, that they might continue in the faith, they said this also, ‘that we must out of much tribulation enter into the kingdom of God.’” *Canonical Epistle* canon 9 p.273

**Methodius** (270-311/312 A.D.) “When, then, Paul says that ‘flesh and blood cannot inherit the kingdom of God,’ [1 Corinthians 15:50] he does not give a disparaging opinion of the regeneration of the flesh, but would teach that the kingdom of God, which is eternal life, is not possessed by the body, but the body by the life.” *Discourse on the Resurrection* ch.13 p.368

**Athanasius of Alexandria** (c.318 A.D.) “Which very thing the Saviour declared and confirmed, when He said: ‘The kingdom of God is within you’” *Athanasius Against the Heathen* part 2 ch.31 p.20

**Lactantius** (c.303-320/325 A.D.) “After these things God will renew the world, and transform the righteous into the forms of angels, that, being presented with the garment of immortality, they may serve God for ever; and this will be the kingdom of God, which shall have no end.” *Epitome of the Divine Institutes* ch.72 p.255

**Eusebius of Caesarea** (318-325 A.D.) discusses the Book of Daniel, including God’s kindgom, His throne, the river of fire, and ten thousand time sten thousand angels serving God. *Eusebius’ Ecclesiastical History* book 1 ch.2.24 p.85

**Among heretics**

Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date ) ch.11 p.&&& “But if he has believed rightly, let his conversation be with confidence, as fleeing from the great fire of condemnation, and entering into the eternal good kingdom of God.”

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.24 p.84 mentions the kingdom of God.

**Mani** (262-278 A.D.) “Besides, he [the heretic Manes] added to this another passage out of the first epistle, on which he based his affirmation that the disciples of the Old Testament were earthly and natural; and in accordance with this, that flesh and blood could not possess the kingdom of God.” (Diodorus is speaking to Archelaus. *Disputation with Manes* ch.40 p.214

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius mentions the Kingdom of God. *Dialogue on the True Faith* first part ch.25 p.68

## U2. Inheriting the Kingdom of God

&&&**Ignatius of Antioch** (100-107/116 A.D.) &&&

&&&**Polycarp** (100-155 A.D.) &&&

Tatian’s ***Diatessaron*** (c.172 A.D.) &&&

**Irenaeus of Lyons** (182-188 A.D.) “and the apostle says, ‘Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, not effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.’” *Irenaeus Against Heresies* book 4 ch.27.4 p.500

**Clement of Alexandria** (193-202 A.D.) “And again he [the apostle] says, ‘Though in the flesh, we do not war after the flesh.’ ‘For flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.’” *Stromata* book 2 ch.20 p.374

Clement of Alexandria (193-217/220 A.D.) “This Word, who trains us, confers on us the true riches. Nor is the growing rich an object of envy to those who possess through Him the privilege of wanting nothing. He that has this wealth shall inherit the kingdom of God.” *The Instructor* book 3 ch.7 p.281

**Tertullian** (198-220 A.D.) “It is after displaying to the Galatians these pernicious works that he professes to warn them beforehand, even as he had 'told them in time past, that they which do such things should not inherit the kingdom of God,' even because they bore not the image of the heavenly, as they had borne the image of the earthy; and so, in consequence of their old conversation, they were to be regarded as nothing else than flesh and blood. But even if the apostle had abruptly thrown out the sentence that flesh and blood must be excluded from the kingdom of God, without any previous intimation, of his meaning, would it not have been equally our duty to interpret these two substances as the old man abandoned to mere flesh and blood-in other words, to eating and drinking, one feature of which would be to speak against the faith of the resurrection: 'Let us eat and drink, for to-morrow we die.'” *On the Resurrection of the Flesh* ch.49 p.583

Tertullian (207/208 A.D.) “Rightly then does the apostle declare, 'Flesh and blood cannot inherit the kingdom of God;' for this (honour) does he ascribe to the changed condition which ensues on the resurrection.” *Five Books Against Marcion* book 5 ch.10 p.329

Tertullian (208-220 A.D.) “What do the Galatians read?' Manifest are the works of the flesh.' What are these? Among the first he has set 'fornication, impurity, lasciviousness:’ (concerning) which I foretell you, as I have foretold, that whoever do such acts are not to attain by inheritance the kingdom of God.'” *On Modesty* ch.17 p.92

**Origen** (233/234 A.D.) mentions the “Kingdom of God”. *Origen On Prayer* ch.22.5 p.76.

Origen (225-253/254 A.D.) (implied) “'Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.'” *Origen Against Celsus* book 5 ch.19 p.551

**Novatian** (250/4-256/7 A.D.) “it is written that ‘flesh and blood do not inherit the kingdom of God,’” *Novatian Concerning the Trinity* ch.10 p.620

**Cyprian ofCarthage** (c.246-258 A.D.) “For since it is written, 'Neither shall revilers inherit the kingdom of God,'” *Epistles of Cyprian* Letter 54 ch.4 p.340

Nemesianus of Thibunae at the **Seventh Council of Carthage** (258 A.D.) p.566 “as the apostle says: ‘For the works of the flesh are manifest, which are, fornications, uncleannesses, incest, idolatries, witchcrafts, hatreds, contentions, jealousy, anger, divisions, heresies, and the like to these; concerning which have told you before, as I also foretell you now, that whoever do such things shall not inherit the kingdom of God.’”

**Adamantius** (c.300 A.D.) “it [flesh] cannot inherit the Kingdom of God.” *Dialogue on the True Faith* 5th part ch.22 p.179

**Methodius** (270-311/312 A.D.) “When, then, Paul says that ‘flesh and blood cannot inherit the kingdom of God,’ [1 Corinthians 15:50] he does not give a disparaging opinion of the regeneration of the flesh, but would teach that the kingdom of God, which is eternal life, is not possessed by the body, but the body by the life.” *Discourse on the Resurrection* ch.13 p.368

## U3. Description of God’s throne

1 Kings 22:19-20; Isaiah 6:1-7; Ezekiel 1,10; Revelation 4-9

(partial) Revelation 1:4

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 14:5

**p24** Revelation 5:5-8; 6:5-8 (ca.300 A.D.). Revelation 5:5-8

***Epistle of Barnabas*** (c.70-130 A.D.) ch.16 p.147 “‘Thus saith the Lord, Heaven is My throne, and the earth My footstool: what kind of house will ye build to Me, or what is the place of My rest?’”

**Polycarp** (100-155 A.D.) “and ‘believed in Him who raised up our Lord Jesus Christ from the dead, and gave Him glory,’ and a throne at His right hand. To Him all things in heaven and on earth are subject.” *Polycarp’s Letter to the Philippians* ch.2 p.33

**Justin Martyr** (c.138-165 A.D.) “For He shall come on the clouds as the Son of man, so Daniel foretold, and His angels shall come with Him. These are the words: ‘I beheld till the thrones were set; and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne was like a fiery flame, His wheels as burning fire. A fiery stream issued and came forth from before Him. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. The books were opened, and the judgment was set.’” *Dialogue with Trypho, a Jew* ch.31 p.209

Evarestus (c.169 A.D.) (partial) “but Jesus Christ being King for ever, to whom be glory, honour, majesty, and an everlasting throne, from generation to generation.” *Martyrdom of Polycarp* ch.21 p.43

Athenagoras (177 A.D.) (partial) “And as to His greatness: “Heaven is My throne, and the earth is the footstool of My feet: what house win ye build for Me, or what is the place of My rest?” *A Plea for* Christians ch.9 p.133

**Melito of Sardis** (170-177/180 A.D.) “The throne of the Lord – angels, or saints, or simply sovereign dominion. In the Psalm : ‘Thy throne, O God, is for ever and ever.’ Sate – the same as above, the angels or saints, because the Lord sits upon these. In the Psalm : ‘The Lord sat upon His holy seat.’”. *From the Oration on Our Lord’s Passion* ch.9 p.761.

Melito of Sardis (170-177/180 A.D.) quotes Psalm 45:6 about God’s throne. Fragment 9 (from The Key) p.761

**Irenaeus of Lyons** (182-188 A.D.) gives a description of Ezekiel 1 *Irenaeus Against Heresies* book 4 ch.20.10 p.490-491. Ibid book 3 ch.11.8 p.428 describes God between the cherubim.

Irenaeus of Lyons (c.160-202 A.D.) mentions God on His throne. *Proof of Apostolic Preaching* ch.47

**Clement of Alexandria** (193-202 A.D.) “Zephaniah the prophet? ‘And the Spirit of the Lord took me, and brought me up to the fifth heaven, and I beheld angels called Lords; and their diadem was set on in the Holy Spirit; and each of them had a throne sevenfold brighter than the light of the rising sun; and they dwelt in temples of salvation, and hymned the ineffable, Most High God.’” *Stromata* book 5 ch.11 p.462

**Hippolytus of Portus** (222-235/236 A.D.) “‘I beheld till the thrones were set, and the Ancient of days did sit: and His garment was white as snow, and the hair of His head like pure wool: His throne was a flame of fire, His wheels were a burning fire. A stream of fire flowed before Him. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood around Him: the judgment was set, and the books were opened.’” *Treatise on Christ and Antichrist* ch.21 p.208

**Origen** (235-245 A.D.) mentions Seraphim. *Homilies on Jeremiah* homily 1 ch.14.1 p.17. He also mentions the Lord sitting on His throne in homily 17 ch.4.1 p.183

Origen (c.227-240 A.D.) mentions the 144,000 before the throne of God, and the four living creatures and the elders. *Origen’s Commentary on John* book 1 ch.1 p.297

Origen (225-253/254 A.D.) mentions the seraphim and cherubim in Isaiah and Ezekiel in *Origen Against Celsus* book 6 ch.18 p.581

**Novatian** (250/4-256/7 A.D.) describes the four living creatures, subjected to God’s throne, and the crystal. *Treatise Concerning the Trinity* ch.8 *Ante-Nicene Fathers* vol.5 p.617

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.17 p.662-663 quotes Daniel 7:9-10 as by Daniel and then Revelation 6:12-17 as by John.

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Apocalypse: ‘And I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth throughout all the earth. And He came and took the book from the right. hand of God, who sate on the throne. And when He had taken the book, the four living creatures and the four and twenty elders cast themselves before the Lamb, having every one of them harps and golden cups full of odors of supplications, which are the prayers of the saints; and they sang a new song, saying, Worthy art Thou, O Lord, to take the book, and to open its seals: for Thou was slain, and hast redeemed us with Thy blood from every tribe, anti and people, and nation; and Thou hast made us a kingdom unto our God, and hast made us priests, and they shall reign upon the earth.’” *Treatises of Cyprian* Treatise 12 second book ch.15 p.522

**Victorinus of Petau** (martyred 304 A.D.) describes God’s throne, the four living creatures, and 24 elders. *Commentary on the Apocalypse of the Blessed John* ch.3 p.348

**Methodius** (270-311/312 A.D.) For each one among created things must remain in its own proper place, that none may be wanting to any, but all may be full: heaven of angels, thrones of powers, luminaries of ministers; and the more divine spots, and the undefiled and untainted luminaries, with seraphim, who attend the Supreme Council, and uphold the universe; and the world of men. For if we granted that men are changed into angels, it would follow that we say that angels also are changed into powers, and these into one thing and the other, until our argument proceed too far for safety.” *Discourse on the Resurrection* ch.10 p.366-367

**Lactantius** (c.303-320/325 A.D.) “‘I’, He [Jesus] says, ‘came forth out of the mouth of the Most High before all creatures; I caused the light that faileth not to arise int eh heavens, and covered the whole earth with a cloud. I have dwelt in the height, and my throne is in the pillar of the cloud.’” *The Divine Institutes* book 4 ch.8 p.107

Lactantius (c.303-320/325 A.D.) (partial, no description) “David also, in the forty-fourth Psalm: ‘Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness.’ By which word he also shows His name, since (as I have shown above) He was called Christ from His anointing.” *The Divine Institutes* book 4 ch.13 p.112

**Alexander of Alexandria** (313-326 A.D.) “One submitted to the judgment, and many thousands were absolved. Moreover, He being made like to man whom He had saved, ascended to the height of heaven, to offer before His Father, not gold or silver, or precious stones, but the man whom He had formed after His own image and similitude; and the Father, raising Him to His right hand, hath seated Him upon a throne on high, and hath made Him to be judge of the peoples, the leader of the angelic host, the charioteer of the cherubim, the Son of the true Jerusalem, the Virgin’s spouse, and King for ever and ever.” *Epistles on the Arian Heresy* letter 4 ch.5 p.302

**Eusebius of Caesarea** (318-325 A.D.) discusses the Book of Daniel, including God’s kindgom, His throne, the river of fire, and ten thousand time sten thousand angels serving God. *Eusebius’ Ecclesiastical History* book 1 ch.2.24 p.85

**Among corrupt or spurious works**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 3 ch.3 (Levi) p.13 describes the throne of God. See also book 3 ch.5 p.15

## U4. Paul went up to the third heaven

2 Corinthians 12:2

**Irenaeus of Lyons** (182-188 A.D.) “For that there are spiritual creatures in the heavens, all the Scriptures loudly proclaim; and Paul expressly testifies that there are spiritual things when he declares that he was caught up into the third heaven, and again, that he was carried away to paradise, and heard unspeakable words which it is not lawful for a man to utter.” *Irenaeus Against Heresies* book 2 ch.30.7 p.405

**Clement of Alexandria** (193-202 A.D.) “To these statements the apostle will testify: “I know a man in Christ, caught up into the third heaven, and thence into Paradise, who heard unutterable words which it is not lawful for a man to speak,’ -intimating thus the impossibility of expressing God, and indicating that what is divine is unutterable by human power;” *Stromata* book 5 ch.12 p.463

**Tertullian** (198-220 A.D.) “Now, although Paul was carried away even to the third heaven, and” *Prescription Against Heretics* ch.24 p.254

**Origen** (225-253/254 A.D.) “And so Paul was carried away into the third heaven, having previously seen it opened, since he was a disciple of Jesus.” *Origen Against Celsus* book 1 ch.48 p.417

Origen (233/234 A.D.) (partial, Paul is not mentioned) mentions going up to the third heaven. *Origen On Prayer* intro p.15

**Cyprian of Carthage** (c.246-258 A.D.) “Let them also follow the example of the Apostle Paul, who, after often-repeated imprisonment, after scourging, after exposures to wild beasts, in everything continued meek and humble; and even after his rapture to the third heaven and paradise, he did not proudly arrogate anything to himself when he said, “Neither did we eat any man’s bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you.” *Epistles of Cyprian* letter 5 ch.2 p.283

**Methodius** (270-311/312 A.D.) tells how Paul went to Paradise and the Third Heaven as two different places. *Discourse on the Resurrection* ch.9 fragment p.370

**Among heretics**

**Naasene Gnostics** (between 182 and 235 A.D.)Hippolytus of Portus (225-234/235 A.D.), speaking of the Naaseni, says they believe: “Paul the apostle, he says, knew of this gate, partially opening it in a mystery, and stating “that he was caught up by an angel, and ascended as far as the second and third heaven into paradise itself; and that he beheld sights and heard unspeakable words which it would not be possible for man to declare.’” *Refutation of All Heresies* book 5 ch.3 p.54

**Among corrupt or spurious works**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 3 ch.3 (Levi) p.13 shows the angels are God’s servants

## U5. Reincarnation (transmigration) is wrong

Hebrews 9:27

(implied) 2 Samuel 12:23

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 9:27

**Justin Martyr** (c.138-165 A.D.) teaches against reincarnation, that souls would be punished for reasons they know not. *Dialogue with Trypho, a Jew* ch.4 p.197

**Irenaeus of Lyons** (182-188 A.D.) shows why transmigration of souls [reincarnation] is wrong. *Irenaeus Against Heresies* book 2 ch.33.1-5 p.409-411. See also *Irenaeus Against Heresies* book 2 ch.34.1 p.411

**Minucius Felix** (210 A.D.) mentions that men’s souls returning in beasts [reincarnation] is the “ribaldry of buffoons.” *The Octavius of Minucius Felix* ch.34 p.194

**Clement of Alexandria** (193-202 A.D.) said that the Gnostic Basilides was wrong to thing that souls are punished for what they did in a former life. *Stromata* book 4 ch.12 p.424 See also *Stromata* book 4 ch.7 p.418

**Tertullian** (c.203 A.D.) mentions the transmigration philosophy, taught by Simon the Sorcerer and Carpocrates, fabricating a story in *A Treatise on the Soul* ch.35 p.216.

Tertullian (c.203 A.D.) has an extensive section discussing that people’s souls cannot go into animals. *A Treatise on the Soul* ch.32 p.212-213

**Hippolytus of Portus** (222-235/236 A.D.) writes that Pythagoras believed reincarnation into people and animals. Hippolytus’ *Refutation of All Heresies* book 1 ch.3 p.13

Hippolytus of Portus (222-235/236 A.D.) said that God will accomplish a resurrection; not by putting souls in other bodies, but by raising the bodies themselves. *Against Plato, on the Cause of the Universe* ch.2 p.222

**Origen** (246-248 A.D.) “In this place it does not appear to me that by Elijah the soul is spoken of, lest I should fall into the dogma of transmigration, which is foreign to the church of God, and not handed down by the Apostles, nor anywhere set forth in the Scriptures; for it is also in opposition to the saying that 'things seed are temporal,' and that 'this age shall have a consummation,' and also to the fulfilment of the saying, 'Heaven and earth shall pass away,'” *Origen’s Commentary on Matthew* book 13 ch.1 p.474

Origen (246-248 A.D.) called the transmigration of souls into bodies a false dogma. “Some one might say, however, that Herod and some of those of the people held the false dogma of the transmigration of souls into bodies, in consequence of which they thought that the former John had appeared again by a fresh birth, and had come from the dead into life as Jesus.” *Origen’s Commentary on Matthew* book 10 ch.20 p.427

**Arnobius** (297-303 A.D.) has a complicated argument against Plato’s transmigration of souls. *Arnobius Against the Heathen* book 2 ch.24-29 p.443-445

**Lactantius** (c.303-320/325 A.D.) ridiculed the Pythagorean belief in transmigration [reincarnation] of souls in *The Divine Institutes* book 3 ch.18 p.89. He also discusses why it is absurd that people are reincarnated as animals in *The Epitome of the Divine Institutes* ch.36 p.236.

**Eusebius of Caesarea** (318-325 A.D.) discusses how “the exchange of bodies” (i.e. reincarnation) is not only wrong but incosnistent with the Greek belief of Tartarus. “At leisure one might attack the argument at a thousand other points, on the thought of which there is no time to enlarge.” *Preparation for the Gospel* book 13 ch.16 p.22

**Among heretics**

**X Elchesaites** (in Hippolytus)held to the tenets of Pythagoras regarding souls being transferred to different bodies. *The Refutation of All Heresies* book 9 ch.9 p.132

X **Basilides** the heretic believed that people suffered for sins in a previous life. This is according to Clement of Alexandria, who taught against Basilides in *Stromata* book 4 ch.12 p.424.

## U6. All who die rejecting Jesus go to Hell

Matthew 21:46; John 3:36; 5:40-43; 6:45; 8:24; 10:8; 12:47-48; 14:6; (implied) Acts 4:12; 2 Thessalonians 1:8-9

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 14:6; 10:8; 8:24; 5:40-43; 6:45;12:47-48

p77 (Matthew 23:30-39) (200 A.D.) (partial) Matthew 23:33 says the teachers of the law and the Pharisees will not escape being condemned to Hell.

**p45** Chester Beatty I – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 21:46

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 3:36; 5:40-43; 6:45; 8:24; 10:8; 12:47-48

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 21:46; John 3:36; 6:45; 8:24; 10:8; 12:47-48; 14:6

*Letter of* ***Ignatius*** *to the Ephesians* ch.16 p.56 (-107/116 A.D.) mention that those who corrupt by wicked doctrine the faith of God, for which Jesus Christ was crucified will go away into everlasting fire, as well as every one that listens to him.

***2 Clement*** (120-140 A.D.) ch.6 vol.7 p.518 “For if we do the will of Christ, we shall find rest; otherwise, nothing shall deliver us from eternal punishment, if we disobey His commandments.” Also mentions that their worm shall not die nor their fire be quenched in ch.17 p.255-256

***Epistle to Diognetus*** ch.10 p.29 (c.130-200 A.D.) says the ungodly “shall be condemned to eternal fire, which shall afflict those even to the end that are committed to it.”

**Justin Martyr** (c.150 A.D.) The bodies of all men shall be raised, some to immortality and some with eternal sensibility to everlasting fire with the wicked devils. *First Apology of Justin Martyr* ch.52 p.180. See also ibid ch.16 p.168, ch.8 p.165

Justin Martyr (c.150 A.D.) “but shall send others away to the everlasting punishment of fire.” *Dialogue with Trypho, a Jew* ch.117 p.257

*Evarestus’* ***Martyrdom of Polycarp*** (c.169 A.D.) ch.11 p.41 “But again the proconsul said to him, ‘I will cause thee to be consumed by fire, seeing thou despisest the wild beasts, if thou wilt not repent.’ But Polycarp said, ‘Thou threatenest me with fire which burneth for an hour, and after a little is extinguished, but art ignorant of the fire of the coming judgment and of eternal punishment, reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt.’”

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 43.43-58 p.110-111 in the parable of the sheep and the goats says the goats go away to eternal punishment, but the righteous [sheep] to eternal life.

*Tatian’s Diatessaron* (c.172 A.D.) section 14 p.65-66 says those who blaspheme the Holy Spirit are deserving of eternal punishment.

**Theophilus of Antioch** (168-181/188 A.D.) “…if now you continue unbelieving, you be convinced hereafter, when you are tormented with eternal punishments…” Theophilus’ *Letter to Autolycus* book 1 ch.14 p.93

**Irenaeus of Lyons** (182-188 A.D.) says those on Jesus’ left will be sent into eternal fire; for they have deprived themselves of all good. *Irenaeus Against Heresies* book 5 ch.28.1 p.556

**Tertullian** (198-220 A.D.) “A notable proof this of the fire eternal! A notable example of the endless judgment which still supplies punishment with fuel! The mountains burn, and last. How will it be with the wicked and he enemies of God?” *Apology* ch.48 p.54

Tertullian (198-220 A.D.) said that heresies bring with them eternal death and the heat of a stronger fire.” *The Prescription Against Heretics* ch.1 p.243

**Hippolytus of Portus** (222-235/236 A.D.) “And being present at His judicial decision, all, both men and angels and demons, shall utter one voice, saying, ‘Righteous is Thy judgment.’ … since to those who have done well shall be assigned righteously eternal bliss, and to the lovers of iniquity shall be given eternal punishment. And the fire which is unquenchable and without end awaits these latter, and a certain fiery worm which dieth not, and which does not waste the body, but continues bursting forth from the body with unending pain. No sleep will give them rest; no night will soothe them, no death will deliver them from punishment;” *Against Plato, On the Cause of the Universe* ch.3 p.222-223

Hippolytus of Portus (222-235/236 A.D.) “those who are attached to Antichrist, and who are cast with him into everlasting punishment.” *Fragment 3* ch.2 p.190

Hippolytus of Portus (222-236/6 A.D.) teaches on those whose names are not in the Lamb’s books of life going to everlasting punishment in Fragment 3 from *Commentary on Daniel* ch.12.1 p.190.

Hippolytus of Portus (222-235/236 A.D.) mentions the boiling flood of hell’s eternal lake of fire, and the menacing glare of *fallen* angels chained in Tartarus. *The Refutation of All Heresies* book 10.30 p.153

**Cyprian of Carthage** (c.246-258 A.D.) says that at the judgment the oats will depart form Jesus into everlasting fire, which the Father has prepared for the devil and his angels. … “And these shall go away into everlasting burning, but the righteous into life eternal.” *Treatises of Cyprian* Treatise 12 Second book ch.30 p.528

**Cornelius** (c.246-258 A.D.) in his letter to Cyprian mentions perpetual punishment for a church member who stole from the church. *Epistles of Cyprian* Letter 47 p.324

**Arnobius** (297-303 A.D.) speaks of casting aside salvation and getting everlasting destruction *Arnobius Against the Heathen* book 2 ch.14 p.439

**Victorinus of Petau** (martyred 304 A.D.) mentions that “after penitence is closed there will be no hope subsequently.” *Commentary on the Apocalypse of the Blessed John* p.353 and “burn them [the tares] with fire everlasting” p.352

**Lactantius** (c.303-320/325 A.D.) mentions that believers escape from eternal death in *The Divine Institutes* book 4 ch.27 p.130

**Among heretics**

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.24 p.84 (partial) mentions unbelievers consigned to eternal fire.

## U7. Unquenchable/eternal fire

Isaiah 66:24; Mark 9:48; Luke 3:17; Jude 7

(implied) Revelation 20:10

In the apocrypha in Judith 16:17 “The Lord Almighty will punish them. He will send fire and worms into their flesh and they shall burn and suffer forever.”

**p78** (Jude 44-5,7-8) (300 A.D.) Jude 7 mentions eternal fire

***2 Clement*** (120-140 A.D.) ch.7 p.519 “For of those who do not preserve the seal [unbroken], [the Scripture] saith, ‘Their worm shall not die, and their fire shall not be quenched, and they shall be a spectacle to all flesh.’”

*2 Clement* (120-140 A.D.) ch.6 p.518 (partial) “For if we do the will of Christ, we shall find rest; otherwise, nothing shall deliver us from eternal punishment, if we disobey His commandments.”

**Justin Martyr** (c.150 A.D.) “the righteous shall sine as the sun, and the wicked are sent into everlasting fire.” *First Apology of Justin Martyr* ch.16 p.168

Justin Martyr (c.150 A.D.) “and shall send those of the wicked, endued with eternal sensibility, into everlasting fire with the wicked devils.” *First Apology of Justin Martyr* ch.52 p.180

Justin Martyr (c.150 A.D.) “For among us the prince of the wicked spirits is called the serpent, and Satan, and the devil, as you can learn by looking into our writings. And that he would be sent into the fire with his host, and the men who follow him, and would be punished for an endless duration, Christ foretold.” *First Apology of Justin Martyr* ch.28 p.172

Justin Martyr (c.138-165 A.D.) (partial) “And hell is a place where those are to be punished who have lived wickedly, and who do not believe that those things which God has taught us by Christ will come to pass.” *First Apology of Justin Martyr* ch.19 p.169

**Evarestus** (c.169 A.D.) *Martyrdom of Polycarp* ch.2 p.39 “And, looking to the grace of Christ, they despised all the torments of this world, redeeming themselves from eternal punishment by [the suffering of] a single hour. For this reason the fire of their savage executioners appeared cool to them. For they kept before their view escape from that fire which is eternal and never shall be quenched, and looked forward with the eyes of their heart to those good things which are laid up for such as endure; things ‘which ear hath not heard, nor eye seen, neither have entered into the heart of man,’”

Tatian’s ***Diatessaron*** (died 170 A.D.) section 25 p.82 quotes Mark 9:48 about their worm does not die and their fire is not quenched.

**Irenaeus of Lyons** (182-188 A.D.) “for both the Lord declares, that such persons are sent into eternal fire;” *Irenaeus Against Heresies* book 4 ch.27.4 p.500

Irenaeus of Lyons (182-188 A.D.) “but the chaff He [the Savior] will birn with fire unquenchable.” *Ireneaus Against Heresies* book 1 ch.3.5 p.320

**Minucius Felix** (210 A.D.) “There the intelligent fire burns the limbs and restores them, feeds on them and nourishes them. As the fires of the thunderbolts strike upon the bodies, and do not consume them; as the fires of Mount Aetna and of Mount Vesuvius, and of burning where, glow, but are not wasted; so that penal fire is not fed by the waste of those who burn, but is nourished by the unexhausted eating away of their bodies. But that they who know not God are deservedly tormented as impious, as unrighteous persons, no one except a profane man hesitates to believe, since it is not less wicked to be ignorant of, than to offend the Parent of all, and the Lord of all.” *The Octavius of Minucius Felix* ch.35 p.195

**Clement of Alexandria** (193-217/220 A.D.) “All souls are immortal, even those of the wicked, for whom it were better that they were not deathless. For, punished with the endless vengeance of quenchless fire, and not dying, it is impossible for them to have a period put to their misery.” Fragment 6 *On the Soul* from the Barocc. Ms. p.580

Clement of Alexandria (c.195 A.D.) (partial, the Greek does not say unquenchable) “The demons love men in such a way as to bring them to the fire” *Exhortation to the Heathen* ch.3 p.183

**Tertullian** (198-220 A.D.) “to condemn the wicked to everlasting fire, after the resurrection of both these classes shall have happened, together with the restoration of their flesh.” *Prescription Against Heretics* ch.13 p.249.

Tertullian (c.213 A.D.) “But again shall it be rooted up, if the Lord will, even now; but if not now, in the day when all bundles of tares shall be gathered together, and along with every other stumbling-block shall be burnt up with unquenchable fire.” in *Against Praxeas* ch.1 p.598

**Hippolytus of Portus** (222-235/236 A.D.) “And John says, ‘Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.’ For the second death is the lake of fire that burneth. And again the Lord says, ‘Then shall the righteous shine forth as the sun shineth in his glory.’ And to the saints He will say, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’ But what saith He to the wicked? ‘Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, which my Father hath prepared.’ And John says, ‘Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever maketh and loveth a lie; for your part is in the hell of fire.’ And in like manner also Esaias: ‘And they shall go forth and look upon the carcases of the men that have transgressed against me. And their worm shall not die, neither shall their fire be quenched; and they shall be for a spectacle to all flesh.’”

**Commodianus** (c.240 A.D.) mentions the “eternal flame”. *Instructions of Commodianus* ch.54 p.213

**Theodotus the probable Montanist** (ca.240 A.D.) discusses how God burns the chaff with “unquenchable fire”. *Excerpts of Theodotus* ch.25 p.46

**Origen** (235-245 A.D.) mentions “unquenchable fire” *Homilies on Jeremiah* homily 20 ch.2.2 p.230. He mentions “eternal fire” in homily 12 ch.5.4 p.118.

**Cyprian of Carthage** (c.246-258 A.D.) “and the threshing-floor is filled with grain; but you who have sown glory, reap the fruit of glory, and, placed in the Lord’s threshing-floor, behold the chaff burnt up with unquenchable fire; you yourselves as grains of wheat, winnowed and precious corn, now purged and garnered, regard the dwelling-place of a prison as your granary.” *Epistles of Cyprian* Letter 15 ch.2 p.295.

Cyprian of Carthage (c.246-258 A.D.) (partial) quotes Revelation 14:9-11 (smoke of their torment goes up forever) *Epistles of Cyprian* letter 63 ch.1 p.364

**Arnobius** (297-303 A.D.) “Do you dare to laugh at us when we speak of hell, and fires which cannot be quenched, into which we have learned that souls are cast by their foes and enemies? ... For they are cast in, and being annihilated, pass away vainly in everlasting destruction” Then he speaks of people now as in an intermediate state. *Arnobius Against the Heathen* book 2 ch.14 p.439

**Peter of Alexandria** (306,285-311 A.D.) “Hence also, in the end, will happen unto them what is spoken by Esaias the prophet: ‘They shall look upon the carcases of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.’” *Canonical Letter* canon 4 p.270

**Theophilus** (events c.315 A.D.) “And, when he [Habib] was arrived at the place where they were going to burn him, he stood up and prayed, as did all those who came out with him; and he said, ‘O King Christ, since Thine is this world, and Thine the world to come, behold and see, that, while I might have fled from these afflictions, I did not flee, in order that I might not fall into the hands of Thy justice: may this fire, in which I am to be burned, serve me for a recompense before thee, so that I may be delivered from the fire that is not quenched; and receive thou my spirit into Thy presence, through the Divine Spirit, O glorious Son of the adorable Father!’” *Martyrdom of Habib the Deacon* p.694

**Lactantius** (c.303-320/325 A.D.) “the middle of the earth, and there shall go before Him an unquenchable fire,” *The Divine Institutes* book 7 ch.19 p.215

Lactantius (c.303-320/325 A.D.) (partial) “And here, however, we say that there are two ways; but the one on the right hand, in which the just walk, does not lead to Elysium, but to heaven, for they become immortal; the other on the left leads to Tartarus, for the unjust are sentenced to eternal tortures.” *Epitome of the Divine Institutes* ch.59 p.247

**Among heretics**

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.4.4 p.216 mentions everlasting punishment

The Ebionite *Epistle of Clement to James* (-188 A.D.- uncertain date) ch.12 p.220 (partial) speaks of some who leave as “fuel for the fire”

The Ebionite *Epistle of Clement to James* (-188 A.D.- uncertain date) ch.10 p.220 (partial) speaks of an eternity of unspeakable punishment

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 1 ch.7 p.224 mention eternal punishment in fire. See also homily 3 ch.6 p.240 and eternal punishment in homily 4 ch.15 p.254.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.24 p.84 mentions unbelievers consigned to eternal fire. See also ibid book 5 ch.28 p.150 and book 9 ch.11 p.185.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 3 ch.26 p.121 says there is endless punishment throughout eternity.

**Mani** (262-278 A.D.) threatens with eternal fire. *Disputation with Manes* ch.13 p.187

## U8. The worm of the lost does not die

Isaiah 66:24; Mark 9:44-48

In the apocrypha in Judith 16:17 (partial) “The Lord Almighty will punish them. He will send fire and worms into their flesh and they shall burn and suffer forever.”

***2 Clement*** (120-140 A.D.) ch.7 p.519 “And should we not all be able to obtain the crown, let us at least come near to it. We must remember that he who strives in the corruptible contest, if he be found acting unfairly, is taken away and scourged, and cast forth from the lists. What then think ye? If one does anything unseemly in the incorruptible contest, what shall he have to bear? For of those who do not preserve the seal [unbroken], [the Scripture] saith, ‘Their worm shall not die, and their fire shall not be quenched, and they shall be a spectacle to all flesh.’”

**Justin Martyr** (c.138-165 A.D.) “…of the men that have transgressed. For their worm shall not die, and their fire shall not be quenched, and they shall be a gazing-stock to all flesh.’” *Dialogue with Trypho, a Jew* ch.44 p.217

Tatian’s ***Diatessaron*** section 25 p.82 (died 170 A.D.) quotes Mark 9:48 about their worm does not die and their fire is not quenched.

**Irenaeus of Lyons** (182-188 A.D.) “expressed Himself thus in His teaching: ‘The righteous shall shine forth as the sun in the kingdom of their Father;’ but He shall send the unrighteous, and those who do not the works of righteousness, ‘into everlasting fire, where their worm shall not die, and the fire shall not be quenched.’” *Irenaeus Against Heresies* book 2 ch.32.1 p.

**Tertullian** (198-220 A.D.) Then also shall be fulfilled what is written afterwards: ‘And they shall go forth’ (namely, from their graves), ‘and shall see the carcases of those who have transgressed: for their worm shall never die, nor shall their fire be quenched; and they shall be a spectacle to all flesh’ even to that which, being raised again from the dead and brought out from the grave, shall adore the Lord for this great grace. *Resurrection of the Flesh* ch.31 p.567

Tertullian (198-220 A.D.) (partial) “Some men prefer wondering at heresies, however, which bring with them eternal death and the heat of a stronger fire,” *Prescription Against Heretics* ch.1 p.244.

**Hippolytus of Portus** (222-235/236 A.D.) “And John says, ‘Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.’ For the second death is the lake of fire that burneth. And again the Lord says, ‘Then shall the righteous shine forth as the sun shineth in his glory.’ And to the saints He will say, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’ But what saith He to the wicked? ‘Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, which my Father hath prepared.’ And John says, ‘Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever maketh and loveth a lie; for your part is in the hell of fire.’ And in like manner also Esaias: ‘And they shall go forth and look upon the carcases of the men that have transgressed against me. And their worm shall not die, neither shall their fire be quenched; and they shall be for a spectacle to all flesh.’” *Treatise on Christ and Antichrist* ch.65 p.218-219

Hippolytus of Portus (222-235/236 A.D.) “But the souls of the unrighteous meet an untimely expulsion from the presence of God, by whom they shall be left to remain in the flame of torment.” *Commentary on Proverbs* no.10 p.173

**Origen** (235-245 A.D.) “For how many who are considered wise, when they discover the truth about punishment and therefore pass out of the state of deceit, have come to a worse life. It would profit them to keep in mind, as they kept in mind formerly, their worm will never die, nor their fire be quenched, they will be a spectacle for all flesh [Isaiah 66:24], and the chaff will be burnt with unquenchable fire.” *Homilies on Jeremiah* homily 20 ch.2.2 p.229-230

**Cyprian of Carthage** (c.246-258 A.D.) quotes Isaiah 66:24. “according to the truth of Holy Scripture, which says, ‘Their worm shall not die, and their fire shall not be quenched; ...” *Treatises of Cyprian* Treatise 5 ch.24 p.404

**Peter of Alexandria** (306,285-311 A.D.) “Hence also, in the end, will happen unto them what is spoken by Esaias the prophet: ‘They shall look upon the carcases of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.’” *Canonical Letter* canon 4 p.270

## U9. Some lost have more severe judgment

Matthew 10:15; 11:22-24; Mark 12:40; Luke 12:47-48

Mark 12:40 greater condemnation

**Justin Martyr** (c.138-165 A.D.) “you make no account of the many good words, but lay hold of the little word, and are very zealous in setting it up as something impious and guilty; in order that, when you are judged with the very same judgment by God, you may have a much heavier accountto render for your great audacities, whether evil actions, or bad interpretations which you obtain by falsifying the truth.” *Dialogue with Trypho, a Jew* ch.115 p.256

**Irenaeus of Lyons** (182-188 A.D.) “And it is He who uses [the words], that it will be more tolerable for Sodom in the general judgment than for those who beheld His wonders, and did not believe on Him, nor receive His doctrine For as He gave by His advent a greater privilege to those who believed on Him, and who do His will, so also did He point out that those who did not believe on Him should have a more severe punishment in the judgment; thus extending equal justice to all, and being to exact more from those to whom He gives the more;” *Irenaeus Against Heresies* book 4 ch.36.4 p.516

**Tertullian** (198-220 A.D.) quotes Matthew 11:22 in *On the Resurrection of the Flesh* ch.33 p.569

Tertullian (198-220 A.D.) “Some men prefer wondering at heresies, however, which bring with them eternal death and the heat of a stronger fire,” *Prescription Against Heretics* ch.1 p.244.

**Origen** (225-253/254 A.D.) “If, indeed, one were to inquire regarding those things that are objected to, why those who saw wonders and who heard divine words are not benefited, while the Tyrians ...not conferring the favour of seeing and hearing those things which, when seen and heard, would render the sin of those who did not believe, after acts so great and peculiar, heavier and more serious. *de Principiis* [Greek] book 3 ch.1.17 p.320

Origen (233/234 A.D.) teaches that some unsaved have a more severe judgment than others. *Origen’s Exhortation to Martyrdom* ch.12 p.153-154

**Cyprian of Carthage** (c.246-258 A.D.) “112. That those are more severely judged, who in this world have had more power. In Solomon: “The hardest judgment shall be made on those who govern. For to a mean man mercy is granted; but the powerful shall suffer torments mightily.’ Also in the second Psalm “And now, ye kings, understand; be amended, ye who judge the earth.’” *Treatises of Cyprian* Treatise 12 third part p.530

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 7 ch.14 p.159 says that suicides have more judgment.

## U10. Those who die are with Christ

Philippians 1:23

**Evarestus** (c.169 A.D.) (implied) “at the very time when they suffered such torments, were absent from the body, or rather, that the Lord then stood by them, and communed with them.” *Martyrdom of Polycarp* ch.2 p.39

**Clement of Alexandria** (193-202 A.D.) says that absent from the body is present with God. We exchange earth for heaven. *Stromata* book 4 ch.26 p.440

**Tertullian** (198-220 A.D.) mentions that a Christian wife who died is already in the Lord’s presence in *On Exhortation to Chastity* ch.11 p.56.

Tertullian (207/208 A.D.) “moreover, that we ought on this account to prefer ‘rather to be absent from the body and to be present with the Lord,’” *Five Books Against Marcion* book 5 ch.12 p.455

**Peter of Alexandria** (306,285-311 A.D.) quotes Philippians 1:23-24 as by Paul. *Canonical Epistle* canon 10 p.274

## U11. Believers who die are have eternal life

Implied John 6:37

Partial John 11 (Says never die, but does not say with God forever)

1 Corinthians 9:25; 1 Peter 1:4; Revelation 22:5

1 Thessalonians 4:17; 1 John 2:17; (implied) 1 Corinthians 9:25

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied, crown lasts forever) 1 Corinthians 9:25

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied) John 6:37

p45 Chester Beatty I – 833 verses (4 gospels plus Acts) (200-225 A.D.) (partial) John 11:25

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. We have an inheritance that can never spoil or fade. 1 Peter 1:4

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) John 6:37

**Ignatius** (-107/116 A.D.) The cross is a stumbling block to those who do not believe, but to us it is salvation and life eternal. *Ignatius’ Letter to the Ephesians* ch.18 p.56-57

***The Apology of Aristides*** (125 or 138-161 A.D.) ch.15 p.277 mentions that we should worship God the Creator, give hear to His incorruptible words, to escape from condemnation and punishment, and be found as heirs of life everlasting.

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision second ch.3 p.12 (implied) “But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain stedfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and will abide unto eternal life. Blessed are all they who practise righteousness, for they shall never be destroyed.”

**Justin Martyr** (c.150 A.D.) Christians believe they will live forever through faith in Jesus. *First Apology of Justin Martyr* ch.13 p.166

Justin Martyr (c.150 A.D.) “And he [the soon-to-be martyr Lucius] professed his thanks, knowing that he was delivered from such wicked rulers, and was going to the Father and King of the heavens.” *Second Apology of Justin Martyr* ch.2 p.189

Justin Martyr (c.138-165 A.D.) *Dialogue with Trypho, a Jew* ch.119 p.259 “What larger measure of grace, then, did Christ bestow on Abraham? This, namely, that He called him with His voice by the like calling, telling him to quit the land wherein he dwelt. And He has called all of us by that voice, and we have left already the way of living in which we used to spend our days, passing our time in evil after the fashions of the other inhabitants of the earth; and along with Abraham we shall inherit the holy land, when we shall receive the inheritance for an endless eternity, being children of Abraham though the like faith. For as he believed the voice of God, and it was imputed to him for righteousness, in like manner we, having believed God’s voice spoken by the apostles of Christ, and promulgated to us by the prophets, have renounced even to the death all the things of the world.” Also “live eternally free both from suffering and from want” in *First Apology of Justin Martyr* (c.150 A.D.) ch.57 p.182.

**Evarestus** (c.169 A.D.) (implied) “that He might persuade those who trust in Him that every one that has suffered for the glory of Christ has eternal communion with the living God.” *Martyrdom of Polycarp* ch.14 p.42

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 43.43-58 p.110-111 in the parable of the sheep and the goats says the goats go away to eternal punishment, but the righteous [sheep] to eternal life.

**Athenagoras** (177 A.D.) “Therefore, having the hope of eternal life, we despise the things of this life, even to the pleasures of the soul,” *A Plea for Christians* ch.33 p.146

**Christians of Vienna and Lugdunum** (177 A.D.) (vol.8) p.782 “that He might persuade those who trust in Him that every one that has suffered for the glory of Christ has eternal communion with the living God.”

**Melito of Sardis** (170-177/180 A.D.) (implied) “through your yearning after God, you esteem these things beyond all things else, engaged as you are in a struggle for eternal salvation.” *Book of Extracts* p.759

**Theophilus of Antioch** (168-181/188 A.D.) “But do you also, if you please, give reverential attention to the prophetic Scriptures, and they will make your way plainer for escaping the eternal punishments, and obtaining the eternal prizes of God. *Letter to Autolycus* book 1 ch.14 p.93

**Irenaeus of Lyons** (182-188 A.D.) “And to as many as continue in their love towards God, does He grant communion with Him. ... Now, good things are eternal and without end with God, and therefore the loss of these is also eternal and never-ending.” *Irenaeus Against Heresies* book 5 ch.27.2 p.556

**Minucius Felix** (210 A.D.) (implied) “Still we adorn our obsequies with the same tranquillity with which we live; and we do not bind to us a withering garland, but we wear one living with eternal flowers from God, since we, being both ate and secure in the liberality of our God, are animated to the hope of future felicity by the confidence of His present majesty.” *The Octavius of Minucius Felix* ch.38 p.197

**Clement of Alexandria** (193-202 A.D.) says that absent from the body is present with God. We exchange earth for heaven. *Stromata* book 4 ch.26 p.440

Clement of Alexandria (193-217/220 A.D.) “Now the Lord Himself will feed us as His flock forever. Amen.” *The Instructor* book 1 ch.4 p.211

**Tertullian** (198-220 A.D.) “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we too shall ourselves be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.’” *On the Resurrection of the Flesh* ch.41 p.575

Tertullian (198-220 A.D.) “This victory of ours gives us the glory of pleasing God, and the spoil of life eternal.” *Apology* ch.50 p.54

Tertullian (207/208 A.D.) says the Son of Man will come in the clouds, according to Daniel, so “shall we ever be with the Lord”. *Five Books Against Marcion* book 3 ch.25 p.343

**Hippolytus of Portus** (222-235/236 A.D.) mentions God giving His servants an “‘Until the Ancient of days come.’ That is, when at length the Judge of judges and the King of kings comes from heaven, who shall subvert the whole dominion and power of the adversary, and shall consume all with the eternal fire of punishment. But to His servants, and prophets, and martyrs, and to all who fear Him, He will give an everlasting kingdom; that is, they shall possess the endless enjoyment of good.” *Scholia on Daniel* ch.1.22. See *Fragment 3* ch.7.25 p.190. See also “everlasting life” in ch.12.2 p.190

Hippolytus of Portus (222-235/236 A.D.) teaches on believers awaking to everlasting life in the book of Daniel in Fragment 3 from *Commentary on Daniel* ch.12.1 p.190.

Hippolytus of Portus (222-235/236 A.D.) “Then we which are alive (and) remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.’” *Treatise on Christ and Antichrist* ch.66 p.219

**Commodianus** (c.240 A.D.) “Learn God, O foolish man, who wishes thee to be immortal, that thou mayest give Him eternal thanks in thy struggle.” *Instructions of Commodianus* ch.29 p.208

**Origen** (c.227-c.240 A.D.) says that people will have everlasting life or everlasting shame. *Commentary on the Gospel of John* ch.12 p.304

**Novatian** (250/4-256/7 A.D.) (implied) “If Christ was only man, how does He say, ‘And I know them, and my sheep follow me; and I give unto them eternal life, and they shall never perish?’” *Concerning the Trinity* ch.15 p.625

***Treatise Against Novatian*** (254-256 A.D.) ch.14 p.662 “according to the faith of the Scripture which says, ‘But if the wicked will turn from all his sins which he hath committed, and will do righteousness, he shall live in eternal life, and shall not die in his wickedness.’”

*Treatise on Rebaptism* (c.250-258 A.D.) ch.9 p.672 (partial, says the disciples thought this, not that it is true) “and therefore His disciples thought that in no other way would He bestow upon them eternal life, except He Himself had first continued this temporal life into that eternal one in His own experience.”

**Cyprian of Carthage** (c.246-258 A.D.) “And these [the goats] shall go away into everlasting burning, but the righteous into life eternal.” *Treatises of Cyprian* Treatise 12 second book ch.30 p.528

**Nemesianus, et al.** to Cyprian (254-257 A.D.) “Nemesianus, Dativus, Felix, and Victor, to their brother Cyprian, in the Lord eternal salvation.” *Epistles of Cyprian* Letter 77 ch.1 p.405

**Felix & the rest of the Martyrs** to Cyprian (254-257 A.D.) “To our dearest and best beloved Cyprian, Felix, Jader, Polianus, together with the presbyters and all who are abiding with us at the mine of Sigua, eternal health in the Lord.” *Epistles of Cyprian* Letter 79 p.406

**Dionysius of Alexandria** (246-265 A.D.) “And the former [people] will become the followers and comrades of the good angels; and both I this world and in the other, with the enjoyment of perfect peace and immunity from all ills, they will fulfill the most blessed destinies unto all eternity, and in God’s fellowship they will be for ever (in the possession of) the supremest good.” *On the Reception of the Lapsed* (exegetical fragment 7) p.120

Arnobius (297-303 A.D.) (partial) “only God can preserve souls... and grant to them also a spirit which shall never die” *Arnobius Against the Heathen* book 2 ch.62 p.457

**Phileas of Thmuis** (307 A.D.) (implied) “For they learned that our Lord Jesus Christ endured man’s estate on our behalf, that He might destroy all sin, and furnish us with the provision needful for our entrance into eternal life.” *Letter to the People of Thmuis* p.162

**Peter of Alexandria** (306,285-311 A.D.) “‘Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.’” *Canonical Epistle* Canon 14 p.278

**Victorinus of Petau** (270-311/312 A.D.) “eternal kingdom with an immortal King, as they who are not only virgins in body, but, moreover, with equal inviolability have protected themselves, both in tongue and thought, from wickedness; and these, it shows, shall dwell in rejoicing for ever with the Lamb.” *Commentary on the Apocalypse* from the twenthieth chapter no.8-10 p.359

**Methodius** (270-311/312 A.D.) says we are with God forever. *The Banquet of the Ten Virgins* discourse 9 ch.2 p.345

**Lactantius** (c.303-320/325 A.D.) (implied) “he ought not to follow man, but God; not to serve these earthly images, but the heavenly God; not to measure all things by their reference to the body, but by their reference to the soul; not to attend to this life, but the eternal life.” *The Divine Institutes* book 6 ch.8 p.170

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.7 p.78 mentions eternal life to all who believe and regulate their actions.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) ch.1.51 p.91 (implied) says we eternally possess God

## U12. Believers have rewards in Heaven

1 Corinthians 3:10-15; Ephesians 6:8; Revelation 22:12

(implied) 2 John 8

(partial) Matthew 5:12; Luke 6:23,35 (Could interpret as a varying reward or salvation)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 4:10-15

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) has Revelation 3:11-12

**Clement of Rome** (96-98 A.D.) mentions that we will have rewards according to what we have done. *1 Clement* ch.34 p.14

***2 Clement*** (120-140 A.D.) vol.7 ch.11 p.520 “Wherefore, my brethren, let us not be of a double mind, but let us hope and endure, that we also may obtain the reward. For He is faithful who has promised that He will bestow on every one a reward according to his works.”

*2 Clement* (120-140 A.D.) ch.17 p.522 says that Jesus “speaks of the day of His appearing when He shall come and redeem us, each one according to his works.”

**Justin Martyr** (c.150 A.D.) *The First Apology of Justin Martyr* (c.150 A.D.) ch.44 p.177 says that God foretells that He gives rewards according to merit. See also *First Apology of Justin Martyr* ch.15 p.168

*Theophilus to Autolycus* book 3 ch.7 p.113 (partial) “But be ye sure, of all rewards, the chief, Is still reserved for those who holy live;” However, this is a quote from Ariston, and Theophilus is using it to show the inconsistency of philosophers, and does not comment on whether this is right or wrong.

**Tertullian** (205 A.D.) “Or how will there be many mansions in our Father’s house, if not to accord with a diversity of deserts?” *Scorpiace* ch.6 p.639

Tertullian (198-220 A.D.) *“*He asserts the full extent of the resurrection. For He assigns to each several nature that reward which is suited to its services: both to the flesh, for by it.” *On the Resurrection of the Flesh* ch.34 p.570. See also *To the Martyrs* ch.2 p.694

Tertullian (207/208 A.D.) (partial) says that every man’s work will be tested by fire. He applies it to Marcion who teaches worthless doctrine. *Five Books Against Marcion* book 5 ch.6 p.442

**Commodianus** (c.240 A.D.) says believers are given rewards. *Instructions of Commodianus* ch.26 p.208

Commodianus (c.240 A.D.) (partial) “The law is our field; whoever does good in it, assuredly the Ruler Himself will afford a true repose, for the tares are burned with fire. If, therefore, you think that under one they are delaying, you are wrong. I designate you as barren Christians; cursed was the fig-tree without fruit in the word of the Lord, and immediately it withered away. Ye do not works; ye prepare no gift for the treasury, and yet re thus vainly think to deserve well of the Lord.” *Instructions of Commodianus* ch.55 p.213

**Origen** (225-253/254 A.D.) says that believers have “the most glorious rewards based on their virtuous lives.” *Origen Against Celsus* book 5 ch.9 p.546-547

Origen (225-253/254 A.D.) *Commentary on Matthew* book 13 ch.15 p.483 mentions the differing rewards Christians will have for good deeds.

Origen (225-253/254 A.D.) mentions the resurrection of the dead, divine judgment, and “rewards to be bestowed upon the just” *Origen Against Celsus* book 2 ch.5 p.431.

Origen (233/234 A.D.) (partial) says that belivers have rewards. *Origen’s Exhortation to Martyrdom* ch.42 p.146

**Cyprian of Carthage** (c.246-258 A.D.) quotes 2 Corinthians 5:10 as “in the second epistle of Paul to the Corinthians: ‘We must all be manifested before the tribunal of Christ, that every one may bear again the things which belong to his own body, according to what he hath done, whether good or bad.” *Treatises of Cyprian* Treatise 12 second book ch.28 p.527

**Roman Clergy to Cyprian of Carthage (**250-251 A.D.) says that those who help the widows or bedridden will be like those in the parable who are appointed over ten cities. Letter 2 ch.3 p.281

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) speaks of rewards in heaven. *Letter to Cyprian 25* ch.6 p.303.

**Lucius** and the brethren to Cyprian of Carthage (246-256 A.D.) says “being certain of heavenly rewards, and of the crown of martyrdom … being filled with the Holy Spirit” Letter 78 p.406

**Victorinus of Petau** (martyred 304 A.D.) mentions crowns for preachers. *Commentary on the Apocalypse of the Blessed John* from the Sixth Chapter 1,2 p.351

**Methodius** (270-311/312 A.D.) mentions rewards in heaven and that Christ is the never-ending King. *The Banquet of the Ten Virgins* discourse 6 ch.5 p.331. See also discourse 7 ch.3 p.332 mentions various rewards in heaven. See also discourse 1 ch.3 p.312

**Lactantius** (c.303-320/325 A.D.) “For the sacred writings teach that the soul is not annihilated; but that it is either rewarded according to its righteousness, or eternally punished according to its crimes.” *The Divine Institutes* book 3 ch.19 p.90

Lactantius (c.303-320/325 A.D.) mentions the rewards believers will have for the hardships in this life. *The Divine Institutes* book 7 ch.27 p.222

Lactantius (c.303-320/325 A.D.) eternal rewards [plural] for our labors. *Epitome of the Divine Institutes* ch.35 p.235.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.37 p.124 says that God gives eternal reword to the worthy. See also ibid book 2 ch.20 p.103.

## U13. Believers have crowns

Philippians 4:1

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 3:11-12

**Ignatius of Antioch** (100-107/116 A.D.) “with your most admirable bishop, and the well-compacted spiritual crown of your presbytery,” *Letter to the Magnesians* ch.13 p.64

***2 Clement*** (120-140 A.D.) ch.7 p.519 (implied) “Wherefore, then, my brethren, let us struggle with all earnestness, knowing that the contest is [in our case] close at hand, and that many undertake long voyages to strive for a corruptible reward; yet all are not crowned, but those only that have laboured hard and striven gloriously. Let us therefore so strive, that we may all be crowned. Let us run the straight course, even the race that is incorruptible; and let us in great numbers set out for it, and strive that we may be crowned. And should we not all be able to obtain the crown, let us at least come near to it. We must remember that he who strives in the corruptible contest, if he be found acting unfairly, is taken away and scourged, and cast forth from the lists. What then think ye?”

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.17 p.42 says Polycarp was “crowned with the wreath of immortality, having beyond dispute received his reward,”

**Christians of Vienna and Lugdunum** (177 A.D.) p.781 “For, plaiting a crown from different colours and flowers of every kind, they presented it to the Father. It was right therefore that the noble athletes, after having endured divers contests and gained grand victories, should receive the great crown of incorruption.”

**Irenaeus of Lyons** (182-188 A.D.) “On this account also Paul the Apostle says to the Corinthians, ‘Know ye not, that they who run in a racecourse, do all indeed run, but one receiveth the prize? So run, that ye may obtain. Every one also who engages in the contest is temperate in all things: now these men [do it] that they may obtain a corruptible crown, but we an incorruptible. But I so run, not as uncertainty; I fight, not as One beating the air; but I make my body livid, and bring it into subjection, lest by any means, when preaching to others, I may myself be rendered a castaway.’” *Irenaeus Against Heresies* book 4 ch.37.7 p.520

***Passion of the Scillitan Martyrs*** (180-202 A.D.) *ANF* vol.9 p.285 “They all said: Thanks be to God. And so they all together were crowned with martyrdom; and they reign with the Father and the Son and the Holy Ghost, for ever and ever.”

*Passion of Perpetua and Felicitas* (c.201/205 A.D.) (*ANF* vol.3) ch.6.2 p.705 “Saturninus indeed had professed that he wished that he might be thrown to all the beasts; doubtless that he might wear a more glorious crown.”

**Clement of Alexandria** (193-202 A.D.) “For there are, as in the gymnastic contests, so also in the Church, crowns for men and for children. But love is to be chosen for itself, and for nothing else.” *Stromata* book 7 ch.11 p.542

**Tertullian** (1998-220 A.D.) “shod with the preparation of the gospel, girt with the sharper word of God, completely equipped in the apostles’ armour, and crowned more worthily with the white crown of martyrdom, he awaits in prison the largess of Christ.” *The Chaplet* ch.1 p.93

**Hippolytus of Portus** (225-234/235 A.D.) “Ye were the disciples of a good Master. These words I address to you as if alive, and with propriety. For ye hold already the crown of life and immortality which is laid up for you in heaven.” *Treatise on Christ and Antichrist* ch.31 p.210

**Origen** (225-253/254 A.D.) “‘I have finished my course I have kept the faith; henceforth there is laid up for me a crown of righteousness.’ And each of us runs ‘not as uncertain,’ and he so fights with evil ‘not as one beating the air,’” *Origen Against Celsus* book 7 ch.52 p.632

**Cyprian of Carthage** (c.246-258 A.D.) “This is the struggle which the blessed Apostle Paul has shown to us, in which it behooves us to run and to attain the crown of glory. ‘Do ye not know,’ says he, ‘that they which run in a race, run all indeed, but one receiveth the prize? So run that ye may obtain.’ ‘Now they do it that they may receive a corruptible crown, but we an incorruptible.’” *Epistles of Cyprian* Letter 8 p.288. See also letter 55 ch.9 p.350 (crowns plural) and letter 5 ch.2 p.283

**Celerinus** (c.246-258 A.D.) in his letter to Lucian “Yet I beseech, beloved of the Lord, that if, first of all, you are washed in that sacred blood, and have suffered for the name of our Lord Jesus Christ before my letters find you in this world,… So may He crown you whose name you have confessed.” *Epistles of Cyprian* Letter 20 ch.1 p.298

**Moyses et al. to Cyprian** (250 A.D.) discuses the crowns of believers. *Epistles of Cyprian* Letter 25 ch.1-2 p.303

**Pontius** (258 A.D.) “For nothing else was proper than that he who in the secret recesses of his conscience was rich in the full honour of religion and faith, should moreover be renowned in the publicly diffused report of the Gentiles. He might, indeed, at that time, in accordance with the rapidity wherewith he always attained everything, have hastened to the crown of martyrdom appointed for him, especially when with repeated calls he was frequently demanded for the lions, had it not been needful for him to pass through all the grades of glory, and thus to arrive at the highest, and had not the impending desolation needed the aid of so fertile a mind.” *Life and Passion of Cyprian* ch.7 p.269

**Theonas of Alexandria** (282-300 A.D.) “But he that striveth for the mastery is temperate in all things; and they do it to obtain a corruptible crown, but we an incorruptible.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.2 p.159

**Victorinus of Petau** (martyred 304 A.D.) “that is to say, of the great men who had any kind of palms of their victories against sin, and cast them under the feet of Christ, the victor of all. And the palm and the crown signify the same things, and these are not given save to the victor.” *Commentary on the Apocalypse* from the 4th chapter no.10 p.349

**Methodius** (270-311/312 A.D.) “I am betrothed to the Word, and receive as a reward the eternal crown of immortality and riches from the Father; and I triumph in eternity, crowned with the bright and unfading flowers of wisdom. I am one in the choir with Christ dispensing His rewards in heaven, around the unbeginning and never-ending King. I have become the torch-bearer of the unapproachable lights,” *Banquet of the Ten Virgins* discourse 6 ch.5 p.330-331

**Lactantius** (c.303-320/325 A.D.) “Therefore he will be poor, humble, ignoble, subject to injury, and yet enduring all things which are grievous; and if he shall continue his patience unceasingly to that last step and end, the crown of virtue will be given to him, and he will be rewarded by God with immortality for the labours which he has endured in life for the sake of righteousness.” *The Divine Institutes* book 6 ch.4 p.165

## U14. Flesh & blood not inherit God’s kingdom

1 Corinthians 15:50

**Irenaeus of Lyons** (182-188 A.D.) “But if they cast out the Spirit, and remain in their former condition, desirous of being of the flesh rather than of the Spirit, then it is very justly said with regard to men of this stamp, ‘That flesh and blood shall not inherit the kingdom of God;’” *Irenaeus Against Heresies* book 5 ch.10 p.536

**Clement of Alexandria** (192-202 A.D.) “And the apostle says, ‘For ye are not any longer in the flesh, but in the Spirit.’ And again he says, ‘Though in the flesh, we do not war after the flesh.’ ‘For flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.’ ‘Lo, ye shall die like men,’ the Spirit has said, confuting us.” *Stromata* book 2 ch.20 p.374

**Tertullian** (207/208 A.D.) “Rightly then does the apostle declare, ‘Flesh and blood cannot inherit the kingdom of God;’ for this (honour) does he ascribe to the changed condition which ensues on the resurrection.” *Five Books Against Marcion* book 5 ch.10 p.452

**Origen** (225-253/254 A.D.) “these words also: ‘Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.’” *Origen Against Celsus* book 5 ch.19 p.551

**Adamantius** (c.300 A.D.) “it [flesh] cannot inherit the Kingdom of God.” *Dialogue on the True Faith* 5th part ch.22 p.179

**Methodius** (270-311/312 A.D.) “When, then, Paul says that ‘flesh and blood cannot inherit the kingdom of God,’ he does not give a disparaging opinion of the regeneration of the flesh, but would teach that the kingdom of God, which is eternal life, is not possessed by the body, but the body by the life.” *Discourse on the Resurrection* ch.13 p.368

## U15. We will put on incorruption

1 Corinthians 15:52-53

**Athenagoras** (177 A.D.) “the result of all this is very plain to every one,-namely, that, in the language of the apostle, “this corruptible (and dissoluble) must put on incorruption,’” *On the Resurrection of the Dead* ch.18 p.159

**Theophilus of Antioch** (168-181/188 A.D.) “But before all let faith and the fear of God have rule in thy heart, and then shalt thou understand these things. When thou shalt have put off the mortal, and put on incorruption, then shall thou see God worthily. For God will raise thy flesh immortal with thy soul; and then, having become immortal, thou shalt see the Immortal,” *Theophilus to Autolycus* book 1 ch.7 p.91

**Irenaeus of Lyons** (182-188 A.D.) “And for this reason, he [the apostle] says, “This mortal must put on immortality, and this corruptible must put on incorruption.’” *Irenaeus Against Heresies* book 5 ch.10.2 p.536

**Tertullian** (198-220 A.D.) “For when he adds, ‘This corruptible must put on incorruption, and this mortal must put on immortality,’ this will assuredly be that house from heaven,” *On the Resurrection of the Flesh* ch.42 p.575

**Origen** (225-253/254 A.D.) “And therefore, as those who expect the resurrection of the dead, we assert that the qualities which are in bodies undergo change: since some bodies, which are sown in corruption, are raised in incorruption; and others, sown in dishonour, are raised in glory; and others, again, sown in weakness, are raised in power;” *Origen Against Celsus* book 4 ch.57 p.523

**Cyprian of Carthage** (c.246-258 A.D.) “And again: “For this corruptible must put on incorruption, and this mortal put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the word that is written, Death is absorbed Into striving. Where, O death, is thy sting? Where, O death, is thy striving?’” *Treatises of Cyprian* Treatise 12 3rd part ch.58 p.548

**Methodius** (270-311/312 A.D.) “Therefore the apostle answers thus, ‘For this corruptible must put on incorruption, and this mortal must put on immortality.” *Discourse on the Resurrection* ch.13 p.368

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.52 p.91 says that we will be incorruptible.

## U16. Church/believers are Christ’s bride

(implied) Mark 2:19-20; Luke 5:35,36; (implied) Ephesians 5:22-33

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) Ephesians 5:22-33

**Irenaeus of Lyons** (182-188 A.D.) calls Jesus our Shepherd and bridegroom in fragments 53 and 54 p.577.

**Tertullian** (207/208 A.D.) “I hold also that it is my Christ who is meant by the bridegroom, of whom the psalm says: ‘He is as a bridegroom coming out of his chamber; His going forth is from the end of the heaven, and His return is back to the end of it again.’” *Five Books Against Marcion* book 4 ch.11 p.361

Tertullian (197-220 A.D.) (partial) “He has fitted them [the flesh and the spirit] together as bride and bridegroom in the reciprocal bond of wedded life.” *On the Resurrection of the Flesh* ch.63 p.593

**Hippolytus of Portus** (222-235/236 A.D.) “the Church of the Gentiles, which, though itself a slave and a stranger to the promises, cast out the free-born and lordly synagogue, and became the wife and bride of Christ.” Fragment on Proverbs 9 p.175

**Origen** (c.227-240 A.D.) “For neither is the ruling principle in our soul free from agitation, nor are our eyes such as those of the fair bride of Christ should be, of which the bridegroom says, ‘Thy eyes are doves,’ signifying, perhaps, in a riddle, the observant power which dwells in the spiritual, because the Holy Spirit came like a dove to our Lord and to the lord in every one.” *Origen’s Commentary on John* book 10 ch.18 p.396

**Novatian** (250/4-256/7 A.D.) calls the church the spouse of Christ. *Novatian Concerning the Trinity* ch.29 p.640-641

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “while the Church takes them up when exposed, and nourishes those for her own whom she has not born, although she cannot be the mother of strange children. And therefore Christ our Lord, setting forth that His spouse is one, and declaring the sacrament of His unity,” *Epistles of Cyprian* Letter 74 ch.19 p.395

**Methodius** (270-311/312 A.D.) says the church is the bride of the bridegroom. *The Banquet of the Ten Virgins* discourse 11 ch.2 p.357

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.4 p.219 calls believers together the bride of Christ.

## U17. Abraham’s bosom

Luke 16:22

**Irenaeus of Lyons** (182-188 A.D.) “The Lord has taught with very great fulness, that souls not only continue to exist, not by passing from body to body, but that they preserve the same form [in their separate state] as the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased,-in that narrative which is recorded respecting the rich man and that Lazarus who found repose in the bosom of Abraham.” *Irenaeus Against Heresies* book 2 ch.34.1 p.411

**Tertullian** (198-220 A.D.) “Thus it happens that the rich man in hell has a tongue and poor (Lazarus) a finger and Abraham a bosom.” *Treatise on the Soul* ch.9 p.189

Tertullian (207/208 A.D.) “tormented in hell, and the poor man resting in Abraham’s bosom.” *Five Books Against Marcion* book 4 ch.34 p.406

**Hippolytus of Portus** (222-235/236 A.D.) “And we call it by the name *Abraham’s bosom*. But the unrighteous” *Against Plato, on the Cause of the Universe* ch.1 p.222

**Cyprian of Carthage** (c.246-258 A.D.) “Whence also that rich sinner who implores help for Lazarus, then laid in Abraham’s bosom, and established in a place of comfort, while he, writhing in torments, is consumed by the heats of burning flame, suffers most punishment” *Letters of Cyprian* letter 54 ch.3 p.340

**Methodius** (270-311/312 A.D.) “But the rich man in torment, and the poor man who was comforted in the bosom of Abraham, are said, the one to be punished in Hades, and the other to be comforted in Abraham’s bosom, before the appearing of the Saviour, and before the end of the world, and therefore before the resurrection; teaching that now already, at the change, the soul rises a body.” *Discourse on the Resurrection* ch.19 p.377

## U18. The wedding banquet

Revelation 19:9

**Presbyters** (Papias?) (-95-117 A.D.) ch.5 p.154 “the second class will dwell in Paradise, and the last will inhabit the city; and that on this account the Lord said, ‘In my Father’s house are many mansions:’ for all things belong to God, who supplies all with a suitable dwelling-place, even as His word says, that a share is given to all by the Father, according as each one is or shall be worthy. And this is the couch in which they shall recline who feast, being invited to the wedding. The presbyters, the disciples of the apostles, say that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; and that, moreover, they ascend through the Spirit to the Son, and through the Son to the Father; and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, ‘For He must reign till He hath put all enemies under His feet.’”

***Christians of Vienna and Lugdunum*** (177 A.D.) p.783 “trod the same path of conflict which her children had trod, hastening on to them with joy and exultation at her departure, not as one thrown to the wild beasts, but as one invited to a marriage supper.”

**Irenaeus of Lyons** (182-188 A.D.) “that is, from all nations, [guests] to the marriage feast of His Son, as also He says by Jeremiah: ‘I have sent also unto you my servants the prophets to say, Return ye now, every man, from his very evil way, and amend your doings.’” *Irenaeus Against Heresies* book 4 ch.36.5 p.516

**Cyprian of Carthage** (c.246-258 A.D.) “that is, He showed that at the marriage of Christ and the Church, as the Jews failed, the people of the nations should rather flow together and assemble: for the divine Scripture in the Apocalypse declares that the waters signify the people, saying, ‘The waters which thou sawest, upon which the whore sitteth, are peoples and multitudes, and nations of the Gentiles, and tongues,’ which we evidently see to be contained also in the sacrament of the cup.” *Epistles of Cyprian* letter 62 ch.12 p.361-362

**Methodius** (270-311/312 A.D.) “How shall they enter into the feast with Christ who have not adorned their tabernacle with boughs of chastity, that God-making and blessed tree with which all who are hastening to that assembly and nuptial [wedding] banquet ought to be begirt, and to cover their loins?” *Banquet of the Ten Virgins* discourse 9 ch.4 p.346

Methodius (270-311/312 A.D.) (partial) “For those who are the better, and who embrace the truth more clearly, being delivered from the evils of the flesh, become, on account of their perfect purification and faith, a church and help-meet of Christ, betrothed and given in marriage to Him as a virgin, according to the apostle, so that receiving the pure and genuine seed of His doctrine, they may co-operate with Him, helping in preaching for the salvation of others.” *Banquet of the Ten Virgins* discourse 3 ch.8 p.320

## U19. The earth shall pass away

***Didache*** (before 125 A.D.) ch.10.6 p.380 (implied) “Let grace come, and let this world pass away. “

**Irenaeus of Lyons** (182-188 A.D.) “Again, as to their malignantly asserting that if heaven is indeed the throne of God, and earth His footstool, and if it is declared that the heaven and earth shall pass away, then when these pass away the God who sitteth above must also pass away, and therefore He cannot be the God who is over all; in the first place, they are ignorant what the expression means, that heaven is [His] throne and earth [His] footstool.” *Irenaeus Against Heresies* book 4 ch.3.1 p.465

**Clement of Alexandria** (c.195 A.D.) “‘The earth,’ he says, ‘shall grow old, and the heaven shall pass away; but the word of the Lord endureth for ever.’” *Exhortation to the Heathen* ch.8 p.194

**Tertullian** (198-220 A.D.) “nay, it [the very heaven] shall come to nothing along with the earth itself, with which it was made in the beginning. ‘Heaven and earth shall pass away,’ says He [God].” *Against Hermogenes* ch.34 p.496

**Commodianus** (c.240 A.D.) (implied) describes the world being destroyed by fire. *Instructions of Commodianus* ch.80 p.228

**Origen** (225-253/254 A.D.) “For we desire to listen to Him who said: ‘Heaven and earth shall pass away, but My words shall not pass away.’” *Origen Against Celsus* book 5 ch.22 p.553

**eCyprian of Carthage** (c.246-258 A.D.) “And the world shall pass away with its lust. But he that doeth the will of God abideth for ever, even as God abideth for ever.’” *Treatises of Cyprian* Treatise 12 third part ch.11 p.536

**Methodius** (270-311/312 A.D.) “and setting their hopes on this alien world, which the Word says will pass away,” *Banquet of the Ten Virgins* discourse 3 ch.4 p.318

## U20. New Heaven and New earth

Isaiah 65:17-18; Revelation 21

Justin Martyr (c.138-165 A.D.) (partial, despite his wording he is talking about the Millennium, not Revelation 21) “For Isaiah spake thus concerning this space of a thousand years: ‘For there shall be the new heaven and the new earth, and the former shall not be remembered, or come into their heart; but they shall find joy and gladness in it, which things I create.” *Dialogue with Trypho, a Jew* ch.81 p.239

**Irenaeus of Lyons** (182-188 A.D.) “And after this, he says, ‘I saw a new heaven and a new earth, for the first heaven and earth have passed away; also there was no more sea. And I saw the holy city, new Jerusalem, coming down from heaven, as a bride adorned for her husband.’” *Irenaeus Against Heresies* book 5 ch.35.2 p.566

**Tertullian** (198-220 A.D.) “For He said before: ‘As the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed remain.’” *Resurrection of the Flesh* ch.31 p.567

**Origen** (c.227-240 A.D.) “Now, both these two things, the temple and the body of Jesus, appear to me, in one interpretation at least, to be types of the church...For the third day will rise on the new heaven and the new earth, when these bones, the whole house of Israel, will rise in the great Lord’s day, death having been overcome. And thus the resurrection of the Saviour from the passion of the cross contains the mystery of the resurrection of the whole body of Christ.” *Origen’s Commentary on John* book 10 ch.20 p.400

**Methodius** (270-311/312 A.D.) “Isaiah says, too, ‘For as the new heaven and the new earth which I make, remaineth before me, saith the Lord, so shall your seed and your name be;’ and again, ‘Thus saith the Lord that created the heaven, it is He who prepared the earth and created it, He determined it; He created it not in vain, but formed it to be inhabited.’” *Discourse on the Resurrection* part 1 ch.8 p.366

## U21. New/heavenly Jerusalem

Revelation 21: 2; Isaiah 65:17-18

**Justin Martyr** (c.138-165 A.D.) “But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, [as] the prophets Ezekiel and Isaiah and others declare.” *Dialogue with Trypho, a Jew* ch.80 p.239

**Meleto of Sardis** (170-177/180 A.D.) “The Jerusalem below was of value, now it wa worthless because of the hevenly Jerusalem.” *On Pascha* stanza 45 p.48

**Irenaeus of Lyons** (182-188 A.D.) “Now all these things being such as they are, cannot be understood in reference to super-celestial matters; ‘for God,’ it is said, ‘will show to the whole earth that is under heaven thy glory.’ But in the times of the kingdom, the earth has been called again by Christ [to its pristine condition], and Jerusalem rebuilt after the pattern of the Jerusalem above, of which the prophet Isaiah says, ‘Behold, I have depicted thy walls upon my hands, and thou art always in my sight,’ And the apostle, too, writing to the Galatians, says in like manner, ‘But the Jerusalem which is above is free, which is the mother of us all.’ He does not say this with any thought of an erratic Aeon, or of any other power which departed from the Pleroma, or of Prunicus, but of the Jerusalem which has been delineated on [God’s] hands. And in the Apocalypse John saw this new [Jerusalem] descending upon the new earth.” *Irenaeus Against Heresies* book 5 ch.35.2 p.566

Irenaeus of Lyons (182-188 A.D.) “And after this, he says, ‘I saw a new heaven and a new earth, for the first heaven and earth have passed away; also there was no more sea. And I saw the holy city, new Jerusalem, coming down from heaven, as a bride adorned for her husband.’” *Irenaeus Against Heresies* book 5 ch.35.2 p.566

**Clement of Alexandria** (193-217/220 A.D.) “With milk, then, the Lord’s nutriment, we are nursed directly we are born; and as soon as we are regenerated, we are honoured by receiving the good news of the hope of rest, even the Jerusalem above, in which it is written that milk and honey fall in showers, receiving through what is material the pledge of the sacred food.” *The Instructor* book 1 ch.6 p.220

**Tertullian** (198-220 A.D.) “What that exultation of the angelic hosts! What the glory of the rising saints! What the kingdom of the just thereafter! What the city New Jerusalem!” *The Shows* ch.30 p.91

Tertullian (208-220 A.D.) (partial) mentions the future holy city. *Tertullian on Modesty* ch.19 p.96

**Hippolytus of Portus** (222-235/236 A.D.) “He intends the new Jerusalem, or the sanctified flesh. By the seven pillars he means the sevenfold unity of the Holy Spirit resting upon it;” *Commentary on Proverbs* no.8 p.173

**Commodianus** (c.240 A.D.) descries the New Jerusalem. *Instructions of Commodianus* ch.44 p.212

**Origen** (225-253/254 A.D.) “and let him peruse also, from the Apocalypse of John, what is related of the city of God, the heavenly Jerusalem, and of its foundations and gates.” *Origen Against Celsus* book 6 ch.23 p.583

Origen (225-253/254 A.D.) “and might be killed in the Jerusalem below, and having risen from the dead might reign in Mount Zion, and the city of the living God-the heavenly Jerusalem.” *Commentary on Matthew* book 12 ch.20 p.462

Origen (225-253/254 A.D.) “And a little after, ‘But Jerusalem which is above is free, which is the mother of us all.’ And any one who will take up the Epistle to the Galatians may learn” *Origen Against Celsus* book 4 ch.44 p.518

**Cyprian of Carthage** (c.246-258 A.D.) “he exulted as a giant to run his course. From the height of heaven is his going forth, and his circuit even to the end of it; and there is nothing which is hid from his heat.’ Also in the Apocalypse: ‘Come, I will show thee the new bride, the Lamb’s wife. *Treatises of Cyprian* Treatise 12 part 2 ch.19 p.523

**Methodius** (270-311/312 A.D.) “‘Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.’ Now these promises, it is evident to every one, will be fulfilled after the resurrection. For the Holy Spirit does not speak of that well-known town in Judea; but truly of that heavenly city, the blessed Jerusalem, which He declares to be the assembly of the souls which God plainly promises to place first, ‘above His chief joy,’ in the new dispensation, settling those who are clothed in the most white robe of virginity in the pure dwelling of unapproachable light; because they had it not in mind to put off their wedding garment-that is, to relax their minds by wandering thoughts.” *Banquet of the Ten Virgins* discourse 3 ch.5 p.318

Eusebius of Caesarea (318-325 A.D.) (partial) quotes all of Galatians 4:26. *Preparation for the Gospel* book 11 ch.36 p.47

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 235/236 A.D.) “But from the time that Christ took us up by faith in Him, we are no longer alleges from the true country-the Jerusalem which is above-nor have we to bear alienation in error from the truth.” *Commentary on Psalm 62* p.202

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 7 (Dan) ch.5 p.26 says the saints will rest in Eden, and the righteous in the New Jerusalem.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.51 p.91 mentions the heavenly Jerusalem.

## U22. Outer darkness

**Matthew 8:11-12a** “and I [Jesus] says to you that many will come from the east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. (12) But the sons of the kingdom will be cast out into outer darkness.”

**Justin Martyr** (c.138-165 A.D.) “Again, in other words, by which He shall condemn those who are unworthy of salvation, He said, ‘Depart into outer darkness, which the Father has prepared for Satan and his, angels.’” *Dialogue with Trypho, a Jew* ch.76 p.236

**Irenaeus of Lyons** (182-188 A.D.) “But those who have indeed been called to God’s supper, yet have not received the Holy Spirit, because of their wicked conduct ‘shall be,’ He declares, ‘cast into outer darkness.’ He thus clearly shows that the very same King who gathered from all quarters the faithful to the marriage of His Son, and who grants them the incorruptible banquet, [also] orders that man to be cast into outer darkness who has not on a wedding garment, that is, one who despises it. For as in the former covenant, ‘with many of them was He not well pleased;’ so also is it the case here, that ‘many are called, but few chosen.’” *Irenaeus Against Heresies* book 4 ch.36.6 p.517

**Clement of Alexandria** (193-202 A.D.) “He said, ‘Thou wicked and slothful servant, thou oughtest to have given my money to the bankers, and at my coming I should have received mine own.’ Wherefore the useless servant ‘shall be cast into outer darkness.’” *Stromata* book 1 p.299

Clement of Alexandria (193-217/220 A.D.) “And the third department of counsel consists of what is future, by which we are bidden guard against what is to happen; as also that was said, ‘They that fall into sins shall be cast into outer darkness, where there shall be wailing and gnashing of teeth,’ and the like.” *The Instructor* ch.10 p.232

**Tertullian** (198-220 A.D.) “And yet whence shall come that ‘weeping and gnashing of teeth,’ if not from *eyes and teeth*? -even at that time when the body shall be slain in hell, and thrust out into that outer darkness which shall be the suitable torment of the eyes.” *On the Resurrection of the Flesh* ch.35 p.571

**Cyprian of Carthage** (c.246-258 A.D.) “But there is need of continual prayer and supplication, that we fall not away from the heavenly kingdom, as the Jews, to whom this promise had first been given, fell away; even as the Lord sets forth and proves: ‘Many,’ says He, ‘shall come from the east and from the west, and shall recline with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.’” *Treatises of Cyprian* Treatise 4 ch.13 p.451

**Adamantius** (c.300 A.D.) “The Creator God blinds these who come to Him without faith. Now observe how Christ (who, you say, is superior to the Creator) orders unbelievers to be cast out ‘into outer darkness. Where there will be weeping, and gnashing of teeth.’” *Dialogue on the True Faith* Second Part ch.21 p.108

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 19 ch.2 p.331 mentions outer darkness for some demons

***Nag Hammadi Apocalypse of Peter*** (3rd century ) *Nag Hammadi Library in English* *Nag Hammadi Library in English* p.376 “But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release.”

## U23. Gates of Hell/Death/Hades

Matthew 16:18

Tatian’s ***Diatessaron*** (c.172 A.D.) section 23.37-38 p.79-80 “And I say unto thee also, that thou art Cephas, and on this rock will I build my church; and the gates of Hades shall not prevail against it.”

**Tertullian** (207-220 A.D.) “Therefore that life is meant which ‘has broken the adamantine gates of death and the brazen bars of the lower world,’ -a life which thenceforth has been and will be ours.” *On the Resurrection of the Flesh* ch.44 p.577

**Origen** (c.227-240 A.D.) “And Peter, on whom the Church of Christ is built, against which the gates of hell shall not prevail…” *Commentary on John* book 5 ch.3 p.346

**Cyprian of Carthage** (c.246-258 A.D.) “the gates of hell shall not prevail against it. And I will give unto thee the” *Epistles of Cyprian* Letter 26 ch.1 p.305

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) says that we can learn from Homer, “Assailed him in the very gates of hell,” *Hortatory Address to the Greeks* ch.2 p.274

## U24. Entering the Kingdom of God

John 3:5

***Epistle to Diognetus*** (c.130-200 A.D.) ch.9 p.28 “so that being convinced in that time of our unworthiness of attaining life through our own works, it should now, through the kindness of God, be vouchsafed to us; and having made it manifest that in ourselves we were unable to enter into the kingdom of God, we might through the power of God be made able.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 simultude ninth ch.12 p.47 “He [the Son of God] became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God.”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 25 no.26 p.82 “And if thine eye seduce thee, pluck it out, and cast it from thee; for it is better for thee to enter the kingdom of God with one eye, than that thou shouldest have two eyes, and fall into the 22, fire of Gehenna; where their worm dieth not, and their fire is not quenched.”

**Clement of Alexandria** (193-217/220 A.D.) “Nor, if He says, ‘Except ye become as these children, ye shall not enter into the kingdom of God,’ are His words to be understood as meaning ‘without learning.’” *The Instructor* book 1 ch.3 p.211

Clement of Alexandria (103-202 A.D.) “‘Not every one,’ therefore, ‘that says Lord, Lord, shall enter into the kingdom of God; but he that doeth the will of God.’” *Stromata* book 7 ch.12 p.544

**Cyprian of Carthage** (c.246-258 A.D.) “For then finally can they be fully sanctified, and be the sons of God, if they be born of each sacrament; since it is written, ‘Except a man be born again of water, and of the Spirit, he cannot enter into the kingdom of God.’” *Epistles of Cyprian* Letter 71 ch.1 p.378

**Peter of Alexandria** (306,285-311 A.D.) “which, confirming the brethren, that they might continue in the faith, they said this also, ‘that we must out of much tribulation enter into the kingdom of God.’” *Canonical Epistle* canon 9 p.273

**Among heretics**

Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date ) ch.11 p.&&& “But if he has believed rightly, let his conversation be with confidence, as fleeing from the great fire of condemnation, and entering into the eternal good kingdom of God.”

## U25. Many mansions in heaven

John 14:2

**Presbyters** (Papias?) (-95-117 A.D.) ch.5 p.154 “the second class will dwell in Paradise, and the last will inhabit the city; and that on this account the Lord said, ‘In my Father’s house are many mansions:’ for all things belong to God, who supplies all with a suitable dwelling-place, even as His word says, that a share is given to all by the Father, according as each one is or shall be worthy. And this is the couch in which they shall recline who feast, being invited to the wedding. The presbyters, the disciples of the apostles, say that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; and that, moreover, they ascend through the Spirit to the Son, and through the Son to the Father; and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, ‘For He must reign till He hath put all enemies under His feet.’”

**Clement of Alexandria** (193-202 A.D.) “Thou hast lived for the defense of the people, thy children were blessed in the tents of their fathers.’ And if the same mansions are promised by prophecy to us and to the patriarchs, the god of both covenants is shown to be one.” *Stromata* book 2 ch.6 p.354.

**Tertullian** (205 A.D.) “Or how will there be many mansions in our Father’s house, if not to accord with a diversity of deserts?” *Scorpiace* ch.6 p.639

**Cyprian of Carthage** (c.246-258 A.D.) “Christ the Lord also promises that we shall be such, when, that we may be with Him, and that we may live with Him in eternal mansions, and may rejoice in heavenly kingdoms,” *Treatise 7* ch.22 p.474

## Teachings on Ultimate Things not on the list

**1. Crown of Life** James 1:12; Revelation 2:10 (only 3 writers: Tertullian, Hippolytus, Cyprian)

**2. Reference to 1 Corinthians 15:29** (only 1 writer: Adamantius)

**3. Believers will have no more tears of sorrow** (only 1 writer: Tertullian)

**4. Unbaptized babies do not go to Hell** (only 1 writer: *Shepherd of Hermas*, implied)

**5. Jesus reaquires title to the kingdom of the world** (Revelation 11:15b) (no writers)

**6. Eternal inheritance** (Hebrews 9:15) (no writers, manuscript p17)

**Divergences**

**1. Divergence: Punishment in Hell is forever** (3+ writers: *2 Clement*, Theophilus of Antioch, Martyrdom of Habib the Deacon. The Ebionite *Clementine Homilies*. Against: Origen.)

**2. X. Divergence: Chiliasm: earth lasts exactly 6,000 years** (7+ writers for, 1 against. For: *Epistle of Barnabas*, Tertullian, Commodianus, Hippolytus, Victorinus, Methodius, Lactantius. The heretic Bardesan. Against: Dionysius of Alexandria)

**3. Divergence: People cannot repent after death** (many for, 1 against. Against: Origen)

**X. Refrigerium** (only 1 writer: Tertullian)

**X. Pilgrimage to Jerusalem builds up merit** (no writers)

**X. You can buy things to help dead people** (no writers)

**X. Money can spring people from purgatory** (no writers)

**X. Any mention of purgatory** (no writers)

Unknown if anyone in Hell will recognize anyone else.

**In Hell for a while, then annihilation** (not analyzed yet. Modern times David Reagan and Lamb & Lion Ministries believe this)

# Angels

## Ua1. Angels are servants of God

Genesis 28:12; 32:1 are the only two plaes in the Old Testament with the phrase “angels of God” according to the *Bible Knowledge Commentary : Old Testament* p.79

Matthew 25:31; Mark 12:25; Luke 9:26; John 1:51; Hebrews 1:6-7; Jude 9; Revelation 9:13; 10:1,7,15

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 1:6-7

**p98** (150 A.D.) Revelation 1:13-2:1 (9 verses) (implied) Revelation 1:20 refers to the seven stars are the seven angels.

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:51

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 9:26; Matthew 25:31; Mark 12:25

**p114** (Hebrews 1:7-12) (6 verses) (3rd century A.D.) Hebrews 1:9

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 mentions angels doing God’s will. Revelation 9:13; 10:1,7,15

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions the archangel Michael. Jude 9

**p102** (ca.300 A.D.) Mt 4:11-12,22-23 Mentions the devil and then it mentions angels ministering to Jesus in Matthew 4:11.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 12:25; Luke 9:26

**Justin Martyr** (c.150 A.D.) “the host of the other good angels…” *First Apology of Justin Martyr* ch.6 p.164.

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 8 ch.2 p.39 mentions an angel of God.

*Shepherd of Hermas* (c.115-155 A.D.) book 3 Similitude 5 ch.6 p.35 mentions the glorious angels of God.

Tatian’s ***Diatessaron*** (-172 A.D.) section 1 p.43 The angel came and spoke to Elizabeth and Mary.

**Athenagoras** (177 A.D.) “Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order, called atheists? Nor is our teaching in what relates to the divine nature confined to these points; but we recognize also a multitude of angels and ministers,…” Athenagoras in *A Plea for Christians* (177 A.D.) ch.10 p.133

Theophilus of Antioch (161-181/188 A.D.) (partial) says that Satan, called a demon, or dragon because of his revolting from God tempted Eve. At first Satan was an angel. *Theophilus to Autolycus* book 2 ch.28 p.105

**Irenaeus of Lyons** (182-188 A.D.) says that the Father has no want of angels and that he has a great number of servants, angels who are subject to Him [The Father], the Son, and the Holy Spirit. *Irenaeus Against Heresies* book 4 ch.7.4 p.470

**Clement of Alexandria** (193-202 A.D.) mentions the angels of God. *Stromata* book 4 ch.9 p.421

Clement of Alexandria (c.195 A.D.) “The angel announced to us the glad tidings of a husband. John entreated us to recognise the husbandman, to seek the husband.” *Exhortation to the Heathen* ch.1 p.174

**Tertullian** (207-220 A.D.) mentions the “Creator’s angels” *On the Flesh of Christ* ch.3 p.523

Tertullian (207/208 A.D.) says that we shall be changed into the substance of angels. *Five Books Against Marcion* book 3 ch.25 p.342

**Hippolytus of Portus** (222-235/236 A.D.) “He was manifest as God and man. And it is easy to perceive the man in Him,…” Then he mentions Jesus being scourged by Pilate, dying, and raised by the Father on the third day. … “And the divine in Him, on the other hand, is equally manifest, when He is worshipped by angels, and seen by shepherds, … and works many wonders and forgives sins.” *Fragment from Commentary on Psalm 2* p.170.

Hippolytus of Portus (222-235/236 A.D.) mentions Michael the archangel. *Commentary on Daniel* ch.10.13 p.190

**Origen** (235-245 A.D.) mentions angels of God. *Homilies on Jeremiah* homily 13 ch.1.2 p.130

Origen (c.227-240 A.D.) mentions the angels of God. *Origen’s Commentary on John* book 1 ch.20 p.307

Origen (233/234 A.D.) (implied) says that angels are holy and obedient to the will of God. *Origen On Prayer* ch.31.6 p.135

**Novatian** (250/4-256/7 A.D.) God sits above the cherubim. *Treatise on the Trinity* ch.8 p.617.

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.18 p.663 mentions the angels rejoicing when someone repents.

***Treatise on Rebaptism*** (254-257 A.D.) mentions angels and quotes Psalm 104:4 ch.17 p.677

**Cyprian of Carthage** (c.246-258 A.D.) mentions the angels coming together to watch us. *Treatises of Cyprian* Treatise 8 ch.21 p.482

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions angels in *Letter 74* p.390

**Nemesianus et al** to Cyprian of Carthage (246-256 A.D.) mentions the angels in Letter 77 ch.2 p.405

**Gregory Thaumaturgus** (240-265 A.D.) “And he who came in such wise, that divine angel, gave over this charge to him, and did, if I may so speak, perchance take his rest here, not indeed under the pressure of labour or exhaustion of any kind (for the generation of those divine ministers knows no weariness), but as having committed us to the hand of a man who would fully discharge the whole work of care and guardianship within his power.” *Panegyric to Origen* argument 5 p.&&&

**Dionysius of Alexandria** (246-265 A.D.) “The narrative by Matthew then, runs thus: 'In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven,” Letter 5 canon 1 p.&&&

**Adamantius** (c.300 A.D.) “Surely it was enough that, in the goodness of God, angels and men were created, without making htem equal with God?” *Dialogue on the True Faith* third part ch.18 838a p.119

**Victorinus of Petau** (martyred 304 A.D.) mentions seven archangels, saying God will send them to smite the kingdom of the Antichrist. *Commentary on the Apocalypse of the Blessed John* from the Seventh chapter ch.2 p.352. He has a description of angels in *Commentary on the Apocalypse of the Blessed John* ch.5.5 p.350. He also mentions that God created the angels and archangels on p.341

**Peter of Alexandria** (306,285-311 A.D.) “From this we learn that the angel, when he saluted the Virgin with the words, ‘Hail, thou that art highly favoured, the Lord is with thee,’ intended to signify God the Word is with three, and also to show that He would arise from her bosom, and would be made flesh…”Fragment 9 p.283.

Peter of Alexandria (306,285-311 A.D.) mentions the angel Gabriel. *Fragment 5* p.281

**Methodius** (270-311/312 A.D.) in *Discourse on the Resurrection* 1 ch.6 p.370 says angels were made for the purpose of taking charge of particulars.

***Letter of the Council of Arles I to Pope Silvester*** (Aug. 314 A.D.) p.390 (implied) mentions the Holy Spirit, the glory of God and angels.

**Lactantius** (c.303- c.325 A.D.) For the third verse shows that the ministers of God ought not to be called gods, but angels.” *The Divine Institutes* book 1 ch.7 p.17

Lactantius (c.303-320/325 A.D.) says angels are servants of God. *Epitome of the Divine Institutes* ch.27 p.232.

**Eusebius of Caesarea** (c.318-325 A.D.) “angels of God, and ‘ministering spirits,’, and divine powers, and archangels,” *Preparation for the Gospel* book 4 ch.5 p.10 and ibid book 3 ch.3 p.8

Eusebius of Caesarea (318-325 A.D.) discusses subordinate angels, angels, and archangels. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.83

Eusebius of Caesarea (318-325 A.D.) discusses the Book of Daniel, including God’s kindgom, His throne, the river of fire, and ten thousand time sten thousand angels serving God. *Eusebius’ Ecclesiastical History* book 1 ch.2.24 p.85

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 8 ch.18 p.273 mentions the kingdom of heaven.

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.4 p.362 mentions the “angel of the Lord”

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.24 p.84 mentions God’s angels.

**X** The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.15 p.113 mentions angels as serving some god

**Bardaisan/Bardesan** of Syria (154-224/232 A.D.) mentions man as being equal with the angels. *The Book of the Laws of Diverse Countries* p.724

The Revised Valentinian *Tripartite Tract* (200-250 A.D.) part 1 ch.10 p.85 simply mentions angels.

**X** The Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.11 p.87 says that angels were servants of the demiurge.

## Ua2. Holy angel(s)

Mark 8:38; Luke 9:26;

(partial, elect angels) 1 Timothy 3:16; 5:21

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 14:10

**Clement of Rome** (96-98 A.D.) “But call now, if any one will answer thee, or if thou wilt look to any of the holy angels;” *1 Clement* ch.39 p.15

***Shepherd of Hermas*** (c.115-155 A.D.) part 2 vision 2nd ch.2 p.11 “Stand stedfast, therefore, ye who work righteousness, and doubt not, that your passage may be with the holy angels. Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life.”

**Irenaeus of Lyons** (182-188 A.D.) communion with the holy angels, and union with spiritual beings; *Irenaeus Against Heresies* book 5 ch.35.1 p.565

**Caius** (190-217 A.D.) fragment 2 p.602 (from Eusebius) speaks of the “holy angels”.

**Clement of Alexandria** (193-217/220 A.D.) “mean the holy angels. Further, when He says ‘at the right hand of God,’” Fragment 1 *Comments on the Epistle of Jude* (from Cassiodorus) p.574

Clement of Alexandria (193-202 A.D.) (partial, elect angels) ‘I charge thee,’ he says, writing to Timothy, ‘before God, and Christ Jesus, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.’ *Stromata* book 1 ch.1 p.300

**Tertullian** (198-220 A.D.) “Why have we adduced these instances? Lest any think it too hard *for belief* that a holy angel of God should grant his presence to waters,” *On Baptism* ch.5 p.671

**Hippolytus of Portus** (222-235/236 A.D.) “She has also mariners on the right and on the left, assessors like the holy angels, by whom the Church is always governed and defended.” *Treatise on Christ and Antichrist* ch.59 p.217

**Origen** (225-253/254 A.D.) “while those of the God of all things, and of His holy angels, made known beforehand through the prophets-not *after* the birth of Jesus, but *before*” *Origen Against Celsus* book 3 ch.28 p.475

Origen (c.227-240 A.D.) mentions holy angels. *Origen’s Commentary on John* ch.37 p.379

Origen (233/234 A.D.) says that angels are holy and obedient to the will of God. *Origen On Prayer* ch.31.6 p.135

**Cyprian of Carthage** (c.246-258 A.D.) “in the presence of the holy angels” *Epistles of Cyprian* letter 63 ch.1 p.364

**Gregory Thaumaturgus** (240-265 A.D.) “I mean that holy angel of God who fed me from my youth” *Oration and Panegyric to Origen* argument 4 p.24

**Victorinus of Petau** (martyred 204 A.D.) “the kingdom of Antichrist is cast out and extinguished by holy angels;” *Commentary on the Apocalypse* from the seventh chapter verse 2 p.352

**Among corrupt or spurious works**

*pseudo-Clement* ***Two Epistles on Virginity*** (3rd century A.D.) Letter 1 ch.4 p.56 speaks of “like the holy angels, in work pure and holy, and ‘in the holiness’ of the Spirit of God’, and that he may serve God Almighty thorugh Jesus Christ for the sake of the kingdom of Heaven.”

## Ua3. The heavenly host

**Irenaeus of Lyons** (182-188 A.D.) “[appeared] a multitude of the heavenly host, praising God, and saying, Glory in” *Irenaeus Against Heresies* book 3 ch.10.3 p.425

**Tertullian** (198-220 A.D.) “that multitude of the heavenly host which praised their Lord at night.” *On the Flesh of Christ* ch.2 p.522

**Origen** (225-253/254 A.D.) “It is probable, therefore, that since at the birth of Jesus ‘a multitude of the heavenly host,’ as Luke records,” *Origen Against Celsus* book 1 ch.60 p.422

**Methodius** (270-311/312 A.D.) “that the heavenly hosts sang, announcing salvation upon earth, ‘Holy, holy,” *Oration on the Psalms* ch.2 p.395

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) the people] also be; even as where Christ is, there does all the heavenly host stand by, waiting upon Him as the Chief Captain of the Lord’s might, and the Latin translation of the *Letter to the Smyrneans*

**pseudo-Methodius** (after 312 A.D.) well the glorious mysteries of Bethlehem, which were brought to pass for thy sake, gladly join thyself to the heavenly host, which is celebrating magnificently thy salvation. *Oration Concerning Simeon and Anna* ch.384

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.56 p.113 mentions the heavenly Host.

## Ua4. The archangel Michael

Daniel 10:13,21; Jude 9; Revelation 12:7

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 calls God Almighty. Revelation 12:7

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) has Revelation 12:7

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions the archangel Michael. Jude 9

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 8 ch.3 p.40-41 mentions the glorious angel Michael.

**Tertullian** (207-220 A.D.) “a Gabriel or a Michael. For the Lord of the Vineyard sends even His Son to the” *On the Flesh of Christ* ch.14 p.534

**Hippolytus of Portus** (222-235/236 A.D.) mentions Michael in discussing the book of Daniel. *Scholia on Daniel* ch.2.27 p.182-183

**Origen** (225-253/254 A.D.) “angels of God, of whom one is called Michael, and another Gabriel, and another Raphael” *Origen Against Celsus* book 1 ch.25 p.406

Origen (239-242 A.D.) mentions Michael the archangel. *Homilies on Ezekiel* homily 13 ch.1.3 p.154-155

**Victorinus of Petau** (martyred 304 A.D.) “There was a battle in heaven: Michael and his angels fought with the” *Commentary on the Apocalypse* from the twelfth chapter verses 7-9 p.356

## Ua5. The angel Gabriel

Daniel 8:16; 9:21; Luke 1:19,26

**Justin Martyr** (c.138-165 A.D.) “But the Virgin Mary received faith and joy, when the angel Gabriel announced the good tidings to her that the Spirit of the Lord would come upon her,” Dialogue with Trypho, a Jew ch.100 p.249

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1 line 20 quotes Luke 1:19.

**Irenaeus of Lyons** (182-188 A.D.) “the angel Gabriel was sent from God, who did also say to the virgin, Fear not,” *Ireneaeus Against Heresies* book 3 ch.10.2 p.424

**Tertullian** (198-220 A.D.) “years.... And while I was yet speaking in my prayer, behold, the man Gabriel,” *An Answer to the Jews* ch.8 p.158

**Hippolytus of Portus** (222-235/236 A.D.) mentions the angel Gabriel. *Commentary on Daniel* ch.3.17 p.181

**Origen** (c.227-240 A.D.) “Gabriel, when announcing to Zacharias the birth of John, and to Mary the advent of our Saviour among men, says: That John is to be ‘filled with the Holy Spirit even from his mother’s womb.’” *Origen’s Commentary on John* book 2 ch.24 p.340

Origen (233/234 A.D.) mentions the angel Gabriel. *Origen On Prayer* ch.14.3 p.54

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, in that according to Matthew, the angel Gabriel says to Joseph:” *Treatises of Cyprian* Treatise 12 second book ch.7 p.519

**Victorinus of Petau** (martyred 304 A.D.) “Who, then, that is taught in the law of God, who that is filled with the Holy Spirit, does not see in his heart, that on the same day on which the dragon seduced Eve, the angel Gabriel brought the glad tidings to the Virgin Mary; that on the same day the Holy Spirit overflowed the Virgin Mary, on which He made light; that on that day He was incarnate in flesh, in which He made the land and water; that on the same day He was put to the breast, on which He made the stars; that on the same day He was circumcised, on which the land and water brought forth their offspring; that on the same day He was incarnated, on which He formed man out of the ground; that on the same day Christ was born, on which He formed man; that on that day He suffered, on which Adam fell; that on the same day He rose again from the dead, on which He created light?” *On the Creation of the World* ch.343

**Peter of Alexandria** (306,285-310/311 A.D.) “Now when Gabriel said, ‘The Lord is with thee,’ he meant God the Word is with thee.” *On the Godhead* p.280

**Eusebius of Caesarea** (318-325 A.D.) quotes Lk 1:30f (9/14 words); Lk 1:31-33 (full quote) by the Angel Gabriel. *Demonstration of the Gospel* book 7 ch.1 p.9

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.12 p.364 mentions the angel Gabriel.

**Mani** (262-278 A.D.) “If you, however, mean to say that Mary was actually His mother, you place yourself in a position of considerable peril. For, without any doubt, it would be proved on the same principles that He had brethren also by her. Now tell me whether these brethren were begotten by Joseph or by the same Holy Spirit. For if you say that they were begotten by the same Holy Spirit, it will follow that we have had many Christs. And if you say that these were not begotten by the same Holy Spirit, and yet aver that He had brethren, then without doubt we shall be under the necessity of understanding that, in succession to the Spirit and after Gabriel, the most pure and spotless virgin formed an actual marriage connection with Joseph” (Manes is speaking) *Disputation with Manes* ch.47 p.223

## Ua6. Four Living Creatures / Seraphim

Ezekiel 1:5-24; Revelation 4:6-9; 5:8; 6:1-7; 19:4

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 5:9

**p24** - Revelation 5:8; 6:5-8 (ca.300 A.D.) Revelation 5:8

**Irenaeus of Lyons** (182-188 A.D.) “Such, then, as was the course followed by the Son of God, so was also the form of the living creatures; and such as was the form of the living creatures, so was also the character of the Gospel. For the living creatures are quadriform, and the Gospel is quadriform, as is also the course followed by the Lord.” *Irenaeus Against Heresies* book 3 ch.11.8 p.429

Irenaeus of Lyons (c.160-202 A.D.) mentions Seraphim. *Proof of Apostolic Preaching* ch.10

**Tertullian** (198-220 A.D.) “And the glory of the God of Israel, which was over the house, in the open court of it, ascended from the cherubim: and the Lord called the man who was clothed with the garment reaching to the feet, who had upon his loins the girdle; and said unto him, Pass through the midst of Jerusalem, and write the sign Tau on the foreheads of the men who groan and grieve over all the enormities which are done in their midst.” *An Answer to the Jews* ch.11 p.167-168

Tertullian (207/208 A.D.) discusses the Cherubim and Seraphim. *Five Books Against Marcion* book 2 ch.22 p.314

**Hippolytus of Portus** (222-234/5 A.D.) “And I beheld in the midst of the throne, and of the four beasts, a Lamb standing slain… and when He had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb. … hast redeemed us to God by Thy blood.” *Commentary on Daniel* ch.2.20 p.181

**Origen** (235-245 A.D.) mentions Seraphim. *Homilies on Jeremiah* homily 1 ch.14.1 p.17

Origen (239-242 A.D.) mentions the Living Creatures. *Homilies on Ezekiel* homily 1 ch.3.1 p.29

**Cyprian of Carthage** (c.246-258 A.D.) “throughout all the earth. And He came and took the book from the right hand of God, who sat on the throne. And when He had taken the book, the four living creatures and the four and twenty elders cast themselves before the Lamb, having every one of them harps and golden cups” *Treatises of Cyprian* Treatise 12 book 2 ch.15 p.522

**Victorinus of Petau** (martyred 304 A.D.) “lo, there are four living creatures before God’s throne” *On the Creation of the World* p.341

**Methodius** (270-311/312 A.D.) “and the more divine spots, and the undefiled and untainted luminaries, with seraphim, who attend the Supreme Council, and uphold the universe; and hteworld of men.” He goes on to say why men cannot be chagned into angels any more than one type of angel can be changed into another type. *Discourse on the Resurrection* ch.10 p.366-367

**Eusebius of Caesarea** (318-325 A.D.) mentiosn the four living creatures in quoting Ezekiel 1:4a (9/37 words quoted); 1:5 (full quote); 1:6a (4/9 wordss wuoted); 1:10 (full quote) by “The prophet Ezekiel”. *Preparation for the Gospel* book 12 ch.46 p.34

## Ua7. Cherubim

**Justin Martyr** (c.138-165 A.D.) “And the words of the Psalm are these: ‘The Lord has reigned, let the nations be angry: [it is] He who sits upon the cherubim, let the earth be shaken. The Lord is great in Zion, and He is high above all the nations.’” *Dialogue with Trypho, a Jew* ch.37 p.213

**Melito of Sardis** (170-177/180 A.D.) “the bridegroom of the Church; the charioteer of the cherubim; the captain of the angels; God who is from God; the Son who is from the Father; Jesus Christ the King for evermore. Amen.” *On Faith* in *ANF* vol.8 ch.4 p.756

**Irenaeus of Lyons** (182-188 A.D.) gives a description of Ezekiel 1 *Irenaeus Against Heresies* book 4 ch.20.10 p.490-491. See also book 3 ch.11.8 p.428 describes God between the cherubim.

**Clement of Alexandria** (193-202 A.D.) “Whether, then, it is the eighth region and the world of thought, or God, all-embracing, and without shape, and invisible, that is indicated, we may for the present defer saying. But it signifies the repose which dwells with the adoring spirits, which are meant by the cherubim.” *Stromata* book 5 ch.6 p.453

**Tertullian** (198-220 A.D.) “And the glory of the God of Israel, which was over the house, in the open court of it, ascended from the cherubim:” *An Answer to the Jews* ch.11 p.167-168

Tertullian (207/208 A.D.) discusses the Cherubim and Seraphim. *Five Books Against Marcion* book 2 ch.22 p.314

**Origen** (225-253/254 A.D.) mentions the seraphim and cherubim in Isaiah and Ezekiel in *Origen Against Celsus* book 6 ch.18 p.581. See also *Homily on 1 Kings 28* ch.9 p.332.

Origen (233/234 A.D.) mentions cherubim. *Origen’s Exhortation to Martyrdom* ch.36 p.179

**Novatian** (250/4-256/7 A.D.) “God sits above the cherubim.” *Treatise on the Trinity* ch.8 p.617.

**Pierius of Alexandria** (275 A.D.) p.157 “both of the cherubim made by Moses, and of the pillar of Jacob,”

**Methodius** (270-311/312 A.D.) “For the race of angels is one, and that of principalities and powers another; because immortal beings are not all of one order, and constitution, and tribe, and family, but there are differences of race and tribe. And neither do the cherubim, departing from their own nature, assume the form of angels; nor, again, do angels assume the form of the others.” *Discourse on the Resurrection* ch.10 p.366

**Alexander of Alexandria** (313-326 A.D.) “One submitted to the judgment, and many thousands were absolved. Moreover, He being made like to man whom He had saved, ascended to the height of heaven, to offer before His Father, not gold or silver, or precious stones, but the man whom He had formed after His own image and similitude; and the Father, raising Him to His right hand, hath seated Him upon a throne on high, and hath made Him to be judge of the peoples, the leader of the angelic host, the charioteer of the cherubim, the Son of the true Jerusalem, the Virgin’s spouse, and King for ever and ever.” *Epistles on the Arian Heresy* letter 4 ch.5 p.302

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) mentions the cherubim. *Hortatory Address to the Greeks* ch.31 p.286

**Among heretics**

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.95 p.168 mentions the four-faced cherubim.

## Ua8. Guardian angels

Psalm 34:7; Matthew 18:10

Acts 12:15 (partial)

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment sixth ch.2 p.24 discusses the angel of righteousness that can come into your heart, as well as the angel of iniquity that can come in.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 27.28 p.85 (implied) quotes Matthew 18:1

**Clement of Alexandria** (193-202 A.D.) “But indicating ‘the angels’, as the Scripture says, ‘of the little ones, and of the least, which see God,’ and also the oversight reaching to us exercised by the tutelary angels, he shrinks not from writing,…” *Stromata* book 5 ch.14 p.466.

Clement of Alexandria (193-202 A.D.) “and the divine will being conveyed to human souls, particular divine ministers contributing to such services. For regiments of angels are distributed over the nations and cities. And, perchance, some are assigned to individuals.” *Stromata* book 6 ch.17 p.517

**Theodotus the probable Montanist** (ca.240 A.D.) ch.41 p.48 “Scripture says that infants which are exposed are delivered to a guardian angel, and that by him they are trained and reared.”

**Origen** (225-253/254 A.D.) (implied) “And with reference to the view that they have angels from birth, one might quote, ‘He who separated me from my mother’s womb,’ and, ‘From the womb of my mother thou hast been my protector,’ ... after the regeneration, He who has redeemed us with His own blood consigns us to a holy angel, who also, because of his purity, beholds the face of God.” *Commentary on Matthew* book 13 no.27,28 p.491. See also ibid book 14 ch.21 p.509

Origen (233/234 A.D.) mentions a guardian angel. *Origen On Prayer* ch.6.4 p.34. See also ibid ch.28.3 p.108 and ch.31.7 p.135.

Origen (225-254/254 A.D.) “and the angels of the little ones in the Church, who are appointed to watch over them, are said always to behold the face of their Father who is in heaven, whatever be the meaning of ‘face or of ‘behold.’” *Origen Against Celsus* ch.41 p.591

Origen (239-242 A.D.) (implied) discusses Matthew 18:10 and guardian angels. *Homilies on Ezekiel* homily 1 ch.7.1 p.36

**Gregory Thaumaturgus** (240-265 A.D.) (implied) “But let this word of ours be taken primarily as an eucharistic address in honour of this sacred personage, who stands alone among all men; and if I may seek to discourse of aught beyond this, and, in particular, of any of those beings who are not seen, but yet are more godlike, and who have a special care for men, it shall be addressed to that being who, by some momentous decision, had me allotted to him froth my boyhood to rule, and rear, and train,-I mean that holy angel of God who fed me from my youth, as says the saint dear to God, meaning thereby his own peculiar one. Though he, indeed, as being himself illustrious, did in these terms designate some angel exalted enough to befit his own dignity (and whether it was some other one, or whether it was perchance the Angel of the Mighty Counsel Himself, the Common Saviour of all, that he received as his own peculiar guardian through his perfection, I do not clearly know),-he, I say, did recognise and praise some superior angel as his own, whosoever that was. But we, in addition to the homage we offer to the Common Ruler of all men, acknowledge and praise that being, whosoever he is, who has been the wonderful guide of our childhood, who in all other matters has been in time past my beneficent tutor and guardian. For this office of tutor and guardian is one which evidently can suit neither me nor any of my friends and kindred; for we are all blind, and see nothing of what is before us, so as to be able to judge of what is right and fitting; but it can suit only him who sees beforehand all that is for the good of our soul: *that angel, I say*, who still at this present time sustains, and instructs, and conducts me; and who, in addition to all these other benefits, has brought me into connection with this man, which, in truth, is the most important of all the services done me.” *Oration and Panegyric to Origen* argument 4 p.24

**Methodius** (270-311/312 A.D.) says that children are committed to guardian angels. *Banquet of the Ten Virgins* Discourse 2 ch.6 p.316

**Eusebius of Caesarea** (318-325 A.D.) “And representing, according to the Scripture, the angels of the least of the little ones which behold the face of God, and also His supervision to us through the angels set over us,” *Preparation for the Gospel* book 13 ch.13 p.30

## Ua9. Angelic / Heavenly powers

**Tertullian** (198-220 A.D.) “And the Lord indeed ransomed him from the angelic powers which rule the world-from the spirits of wickedness, from the darkness of this life, from eternal judgment, from everlasting death.” *Fleeing Persecution* ch.12 p.123

**Novatian** (250/4-256/7 A.D.) “If Christ be only man, how are ‘visible things and invisible, thrones, powers, and dominions,’ said to be created by Him and in Him; when the heavenly powers could not have been made by man, since they must needs have been prior to man?” *Concerning the Trinity* ch.14 p.623

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.18 p.663 “Let us, then, with the whole strength of our faith, give praise to God; let us give our full confession, since the powers of heaven rejoice over our repentance, all the angels rejoice, and Christ also rejoices,”

**Alexander of Alexandria** (313-326 A.D.) “Then the heavenly powers wondered, the angels were astonished, the elements trembled, every creature was shaken whilst they looked on this new mystery, and the terrific spectacle which was being enacted in the universe.” *Epistles on the Arian Heresy* letter 5 ch.6 p.301

**Among corrupt or spurious books**

**pseudo-Ignatius** (after 117 A.D.) “And what are the deacons but imitators of the angelic powers, fulfilling a pure and blameless ministry unto him, as the holy Stephen did to the blessed James, Timothy and Linus to Paul, Anencletus and Clement to Peter?” *Letter of Ignatius to the Trallians* (Latin translation) ch.17 p.72

**Among heretics**

**Simon Magus** according to Tertullian (198-220 A.D.) “Father’s design had produced the angelic powers, which knew nothing of the Father, the Creator of this world;” *Treatise on the Soul* ch.34

**Cerinthus** according to Hippolytus of Portus (222-235/236 A.D.) “Cerinthus, however, himself having been trained in Egypt, determined that the world was not made by the first God, but by a certain angelic power. *And this power was* far separated and distant from that sovereignty which is above the entire circle of existence, and it knows not the God (that is) above all things.” *Refutation of All Heresies* book 10 ch.17 p.147

## Ua10. Angels worship/praise God/Jesus

Hebrews 1:6 (Angels worship Jesus)

**Justin Martyr** (c.138-165 A.D.) “Moses in parable, and are as follows: ‘Rejoice, O ye heavens, with Him, and let all the angels of God worship Him;’” *Dialogue with Trypho, a Jew* ch.130 p.264

**Clement of Alexandria** (c.195 A.D.) “The righteous are the chorus; the music is a hymn of the King of the universe. The maidens strike the lyre, the angels praise, the prophets speak; the sound of music issues forth, they run and pursue the jubilant band; those that are called make haste, eagerly desiring to receive the Father.” *Exhortation to the Heathen* ch.12 p.205

**Hippolytus of Portus** (222-235/236 A.D.) “He was manifest as God and man. And it is easy to perceive the man in Him,…” Then he mentions Jesus being scourged by Pilate, dying, and raised by the Father on the third day. … “And the divine in Him, on the other hand, is equally manifest, when He is worshipped by angels, and seen by shepherds, … and works many wonders and forgives sins.” *Fragment from Commentary on Psalm 2* p.170.

**Theodotus the probable Montanist** (ca.240 A.D.) “Those around Sedrach, Misak, and Abednago in the furnace of fire say as they praise God, ‘Bless, ye heavens, the Lord; praise and exalt Him for ever;’ then, ‘Bless, ye angels, the Lord;’ then, ‘Bless the Lord, all ye waters that are above heaven.’” *Excerpts of Theodotus* ch.1 p.43

**Victorinus of Petau** (martyred 304 A.D.) “But it is the praise of many angels, yea, of all, the salvation of all, and the testimony of the universal creation, bringing to our Lord thanksgiving for the deliverance of men from the destruction of death.” *Commentary on the Apocalypse* from the fifth chapter no.8,9 p.350

## Ua11. Angels rejoice

**Justin Martyr** (c.138-165 A.D.) “Rejoice, O ye heavens, with Him, and let all the angels of God worship Him;” *Dialogue with Trypho, a Jew* ch.130 p.264

Tatian’s ***Diatessaron*** (c.172 A.D.) section 26 p.83 “I say unto you, Thus there shall be joy before the angels of God over the one sinner that repenteth, more than over the ninety-nine righteous persons that do not need repentance.”

**Hippolytus of Portus** (222-234/235 A.D.) “Rejoice over her, thou heaven, and ye angels, and apostles, and prophets; for God hath avenged you on her.” *Treatise on Christ and Antichrist* ch.42 p.212

**Origen** (235 A.D.) says that angels rejoice over us. *Exhortation to Martyrdom* ch.18 p.158

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.18 p.663 “Let us, then, with the whole strength of our faith, give praise to God; let us give our full confession, since the powers of heaven rejoice over our repentance, all the angels rejoice, and Christ also rejoices, who once again with full and merciful moderation exhorts us, laden with sins, overwhelmed with crimes, to cease from wickedness,”

**Firmilian** to Cyprian (256 A.D.) “For unity and peace and concord afford the greatest pleasure not only to men who believe and know the truth, but also to heavenly angels themselves, to whom the divine word says it is a joy when one sinner repents and returns to the bond of unity.” *Epistles of Cyprian* Letter 74 ch.2 p.390

**Methodius** (270-311/312 A.D.) “For, as soon as their souls have left the world, it is said that the angels meet them with much rejoicing,” *Banquet of the Ten Virgins* discourse 8 ch.2 p.335

## Ua12. Angelic hymns / choir(s)

**Clement of Alexandria** (193-217/220 A.D.) “‘For meats are done away with,’ as the apostle himself says; but this nourishment on milk leads to the heavens, rearing up citizens of heaven, and members of the angelic choirs.” *The Instructor* book 1 ch.6 p.220

Clement of Alexandria (c.195 A.D.) “If it is thy wish, be thou also initiated; and thou shall join the choir along with angels around the unbegotten and indestructible and the only true God, the Word of God, raising the hymn with us.” *Exhortation to the Heathen* ch.12 p.205

**Hippolytus of Portus** (222-235/236 A.D.) “This is He who was hymned by the angels, and seen by the shepherds, and waited for by Simeon, and witnessed to by Anna.” *Against the Heresy of One Noetus* ch.18 p.230

**Origen** (225-253/254 A.D.) “For it is monstrous to understand by the world here the compacted whole formed of heaven and earth, and those in it; so that it could be said, that the sun and moon and the choir of the stars and the angels in all this world, did not know the true light, and, though ignorant of it, preserved the order which God had appointed for them.” *Commentary on Matthew* book 13 ch.20 p.487

**Victorinus of Petau** (martyred 304 A.D.) “But the twelve gates we believe to be the number of the apostles, who, shining in the four virtues as precious stones, manifesting the light of their doctrine among the saints, cause it to enter the celestial city, that by intercourse with them the choir of angels may be gladdened.” *Commentary on the Apocalypse* from the 21st and 22nd chapters no.16 p.360

**Methodius** (270-311/312 A.D.) “I am one in the choir with Christ dispensing His rewards in heaven, around the unbeginning and never-ending King. I have become the torch-bearer of the unapproachable lights, and I join with their company in the new song of the archangels, showing forth the new grace of the Church; for the Word says that the company of virgins” *Banquet of the Ten Virgins* Discourse 6 ch.5 p.331

## Ua13. Angels visit shepherds at Christ’s birth

Luke 2:8-15

**Irenaeus of Lyons** (180-188 A.D.) “And the angel of the Lord, he says, appeared to the shepherds, proclaiming joy to them: ‘For there is born in the house of David, a Saviour, which is Christ the Lord. Then [appeared] a multitude of the heavenly host, praising God, and saying, Glory in the highest to God, and on earth peace, to men of good will.’” *Irenaeus Against Heresies* book 3 ch.10.3 p.424-425

**Tertullian** (207/208 A.D.) “and from the testimony of the angel, who at night announced to the shepherds that Christ had at that moment been born, and again from the place of the birth, for it is towards night that persons arrive at the (eastern) ‘inn’.” *Five Books Against Marcion* book 5 ch.9 p.448

**Origen** (c.227-240 A.D.) “surely those messengers who were made spirits by God, those who are a flame of fire, ministers of the Father of all, cannot have been excluded from being evangelists also. Hence an angel standing over the shepherds made a bright light to shine round about them, and said: ‘Fear not; behold I bring you good tidings of great joy, which shall be to all tile people; for there is born to you, this day, a Saviour, who is Christ the Lord, in the city of David.’ And at a time when there was no knowledge among men of the mystery of the Gospel, those who were greater than men and inhabitants of heaven, the army of God, praised God, saying, ‘Glory to God in the highest, and on earth peace, good will among men.’ And having said this, the angels go away from the shepherds into heaven,” *Commentary on John* book 1 ch.13 p.304

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the same place, the angel said to the shepherds: ‘Fear not; for, behold, I bring you tidings that unto you is born this day in the city of David a Saviour, which is Christ Jesus.’” *Treatises of Cyprian* Treatise 12 second book ch.7 p.519

## Ua14. Angels announce/preach the gospel

**Irenaeus of Lyons** (180-188 A.D.) “And the angel of the Lord, he says, appeared to the shepherds, proclaiming joy to them: ‘For there is born in the house of David, a Saviour, which is Christ the Lord. Then [appeared] a multitude of the heavenly host, praising God, and saying, Glory in the highest to God, and on earth peace, to men of good will.’” *Irenaeus Against Heresies* book 3 ch.10.3 p.424-425

**Tertullian** (207/208 A.D.) “and from the testimony of the angel, who at night announced to the shepherds that Christ had at that moment been born, and again from the place of the birth, for it is towards night that persons arrive at the (eastern) ‘inn’.” *Five Books Against Marcion* book 5 ch.9 p.448

**Origen** (c.227-240 A.D.) “For at the end an exalted and flying angel, having the Gospel, will preach it to every nation, for the good Father has not entirely deserted those who have fallen away from Him. John, son of Zebedee, says in his Apocalypse: ‘And I saw an angel flying in the midst of heaven, having the Eternal Gospel, to preach it to those who dwell upon the earth, and to every nation, and tribe, and tongue, and people, saying, with a loud voice, Fear God and give Him glory, for the hour of His judgment hath come, and worship Him that made the heaven, and the earth, and the sea, and the fountains of waters.’” *Commentary on John* book 1 ch.14 p.305

Origen (c.227-240 A.D.) “surely those messengers who were made spirits by God, those who are a flame of fire, ministers of the Father of all, cannot have been excluded from being evangelists also. Hence an angel standing over the shepherds made a bright light to shine round about them, and said: ‘Fear not; behold I bring you good tidings of great joy, which shall be to all tile people; for there is born to you, this day, a Saviour, who is Christ the Lord, in the city of David.’ And at a time when there was no knowledge among men of the mystery of the Gospel, those who were greater than men and inhabitants of heaven, the army of God, praised God, saying, ‘Glory to God in the highest, and on earth peace, good will among men.’ And having said this, the angels go away from the shepherds into heaven,” *Commentary on John* book 1 ch.13 p.304

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the same place, the angel said to the shepherds: ‘Fear not; for, behold, I bring you tidings that unto you is born this day in the city of David a Saviour, which is Christ Jesus.’” *Treatises of Cyprian* Treatise 12 second book ch.7 p.519

Cyprian of Carthage (c.246-258 A.D.) “In the Apocalypse, moreover: ‘And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach over the earth, and over all nations, and tribes, and tongues, and peoples, saying with a loud voice, Fear God rather, and give glory to Him: for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and all that therein is.’” *Treatises of Cyprian* Treatise 11 ch.2 p.498

## Ua15. An angel spoke with Cornelius before he was a believer

Acts 10:3-7,22, 30-33

**Irenaeus of Lyons** (182-188 A.D.) “For this Cornelius was, it is said, ‘a devout man, and one who feared God with all his house, giving much alms to the people, and praying to God always. He saw therefore, about the ninth hour of the day, an angel of God coming in to him, and saying, Thine alms are come up for a memorial before God. Wherefore send to Simon, who is called Peter.’” *Irenaeus Against Heresies* book 3 ch.12.7 p.432

**Origen** (225-253/254 A.D.) “For on the day after the angel of God appeared to Cornelius, suggesting to him ‘to send to Joppa, to Simon surnamed Peter,’ Peter ‘went up into the upper room to pray about the sixth hour.’” *Origen Against Celsus* book 2 ch.1 p.429

**Cyprian of Carthage** (c.246-258 A.D.) “Thus, for instance, Cornelius the centurion, when he prayed, had a claim to be heard. For he was in the habit of doing many alms-deeds towards the people, and of ever praying to God. To this man, when he prayed about the ninth hour, appeared an angel bearing testimony to his labours, and saying, ‘Cornelius, thy prayers and thine alms are gone up in remembrance before God.’” *Treatises of Cyprian* Treatise 4 ch.32 p.456

**Pamphilus** (martyred 309 A.D.) Acts section O p.167 “Of Cornelius, and what the angel said to him. See also what was”

## Teachings on Angels not on the list

**1. Jesus’ death did not help angels** Hebrews 2:16 (no writers)

**2. Angels serve those who will inherit salvation** Hebrews 1:14 (no writers)

**3. Angels are ministering spirits** (only 1 writer: Origen)

**4. Angels did not make / help make us or the world** (only 1 writer: Irenaeus. Among heretics 2 for, 5 against. For: Menander, Ebionites. Against: Simon Magus, Cerinthus, Carpocrates, Saturninus, Basilides)

**5. Angels minister to us** Hebrews 1:14 (no writers)

**6. Angels ministered to Jesus** (only 2 writers: Tatian’s *Diatessaron*, Origen)

**7. Angels longed to look into salvation** 1 Peter 1:12 (only 1 writer: *Irenaeus Against Heresies* book 4 ch.34.1 p.511)

**8. Angels like flames of fire** (only 3 writers: Clement of Alexanderia, Origen, *Re-baptism*)

**9. Angels like winds** (only 1 writer: *Re-baptism*)

**10. Christ strengthened by an angel** (only 1 writer: Hippolytus)

**11. Jesus could call on 12 legions of angels** (only 1 writer: Origen, Tertullian [partial] legions of angels)

**12. Entertaining angels unawares** (only 1 writer: Tertullian)

**13. Do not worship of angels** (only 1 writer: Cyprian of Carthage)

**14. Elect angels** (only 1 writer: Clement of Alexandria)

**15. Angel rolled away the stone** (only 2 writers: Origen, Dionysius of Alexandria)

**16. Destroying angels** (only 3 writers: Origen, Cyprian, Methodius)

**17. Angels/heaven rejoice over repentant ones** Luke 15:10 (only 3 writers: *Diatessaron*, Firmilian, *Treatise Against Novatian*)

**18. The Son of Man’s angels.** (only 1 writer. *Origen’s Exhortation to Martyrdom* ch.12 p.152)

**Divergences**

**1. Divergence: People do not turn into angels** (2 writers for, 3 against, 1 partial. For: Dionysius of Alexandria, Methodius. Against: Evarestus, Acts of Paul and Thecla, Theodotus the probable Montanist. Partial: Lactantius says people will turn into the forms of angels.)

**X Angels or cherubs look like babies with wings** (no writers)

**On account of the angels** (not analyzed yet. 1 writer: Tertullian)

# DEMONS

## Ud1. Satan / the Devil / Lucifer

Satan: 1 Chronicles 21:1; Job 1:6-12; 2:1-6; Zechariah 3:1-2; Matthew 12:26; 16:23; Mark 1:13; 3:23,26; 4:15; 8:33; Luke 10:18; 11:18; 13:16; 22:3,31; John 13:27; Acts 5:3; 26:18; Romans 16:20; 1 Corinthians 5:5; 7:5; 2 Corinthians 2:11; 11:14; 12:7; 1 Thessalonians 2:18; 2 Thessalonians 2:9; 1 Timothy 1:20; 5:15; Revelation 2:9,13,24; 12:9; 20:2-3

The devil tempted Jesus. Matthew 4:1-11; Luke 4:2-13

Devil: Matthew 13:39; 25:41; Luke 8:12; John 8:44; 13:2; Acts 10:38; 13:10; Ephesians 4:27; 6:11; 1 Timothy 3:6-7; 2 Timothy 2:26; Hebrews 2:14; James 4:7; 1 Peter 5:8; 1 John 3:8,10; Jude 9; Revelation 2:10; 12:9-12; 20:2-10

**p30** 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) 2 Thessalonians 2:9 “is according to the working of Satan, with all power, signs, and lying wonders,”

**p102** (ca.300 A.D.) Mt 4:11-12,22-23 Mentions the devil and then it mentions angels ministering to Jesus in Matthew 4:11.

***Ignatius****’* (-107/116 A.D.) mentions Satan. *Ignatius’ Letter to the Ephesians* ch.13 p.55

***Epistle of Barnabas*** (c.70-130 A.D.) ch.2 p.137 “Since, therefore, the days are evil, and Satan possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord.” ch.18 p.148 mentions the light-bringing angels vs. the angels of Satan.

**Polycarp** (before 155 A.D.) “And Polycarp himself replied to Marcion, who met him on one occasion, and said, ‘Dost thou know me?’ ‘I do know thee, the first-born of Satan.’ Such was the horror which the apostles and their disciples had against holding even verbal communication with any corrupters of the truth;” *Irenaeus Against Heresies* book 3 ch.3.4 p.416

**Justin Martyr** (c.138-165 A.D.) “And we have it recorded by Moses in the beginning of Genesis, that the serpent beguiled Eve, and was cursed. And we know that in Egypt there were magicians who emulated the mighty power displayed by God through the faithful servant Moses. And you are aware that David said, ‘The gods of the nations are demons.’” *Dialogue with Trypho, a Jew* ch.79 p.238

Justin Martyr (c.138-165 A.D.) “And He showed me Jesus (Joshua) the high priest standing before the angel [of the Lord]; and the devil stood at his right hand to resist him.” *Dialogue with Trypho, a Jew* ch.115 p.256

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 seventh commandment p.25 the devil opposing us.

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.3 p.39 mentions the devil.

**Dionysius of Corinth** (170 A.D.) “And the letters the apostles of the devil have filled with tares, taking away some things and adding others, for whom a woe is in store.” Fragment 4 p.765

Tatian’s ***Diatessaron*** (c.172 A.D.) section 5.1-3 p.50 “Jesus answered and said unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him alone shalt thou serve. And when the devil had completed all his temptations, he departed from him for a season. And behold, the angels drew near and ministered unto him [Jesus]”

**Christians of Vienna and Lugdunum** (177 A.D.) p.779 “These, through the instigation of Satan, and through fear of the tortures which they saw the saints enduring,”

**Theophilus of Antioch** (161-181/188 A.D.) says that Satan, called a demon, or dragon. At first Satan was an angel. *Theophilus to Autolycus* book 2 ch.28 p.105

**Irenaeus of Lyons** (182-188 A.D.) mentions that Satan was the ringleader of the apostasy [in heaven]. *Irenaeus Against Heresies* book 4 ch.40.1 p.523

**Clement of Alexandria** (193-202 A.D.) “God the Creator was in a roundabout way worshipped by the Greeks; but that it was necessary by positive knowledge to apprehend and learn Him by the Son. ‘Wherefore, then, I send thee to the Gentiles,’ it is said, ‘to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith which is in Me.’” *Stromata* book 1 ch.19 p.321

**Tertullian** (198-220 A.D.) “persecution therefore seems to proceed from the devil ... Satan will not be at liberty to do anything against the servants of the living God unless the Lord grant leave, either that He may overthrow Satan himself by the faith of the elect which proves victorious in the trial, or in the face of the world show that apostatizers to the devil’s cause have been in reality His servants. ... For the apostle likewise delivered Phygellus and Hermogenes over to Satan that by chastening they might be taught not to blaspheme.” *Fleeing Persecution* ch.2 p.117

Tertullian (208-220 A.D.) discusses the devil. *Tertullian on Modesty* ch.9 p.83

Tertullian (198-220 A.D.) “We know that ‘Satan himself is transformed into an angel of light’ -much more into a man of light-and that at last he will ‘show himself to be even God,’ and will exhibit ‘great signs and wonders, insomuch that, if it were possible, he shall deceive the very elect.’” *Treatise on the Soul* ch.57 p.234

Tertullian (208 A.D.) says that the prince of Tyre in Ezekiel is Satan, the fallen angel. *Five Books Against Marcion* book 2 ch.10 p.305

Tertullian (207/208 A.D.) mentions the fallen angels of the Creator in *Five Books Against Marcion* book 5 ch.8 p.445.

Tertullian (207/208 A.D.) says that Satan entered into Judas. *Five Books Against Marcion* book 5 ch.6 p.441

**Asterius Urbanus** (c.232 A.D.) “And thus by a kind of artifice, or rather by such a process of craft, the devil having devised destruction against those who were disobedient” from book 1 p.336

**Hippolytus of Portus** (222-235/236 A.D.) “(Now these heretics) have themselves been sent forth by Satan, for the purpose of slandering before the Gentiles the divine name of the Church.” *Refutation of All Heresies* book 7 ch.20 p.114

**Theodotus the probable Montanist** (ca.240 A.D.) “The devil knew that the Lord was to come. But he did not believe that He was God; wherefore also he tempted Him, in order to know if He were powerful. It is said, “he left Him, and departed from Him for a season;” that is, he postponed the discovery till the resurrection. For he knew that He who was to rise was the Lord.” *Excerpts of Theodotus* ch.53 p.49.

**Commodianus** (c.240 A.D.) “Thou art going to vain shows with the crowd of the evil one, where Satan is at work in the circus with din.” *Instructions of Commodianus* ch.57 p.214

**Origen** (235-245 A.D.) mentions the Devil. *Homilies on Jeremiah* homily 1 ch.14.4 p.18

Origen (225-253/254 A.D.) “And when Jesus beheld her, and perceived from what cause she was bowed together, he said, ‘Ought not this daughter of Abraham, whom Satan has bound, lo, these eighteen years, to be loosed from this bond on the Sabbath day?’ And how many others are still bowed down and bound by Satan, who hinders them from looking up at all, and who would have us to look down also!” *Origen Against Celsus* book 8 ch.54 p.660

Origen (225-253/254 A.D.) “But every one who prefers vice and a vicious life, is (because acting in a manner contrary to virtue) Satanas, that is, an ‘adversary’ to the Son of God, who is righteousness, and truth, and wisdom. With more propriety, however, is *he* called ‘adversary,’ who was the first among those that were living a peaceful and happy life to lose his wings, and to fall from blessedness; he who, according to Ezekiel, walked faultlessly in all his ways, ‘until iniquity was found in him,’ and who being the ‘seal of resemblance’ and the ‘crown of beauty’ in the paradise of God, being filled as it were with good things, fell into destruction, in accordance with the word which said to him in a mystic sense: ‘Thou hast fallen into destruction, and shalt not abide for ever.’” *Origen Against Celsus* book 6 ch.44 p.593

Origen (239-242 A.D.) mentions Lucifer. *Homilies on Ezekiel* homily 13 ch.2.4 p.157 and homily 2 ch.3.7 p.31-32

Origen (233/234 A.D.) discusses Lucifer. *Origen’s Exhortation to Martyrdom* ch.18 p.159

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.7 p.659 refers to the Devil.

*Treatise On Rebaptism* (c.250-258 A.D.) ch.9 p.672 (partial) “says to Peter, ‘Get thee behind me, Satan’”

**Cyprian of Carthage** (c.246-258 A.D.) “But He so prayed for us, that in another place we read, ‘And the Lord said to Peter, Behold, Satan has desired to sift you as wheat: but I have prayed for thee, that thy faith fail not.’” *Epistles of Cyprian* Letter 7 ch.5 p.286

Rogitanus of Nova at the **Seventh Council of Carthage** (258 A.D.) p.571 “Christ instituted the Church; the devil, heresy. How can the synagogue of Satan have the baptism of Christ?”

**Pontius’ *Life and Passion of Cyprian*** (258 A.D.) ch.3 p.268 “His virtue remained established in its own home, and his devotion, rounded upon deep roots, gave way under no onset of the devil tempting him to abstain from blessing his God with a grateful faith even in his adversity.”

**Dionysius of Alexandria** (246-265 A.D.) “Thus the wicked one, when he tempts us, draws us into the temptations, as dealing himself with the temptations of evil. But God, when He tempts (tries), adduces the temptations (trials) as one untempted of evil. For God, it is said, ‘cannot be tempted of evil.’ The devil, therefore, drives us on by violence, drawing us to destruction; but God leads us by hand, training us for our salvation.” *Commentary on Luke* no.46 p.116

**Dionysius of Rome** (259-269 A.D.) “For the doctrine of the foolish Marcion, which gilts and divides the monarchy into three elements, is assuredly of the devil, and is not of Christ’s true disciples, or of those to whom the Saviour’s teaching is agreeable.” *Against the Sabellians* ch.1 p.365

**Adamantius** (c.300 A.D.) says that Satan fell. *Dialogue on the True Faith* 3rd part ch.13 p.122

**Victorinus of Petau** (martyred 304 A.D.) Discusses Revelation 12. *Commentary on the Apocalypse of the Blessed* John ch.12.4 p.355

**Peter of Alexandria** (285-311 A.D.) “after He [Jesus Christ] had been baptized, tempted of the devil.” *Canonical Epistle* Canon 1 p.269

**Methodius** (270-311/312 A.D.) mentions that the devil and some of his angels fell. *Discourse on the Resurrection* 1 ch.7 p.370

**Athanasius of Alexandria** (318 A.D.) says that the devil fell from heaven. *The Incarnation* ch.25.5 p.50

Athanasius of Alexandria (318 A.D.) “but by the envy of the devil death came into the world.” *The Incarnation* ch.5 p.38

**Lactantius** (c.303-320/325 A.D.) “Thus from angels the devil makes them [fallen angels] to become his satellites and attendants.” *The Divine Institutes* book 2 ch.15 p.64

Lactantius (c.303-325 A.D.) “Then the serpent, who was one of the servants of God, envying man because he was made immortal, enticed him by stratagem to transgress the command and law of God. And in this manner he did indeed receive the knowledge of good and evil, but he lost the life which God had given him to be for ever.” *Epitome of the Divine Institutes* ch.27 p.231

**Alexander of Alexandria** (313-326 A.D.) mentions the devil in his Catholic epistle ch.2 p.297

**Eusebius of Caesarea** (318-325 A.D.) says that our adversary is called Satan, the Devil, a serpent, and a dragon. *Preparation for the Gospel* book 6 ch.17 p.21

**Among corrupt or spurious works**

**pseudo-Justin** (168-200 A.D.) (ch.28 p.285) (thought by some to be by Justin, but no author) “And the same holds good regarding the enemy of mankind who was cast out of heaven, whom the Sacred Scriptures call the Devil, a name which he obtained from his first devilry against man;”

pseudo-Justin (168-200 A.D.) (thought by some to be by Justin, but no author) “who had been made in the image and likeness of God, restored to us the knowledge of the religion of our ancient forefathers, which the men who lived after them abandoned through the bewitching counsel of the envious devil, and turned to the worship of those who were no gods.” *Hortatory Address to the Greeks* ch.38 p.289

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 7 ch.5 p.26 mentions Satan.

**pseudo-Hippolytus** (after 236 A.D.) mentions the devil. *Discourse on the End of the World* ch.2 p.242

**pseudo-Methodius** (after 312 A.D.) mentions the devil. *Oration on the Psalms* ch.397

**Among heretics**

The Encratite heretic Tatian (c.172 A.D.) (partial) mentions various demons did among men, when they were called Greek gods. *Address of Tatian to the Greeks* ch.8 p.68

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 19 ch.2 p.2331 mentions Satan, the devil.

**Mani** (262-278 A.D.) mentions Satan. *Disputation with Manes* ch.5 p.182

**Marinus** (c.300 A.D.) a Bardesene, in disputing with Adamantius, said that the devil leads mankind astray. *Dialogue on the True Faith* 3rd part ch.d 11 p.120

## Ud2. Satan/demons fell from heaven

Revelation 12:3-13; 2 Peter 2:4

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2. Tells how the dragon and a third of the stars fell from heaven. Revelation 12:3,7-13

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. (partial) Mentions the angels that fell. 2 Peter 2:4

Theophilus of Antioch (161-181/188 A.D.) (partial) says that Satan, called a demon, or dragon because of his revolting from God tempted Eve. At first Satan was an angel. *Theophilus to Autolycus* book 2 ch.28 p.105

**Irenaeus of Lyons** (182-188 A.D.) mentions that Satan was the ringleader of the apostasy [in heaven]. *Irenaeus Against Heresies* book 4 ch.40.1 p.523

**Tertullian** (2070/208 A.D.) mentions the fallen angels of the Creator in *Tertullian Against Marcion* book 5 ch.8 p.445.

**Hippolytus of Portus** (222-235/236 A.D.) says that Lucifer fell from heaven and discusses Isaiah 14:4-22. *Treatise on Christ and Antichrist* ch.17 p.207-208

**Commodianus** (c.240 A.D.) says that demons fell from heaven because of women.*Instructions of Commodianus* ch.3 p.203

**Origen** (c.227-240 A.D.) “But the angels also wonder at the peace which is to be brought about on account of Jesus on the earth, that seat of war, on which Lucifer, star of the morning, fell from heaven, to be warred against and destroyed by Jesus.” *Origen’s Commentary on John* book 1 ch.13 p.304

Origen (225-253/254 A.D.) (implied) “But every one who prefers vice and a vicious life, is (because acting in a manner contrary to virtue) Satanas, that is, an ‘adversary’ to the Son of God, who is righteousness, and truth, and wisdom. With more propriety, however, is *he* called ‘adversary,’ who was the first among those that were living a peaceful and happy life to lose his wings, and to fall from blessedness; he who, according to Ezekiel, walked faultlessly in all his ways, ‘until iniquity was found in him’, and who being the ‘seal of resemblance’ and the ‘crown of beauty’ in the paradise of God, being filled as it were with good things, fell into destruction, in accordance with the word which said to him in a mystic sense: ‘Thou hast fallen into destruction, and shalt not abide for ever.’” *Origen Against Celsus* book 6 ch.44 p.593

*Treatise On Rebaptism* (c.250-258 A.D.) ch.9 p.672 (partial) refers to Satan. (no mention of falling from heaven though.)

**Adamantius** (c.300 A.D.) says that Satan fell. *Dialogue on the True Faith* 3rd part ch.13 p.122

**Victorinus of Petau** (martyred 304 A.D.) Discusses Revelation 12. *Commentary on the Apocalypse of the Blessed* John ch.12.4 p.355

**Methodius** (270-311/312 A.D.) in *Discourse on the Resurrection* 1 ch.7 p.370 mentions that the devil and some of his angels fell.

Arnobius (297-303 A.D.) (partial) mentions demons *Arnobius Against the Heathen* book 1 ch.42 p.425

**Athanasius of Alexandria** (318 A.D.) says that the devil fell from heaven. *The Incarnation* ch.25.5 p.50

**Lactantius** (c.303-320/325 A.D.) mentions both good angels and those who revolted from the service of God, because they are enemies of the truth. *The Divine Institutes* book 2 ch.15-16 p.64-65

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) (partial) mentions various demons did among men, when they were called Greek gods. *Address of Tatian to the Greeks* ch.8 p.68

**Bardaisan/Bardesan** (154-224/232 A.D.) (implied) “For we are sure that, if the angels likewise had not been possessed of personal freedom, they would not have consorted with the daughters of men, and sinned, and fallen from their places.” *Book of Laws of Divers Countries* p.725

**Marinus** (c.300 A.D.) quotes Christ as saying, “I saw Satan fallen like lightning from heaven.” *Dialogue on the True Faith* 3rd part ch.12 b p.122

## Ud3. Satan deceives

Genesis 3:13; 2 Corinthians 11:3; Revelation 20:2-3,10

**Justin Martyr** (c.138-165 A.D.) “i.e., of him who was called the serpent, who fell with a great overthrow, because he deceived Eve.” *Dialogue with Trypho, a Jew* ch.124 p.262

Justin Martyr (c.138-165 A.D.) “which from Adam had fallen under the power of death and the guile of the serpent,” *Dialogue with Trypho, a Jew* ch.88 p.243

**Theophilus of Antioch** (168-181/188 A.D.) “This Eve, on account of her having been in the beginning deceived by the serpent, and become the author of sin, the wicked demon, who also is called Satan, who then spoke to her through the serpent, and who works even to this day in those men that are possessed by him, invokes as Eve.” *Theophilus to Autolycus* book 2 ch.28 p.105

**Irenaeus of Lyons** (182-188 A.D.) “He had indeed been already accustomed to lie against God, for the purpose of leading men astray. For at the beginning, when God had given to man a variety of things for food, while He commanded him not to eat of one tree only, as the Scripture tells us that God said to Adam: ‘From every tree which is in the garden thou shalt eat food; but from the tree of knowledge of good and evil, from this ye shall not eat: for in the day that ye shall eat of it, ye shall die by death;’” *Irenaeus Against Heresies* book 5 ch.23.1 p.551

**Clement of Alexandria** (193-202 A.D.) (implied) says that Satan is the father of lies. *Stromata* book 1 ch.17 p.319

Clement of Alexandria (c.195 A.D.) (partial, seduces, not deceives) “Therefore (for the seducer is one and the same) he that at the beginning brought Eve down to death, now brings thither the rest of mankind.” *Exhortation to the Heathen* ch.1 p.173

**Tertullian** (192-202 A.D.) “Therefore I detect the nativity of impatience in the devil himself, at that very time when he impatiently bore that the Lord God subjected the universal works which He had made to His own image, that is, to man. For if he had endured (that), he would not have grieved; nor would he have envied man if he had not grieved. Accordingly he deceived him, because he had envied him; but he had envied because he had grieved: he had grieved because, of course, he had not patiently borne.” *Of Patience* ch.5 p.709

Tertullian (207/208 A.D.) “His own substance too, to be deceived by the devil, and fall from obedience of the law into death?” *Five Books Against Marcion* book 2 ch.5 p.300

**Hippolytus of Portus** (225-234/235 A.D.) “What, then, is meant by the serpent but Antichrist, that deceiver who is mentioned in Genesis , who deceived Eve and supplanted Adam bruised Adam’s heel)? But since it is necessary to prove this assertion by sufficient testimony, we shall not shrink from the task.” *Treatise on Christ and Antichrist* ch.14 p.207 (Hippolytus mistakenly thinks the devil and the antichrist are identical.)

**Origen** (235-245 A.D.) says that the serpent deceives. *Homilies on Jeremiah* homily 20 ch.3.4 p.228

Origen (c.227-240 A.D.) mentions Eve being deceived and Adam falling. *Origen’s Commentary on John* book 1 ch.22 p.308

**Cyprian of Carthage** (c.246-258 A.D.) “And that nothing at all should remain that Job did not experience in his trials, the devil arms his wife also, making use of that old device of his wickedness, as if he could deceive and mislead all by women, even as he did in the beginning of the world.” *Treatises of Cyprian* Treatise 9 ch.18 p.489

**Dionysius of Alexandria** (246-265 A.D.) The serpent deceived Adam. *Commentary on Luke* p.116

**Adamantius** (c.300 A.D.) (implied) Marinus, a follower of Bardesanes, said that scripture said that the serpent deceived Eve, and Adamantius had no disagreement with that. *Dialogue on the True Faith in God* third part p.111-112.

**Methodius** (270-311/312 A.D.) “And it has likened the fig-tree to the command given to man in paradise, because, when he was deceived, he covered his nakedness with the leaves of a fig-tree;” *Banquet of the Ten Virgins* discourse 10 ch.2 p.348

**Victorinus of Petau** (-304 A.D.) “Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be finished:” *Commentary on the Apocalypse* from the Twentieth chapter verse 6 p.359

**Lactantius** (c.303-320/325 A.D.) “But that serpent, who from his deeds received the name of devil, that is, accuser or informer, did not cease to persecute the seed of man, whom he had deceived from the beginning.” *Epitome of the Divine Institutes* ch.27 p.231

**Among heretics**

**Marinus** (c.300 A.D.) a follower of Bardesanes, said that scripture said that the serpent deceived Eve, and Adamantius had no disagreement with that. *Dialogue on the True Faith in God* third part p.111-112.

Marinus (c.300 A.D.) a Bardesene, in disputing with Adamantius, said that the devil leads mankind astray. *Dialogue on the True Faith* 3rd part ch.d 11 p.120

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 10 ch.14 p.282 says that Satan deceives.

## Ud4. Serpent beguiled Eve

Genesis 3:13b; 2 Corinthians 11:3; 1 Timothy 2:14

*Epistle of Barnabas* (c.70-130 A.D.) ch.12 p.145 (partial) “For since transgression was committed by Eve through means of the serpent, [the Lord] brought it to pass that every [kind of] serpents bit them, and they died, that He might convince them, that on account of their transgression they were given over to the straits of death.”

**Justin Martyr** (135-165 A.D.) “And we have it recorded by Moses in the beginning of Genesis , that the serpent beguiled Eve, and was cursed. And we know that in Egypt there were magicians who emulated the mighty power displayed by God through the faithful servant Moses. And you are aware that David said, ‘The gods of the nations are demons.’” *Dialogue with Trypho, a Jew* ch.79 p.238

Justin Martyr (c.338-165 A.D.) “And again, it is written in Job, as you said yourself, how that the angels came to stand before the Lord, and the devil came with them. And we have it recorded by Moses in the beginning of Genesis , that the serpent beguiled Eve, and was cursed. And we know that in Egypt there were magicians who emulated the mighty power displayed by God through the faithful servant Moses” *Dialogue with Trypho, a Jew* ch.79 p.238

**Theophilus of Antioch** (168-181/188 A.D.) quotes Genesis 2:8-3:19 *Theophilus to Autolycus* book 2 ch.21 p.103

**Irenaeus of Lyons** (182-188 A.D.) “But the curse in all its fulness fell upon the serpent, which had beguiled them [Adam and Eve]. ‘And God,’ it is declared, ‘said to the serpent: Because thou hast done this, cursed art thou above all cattle, and above all the beasts of the earth.’” *Irenaeus Against Heresies* book 3 ch.23.3 p.456

Irenaeus of Lyons (182-188 A.D.) “For as the serpent beguiled Eve, by promising her what he had not” *Irenaeus Against Heresies* book 4 preface ch.4 p.462

**Tertullian** (207-220 A.D.) “For it was while Eve was yet a virgin, that the ensnaring word had crept into her ear which was to build the edifice of death. ... As Eve had believed the serpent, so Mary believed the angel.” *On the Flesh of Christ* ch.17 p.536

**Hippolytus of Portus** (222-235/236 A.D.) “What, then, is meant by the serpent but Antichrist, that deceiver who is mentioned in Genesis , who deceived Eve and supplanted Adam” *Treatise on Christ and Antichrist* ch.14 p.207

**Origen** (239-242 A.D.) says the serpent deceived Eve. *Homilies on Ezekiel* homily 7 ch.6.1 p.105

Origen (233/234 A.D.) says the serpent deceived Eve. *Origen On Prayer* ch.29.18 p.126

Methodius (270-311/312 A.D.) (partial, no mention of Eve) “The fig-tree, as I said, from the sweetness and excellence of its fruit, being taken as a type of the delights of paradise, the devil, having beguiled the man by its imitations, led him captive, persuading him to conceal the nakedness of his body by fig-leaves;” *Banquet of the Ten Virgins* discourse 10 ch.5 p.349

Lactantius (c.303-320/325 A.D.) (partial, no mention of Eve) “Man made by the very hands of God, whom the serpent treacherously beguiled that he might come to the fate of death, and receive the knowledge of good and evil.” Thus the life of man became limited in duration;” *The Divine Institutes* book 2 ch.13 p.62

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.13 p.364 says the serpent beguiled Eve.

## Ud5. Satan is a serpent

Revelation 19:9; 20:2-3; Genesis 3:1-15

***Epistle of Barnabas*** (c.70-130 A.D.) ch.12 p.145 (implied) “For since transgression was committed by Eve through means of the serpent, [the Lord] brought it to pass that every [kind of] serpents bit them, and they died, that He might convince them, that on account of their transgression they were given over to the straits of death.”

***Epistle to Diognetus*** (c.130 A.D.) ch.12 p.30 (implied) “Nor truly are those words without significance which are written, how God from the beginning planted the tree of life in the midst of paradise, revealing through knowledge the way to life, and when those who were first formed did not use this [knowledge] properly, they were, through the fraud of the Serpent, stripped naked. For neither can life exist without knowledge, nor is knowledge secure without life. Wherefore both were planted close together. The Apostle, perceiving the force [of this conjunction], and blaming that knowledge which, without true doctrine, is admitted to influence life, declares, ‘Knowledge puffeth up, but love edifieth.’ For he who thinks he knows anything without true knowledge, and such as is witnessed to by life, knows nothing, but is deceived by the Serpent, as not loving life.”

**Justin Martyr** (c.150 A.D.) “For among us the prince of the wicked spirits is called the serpent, and Satan, and the devil, as you can learn by looking into our writings. And that he would be sent into the fire with his host, and the men who follow him, and would be punished for an endless duration, Christ foretold.” *First Apology of Justin Martyr* ch.28 p.172

**Christians of Vienna and Lugdunum** (177 A.D.) “She was thus reserved for another contest, in order that, gaining the victory in many preparative conflicts, she might make the condemnation of the Crooked Serpent unquestionable, and that she might encourage the brethren.” p.782

**Theophilus of Antioch** (168-181/188 A.D.) “Now the serpent was more subtle than any beast of the field which the Lord” *Theophilus to Autolycus* book 2 ch.21 p.102

**Irenaeus of Lyons** (182-188 A.D.) “But the curse in all its fulness fell upon the serpent, which had beguiled them. ‘And God,’ it is declared, ‘said to the serpent: Because thou hast done this, cubed art thou above all cattle, and above all the beasts of the earth.’ And this same thing does the Lord also say in the Gospel, to those who are found upon the left hand: ‘Depart from me, ye cursed, into ever: lasting fire, which my Father hath prepared for the devil and his angels;’ indicating that eternal fire was not originally prepared for man, but for him who beguiled man, and caused him to offend-for him, I say, who is chief of the apostasy, and for those angels who became apostates along with him; which [fire], indeed, they too shall justly feel, who, like him, persevere in works of wickedness, without repentance, and without retracing their steps.” *Irenaeus Against Heresies* book 3 ch.23.3 p.456

**Clement of Alexandria** (193-217/220 A.D.) “And that deceitful serpent, devouring the understanding part of man through vanity” *The Instructor* book 3 ch.2 p.272

**Tertullian** (198-220 A.D.) “In brief, ‘the dove’ has usually served to figure Christ; ‘the serpent,’ to tempt Him. The one even from the first has been the harbinger of divine peace; the other from the beginning has been the despoiler of the divine image.” *Against the Valentinians* ch.2 p.504

Tertullian (207/208 A.D.) “keeping off the subtle serpent from his interview with the woman; would not” *Five Books Against Marcion* book 2 ch.7 p.303

**Hippolytus of Portus** (225-234/5 A.D.) “‘And they saw not the elders.’ For as of old the devil was concealed in the serpent in the garden, so now too, concealed in the elders. he fired them with his own lust, that he might again a second time corrupt Eve.” *On Susannah* ch.18 (2nd time) p.192

**Origen** (235-245 A.D.) mentions the Serpent, meaning the Devil. *Homilies on Jeremiah* homily 20 ch.3.4 p.228

***Treatise Against Novatian*** (250/4-256/7 A.D.) (implied) ch6 p.659 “by the poison of the shining serpent, who sacrifice, turned towards their fall;”

**Cyprian of Carthage** (c.246-258 A.D.) “The enemy is more to be feared and to be guarded against, when he creeps on us secretly; when, deceiving by the appearance of peace, he steals forward by hidden approaches, whence also he has received the name of the Serpent.” *Treatises of Cyprian* Treatise 1 ch.1 p.421

**Lucian et al.** to Cyprian (250-251 A.D.) “when you confessed, not only frightened back the great serpent himself,” *Epistles of Cyprian* Letter 21 ch.1 p.299

**Theonas of Alexandria** (282-300 A.D.) “and then also shall ye do away with all ill-will, and bruise the head of that ancient serpent, who is ever on the watch with all subtlety to undo your good works and your prosperous attainments.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.9 p.161

**Adamantius** (c.300 A.D.) (implied) Marinus, a follower of Bardesanes, said that scripture said that the serpent deceived Eve, and Adamantius had no disagreement with that. *Dialogue on the True Faith in God* third part p.111-112.

**Victorinus of Petau** (martyred 304 A.D.) and a chain in his hand. And he held the dragon, that old serpent, which is *Commentary on the Apocalypse* from the Twentieth Chapter v.1-3 p.358

**Methodius** (270-311/312 A.D.) “if ye, like your Mother, who gives birth to the male Virgin in heaven, fear nothing the serpent that lies in wait and plots against you; concerning whom I intend to discourse to you more plainly; for it is now time.” *Banquet of the Ten Virgins* discourse 8 ch.4 p.336

**Lactantius** (c.303-320/325 A.D.) “But that serpent, who from his deeds received the name of devil, that is, accuser or informer, did not cease to persecute the seed of man, whom he had deceived from the beginning.” *Epitome of the Divine Institutes* ch.27 p.231

**Eusebius of Caesarea** (318-325 A.D.) says that our adversary is called Satan, the Devil, a serpent, and a dragon. *Preparation for the Gospel* book 6 ch.17 p.21

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.13 p.364 says Satan is a seprent.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 3 ch.42 p.125 (partial) speaks of the Serpent. The same in ibid ch.2.53 p.112

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) (implied) homily 10 ch.14 p.282 discusses the serpent, who is implied as Satan..

The Sethian Gnostic *Apocryphon of John* (c.150-185 A.D.) ch.18 p.117 (partial) mentions the serpent.

## Ud6. The Serpent was cursed at the fall

Genesis 3:14-15

**Justin Martyr** (c.138-165 A.D.) “And we have it recorded by Moses in the beginning of Genesis, that the serpent beguiled Eve, and was cursed. And we know that in Egypt there were magicians who emulated the mighty power displayed by God through the faithful servant Moses. And you are aware that David said, ‘The gods of the nations are demons.’” *Dialogue with Trypho, a Jew the Jew* ch.79 p.238

**Theophilus of Antioch** (168-181/188 A.D.) “And the Lord God said unto the serpent, Because thou hast done this, thou art accursed above all the beasts of the earth; on thy breast and belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. And to the woman He said, I will greatly multiply thy sorrow and thy travail: in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground in thy works: in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat thy bread, till thou return unto the earth; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.’” *Theophilus to Autolycus* book 2 ch.21 p.103

**Irenaeus of Lyons** (182-188 A.D.) discusses how the ground, woman, and especially the serpent were cursed at the fall. *Irenaeus Against Heresies* book 3 ch.23.4 p.456

**Origen** (239-242 A.D.) (implied) discusses the serpent being cursed at the Fall. *Homilies on Ezekiel* homily 1 ch.3.7 p.31

**Cyprian of Carthage** (c.246-258 A.D.) quotes Genesis 3:14-15 in *Treatises of Cyprian* Treatise 12 part 2 ch.9 p.519.

## Ud7. Enmity between serpent and Eve’s seed

Genesis 3:15

**Justin Martyr** (c.138-165 A.D.) “he exist not, rather than have said, ‘And I will put enmity between him and the” (Justin does not refer to Christ here.) *Dialogue with Trypho, a Jew* ch.102 p.250

**Theophilus of Antioch** (168-181/188 A.D.) “And the Lord God said unto the serpent, Because thou hast done this, thou art accursed above all the beasts of the earth; on thy breast and belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Unspoken if the seed is Christ or not.) *Theophilus to Autolycus* book 2 ch.21 p.103

**Irenaeus of Lyons** (182-188 A.D.) quotes Genesis 3:15 as in Genesis and discusses the serpent watching her heel, and the woman watching the serpent’s head. Irenaeus applies this to Christ, born of a virgin. *Irenaeus Against Heresies* book 5 ch.21 p.548

Tertullian (192-220 A.D.) (partial) “This also was wanting to the Christian woman, that she may add a grace to herself from the serpent! Is it thus that she will set her heel on the devil’s head, while she heaps ornaments (taken) from his head on her own neck, or on her very head?” *On the Apparel of Women* ch.6 p.17

Hippolytus of Portus (222-235/236 A.D.) (partial) “for the bites of snakes are generally very dangerous. And they were “in the heel” in particular. for “he shall bruise thy head, and thou shalt bruise his heel.” Fragments from Hippolytus (after something from Cyril)

**Origen** (225-253/254 A.D.) “between the serpent and the woman, and between his seed and her seed,” *Commentary on Matthew* book 14 ch.19 p.508

**Cyprian of Carthage** (c.246-258 A.D.) “This seed [of Isaiah 7:14] God had foretold would proceed from the woman that should trample on the head of the devil. In Genesis : “Then God said unto the serpent, Because thou hast done this, cursed art thou from every kind of the beasts of the earth. Upon thy breast and thy belly shalt thou crawl, and earth shall be thy food all the days of thy life. And I will place enmity between thee and the woman and her seed. He shall regard thy head, and thou shalt watch his heel.” *Treatises of Cyprian* Treatise 12 second part ch.9 p.519

## Ud8. Satan is a dragon

Revelation 12; 20:2-3

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2. Tells how the dragon and a third of the stars fell from heaven. Revelation 12:3,7-13

***Theophilus to Autolycus*** (161-181/188 A.D.) book 2 ch.28 p.105 says that Satan, called a demon, or dragon because of his revolting from God tempted Eve. At first Satan was an angel.

**Irenaeus of Lyons** (182-188 A.D.) “are altogether full of deceit of every kind, apostate inspiration, demoniacal working, and the phantasms of idolatry, and are in reality the predecessors of that dragon who, by means of a deception of the same kind, will with his tail cause a third” *Irenaeus Against Heresies* book 2 ch.31.3 p.407

Tertullian (207/208 A.D.) (partial, does not say Satan) “So also Isaiah: “In that day the Lord God shall draw His sacred, great, and strong sword” (even His Christ) ‘against that dragon, that great and tortuous serpent; and He shall slay him in that day.’” *Five Books Against Marcion* book 4 ch.24 p.388

**Hippolytus of Portus** (225-235/6 A.D.) discusses the allegory in Revelation 12 of the woman, child, and dragon. He says the woman represents the church, and the child represents the message of Christ. *Treatise on Christ and Antichrist* ch.60-61 p.217

**Victorinus of Petau** (martyred 304 A.D.) Michael and his archangels fought with the dragon *Commentary on the Apocalypse of the Blessed John* p.356

**Methodius** (270-311/312 A.D.) “John, in the course of the Apocalypse, says:” and quotes Revelation 12:1-6. *Banquet of the Ten Virgins* discourse 8 ch.4 p.336

**Eusebius of Caesarea** (318-325 A.D.) says that our adversary is called Satan, the Devil, a serpent, and a dragon. *Preparation for the Gospel* book 6 ch.17 p.21

## Ud9. The prince of this world/air is evil/Satan

prince of this world John 12:31; 14:30; 16:11;

god of this world 2 Corinthians 4:3-5

ruler of the kingdom of the air Ephesians 2:2

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 2:2

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 12:31; 14:30

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 12:31; 14:30

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 12:31; 14:30

**Ignatius** (-107/116 A.D.) “The prince of this world would fain carry me away, and corrupt my disposition towards God.” *Ignatius’ Letter to the Romans* ch.7 p.76. See also *Ignatius’ Letter to the Ephesians* ch.17 p.56.

*Letter of Ignatius to the Ephesians* ch.19 p.57 (-107/116 A.D.) “Now the virginity of Mary was hidden from the prince of this world, as was also her offspring, and the death of the Lord;”

***Epistle of Barnabas*** ch.2 p.137 (c.70-130 A.D.) (implied) says that “Satan possesses the power of this world”

**Clement of Alexandria** (c.195 A.D.) speaks of the apostolic injunction to flee from “the prince of the power of the air” who works in the children of disobedience,” *Exhortation to the Heathen* ch.1 p.173

**Tertullian** (208-220 A.D.) says that a wandering Christian could “be handed over to the prince of the word – who else but the devil?” *Tertullian on Modesty* ch.9 p.83

Tertullian (207/208 A.D.) calls the devil the prince of the power of the Air, the God of this world *Five Books Against Marcion* book 5 ch.17 p.466

**Hippolytus of Portus** (222-235/236 A.D.) says that as a serpent cannot mark its track on a rock, so the devil could not find sin in Christ’s body and then quotes John 14:30. *Hippolytus Fragments from Commentaries* On Proverbs p.174

Hippolytus of Portus (222-235/236 A.D.) calls Satan the prince of this world. *Commentary on Psalms* p.174

**Origen** (235-245 A.D.) says the ruler of this age is the Devil. *Homilies on Jeremiah* homily 7 ch.3.4 p.73

Origen (225-253/254 A.D.) “but as against those who are subject to ‘the prince of the power of the air, the spirit that now worketh in the children of disobedience.’” *Origen Against Celsus* book 7 ch.52 p.632. See also *Origen Against Celsus* book 8 ch.54 p.660.

Origen (233/234 A.D.) (partial) mentiosn “the prince of this world” *Origen On Prayer* ch.25.2 p.85

**Dionysius of Alexandria** (246-265 A.D.) says the prince of the world is Satan. *Commentary on Ezekiel* ch.1 p.111

**Athanasius of Alexandria** (318 A.D.) calls the devil the prince of the power of the air. *On the Incarnation* ch.25 p.50

Lactantius (c.303-320/325 A.D.) (partial) says, “About the same time also the prince of the devils, who is the contriver of all evils, shall be bound with chains, and shall be imprisoned during the thousand years of the heavenly rule in which righteousness shall reign in the world, so that he may contrive no evil against the people of God.” (Calls Satan the prince of the devils, but not the prince of this world.) *The Divine Institutes* book 7 ch.24 p.219

**Among heretics**

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) (partial) homily 15 ch.6 p.310 mentions the prince of the air. Homily 19 ch.2 p.331 mentions the prince of evil.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.6 p.184 says that people committing fraud, iniquity, and other crimes become a friend of the prince of this world and of all demons. See also ibid book 9 ch.3 p.183

**Mani** (262-278 A.D.) says that Satan is the prince of this world. *Disputation with Manes* ch.29 p.202

## Ud10. Satan, a murderer from the beginning

John 8:44

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 8:44

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 8:44

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 8:44

Tatian’s ***Diatessaron*** section 35.56 p.98 says the devil slayed men from the beginning. “Ye are from the father, the devil, and the lust of your father do ye desire to do, who from the beginning is a slayer of men, and in the truth standeth not, because the truth is not in him.”

**Irenaeus of Lyons** (182-188 A.D.) “the serpent is proved a liar and a murderer, as the Lord said of him: “For he is a murderer from the beginning, and the truth is not in him.” *Irenaeus Against Heresies* book 5 ch.23.2 p.552

**Clement of Alexandria** (193-202 A.D.) “For the Lord says, ‘Ye are of your father the devil; and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.” *Stromata* book 1 ch.17 p.319

Hippolytus of Portus (222-235/6 A.D.) (partial, does not say what he believes) in discussing the beliefs of the Peretae Gnostics says, “When, however, (Jesus) remarks, ‘Your father is a murderer from the beginning,’ he alludes to the Ruler and Demiurge of matter, who, appropriating the marks delivered from the Son, generated him here who from the beginning was a murderer, for his work causes corruption and death.” *Refutation of All Heresies* book 5 ch.12 p.64

**Cyprian of Carthage** (c.246-258 A.D.) “since the Lord confounds and confutes them, saying, “Ye are born of your father the devil, and the lusts of your father ye will do. For he was a murderer from the beginning, and abode not in the truth, because there is no truth in him.” *Treatises of Cyprian* Treatise 4 ch.10 p.450

**Victorinus of Petau** (martyred 304 A.D.) “For from the beginning (as the Lord says) he [the dragon] was a murderer” *Commentary on the Apocalypse* from the twelfth chapter no.3 p.355

**Among heretics**

The Gnostics Peretae (partial, refers not to Satan but the Demiurge) in Hippolytus (222-235/6 A.D.) in discussing the beliefs of the Peretae Gnostics says, “When, however, (Jesus) remarks, ‘Your father is a murderer from the beginning,’ he alludes to the Ruler and Demiurge of matter, who, appropriating the marks delivered from the Son, generated him here who from the beginning was a murderer, for his work causes corruption and death.” *Refutation of All Heresies* book 5 ch.12 p.64

**Manes** (262-278 A.D.) says, “father of the devil “a liar and a murderer from the beginning” in Archelaus’ *Disputation with Manes* ch.13 p.187.

## Ud11. Satan looks like an angel of light

2 Corinthians 11:14

**Clement of Alexandria** (193-202 A.D.) “Further, let those who say that philosophy took its rise from the devil know this, that the Scripture says that, ‘the devil is transformed into an angel of light.’” *Stromata* book 6 ch.8 p.495

**Tertullian** (c.203 A.D.) “We know that ‘Satan himself is transformed into an angel of light’” *A Treatise on the Soul* ch.57 p.234

Tertullian (198-220 A.D.) “and that Satan himself, when ‘transformed into an angel of light,’” *On the Resurrection of the Flesh* ch.55 p.589

Tertullian (207/208 A.D.) quotes 1 Corinthians 11:14 to show that Satan was an angel, appearing as an angel of light, and not a god. *Five Books Against Marcion* book 5 ch.12 p.456

**Origen** (225-253/254 A.D.) says that the prince of this world “transforms himself into an angel of light.” *Origen Against Celsus* book 8 ch.4 p.641

**Cyprian of Carthage** (c.246-258 A.D.) says that the adversary transforms himself into an angel of light. *Treatises of Cyprian* Treatise 1 ch.3 p.422

Victorinus of Petau (martyred 304 A.D.) (partial, says Antichrist, not Satan) “we understand Antichrist, who, although he be cut off from the supernal light, and deprived thereof, yet transforms himself into an angel of light, daring to call himself light.” *Commentary on the Apocalypse* from the thirteenth chapter no.18 p.356

**Methodius** (280-312 A.D.) says “Satan is ‘transformed into an angel of light,’ ensnaring many by the appearance of piety.” *The Banquet of the Ten Virgins* discourse 10 ch.5 p.349

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.17 (vol.8) p.102 says that the wicked one transforms himself into an angel of light.

## Ud12. Wiles/craftiness of the devil

Ephesians 6:11

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment fourth ch.3 p.22 “For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them.”

**Clement of Alexandria** (193-202 A.D.) “‘We must therefore put on the panoply of God, that we may be able to stand against the wiles of the devil; since the weapons of our war fire are not carnal, but mighty through God to the pulling down of strongholds, casting down reasonings, and every lofty thing which exalteth itself against the knowledge of God, and bringing every thought into captivity unto the obedience of Christ,’ says the divine apostle.” *Stomata* book 2 ch.20 p.371

**Tertullian** (198-220 A.D.) “By the devil, of course, to whom pertain those wiles which pervert the truth, and who, by the mystic rites of his idols, vies even with the essential portions of the sacraments of God.” *Prescription Against Heretics* ch.40 p.262

Tertullian (207/208 A.D.) “Again, when in the preceding verse he bids us ‘put on the whole armour of God, that we may be able to stand against the wiles of the devil,’ does he not show that all the things which he mentions after the devil’s name really belong to the devil-’the principalities and the powers, and the tillers of the darkness of this world,’ which we also ascribe to the devil’s authority?” *Five Books Against Marcion* book 5 ch.18 p.469

**Asterius Urbanus** (c.232 A.D.) “And thus by a kind of artifice, or rather by such a process of craft, the devil having devised destruction against those who were disobedient *to the Lord’s warning*, and being unworthily honoured by them, secretly excited and inflamed their minds that had already left the faith which is according to truth,” fragment 2 from book 1 p.336

**Origen** (225-253/254 A.D.) “But they have no power over those who ‘have put on the whole armour of God,’ who have received strength to ‘withstand the wiles of the devil,’ and who are ever engaged in contests with them, knowing that ‘we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’” *Origen Against Celsus* book 8 ch.34 p.652.

**Methodius** (270-311/312 A.D.) “And take the helmet of salvation, and the sword of the spirit, which is the Word of God,’ that ye may be able to stand against the wiles of the devil;” *Discourse on the Resurrection* ch.2 p.372

**Lactantius** (c.303-320/325 A.D.) mentions the “wiley accuser” *Epitome of the Divine Institutes* ch.27 p.231

Lactantius (c.303-320/325 A.D.) (partial, does not say devil or demons) “For you know how crafty that wrestler and adversary of ours is, and also often violent, as we now see that he is. He employs all these things which are able to entice as snares,” *The Workmanship of God* ch.1 p.281

## Ud13. Demons

Deuteronomy 32:17; Psalm 106:37; Matthew 7:22; 8:31; 9:34; 10:8; 12:24,27,28; Mark 1:34,39; 3:15,22; 5:12,15; 6:13; 9:38; 16:9,17; Luke 4:41; 8:2,30,32,33,35,38; 9:1,49; 10:17; 11:15,18-20; 13:32; Romans 8:38; 1 Corinthians 1019-21; 1 Timothy 4:1; James 2:19; Revelation 9:20; 16:14; 18:2

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (partial) Jesus cast out an unclean spirit in Luke 4:34-36

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) James 2:19 mentions demons

**p133** (3rd century) 1 Timothy 3:13-4:8 (12 verses) menions demons and their lies.

**Vaticanus** (325-350 A.D.)

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 commandment ninth ch.23 p.54 “‘I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.’”

**Justin Martyr** (c.150 A.D.) “For among us the prince of the wicked spirits is called the serpent, and Satan, and the devil, as you can learn by looking into our writings. And that he would be sent into the fire with his host, and the men who follow him, and would be punished for an endless duration, Christ foretold.” *First Apology of Justin Martyr* ch.28 p.172

Justin Martyr (c.138-165 A.D.) The devils and those who serve them will be shut up in eternal fire. *Second Apology of Justin Martyr* ch.8 p.191; ch.9 p.191

Tatian’s ***Diatessaron*** (c.172 A.D.) section 55.9 p.128 mentions demons.

**Athenagoras** (177 A.D.) “‘But when the demon plots against a man, He first inflicts some hurt upon his mind.’” *A Plea for Christians* ch.26 p.143

**Meleto of Sardis** (170-177/180 A.D.) “Therefore *is it that* thou dost wallow on the ground before demons and shadows, and askest vain petitions from that which has not anything to give. But thou, stand thou up from among those who are lying on the earth and caressing stones, and giving their substance as food for the fire, and offering their raiment to idols,” *Discourse in the Presence of Antoninus Caesar* p.754

Meleto of Sardis (170-177/180 A.D.) “*The finger of the Lord* -the Holy Spirit, by whose operation the tables of the law in Exodus are said to have been written; and in the Gospel: ‘If I by the finger of God cast out demons’” fragment 9 from *The Key* p.761

Theophilus of Antioch (168-181/188 A.D.) (partial, the demon here is Satan) “This Eve, on account of her having been in the beginning deceived by the serpent, and become the author of sin, the wicked demon, who also is called Satan, who then spoke to her through the serpent, and who works even to this day in those men that are possessed by him, invokes as Eve.” *Theophilus to Autolycus* book 2 ch.28 p.105

**Irenaeus of Lyons** (182-188 A.D.) mentions that a heretic might possess a demon. *Irenaeus Against Heresies* book 1 ch.13.3 p.334

**Minucius Felix** (210 A.D.) mentions demons. *The Octavius of Minucius Felix* ch.27 p.189

**Clement of Alexandria** (193-202 A.D.) mentions demons. *Stromata* book 2 ch.12 p.502.

Clement of Alexandria (c.195 A.D.) “The only refuge, then, which remains for him who would reach the portals of salvation is divine wisdom. From this, as from a sacred asylum, the man who presses after salvation, can be dragged by no demon.” *Exhortation to the Heathen* ch.4 p.190. See also c.1 p.172.

**Tertullian** (198-220 A.D.) “the face of the Holy Spirit?-now that the devil himself and his angels are ‘cast into the lake of fire.’” *On the Resurrection of the Flesh* ch.58 p.590

Tertullian (207/208 A.D.) “Marcion’s god, on the contrary, not having a scorpion, was unable to refuse to give what he did not possess; only He (could do so), who, having a scorpion, yet gives it not. In like manner, it is He who will give the Holy Spirit, at whose command is also the unholy spirit. When He cast out the ‘demon which was dumb’ (and by a cure of this sort verified Isaiah), and having been charged with casting out demons by Beelzebub, He said, ‘If I by Beelzebub cast out demons, by whom do your sons cast them out?’” *Five Books Against Marcion* book 4 ch.26 p.393

**Hippolytus of Portus** (222-235/236 A.D.) “And being present at His judicial decision, all, both men and angels and demons, shall utter one voice, saying, ‘Righteous is Thy judgment.’ *Against Plato, On the Cause of the Universe* ch.3 p.222-223. See also *Treatise on Christ and Antichrist* ch.65 p.218-219

**Asterius Urbanus** (c.232 A.D.) mentions demons fragment 2 p.335

**Commodianus** (c.240 A.D.) mentions demons. *Instructions of Commodianus* ch.3 p.203

**Theodotus the probable Montanist** (ca.240 A.D.) “Likewise also the demons; since also they suspected that Solomon was the Lord, and they knew that he was not so, on his sinning. “Night to night.” All the demons knew that He who rose after the passion was the Lord.” *Excerpts of Theodotus* ch.53 p.48

**Origen** (235-245 A.D.) mentions demons of lunacy, adultery, and other “dark mountains”. *Homilies on Jeremiah* homily 12 ch.12.2 p.125

Origen (225-253/254 A.D.) “child who was vexed with a demon, and now the man who kneels to Him” *Commentary on Matthew* book 13 ch.3 p.477

**Novatian** (250/4-256/7 A.D.) “Of Him also he tells: ‘Now the Spirit speaketh plainly, that in the last times some shall depart from the faith, giving heed to seducing spirits, doctrines of demons, who speak lies in hypocrisy, having their conscience cauterized.’” *Concerning the Trinity* ch.29 p.641

***Treatise On Rebaptism*** (254-256 A.D.) ch.8 p.671 “He [Jesus] understood the hearts and thoughts of all men; because He cured and healed weaknesses, and vices, and diseases, with very great power; because He bestowed remissions of sins, with manifest attestation; because He expelled demons at His bidding; because He purified lepers with a word; because, by converting water into wine, He enlarged the nuptial festivity with marvellous joyfulness; because He restored or granted sight to the blind; because He maintained the doctrine of the Father with all confidence; because in a desert place He satisfied five thousand men with five loaves; because the remains and the fragments filled more than twelve baskets; because He everywhere raised up the dead, according to His mercy; because He commanded the winds and the sea to be still; because He walked with His feet upon the sea; because He absolutely performed all miracles.”

**Cyprian of Carthage** (c.246-258 A.D.) “These demons the poets also acknowledge, and Socrates declared that he was instructed and ruled at the will of a demon; and thence the Magi have a power either for mischief or for mockery, of whom, however, the chief Hostanes both says that the form of the true God cannot be seen, and declares that true angels stand round about His throne.” *Treatises of Cyprian* Treatise 6 ch.6 p.467

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions demons *Letter 74* p.393

**Nemesianus** et al. to Cyprian of Carthage (246-256 A.D.) mentions the devil Letter 77 ch.2 p.405

**Rogatianus** of Nova mentions the devil. *The Seventh Council of Carthage* (258 A.D.) p.571

**Dionysius of Alexandria** (246-265 A.D.) “Excited by him, and finding full liberty for the perpetration of wickedness, they reckoned this the only piety and service to their demons, namely, our slaughter.” Epistle 3 ch.1 p.97-98

**Adamantius** (c.300 A.D.) “In such a manner you would not wish, in the case where Jesus interrogates the demon, ‘What is your name?’ And he responded, ‘Legion.’” (Adamantius is speaking) *Dialogue on the True Faith* part 1 ch.17 p.60-61

**Alexander of Lycopolis** (301 A.D.) mentions demons. *Of the Manichaeans* ch.22 p.250.

**Arnobius** (297-303 A.D.) speaks of demons in four places. Here is one of them: “By one command He [Christ] drove demons from the body, and restored their senses to the lifeless; they, too, by no different command, restored to health and to soundness of mind those labouring under the inflictions of these *demons*.” *Arnobius Against the Heathen* book 1 ch.50 p.427

**Peter of Alexandria** (306,285-311 A.D.) mentions “impure demons” *Canonical Epistle* canon 5 p.271

**Methodius** (270-311/312 A.D.) briefly mentions the devil and demons in *Banquet of the Ten Virgins* discourse 8 ch.1 p.334

**Athanasius of Alexandria** (318 A.D.) mentions demons. *Athanasius Against the Heathen* book 1 ch.1.5 p.4

**Lactantius** (c.303-320/325 A.D.) “For God, when He saw that wickedness and the worship of false gods had so prevailed throughout the world, that His name had now also been taken away from the memory of men (since even the Jews, who alone had been entrusted with the secret of God, had deserted the living God, and, ensared by the deceits of demons, had gone astray, and turned aside to the worship of images, and when rebuked by the prophets did not choose to return to God),” *The Divine Institutes* book 4 ch.14 p.114

**Alexander of Alexandria** (313-326 A.D.) “Their impiety not even the demons will bear, who are ever on the watch for a blasphemous word uttered against the Son.” *Epistles on the Arian Heresy* letter 1 ch.10 p.&&&

**Eusebius of Caesarea** (318-325 A.D.) mentions wicked demons. *Preparation for the Gospel* book 4 ch.4 p.9

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “Men, therefore, having been duped by the deceiving demon, and having dared to disobey God, were cast out of Paradise, remembering the name of gods, but no longer being taught by God that there are no other gods.” *Hortatory Address to the Greeks* ch.21 p.281

**pseudo-Hippolytus** (after 235 A.D.) “Aliens (*metana/stai*) properly so called are those who have been despoiled by some enemies or adversaries, and have then become wanderers; a thing which we indeed also endured formerly at the hand of the demons.” *Commentary on Psalm 62:6* p.202

**Among heretics**

The Gnostic **Saturnilus** (c.150 A.D.) taught that demons assisted wicked men. (in *Hippolytus Refutation of All Heresies* (222-235/236 A.D.) book 7 ch.16 p.109.

The Encratite heretic **Tatian** (c.172 A.D.) “And so he who was made in the likeness of God, since the more powerful spirit is separated from him, becomes mortal; but that first-begotten one through his transgression and ignorance becomes a demon; and they who imitated him, that is his illusions, are become a host of demons, and through their freedom of choice have been given up to their own infatuation.” *Address of Tatian to the Greeks* ch.7 p.68

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 8 ch.17 p.273 and homily 8 ch.9 p.272 mention demons.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.72 p.116-117 mentions demons. See also ibid book 1 ch.40 p.88; book 2 ch.25 p.104; book 9 ch.6 p.184.

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.18 p.117 mentions demons.

Nag Hammadi ***Apocalypse of Peter*** (3rd century A.D.) *Nag Hammadi Library in English* p.374,377 mentions demons.

## Ud14. Power/principalities of darkness

Ephesians 6:21 powers of this dark world, spiritual forces of evil in the heavenly realms.

Colossians 1:13 dominion of darkness

1 Corinthians 15:24-25 (implied)

**Clement of Alexandria** (193-202 A.D.) “well, let him know this, that, confiding in the Almighty and the Lord, we war against the principalities of darkness, and against death. ‘Whilst thou art yet speaking,’ He says, ‘Lo, here am I.’ See the invincible Helper who shields us.” *Stromata* book 4 ch.7 p.419

**Origen** (225-253/254 A.D.) “But they have no power over those who ‘have put on the whole armour of God,’ who have received strength to ‘withstand the wiles of the devil,’ and who are ever engaged in contests with them, knowing that ‘we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’” *Origen Against Celsus* book 8 ch.34 p.652.

Origen (235-245 A.D.) says that the Savior “disarmed the principalities and powers, and made an example of them and triumphed on the wood.” *Homilies on Jeremiah* Homily 9 ch.1.4 p.86

Origen (233/234 A.D.) (partial) mentions the principalities *Origen On Prayer* ch.29.2 p.114

**Cyprian of Carthage** (c.246-258 A.D.) “The Apostle Paul teaches us to be armed and prepared, saying, ‘We wrestle not against flesh and blood, but against powers, and the princes of this world and of this darkness, against spirits of wickedness in high places.” *Epistles of Cyprian* letter 55 ch.8 p.350

**Anatolius** (270-280 A.D.) “For those who determine that the festival may be kept at this age of the moon, are not only unable to make that good by the authority of Scripture, but turn also into the crime of sacrilege and contumacy, and incur the peril of their souls; inasmuch as they affirm that the true light may be celebrated along with something of that power of darkness which dominates all.” ch.7 p.148

**Eusebius of Caesarea** (318-325 A.D.) mentions powers and principalities. *Preparation for the Gospel* book 7 ch.16 p.22

**Among Heretics**

**Docetic notions of Gnostics** (222-235/236 A.D.) “being ignorant of the power of darkness, and at the same time of the” in Hippolytus *Refutation of All Heresies* book 8 ch.2 p.118

## Ud15. Demons are worshipped by pagans

1 Corinthians 10:19-20

**Justin Martyr** (c.150 A.D.) “From what has been already said, you can understand how the devils, in imitation of what was said by Moses, asserted that Proserpine was the daughter of Jupiter, and instigated the people to set up an image of her under the name of Kore” *First Apology of Justin Martyr* ch.64 p.184-185

Justin Martyr (c.138-165 A.D.) “And we have it recorded by Moses in the beginning of Genesis , that the serpent beguiled Eve, and was cursed. And we know that in Egypt there were magicians who emulated the mighty power displayed by God through the faithful servant Moses. And you are aware that David said, ‘The gods of the nations are demons.’” *Dialogue with Trypho, a Jew* ch.79 p.238

Justin Martyr (c.138-165 A.D.) “And in order that the Holy Spirit may convince [us] of this, He said by the holy David, ‘The gods of the nations, reputed gods, are idols of demons, and not gods;” *Dialogue with Trypho, a Jew* ch.55 p.222

**Irenaeus of Lyons** (182-188 A.D.) “that the gods of the nations not only were no gods at all, but even the idols of demons;” *Irenaeus Against Heresies* book 4 ch.24.2 p.495

**Minucius Felix** (210 A.D.) The poets know that those spirits are demons; the philosophers discourse of them; Socrates knew it, who, at the nod and decision of a demon that was at his side, either declined or undertook affairs. The Magi, also, not only know that there are demons, but, moreover, whatever miracle they affect to perform, do it by means of demons; *The Octavius of Minucius Felix* ch.36 p.189

Minucius Felix (210 A.D.) criticizes the heathens for idolatry and praying to images. “Thus they invoke their deity, they supplicate their images, they implore their Genius, that is, their demon; and it is safer to swear falsely by the genius of Jupiter than by that of a king. Crosses, moreover, we neither worship not wish for...” *The Octavius of Minucius Felix* ch.29 p.191

**Clement of Alexandria** (c.195 A.D.) says demons are worshipped by pagans. *Exhortation to the Heathen* ch.2 p.182. See also ch.4 p.187 and ch.4 p.189.

**Tertullian** (198-220 A.D.) “Now earlier than all literature was the Sibyl; that Sibyl, I mean, who was the true prophetess of truth, from whom you borrow their title for the priests of your demons.” *To the Nations* book 2 ch.12 p.141-142

**Commodianus** (c.240 A.D.) says that pagans worship demons. *Instructions of Commodianus* ch.16 p.205

**Origen** (225-253/254 A.D.) “all the gods of the heathen are greedy demons, which flit around sacrifices and blood, and other sacrificial accompaniments, in order to deceive those who have not taken refuge with the God who is over all,” *Origen Against Celsus* book 3 ch.37 p.479

Origen (225-253/254 A.D.) (implied) “Let us see what Celsus further says of God, and how he urges us to the use of those things which are properly called idol offerings, or, still better, offerings to demons, although, in his ignorance of what true sanctity is, and what sacrifices are well-pleasing to God, he call them ‘holy sacrifices.’” *Origen Against Celsus* book 8 ch.21 p.647

Origen (225-253/254 A.D.) “For we do not consider Jupiter and Sabaoth to be the same, nor Jupiter to be at all divine, but that some demon, unfriendly to men and to the true God, rejoices under this title.” *Origen Against Celsus* book 5 ch.46 p.564

Origen (225-253/254 A.D.) “but of gods who are not worshipped by the nations, ‘for all the gods of the nations are idols.’” *Origen Against Celsus* book 4 ch.29 p.509

**Athanasius of Alexandria** (318 A.D.) says that the idols of pagans are demons. *Incarnation of the Word* ch.11.5 p.42

**Lactantius** (c.303-320/325 A.D.) “Whoever shall have worshipped and followed these most wicked spirits, will neither enjoy heaven nor the light, which are God’s; but will fall into those things which we have spoken of as being assigned in the distribution of things to the prince of the evil ones himself,-namely, into darkness, and hell, and everlasting punishment. I have shown that the religious rites of the gods are vain in a threefold manner: ... In the third place, because the spirits which preside over the religious rites themselves, being condemned and cast off by God, wallow over the earth, who not only are unable to afford any advantage to their worshippers, since the power of all things is in the hands of one alone, but even destroy them with deadly attractions and errors; since this is their daily business, to involve men in darkness, that the true God may not be sought by them. Therefore they are not to be worshipped, because they lie under the sentence of God.” *The Divine Institutes* book 2 ch.18 p.67

Lactantius (c.303-320/325 A.D.) discusses how some of the demons are worshipped by fallen people. *Epitome of the Divine Institutes* ch.28 p.231. See also ibid ch.43 p.259.

**Eusebius of Caesarea** (318-325 A.D.) polytheists worship demons *Demonstration of the Gospel* book 1.6 p.10

Eusebius of Caesarea (318-325 A.D.) says that pagans worship demons. *Preparation for the Gospel* book 6 preface p.1

Eusebius of Caesarea (318-325 A.D.) (partial) “Such are the doctrines received from the Hebrews, which we have preferred to the erroneous polytheism and daemonism of the Greeks,” *Preparation for the Gospel* ch.15 p.21

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) (implied) mentions various demons did among men, when they were called Greek gods. *Address of Tatian to the Greeks* ch.8 p.68

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 8 ch.20 p.274 says that pagans worship demons.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 5 ch.30 p.157 says that pagans worship demons as does book 2 ch.71 p.117.

## Ud16. Demons deceive / delude people

1 Kings 22:19-22; 1 Timothy 4:1-2

**p133** (3rd century) 1 Timothy 3:13-4:8 (12 verses) menions demons and their lies.

**Justin Martyr** (c.150 A.D.) “But those who hand down the myths which the poets have made, adduce no proof to the youths who learn them; and we proceed to demonstrate that they have been uttered by the influence of the wicked demons, to deceive and lead astray the human race.” *First Apology of Justin Martyr* ch.54 p.222

**Minucius Felix** (210 A.D.) (implied) says that demons fill up the ears of the ignorant against us. *The Octavius of Minucius Felix* ch.28 p.191

**Tertullian** (198-220 A.D.) So, too, by an influence equally obscure, demons and angels breathe into the soul, and rouse up its corruptions with furious passions and vile excesses; or with cruel lusts accompanied by various errors, of which the worst is that by which these deities are commended to the favour of deceived and deluded human beings, that they may get their proper food of flesh-fumes and blood when that is offered up to idol-images. What is daintier food to the spirit of evil, than turning men’s minds away from the true God by the illusions of a false divination? And here I explain how these illusions are managed.” *Apology* ch.22 p.36

**Hippolytus of Portus** (222-235/236 A.D.) “A certain other teacher among them, Marcus, an adept in sorcery, carrying on operations partly by sleight of hand and partly by demons, deceived many from time to time. This (heretic) alleged that there resided in him the mightiest power from invisible and unnameable places.” *Refutation of All Heresies* book 6 ch.34 p.91-92

**Origen** (225-253/254 A.D.) “Of this nature is the being that is considered to be a god in Antinoopolis in Egypt, whose (reputed) virtues are the lying inventions of some who live by the gain derived therefrom; while others, deceived by the demon placed there, and others again convicted by a weak conscience, actually think that they are paying a divine penalty inflicted by Antinous.” *Origen Against Celsus* book 3 ch.36 p.478

**Firmilian** (250-251 A.D.) “And she was so moved by the impetus of the principal demons, that for a long time she made anxious and deceived the brotherhood, accomplishing certain wonderful and portentous things, and promised that she would cause the earth to be shaken. Not that the power of the demon was so great that he could prevail to shake the earth, or to disturb the elements; but that sometimes a wicked spirit, prescient, and perceiving that there will be an earthquake, pretends that he will do what he sees will happen.” *Epistles of Cyprian* Letter 74 ch.10 p.393

**Athanasius of Alexandria** (318 A.D.) says that people are deceived by demons. *Incarnation of the Word* ch.13.1 p.43

Athanasius of Alexandria (318 A.D.) speaks of demonical deceipt. *Incarnation of the Word* ch.14.4 p.44

**Lactantius** (c.303-320/325 A.D.) “For God, when He saw that wickedness and the worship of false gods had so prevailed throughout the world, that His name had now also been taken away from the memory of men (since even the Jews, who alone had been entrusted with the secret of God, had deserted the living God, and, ensared by the deceits of demons, had gone astray, and turned aside to the worship of images, and when rebuked by the prophets did not choose to return to God),” *The Divine Institutes* book 4 ch.14 p.114

Lactantius (c.303-320/325 A.D.) says how demons deceive people. *Epitome of the Divine Institutes* ch.28 p.231

**Eusebius of Caesarea** (c.318-325 A.D.) says demons “how easily deceive silly souls” *Preparation for the Gospel* book 5 ch.2 p.4

Eusebius of Caesarea (c.318-325 A.D.) “But the deluding and deceitful daemon makes pretences and cajoles the senseless,”. *Preparation for the Gospel* book 6 ch.6 p.8

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “whereby the misanthropic demon contrived to deceive them when he said to them, ‘If ye obey me in transgressing the commandment of God, ye shall be as gods,’” *Justin’s Hortatory Address to the Greeks* ch.21 p.281

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) “so the demons, going to great lengths in wickedness, have utterly deceived the souls among you which are left to themselves by ignorance and false appearances.” *Address to the Greeks* ch.14 p.71

The Ebionite ***Recognitions of Clement*** (211-231 A.D.) book 3 ch.49 p.127 says that demons deluded people.

Marinus (c.300 A.D.) (partial) a Bardesene, in disputing with Adamantius, said that the devil leads mankind astray. *Dialogue on the True Faith* 3rd part ch.d 11 p.120

## Ud17. Devil/demons tempt people

1 Peter 5:8-9; (implied) Revelation 12:17

Satan tempts (1 Corinthians 7:5)

(partial) 1 Thessalonians 3:5b “the tempter tempted”

p4 Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16 (c.150-175 A.D.) (partial) the devil tempted Jesus

p75 (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (partial) People are tempted in the parable of the sower. It does not say by demons though. Luke 8:13

p20 - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) (partial) tongue set on fire by Hell James 3:6

p27 – Romans 8:8-12,17-22 (3rd century A.D.) (partial) demons cannot kepp us form thelove of God. Romans 8:38

p69 – Luke 22:40,45-48,58-61 (3rd century A.D.) (partial, does not mention devil or demons) Jesus told the disciples to pray not to fall into temptation. Luke 22:40,46

*Didache* (=Teaching of the Twelve Apostles) (partial) “and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil *one* (or, evil); for Thine is the power and the glory for ever.” vol.7 ch.8 p.379

***Shepherd of Hermas*** book 3 Similitude 9 ch.31 p.53 “God, because the Lord has blessed this innocent race. Of this race. therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord. I deem you happy, I,”

**Justin Martyr** (c.150 A.D.) in speaking against Marcion said, “devils attempt nothing else than to seduce men from God who made them, and from Christ his first-begotten” *First Apology of Justin Martyr* ch.58 p.182

**Irenaeus of Lyons** (182-188 A.D.) “he then, lying against the Lord, tempted man, as the Scripture says that the serpent said to the woman: “Has God indeed said this, Ye shall not eat from every tree of the garden?” *Irenaeus Against Heresies* book 5 ch.23.1 p.551

**Clement of Alexandria** (192-217/220 A.D.) “sinful man! For the devil tempting us, knowing what we are, but not knowing if” *Stromata* book 4 ch.12 p.424

**Tertullian** (198-220 A.D.) “giving heed to spirits which seduce the world, having a conscience inburnt with doctrines of liars.” *On Fasting* ch.2 p.103

Tertullian (208-220 A.D.) (partial) says that we are tempted. *Tertullian on Modesty* ch.19 p.99

Tertullian (207/208 A.D.) “then the devil resisted Him, as the instigator of the traitor Judas, not to mention his tempting Him after His baptism” *Five Books Against Marcion* book 3 ch.7 p.327

**Origen** (225-253/254 A.D.) “the meaning of these words, When God gives to the tempter permission to persecute us, then we suffer persecution; and when God wishes us to be free from suffering” *Origen Against Celsus* book 8 ch.70 p.666

**Pontius’ *Life and Passion of Cyprian*** ch.3 p.268 (258 A.D.) “His virtue remained established in its own home, and his devotion, rounded upon deep roots, gave way under no onset of the devil tempting him to abstain from blessing his God with a grateful faith even in his adversity.”

**Dionysius of Alexandria** (246-265 A.D.) “And thus the wicked one, when he tempts us, draws us into the temptations, as dealing himself with the temptations of evil; but God, when He tempts (tries), adduces” *On Luke 23:46* p.119

**Victorinus of Petau** (martyred 304 A.D.) “And they went up upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil who seduced them was cast into the take of fire and brimstone, where both the beast and the false prophet shall be” *Commentary on the Apocalypse of the Blessed John* from the 12th ch.8-10 p.359

Peter of Alexandria (306,285-311 A.D.) (partial) says that we are tempted but does not mentions demons. *The Canonical Epistle* Canon 9 p.273

**Methodius** (270-311/312 A.D.) “Then, after having given this permission, he immediately added these words, ‘that Satan tempt you not for your incontinency;’ which means, ‘if you, such as you are, cannot, on account of the incontinence and softness of your bodies, be perfectly continent, I will rather permit you to have intercourse with your own wives, lest, professing perfect continence, ye be constantly tempted by the evil one, and be inflamed with lust after other men’s wives.’” *Banquet of the Ten Virgins* book 3 ch.11 p.321

**Athanasius of Alexandria** (c.318 A.D.) Demons lead astray. *Incarnation of the Word* ch.13.1 p.43

## Ud18. Demons vex/cause harm to people

Job

Matthew 24:24; Luke 9:37-40; 11:14; Revelation 16:14; 2 Thessalonians 2:9

**0189** (late second or early third century) Act 5:3-21 (19 verses) Acts 5:16 some people tormented by unclean spirits.

**Athanegoras** (177 A.D.) “For some castrate, as Rhea; others wound and slaughter, as Artemis; the Tauric goddess puts all strangers to death. I pass over those who lacerate with knives and scourges of bones, and shall not attempt to describe all the kinds of demons; for it is not the part of a god to incite to things against nature.” *A Plea for Christians* ch.26 p.143

**Clement of Alexandria** (193-202 A.D.) “At this period, too, occurred the sign of Jona; and Tobias, through the assistance of the angel Raphael, married Sarah, the demon having killed her seven first suitors; and after the marriage of Tobias, his father Tobit recovered his sight.” *Stromata* book 1 ch.21 p.328

**Tertullian** (208-220 A.D.) “But withal himself says that ‘a stake was given him, an angel of Satan, by which he was to be buffeted, lest he should exalt himself.’” *Tertullian on Modesty* ch.13 p.87

**Origen** (225-253/254 A.D.) “‘And behold a Canaanitish woman came out from these borders and cried saying, Have mercy on me, O Lord, Thou Son of David, my daughter is terribly vexed with a demon.’” *Commentary on Matthew* book 11 ch.16 p.445

**Lactantius** (c.303-320/325 A.D.) “Lastly, if there should be placed in the midst one who is evidently suffering from an attack of a demon, and the priest of the Delphian Apollo, they will in the same manner dread the name of God;” *The Divine Institutes* book 4 ch.27 p.130

**Eusebius of Caesarea** (318-325 A.D.) says that demons afflict people. *Preparation for the Gospel* book 6 preface p.1

## Ud19. Demons tremble at/fear Christ

(partial) James 1:19

(partial) p20 - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) appeals to Genesis 22:9-12 in James 1:19

**Justin Martyr** (c.138-165 A.D.) “You can perceive that the concealed power of God was in Christ the crucified, before whom demons, and all the principalities and powers of the earth, tremble.’” *Dialogue with Trypho, a Jew* ch.49 p.220

Justin Martyr (c.138-165 A.D.) “For we call Him [Jesus Christ] Helper and Redeemer, the power of whose name even the demons do fear; and at this day, when they are exorcised in the name of Jesus Christ, crucified under Pontius Pilate, governor of Judaea, they are overcome.” *Dialogue with Trypho, a Jew* ch.30 p.209

**Origen** (225-253/254 A.D.) “but to demons also, and other unseen powers, which even at the present time show that they either fear the name of Jesus as that of a being of superior power, or reverentially accept Him as their legal ruler.” *Origen Against Celsus* book 3 ch.36 p.478-479

**Arnobius** (297-303 A.D.) “Was He [Jesus] one of us, whose presence, whose very sight, that race of demons which took possession of men was unable to bear, and terrified by the strange power, fled away?” *Arnobius Against the Heathen* book 1 ch.45 p.425

**Lactantius** (c.303-320/325 A.D.) “What, then, is the power of the gods, if the demons are not subject to their control? But, in truth, the same demons, when adjured by the name of the true God, immediately flee. What reason is there why they should fear Christ, but not fear Jupiter, unless that they whom the multitude esteem to be gods are also demons?” *The Divine Institutes* book 4 ch.27 p.130

## Ud20. Demons subject to Christ

Matthew 12:27-29; Luke 4:34; 10:17-20

John 10:29 (implied)

**Justin Martyr** (c.138-165 A.D.) “But if He [Jesus] so shone forth and was so mighty in His first advent (which was without honour and comeliness, and very contemptible), that in no nation He is unknown, and everywhere men have repented of the old wickedness in each nation’s way of living, so that even demons were subject to His name,” *Dialogue with Trypho, a Jew* ch.121 p.260

**Irenaeus of Lyons** (c.160-202 A.D.) “which is Jesus Christ the Son of God, to which also the demon are subject and evil spirits and all apostate energies, by the invocation of the name of Jesus Christ,” *Proof of Apostolic Preaching* ch.96

**Origen** (225-253/254 A.D.) “to be in peace and union with the Most High through Jesus, who put to flight multitudes of demons when He went about ‘healing,’ and delivering ‘all who were oppressed by the devil.’” *Origen Against Celsus* book 8 ch.64 p.664

Origen (225-253/254 A.D.) (implied) “And the name of Jesus can still remove distractions from the minds of men, and expel demons, and also take away diseases; and produce a marvellous meekness of spirit and complete change of character, and a humanity, and goodness, and gentleness in those individuals who do not feign themselves to be Christians for the sake of subsistence or the supply of any mortal wants, but who have honestly accepted the doctrine concerning God and Christ, and the judgment to come.” *Origen Against Celsus* book 1 ch.67 p.427

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.8 p.671 “He [Jesus] understood the hearts and thoughts of all men; because He cured and healed weaknesses, and vices, and diseases, with very great power; because He bestowed remissions of sins, with manifest attestation; because He expelled demons at His bidding;”

**Arnobius** (297-303 A.D.) “By one command He [Christ] drove demons from the body, and restored their senses to the lifeless;” *Arnobius Against the Heathen* book 1 ch.50 p.427

Arnobius (297-303 A.D.) (partial) “Was He [Jesus] one of us, whose presence, whose very sight, that race of demons which took possession of men was unable to bear, and terrified by the strange power, fled away?” *Arnobius Against the Heathen* book 1 ch.45 p.425

**Lactantius** (c.303-320/325 A.D.) “What, then, is the power of the gods, if the demons are not subject to their control? But, in truth, the same demons, when adjured by the name of the true God, immediately flee. What reason is there why they should fear Christ, but not fear Jupiter, unless that they whom the multitude esteem to be gods are also demons?” *The Divine Institutes* book 4 ch.27 p.130

## Ud21. Satan can have lying wonders

**p30** 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) 2 Thessalonians 2:9 “is according to the working of Satan, with all power, signs, and lying wonders,”

**Irenaeus of Lyons** (182-188 A.D.) “And again, in the Second to the Thessalonians, speaking of Antichrist, he says, ‘And then shall that wicked be revealed, whom the Lord Jesus Christ shall slay with the Spirit of His mouth, and shall destroy him with the presence of his coming; [even him] whose coming is after the working of Satan, with all power, and signs, and lying wonders.’” *Irenaeus Against Heresies* book 3 ch.7.2 p.420

**Tertullian** (198-220 A.D.) “We know that ‘Satan himself is transformed into an angel of light’ -much more into a man of light-and that at last he will ‘show himself to be even God,’ and will exhibit ‘great signs and wonders, insomuch that, if it were possible, he shall deceive the very elect.’” *Treatise on the Soul* ch.57 p.234

**Hippolytus of Portus** (222-235/236 A.D.) “And then shall that wicked be revealed, whom the Lord Jesus shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: (even him) whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth.” *Treatise on Christ and Antichrist* ch.63 p.218

**Origen** (225-253/254 A.D.) “For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: *even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” *Origen Against Celsus* book 6 ch.46 p.594

**Victorinus of Petau** (martyred 304 A.D.) “The Apostle Paul also bears witness, for he says to the Thessalonians: ‘Let him who now restraineth restrain, until he be taken out of the way; and then shall appear that Wicked One, even he whose coining is after the working of Satan, with signs and lying wonders.’” *Commentary on the Apocalypse* from the 11th chapter verse 7 p.354

## Ud23. Beelzebub/Baalzebub

Matthew 10:25; 12:24-27; Mark 3:22; Luke 11:15-19; 2 Kings 1:2-6,13

**0171** Mt 10:17-23,25-32; Lk 22:44-50,52-56,61,63-64 (ca.300 A.D.) Matthew 10:25

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 13.9-10 p.63-64 “If they have called the master of the house Beelzebul, how much more the people of his house!”

**Tertullian** (207/208 A.D.) “with the parable of ‘the strong man armed,’ whom ‘a stronger man still overcame,’ the prince of the demons, whom He had already called Beelzebub and Satan;” *Five Books Against Marcion* book 4 ch.26 p.393. See also ibid book 4 ch.23 p.386.

**Origen** (225-253/254 A.D.) “If that is impossible, it is plain that demons do not belong to God; for their prince is not God, but, as holy Scripture says, ‘Beelzebub.’” *Origen Against Celsus* book 8 ch.25 p.652. See also book 1 ch.36 p.412

**Cyprian of Carthage** (c.246-258 A.D.) “Of which members of the household it is said in the Gospel: ‘If they have called the master of the house Beelzebub, how much rather them of his household!’” *Treatises of Cyprian* Treatise 12 part 3 ch.75 p.552

**Eusebius of Caesarea** (318-325 A.D.) mentions Baalzebul. *Preparation for the Gospel* book 4 ch.22 p.34

**Among heretics**

**Valentinian Gnostics** (c.150 A.D. -) according to Hippolytus of Portus (222-235/236 A.D.) tells of the Valentinian teaching on Beelzebub. *Refutation of All Heresies* book 6 ch.28-29 p.88-89

## Ud24. Satan sought to sift Peter as wheat

Luke 22:31-32

Tatian’s ***Diatessaron*** (c.172 A.D.) section 45.18 p.113 quotes Luke 22:31-32 “And Jesus said unto Simon, Simon, behold, Satan asketh that he may sift you like wheat: but I entreat for thee, that thou lose not thy faith: and do thou, at some time, turn and strengthen thy brethren.”

**Clement of Alexandria** (193-202 A.D.) “Also the Lord Himself says: ‘Satan hath desired to sift you; but’” *Stromata* book 4 ch.9 p.422

**Tertullian** (198-220 A.D.) “he might sift you as grain; but I have prayed for you that your faith fail not;” *Fleeing Persecution* ch.2 p.117

**Cyprian** (c.246-258 A.D.) “place we read, ‘And the Lord said to Peter, Behold, Satan has desired to sift’” *Epistles of Cyprian* Letter 7 ch.5 p.286

Cyprian (c.246-258 A.D.) “when He said to Peter, “Behold, Satan hath desired that he might sift you as” *Treatises of Cyprian* Treatise 4 ch.30 p.455

## Ud25. Satan entered into Judas

Luke 22:3; John 13:27

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 45.5 p.112 quotes John 13:27-28 “And after the bread, Satan entered him [Judas].”

**Tertullian** (207/208 A.D.) says that Satan entered into Judas. *Five Books Against Marcion* book 5 ch.6 p.441

**Origen** (c.227-240 A.D.) “For if any one gives place to the devil, Satan enters into him; thus did Judas give place, and thus did the devil put it in his heart to betray Jesus, and ‘after the sop,’ therefore, ‘the devil entered into him.’” *Commentary on John* book 10 ch.30 p.408

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## Ud26. The devil / Satan is a personal being

Satan, beast, and false prophet will suffer forever in the lake of fire. Luke 21:16+18; 2 Thessalonians 2:8; Revelation 19:20; 20:10.

p101 – Matthew 3:10b-12a; 3:16b-4:3 (3rd century A.D.) (partial, because Satan said) Satan called Jesus the Son of God, and Jesus did not deny it. Matthew 4:3

(others too)

**Ignatius of Antioch** (100-107/116 A.D.) “For when ye assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, both in heaven and earth, is brought to an end.” *Letter to the Ephesians* ch.13 p.64

***Epistle of Barnabas*** (c.70-130 A.D.) ch.18 p.148 “For over one are stationed the light-bringing angels of God, but over the other the angels of Satan. And He indeed (i.e., God) is Lord for ever and ever, but he (i.e., Satan) is prince of the time of iniquity.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment fourth ch.3 p.22 “For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them.”

**Justin Martyr** (c.150 A.D.) “For among us the prince of the wicked spirits is called the serpent, and Satan, and the devil, as you can learn by looking into our writings. And that he would be sent into the fire with his host, and the men who follow him, and would be punished for an endless duration, Christ foretold.” *First Apology of Justin Martyr* ch.28 p.172

Justin Martyr (c.138-165 A.D.) “Justin well said: Before the advent of the Lord, Satan never ventured to blaspheme God, inasmuch as he was not yet sure of his own damnation, since that was announced concerning him by the prophets only in parables and allegories.” fragment 3 in *Irenaeus Against Heresies* book 5 ch.26.2 p.555

Tatian’s ***Diatessaron*** (c.172 A.D.) section 45.17-18 p.113 “And Jesus said unto Simon, Simon, behold, Satan asketh that he may sift you like wheat: but I entreat for thee, that thou lose not thy faith: and do thou, at some time, turn and strengthen thy brethren.”

**Theophilus of Antioch** (161-181/188 A.D.) says that Satan, called a demon, or dragon because of his revolting from God tempted Eve. At first Satan was an angel.*Theophilus to Autolycus* book 2 ch.28 p.105

**Irenaeus of Lyons** (182-188 A.D.) mentions that Satan was the ringleader of the apostasy [in heaven]. *Irenaeus Against Heresies* book 4 ch.40.1 p.523

Irenaeus of Lyons (c.160-202 A.D.) “And, because through the guidance of his disposition he apostatized and departed from God, he was called Satan, according to the Hebrew word; that is, Apostate: but he is also called Slanderer.” *Proof of Apostolic Preaching* ch.16

**Clement of Alexandria** (c.195 A.D.) “He confers everlasting life, you wait for punishment, and prefer the fire which the Lord ‘has prepared for the devil and his angels.’” *Exhortation to the Heathen* ch.9 p.195

**Tertullian** (198-220 A.D.) “We know that ‘Satan himself is transformed into an angel of light’ -much more into a man of light-and that at last he will ‘show himself to be even God,’ and will exhibit ‘great signs and wonders, insomuch that, if it were possible, he shall deceive the very elect.’” *Treatise on the Soul* ch.57 p.234

Tertullian (208 A.D.) says that the prince of Tyre in Ezekiel is Satan, the fallen angel. *Five Books Against Marcion* book 2 ch.10 p.305

Tertullian (198-220 A.D.) “persecution therefore seems to proceed from the devil ... Satan will not be at liberty to do anything against the servants of the living God unless the Lord grant leave, either that He may overthrow Satan himself by the faith of the elect which proves victorious in the trial, or in the face of the world show that apostatizers to the devil’s cause have been in reality His servants. ... For the apostle likewise delivered Phygellus and Hermogenes over to Satan that by chastening they might be taught not to blaspheme.” *Fleeing Persecution* ch.2 p.117

Tertullian (192-202 A.D.) “Therefore I detect the nativity of impatience in the devil himself, at that very time when he impatiently bore that the Lord God subjected the universal works which He had made to His own image, that is, to man. For if he had endured (that), he would not have grieved; nor would he have envied man if he had not grieved. Accordingly he deceived him, because he had envied him; but he had envied because he had grieved: he had grieved because, of course, he had not patiently borne.” *Of Patience* ch.5 p.709

**Asterius Urbanus** (c.232 A.D.) “And thus by a kind of artifice, or rather by such a process of craft, the devil having devised destruction against those who were disobedient” from book 1 p.336

**Hippolytus of Portus** (222-235/236 A.D.) “(Now these heretics) have themselves been sent forth by Satan, for the purpose of slandering before the Gentiles the divine name of the Church.” *Refutation of All Heresies* book 7 ch.20 p.114

**Theodotus the probable Montanist** (ca.240 A.D.) “The devil knew that the Lord was to come. But he did not believe that He was God; wherefore also he tempted Him, in order to know if He were powerful. It is said, “he left Him, and departed from Him for a season;” that is, he postponed the discovery till the resurrection. For he knew that He who was to rise was the Lord.” *Excerpts of Theodotus* ch.53 p.49.

**Origen** (225-253/254 A.D.) “But every one who prefers vice and a vicious life, is (because acting in a manner contrary to virtue) Satanas, that is, an ‘adversary’ to the Son of God, who is righteousness, and truth, and wisdom. With more propriety, however, is *he* called ‘adversary,’ who was the first among those that were living a peaceful and happy life to lose his wings, and to fall from blessedness; he who, according to Ezekiel, walked faultlessly in all his ways, ‘until iniquity was found in him,’ and who being the ‘seal of resemblance’ and the ‘crown of beauty’ in the paradise of God, being filled as it were with good things, fell into destruction, in accordance with the word which said to him in a mystic sense: ‘Thou hast fallen into destruction, and shalt not abide for ever.’” *Origen Against Celsus* book 6 ch.44 p.593

**Cyprian of Carthage** (c.246-258 A.D.) says that when Satan saw man in the image of God, Satan became jealous with “malevolent envy” *Treatises of Cyprian* Treatise 10 ch.4 p.492

Cyprian of Carthage (c.246-258 A.D.) “But He so prayed for us, that in another place we read, ‘And the Lord said to Peter, Behold, Satan has desired to sift you as wheat: but I have prayed for thee, that thy faith fail not.’” *Epistles of Cyprian* Letter 7 ch.5 p.286

**Lucian et al.** to Cyprian (250-251 A.D.) (implied) “when you confessed, not only frightened back the great serpent himself,” *Epistles of Cyprian* Letter 21 ch.1 p.299

**Dionysius of Alexandria** (246-265 A.D.) “Thus the wicked one, when he tempts us, draws us into the temptations, as dealing himself with the temptations of evil. But God, when He tempts (tries), adduces the temptations (trials) as one untempted of evil. For God, it is said, ‘cannot be tempted of evil.’ The devil, therefore, drives us on by violence, drawing us to destruction; but God leads us by hand, training us for our salvation.” *Commentary on Luke* no.46 p.116

**Victorinus of Petau** (-304 A.D.) “Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be finished:” *Commentary on the Apocalypse* from the Twentieth chapter verse 6 p.359

**Methodius** (270-311/312 A.D.) mentions that the devil and some of his angels fell. *Discourse on the Resurrection* 1 ch.7 p.370

**Athanasius of Alexandria** (318 A.D.) speaks of the devil “..and there bearing rule over his fellow-spirits, as his peers in disobedience,…” *Incarnation of the Word* ch.25.5 p.50

**Lactantius** (c.303-320/325 A.D.) “Thus from angels the devil makes them [fallen angels] to become his satellites and attendants.” *The Divine Institutes* book 2 ch.15 p.64

Lactantius (c.303-325 A.D.) “Then the serpent, who was one of the servants of God, envying man because he was made immortal, enticed him by stratagem to transgress the command and law of God. And in this manner he did indeed receive the knowledge of good and evil, but he lost the life which God had given him to be for ever.” *Epitome of the Divine Institutes* ch.27 p.231

Lactantius (c.303-320/325 A.D.) “For you know how crafty that wrestler and adversary of ours is, and also often violent, as we now see that he is. He employs all these things which are able to entice as snares,” *The Workmanship of God* ch.1 p.281

**Among corrupt or spurious works**

**pseudo-Justin** (168-200 A.D.) (ch.28 p.285) (thought by some to be by Justin, but no author) “And the same holds good regarding the enemy of mankind who was cast out of heaven, whom the Sacred Scriptures call the Devil, a name which he obtained from his first devilry against man;”

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.17 (vol.8) p.102 says that the wicked one transforms himself into an angel of light.

## Ud27. There are doctrines of demons / devils

1 Timothy 4:1-3

Clement of Alexandria (193-202 A.D.) (partial, darkness) “So that, if he knew he would not be detected, he would, according to him, do evil. And such are the doctrines of darkness.” *Stromata* book 4 ch.22 p.436

**Hippolytus** (222-235/236 A.D.) “But persons of this description are estimated Cynics rather than Christians, inasmuch as they do not attend unto the words spoken against them through the Apostle Paul. Now he, predicting the novelties that were to be hereafter introduced ineffectually by certain (heretics), made a statement thus: ‘The Spirit speaketh expressly, In the latter times certain will depart from sound doctrine, giving heed to seducing spirits and doctrines of devils, uttering falsehoods in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, to abstain from meats, which God has created to be partaken of with thanksgiving by the faithful, and those who know the truth; because every creature of God is good, and nothing to be rejected which is received with thanksgiving; for it is sanctified by the word of God and prayer.’” [1Timothy 4:1-5] *Refutation of All Heresies* book 8 ch.13 p.124

**Origen** (240-254 A.D.) “Celsus appears to me to have misunderstood the statement of the apostle, which declares that ‘in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe;’” *Origen Against Celsus* book 5 ch.64 p.571

**Novatian** (250/4-256/7 A.D.) “Of Him also he tells: ‘Now the Spirit speaketh plainly, that in the last times some shall depart from the faith, giving heed to seducing spirits, doctrines of demons, who speak lies in hypocrisy, having their conscience cauterized.’” *Concerning the Trinity* ch.29 p.641

**Alexander of Alexandria** (313-326 A.D.) “Paul, too, having learnt these things from the Saviour, wrote, ‘In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils which turn away from the truth.’” *Epistles on the Arian Heresy* letter 2 ch.5 p.298

## Ud28. [Demons are] unclean spirits

Luke 4:34-36; Luke 8:28-33; Acts 5:16

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus cast out an unclean spirit in Luke 4:34-36; Luke 8:28-33

**0189** (late second or early third century) Act 5:3-21 (19 verses) Acts 5:16 some people tormented by unclean spirits.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 6.40-44 p.53 “And there was in the synagogue a man with an unclean devil, and he cried out with a loud voice, and said, Let me alone; what have I to do with thee, thou Jesus of Nazareth? art thou come for our destruction? I know thee who thou art, thou Holy One of God. And Jesus rebuked him, and said, Stop up thy mouth, and come out of him. And the demon threw him in the midst and came out of him, having done him no harm.”

**Melito of Sardis** (170-177/180 A.D.) speaks against the Hadran, the image of Zaradusht, a Persian Magus. The Magi practiced magic and there was an unclean spirit. *Discourse to Antonius Caesar* in *Ante-Nicene Fathers* vol.8 p.753

**Irenaeus of Lyons** (182-188 A.D.) (implied) “For when the unclean spirit of folly has gone forth, and when afterwards he finds them not waiting upon God, but occupied with mere worldly questions, then, ‘taking seven other spirits more wicked than himself,’ and inflating the minds of these men with the notion of their being able to conceive of something beyond God, and having fitly prepared them for the reception of deceit, he implants within them the Ogdoad of the foolish spirits of wickedness.” *Ireneaus Against Heresies* book 1 ch.16.3 p.342

**Clement of Alexandria** (193-202 A.D.) “And how we say that the powers of the devil, and the unclean spirits, sow into the sinner’s soul, requires no more words from me, on adducing as a witness the apostolic Barnabas (and he was one of the seventy and a fellow-worker of Paul), who speaks in these words: ‘Before we believed in God, the dwelling-place of our heart was unstable, truly a temple built with hands. For it was full of idolatry, and was a house of demons, through doing what was opposed to God.’” *Stromata* book 2 ch.20 p.372

**Tertullian** (198-220 A.D.) “For now it is the immense number of Christians which makes your enemies so few,-almost all the inhabitants of your various cities being followers of Christ. Yet you choose to call us enemies of the human race, rather than of human error. Nay, who would deliver you from those secret foes, ever busy both destroying your souls and ruining your health? Who would save you, I mean, from the attacks of those spirits of evil, which without reward or hire we exorcise? This alone would be revenge enough for us, that you were henceforth left free to the possession of unclean spirits.” *Apology* ch.37 p.45

Tertullian (208-220 A.D.) mentions the demons as unclean spirits. *Tertullian on Modesty* ch.9 p.93

Tertullian (207/208 A.D.) (implied) “Christ willed Himself to be proclaimed by *men*, not by unclean spirits, as the Son of God-even that Christ alone to whom this was befitting, because He had sent beforehand men through whom He might become known, and who were assuredly worthier preachers. It was natural to Him to refuse the proclamation of an unclean spirit, at whose command there was an abundance of saints.” *Five Books Against Marcion* book 4 ch.8 p.354

**Theodotus the probable Montanist** (ca.240 A.D.) “‘For to the swept and empty house return,’ if none of the blessings of salvation has been put in, the unclean spirit that dwelt there before, taking with him seven other unclean spirits. Wherefore, after emptying the soul of what is evil, we must fill with the good God that which is His chosen dwelling-place.” *Excerpts from Theodotus* ch.12 p.44

**Origen** (225-253/254 A.D.) “but devoting ourselves to prayer and fasting, may be successful as we pray for the sufferer, and by our own fasting may thrust out the unclean spirit from him.” *Commentary on Matthew* book 13 ch.7 p.479

**Cyprian of Carthage** (c.246-258 A.D.) “But if any one is moved by this, that some of those who are baptized in sickness are still tempted by unclean spirits, let him know that the obstinate wickedness of the devil prevails even up to the saving water, but that in baptism it loses all the poison of his wickedness.” *Epistles of Cyprian* Letter 75 ch.15 p.402

**Lactantius** (c.303-320/325 A.D.) “In the third place, because the spirits which preside over the religious rites themselves, being condemned and cast off by God, wallow over the earth, who not only are unable to afford any advantage to their worshippers, since the power of all things is in the hands of one alone, but even destroy them with deadly attractions and errors; since this is their daily business, to involve men in darkness, that the true God may not be sought by them. Therefore they are not to be worshipped, because they lie under the sentence of God. For it is a very great crime to devote one’s self to the power of those whom, if you follow righteousness, you are able to excel in power, and to drive out and put to flight by adjuration of the divine name. But if it appears that these religious rites are vain in so many ways as I have shown, it is manifest that those who either make prayers to the dead, or venerate the earth, or make over their souls to unclean spirits, do not act as becomes men, and that they will suffer punishment for their impiety and guilt, who, rebelling against God, the Father of the human race, have undertaken inexpiable rites, and violated every sacred law.” *The Divine Institutes* book 2 ch.18 p.67

## Ud29. The devil had envy / jealousy

**Irenaeus of Lyons** (c.160-202 A.D.) “[man] being led astray by the angel who, for the great gifts of God which He [God] had given man, was envious and jealous of him,” *Proof of Apostolic Preaching* ch.16.

Irenaeus of Lyons (180-188 A.D.) “Just as if any one, being an apostate, and seizing in a hostile manner another man's territory, should harass the inhabitants of it, in order that he might claim for himself the glory of a king among those ignorant of his apostasy and robbery; so likewise also the devil, being one among those angels who are placed over the spirit of the air, as the Apostle Paul has declared in his Epistle to the Ephesians, becoming envious of man, was rendered an apostate from the divine law: for envy is a thing foreign to God. And as his apostasy was exposed by man, and man became the [means of] searching out his thoughts (*et examinatio sententiae ejus, homo factus est*), he has set himself to this with greater and greater determination, in opposition to man, envying his life, and wishing to involve him in his own apostate power.” *Irenaeus Against Heresies* book 5 ch.24.4 p.&&&

**Cyprian of Carthage** (c.246-258 A.D.) “From this source, even at the very beginnings of the world, the devil was the first who both perished (himself) and destroyed (others). He who was sustained in angelic majesty, he who was accepted and beloved of God, when he beheld man made in the image of God, broke forth into jealousy with malevolent envy-not hurling down another by the instinct of his jealousy before he himself was first hurled down by jealousy, captive before he takes captive, ruined before he ruins others. While, at the instigation of jealousy, he robs man of the grace of immortality conferred, he himself has lost that which he had previously been.” *Treatises of Cyprian* Treatise 10 ch.4 p.492

**Adamantius** (c.300 A.D.) “If the wicked devil sold to the good Christ, then he is not wicked, but good, even he who from the beginning was jealous of man, (but) now, as you would say, he ceases to be jealous, if he handed over his rightful possession to the good Christ; from which was settled now his justice and goodness,” *Dialogue on the True Faith* part 1 ch.27 p.&&&

**Methodius** (c.260-311/312 A.D.) “Now the rest of them remained in the positions for which God made and appointed them; but the devil was insolent, and having conceived envy of us, behaved wickedly in the charge committed to him; as also did those who subsequently were enamoured of fleshly charms, and bad illicit intercourse with the daughters of men.” *Discourse on the Resurrection* part 3 ch.7 p.370

**Athanasius of Alexandria** (318 A.D.) “…but by envy of the devil death came into the world.” *On the Incarnation* ch.4,5.5 p.38

**Lactantius** (c.303-325 A.D.) “Then the serpent, who was one of the servants of God, envying man because he was made immortal, enticed him by stratagem to transgress the command and law of God. And in this manner he did indeed receive the knowledge of good and evil, but he lost the life which God had given him to be for ever.” *Epitome of the Divine Institutes* ch.27 p.231

**Among spurious books**

**pseudo-Justin** (168-200 A.D.) (thought by some to be by Justin, but no author) “who had been made in the image and likeness of God, restored to us the knowledge of the religion of our ancient forefathers, which the men who lived after them abandoned through the bewitching counsel of the envious devil, and turned to the worship of those who were no gods.” *Hortatory Address to the Greeks* ch.38 p.289

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) says that the Prince of Evil [Satan] tempted Jesus. *Clementine Homilies* homily 19 ch.2 p.331

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.34 p.142 says that the prince of wickedness [Satan] tempted the King of peace [Jesus].

## Teachings on Demons not on the list

**1. Don’t slander celestial beings** 2 Peter 2:10; Jude 8-10 (no writers)

**2. Gates of Hell/Death** (only 3 writers: Tertullian, Origen, Cyprian)

**3. Devil makes war on God’s people** (only 1 writer: Commodianus. Tertullian is partial)

**4. Satan is called Lucifer** Isaiah 14:12 (only 3 writers: Hippolytus, Origen, Adamantius)

**5. Satan is like a roaring lion** (only 3 writers: Justin Martyr, Origen, Cyprian. After Nicea Ambrosiaster)

**6. Satan had envy** (only 2 writers: Athanasius of Alexandria, Lactantius. spurious: pseudo-Justin Martyr)

**7. Satan bound after second coming** (only 2 writers: Irenaeus, Victorinus of Petau)

**8. Satan accuses** Revelation 12:10 (only 2 writers: Lactantius. Partial Cyprian of Carthage. Also p47, p110. Nicea I to Ephesus Ambrosiaster question 116 p.89)

**9. The devil is a thief** (only 2 writers: Clement of Alexandria and Tertullian)

**10. Jesus saw Satan fall like lightning from heaven** (only 3 writers: *Diatessaron*, Irenaeus, Tertullian)

**11. Serpent/Satan sinned from the beginning** 1 John 3:8 (only 3 writers: Justin Martyr, Clement of Alexandria, Tertullian)

**12. Snare(s)/Scheme(s) of the Devil** (only 3 writers: Ignatius, Hippolytus, Cyprian. (Partial Lactantius)

**13. Satan had no hold on Jesus** (no writers)

**14. Demons named Legion** (only 3 writers: Tatian’s *Diatessaron*, Tertullian, Adamantius)

**15. Demons[s]/devil[s] bound** 2 Peter 2:4; Jude 6 (only 2 writers: Victorinus of Petau, Lactantius)

**16. Satan / the Devil rules over demons** (only 1 writer: Athanasius)

**17. Jesus trod on the Serpent** (only 2 writers: Irenaeus and Athanasius)

**18. Demons can be invisible** (only 1 writer Origen’s Exhortation to Martyrdom ch.46 p.189)

**Satan hinders** (not analyzed yet. 1 writer so far: Origen)

**Devil has been sinning from the beginning** 1 John 3:8 (not analyzed yet)

**Satan had pride / is conceited** 1 Tim 3:6 (not analyzed yet)

**Angels who sinned were punished** 2 Peter 1:4 (not analyzed yet)

**Demons oppose angels** Dan 10:13 (not analyzed yet)

**Different kinds of demons** Rev 16:13 (not analyzed yet)

**Some demons are roaming** (not analyzed yet)

**Demons can appear to tell the future** Acts 15:16-19 (not analyzed yet)

**Demons snatch the seed of the gospel** Mt 13:19 (not analyzed yet)

**Multiple demons can possess one person** Lk 8:2b; Mk 16:19; 5:2-27; Lk 8:27-38 (not analyzed yet)

**Demons can repossess someone** Mt 12:43-45; Lk 24:26 (not analyzed yet)

**Demons cannot separate us from the love of God** Rom 8:38-39 (not analyzed yet)

**X All demons are ugly or grotesque-looking** (no writers)

# PAtriarch Individiuals

## Pat1. Adam and/or Eve

Adam: Genesis 2:7-4:1,25; 5:1-5; Deuteronomy 32:8; 1 Chronicles 1:1; Job 31:33; Luke 3:38; Romans 5:14; 1 Corinthians 15:22,45; 1 Timothy 2:13-14; Jude 14

Eve: Genesis 3:20; 4:1; 2 Corinthians 11:3; 1 Timothy 2:13

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 4:18-19,21; John 7:38; 12:38-40

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 7:25; 8:6; 9:15; 1 Timothy 2:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Hebrews 7:25; 8:6; 9:15; 12:24; 1 Timothy 2:5

**Justin Martyr** (c.138-165 A.D.) discusses how Genesis obscurely predicted Adam would live less than 1,000 years after he ate of the tree. *Dialogue with Trypho, a Jew* ch.81 p.239-240

**Melito of Sardis** (170-177/180 A.D.) mentions Abraham, Isaac, Jacob, Twelve Patriarchs, Adam, and Noah. *On Pascha* stanza 83 p.60

**Theophilus** of Antioch(168-181/188 A.D.) “For the divine writing itself teaches us that Adam said that he had heard the voice. But what else is this voice but the Word of God, who is also His Son?” *Theophilus to Autolycus* book 2 ch.22 p.103

Theophilus of Antioch (168-181/188 A.D.) has a whole chapter on the fall of man in *To Autolycus* book 2 ch.21 p.102-103.

**Irenaeus of Lyons** (182-188 A.D.) After Adam’s fall, we inherited the curses. *Irenaeus Against Heresies* book 3 ch.21.3-6 p.456-457

Irenaeus of Lyons (c.160-202 A.D.) “And, whilst man dwelt in Paradise, God brought before him all living things and commanded him to give names to them all; and whatsoever Adam called a living soul, that was its name. And He determined also to make a helper for the man: for thus God said, It is not good for the man to be alone: let us make for him a helper meet for him.” *Proof of Apostolic Preaching* ch.13

**Clement of Alexandria** (193-202 A.D.) says that death reigned from Adam to Moses and refers to Romans 5:12-14. *Stromata* book 3 ch.9 p.393

**Tertullian** (198-220 A.D.) ‘man,’ and ‘for the sake of the man,’ that rib of Adam. *On the Veiling of Virgins* ch.7 p.31

Tertullian (c.203 A.D.) says that the soul by birth has its nature in Adam until it is born again in Christ. It is unclean while is remains without regeneration. It is sinful. *A Treatise on the Soul* ch.40 p.220

**Hippolytus of Portus** (222-235/236 A.D.) discusses how the fall of Adam took place in paradise. He also mentions how the Son of man [Jesus] will send His angels to gather His elect from the four winds. *Treatise on Christ and Antichrist* ch.64 p.218 See also ibid ch.3 p.205

**Commodianus** (c.240 A.D.) says that Adam was the first who fell, and that he conferred on us what he did.*Instructions of Commodianus* ch.35 p.209

**Origen** (c.227-240 A.D.) mentions Eve being deceived and Adam falling. *Origen’s Commentary on John* book 1 ch.22 p.308

**Novatian** (250/4-256/7 A.D.) *Concerning the Trinity* ch.1 p.612 said that evil would arise if man exercised his free will and take of the fruit of the tree. He also says that man is in the image of God. “He [God] laid down a command, in which man was taught that there was no evil in the fruit of the tree; but he was forewarned that evil would arise if perchance he should exercise his free will, in the contempt of the law that was given. For, on the one hand, it had behooved him to be free, lest the image of God should,”

**Cyprian of Carthage** (c.246-258 A.D.) discusses Adam falling when he ate the fruit. *Treatises of Cyprian* Treatise 9 ch.11 p.487

Dionysius of Alexandria (246-265 A.D.) (partial) The serpent deceived Adam. *Commentary on Luke* p.116

**Methodius** (270-311/312 A.D.) in *Discourse on the Resurrection* 1 ch.7 p.370 discusses how Adam and Eve fell and became evil.

**Athanasius of Alexandria** (318 A.D.) discusses Adam and Eve falling when they ate the fruit. *Incarnation of the Word* ch.3 p.38

**Lactantius** (c.303-320/325 A.D.) mentions that Adam and Eve fell. *The Divine Institutes* book 2 ch.13 p.62

**Eusebius of Caesarea** (318-325 A.D.) &&& *Chronicon* ch.&&&

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.13 p.364 mentions Adam and Eve.

The Sethian Gnostic ***Hypostasis of the Archons*** ch.91 p.165-166 discusses Adam, Eve, Cain, and Abel. It says Adam and Eve were correct to eat and to follow the advice of “the Instructor” (the serpent)

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.47 p.110 mentions Adam and Eve.

## Pat2. Cain murdered his brother/Abel

Genesis 4:1-16

1 John 3:12

(partial) Jude 11; (partial) Hebrews 11:4; (partial) Hebrews 12:24

(partial) Matthew 23:35; Luke 11:51 (Abel’s blood but no mention of Cain)

(partial) Hebrews 11:4

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial, only mentions Abel) Hebrews 11:4

p77 (Matthew 23:30-39) (200 A.D.) (partial) mentions Abel

p75 Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 11:51

p13 Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) (partial) Hebrews 11:4 mentions Cain and Abel but does not say Cain murdered Abel.

p72 (=Bodmer 7 and 8) (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. (partial) Mentions unrighteous Cain, but no mention of the murder. Jude 11

Sinaitic Syriac (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Matthew 23:35; (partial) Luke 11:13

**Clement of Rome** (96-98 A.D.) “For thus it is written: ‘And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is try countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering’” *1 Clement* ch.4 p.6

Melito of Sardis (170-177/180 A.D.) (partial, no mention of Cain) says that Abel was killed. *On Pascha* ch.59 p.51

***Theophilus to Autolycus*** (168-181/188 A.D.) book 2 ch.29 p.105-106 discusses Cain murdering Abel.

**Irenaeus of Lyons** (182-188 A.D.) discusses Cain and Abel and Cain’s murder or Abel. *Irenaeus* *Against Heresies* book 3 ch.23.4 p.456-457; book 4 ch.18.3 p.484

Irenaeus of Lyons (c.160-202 A.D.) says that Cain committed fratricide and slew his brother Able.. *Proof of Apostolic Preaching* ch.17.

Clement of Alexandria (193-202 A.D.) (partial) quotes Hebrews 11:34 about Cain and Abel. *Stromata* book 2 ch.4 p.350

Clement of Alexandria (193-217/220 A.D.) (partial) mentions the blood of Abel, without saying who killed Him. *The Instructor* book 1 ch.6 p.221

**Tertullian** (198-220 A.D.) “… if Cain, that first homicide and first fratricide,…” *On Patience* ch.5 p.710

**Commodianus** (c.240 A.D.) mentions Cain murdering Abel. *Instructions of Commodianus* ch.39 p.210

Commodianus (c.240 A.D.) (implied) mention of Cain and Abel. No mention of the murder though. *Instructions of Commodianus* ch.36 p.210, He mentions the martyrdom of Abel and others in *Instructions of Commodianus* ch.62 p.215.

Commodianus (c.240 A.D.) (partial) mentions the murder of Cain and Abel, except he does not give any names. *Instructions of Commodianus* ch.26 p.208

**Origen** (c.227-240 A.D.) discusses Cain slaying Abel. *Origen’s Commentary On John* book 6 ch.7 p.356. Cain plotted against Abel. *Origen Against Celsus* (225-253/254 A.D.) book 4 ch.43 p.517

Origen (233/234 A.D.) says that Cain murdered his brother. *Origen On Prayer* ch.29.18 p.126

Origen (233/234 A.D.) says that Cain murdered his brother. *Origen’s Exhortation to Martyrdom* ch.50 p.195

Novatian (250/4-256/7 A.D.) (partial) mentions Abel, Enoch, and Noah. *Treatise Concerning the Trinity* ch.16 p.626

**Cyprian of Carthage** (c.246-258 A.D.) discusses Abel being murdered by Cain. *Treatises of Cyprian* Treatise 9 ch.10 p.486. See also *Epistles of Cyprian* letter 54 ch.2 p.339.

Cyprian of Carthage (c.246-258 A.D.) “Thus, at the very beginning of the world, the righteous Abel was the first to be slain by his brother; and Jacob was driven into exile, and Joseph was sold, and king Saul persecuted the merciful David; and king Ahab endeavoured to oppress Elias, who firmly and bravely asserted the majesty of God.” *Treatises of Cyprian* Treatise 11 ch.11 p.503

Alexander of Lycopolis (301 A.D.) (partial) says in the first a man kills his brother. (Does not mention Cain and Abel by name though.) *Of the Manichaeans* ch.12 p.246.

**Methodius** (270-311/312 A.D.) says Cain committed murder. *The Banquet of the Ten Virgins* discourse 3 ch.3 p.369. He also says that Abel was killed by his brother in *Banquet of the Ten Virgins* discourse 11 ch.2 p.352

Athanasius of Alexandria (318 A.D.) (partial, Abel but not Cain) “Was not Abel born of Adam … Isaac from Abraham …?” *Incarnation of the Word* ch.35.7 p.55

**Among heretics**

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) (partial) book 3 ch.61 p.130 mentions Cain and Abel.

Mani (262-278 A.D.) mentions Abel’s blood. *Disputation with Manes* ch.28 p.201

Mani (262-278 A.D.) (partial) mentions Cain. *Disputation with Manes* ch.33 p.206

**Among heretics**

The Sethian Gnostic ***Hypostasis of the Archons*** ch.91 p.165-166 discusses Adam, Eve, Cain, and Abel.

Sethians (c.150-4th century) according to Irenaeus (182-188 A.D.) “They also found out food, through the guidance of Sophia; and when they were satisfied, they had carnal knowledge of each other, and begat Cain, whom the serpent, that had been cast down along with his sons, immediately laid hold of and destroyed by filling him with mundane oblivion, and urging into folly and audacity, so that, by slaying his brother Abel, he was the first to bring to light envy and death.” *Irenaeus Against Heresies* book 1 ch.30.9 p.356

## Pat3. Seth [son of Adam and Eve]

Genesis 4:25; 5:3-6

**Theophilus of Antioch** (168-181/188 A.D.) “And his son Seth, 205. And his son Enos, 190. And his son Cainan, 170. And his son Mahaleel, 165. And his son Jared, 162. And his son Enoch, 165. And his son Methuselah, 167. And his son Lamech, 188. And Lamech’s son was Noah, of whom we have spoken above, who begat Shem when 500 years old.” *Theophilus to Autolycus* book 3 ch.24 p.118

**Irenaeus of Lyons** (182-188 A.D.) “They [heretics] conceive, then, of three kinds of men, spiritual, material, and animal, represented by Cain, Abel, and Seth. These three natures are no longer found in one person, but constitute various kinds [of men].” *Irenaeus Against Heresies* book 1 ch.7.5 p.326

**Clement of Alexandria** (193-202 A.D.) “‘Cognovit autem Adam Evam uxorem suam; et concepit, et peperit filium, et nominavit nomen ejus Seth: Suscitavit enim mihi Deus aliud semen pro Abel.’” [And Adam knew his wife Eve, and she conceived, and they had a son whose name was Seth, saying ‘God has given me another child instead of Abel’] *Stromata* book 3 ch.12 p.395

**Tertullian** (198-220 A.D.) “Cain and Abel, and Seth, who were in a certain sense the sources of the human race, become the fountain-heads of just as many qualities of nature and essential character.” *Against the Valentinians* ch.29 p.517

**Methodius** (270-311/312 A.D.) “The Church, then, is the spouse. The queens are those royal souls before the deluge, who became well-pleasing to God, that is, those about Abel and Seth and Enoch.” *Banquet of the Ten Virgins* discourse 7 ch.4 p.332

**Eusebius of Caesarea** (318-325 A.D.) mentions Seth, Noah, Shem, Japheth, Abraham, Isaac, Jacob, and the Patriarch Job *Demonstration of the Gospel* book 2.2 p.2

**Eusebius of Caesarea** (318-325 A.D.) &&& *Chronicon* ch.&&&

**Among corrupt or spurious works**

**pseudo-Hippolytus** (222-235/236 A.D.) “And on their first approach, indeed, they happily found the bodies of the fathers, Adam, Seth, Enosh, Kainan, Mahaliel, Jared, Mathusalach, and Lamech.” doubtful fragment Sections II, III p.196

**Among heretics**

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.9 p.110 mentions Seth, as does ch.25 p.119.

The Sethian Gnostic ***Zostrianos*** ch.8 p.405 mentions Seth.

**Valentinians** (c.150-220 A.D.) Tertullian (198-220 A.D.) “Cain and Abel, and Seth, who were in a certain sense the sources of the human race, become the fountain-heads of just as many qualities of nature and essential character.” *Against the Valentinians* ch.29 p.517

## Pat4. Enoch

Hebrews 11:5; Genesis 5:18-21

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:5

**Clement of Rome** (96-98 A.D.) says that Enoch was translated. *1 Clement* ch.9 vol.1 p.7 (See also vol.9 p.232)

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.138 “The final stumbling-block (or source of danger) approaches, concerning which it is written, as Enoch says, ‘For for this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance.’”

**Justin Martyr** (c.138-165 A.D.) “Those who did which was universally, naturally, and eternally good are pleasing to God, they will be saved through Christ in the resurrection equally with the righteous men before them, such as Noah, Enoch, Jacob, and others.” *Dialogue with Trypho, a Jew* ch.45 p.217.

**Theophilus of Antioch** (168-181/188 A.D.) “And his son Seth, 205. And his son Enos, 190. And his son Cainan, 170. And his son Mahaleel, 165. And his son Jared, 162. And his son Enoch, 165. And his son Methuselah, 167. And his son Lamech, 188. And Lamech’s son was Noah, of whom we have spoken above, who begat Shem when 500 years old.” *Theophilus to Autolycus* book 3 ch.24 p.118

**Irenaeus of Lyons** (182-188 A.D.) mentions that Enoch and Elijah were translated to heaven in the same body. *Irenaeus Against Heresies* book 5 ch.5.1 p.530

**Clement of Alexandria** (193-202 A.D.) mentions the translation of Enoch. *Stromata* book 4 ch.17 p.428

**Tertullian** (198-220 A.D.) “To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude.” *On the Apparel of Women* book 1 ch.3 p.16

Tertullian (198-220 A.D.) says that Enoch and Elias [Elijah] have not experienced a resurrection because they have not encountered death. *On the Resurrection of the Flesh* ch.58 p.591

**Hippolytus of Portus** (222-235/236 A.D.) The Two witnesses were Enoch and Elijah [Elias] who will prophesy for 1,260 days. *Treatise on Christ and Antichrist* ch.43 p.213

**Novatian** (250/4-256/7 A.D.) “He [God] translated Enoch” *Treatise Concerning the Trinity* ch.8 p.617

**Cyprian of Carthage** (c.246-258 A.D.) “Enoch, who pleased God and was translated; and Noah, who, when the world and men” *Treatises of Cyprian* Treatise 12 first part ch.8 p.510

**Victorinus of Petau** (martyred 304 A.D.) mentions the anti-Christ and Elijah the prophet who comes before. *Commentary on the Apocalypse of the Blessed John* p.351

**Methodius** (270-311/312 A.D.) “The Church, then, is the spouse. The queens are those royal souls before the deluge, who became well-pleasing to God, that is, those about Abel and Seth and Enoch.” *Banquet of the Ten Virgins* discourse 7 ch.4 p.332

**Lactantius** (c.303-320/325 A.D.) discusses that Elijah and Enoch were translated to some remote place without dying that they might attend Christ when He comes to judge. However, we should not believe that Nero is returning too. *Of the Manner in which the Persecutors Died* ch.2 p.302.

**Eusebius of Caesarea** (318-325 A.D.) mentions the translation of Enoch, Noah’s Flood, and that God confused people’s languages after Babel. *Demonstration of the Gospel* book 1.6 p.8

Eusebius of Caesarea (318-325 A.D.) mentions Enos [Enoch]. *Preparation for the Gospel* book 7 ch.8 p.6

Eusebius of Caesarea (318-325 A.D.) &&& *Chronicon* ch.&&&

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.12 p.137 discusses Enoch being translated. See also ibid book 2 ch.47 p.110.

## Pat5. Noah got drunk

Genesis 9:20-23

Irenaeus of Lyons (182-188 A.D.) (partial) “With respect to those misdeeds for which the Scriptures themselves blame the patriarchs and prophets, we ought not to inveigh against them, nor become like Ham, who ridiculed the shame of his father, and so fell under a curse; but we should [rather] give thanks to God in their behalf, inasmuch as their sins have been forgiven them through the advent of our Lord; for He said that they gave thanks [for us], and gloried in our salvation.” *Irenaeus Against Heresies* book 4 ch.31.1 p.504

**Clement of Alexandria** (193-217/220 A.D.) “Wherefore also Noah’s intoxication was recorded in writing, that, with the clear and written description of his transgression before us, we might guard with all our might against drunkenness.” *The Instructor* book 2 ch.2 p.246

**Origen** (233/234 A.D.) Noe [Noah] was drunk on wine. *Origen On Prayer* ch.29.18 p.126

**Cyprian** (c.246-258 A.D.) *Epistles of Cyprian* Epistle 62 ch.11 p.361

**Methodius** (270-311/312 A.D.) (implied) “and the vine to the precept given to Noah at the time of the deluge, because, when overpowered by wine, he was mocked.” *Banquet of the Ten Virgins* discourse 10 ch.2 p.348

**Lactantius** (c.303-320/325 A.D.) “And when he had first taken the fruit from the vineyard, having become merry, he drank even to intoxication, and lay naked.” *The Divine Institutes* book 2 ch.14 p.63

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.52 p.238 ays that Noah got drunk.

## Pat6. Ham [son of Noah]

Genesis 6:10; 7:13; 9:18

**Justin Martyr** (c.138-165 A.D.) (implied) “For while Noah gave to the two sons the seed of the third as servants, now on the other hand Christ has come to restore both the free sons and the servants amongst them, conferring the same honour on all of them who keep His commandments;” *Dialogue with Trypho, a Jew a Jew* ch.134 p.267

**Theophilus of Antioch** (168-181/188 A.D.) “And this Noah had three sons (as we mentioned in the second book), whose names were Shem, and Ham, and Japhet;” *Theophilus to Autolycus* book 3 ch.19 p.116-117

**Irenaeus of Lyons** (182-188 A.D.) “With respect to those misdeeds for which the Scriptures themselves blame the patriarchs and prophets, we ought not to inveigh against them, nor become like Ham, who ridiculed the shame of his father, and so fell under a curse;” *Irenaeus Against Heresies* book 4 ch.31.1 p.

Irenaeus of Lyons (c.160-202 A.D.) “But Shem and Japheth, his brothers, because of their piety towards their father obtained a blessing. Now the curse of Ham, wherewith his father Noah cursed him,”. *Proof of Apostolic Preaching* ch.20

**Hippolytus of Portus** (222-235/236 A.D.) “So great efficacy had *that* one word *that* from the three *sons of Noah* are begotten in *the* family 72 children,-(viz.,) from Shem, 25; from Japheth, 15; *and* from Ham, 32. Unto Ham, however, these 32 children are born in accordance with previous declarations. *And among Ham’s children are*: Canaan, from whom came the Canaanites; Mizraim, from whom the Egyptians; Cush, from whom the Ethiopians; *and* Phut, from whom the Libyans.” *Refutation of All Heresies* book 10 ch.27 p.149

Hippolytus of Portus (222-235/236 A.D.) “Noah had three sons-Shem, Ham, *and* Japheth. From these the entire family of man was multiplied, and every quarter *of the earth* owes its inhabitants *in the first instance to these*.” *Refutation of All Heresies* book 10 ch.27 p.149

**Lactantius** (c.303-320/325 A.D.) “And when one of his [Noah’s] sons, whose name was Cham [Ham], had seen this, he did not cover his father’s nakedness, but went out and told the circumstance to his brothers also. But they, having taken a garment, entered with their faces turned backwards, and covered their father. And when their father became aware of what had been done he disowned and sent away his son. But he went into exile, and settled in a part of that land which is now called Arabia; and that land was called from him Chanaan [Canaan], and his posterity Chanaanites.” *The Divine Institutes* book 2 ch.14 p.63

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 235/236 A.D.) “When he had made an end, accordingly, of building the ship, Noah, with his sons, Sem, Chain, and Japheth [Shem, Ham, Japheth] , entered the cave of deposits.” Section 2, 3 p.196

**Eusebius of Caesarea** (318-325 A.D.) &&& *Chronicon* ch.&&&

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.27 p.140 mention Ham.

## Pat7. Shem [son of Noah]

Genesis 6:10; 7:13; 9:18

**Justin Martyr** (c.138-165 A.D.) “Now, in what he said, he foretold that the descendants of Shem would keep in retention the property and dwellings of Canaan: and again that the descendants of Japheth would take possession of the property of which Shem’s descendants had dispossessed Canaan’s descendants; and spoil the descendants of Shem, even as they plundered the sons of Canaan.” *Dialogue with Trypho, a Jew* ch.139 p.269

**Theophilus of Antioch** (168-181/188 A.D.) “And this Noah had three sons (as we mentioned in the second book), whose names were Shem, and Ham, and Japhet;” *Theophilus to Autolycus* book 3 ch.19 p.116-117

**Irenaeus of Lyons** (182-188 A.D.) “He, appearing in these last times, the chief cornerstone, has gathered into one, and united those that were far off and those that were near; that is, the circumcision and the uncircumcision, enlarging Japhet, and placing him in the dwelling of Shem.” *Irenaeus Against Heresies* book 3 ch.5.3 p.418

Irenaeus of Lyons (c.160-202 A.D.) “But Shem and Japheth, his brothers, because of their piety towards their father obtained a blessing. Now the curse of Ham, wherewith his father Noah cursed him,”. *Proof of Apostolic Preaching* ch.20

**Clement of Alexandria** (193-202 A.D.) “From Adam to the deluge are comprised two thousand one hundred and forty-eight years, four days. From Shem to Abraham, a thousand two hundred and fifty years. From Isaac to the division of the land, six hundred and sixteen years.” *Stromata* book 1 ch.21 p.332

**Hippolytus of Portus** (222-235/236 A.D.) “Noah had three sons-Shem, Ham, *and* Japheth. From these the entire family of man was multiplied, and every quarter *of the earth* owes its inhabitants *in the first instance to these*.” *Refutation of All Heresies* book 10 ch.27 p.149

**Eusebius of Caesarea** (318-325 A.D.) mentions Seth, Noah, Shem, Japheth, Abraham, Isaac, Jacob, and the Patriarch Job *Demonstration of the Gospel* book 2.2 p.2

Eusebius of Caesarea (318-325 A.D.) &&& *Chronicon* ch.&&&

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 235/236 A.D.) “When he had made an end, accordingly, of building the ship, Noah, with his sons, Sem, Chain, and Japheth [Shem, Ham, Japheth] , entered the cave of deposits.” Section 2, 3 p.196

## Pat8. Japheth [son of Noah]

Genesis 6:10; 7:13; 9:18

**Justin Martyr** (c.138-165 A.D.) “Now, in what he said, he foretold that the descendants of Shem would keep in retention the property and dwellings of Canaan: and again that the descendants of Japheth would take possession of the property of which Shem’s descendants had dispossessed Canaan’s descendants; and spoil the descendants of Shem, even as they plundered the sons of Canaan.” *Dialogue with Trypho, a Jew* ch.139 p.269

**Theophilus of Antioch** (168-181/188 A.D.) “And this Noah had three sons (as we mentioned in the second book), whose names were Shem, and Ham, and Japhet;” *Theophilus to Autolycus* book 3 ch.19 p.118

**Irenaeus of Lyons** (182-188 A.D.) “He, appearing in these last times, the chief cornerstone, has gathered into one, and united those that were far off and those that were near; that is, the circumcision and the uncircumcision, enlarging Japhet, and placing him in the dwelling of Shem.” *Irenaeus Against Heresies* book 3 ch.5.3 p.418

Irenaeus of Lyons (c.160-202 A.D.) “But Shem and Japheth, his brothers, because of their piety towards their father obtained a blessing. Now the curse of Ham, wherewith his father Noah cursed him,”. *Proof of Apostolic Preaching* ch.20

**Hippolytus of Portus** (222-235/236 A.D.) “Noah had three sons-Shem, Ham, *and* Japheth. From these the entire family of man was multiplied, and every quarter *of the earth* owes its inhabitants *in the first instance to these*.” *Refutation of All Heresies* book 10 ch.27 p.149

**Eusebius of Caesarea** (318-325 A.D.) mentions Seth, Noah, Shem, Japheth, Abraham, Isaac, Jacob, and the Patriarch Job *Demonstration of the Gospel* book 2.2 p.2

Eusebius of Caesarea (318-325 A.D.) &&& *Chronicon* ch.&&&

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 235/236 A.D.) “When he had made an end, accordingly, of building the ship, Noah, with his sons, Sem, Chain, and Japheth [Shem, Ham, Japheth] , entered the cave of deposits.” Section 2, 3 p.196

## Pat9. Canaan [son of Ham]

Genesis 9:18,22,25

The land of Canaan and the seed of Canaan are not included here

**Justin Martyr** (c.138-165 A.D.) “Now, in what he said, he foretold that the descendants of Shem would keep in retention the property and dwellings of Canaan: and again that the descendants of Japheth would take possession of the property of which Shem’s descendants had dispossessed Canaan’s descendants; and spoil the descendants of Shem, even as they plundered the sons of Canaan.” *Dialogue with Trypho a Jew* ch.139 p.269

Justin Martyr (c.138-165 A.D.) (partial) “For while Noah gave to the two sons the seed of the third as servants, now on the other hand Christ has come to restore both the free sons and the servants amongst them, conferring the same honour on all of them who keep His commandments;” *Dialogue with Trypho a Jew* ch.134 p.267

Irenaeus of Lyons (c.160-202 A.D.) (partial, no mention of the individual Canaan per se) “But Shem and Japheth, his brothers, because of their piety towards their father obtained a blessing. Now the curse of Ham, wherewith his father Noah cursed him, is this: Cursed be Ham the child; a servant shall he be to his brethren. This having come upon his race, … For the Canaanites and Hittites and Peresites and Hivites and Amorites, and JEbusites and Gergasites and Sodomites, the Arabians also and the dwellers in Phoenicia, all the Egyptians and Libyans, are the posterity of Ham, who have fallen under the curse;”. *Proof of Apostolic Preaching* ch.20

**Hippolytus of Portus** (222-235/236 A.D.) “So great efficacy had *that* one word *that* from the three *sons of Noah* are begotten in *the* family 72 children,-(viz.,) from Shem, 25; from Japheth, 15; *and* from Ham, 32. Unto Ham, however, these 32 children are born in accordance with previous declarations. *And among Ham’s children are*: Canaan, from whom came the Canaanites; Mizraim, from whom the Egyptians; Cush, from whom the Ethiopians; *and* Phut, from whom the Libyans.” *Refutation of All Heresies* book 10 ch.27 p.149

**Origen** (239-242 A.D.) Noah cursed Canaan. *Homilies on Ezekiel* homily 11 ch.4.1 p.143-144

Origen (225-253/254 A.D.) (partial) and another will rend in pieces him of the seed of Chanaan, and not of Judah, whom beauty had deceived, and whose heart lust had perverted. *Letter to Africanus* ch.7 p.388

**Lactantius** (c.303-320/325 A.D.) “And when one of his [Noah’s] sons, whose name was Cham [Ham], had seen this, he did not cover his father’s nakedness, but went out and told the circumstance to his brothers also. But they, having taken a garment, entered with their faces turned backwards, and covered their father. And when their father became aware of what had been done he disowned and sent away his son. But he went into exile, and settled in a part of that land which is now called Arabia; and that land was called from him Chanaan [Canaan], and his posterity Chanaanites.” *The Divine Institutes* book 2 ch.14 p.63

**Among corrupt or spurious books**

**pseudo-Methodius** (270-311/312 A.D.) “O seed of the shameless Canaan, and not of Judah the devout!” *Oration on Psalms* ch.3 p.395

## Pat10. Job and his sufferings/patience

Job

**Clement of Rome** (96-98 A.D.) “and again, Job says, ‘Thou shalt raise up this flesh of mine, which has suffered all these things.’” *1 Clement* ch.26 p.12

**Tertullian** (198-220 A.D.) “How did God smile, how was the evil one cut asunder, while Job with mighty equanimity kept scraping off the unclean overflow of his own ulcer, while he sportively replaced the vermin that brake out thence, in the same caves and feeding-places of his pitted flesh!” *On Patience* ch.14 p.716

**Cyprian of Carthage** (c.246-258 A.D.) “Thus Job, after the loss of his wealth, after the death of his children, grievously afflicted, moreover, with sores and worms, was not overcome, but proved; since in his very struggles and anguish, showing forth the patience of a religious mind,” *Treatises of Cyprian* Treatise 7 ch.10 p.471

**Methodius** (270-311/312 A.D.) “and Job, in the tempest of his afflictions, had not made shipwreck of his faith, but his constancy shone forth the rather;” Fragment 2 p.401

**Eusebius of Caesarea** (318-325 A.D.) mentions the sufferings of Job in *Preparation for the Gospel* book 9 ch.25 p.26

## Pat11. Abraham [friend of God]

2 Chronicles 20:7; Isaiah 41:8; James 2:23

Hebrews 11:8 (partial, only mentions Abraham)

p13 Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) (partial, only mentions Abraham) Hebrews 11:8

**Clement of Rome** (96-98 A.D.) “Abraham was specially honoured, and was called the friend of God; yet he, earnestly regarding the glory of God, humbly declared, “I am but dust and ashes.” *1 Clement* ch.17 p.9

Clement of Rome (96-98 A.D.) “Abraham, styled ‘the friend,’ was found faithful, inasmuch as he rendered obedience to the words of God.” *1 Clement* ch.10 p.7

**Melito of Sardis** (170-177/180 A.D.) mentions Abraham, Isaac, Jacob, Twelve Patriarchs, Adam, and Noah. *On Pascha* stanza 83 p.60

&&&Tatian’s ***Diatessaron*** (c.172 A.D.) section &&&

**Irenaeus of Lyons** (182-188 A.D.) “But when He [our Lord] terms His disciples ‘the friends of God,’ He plainly declares Himself to be the Word of God, whom Abraham also followed voluntarily and under no compulsion (*sine vinculis*), because of the noble nature of his faith, and so became ‘the friend of God.’ But the Word of God did not accept of the friendship of Abraham, as though He stood in need of it, for He was perfect from the beginning (‘Before Abraham was,’ He says, ‘I am’), but that He in His goodness might bestow eternal life upon Abraham himself, inasmuch as the friendship of God imparts immortality to those who embrace it.” *Irenaeus Against Heresies* book 4 ch.13.4 p.478

**Clement of Alexandria** (193-202 A.D.) “‘The God of Abraham, the God of Isaac, the God of Jacob.’ For the first is found to have been expressly called ‘friend;’ *Stromata* book 2 ch.5 p.351. See also *Stromata* book 4 ch.17 p.428

**Tertullian** (198-220 A.D.) “In short, before the Law of Moses, written in stone-tables, I contend that there was a law unwritten, which was habitually understood naturally, and by the fathers was habitually kept. For whence was Noah ‘found righteous,’ if in his case the righteousness of a natural law had not preceded? Whence was Abraham accounted ‘a friend of God,’ if not on the ground of equity and righteousness, (in the observance) of a natural law? Whence was Melchizedek named ‘priest of the most high God,’ if, before the priesthood of the Levitical law, there were not levites who were wont to offer sacrifices to God?” *An Answer to the Jews* ch.2 p.152-153

Tertullian (213 A.D.) mentions Abraham. *On Monogamy* ch.6 p.63

**Novatian** (250/4-256/7 A.D.) “He [God] translated Enoch: He elected Abraham into the society of his friendship; He protected Isaac: He increased Jacob; He gave Moses for a leader unto the people; He delivered the groaning children of Israel from the yoke of slavery; He wrote the law;” *Concerning the Trinity* ch.8 p.617

**Cyprian of Carthage** (c.246-258 A.D.) “Let us imitate Abraham, the friend of God, who did not delay to offer his son as a victim with his own hands, obeying God with a faith of devotion.” *Epistles of Cyprian* letter 55 ch.5 p.348

**Athanasius of Alexandria** (318 A.D.) “for Abraham died, ending his life on a bed; Isaac and Jacob also died with their feet raised on a bed; Moses and Aaron died on the mountain;…” *Incarnation of the Word* ch.37.1 p.56

Athanasius of Alexandria (318 A.D.) (partial) “Was not Abel born of Adam … Isaac from Abraham …?” *Incarnation of the Word* ch.35.7 p.55

**Eusebius of Caesarea** (318-325 A.D.) mentions Seth, Noah, Shem, Japheth, Abraham, Isaac, Jacob, and the Patriarch Job *Demonstration of the Gospel* book 2.2 p.2

Eusebius of Caesarea (318-325 A.D.) mentions Abraham, Isaac, and Joseph *Demonstration of the Gospel* book 1.6 p.8

Eusebius of Caesarea (318-325 A.D.) mentions Abraham in *Preparation for the Gospel* book 9 ch.17 p.14

Eusebius of Caesarea(318-325 A.D.) mentions Abraham. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.83

Eusebius of Caesarea (318-325 A.D.) &&& *Chronicon* ch.&&&

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.20 p.365 mentions Abraham, Isaac, and Jacob.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.32-33 p.86 mentions Abraham and Sarah.

## Pat12. Sarai / Sarah

Genesis 11:29-31; 16:1-6; 18:6-15

Rom 9:9

Hebrews 11:11

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:11

**Justin Martyr** (135-168 A.D.) “And I said, “Do you think that Abraham, Isaac, Jacob, Noah, and Job, and all the rest before or after them equally righteous, also Sarah the wife of Abraham, Rebekah the wife of Isaac, Rachel the wife of Jacob, and Leah, and all the rest of them, until the mother of Moses the faithful servant, who observed none of these [statutes], will be saved? ‘ And Trypho answered, ‘Were not Abraham and his descendants circumcised?’” *Dialogue with Trypho, a Jew* ch.46 p.217-218

**Irenaeus of Lyons** (182-188 A.D.) “And upon the death of Sarah his wife, when the Hittites were willing to bestow upon him a place where he might bury her, he declined it as a gift, but bought the burying-place (giving for it four hundred talents of silver) from Ephron the son of Zohar the Hittite.” *Irenaeus Against Heresies* book 5 ch.32.2 p.561

Irenaeus of Lyons (c.160-202 A.D.) mentions Isaac, from Sarah, as well as “of Isaac Jacob was born”. *Proof of Apostolic Preaching* ch.24

**Clement of Alexandria** (193-202 A.D.) “Sarah was at one time barren, being Abraham’s wife. Sarah having no child,” *Stromata* book 1 ch.5 p.306

**Tertullian** (198-220 A.D.) “requested of the sons of Heth [the Hittites] a spot to bury Sarah in, he said to them,” *On the Resurrection of the Flesh* ch.18 p.558

Tertullian (207/208 A.D.) “inasmuch as the Creator also altered the names of Abram, and Sarai, and Oshea, by calling the latter Joshua, and adding a syllable to each of the former.” *Five Books Against Marcion* book 4 ch.13 p.365

**Origen** (225-253/254 A.D.) “let any one read the accounts of Abraham and Sarah, to whom at an advanced age was born Isaac, the father of the whole Jewish nation: and there are other instances of the same thing.” *Origen Against Celsus* book 8 ch.46 p.656

**Novatian** (250-258 A.D.) “And after this he [Abraham] hears also that he should be a father, and learns that Sarah his wife should bring forth a son by him;” *Treatise Concerning the Trinity* ch.18 p.628

**Cyprian of Carthage** (c.246-258 A.D.) mentions Sarah, the wife of Abraham in discussing how Isaac was a type of Christ. *Treatises of Cyprian* Treatise 12 first part ch.20 p.512

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.2 p.361 mentions Sarah and Isaac.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.34-35 p.86 mentions Abraham and Sarah.

## Pat13. Lot or his wife

Genesis 19:15-26

**Clement of Rome** (96-98 A.D.) “For Lot’s wife, who went forth with him, being of a different mind from himself and not continuing in agreement with him” *1 Clement* ch.11 p.8

**Justin Martyr** (138-165 A.D.) “Lot, being uncircumcised, was saved from Sodom, the angels themselves and the Lord sending him out.” *Dialogue with Trypho, a Jew* ch.19 p.204

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 42 p.109 “Remember Lot’s wife.”

**Irenaeus of Lyons** (182-188 A.D.) “Then, again, Lot, without circumcision, was brought out from Sodom, receiving” *Irenaeus Against Heresies* book 4 ch.16.2 p.481

**Clement of Alexandria** (193-202 A.D.) “For God has respect to the very thought, since Lot’s wife, who had merely voluntarily turned towards worldly wickedness,” *Stromata* book 2 ch.14 p.361

**Tertullian** (198-220 A.D.) “Lot, withal, the brother of Abraham, proves that it was for the merits of righteousness, without observance of the law, that he was freed from the conflagration of the Sodomites.” *An Answer to the Jews* ch.2 p.153

Tertullian (207/208 A.D.) “Now, in this discussion of yours, when you suppose that we are to be met with the case of the Creator’s angels, as if they held intercourse with Abraham and Lot in a phantom state, that of merely putative flesh, and yet did truly converse, and eat, and work, as they had been commissioned to do, you will not, to begin with, be permitted to use as examples the acts of that God whom you are destroying.” *Five Books Against Marcion* book 3 ch.9 p.328

**Hippolytus of Portus** (222-235/236 A.D.) “are the children born to Lot by his daughters, and their race survives even now.” *Treatise on Christ and Antichrist* ch.51 p.215

**Origen** (225-253/254 A.D.) discusses Lot’s wife. *Homilies on Jeremiah* homily 13 ch.3 p.134

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.674 “if by chance he has excluded himself there from by his own fault; even as that wife of Lot, who in a similar manner in time of trouble only, contrary to the angel’s command, looked behind her, and she became a pillar of salt.”

**Cyprian of Carthage** (c.246-258 A.D.) “And again: ‘And let him that is in the field not return back. Remember Lot’s wife.’” *Treatises of Cyprian* Treatise 11 ch.7 p.500

## Pat14. Hagar

Genesis 16

**Justin Martyr** (c.138-165 A.D.) “But that you may clearly discern what I say, listen to the words expressly employed by Moses; they are these: ‘And Sarah saw the son of Hagar the Egyptian bond-woman, whom she bore to Abraham, sporting with Isaac her son, and said to Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not share the inheritance of my son Isaac.” *Dialogue with Trypho, a Jew* ch.56 p.223

**Irenaeus of Lyons** (182-188 A.D.) “The arrangement also made by Sarah when, after ten years, she gave her handmaid Hagar to him, that by her he might have a son, showed the same thing.” (Irenaeus is explaining how the Marcosians twist scripture.) *Irenaeus Against Heresies* book 1 ch.18.3 p.343

**Clement of Alexandria** (193-202 A.D.) “Wherefore also, when Sarah was jealous at Hagar being preferred to her,” *Stromata* book 1 ch.5 p.\306

**Novatian** (250/4-256/7 A.D.) “Hagar, Sarah’s maid, driven from her home as well as turned away, near the” *Concerning the Trinity* ch.18 p.628

**Among Heretics**

**Marocians** according to Irenaeus of Lyons (182-188 A.D.) “The arrangement also made by Sarah when, after ten years, she gave her handmaid Hagar to him, that by her he might have a son, showed the same thing.” (Irenaeus is explaining how the Marcosians twist scripture.) *Irenaeus Against Heresies* book 1 ch.18.3 p.343

## Pat15. Ishmael

Genesis 16:11,15; 17:18,20,23-26

**Justin Martyr** (c.138-165 A.D.) “Arabians, or Egyptians, or Idumaeans, since Ishmael became the father of a” *Dialogue with Trypho, a Jew* ch.119 p.259

**Tertullian** (207/208 A.D.) (implied) discusses the allegory of Isaac and Ishmael in Galatians “the two narratives of the sons of Abraham had an allegorical meaning in their course;”. *Five Books Against Marcion* book 3 ch.5 p.324. See also *Five Books Against Marcion* book 4 ch.9 p.357.

**Origen** (225-253/254 A.D.) “the father of Ishmael, who underwent the rite of circumcision along with his” *Against Celsus* book 5 ch.48 p.564

**Novatian** (250/4-256/7 A.D.) “womb there should be a numerous seed, and that she should have Ishmael to be” *Concerning the Trinity* ch.18 p.628

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.33 p.86 mentions Ishmael.

## Pat16. Isaac

Genesis 24:62-66

Romans 9:6 “It is not as though God’s word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham’s children. On the contrary, ‘It is through Isaac that your offspring will be reckoned.”

Hebrews 11:9

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:9

**p1** (225-275 A.D.) Matthew 1:1-9, 12, 14-20 (17 verses) Matthew 1:2

**Ignatius of Antioch** (-107/116 A.D.) mentions by name Abraham, Isaac, Jacob, and Joseph but does not say anything about Joseph’s brothers. *Letter of Ignatius to the Philadelphians* ch.5 p.82

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 “Enter into the good land which the Lord sware [to give] to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey.”

*Epistle of Barnabas* (c.70-130 A.D.) ch.13 p.145 tells of various Old Testament saints, including Isaac, Jacob, Joseph, Ephraim.

**Justin Martyr** (c.150 A.D.) “From the writings of Moses also this will be manifest; for thus it is written in them, ‘And the Angel of God spake to Moses, in a flame of fire out of the bush, and said, I am that I am, the God of Abraham, the God of Isaac, the God of Jacob, the God of thy fathers; go down into Egypt, and bring forth My people.’” [Exodus 3:6] *First Apology of Justin Martyr* ch.63 p.184

**Melito of Sardis** (170-177/180 A.D.) says that Isaac almost being sacrificed was a type of Christ. “not shrinking form shedding the blood of his son.” *From the Catena on Genesis* ch.5 *Ante-Nicene Fathers* vol.8 p.759

Melito of Sardis (170-177/180 A.D.) mentions Abraham, Isaac, Jacob, Twelve Patriarchs, Adam, and Noah. *On Pascha* stanza 83 p.60

**Theophilus of Antioch** (168-182/188 A.D.) “the righteous seed of godly and holy men-Abraham, and Isaac, and Jacob.” *Theophilus to Autolycus* book 3 ch.9 p.114

**Irenaeus of Lyons** (182-188 A.D.) “whom invoking, he exclaimed, ‘LORD God of Abraham, God of Isaac, and God of Jacob, hear me to-day, and let all this people know that Thou art the God of Israel.’” [1 Kings 18:36] *Irenaeus Against Heresies* book 3 ch.6.5 p.419

Irenaeus of Lyons (c.160-202 A.D.) mentions Isaac, from Sarah, as well as “of Isaac Jacob was born”. *Proof of Apostolic Preaching* ch.24

**Clement of Alexandria** (193-202 A.D.) says that Isaac is a type of Christ *Stromata* book 1 ch.4 p.306

**Tertullian** (213 A.D.) discusses Isaac and the meaning of his name. *On Monogamy* ch.6 p.63; ch.11 p.68.

Tertullian (207/208 A.D.) discusses the allegory of Isaac and Ishmael in Galatians: “the two narratives of the sons of Abraham had an allegorical meaning in their course;”. *Five Books Against Marcion* book 3 ch.5 p.324. See also *Five Books Against Marcion* book 4 ch.9 p.357.

**Hippolytus of Portus** (222-235/236 A.D.) “From the circumstance, then, (of this migration) is traceable the beginning of an increase (of population) in Judea, which obtained its name from Judah, fourth son of Jacob, whose *name* was also called *Israel*, from the fact that a race of kings would be descended from him. Abraham removes from Mesopotamia (when 75 years , and) when 100 years old he begat Isaac. But Isaac, when 60 years of age, begat Jacob. And Jacob, when 86 years old, begat Levi; and Levi,” *Refutation of All Heresies* book 10 ch.26 p.148-149

Hippolytus of Portus (222-235/236 A.D.) “And whatsoever the Egyptians possess is given over to the fire, but Abraham’s substance is given to Isaac.” On Psalm 77 or 87 no.48 p.171

**Commodianus** (c.240 A.D.) “Be thou such as Abel was, or such as Isaac himself, or Stephen, who chose for himself on the way the righteous life.” *Instructions of Commodianus* ch.62 p.215

**Origen** (225-253/254 A.D.) in discussing Abraham and Isaac, “Or rather do you think of those well-known words, and say that it is impossible for him who promised to lie; be that as it may, the promise shall remain?” *Homilies on Genesis* homily 8 ch.1 p.137. See also *Origen Against Celsus* ch.4 p.575.

Origen (c.227-240 A.D.) mentions Isaac, Jacob, and Esau. *Origen’s Commentary on John* book 10 ch.4 p.383

Origen (233/234 A.D.) mentions Isaac, Rebecca, and Jacob. *Origen On Prayer* ch.3.1 p.22

**Novatian** (250/4-256/7 A.D.) “He [God] preserved the most righteous Noe [Noah] from the perils of the deluge, for the merit of His innocence and faith; He translated Enoch: He elected Abraham into the society of his friendship; He protected Isaac: He increased Jacob; He gave Moses for a leader unto the people;” *Concerning the Trinity* ch.8 p.617

**Cyprian of Carthage** (c.246-258 A.D.) Thus also to Abraham, when his former son was born of a bond-woman, Sarah remained long barren; and late in old age bare her son Isaac, of promise, who was the type of Christ.” *Treatises of Cyprian* Treatise 12 first part ch.20 p.512-513

**Adamantius** (c.300 A.D.) “However, when Isaac was about to give Esau his blessing at a time when Rebecca had been told: ‘The elder shall server the younger’” *Dialogue on the True Faith* part 1 ch.20 p.63

**Methodius** (270-311/312 A.D.) “He may make us to lie down in the bosom of Abraham, of Isaac, and of Jacob.” *Banquet of the Ten Virgins* Discourse 5 ch.3 p.326

**Athanasius of Alexandria** (318 A.D.) “Was not Abel born of Adam … Isaac from Abraham, Jacob of Isaac?” *Incarnation of the Word* ch.35.7 p.55

**Eusebius of Caesarea** (318-325 A.D.) mentions Seth, Noah, Shem, Japheth, Abraham, Isaac, Jacob, and the Patriarch Job *Demonstration of the Gospel* book 2.2 p.2

Eusebius of Caesarea (318-325 A.D.) mentions Abraham, Isaac, and Joseph *Demonstration of the Gospel* book 1.6 p.8

Eusebius of Caesarea (318-325 A.D.) mentions Isaac in *Preparation for the Gospel* book 9 ch.21 p.17

Eusebius of Caesarea (318-325 A.D.) mentions the God of Abraham, Isaac, and Jacob. *Eusebius’ Ecclesiastical History* book 1 ch.2.13 p.83

Eusebius of Caesarea (318-325 A.D.) &&& *Chronicon* ch.&&&

**Among corrupt or spurious works**

**Megethius** (c.300 A.D.) says that the Old Testament God let Isaac be partially blind. *Dialogue on the True Faith* first part ch.20 p.62

**pseudo-Methodius** (after 312 A.D.) “with authority, the God of Abraham, the Protector of Isaac, the Holy One of Israel, the Instructor of Moses” *Oration of Simeon and Anna* ch.6 p.387

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 7 ch.7 p.26 mentions Abraham, Isaac, Jacob, and Joseph.

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.2 p.361 mentions Sarah and Isaac.

The Ebionite *Protoevangelium of James* (145-248 A.D.) ch.20 p.365 mentions Abraham, Isaac, and Jacob.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.34-35 p.86 mentions Isaac.

## Pat17. Abraham offered Isaac as a sacrifice

Genesis 22; James 2:21

(partial) John 8:33,38; Hebrews 11:2

p52 (=John Rylands 457) John 18:31-35, 37-38 (c.117-138 A.D.) (partial) mentions Abraham, but nothing of Isaac or a sacrifice in John 18:33,38

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 11:7

p13 Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) (partial) Hebrews 11:2 mentions Abraham, but not the sacrifice

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) Abraham offered his son but does not say which one or a type of Christ. James 2:21

p40 – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) (partial) mentions Abraham in Romans 3:31-4:3

Sinaitic Syriac (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) John 8:33

**Clement of Rome** (96-98 A.D.) “For what reason was our father Abraham blessed? was it not because he wrought righteousness and truth through faith? Isaac, with perfect confidence, as if knowing what was to happen, cheerfully yielded himself as a sacrifice” *1 Clement* ch.31 vol.1 p.13 (See also vol.9 p.238)

***Epistle of Barnabas*** (c.70-130 A.D.) says that the Son of God came in the flesh ch.5 p.140 , He was to be manifested in the flesh ch.6 p.141; and the judge of the living and the dead suffered ch.7 p.141. He was to offer in sacrifice for our sins, as the type established in Isaac when he was offered on the alter. ch.7 p.141

**Melito of Sardis** (170-177/180 A.D.) “The slaughter of this animal redeemed Isaac from death. In like manner, the Lord, being slain, saved us; being bound, He loosed us; being sacrificed, He redeemed us… For the Lord was a lamb, like the ram which Abraham saw caught in the bush Sabec [thicket]. … For a new mystery was presented to view, a son led by his father to a mountain to be slain, whose feet he bound together, and laid him on the wood of the sacrifice, preparing with care whatever was necessary for his immolation. Isaac on his part is silent, bound like a ram, not opening his mouth, nor uttering a sound with his voice. For, not fearing the knife, nor quailing before the fire, nor troubled by *the prospect of* suffering, he sustained bravely *the character of* the type of the Lord. According there lies Isaac before us, with his feet bound like a ram, his father standing by, with the knife all bare in his hand, not shrinking form shedding the blood of his son.” *Catena on Genesis* ch.5 (*ANF* vol.8) p.759

Melito of Sardis (170-177/180 A.D.) says that Isaac almost being sacrificed was a type of Christ. “not shrinking form shedding the blood of his son.” *From the Catena on Genesis* ch.5 (*Ante-Nicene Fathers* vol.8) p.759

**Irenaeus of Lyons** (182-188 A.D.) Righteously also do we, possessing the same faith as Abraham, and taking up the cross as Isaac did the wood follow Him. For in Abraham man had learned beforehand, and had been accustomed to follow the Word of God. For Abraham, according to his faith, followed the command of the Word of God, and with a ready mind delivered up, as a sacrifice to God, his only-begotten and beloved son, in order that God also might be pleased to offer up for all his seed His own beloved and only-begotten Son, as a sacrifice for our redemption. *Irenaeus Against Heresies* book 4 ch.5.4 p.467

Irenaeus of Lyons (182-188 A.D.) Christ was born of a virgin, and suffered on the cross; was raised also from the dead, and taken up to heaven; that He was glorified, and reigns for ever. He is Himself termed the Perfect Intellect, the Word of God. He is the First-begotten, after a transcendent manner, the Creator of man; All in all; Patriarch among the patriarchs; Law in the law; the Priest among priests; among kings Prime Leader; the Prophet among the prophets; the Angel among angels; the Man among men; Son in the Father; God in God; King to all eternity. He was sold with Joseph, and He guided Abraham; was bound along with Isaac, and wandered with Jacob; with Moses He was Leader, and, respecting the people, Legislator. He preached in the prophets; was incarnate of a virgin; born in Bethlehem; received by John, and baptized in Jordan; was tempted in the desert, and proved to be the Lord. He gathered the apostles together, and preached the kingdom of heaven; gave light to the blind, and raised the dead; was seen in the temple, but was not held by the people as worthy of credit; was arrested by the priests, conducted before Herod, and condemned in the presence of Pilate; He manifested Himself in the body, was suspended upon a beam of wood, and raised from the dead; shown to the apostles, and, having been carried up to heaven, sitteth on the right hand of the Father, and has been glorified by Him as the Resurrection of the dead.” Fragment 54 p.577

**Clement of Alexandria** (193-202 A.D.) “‘The God of Abraham, the God of Isaac, the God of Jacob.’ For the first is found to have been expressly called ‘friend;’ and the second is shown to have received a new name, signifying ‘he that sees God;’ while Isaac, God in a figure selected for Himself as a consecrated sacrifice, to be a type to us of the economy of salvation.” *Stromata* book 2 ch.5 p.351. See also *The Instructor* ch.5 p.215.

**Tertullian** (198-220 A.D.) “This ‘wood,’ again, Isaac the son of Abraham personally carried for his own sacrifice, when God had enjoined that he should be made a victim to Himself. But, because these had been mysteries which were being kept for perfect fulfilment in the times of Christ, Isaac, on the one hand, with his “wood,” was reserved, the ram being offered which was caught by the horns in the bramble” *An Answer to the Jews* ch.13 p.170

Tertullian (207/208 A.D.) “First, then, Isaac, when he was given up by his father as an offering, himself carried the wood for his own death. By this act he even then was setting forth the death of Christ, who was destined by His Father as a sacrifice, and carried the cross whereon He suffered. Joseph likewise was a type of Christ” *Five Books Against Marcion* book 3 ch.18 p.336

**Origen** (225-253/254 A.D.) discusses Abraham almost sacrificing Isaac in *Homilies on Genesis* . homily 8 ch.7-9 p.141-147

**Cyprian of Carthage** (c.246-258 A.D.) discusses Isaac prepared to be sacrificed by Abraham. *Treatises of Cyprian* Treatise *9* ch.10 p.486

Cyprian of Carthage (c.246-258 A.D.) In Genesis : “And God, tempted Abraham, and said to him, Take thy only son whom thou lovest, Isaac, and go into the high land, and offer him there as a burnt-offering on one of the mountains of which I will tell thee.” *Treatises of Cyprian* Treatise 12 third book ch.15 p.537

Alexander of Lycopolis (301 A.D.) (partial) Abraham’s [unnamed] son was prepared as a sacrifice. *Of the Manichaeans* ch.24 p.251

**Eusebius of Caesarea** (318-325 A.D.) mentions Abraham offering Isaac in *Preparation for the Gospel* book 9 ch.19 p.16

## Pat18. Rebecca [wife of Isaac]

Genesis 25:20-21

***Epistle of Barnabas*** (c.70-130 A.D.) ch.13 p.145 “Hear ye now what the Scripture saith concerning the people. Isaac prayed for Rebecca his wife, because she was barren; and she conceived.”

**Irenaeus of Lyons** (182-188 A.D.) “patriarchs, but also that the children brought forth by Rebecca were a” *Irenaeus Against Heresies* book 4 ch.21.2 p.493

**Clement of Alexandria** (193-202 A.D.) And Rebecca, interpreted, means ‘glory of God; ‘and the glory of God is immortality.” *Stromata* book 4 ch.25 p.439

**Tertullian** (198-220 A.D.) “Abraham, greatly feared in regard of his own wife’s grace; and Isaac, by falsely representing Rebecca as his sister, purchased safety by insult!” *On the Apparel of Women* book 2 ch.2 p.19-20.

Tertullian (208-220 A.D.) mentions Rebecca, the wife of Isaac. *Tertullian on Modesty* ch.9 p.82

**Hippolytus of Portus** (222-235/236 A.D.) “and keep the true Sabbath. Rebecca is full of the Holy Spirit, as understanding” Quoted in Jerome Epistle 36 ad Damasum, Numbers 18 (from Galland) p.169

**Commodianus** (c.240 A.D.) “Consider what was abundantly said of Rebecca from heaven; whence, imitating the alien, ye may believe in Christ.” *Instructions of Commodianus* ch.39 p.210

**Origen** (225-253/254 A.D.) “I suppose he means the conduct of Rebecca, who contrived that the” *Origen Against Celsus* book 4 ch.43 p.517

Origen (233/234 A.D.) mentions Isaac, Rebecca, and Jacob. *Origen On Prayer* ch.3.1 p.22

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Genesis , Abraham sends his servant to take from his seed Rebecca, for” *Treatises of Cyprian* Treatise 12 part 3 ch.62 p.62

**Adamantius** (c.300 A.D.) “However, when Isaac was about to give Esau his blessing at a time when Rebecca had been told: ‘The elder shall server the younger’” *Dialogue on the True Faith* part 1 ch.20 p.63

## Pat19. Laban [Jacob’s father-in-law]

Genesis 25:20

**Clement of Rome** (96-98 A.D.) “Isaac, with perfect confidence, as if knowing what was to happen, cheerfully yielded himself as a sacrifice Jacob, through reason of his brother, went forth with humility from his own land, and came to Laban and served him;” *1 Clement* ch.31 p.13 See also vol.9)

**Justin Martyr** (c.150 A.D.) “Jacob served Laban for speckled and many-spotted sheep; and Christ served, even to the slavery of the cross, for the various and many-formed races of mankind, acquiring them by the blood and mystery of the cross.” *Dialogue with Trypho, a Jew* ch.134 p.267

**Irenaeus of Lyons** (182-188 A.D.) “For not only did not the nations in this life serve this Jacob; but even after he had received the blessing, he himself going forth [from his home], served his uncle Laban the Syrian for twenty years;” *Irenaeus Against Heresies* book 5 ch.33.3 p.562

**Clement of Alexandria** (193-217/220 A.D.) “She who emulates Sarah is not ashamed of that highest of ministries, helping wayfarers. For Abraham said to her, ‘Haste, and knead three measures of meal, and make cakes.’ ‘And Rachel, the daughter of Laban, came,’ it is said, ‘with her father’s sheep. Nor was this enough; but to teach humility it is added, ‘for she fed her father’s sheep.’” *The Instructor* book 3 ch.10 p.283

**Hippolytus of Portus** (222-234/235 A.D.) “Wherefore Rebecca-that is, patience-told her husband of the brother’s plot: who, summoning Jacob, bade him go to Mesopotamia and thence take a wife of the family of Laban the Syrian, his mother’s brother.” Fragment 3 quoted in Jerome Epistle 36 to Damasus Numbers 18 p.169.

**Origen** (225-253/254 A.D.) “living with Laban, not understanding to what these words refer: “And those which” *Origen Against Celsus* book 4 ch.43 p.517

Origen (233/234 A.D.) mentions Laban, Jacob’s father-in-law. *Origen On Prayer* ch.29.3 p.14

**Novatian** (250-258 A.D.) “all that Laban hath done to thee. I am God, who appeared to thee in the place of” *Concerning the Trinity* ch.19 p.630

**Eusebius of Caesarea** (318-325 A.D.) mentions Laban. *Demonstration of the Gospel* book 1.5 p.7

Eusebius of Caesarea (318-325 A.D.) &&& *Chronicon* ch.&&&

## Pat20. Jacob

Genesis 25:28; Genesis 27-33; Hebrews 11:9

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 9:13

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 4:5,12

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:9

**p1** (225-275 A.D.) Matthew 1:1-9, 12, 14-20 (17 verses) Matthew 1:2

**Clement of Rome** (96-98 A.D.) “Through envy, also, our father Jacob fled from the face of Esau his brother.” *1 Clement* ch.4 p.6. See also *ANF* vol.9.

**Ignatius of Antioch** (c.100-117 A.D.) “He is the door of the Father, by which enter in Abraham, and Isaac, and Jacob, and the prophets, and the apostles, and the Church. All these have for their object the attaining to the unity of God.” *Letter of Ignatius to the Philadelphians* ch.9 p.84

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 “Enter into the good land which the Lord sware [to give] to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey.”

*Epistle of Barnabas* (c.70-130 A.D.) ch.13 p.145 tells of various Old Testament saints, including Isaac, Jacob, Joseph, Ephraim.

**Justin Martyr** (c.138-165 A.D.) “words which narrate how He who is both Angel and God and Lord, and who appeared as a man to Abraham, and who wrestled in human form with Jacob, was seen by him when he fled from his brother Esau.” *Dialogue with Trypho, a Jew* ch.58 p.226

**Melito of Sardis** (170-177/180 A.D.) mentions Abraham, Isaac, Jacob, Twelve Patriarchs, Adam, and Noah. *On Pascha* stanza 83 p.60

Melito of Sardis (170-177/180 A.D.) “from Abraham to Isaac and Jacob and the twelve patriarchs” *On Pascha* Stanza 85 p.60

**Theophilus of Antioch** (168-182/188 A.D.) “the righteous seed of godly and holy men-Abraham, and Isaac, and Jacob.” *Theophilus to Autolycus* book 3 ch.9 p.114

**Irenaeus of Lyons** (182-188 A.D.) “-He who formed the world (for the world is of all), -He who fashioned man,-He [who] is the God of Abraham, and the God of Isaac, and the God of Jacob, above whom there is no other God, nor initial principle, nor power, nor pleroma,-He is the Father of our Lord Jesus Christ, as we shall prove.” *Irenaeus Against Heresies* book 1 ch.22.1 p.347

Irenaeus of Lyons (c.160-202 A.D.) mentions Isaac, from Sarah, as well as “of Isaac Jacob was born”. *Proof of Apostolic Preaching* ch.24

**Clement of Alexandria** (193-202 A.D.) “Noah preached repentance; Abraham, Isaac, and Jacob gave many clear utterances respecting future and present things. Contemporaneous with the law, Moses and Aaron; and after these prophesied Jesus the son of Nave, Samuel, Gad, Nathan, Achias, Samaeas, Jehu, Elias, Michaeas, Abdiu, Elisaeus, Abbadonai, Amos, Esaias, Osee, Jonas, Joel, Jeremias, Sophonias the son of Buzi, Ezekiel, Urias, Ambacum, Naum, Daniel, Misael, who wrote the syllogisms, Aggai, Zacharias, and the angel [Malachi] among the twelve. These are, in all, five-and-thirty prophets. And of women (for these too prophesied), Sara, and Rebecca, and Mariam, and Debbora, and Olda, i.e., Huldah.” *Stromata* book 1 ch.21 p.331

**Tertullian** (198-220 A.D.) “‘all nations have ‘to ascend to the mount of the Lord and to the house of the God of Jacob,’ who demands of His saints in martyrdom that death which He exacted even of His Christ.” *Treatise on the Soul* ch.50 p.227

Tertullian (207/208 A.D.) “‘Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us His way, and we will walk in it: for out of Sion shall go forth the law, and the word of the Lord from Jerusalem.’” *Five Books Agianst Marcion* book 3 ch.21 p.339

**Hippolytus of Portus** (222-235/236 A.D.) “And that the case stands thus, we see also from the words of Jacob: ‘Let Dan be a serpent, lying upon the ground, biting the horse’s heel.’” *Treatise on Christ and Antichrist* ch.14 p.207

**Commodianus** (c.240 A.D.) mentions Jacob. *Instructions of Commodianus* ch.39 p.210

**Julius Africanus** (232-245 A.D.) mentions Jacob the father of Joseph. He also mentions Juda (Judah), Levi, David, Nathan, Solomon. *Genealogy in the Holy Gospels* (=*Epistle to Aristides)* ch.1 p.125

**Origen** (225-253/254 A.D.) “And the same remark applies to Isaac, and Jacob, and Israel; which names, although confessedly Hebrew, are frequently introduced by those Egyptians who profess to produce some wonderful result by means of their knowledge.” *Origen Against Celsus* book 1 ch.22 p.405. See also *Origen Against Celsus* ch.4 p.575.

Origen (c.227-240 A.D.) mentions Isaaic, Jacob, and Esau. *Origen’s Commentary on John* book 10 ch.4 p.383

Origen (233/234 A.D.) mentions Isaac, Rebecca, and Jacob. *Origen On Prayer* ch.3.1 p.22

**Novatian** (250/4-256/7 A.D.) “‘For,’ it says, ‘Jacob remained alone; and there wrestled with him a man even till daybreak.’” *Concerning the Trinity* ch.19 p.630

**Cyprian of Carthage** (c.246-258 A.D.) “Thus, at the very beginning of the world, the righteous Abel was the first to be slain by his brother; and Jacob was driven into exile, and Joseph was sold, and king Saul persecuted the merciful David; and king Ahab endeavoured to oppress Elias, who firmly and bravely asserted the majesty of God.” *Treatises of Cyprian* Treatise 11 ch.11 p.503

**Pierius** (275 A.D.) “And, again, he indulges in some obscure speculations, after the manner of the nonsense of Origen, on the subject of the ‘pre-existence of souls.’ And also in the book on the Passover (Easter) and on Hosea, he treats both of the cherubim made by Moses, and of the pillar of Jacob, in which passages he [Pierius] admits the actual construction of those things, but propounds the foolish theory that they were given economically, and that they were in no respect like other things which are made; inasmuch as they bore the likeness of no other form, but had only, as he foolishly says, the appearance of wings.” Fragment p.157

**Adamantius** (c.300 A.D.) mentions how the younger Jacob was blessed instead of the older, Esau. *Dialogue on the True Faith* ch.21 p.63

**Victorinus of Petau** (martyred 304 A.D.) “‘Lo, the Lion of the tribe of Judah, the root of David, hath prevailed.’] We read in Genesis that this lion of the tribe of Judah hath conquered, when the patriarch Jacob says, ‘Judah, thy brethren shall praise thee; thou hast lain down and slept, and hast risen up again as a lion, and as a lion’s whelp.’” *Commentary on the Apocalypse* from the fifth chapter verse 5 p.350

**Pamphilus** (martyred 309 A.D.) “Also the account of the famine and the buying of corn, and the mutual recognition of the sons of Jacob, and of the birth of Moses and the appearance of God to Moses, which took place at Mount Sinai.” *An Exposition of Acts* section h p.166

**Methodius** (270-311/312 A.D.) “He may make us to lie down in the bosom of Abraham, of Isaac, and of Jacob.” *Banquet of the Ten Virgins* Discourse 5 ch.3 p.326

**Athanasius of Alexandria** (318 A.D.) mentions Jacob’s prophesy in Genesis 49:10 as referring to Christ *Incarnation of the Word* ch.40 p.57

Athanasius of Alexandria (318 A.D.) “Was not Abel born of Adam … Isaac from Abraham, Jacob of Isaac?” *Incarnation of the Word* ch.35.7 p.55

**Lactantius** (c.303-320/325 A.D.) “But Moses also, in Numbers, thus speaks: ‘There shall arise a star out of Jacob, and a man shall spring forth from Israel.’” *The Divine Institutes* book 4 ch.13 p.112

**Eusebius of Caesarea** (318-325 A.D.) mentions Jacob in *Preparation for the Gospel* book 6 ch.10 p.41 and book 9 ch.21 p.17,

Eusebius of Caesarea (318-325 A.D.) mentions Seth, Noah, Shem, Japheth, Abraham, Isaac, Jacob, and the Patriarch Job *Demonstration of the Gospel* book 2.2 p.2

Eusebius of Caesarea(318-325 A.D.) mentions Jacob. *Eusebius’ Ecclesiastical History* book 1 ch.2.0 p.82

Eusebius of Caesarea (318-325 A.D.) mentions the God of Abraham, Isaac, and Jacob. *Eusebius’ Ecclesiastical History* book 1 ch.2.13 p.83

Eusebius of Caesarea (318-325 A.D.) &&& *Chronicon* ch.&&&

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “For I pray that, being found worthy of God, I may be found at their feet in the kingdom, as at the feet of Abraham, and Isaac, and Jacob; as of Joseph, and Isaiah, and the rest of the prophets; as of Peter, and Paul, and the rest of the apostles, that were married men.” *Letter of Ignatius to the Philadelphians* ch.4 p.81 (Latin)

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 7 ch.7 p.26 mentions Abraham, Isaac, Jacob, and Joseph.

**Among heretics**

***A Naasene Sermon*** (188-235 A.D.) says Jacob went through a gate in Genesis 28:17, and this is why Jesus says, “I am the true gate”. *TGB* p.487

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.20 p.365 mentions Abraham, Isaac, and Jacob.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.34-35 p.86 and book 1 ch.49 p.90 mentions Jacob.

## Pat21. Rachel [wife of Jacob]

Genesis 29:6,9-31; 30:1-25; 31:4,14,19,32-34; 33:1,2,7; 35:16,19-25; 46:19,22,25; 48:7; Ruth 4:11; Matthew 2:18

1 Samuel 10:2 (Rachel’s sepulchre)

**Justin Martyr** (135-168 A.D.) “And I said, “Do you think that Abraham, Isaac, Jacob, Noah, and Job, and all the rest before or after them equally righteous, also Sarah the wife of Abraham, Rebekah the wife of Isaac, Rachel the wife of Jacob, and Leah, and all the rest of them, until the mother of Moses the faithful servant, who observed none of these [statutes], will be saved? ‘ And Trypho answered, ‘Were not Abraham and his descendants circumcised?’” *Dialogue with Trypho, a Jew* ch.46 p.217-218

**Irenaeus of Lyons** (182-188 A.D.) “But he (Jacob) did all things for the sake of the younger, she who had the handsome eyes, Rachel, who prefigured the Church, for which Christ endured patiently; who at that time, indeed, by means of His patriarchs and prophets, was prefiguring and declaring beforehand future things, fulfilling His part by anticipation in the dispensations of God, and accustoming His inheritance to obey God, and to pass through the world as in a state of pilgrimage, to follow His word, and to indicate beforehand things to come. For with God there is nothing without purpose or due signification.” *Irenaeus Against Heresies* book 4 ch.21.3 p.493

**Clement of Alexandria** (193-217/220 A.D.) “She who emulates Sarah is not ashamed of that highest of ministries, helping wayfarers. For Abraham said to her, ‘Haste, and knead three measures of meal, and make cakes.’ ‘And Rachel, the daughter of Laban, came,’ it is said, ‘with her father’s sheep. Nor was this enough; but to teach humility it is added, ‘for she fed her father’s sheep.’” *The Instructor* book 3 ch.10 p.283

**Hippolytus of Portus** (222-235/236 A.D.) “whereas things carnal, he says, are all corruptible, even though very many things (of this type) are produced. For this reason, he says, ‘Rachel wept for her children, and would not,’ says (the prophet), ‘be comforted; sorrowing for them, for she knew,’ says he, ‘that they are not.’ But Jeremiah likewise utters lamentation for Jerusalem below, not the city in Phoenicia, but the corruptible generation below.” *Refutation of All Heresies* book 5 ch.3 p.55

**Novatian** (250-258 A.D.) “For when, to his wives Leah and Rachel, Jacob complained of the injustice of their father, and when he told them that he desired now to go and return into his own land, he moreover inter posed the authority of his dream; and at this time he says that the angel of God had said to him in a dream,” *Concerning the Trinity* ch.19 p.629

**Cyprian of Carthage** (c.246-258 A.D.) “Thus also to Abraham, when his former son was born of a bond-woman, Sarah remained long barren; and late in old age bare her son Isaac, of promise, who was the type of Christ. Thus also Jacob received two wives: the elder Leah, with weak eyes, a type of the synagogue; the younger the beautiful Rachel, a type of the Church, who also remained long barren, and afterwards brought forth Joseph, who also was himself a type of Christ. And in the first of Kings it is said that Elkanah had two wives: Peninnah, with her sons; and Hannah, barren, from whom is born Samuel, not according to the order of generation, but according to the mercy and promise of God,” *Treatises of Cyprian* Treatise 12 book 1 ch.20 p.512-513

**Eusebius of Caesarea** (318-325 A.D.) mentions Rachel and Leah in *Preparation for the Gospel* book 9 ch.21 p.17.

**Among heretics**

***A Naasene Sermon*** (188-235 A.D.) mentions Jeremiah and Rachel weeping for her children. *TGB* p.490-491

## Pat22. Leah [wife of Jacob]

**Justin Martyr** (135-168 A.D.) “And I said, “Do you think that Abraham, Isaac, Jacob, Noah, and Job, and all the rest before or after them equally righteous, also Sarah the wife of Abraham, Rebekah the wife of Isaac, Rachel the wife of Jacob, and Leah, and all the rest of them, until the mother of Moses the faithful servant, who observed none of these [statutes], will be saved? ‘ And Trypho answered, ‘Were not Abraham and his descendants circumcised?’” *Dialogue with Trypho, a Jew* ch.46 p.217-218

Justin Martyr (c.138-165 A.D.) (implied) “And it was foretold what each should be according to rank and according to fore-knowledge. Jacob served Laban for speckled and many-spotted sheep; and Christ served, even to the slavery of the cross, for the various and many-formed races of mankind, acquiring them by the blood and mystery of the cross. Leah was weak-eyed; for the eyes of your souls are excessively weak. Rachel stole the gods of Laban, and has hid them to this day; and we have lost our paternal and material gods. Jacob was hated for all time by his brother; and we now, and our Lord Himself, are hated by you and by all men, though we are brothers by nature. Jacob was called Israel; and Israel has been demonstrated to be the Christ, who is, and is called, Jesus.” *Dialogue with Trypho, a Jew* ch.134 p.267

**Commodianus** (c.240 A.D.) “Look upon Leah, that was a type of the synagogue, which Jacob received as a sign,”*Instructions of Commodianus* ch.39 p.210

**Novatian** (250-258 A.D.) “For when, to his wives Leah and Rachel, Jacob complained of the injustice of their father, and when he told them that he desired now to go and return into his own land, he moreover inter posed the authority of his dream; and at this time he says that the angel of God had said to him in a dream,” *Concerning the Trinity* ch.19 p.629

**Cyprian of Carthage** (c.246-258 A.D.) “Thus also Jacob received two wives: the elder Leah, with weak eyes, a type of the synagogue; the younger the beautiful Rachel, a type of the Church, who also remained long barren, and afterwards brought forth Joseph, who also was himself a type of Christ. … and Samuel being born, was a type of Christ.” *Treatises of Cyprian* Treatise 12 first part ch.20 p.512-513

**Eusebius of Caesarea** (318-325 A.D.) mentions Rachel and Leah in *Preparation for the Gospel* book 9 ch.21 p.17.

## Pat23. Esau

Genesis 25:25-34; 26:34; 27:1-42; 28:5-9; 32:3-19; 33:1-16; 35:1,29; 36:1-43; Deuteronomy 2:4-8,12,22,29; Joshua 24:4; 1 Chronicles 1:34-35; Jeremiah 49:8,10; Obadiah 6-21; Malachi 1:2-3; Romans 9:13; Hebrews 11:20; 12:16

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 12:16

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 9:13

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Clement of Rome** (96-98 A.D.) “Through envy, also, our father Jacob fled from the face of Esau his brother.” *1 Clement* ch.4 p.6. See also *ANF* vol.9.

**Justin Martyr** (c.138-165 A.D.) “words which narrate how He who is both Angel and God and Lord, and who appeared as a man to Abraham, and who wrestled in human form with Jacob, was seen by him when he fled from his brother Esau.” *Dialogue with Trypho, a Jew* ch.58 p.226

**Irenaeus of Lyons** (182-188 A.D.) “Our God, one and the same, is also their [the patriarchs’] God, who knows hidden things, who knoweth all things before they can come to pass; and for this reason has He said, ‘Jacob have I loved, but Esau have I hated.’” *Irenaeus Against Heresies* book 4 ch.21.2 p.493

**Clement of Alexandria** (193-202 A.D.) “But rather, he says, “Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest there be any fornicator or profane person, as Esau, who for one morsel surrendered his birth-right; and lest any root of bitterness springing up trouble you, and thereby many be defiled.” *Stromata* book 4 ch.20 p.432

**Tertullian** (198-220 A.D.) “always do I recognise the savour of Esau, the hunter of wild beasts: so unlimitedly studious are you of catching fieldfares, so do you come from ‘the field’ of your most lax discipline, so faint are you in spirit.” *On Fasting* ch.17 p.113

Tertullian (207/208 A.D.) “But to Esau the blessing promised is an earthly one, which he supplements with a heavenly, after the fatness of the earth, saying, ‘Thy dwelling shall be also of the dew of heaven.’” *Five Books Against Marcion* book 3 ch.25 p.343

**Hippolytus of Portus** (222-235/236 A.D.) “Those of Edom are the sons of Esau, who inhabit Mount Seir.” *Interpretation of Daniel and Nebuchadnezzar* ch.40 p.184

**Origen** (c.227-240 A.D.) mentions Isaaic, Jacob, and Esau. *Origen’s Commentary on John* book 10 ch.4 p.383

Origen (225-253/254 A.D.) “or, in addition, to that of Esau against Jacob;” *Origen Against Celsus* book 4 ch.43 p.517

Origen (233/234 A.D.) mentions Esau. *Origen On Prayer* ch.3.1 p.22

**Cyprian of Carthage** (256 A.D.) “But how dangerous it is in divine matters, that any one should depart from his right and power, Holy Scripture declares when, in Genesis , Esau thence lost his birthright, nor was able afterwards to regain that which he had once given up.” *Epistles of Cyprian* Letter 72 ch.26 p.386

**Adamantius** (c.300 A.D.) mentions how the younger Jacob was blessed instead of the older, Esau. *Dialogue on the True Faith* part 1 ch.20 p.63

**Methodius** (270-311/312 A.D.) “Wherefore I dare to ask you to listen to me with ears free from all envy, without imitating the jealousy of Cain, or persecuting your brother, like Esau, or approving the brethren of Joseph, because they, hated their brother on account of his words; but differing far from all these, insomuch that each of you is used to speak the mind of his neighbour.” *Concerning Free Will* p.356

**Eusebius of Caesarea** (318-325 A.D.) mentions Esau in *Preparation for the Gospel* book 9 ch.21 p.17.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.61 p.130 mentions Esau.

## Pat24. Joseph or his brothers

Genesis 30:24; 37-47

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 11:21-22

**Clement of Rome** (96-98 A.D.) “Envy made Joseph be persecuted unto death, and to come into bondage.” *1 Clement* ch.4 p.6

**Ignatius of Antioch** (-107/116 A.D.) mentions by name Abraham, Isaac, Jacob, and Joseph but does not say anything about Joseph’s brothers. *Letter of Ignatius to the Philadelphians* ch.5 p.82

***Epistle of Barnabas*** (c.70-130 A.D.) ch.13 p.145 tells of various Old Testament saints, including Isaac, Jacob, Joseph, Ephraim.

**Justin Martyr** (c.138-165 A.D.) mentions Joseph and his brothers. *Dialogue with Trypho, a Jew* ch.91 p.245

**Melito of Sardis** (170-177/180 A.D.) “For this is He [the word] who was pilot to Noah; He who was guide to Abraham; He who was bound with Isaac; He who was in exile with Jacob; He who was sold with Joseph; He who was captain of the host with Moses; He who was the divider of the inheritance with Jesus the son of Nun;” *Extracts from the Law and the Prophets* p.757

Melito of Sardis (170-177/180 A.D.) mentions in Egypt “Joseph the Just” *On Pascha* stanza 87 p.61

**Irenaeus of Lyons** (182-188 A.D.) “By these Christ was typified, and acknowledged, and brought into the world; for He was prefigured in Joseph: then from Levi and Judah…” fragment 17 p.571

Irenaeus of Lyons (c.160-202 A.D.) (implied) And Jacob begat twelve sons, from whom the twelve tribes of Israel are named.. *Proof of Apostolic Preaching* ch.24

**Clement of Alexandria** (193-202 A.D.) discusses Joseph and the envy of his brothers. *Stromata* book 5 ch.8 p.457

**Tertullian** (198-220 A.D.) “Joseph, again, himself was made a figure of Christ in this point alone (to name no more, not to delay my own course), that he suffered persecution at the hands of his brethren, and was sold into Egypt, on account of the favour of God;” *Answer to the Jews* ch.10 p.165

Tertullian (213 A.D.) mentions Joseph. *On Monogamy* ch.6 p.63

Tertullian (207/208 A.D.) says that Isaac and Joseph are types of the death of Christ. *Five Books Against Marcion* book 3 ch.18 p.336-337

**Hippolytus of Portus** Fragment 1 mentions Joseph being the head of his brothers. Fragmen on Genesis 49:21-26 p.166.

**Julius Africanus** (232-245 A.D.) “And for this reason the one traced the pedigree of Jacob the father of Joseph from David through Solomon;” *Epistle to Aristides* p.125

**Origen** (225-253/254 A.D.) mentions Joseph, after being sold as a slave, was put in prison and interpreted the dreams of the baker and chief butler. Later he showed himself to his brothers. *Origen Against Celsus* book 4 ch.47 p.519

Origen (233/234 A.D.) mentions Joseph. *Origen On Prayer* ch.27.18 p.126

**Novatian** (250/4-256/7 A.D.) “For when this very Jacob was about to bless Manasseh and Ephraim, the sons of Joseph,” *Treatise on the Trinity* ch.19 p.631

**Cyprian of Carthage** (c.246-258 A.D.) discusses Joseph being sold by his brothers in *Treatises of Cyprian* Treatise 9 ch.10 p.487. See also letter 54.

Cyprian of Carthage (c.246-258 A.D.) “Thus, at the very beginning of the world, the righteous Abel was the first to be slain by his brother; and Jacob was driven into exile, and Joseph was sold, and king Saul persecuted the merciful David; and king Ahab endeavoured to oppress Elias, who firmly and bravely asserted the majesty of God.” *Treatises of Cyprian* Treatise 11 ch.11 p.503

**Adamantius** (c.300 A.D.) “After he had been deprived of his cloak by his brothers, Joseph not only parted with his tunic (in harmony with what is written it the Gospel), but also provided corn, and, in time of famine, food and a very large sum of money.” *Dialogue on the True Faith* first part ch.e18 p.61.

**Methodius** (270-311/312 A.D.) “Thy valiant son Joseph, O Word, won the greatest prize of virginity, when a woman heated with desire forcibly drew him to an unlawful bed; but he giving no heed to her fled stripped, and crying aloud:” *Banquet of the Ten Virgins* discourse 11 ch.12 p.352

**Eusebius of Caesarea** (318-325 A.D.) mentions Abraham, Isaac, and Joseph *Demonstration of the Gospel* book 1.6 p.8

Eusebius of Caesarea (318-325 A.D.) mentions Joseph in *Preparation for the Gospel* book 9 ch.19 p.15.

Eusebius of Caesarea (318-325 A.D.) mentions Joseph. *Eusebius’ Ecclesiastical History* book 1 ch.6 p.90; book 1 ch.7 p.94; book 1 ch.10 p.97

**Among heretics**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) book 7 ch.7 p.26 mentions Abraham, Isaac, Jacob, and Joseph.

## Pat25. Benjamin

Genesis 35:18,24; 42:4,36; 43:14-16,29; 45:12,14,22; 46:19,21; 49:27; Exodus 1:3,36-39; 2:2; 7:60; 10:24; 13:9; 26:31,41; 34:21; Numbers 1:11; Deuteronomy 27:12; 33:12; Joshua 13:11,20-21,28; 21:4,17; Judges 1:21; 5:14; 10:9; 19:14; 20; 21:1-23; 1 Samuel 4:12; 9:1; Esther 2:5; Acts 13:21; Romans 11:1; Philippians 3:5; Revelation 7:8

**Clement of Alexandria** (193-202 A.D.) “of Juda, Benjamin, and Levi were not taken captive by Sennacherib;” *Stromata* book 1 ch.21 p.332

**Tertullian** (198-220 A.D.) “But how Paul, an apostle, from being a persecutor, who first of all shed the blood of the church, though afterwards he exchanged the sword for the pen, and turned the dagger into a plough, being *first* a ravening wolf of Benjamin, then himself supplying food as did Jacob, -how he, (I say, ) speaks in favour of martyrdoms, now to be chosen by himself also,” *Scorpiace* ch.13 p.646

Tertullian (207/208 A.D.) “He foresaw that Paul would arise out of the tribe of Benjamin, a voracious wolf, devouring his prey in the morning: in order words, in the early period of his life he would devastate the Lord’s sheep, as a persecutor of the churches; but in the evening he would give them nourishment, which means that in his declining years he would educate the fold of Christ, as the teacher of the Gentiles.” *Five Books Against Marcion* book 5 ch.1 p.430

**Hippolytus of Portus** (222-235/236 A.D.) “This [Genesis 49:27] thoroughly suits Paul, who was of the tribe of Benjamin. For when he was young, he was a ravening wolf; but when he believed, he ‘apportioned’ food. This also is shown us by the grace of our Lord Jesus Christ, that the tribe of Benjamin is among the first persecutors, which is the sense of ‘in the morning.’ For Saul, who was of the tribe of Benjamin, persecuted David, who was appointed to be a type of the Lord.” *Fragments from Commentaries* Gen. 49:27 p.168

**Origen** (225-253/254 A.D.) “And seeking to ascertain what might be the inference from the heavenly Jerusalem belonging to the lot of Benjamin and the valley of Ennom [Hinnom],” *Origen Against Celsus* book 6 ch.25 p.584

Origen (239-242 A.D.) mentions Benjamin. *Homilies on Ezekiel* homily 4 ch.3.2 p.71

**Cyprian of Carthage** (c.246-258 A.D.) “the books of Kings; where ten tribes were divided from the tribe of Judah and Benjamin, and, forsaking their king, appointed for themselves another one without.” *Epistles of Cyprian* Letter 75 ch.6 p.399

**Eusebius of Caesarea** (318-325 A.D.) mentions Benjamin in *Preparation for the Gospel* book 9 ch.21 p.18.

**Among corrupt or spurious works**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) Benjamin ch.12 said Benjamin prophesied that the Messiah would rise from the grave and ascend from earth into heaven.

**Among heretics**

**Naaseni** (222-235/236 A.D.) “This, he [the Naaseni author] says, has been discovered hid in the beauteous seeds of Benjamin.” In Hippolytus’ *Refutation of All Heresies* book 5 ch.3 p.52

## Pat26. Dan (patriarch or tribe)

Genesis 30:6; 35:25; 46:23; 49:16-17; Exodus 1:4; 31:6; 35:34; Ezekiel 48:1-2,32

**Irenaeus of Lyons** (182-188 A.D.) “his swift horses from Dan; the whole earth shall be moved by the voice of the” *Irenaeus Against Heresies* book 5 ch.30.2 p.559

**Clement of Alexandria** (193-202 A.D.) “they were led by Samson, of the tribe of Dan, who conquered the foreigners in battle. He ruled twenty years.” *Stromata* book 1 ch.21 p.326

**Tertullian** (198-220 A.D.) “For if Solomon ‘reigned,’ why, it was within the confines of Judea merely: ‘from Beersheba unto Dan’ the boundaries of his kingdom are marked.” *An Answer to the Jews* ch.7 p.158

**Hippolytus of Portus** (222-235/236 A.D.) “And that the case stands thus, we see also from the words of Jacob: ‘Let Dan be a serpent, lying upon the ground, biting the horse’s heel.’” *Treatise on Christ and Antichrist* ch.14 p.207

Hippolytus of Portus (222-235/236 A.D.) “But some one may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years.” *Treatise on Christ and Antichrist* ch.15 p.207

**Origen** (227-240 A.D.) “There are some also who say that Samson was predicted by Jacob, when he said, ‘Dan shall judge his own people, he is as one tribe in Israel,’ for Samson who judged Israel was of the tribe of Dan.” *Commentary on John* book 6 ch.12 p.361

Origen (227-240 A.D.) “‘And I heard the number of them that were sealed, a hundred and forty-four thousand who were sealed, out of every tribe of the children of Israel; of the tribe of Juda [Judah] were sealed twelve thousand, of the tribe of Roubem [Reuben] twelve thousand.’ And he mentioned each of the tribes singly, with the exception of Dan.” *Origin’s Commentary on John* book 1 ch.1 p.297

**Victorinus of Petau** (martyred 304 A.D.) “But of the fathers also who should judge, says the patriarch Jacob, ‘Dan also himself shall judge his people among his brethren, even as one of the tribes in Israel.’” *Commentary on the Apocalypse* from the fourth chapter verse 8 p.349

**Eusebius of Caesarea** (318-325 A.D.) mentions Daniel in *Preparation for the Gospel* book 9 ch.21 p.17.

## Pat27. Ephraim (patriarch or tribe)

Genesis 48:20

***Epistle of Barnabas*** (c.70-130 A.D.) ch.13 p.145 tells of various Old Testament saints, including Isaac, Jacob, Joseph, Ephraim.

**Justin Martyr** (c.138-165 A.D.) “But God shall bring on thee, and on thy people, and on the house of thy father, days which have not yet come upon thee since the day in which Ephraim took away from Judah the king of Assyria.’” *Dialogue with Trypho, a Jew* ch.43 p.216

**Clement of Alexandria** (193-202 A.D.) “After him Deborah the wife of Lapidoth, of the tribe of Ephraim, prophesied; and Ozias the son of Rhiesu was high priest.” *Stromata* book 1 ch.21 p.326

**Origen** (c.227-c.240 A.D.) “‘And He shall destroy chariots from Ephraim and horse from Jerusalem, and the bow of the warrior shall be destroyed, and a multitude and peace from the Gentiles, and He shall rule over the waters as far as the sea, and the rivers to the ends of the earth,’” *Commentary on John* book 10 ch.17 p.395-396

**Novatian** (250/4-256/7 A.D.) “For when this very Jacob was about to bless Manasseh and Ephraim, the sons of Joseph,” *Treatise on the Trinity* ch.19 p. 631

**Cyprian of Carthage** (c.246-258 A.D.) “On this matter too in Genesis: ‘But when Joseph saw that his father placed his right hand on the head of Ephraim, it seemed displeasing to him: and Joseph laid hold of his father’s hand, to lift it from the head of Ephraim on to the head of Manasseh.’” *Treatises of Cyprian* Treatise 12 first book ch.21 p.513

**Eusebius of Caesarea** (318-325 A.D.) mentions Ephraim and Manasseh in *Preparation for the Gospel* book 9 ch.21 p.18.

**Among corrupt or spurious works**

pseudo-Hippolytus (after 235 A.D.) (partial, Mount Ephraim, not Ephraim) “And Joshua the son of Nun lived 110 to years, and died on the fourth day, which was the first day of the month Elul. And they buried him in the city Thamnatserach, on Mount Ephraim.” *Commentary on Deuteronomy 33:2* p.199

## Pat28. Judah (patriarch or tribe)

Genesis 29:35; Mathew 1:2

**p1** (225-275 A.D.) Matthew 1:1-9, 12, 14-20 (17 verses) Matthew 1:2

**Clement of Rome** (96-98 A.D.) “From him [arose] kings, princes, and rulers of the race of Judah.” *1 Clement* ch.32 p.13

**Justin Martyr** (c.138-165 A.D.) “In talking about the circumcision, the Sabbath, sacrifices and offerings and feasts, “…that they should have an end in Him who was born of a virgin, of the family of Abraham and the tribe of Judah, and of David, in Christ the Son of God.” *Dialogue with Trypho, a Jew* ch.43 p.216

**Hegesippus** (170-180 A.D.) “the children of Israel, held by those who were opposed to the tribe of Judah and” *Concerning His Jouney to Rome* p.765

**Irenaeus of Lyons** (182-188 A.D.) “by [the history of] Thamar, Judah’s daughter-in-law.” *Irenaeus Against Heresies* book 4 ch.25.2 p.496

Irenaeus of Lyons (182-188 A.D.) “By these Christ was typified, and acknowledged, and brought into the world; for He was prefigured in Joseph: then from Levi and Judah…” fragment 17 p.571

**Clement of Alexandria** (193-202 A.D.) “of Juda, Benjamin, and Levi were not taken captive by Sennacherib;” *Stromata* book 1 ch.21 p.332

**Tertullian** (198-220 A.D.) “Now it behooved Him to be born in Bethlehem of Judah. For thus it is written in the prophet: ‘And thou, Bethlehem, are not the least in the leaders of Judah: for out of thee shall issue a Leader who shall feed my People Israel.’ But if hitherto he has not been born, what ‘leader’ was it who was thus announced as to proceed from the tribe of Judah, out of Bethlehem? For it behooves him to proceed from the tribe of Judah and from Bethlehem.” *An Answer to the Jews* ch.13 p.169

**Hippolytus of Portus** (222-235/236 A.D.) “From the circumstance, then, (of this migration) is traceable the beginning of an increase (of population) in Judea, which obtained its name from Judah, fourth son of Jacob, whose *name* was also called *Israel*, from the fact that a race of kings would be descended from him. Abraham removes from Mesopotamia (when 75 years , and) when 100 years old he begat Isaac. But Isaac, when 60 years of age, begat Jacob. And Jacob, when 86 years old, begat Levi; and Levi,” *Refutation of All Heresies* book 10 ch.26 p.148-149

**Julius Africanus** (235-245 A.D.) mentions Juda (Judah) *Genealogy in the Holy Gospels* (=*Epistle to Aristides)* ch.1 p.125

**Origen** (225-253/254 A.D.) “And if we should ask for a second prophecy, which may appear to us to have a clear reference to Jesus, we would quote that which was written by Moses very many years before the advent of Christ, when he makes Jacob, on his departure from this life, to have uttered predictions regarding each of his sons, and to have said of Judah along with the others: ‘The ruler will not fail from Judah, and the governor from his loins, until that which is reserved for him come.’” *Origen Against Celsus* book 1 ch.53 p.419

**Novatian** (250/4-256/7 A.D.) “He [Jesus Christ] is spoken of when it shows how a man wrestled with Jacob; He too, when it says: ‘There shall not fail a prince from Judah, nor a leader from between his thighs, until He shall come to whom it has been promised; and He shall be the expectation of the nations.’” *Concerning the Trinity* ch.9 p.618

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.8 p.671 “For that our Lord was born, and that He was the Christ, appeared by many reasons to be believed, not unjustly, by His disciples, because He had been born of the tribe of Judah, of the family of David, and in the city of Bethlehem;”

**Cyprian of Carthage** (c.246-258 A.D.) “and that He Himself is the Lion of the tribe of Judah, and should couch sleeping” *Epistles of Cyprian* letter 62 ch.6 p.360

**Victorinus of Petau** (martyred 304 A.D.) “‘Lo, the Lion of the tribe of Judah, the root of David, hath prevailed.’] We read in Genesis that this lion of the tribe of Judah hath conquered, when the patriarch Jacob says, ‘Judah, thy brethren shall praise thee; thou hast lain down and slept, and hast risen up again as a lion, and as a lion’s whelp.’” *Commentary on the Apocalypse* from the fifth chapter verse 5 p.350

**Methodius** (c.270-312 A.D.) “O seed of the shameless Canaan, and not of Judah the devout!” *Oration on Psalms* ch.3 p.395

**Lactantius** (c.303-320/325 A.D.) “to the house of Israel and the house of Judah, not according to the testament” *The Divine Institutes* book 4 ch.20 p.123

**Eusebius of Caesarea** (318-325 A.D.) mentions Judah in *Preparation for the Gospel* book 9 ch.21 p.17.

## Pat29. Levi (patriarch or tribe)

Genesis 29:34; Hebrews 7:10

**Irenaeus of Lyons** (182-188 A.D.) “By these Christ was typified, and acknowledged, and brought into the world; for He was prefigured in Joseph: then from Levi and Judah…” fragment 17 p.571

**Clement of Alexandria** (193-202 A.D.) “Demetrius, in his book, *On the Kings in Judaea*, says that the tribes of Juda, Benjamin, and Levi were not taken captive by Sennacherib; but that they were from this captivity to the last, which Nabuchodonosor made out of Jerusalem,” *Stromata* book 1 ch.21 p.332

**Tertullian** (198-220 A.D.) “When Jacob pronounced a blessing on Simeon and Levi, he prophesies of the scribes and Pharisees; for from them is derived their origin.” *An Answer to the Jews* ch.10 p.165

Tertullian (207/208 A.D.) “*Like* Simeon and Levi, they consummated their wickedness by their heresy, with which they persecuted Christ. ‘Into their counsel let not my soul enter; to their assembly let not my heart be united: for in their anger they slew men,’ that is, the prophets; ‘and in their self-will they hacked the sinews of a bullock,’ that is, of Christ.” *Five Books Against Marcion* book 3 ch.18 p.336

**Hippolytus of Portus** (222-235/236 A.D.) “But Isaac, when 60 years of age, begat Jacob. And Jacob, when 86 years old, begat Levi; and Levi, at 40 years of age, begat;” *Refutation of All Heresies* book 10 ch.26 p.149

**Julius Africanus** (235-245 A.D.) “For the priestly tribe of Levi, too, was allied with the kingly tribe of Juda, through the circumstance that Aaron married Elizabeth the sister of Naasson,” *On the Genealogy in the Gospels* (*Letter to Aristides*) p.125

**Origen** (239-242 A.D.) mentions Levi in discussing Hebrews 7:10. *Homilies on Ezekiel* homily 1 ch.3.2 p.29

**Cyprian of Carthage** (c.246-258 A.D.) Also in Malachi: ‘My covenant of life and peace was with Levi; and I gave him fear, that he should fear me, that he should go from the face of my name. *Treatises of Cyprian* Treatise 12 part 2 ch.5 p.517

**Eusebius of Caesarea** (318-325 A.D.) mentions Levi in *Preparation for the Gospel* book 9 ch.21 p.17.

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 236 A.D.) “Moses the son of Amram, the son of Kohath, of the sons of Levi.” *Doubtful fragments on the Pentateuch* p.194

## Pat30. Manasseh (patriarch or tribe)

Genesis 48:20

***Epistle of Barnabas*** (c.70-130 A.D.) ch.13 p.145 “And he brought Manasseh and Ephraim, desiring that Manasseh should be blessed, because he was the elder. With this view Joseph led him to the right hand of his father Jacob. But Jacob saw in spirit the type of the people to arise afterwards. And what says [the Scripture]? And Jacob changed the direction of his bands, and laid his right hand upon the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, ‘Transfer thy right hand to the head of Manasseh, for he is my first-born son.’”

**Clement of Alexandria** (193-202 A.D.) “After these events, Gideon, of the tribe of Manasseh, the son of Joas, having fought with his three hundred men, and killed a hundred and twenty thousand, ruled forty years; after whom the son of Ahimelech, three years.” *Stromata* book 1 ch.21 p.326

**Novatian** (250/4-256/7 A.D.) “For when this very Jacob was about to bless Manasseh and Ephraim, the sons of Joseph,” *Treatise on the Trinity* ch.19 p.631

**Cyprian of Carthage** (c.246-258 A.D.) “On this matter too in Genesis: ‘But when Joseph saw that his father placed his right hand on the head of Ephraim, it seemed displeasing to him: and Joseph laid hold of his father’s hand, to lift it from the head of Ephraim on to the head of Manasseh.” *Treatises of Cyprian* Treatise 12 first book ch.21 p.513

**Eusebius of Caesarea** (318-325 A.D.) mentions Ephraim and Manasseh in *Preparation for the Gospel* book 9 ch.21 p.18.

## Pat31. Naphtali (patriarch or tribe)

Genesis 30:8

**Clement of Alexandria** (193-202 A.D.) “At her instance Barak the son of Bener [Ahinoam], of the tribe of Naphtali, commanding the army, having joined battle with Sisera,” *Stromata* book 1 ch.21 p.326

**Hippolytus of Portus** (222-235.236 A.D.) “And he (Naphtali) is adopted as a figure of things pertaining to us, as the Gospel shows: ‘The land of Zabulun, and the land of Nephthalim, by the way of the sea, beyond Jordan,’ etc.; and, ‘To them that sat in darkness light has arisen.’” Commentary on Genesis ch.49 p.167

Origen (c.227-240 A.D.) “of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulun and the land of Naphtali; ‘and after” *Commentary on John* book 10 ch.1 p.381

**Cyprian of Carthage** (c.246-258 A.D.) In the same again: ‘The land of Zebulon, and the land of Nephtalim, by the way of the sea, and ye others who inhabit the maritime places, and beyond Jordan of the nations. People that walk in darkness, behold yea great light; ye who dwell in the region of the shadow of death, the light shall shine upon you.’ *Treatises of Cyprian* Treatise 12 first part ch.21 p.514

**Eusebius of Caesarea** (318-325 A.D.) mentions Naphtali in *Preparation for the Gospel* book 9 ch.21 p.18.

## Pat32. Zebulun/Zebulon (patriarch, tribe, or land)

Genesis 30:20

**Irenaeus of Lyons** (182-188 A.D.) “By these Christ was typified, and acknowledged, and brought into the world; for He was prefigured in Joseph: then from Levi and Judah He was descended according to the flesh, as King and Priest; and He was acknowledged by Simeon in the temple: through Zebulon He was believed in among the Gentiles, as says the prophet, ‘the land of Zabulon;’ and through Benjamin [that is, Paul] He was glorified, by being preached throughout all the world.” fragment 17 p.571

**Clement of Alexandria** (193-202 A.D.) “After whom, Abatthan of Bethlehem, of the tribe of Juda, ruled seven years. Then Ebron the Zebulonite, eight years.” *Stromata* book 1 ch.21 p.326

**Origen** (c.227-c.240 A.D.) “But when He heard that John was delivered up, He departed into Galilee, and leaving Nazareth He came and dwelt at Capernaum on the seashore in the borders of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulun and the land of Naphtali; ‘and after the quotation from Isaiah:” *Commentary on John* book 10 ch.1 p.381

**Cyprian of Carthage** (c.246-258 A.D.) “In the same again: ‘The land of Zebulon, and the land of Nephtalim, by the way of the sea, and ye others who inhabit the maritime places, and beyond Jordan of the nations. People that walk in darkness, behold yea great light; ye who dwell in the region of the shadow of death, the light shall shine upon you.’” *Treatises of Cyprian* Treatise 12 part 1 ch.21 p.514

**Eusebius of Caesarea** (318-325 A.D.) mentions Zebulun in *Preparation for the Gospel* book 9 ch.21 p.18.

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 235 A.D.) “And Ephran delivered it to Elul of the tribe Zebulon.” *Doubtful fragments on the Pentatateuch* p.195

## Pat33. Patriarch[s]

Romans 9:5

**Justin Martyr** (c.138-165 A.D.) “But the Gentiles, who have believed on Him, and have repented of the sins which they have committed, they shall receive the inheritance along with the patriarchs and the prophets, and the just men who are descended from Jacob, even although they neither keep the Sabbath, nor are circumcised, nor observe the feasts. Assuredly they shall receive the holy inheritance of God.” *Dialogue with Trypho, a Jew* ch.27 p.207

**Theophilus of Antioch** (168-181/188 A.D.) mentions Abraham our patriarch *Theophilus to Autolycus* book 3 ch.24 p.118. He also mentions the patriarch David in *Theophilus to Autolycus* book 3 ch.28 p.120

**Irenaeus of Lyons** (182-188 A.D.) “It was for this reason, too, that the Lord descended into the regions beneath the earth, preaching His advent there also and [declaring] the remission of sins received by those who believe in Him. Now all those believed in Him who had hope towards Him, that is, those who proclaimed His advent, and submitted to his dispensations, the righteous men, the prophets, and the patriarchs,… For ‘all men come short of the glory of the God,’ and are not justified of themselves, but by the advent of the Lord,” *Irenaeus Against Heresies* book 4 ch.27.1 p.499. See also ibid book 3 ch.12.10 p.434

**Melito of Sardis** (170-177/180 A.D.) “from Abraham to Isaac and Jacob and the twelve patriarchs” *On Pascha* stanza 85 p.60. See also ibid stanza 57 p.52.

Melito of Sardis (170-177/180 A.D.) mentions Abraham, Isaac, Jacob, Twelve Patriarchs, Adam, and Noah. *On Pascha* stanza 83 p.60

**Clement of Alexandria** (193-202 A.D.) “Thou hast lived for the defense of the people, thy children were blessed in the tents of their fathers.’ And if the same mansions are promised by prophecy to us and to the patriarchs, the god of both covenants is shown to be one.” *Stromata* book 2 ch.6 p.354.

**Tertullian** (c.203 A.D.) mentions that Christ went to Hades “that He might there make the patriarchs and prophets partakers of Himself.” (It does not say whether or not Jesus preached to them though.) *A Treatise on the Soul* ch.55 p.231.

Tertullian (207/208 A.D.) “Now we believe that Christ did ever act in the name of God the Father; that He actually from the beginning held intercourse with (men); actually communed with patriarchs and prophets; was the Son of the Creator; was His Word; whom God made His Son by emitting Him from His own self, and thenceforth set Him over every dispensation and (administration of) His will, making Him a little lower than the angels, as is written in David.” *Five Books Against Marcion* book 2 ch.27 p.318

**Theodotus the probable Montanist** (ca.240 A.D.) “as the patriarchs and Moses, and the prophets; then also the apostles.” *Excerpts of Theodotus* ch.52 p.49

**Hippolytus of Portus** (222-235/236 A.D.) “The web-beam, therefore, is the passion of the Lord upon the cross, and the warp on it is the power of the Holy Spirit, and the woof is the holy flesh (woven) by the Spirit, and the thread is the grace by which the love of Christ binds and unites the two in one, and the combs or (rods) are the Word; and the workers are the patriarchs and prophets who weave the fair, long, perfect tunic for Christ; and the Word passing through these, like the combs or (rods), completes through them that which His Father willeth.” *Treatise on Christ and Antichrist* ch.4 p.205

**Julius Africanus** (235-245 A.D.) mentions the patriarchs and Joseph. *Epistle to Aristides* ch.1 p.125

**Origen** (c.227-240 A.D.) “Now the question here before us, is why the light of men should not be the light of other creatures also, and we have seen that to speak of the light of men by no means excludes the possibility that the light may be that of other beings besides man, whether inferior to him or like him, Now a name is given to God; He is said to be the God of Abraham and of Isaac and of Jacob. He, then, who infers from the saying, ‘The life was the light of men,’ that the light is for no other than for men, ought also to conclude that the God of Abraham and the God of Isaac and the God of Jacob is the God of no one else but these three patriarchs.” *Origen’s Commentary on John* 2 ch.16 p.335-336. See also *Homily on 1 Kings 28* ch.10 p.333.

Origen (235-245 A.D.) mentions the Patriarchs. *Homilies on Jeremiah* homily 4 ch.2.4 p.35

**Cyprian of Carthage** (c.246-258 A.D.) “What will be the glory and how great the joy to be admitted to see God, to be honoured to receive with Christ, thy Lord God, the joy of eternal salvation and light-to greet Abraham, and Isaac, and Jacob, and all the patriarchs, and prophets, and apostles, and martyrs-to rejoice with the righteous and the friends of God in the kingdom of heaven, with the pleasure of immortality given to us-to receive there what neither eye hath seen, nor ear heard, neither hath entered into the heart of man!” *Epistles of Cyprian* letter 55 ch.10 p.350

**Victorinus of Petau** (martyred 304 A.D.) “Moreover, also, they are the twenty-four fathers-twelve apostles and twelve patriarchs.” *Commentary on the Apocalypse* from the fourth chapter verse 7-10 p.348

**Methodius** (270-311/312 A.D.) “To-day, also, the patriarch Jacob keeps feast in spirit, seeing his prophecy” *Oration on Psalms* ch.2 p.394

**Pamphilus** (martyred 309 A.D.) “the covenant of God with Abraham, and concerning the twelve patriarchs. Also the account of the famine and the buying of corn, and the mutual recognition fo the sons of Jacob,” *An Exposition of the Chapters of the Acts of the Apostles* Section H (Stephen’s speech) p.166

**Athanasius of Alexandria** (318 A.D.) mentions the patriarchs. Incarnation of the Word ch.35.7 p.55; ibid ch.37.4 p.56.

**Alexander of Alexandria** (313-326 A.D.) “of the patriarchs and apostles, and all the saints. And in one Lord Jesus” *Epistles on the Arian Heresy* letter 1 ch.12 p.295

**Eusebius of Caesarea** (318-325 A.D.) mentions the patriarchs. *Demonstration of the Gospel* book 1.5 p.7

Eusebius of Caesarea (318-325 A.D.) (Partial, only 1, not Jewish) mentions Seth, Noah, Shem, Japheth, Abraham, Isaac, Jacob, and the Patriarch Job *Demonstration of the Gospel* book 2.2 p.2

**Among corrupt or spurious works**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) Benjamin ch.12 said Benjamin prophesied that the Messiah would rise from the grave and ascend from earth into heaven.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.47 p.110 and book 5 ch.10 p.145 mention the patriarchs.

## Pat34. The twelve tribes [of Israel]

*The Shepherd of Hermas* mentions twelve tribes, but it refers to nations, not Israel

**Clement of Rome** (96-98 A.D.) “Esther also, being perfect in faith, exposed herself to no less danger, in order to deliver the twelve tribes of Israel from impending destruction.” *1 Clement* ch.55 vol.1 p.20. See also vol.9

***Epistle of Barnabas*** (c.70-130 A.D.) ch.8 p.142 “To these He gave authority to preach the Gospel, being twelve in number, corresponding to the twelve tribes of Israel.”

**Justin Martyr** (c.138-165 A.D.) “shall also come again, and then your twelve tribes shall mourn. For if you had” *Dialogue with Trypho, a Jew* ch.126 p.263

Tatian’s ***Diatessaron*** (c.172 A.D.) section 29 no.7-8 p.89 “when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, and shall judge the twelve tribes of Israel.”

**Irenaeus of Lyons** (c.160-202 A.D.) “And Jacob begat twelve sons, from whom the twelve tribes of Israel were named.” *Proof of Apostolic Preaching* ch.24

**Hippolytus** (222-235/236 A.D.) (implied) “For He [the Naasene Gnostic] says He chose twelve disciples from the twelve tribes, and spoke by them to each tribe. On this account, He says, the preachings of the twelve disciples neither did all hear, nor, if they heard, could they receive.” *Refutation of All Heresies* book 5 ch.3 p.53

**Origen** (c.227-240 A.D.) “That people which was called of old the people of God was divided into twelve tribes, and over and above the other tribes it had the levitical order, which itself again carried on the service of God in various priestly and levitical suborders.” *Origen’s Commentary on John* book 1 ch.1 p.297

**Cyprian of Carthage** (c.246-258 A.D.) “As the twelve tribes of Israel were divided, the prophet Abijah rent his garment.” *Treatises of Cyprian* Treatise 1 ch.7 p.423

**Victorinus of Petau** (martyred 304 A.D.) refers to the Son of Man in two places. (implied) “‘We have forsaken all that we had, and followed Thee: what shall we have?’ our Lord replied, ‘When the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.’” *Commentary on the Apocalypse* From the 4th chapter no.8 p.349

**Eusebius of Caesarea** (318-325 A.D.) “The whole Hebrew race consisted of twelve tribes, one of which has Judah for its ancestor and head,”. And then he goes to say that the Messiah would come from Judah.. *Demonstration of the Gospel* book 7 ch.3 p.15

**Among heretics**

**[Gnostic] heretics** according to Irenaeus of Lyons (182-188 A.D.) “For they [heretics] declare that the twelve sons of Jacob, from whom also sprung twelve tribes,-the breastplate of the high priest, which bore twelve precious stones and twelve little bells, -the twelve stones which were placed by Moses at the foot of the mountain, -the same number which was placed by Joshua in the river, and again, on the other side, the bearers of the ark of the covenant, -those stones which were set up by Elijah when the heifer was offered as a burnt-offering; the number, too, of the apostles; and, in fine, every event which embraces in it the number *twelve*,-set forth their Duodecad.” *Irenaeus Against Heresies* book 1 ch.18.4 p.344

**Naasene Gnostics** according to Hippolytus (222-235/236 A.D.) “For He [the Naasene Gnostic] says He chose twelve disciples from the twelve tribes, and spoke by them to each tribe. On this account, He says, the preachings of the twelve disciples neither did all hear, nor, if they heard, could they receive.” *Refutation of All Heresies* book 5 ch.3 p.53

## Pat35. Lamech

**Theophilus of Antioch** (168-181/188 A.D.) “And his son Seth, 205. And his son Enos, 190. And his son Cainan, 170. And his son Mahaleel, 165. And his son Jared, 162. And his son Enoch, 165. And his son Methuselah, 167. And his son Lamech, 188. And Lamech’s son was Noah, of whom we have spoken above, who begat Shem when 500 years old.” *Theophilus to Autolycus* book 3 ch.24 p.118

**Tertullian** (198-220 A.D.) mentions Lamech having two wives. *On Monogamy* ch.4 p.61-62

Tertullian (198-220 A.D.) “Plurality of marriage began with an accursed man. Lamech was the first who, by marrying himself to two women, caused *three* to be (joined) “into one flesh.’” *Exhortation to Chastity* ch.5 p.53

**Origen** (225-253/254 A.D.) “Perhaps, then, these things also border on an obscurity akin to the words, ‘Hear My voice, ye wives of Lamech,’ etc.” *Commentary on Matthew* book 14 ch.5 p.496-497

**Julius Africanus** (&&&) “Mathusala, when 187 years old, begot Lamech. Lamech, when 188 years old, begets Noe.” Fragment 3 p.&&&

**Athanasius of Alexandria** (318 A.D.) “Or what woman has sufficed without man for the conception of human kind? Was not Abel born of Adam, Enoch of Jared, Noe of Lamech, and Abraham of Tharra, Isaac of Abraham, Jacob of Isaac? Was not Judas born of Jacob, and Moses and Aaron of Ameram? Was not Samuel born of Elkana, was not David of Jesse, was not Solomon of David, was not Ezechias of Achaz, was not Josias of Amos, was not Esaias of Amos, was not Jeremy of Chelchias, was not Ezechiel of Buzi?” *Incarnation of the Word* ch.35 p.&&&

**Among corrupt or spurious works**

**pseudo-Hippolytus** (222-235/236 A.D.) “And on their first approach, indeed, they happily found the bodies of the fathers, Adam, Seth, Enosh, Kainan, Mahaliel, Jared, Mathusalach, and Lamech.” doubtful fragment Sections II, III p.196

# Exodus to Solomon Individuals

## ES1. Moses led the Israelites out of Egypt

Exodus 12-14; Hebrews 3:16

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 11:27-28

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions the Israelites delivered out of Egypt, no mention of Moses though. Jude 5

**Clement of Rome** (96-98 A.D.) tells of Pharaoh’s army and the princes of Egypt sunk in the depths of the red sea after so many signs and wonders by Moses. *1 Clement* ch.51 vol.1 p.19 (See also vol.9 p.244)

*Epistle of Barnabas* ch.10 p.143 (c.70-130 A.D.) (partial) mentions Moses and Deuteronomy.

*Theophilus to Autolycus* book 3 ch.24 p.118 (partial) says that the Israelites left Egypt. Then it mentions that Moses died.

**Irenaeus of Lyons** (182-188 A.D.) (speaking of Gnostics, but not disagreeing with this) “Afterwards, by means of Moses, he brought forth Abraham’s descendants from Egypt, and gave them the law, and made them the Jews.” *Irenaeus Against Heresies* book 1 ch.30.10 p.356-357

Irenaeus of Lyons (c.160-202 A.D.) tells how God brought the Israelites out of Egypt by the hand of Moses, and mentions Aaron, the ten plagues, and slaying the first-born. *Proof of Apostolic Preaching* ch.24

**Clement of Alexandria** (193-202 A.D.) Moses led the people out. *Stromata* book 1 ch.23 p.335-336

**Tertullian** (298-220 A.D.) For thus, after the above-mentioned patriarchs, was the Law given to Moses, at that (well-known) time after their exodus from Egypt, after the interval and spaces of four hundred years. In fact, it was after Abraham’s ‘four hundred and thirty years’ that the Law was given. Whence we understand that God’s law was anterior even to Moses?” *An Answer to the Jews* ch.2 p.153

Tertullian (298-220 A.D.) (partial) “For Joshua was to introduce the people into the land of promise, not Moses.” *An Answer to the Jews* ch.9 p.163

Tertullian (213 A.D.) (partial) mentions Moses. *On Monogamy* ch.6 p.63

Tertullian (207/208 A.D.) (partial) mentions Moses in many places, and mentions coming out of Egypt in a few places including *Five Books Against Marcion* book 5 ch.11 p.453-454

Theodotus the probable Montanist (ca.240 A.D.) (mentions Moses) “as the patriarchs and Moses, and the prophets; then also the apostles.” *Excerpts of Theodotus* ch.52 p.49

**Julius Africanus** (235-245 A.D.) dates the Exodus and the time Moses left Egypt. *Five Books of the Chronology of Julius Africanus* ch.13.5 p.133.

**Origen** (225-253/254 A.D.) Moses came out of Egypt with the Jewish people. *Origen Against Celsus* book 4 ch.67 p.527

Origen (233/234 A.D.) (partial) mentions Moses and Aaron. *Origen On Prayer* ch.3.2 p.22

*Treatise Against Novatian* (250/4-256/7 A.D.) (partial) ch.12 p.660 speaks of Pharaoh, after being stricken with the plagues from heaven, asking Moses and Moses’ brother to pray for him. (Does not mention Moses leaving Egypt though.)

Cyprian of Carthage (c.246-258 A.D.) (partial) says how Moses led an ungrateful people. *Treatises of Cyprian* T*reatise* 9 ch.10 p.487

**Dionysius of Alexandria** (246-265 A.D.) mentions the plague on Pharaoh but protected by the blood. *Commentary on Luke* ch.8.2 p.109

Adamantius (c.300 A.D.) (partial) mentions Moses in may places, but not specifically leading the Israelites out of Egypt. “The law was given through Moses” *Dialogue on the True Faith* fifth paart ch.11 p.160

**Pamphilus** (martyred 309 A.D.) (implied) mentions Moses, Mount Sinai, and the exodus. *An Exposition of the Chapters of the Acts of the Apostles* H. vol.6 p.166

Eusebius of Caesarea (318-325 A.D.) (partial) God conversed with Moses. *Eusebius’ Ecclesiastical History* book 1 ch.4.8 p.87

**Among heretics**

The Ebionite *Epistle of Peter to James* (-188 A.D.- uncertain date) ch.3 p.215 (partial) mentions Moses.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.34-35 p.86-87 said that God sent ten plagues and Moses led the Israelites out of Egypt.

## ES2. Miriam [sister of Moses]

**Clement of Rome** (96-98 A.D.) “On account of envy, Aaron and Miriam had to make their abode without the camp.” *1 Clement* ch.4 *ANF* vol.1 p.6. See also ibid ch.43 p.16

**Irenaeus of Lyons** (182-188 A.D.) “For Miriam’s punishment affected him to such an extent, that no sooner did she experience it, than he entreated [Moses], who had been injured, that he would be his intercession do away with the affliction.” fragment 32 p.573

**Clement of Alexandria** (193-217/220 A.D.) “While Miriam, my sister, watched afar. Then, with her maids, the daughter of the king, To bathe her beauty in the cleansing stream, Came near, straight saw, and took and raised me up; And knew me for a Hebrew. Miriam my sister to the princess ran, and said, ‘Is it thy pleasure, that I haste and find A nurse for thee to rear this child Among the Hebrew women?’” *Stromata* book 1 ch.7 p.308

**Tertullian** (c.213 A.D.) “in the way that He says to Aaron and Miriam, ‘And if there shall be a prophet amongst you, I will make myself known to him in a vision, and will speak to him in a dream; not as with Moses, with whom I shall speak mouth to mouth,” *Against Praxeas* ch.14 p.609

**Adamantius** (c.300 A.D.) speaks of Aaron and his sister Miriam angering Moses. *Dialogue on the True Faith* First part ch.13 p.56

## ES3. Aaron [brother of Moses]

Exodus 4:14,27,28-30; 5:1,4,20; 6:13,20,23,26-27; 7:1-2,6-10,19-20; 8:5-6,8,12,16-17,25; 9:8,27, etc.

Luke 1:5; Acts 7:40; Hebrews 5:4; 7:11

**Clement of Rome** (96-98 A.D.) “On account of envy, Aaron and Miriam had to make their abode without the camp. Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God’s servant Moses.” *1 Clement* ch.4 *ANF* vol.1 p.6. See also ibid ch.43 p.16

**Justin Martyr** (c.138-165 A.D.) “Moses and Aaron among His priests, and Samuel among those who call upon His name.” *Dialogue with Trypho, a Jew* ch.37 p.213

**Irenaeus of Lyons** (182-188 A.D.) says that Moses and Aaron’s rod were types of Christ. *Irenaeus Against Heresies* book 3 ch.21.8 p.453. In ibid book 4 ch.25.2 p.496 he also mentions that the scarlet thread when Tamar was giving birth was a type of salvation.

Irenaeus of Lyons (c.160-202 A.D.) tells how God brought the Israelites out of Egypt by the hand of Moses, and mentions Aaron, the ten plagues, and slaying the first-born. *Proof of Apostolic Preaching* ch.24

**Clement of Alexandria** (193-202 A.D.) “An instance of the same is the making of the calf by the people before Aaron.” *Stromata* book 2 ch.15 p.363

**Tertullian** (198-220 A.D.) “which had dedicated Samuel, and consecrated Aaron, to God. For of” *On Fasting* ch.9 p.108

Tertullian (205 A.D.) “Aaron is importuned, and commands that the earrings of their women be brought” *Scorpiace* ch.3 p.636

Tertullian (213 A.D.) mentions Aaron. *On Monogamy* ch.6 p.63

Tertullian (207/208 A.D.) “They first refused it when they said to Aaron, ‘Make us gods, which shall go before us;’” *Five Books Against Marcion* book 4 ch.31 p.401

**Hippolytus of Portus** (222-235/236 A.D.) “Froth his other actions, then, the proof is already given us that he spoke not with a pure spirit; for he who blasphemes against the Holy Ghost is cast out from the holy inheritance. He alleged that he was himself Moses, and that Aaron was his brother.” *Against the Heresy of One Noetus* ch.1 p.223

**Julius Africanus** (232-245 A.D.) mentions Aaron and Eleazar. *Genealogy in the Holy Gospels* (=*Epistle to Aristides)* ch.1 p.125

**Origen** (c.227-240 A.D.) “Behold I have given thee for a God to Pharaoh, and Aaron thy brother shall be thy prophet.” *Origen’s Commentary on John* book 6 ch.10 p.359

Origen (233/234 A.D.) mentions Moses and Aaron. *Origen On Prayer* ch.3.2 p.22

**Cyprian of Carthage** (c.246-258 A.D.) “as in the book of Numbers the Lord commanded Moses, saying, ‘Take Aaron thy brother, and Eleazar his son, and place them in the mount, in the presence of all the assembly, and strip Aaron of his garments, and put them upon Eleazar his son; and let Aaron die there, and be added to his people.’” [Numbers 20:25-26] *Epistles of Cyprian* letter 67 ch.4 p.370

**Adamantius** (c.300 A.D.) speaks of Aaron and his sister Miriam angering Moses. *Dialogue on the True Faith* First part ch.13 p.56

**Victorinus of Petau** (martyred 304 A.D.) “But Luke said, ‘There was a priest, by name Zachariah, of the course of Abia, and his wife was of the daughters of Aaron:’” *Commentary on the Apocalypse* from the fourth chapter verses 7-10 p.348

**Methodius** (270-311/312 A.D.) “And Aaron shall burn thereon sweet incense every morning:” *Banquet of the Ten Virgins* discourse 5 ch.6 p.328

**Athanasius of Alexandria** (318 A.D.) mentions Aaron, Moses’ brother. *Incarnation of the Word* ch.37.1 p.56

**Eusebius of Caesarea** (318-325 A.D.) mentions Aaron in *Preparation for the Gospel* book 9 ch.27 p.27

**Among corrupt or spurious works**

**pseudo-Ignatius of Antioch** (after 117 A.D.) “and the two hundred and fifty who conspired with him against Aaron, were” *Epistle of Ignatius to the Magnesians* ch.3 p.60

**Among heretics**

The Gnostic **Basilides** (222-235/236 A.D.) “And this is what has been declared: ‘As the ointment upon the head which descended to the beard of Aaron.’ This is the savour from the Holy Spirit borne down from above, as far as formlessness, and the interval (of space) in the vicinity of our world. And from this the Son began to ascend, sustained as it were, says (Basilides), upon eagles’ wings, and upon the back.” In Hippolytus’ *Refutation of All Heresies* book 7 ch.10 p.105

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.46 p.89 mentions Aaron.

## ES4. Pharaoh during the Exodus

**Clement of Rome** (96-98 A.D.) “Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman,” *1 Clement* ch.4 vol.1 p.6. See also vol.9.

**Melito of Sardis** (170-177/180 A.D.) “The Scripture of the exodus of the Hebrews has been read, and the words of the mystery have been declared; how the sheep was sacrificed, and how the people was saved, and how Pharaoh was flogged by the mystery.” *On Pascha* stanza 1 p.37. See also ibid tanza 68 p.55.

**Theophilus of Antioch** (168-181/188 A.D.) “And Moses, becoming the leader of the Jews, as we have already stated, was expelled from the land of Egypt by the king, Pharaoh, whose name was Amasis, and who, they say, reigned after the expulsion of the people 25 years and 4 months, as Manetho assumes.” *Theophilus to Autolycus* book 3 ch.20 p.117

**Irenaeus of Lyons** (182-188 A.D.) “And Moses himself, being a man of God, was indeed given as a god before Pharaoh;but he is not properly termed Lord, nor is called God by the prophets, but is spoken of by the Spirit as ‘Moses, the faithful minister and servant of God,’ which also he was.” *Irenaeus Against Heresies* book 3 ch.6.5 p.420

Irenaeus of Lyons (c.170-202 A.D.) “Now (as to) the *rod:* for this cause also Moses with a rod showed the mighty works to Pharaoh: and with other men also the rod is a sign of rule. And by *flower* he means His flesh; for from spirit it budded forth, as we have said before.” *Proof of Apostolic Preaching* ch.59

**Clement of Alexandria** (193-217/220 A.D.) “Further, to Moses He says, ‘Go and tell Pharaoh to send My people forth; but I know that he will not send them forth.’” *The Instructor* book 1 ch.9 p.228

**Tertullian** (198-220 A.D.) “The serpents which emerged from the magicians’ rods, certainly appeared to Pharaoh and to the Egyptians as bodily substances.” *Treatise on the Soul* ch.57 p.233

Tertullian (207/208 A.D.) “that Egypt, although most depraved and superstitious, and, worse still, the harasser of its guest-population, was unjustly stricken with the chastisement of its ten plagues. *God* hardens the heart of Pharaoh.” *Five Books Against Marcion* book 2 ch.14 p.308

**Hippolytus of Portus** (222-235/236 A.D.) “Of old, too, the Lord made a similar announcement to Moses, saying, ‘See, I have made thee a god to Pharaoh;’” *Scholia on Daniel* ch.46 p.187

**Origen** (c.227-240 A.D.) “On the one hand, ‘Thou shalt say to Pharaoh, Thus saith the Lord, Let My people go, that they may serve Me in the wilderness.” *Commentary on John* book 10 ch.11 p.388

Origen (235 A.D.) discusses Moses, Pharaoh, and the plagues of Egypt. “And Moses going forth from the presence of Pharao, prayed to the Lord.” *Origen On Prayer* part 1 ch.3 p.23

**Novatian** (250/4-256/7 A.D.) “And what in the world is the reason, that although they say that this name was given even to Moses, since it is said, ‘I have made thee as a god to Pharaoh,’ it should be denied to Christ, who is declared to be ordained not to Pharaoh *only*, but to every creature, as both Lord and God?” *Concerning the Trinity* ch.20 p.631

*Treatise Against Novatian* (250/4-256/7 A.D.) (partial) ch.12 p.660 speaks of Pharaoh, after being stricken with the plagues from heaven, asking Moses and Moses’ brother to pray for him. (Does not mention Moses leaving Egypt though.)

**Cyprian of Carthage** (c.248-256 A.D.) “In Exodus the Jewish people, prefigured as a shadow and image of us, when, with God for their guardian and avenger, they had escaped the most severe slavery of Pharaoh and of Egypt-that is, of the devil and the world-faithless and ungrateful in respect of God, murmur against Moses,” *Treatises of Cyprian* Treatise 11 ch.7 p.500

**Dionysius of Alexandria** (246-265 A.D.) “But now it always flows onward, polluted with blood and slaughters and the drowning struggles of men, just as it did of old, when on Pharaoh’s account it was changed by Moses into blood, and made putrid.” Letter 13 ch.2 p.109

**Eusebius of Caesarea** (318-325 A.D.) mentions the Pharaoah who opposed Moses. *Preparation for the Gospel* book 8 ch.9 p.22. Also ibid book 8 ch.9 p.23

## ES5. Korah / Kore

Exodus 6:21,24; Numbers 16:1-49; 26:9-11; 27:3

1 Chronicles 1:35; 2:43; 6:22,37; 9:19,31; 12:6; 26:1,19; 2 Chronicles 20:19; 31:14

**Clement of Rome** (96-98 A.D.) (implied) “For it is better that a man should acknowledge his transgressions than that he should harden his heart, as the hearts of those were hardened who stirred up sedition against Moses the servant of God, and whose condemnation was made manifest [unto all]. For they went down alive into Hades, and death swallowed them up.” *1 Clement* 51 p.19

**Irenaeus of Lyons** (182-188 A.D.) “acknowledge that Esau, Korah, the Sodomites, and all such persons, are related” *Irenaeus Against Heresies* book 1 ch.31.1 p.358

**Origen** (225-253/254 A.D.) “For though there were three sons of Korah whose names we find in the Book of Exodus” *Commentary on Matthew* book 14 ch.1 p.495

**Cyprian of Carthage** (c.246-258 A.D.) “Which, moreover, we find to be manifested also in Numbers, when Korah, and Dathan, and Abiram Claimed for themselves the power of sacrificing in opposition to Aaron the priest.” *Epistles of Cyprian* letter 67 ch.3 p.370

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “For Dathan and Abiram did not speak against the law, but against Moses, and were cast down alive into Hades. Korah also, and the two hundred and fifty who conspired with him against Aaron, were destroyed by fire.” *To the Magnesians* (Latin version) ch.3 p.60

**pseudo-Hippolytus** (after 236 A.D.) “the sons of Core (Korah), and even to Moses. As they are therefore. the words of” *On Psalm 1* ch.1 p.199

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.5 p.363 “remember what the Lord did to Dathan, and Abiram, and Korah; how the earth opened, and they were swallowed up on account of their contradiction. And no fear, O Joseph [mother of Mary]”

## ES6. Balaam or his donkey

Numbers 22:5-41; 23:1-30; 24:1-25; 31:8,16; Deuteronomy 23:4-5; Joshua 13:22; 24:9; Micah 6:5; 2 Peter 2:15 (partial), Jude 11 (partial), Revelation 2:14 (partial) Balaam’s teaching

**p115** (=Papyrus Oxyrhynchus 4499) (c.250-300 A.D.) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Balaam Revelation 2:14

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Irenaeus of Lyons** (182-188 A.D.) “is, of the virgin of [the house of] David, and Emmanuel; whose star also Balaam” *Irenaeus Against Heresies* book 3 ch.9.2 p.422

**Clement of Alexandria** (193-217/220 A.D.) “And a little after he sets forth, in a most instructive manner, representations of those that are judged: ‘Woe unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam, and perished in the gainsaying of Core.’” *The Instructor* book 3 ch.8 p.282

**Tertullian** (207/208 A.D.) “The prophet Balaam, in Numbers, when sent forth by king Balak to curse Israel, with whom he was commencing war, was at the same moment filled with the Spirit.” *Five Books Against Marcion* book 4 ch.28 p.396

**Origen** (225-253/254 A.D.) “possessing as they did the prophecies of Balaam, which Moses also records,” *Origen Against Celsus* book 1 ch.60 p.422

Origen (239-242 A.D.) mentions Balaam. *Homilies on Ezekiel* homily 6 ch.1.1 p.86

**Cyprian of Carthage** (c.246-258 A.D.) “Nor is it difficult for God to open the mouth of a man devoted to Himself, and to inspire constancy and confidence in speech to His confessor; since in the book of Numbers He made even a she-ass to speak against the prophet Balaam.” *Treatises of Cyprian* Treatise 11 ch.10 p.502

**Victorinus of Petau** (martyred 304 A.D.) “For Balaam, with his doctrine, taught Balak to cast a stumbling-block before the eyes of the children of Israel, to eat what was sacrificed to idols, and to commit fornication,-a thing which is known to have happened of old.” *Commentary on the Apocalypse* from the second chapter verse 14-16 p.346

## ES7. Joshua conquered Canaan

Joshua 1-14; 23-24

p46 Chester Beatty II (100-150 A.D.) 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial, only mentions Joshua) Hebrews 11:30

**Clement of Rome** (96-98 A.D.) tells of Joshua, Rahab and the spies to Jericho. The scarlet thread was a type of the blood of the Lord. *1 Clement* ch.12 vol.1 p.8 (See also vol.9 p.233)

*Epistle of Barnabas* (c.70-130 A.D.) ch.12 p.145 (partial) mentions Joshua, Son of Nave [Nun] one who would spy out the land.

**Justin Martyr** in *Dialogue with Trypho, a Jew* ch.106 p.252 (c.138-165 A.D.) says that under Joshua the people who survived Egypt were conducted to the promised land. See also ibid ch.113 p.255

**Meleto/Melito of Sardis** (170-177/180 A.D.) (implied) says that God was with Jesus [Joshua] son of Nun. In ch.4 *On Faith* p.757

**Irenaeus of Lyons** (c.160-202 A.D.) “Jesus [Joshua] son of Nun succeeded him [Moses]. He divided the Jordan and made the people to pass over into the land; and when he had overthrown and destroyed seven races that dwelt therein, …”. *Proof of Apostolic Preaching* ch.29

**Clement of Alexandria** (193-202 A.D.) mentions Joshua warring for 65 years. *Stromata* book 1 ch.21 p.325

**Tertullian** (198-220 A.D.) mentions Joshua and the Battle of Jericho. *An Answer to the Jews* ch.4 p.155-156

Tertullian (207/208 A.D.)discusses much about Joshua’s conquest, including the parting of the Red Sea, the waters of the Jordan standing still, and the sun standing still. *Five Books Against Marcion* book 4ch.20 p.378

**Hippolytus of Portus** (222-235/236 A.D.) Joshua prayed for the sun to stand still [happened while he was conquering Canaan.]. *Commentary on Isaiah* ch.2 p.177

**Origen** (c.227-240 A.D.) (implied) “Joshua, too, understood the meaning of the allotment of the land after the destruction of the nine and twenty kings, and could see better than we can the realities of which his achievements were the shadows.” *Commentary on John* book 6 ch.2 p.351

Origen (233/234 A.D.) (partial) mentions Joshua. *Origen On Prayer* ch.14.5 p.53 and ibid ch.22.13 p.102

Cyprian of Carthage (c.246-258 A.D.) (partial) mentions Joshua. (No inference of the command to conquer Canaan though.) *Epistles of Cyprian* letter 73 ch.2 p.386

Peter of Alexandria (306,285-311 A.D.) (partial) mentions Joshua who succeeded Moses in *Fragment 5* ch.5 p.282

Eusebius of Caesarea (318-325 A.D.) (partial) mentions Joshua in *Preparation for the Gospel* book 10 ch.10 p.25 and “Jesus the son of Nave” in book 9 ch.30 p.47

Eusebius of Caesarea (318-325 A.D.) (partial) briefly mentions Joshua at Jericho and Joshua encountering the capatin of the Lord’s army. *Eusebius’ Ecclesiastical History* book 1 ch.2.10,12 p.83

## ES8. Rahab of Jericho

Joshua 2:1-21; Hebrews 11:31

**p13** (225-250 A.D.) Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:31

**p1** (225-275 A.D.) Matthew 1:1-9, 12, 14-20 (17 verses) Matthew 1:5

**Clement of Rome** (96-98 A.D.) tells of Joshua, Rahab and the spies to Jericho. The scarlet thread was a type of the blood of the Lord. *1 Clement* ch.12 vol.1 p.8 (See also vol.9 p.233)

**Justin Martyr** (c.138-165 A.D.) “son of Nave (Nun), gave to Rahab the harlot, telling her to bind it to the window” *Dialogue with Trypho, a Jew* ch.111 p.254

**Irenaeus of Lyons** (182-188 A.D.) “seven trumpets, Rahab the harlot was preserved, when all was over” *Irenaeus Against Heresies* book 4 ch.20.12 p.492

**Clement of Alexandria** (193-202 A.D.) “For faith and hospitality, Rahab the harlot was saved.” *Stromata* book 4 ch.17 p.428

**Origen** (225-253/254 A.D.) “have become harlots; but these have become like the harlot Rahab, who received the spies of Joshua, and was saved with all her house;” *Commentary on Matthew* book 12 ch.4 p.452

**Cyprian of Carthage** (c.246-258 A.D.) “Which also we see expressed concerning Rahab, who herself also bore a type of” *Epistles of Cyprian* Letter 75 ch.4 p.398

Cyprian of Carthage (c.248-256 A.D.) “Rahab, in whom was prefigured the Church, ‘Thy father, and thy mother, and thy brethren,’” *Treatises of Cyprian* Treatise 1 ch.8 p.424

## ES9. Jephthah [the judge]

Judges 11:1-12:7; Hebrews 11:32

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:32

**Theophilus of Antioch** (168-181/188 A.D.) mentions Jephthah. *Theophilus to Autolycus* book 3 ch.24 p.119

**Clement of Alexandria** (193-202 A.D.) “After whom, the people having sinned again, were delivered to the Ammonites eighteen years; and on their repentance were commanded by Jephtha the Gileadite, of the tribe of Manasseh; and he ruled six years.” *Stromata* book 1 ch.21 p.326

**Origen** (c.227-240 A.D.) “Jephthah’s sacrifice of his daughter should receive attention; it was by vowing it that he conquered the children of Ammon, and the victim approved his vow,” *Commentary on John* book 6 ch.36 p.377

Origen (233/234 A.D.) mentions Jephthah’s vow. *Origen on Prayer* ch.1.4 p.26.

Origen (233/234 A.D.) mentions Jephthah in Judges 11:30. *Origen On Prayer* ch.4.2 p.26

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.15 p.678 briefly mentions the Holy Spirit’s interaction with Joshua, Othoniel (Gothoniel), Gideon, Jephthah, Samson, Saul, and David.

**Methodius** (270-311/312 A.D.) “Jephthah offered his fresh slaughtered virgin daughter a sacrifice to God, like a lamb; and she, nobly fulfilling the type of Thy body, O blessed One,” *Banquet of the Ten Virgins* discourse 11 ch.2 p.352

## ES10. Gideon

Judges 6-8:35; Hebrews 11:32

**Theophilus of Antioch** (168-181/188 A.D.) “...they had judges: Gothonoel, 40 years; Eglon, 18 years; Aoth, 8 years. Then having sinned, they were subdued by strangers for 20 years. Then Deborah judged them 40 years. Then they served the Midianites 7 years. Then Gideon judged them 40 years; Abimelech, 3 years;” *Theophilus to Autolycus* book 3 ch.24 p.119

**Irenaeus of Lyons** (182-188 A.D.) mentions Gideon. *Irenaeus Against Heresies* book 3 ch.17.3 p.445

**Clement of Alexandria** (193-202 A.D.) “Noah preached repentance; Abraham, Isaac, and Jacob gave many clear utterances respecting future and present things. Contemporaneous with the law, Moses and Aaron; and after these prophesied Jesus the son of Nave, Samuel, Gad, Nathan, Achias, Samaeas, Jehu, Elias, Michaeas, Abdiu, Elisaeus, Abbadonai, Amos, Esaias, Osee, Jonas, Joel, Jeremias, Sophonias the son of Buzi, Ezekiel, Urias, Ambacum, Naum, Daniel, Misael, who wrote the syllogisms, Aggai, Zacharias, and the angel [Malachi] among the twelve. These are, in all, five-and-thirty prophets. And of women (for these too prophesied), Sara, and Rebecca, and Mariam, and Debbora, and Olda, i.e., Huldah.” *Stromata* book 1 ch.21 p.331

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.15 p.676 “as upon Gothoniel, Gideon, Jephthah, Samson, Saul, David, and many others.”

**Among corrupt or spurious works**

**pseudo-**H**ippolytus** (222-235/236 A.D.) And Baruk delivered it to Gideon. And Gideon delivered it to Abimelech. And Abimelech delivered it to Taleg. (Fragment 1, doubtful fragments on the Pentateuch) p.195

**pseudo-Tertullian** *Five Books In Reply to Marcion* “Of whom when Gideon, guide (new line) 100 Of martial band, keen to attack the foe,”

## ES11. Samson

Judges 13:14-16:30; Hebrews 11:32

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 11:32

**Theophilus of Antioch** (168-181/188 A.D.) mentions Samson. *Theophilus to Autolycus* book 3 ch.24 p.119

**Irenaeus of Lyons** (182-188 A.D.) “The little boy, therefore, who guided Samson by the hand, pre-typified John the Baptist, who showed to the people the faith in Christ. And the house in which they were assembled signifies the world, in which dwell the various heathen and unbelieving nations, offering sacrifice to their idols. Moreover, the two pillars are the two covenants. The fact, then, of Samson leaning himself upon the pillars, [indicates] this, that the people, when instructed, recognized the mystery of Christ.” Fragment 27 p.572

**Clement of Alexandria** (193-217/220 A.D.) “The noble Samson was overcome by the harlot, …” *The Instructor* book 3 ch.11 p.287

**Hippolytus of Portus** (222-234/5 A.D.) “That it is in reality out of the tribe of Dan, then, that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, the prophet testifies when he says, ‘Dan shall judge his people, as (he is) also one tribe in Israel.’ But some one may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years. Well, the prophecy had its partial fulfilment in Samson, but its complete fulfilment is reserved for Antichrist.” *Treatise on Christ and Antichrist* ch.15 p.207

**Theodotus the probable Montanist** (ca.240 A.D.) mentions Samson and his hair. *Excerpts of Theodotus* ch.39 p.48

**Origen** (c.227-240 A.D.) mentions Samson, from the tribe of Dan, as a possible fulfillment of the prophecy of Dan in Genesis 49:16. *Origen’s Commentary on John* book 6 ch.12 p.361

Origen (233/234 A.D.) mentions Samson. *Origen On Prayer* ch.14.5 p.56

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.15 p.676 “as upon Gothoniel, Gideon, Jephthah, Samson, Saul, David, and many others.”

**Among heretics**

The Encratite Gnowtic **Tatian** (c.172 A.D.) “And he [Tatian] said that women were punished on account of their hair and ornaments by a power placed over those things, which also gave strength to Samson by his hair, and punishes those who by the ornament of their hair are urged on to fornication.” Fragment 6 in Clement of Alexandria p.82

## ES12. Eli [mentor of Samuel]

1 Samuel 1-4

**Theophilus of Antioch** (168-181/188 A.D.) “Then Samson judged them 20 years. Then there was peace among them for 40 years. Then Samera judged them one year; Eli, 20 years; Samuel, 12 years.” *Theophilus to Autolycus* book 3 ch.24 p.119

**Clement of Alexandria** (193-202 A.D.) “But on their returning [to God], they were led by Samson, of the tribe of Dan, who conquered the foreigners in battle. He ruled twenty years. And after him, there being no governor, Eli the priest judged the people for forty years. He was succeeded by Samuel the prophet; contemporaneously with whom Saul reigned, who held sway for twenty-seven years.” *Stromata* book 1 ch.21 p.326

**Tertullian** (198-220 A.D.) “Eli breaks his neck before the temple doors, his sons fall in battle, his daughter-in-law expires in child-birth: for such was the blow which had been deserved at the hand of God by the shameless house, the defrauder of the fleshly sacrifices.” *On Fasting* ch.16 p.113

**Origen** (c.230 A.D.) refers to Heli [Eli]. *Exhortation to Martyrdom* ch.17 p.158

Origen (233/234 A.D.) mentions Heli [Eli]. *Origen On Prayer* ch.28.9 p.112

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the first book of Kings, God says to the priest Eli: “And I will raise up to me a faithful priest, who shall do all things which are in my heart: and I will build him a sure house;” *Treatises of Cyprian* Treatise 12 first book ch.17

**Eusebius of Caesarea** (c.318-325 A.D.) refers to Eli. *Preparation for the Gospel* book 10 ch.10 p.25

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 116 A.D.) “Samuel also, when he was but a little child, reproved Eli, who was ninety years old, for giving honour to his sons rather than to God.” *Epistle to the Magnesians* ch.3 p.60

**pseudo-Hippolytus** (after 235 A.D.) “Moreover, he was the father of Samuel the prophet. Of this Helkanah mention is made in the beginning of the first book of Kings (Samuel). And Helkanah delivered it to Eli the priest. And Eli delivered it to Samuel the prophet.” *Doubtful fragments on the Pentateuch* p.195

## ES13. Samuel

1 Samuel 1:20; 2:18-26; 3-4; 7-16, 19, 25:1; 28:3-20; 1 Chronicles 6:28; 9:22; 11:3; 26:28-29; 2 Chronicles 35:18; Psalm 99:6; Jeremiah 15:1; Acts 3:24; 13:20; Hebrews 11:32

**Justin Martyr** (c.138-165 A.D.) “Moses and Aaron among His priests, and Samuel among those who call upon His name.” *Dialogue with Trypho, a Jew* ch.37 p.213

**Theophilus of Antioch** (168-181/188 A.D.) mentions Samson, Samuel, and Saul to the captivity. *Theophilus to Autolycus* book 3 ch.25 p.119

**Irenaeus of Lyons** (182-188 A.D.) “And all [the prophets] from Samuel, and henceforth, as many as have spoken, have likewise foretold of these days.” *Irenaeus Against Heresies* book 3 ch.12.3 p.431

**Clement of Alexandria** (193-202 A.D.) says that after Eli judged Israel for 42 years he was succeeded by Samuel. *Stromata* book 1 ch.21 p.326

**Tertullian** (c.203 A.D.) “-even to represent the soul of Samuel, when Saul consulted the dead, after” *A Treatise on the Soul* ch.57 p.234

Tertullian (207/208 A.D.) “Now this point is determined for you even in the scripture which we have quoted. Samuel says to Saul, ‘The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou;’ and into two parts shall Israel be divided: ‘for He will not turn Himself, nor repent; for He does not repent as a man does.’” *Five Books Against Marcion* book 2 ch.24 p.316

**Hippolytus of Portus** (222-234/5 A.D.) “And in the second (form),-to wit, by the prophets, as by Samuel, calling” Fragments of Discourses or Homilies 4 *Discourse on Elkanah and Hannah* ch.3 p.238

**Origen** (225-253/254 A.D.) “desire such things, as when Samuel prophesies regarding three she-asses” *Origen Against Celsus* book 1 ch.36 p.412

Origen (233/234 A.D.) mentions Samuel (the person, not the book). *Origen On Prayer* ch.13.5 p.52

**Cyprian of Carthage** (c.246-258 A.D.) “In the book of Kings also, when Samuel the priest was despised by the Jewish people on account of his age, as you are now, the Lord in wrath exclaimed, and said, ‘They have not rejected thee, but they have rejected me.’” *Epistles of Cyprian* letter 64 ch.1 p.366

**Methodius** (270-311/312 A.D.) “Besides, when Samuel appeared, it is clear that, being seen, he was clothed in a body; and this must especially be admitted, if we are pressed by arguments which prove that the essence of the soul is incorporeal, and is manifested by itself.” *Discourse on the Resurrection* ch.9 p.366

**Athanasius of Alexandria** (318 A.D.) “Was not Samuel born of Elkanah, was not David of Jesse, …” *Incarnation of the Word* ch.35.7 p.55

**Eusebius of Caesarea** (318-325 A.D.) mentions Samuel in *Preparation for the Gospel* book 10 ch.2 p.4, book 10 ch.10 p.5, and book 9 ch.30 p.47.

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 116 A.D.) “Samuel also, when he was but a little child, reproved Eli, who was ninety years old, for giving honour to his sons rather than to God.” *Epistle to the Magnesians* ch.3 p.60

## ES14. Saul [son of Kish]

1 Samuel 9:2-27; 10:11-26; 11:4-15; 13-24; 25:44; 26-29, 31:2-12; 2 Samuel 1-9, 12:7; 16:5,8; 19:17,24; 21:1-14; 22:1; 1 Chronicles 5:10; 8:33; 9:39; 10:2-13; 11:2; 12:1-2,19,25,29; 13:3; 15:29; 26:28; Psalm 18:title; 52:title; 54:title; 57:title; 59:title; Isa 10:29

**Clement of Rome** (96-98 A.D.) “Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel.” ch.4 p.6 See also vol.9.

**Justin Martyr** (c.138-165 A.D.) “And that the souls survive, I have shown to you from the fact that the soul of Samuel was called up by the witch, as Saul demanded.” *Dialogue with Trypho, a Jew* ch.105 p.252

**Melito of Sardis** (170-177/180 A.D.) As in the book of Kings: ‘It repented me that I have made Saul king.’”

**Theophilus of Antioch** (168-181/188 A.D.) mentions Samson, Samuel, and Saul to the captivity. *Theophilus to Autolycus* book 3 ch.25 p.119

**Irenaeus of Lyons** (182-188 A.D.) “God, although Saul persecuted him. For all the righteous possess the sacerdotal” *Irenaeus Against Heresies* book 4 ch.8.3 p.471

**Clement of Alexandria** (193-202 A.D.) says that Saul reigned after Samuel. *Stromata* book 1 ch.21 p.326

Clement of Alexandria (c.195 A.D.) mentions Saul the king. *Exhortation to the Heathen* ch.1 p.172

**Tertullian** (198-220 A.D.) “For there fell upon him that ecstasy, which is the Holy Ghost’s operative virtue of prophecy. And even the evil spirit too is an influence which comes upon a man. Indeed, the Spirit of God not more really “turned Saul into another man,” that is to say, into a prophet, when “people said one to another, What is this which is come to the son of Kish? Is Saul also among the prophets?’” *Treatise on the Soul* ch.11 p.191

Tertullian (c.203 A.D.) “-even to represent the soul of Samuel, when Saul consulted the dead, after” *A Treatise on the Soul* ch.57 p.234

Tertullian (207/208 A.D.) “because He actually said, ‘It repenteth me that I have set up Saul to be king’” *Five Books Against Marcion* book 2 ch.24 p.315

**Hippolytus of Portus** (222-235/236 A.D.) “And of all men, we Christians alone are those who in the third gate celebrate the mystery, and are anointed there with the unspeakable chrism from a horn, as David (was anointed), not from an earthen vessel, he says, as (was) Saul, who held converse with the evil demon of carnal concupiscence.” *Refutation of All Heresies* book 5 ch.4 p.58

**Origen** (246-248 A.D.) “For he knows that all the Scripture is the one perfect and harmonised instrument of God, which from different sounds gives forth one saving voice to those willing to learn, which stops and restrains every working of an evil spirit, just as the music of David laid to rest the evil spirit in Saul, which also was choking him. “ *Commentary on Matthew* book 2 p.413

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.14 p.661 “Saul, that *once good* man, besides other things, is subsequently overthrown by envy, and strives to do everything that is harsh and hostile against David.”

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.15 p.676 “as upon Gothoniel, Gideon, Jephthah, Samson, Saul, David, and many others.”

**Cyprian of Carthage** (c.246-258) “mentions Jacob, Joseph, king Saul persecuting David. *Treatises of Cyprian* Treatise 11 ch.11 p.503.

**Adamantius** (c.300 A.D.) says that Saul pursued David.. (Adamantius is speaking) *Dialogue on the True Faith* First part ch.12 p.55

**Athanasius of Alexandria** (318 A.D.) mentions that King Saul persecuted David. *Incarnation of the Word* ch.37.1 p.56

**Eusebius of Caesarea** (318-325 A.D.) mentions Saul in *Preparation for the Gospel* book 10 ch.14 p.36. See also ibid book 6 ch.30 p.47

Eusebius of Caesarea (318-325 A.D.) mentions King Saul and David. *Eusebius’ Ecclesiastical History* book 1 ch.6.4 p.90

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 116 A.D.) “Saul also was dishonoured, because he did not wait for Samuel the high priest.” (Latin) *Letter to the Magnesians* ch.3 p.60

## ES15. David

At Tel Dan an inscription on a well is in 9th B.C. Aramaic, speaks of a victory over ‘the king of Israel’ and the ‘house of David.’

(House of David is counted as partial)

2 Samuel 7

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 11:32

p66 Bodmer II papyri - 817 verses (92%) of John (125-175 A.D.) (partial, only mentions house of David) John 17:42

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 13:33

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:32 mentions Samson, David, and others

**Clement of Rome** (96-98 A.D.) tells of David repenting of his (unspecified) sin, and quotes Psalm 51:1-17. *1 Clement* ch.18 vol.1 p.10 (See also vol.9 p.234-235)

**Ignatius of Antioch** (-107/116 A.D.) says Jesus Christ was of the seed of David and Abraham. *Letter of Ignatius to the Romans* ch.7 p.77

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.9 p.380 mentions the holy vine of David.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.10 p.143 says that David knew the three doctrines about meats.

**Justin Martyr** (c.138-165 A.D.) in *Dialogue with Trypho, a Jew* ch.14 mentions the sure mercies promised to David.

Justin Martyr mentions the one fall of David with Uriah’s wife. *Dialogue with Trypho, a Jew* ch.141 p.270

Tatian’s ***Diatessaron*** (c.172 A.D.) section 7.37 p.&&& “But Jesus said unto them, Have ye not read in olden time what David did, when he had need and hungered, he and those that were with him? how he entered the house of God, when Abiathar was high priest, and ate the bread of the table of the Lord, which it was not lawful that any should eat, save the priests, and gave to them that were with him also?”

**Theophilus of Antioch** (168-181/188 A.D.) mentions what was said through the prophet David. *Theophilus to Autolycus* book 2 ch.35 p.108

Theophilus of Antioch (168-181/188 A.D.) says that David reigned 40 years. *Theophilus to Autolycus* book 3 ch.25 p.119

**Irenaeus of Lyons** (182-188 A.D.) says that David was godly, except that he committed adultery. *Irenaeus Against Heresies* book 4 ch.27.1 p.498

**Clement of Alexandria** (193-202 A.D.) mentions the “blessed David” *Stromata* book 1 ch.1 p.301

Clement of Alexandria (193-217/220 A.D.) speaks of David and Psalm 78:8,10. *The Instructor* book 1 ch.9 p.231

Clement of Alexandria (c.195 A.D.) mentions David. *Exhortation to the Heathen* ch.1 p.172

**Tertullian** (198-220 A.D.) (implied) quotes for us what David says [in Psalms] *Against Hermogenes* ch.29 p.493

Tertullian (208-220 A.D.) mentions David. *Tertullian on Modesty* ch.6 p.79

Tertullian (207/208 A.D.) (partial) mentions David many times against Marcion. One example is *Five Books Against Marcion* book 4 ch.36 p.411

**Hippolytus of Portus** (222-235/236 A.D.) “This is the Spirit that David sought when he said, ‘Create in me a clean heart, O God, and renew a right spirit within me.’” *Discourse on the Holy Theophany* ch.9 p.237

&&&**Julius Africanus** (235-245 A.D.) “And for this reason the one traced the pedigree of Jacob the father of Joseph from David through Solomon; the other traced that of Heli also, though in a differente way, the father of Joseph, from Nathan the son of David.” On the Genealogy of Christ p.&&&

**Origen** (225-253/254 A.D.) is that we should become wise, can be proved not only from the ancient Jewish writings, which we also use, but especially from those which were composed after the time of Jesus, and which are believed among the churches to be divine. Now, in the Psalms 50, David is described as saying in his prayer to God these words: “The unseen and secret things of Thy wisdom Thou hast manifested to me.” *Origen Against Celsus* book 3 ch.45 p.482

Origen (233/234 A.D.) mentions David. *Origen On Prayer* ch.29.3 p.114

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.10 p.660 mentions the Holy Spirit testifying by David.

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.15 p.676 “as upon Gothoniel, Gideon, Jephthah, Samson, Saul, David, and many others.”

**Cyprian of Carthage** (c.246-258 A.D.) discusses how David was commended for patience and not killing King Saul when he could have done so. *Treatises of Cyprian* Treatise 9 ch.10 p.487

**Gregory Thaumaturgus** (240-265 A.D.) mentions David the king and prophet. *Metaphrase of Ecclesiastes* ch.1 p.9

**Adamantius** (c.300 A.D.) Megethius quotes Psalm 2:1-2 as “David announced”. *Dialogue on the True Faith* first part ch.25 p.67. Adamantius then says, “What have been reasonably stated in the Scriptures you want to interpret unreasonably.” *Dialogue on the True Faith* first part ch.25 p.68

**Methodius** (270-311/312 A.D.) mentions “the blessed David”. *Orations on the Psalms* ch.4 p.396

**Athanasius of Alexandria** (318 A.D.) mentions that King Saul persecuted David. *Incarnation of the Word* ch.37.1 p.56

**Lactantius** (c.303-320/325 A.D.) says that David and Solomon were the most powerful kings, and also prophets. *The Divine Institutes* book 4 ch.8 p.107

**Eusebius of Caesarea** (318-325 A.D.) mentions Saul and David in *Preparation for the Gospel* book 10 ch.14 p.36

Eusebius of Caesarea (318-325 A.D.) mentions King Saul and David. *Eusebius’ Ecclesiastical History* book 1 ch.6.4 p.90

**Among heretics**

**Megethius** (c.300 A.D.) Megethius quotes Psalm 2:1-2 as “David announced”. *Dialogue on the True Faith* first part ch.25 p.67. Adamantius then says, “What have been reasonably stated in the Scriptures you want to interpret unreasonably.” *Dialogue on the True Faith* first part ch.25 p.68

## ES16. [King] Saul persecuted David

**Clement of Rome** (96-98 A.D.) “Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel.” *1 Clement* ch.4 p.6. See also vol.9

**Irenaeus of Lyons** (182-188 A.D.) “For David had been appointed a priest by God, although Saul persecuted him. For all the righteous possess the sacerdotal rank.” *Irenaeus Against Heresies* book 4 ch.8.3 p.471

**Tertullian** (207/208 A.D.) “Then, again, in Saul’s conduct towards David, exhibited first in violent persecution of him, and then in remorse and reparation, on his receiving from him good for evil, we have nothing else than an anticipation of Paul in Saul-belonging, too, as they did, to the same tribe-and of Jesus in David, from whom He descended according to the Virgin’s genealogy.” *Five Books Against Marcion* book 5 ch.1 p.430

Tertullian (198-220 A.D.) (partial) “Saul, who was good beyond all others, is afterwards subverted by envy.” *Prescription Against Heretics* ch.3 p.244

**Hippolytus of Portus** (222-235/236 A.D.) “For Saul, who was of the tribe of Benjamin, persecuted David, who was appointed to be a type of the Lord.” *Commentary on Genesis on Genesis* 49.27 p.168

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.14 p.661 “Saul, that *once good* man, besides other things, is subsequently overthrown by envy, and strives to do everything that is harsh and hostile against David.”

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.15 p.676 “and after a malign spirit from the Lord vexed him, because then he had come, after the messengers whom he had previously sent before with care, with intent to kill David;”

**Cyprian of Carthage** (c.246-258 A.D.) “Thus, at the very beginning of the world, the righteous Abel was the first to be slain by his brother; and Jacob was driven into exile, and Joseph was sold, and king Saul persecuted the merciful David; and king Ahab endeavoured to oppress Elias, who firmly and bravely asserted the majesty of God.” *Treatises of Cyprian* Treatise 11 ch.11 p.503

**Adamantius** (c.300 A.D.) (implied) says that Saul pursued David.. (Adamantius is speaking) *Dialogue on the True Faith* First part ch.12 p.55

**Athanasius of Alexandria** (318 A.D.) mentions that King Saul persecuted David. *Incarnation of the Word* ch.37.1 p.56

## ES17. Nathan [the prophet, not the son of David]

**Justin Martyr** (c.138-165 A.D.) “And Nathan likewise, speaking to David about Him, thus” *Dialogue with Trypho, a Jew* ch.118 p.258

**Irenaeus of Lyons** (182-188 A.D.) “and Nathan the prophet is sent to him, pointing out to him his crime, in order” *Irenaeus Against Heresies* book 4 ch.27.1 p.498

**Clement of Alexandria** (193-202 A.D.) “And after this Solomon the son of David reigned forty years. Under him Nathan” *Stromata* book 1 ch.21 p.326

**Tertullian** (207/208 A.D.) “Uriah, the prophet Nathan said unto him, ‘The Lord hath cancelled’” *Five Books Against Marcion* book 4 ch.10 p.358

**Origen** (c.227-240 A.D.) “David, … desired to build a temple for God. BiutGod, through through Nathan, prevents him from doing so, and Nathan says to him,” and quotes 1 Chronicles 22:8,9 *Origen’s Commentary on John* book 6 ch.1 p.349

Origen (233/234 A.D.) mentions Nathan [the prophet]. *Origen On Prayer* ch.33.3 p.138

**Cyprian of Carthage** (c.246-258 A.D.) “In the second of Kings: ‘And the word of the Lord came to Nathan, saying,’” *Treatises of Cyprian* Treatise 12 first part ch.15 p.511

**Athanasius of Alexandria** (318 A.D.) mentions Jacob, Jeremy [Jeremiah], Ezekiel, David, Solomon, Gad, Asaph, Nathan, Osee [Hosea] *Incarnation of the Word* ch.40 p.57

**Lactantius** (c.303-320/325 A.D.) “Also in the second book of Kings, the prophet Nathan was sent to David, who” *The Divine Institutes* book 4 ch.13 p.113

## ES18. Uriah [the Hittite]

**Justin Martyr** (c.238-165 A.D.) “And this one fall of David, in the matter of Uriah’s wife,” *Dialogue with Trypho, a Jew* ch.141 p.270

**Irenaeus of Lyons** (182-188 A.D.) “But when his [David’s] lust prompted him to take Bathsheba, the wife of Uriah, the Scripture said concerning him,” *Irenaeus Against Heresies* book 4 ch.27.1 p.498

**Tertullian** (208-220 A.D.) “and David, by confession, purged Uriah’s slaughter, together with its cause-adultery.” *Tertullian on Modesty* ch.6 p.79

Tertullian (207/208 A.D.) “I read, too, how that, when David acknowledged his sin against Uriah, the prophet Nathan said unto him, ‘The Lord hath cancelled thy sin, and thou shalt not die;’” *Five Books Against Marcion* book 4 ch.10 p.358

**Origen** (239-242 A.D.) mentions Uriah. *Homilies on Ezekiel* homily 9 ch.5.5 p.126

## ES19. Tamar / Thamar

**Irenaeus of Lyons** (182-188 A.D.) “by [the history of] Thamar, Judah’s daughter-in-law.” *Irenaeus Against Heresies* book 4 ch.25.2 p.513

**Clement of Alexandria** (193-202 A.D.) “You may have also another image of what has been said, in Thamar sitting by the way” *Stromata* book 1 ch.5 p.306

**Tertullian** (198-220 A.D.) “It was the fact that Thamar ‘had painted out and adorned herself’ that led Judah to regard her as a harlot,” *On the Apparel of Women* book 2 ch.12 p.24

**Commodianus** (c.240 A.D.) mentions Tamar.*Instructions of Commodianus* ch.39 p.210

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Genesis : ‘Thamar covered herself with a cloak, and adorned herself;” *Treatises of Cyprian* Treatise 12 book ch.36 p.544

## ES20. King Solomon

1 Kings 3

Matthew 6:29 (partial, only mentions Solomon in his spendor)

**Justin Martyr** (c.138-165 A.D.) mentions Solomon possessing the spirit of wisdom. *Dialogue with Trypho, a Jew* ch.87 p.243

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 16.5 p.68 mentionst he wisdom of Solomon.

*Tatian’s Diatessaron* (c.172 A.D.) section 10 p.59 (partial) in the Sermon on the Mount says that Solomon in all his glory was not arrayed like one of the lilies.

**Theophilus of Antioch** (168-181/188 A.D.) (implied) “And Moses, who lived many years before Solomon, or, rather, the Word of God by him as by an instrument, says, ‘In the beginning God created the heaven and the earth.’” *Theophilus to Autolycus* book 2 ch.10 p.98

**Irenaeus of Lyons** (182-188 A.D.) mentions Solomon in many places in *Irenaeus Against Heresies* books 3 and 4, including book 4 ch.9.2 p.472

**Caius** (190-217 A.D.) “And the *book of* Wisdom, written by the friends of Solomon in his honour.” ch.4 p.&&&

**Clement of Alexandria** (193-202 A.D.) teaches on Solomon’s wisdom. *Stromata* book 1 ch.5 p.305

Clement of Alexandria (193-217/220 A.D.) mentions Solomon the king in *The Instructor* book 2 ch.11 p.264

**Tertullian** (205 A.D.) Mentions God’s wisdom through Solomon. *Scorpiace* ch.7 p.639

Tertullian (207/208 A.D.) (partial) mentions Solomon was king of Israel. (no mention of his wisdom though.) *Five Books Against Marcion* book 3 ch.20 p.339

**Hippolytus of Portus** (222-235/236 A.D.) Solomon was a king. *Commentary on Proverbs* p.172

**Julius Africanus** (235-245 A.D.) says that Christ is King, and the High Priest of His Father. Solomon was a prophet. *Epistle to Aristides* ch.1 p.125.

**Origen** (225-253/254 A.D.) says that Solomon asked for wisdom and received it. *Origen Against Celsus* book 3 ch.45 p.482

Origen (239-242 A.D.) mentions Solomon. *Homilies on Ezekiel* homily 1 ch.2.2 p.27

**Cyprian of Carthage** (c.246-258 A.D.) mentions the Holy Spirit speaking by Solomon. *letter 54* ch.21 p.346

**Seventh Council of Carthage** (258 A.D.) p.566 mentions false Christs, false prophets, and the Lord saying to Solomon.

**Gregory Thaumaturgus** (240-265 A.D.) says Solomon was a prophet and “wise above all men.” *Metaphrase of Ecclesiastes* ch.1 p.9

**Dionysius of Alexandria** (246-265 A.D.) Ecclesiastes says that Solomon had an experience surpassing prudence. *Commentary on Ecclesiastes* ch.1 verse 18 p.111

**Victorinus of Petau** (martyred 304 A.D.) “with Noah, seven of all clean things in the ark; seven revenges of Cain, seven years for a debt to be acquitted, the lamp with seven orifices, seven pillars of wisdom in the house of Solomon.” *On the Creation of the World* p.342-343

Pamphilus (martyred 309 A.D.) (partial) mentions the times of Solomon. *Exposition of the Chapters of the Acts of the Apostles* section H p.166

**Methodius** (270-311/312 A.D.) says Solomon and refers to the Song of Songs. *The Banquet of the Ten Virgins* discourse 9 ch.3 p.346

Athanasius of Alexandria (318 A.D.) (partial) mentions Solomon being born of David. *Incarnation of the Word* ch.35.7 p.55

**Lactantius** (c.303-320/325 A.D.) says mentions “that most wise King Solomon”. *The Divine Institutes* book 4 ch.6 p.105

Lactantius (c.303-320/325 A.D.) says that David and Solomon were the most powerful kings, and also prophets. *The Divine Institutes* book 4 ch.8 p.107

**Alexander of Alexandria** (313-326 A.D.) refers to a saying of Solomon. *Epistles on the Arian Heresy* Epistle 1 ch.7 p.294

**Eusebius of Caesarea** (318-325 A.D.) says that wisdom was revaled most clearly through Solomon *Eusebius’ Ecclesiastical History* book 1 ch.2 p.84

## ES21. Hannah, mother of Samuel

**Tertullian** (198-220 A.D.) “Thus a God-ward fast is a work of reverential awe: and by its means also Hannah the wife of Elkanah making suit, barren as she had been beforetime, easily obtained from God the filling of her belly, empty of food, with a son, ay, and a prophet.” *On Fasting* ch.7 p.106

Tertullian (207/208 A.D.) “And likewise earlier, in the book of Kings, Hannah the mother of Samuel gives glory to God in these words: ‘He raiseth the poor man from the ground, and the beggar, that He may set him amongst the princes of His people (that is, in His own kingdom), and on thrones of glory’ (even royal ones).” *Five Books Against Marcion* book 4 ch.14 p.366

**Hippolytus of Portus** (222-234/5 A.D.) “And in the second (form),-to wit, by the prophets, as by Samuel, calling” Fragments of Discourses or Homilies 4 *Discourse on Elkanah and Hannah* ch.3 p.238

**Origen** (225-253/254 A.D.) “In like manner also he who has been weaned, like Samuel, and dedicated by his mother to God, -she was Hannah, which is, by interpretation, grace, -would be also a son of grace, seeking, like one nurtured in the temple, flesh of God, the holy food of those who are at once perfect and priests.” *Commentary on Matthew* book 12 ch.31 p.467

Origen (233/234 A.D.) refers to Anna [Hannah] in 1 Kings (to us 1 Samuel). *Prayer* ch.2.5 p.21

Origen (233/234 A.D.) arefers to Anna [Hanna]. *Origen On Prayer* ch.13.2 p.48

**Cyprian of Carthage** (c.246-258 A.D.) “Thus also to Abraham, when his former son was born of a bond-woman, Sarah remained long barren; and late in old age bare her son Isaac, of promise, who was the type of Christ. Thus also Jacob received two wives: the elder Leah, with weak eyes, a type of the synagogue; the younger the beautiful Rachel, a type of the Church, who also remained long barren, and afterwards brought forth Joseph, who also was himself a type of Christ. And in the first of Kings it is said that Elkanah had two wives: Peninnah, with her sons; and Hannah, barren, from whom is born Samuel, not according to the order of generation, but according to the mercy and promise of God,” *Treatises of Cyprian* Treatise 12 book 1 ch.20 p.512-513

## ES22. Jesse [father of David]

Luke 3:32

**p4** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16 (c.150-175 A.D.) Luke 3:32

**Clement of Rome** (96-98 A.D.) “But what shall we say concerning David, to whom such testimony was borne, and of whom God said, ‘I have found a man after Mine own heart, David the son of Jesse; and in everlasting mercy have I anointed him?’” *1 Clement* ch.18 p.10 see also vol.9.

**Justin Martyr** (c.150 A.D.) “And Isaiah, another prophet, foretelling the same things in other words, spoke thus: “A star shall rise out of Jacob, and a flower shall spring from the root of Jesse; and His arm shall the nations trust. And a star of light has arisen, and a flower has sprung from the root of Jesse-this Christ.” *First Apology of Justin Martyr* ch.32 p.174

Justin Martyr (c.138-165 A.D.) “The humns of David the son of Jesse are ended.” *Dialogue with Trypho, a Jew* ch.34 p.211

**Irenaeus of Lyons** (c.160-202 A.D.) “For Jesse was the descendant of Abraham, and the father of David; (and David’s) descendant the virgin was who conceived Christ.” *Proof of Apostolic Preaching* ch.59

Irenaeus of Lyons (182-188 A.D.) “For Christ did not at that time descend upon Jesus, neither was Christ one and Jesus another: but the Word of God-who is the Saviour of all, and the ruler of heaven and earth, who is Jesus, as I have already pointed out, who did also take upon Him flesh, and was anointed by the Spirit from the Father-was made Jesus Christ, as Esaias also says, ‘There shall come forth a rod from the root of Jesse, and a flower shall rise from his root; and the Spirit of God shall rest upon Him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, and the spirit of the fear of God, shall fill Him.” *Irenaeus Against Heresies* book 3 ch.9.3 p.423

**Clement of Alexandria** (193-202 A.D.) “The golden lamp conveys another enigma as a symbol of Christ, not in respect of form alone, but in his casting light, ‘at sundry times and divers manners,’ on those who believe on Him and hope, and who see by means of the ministry of the First-born. And they say that the seven eyes of the Lord ‘are the seven spirits resting on the rod that springs from the root of Jesse.’” *Stromata* book 5 ch.6 p.452. See also *The Instructor* (193-217/220 A.D.) book 1 ch.7 p.224.

**Tertullian** (198-220 A.D.) “And that the virgin of whom it behoved Christ to be born (as we have above mentioned) must derive her lineage of the seed of David, the prophet in subsequent passages evidently asserts. ‘And there shall be born,’ he says, ‘a rod from the root of Jesse’ - which rod is Mary –’and a flower shall ascend from his root: and there shall rest upon him the Spirit of God, the spirit of wisdom and understanding, the spirit of discernment and piety, the spirit of counsel and truth; the spirit of God’s fear shall fill Him.’” *An Answer to the Jews* ch.9 p.164

Tertullian (203/204 A.D.) “In Him dwelt the fullness of the Spirit; therefore I acknowledge Him to be ‘the rod of the stem of Jesse.’ His blooming flower shall be my Christ, upon whom hath rested, according to Isaiah,” *Five Books Against Marcion* book 3 ch.17 p.335. See also *Five Books Against Marcion* book 5 ch.8 p.445.

**Hippolytus of Portus** (222-235/236 A.D.) “For Isaiah says, ‘There shall come forth a rod out of the root of Jesse, and a flower shall grow up out of it.’ That which is called by Isaiah a *flower*, Jacob calls a shoot. For first he shot forth, and then he flourished in the world. And the expression, ‘he stooped down, he couched as a lion, and as a lion’s whelp,’ refers to the three days’ sleep (death, couching) of Christ;” *Treatise on Christ and Antichrist* ch.8 p.206

**Origen** (c.227-240 A.D.) “Isaiah also called Christ the rod and the flower: ‘There shall come forth a rod out of the root of Jesse, and a flower shall spring out of its root, and the spirit of God shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel slid of might, the spirit of knowledge and of godliness, and He shall be full of the spirit of the fear of the Lord.’” *Commentary on John* book 1 ch.23 p.310

**Novatian** (250-258 A.D.) (implied) “Isaiah alludes to: ‘There shall go forth a rod from the root of Jesse, and a flower shall grow up from his root.’ The same also when he says: ‘Behold, a virgin shall conceive, and bear a son.’ Him he refers to when he enumerates the healings that were to proceed from Him,” referring to Christ. *Concerning the Trinity* ch.9 p.619

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Isaiah: ‘And a rod shall go forth of the root of Jesse, and a flower shall go up from his root; and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and of understanding, the spirit of counsel and might, the spirit of knowledge and piety; and the spirit of the fear of the Lord shall fill Him.’” *Treatises of Cyprian* Treatise 12 second part ch.11 p.520

**Athanasius of Alexandria** (c.318 A.D.) “Christ, who was born of the root of Jesse” *Incarnation of the Word* ch.40 p.58. See also ibid ch.35.6 p.55.

**Lactantius** (c.303-325 A.D.) “There shall come forth a rod out of the stem of Jesse, and a blossom shall grow out of his root; and the Spirit of God shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of piety;” *The Divine Institutes* book 4 ch.13 p.113

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “visible and invisible, shinest forth as the most honourable. Blessed is the root of Jesse, and thrice blessed is the house of David, in which thou hast sprung up.” *Oration on Simeon and Anna* p.&&&

## ES23. Dathan and Abiram

Numbers 16:1-27; 26:9; Deuteronomy 11:6; Psalm 106:17

Abiram who died when Jericho was rebuilt is a different person.

**Clement of Rome** (96-98 A.D.) “On account of envy, Aaron and Miriam had to make their abode without the camp. Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God’s servant Moses.” *1 Clement* ch.4 *ANF* vol.1 p.6. See also ibid ch.43 p.16

**Irenaeus of Lyons** (182-188 A.D.) “who bring strange fire to the altar of God-namely, strange doctrines-shall be burned up by the fire from heaven, as were Nadab and Abiud. But such as rise up in opposition to the truth, and exhort others against the Church of God, [shall] remain among those in hell (*apud inferos*), being swallowed up by an earthquake, even as those who were with Chore, Dathan, and Abiron.” *Irenaeus Against Heresies* book 4 ch.26.2 p.&&&

**Cyprian of Carthage** (c.246-258 A.D.) “Which, moreover, we find to be manifested also in Numbers, when Korah, and Dathan, and Abiram Claimed for themselves the power of sacrificing in opposition to Aaron the priest.” *Epistles of Cyprian* letter 67 ch.3 p.370

**Firmilian of Caesarea** to Cyprian (250-251 A.D.) “But the enemies of the one Catholic Church in which we are, and the adversaries of us who have succeeded the apostles, asserting for themselves, in opposition to us, unlawful priesthoods, and setting up profane altars, what else are they than Korah, Dathan, and Abiram, profane with a like wickedness, and about to suffer the same punishments which they did, as well as those who agree with them, just as their partners and abettors perished with a like death to theirs?” *Epistles of Cyprian* Letter 74 ch.16 p.&&&

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “For Dathan and Abiram did not speak against the law, but against Moses, and were cast down alive into Hades. Korah also, and the two hundred and fifty who conspired with him against Aaron, were destroyed by fire.” *To the Magnesians* (Latin version) ch.3 p.60

## ES24. Hiram [king of Tyre]

1 Kings 5:1

**Theophilus of Antioch** (178-188 A.D.) “Then concerning the building of the temple in Judaea, which Solomon the king built 566 years after the exodus of the Jews from Egypt, there is among the Tyrians a record how the temple was built; and in their archives writings have been preserved, in which the temple is proved to have existed 143 years 8 months before the Tyrians founded Carthage (and this record was made by Hiram (that is the name of the king of the Tyrians), the son of Abimalus, on account of the hereditary friendship which existed between Hiram and Solomon, and at the same time on account of the surpassing wisdom possessed by Solomon.” *Theophilus to Autolycus* book 3 ch.22 p.&&&

**Clement of Alexandria** (193-202 A.D.) “For you will make up in all, down to the death of Solomon, six hundred and eighty-three years and seven months. Hiram gave his daughter to Solomon about the time of the arrival of Menelaus in Phoenicia, after the capture of Troy, as is said by Menander of Pergamus, and Laetus in *The Phoenicia*. And after Solomon, Roboam his son reigned for seventeen years; and Abimelech the son of Sadoc was high priest. In his reign, the kingdom being divided, Jeroboam, of the tribe of Ephraim, the servant of Solomon, reigned in Samaria; and Achias the Shilonite continued to prophesy; also Samaeas the son of Amame, and he who came from Judah to Jeroboam, and prophesied against the altar. After him his son Abijam, twenty-three years; and likewise his son Asaman. The last, in his old age, was diseased in his feet; and in his reign prophesied Jehu the son of Ananias.” *Stromata* book 1 ch.1 p.21

**Origen** (c.227-c.240 A.D.) “And the sons of Solomon and the sons of Hiram hewed the stones and laid them in the fourth year, and they founded the house of the Lord in the month Nisan and the second month: in the tenth year in the month Baal, which was the eighth month, the house was finished according to the whole count and the whole plan of it.” *Commentary on the Gospel of John* book 10 ch.22 p.&&&

**Eusebius of Caesarea** (318-325 A.D.) mentions Hiram. *Preparation for the Gospel* book 10 ch.11 p.28

# DIVIDED KINGDOM ON Individuals

## DK1. Jeroboam

1 Kings 12:28

**Irenaeus of Lyons** (182-188 A.D.) “receive from God the same punishment as Jeroboam did.” *Irenaeus Against Heresies* book 4 ch.26.2 p.497

**Clement of Alexandria** (193-202 A.D.) mentions Jeroboam and the start of the divided kingdom. *Stromata* book 1 ch.21 p.326

**Tertullian** (198-220 A.D.) “in conjunction with Jeroboam, worship golden kine [cows], and groves, and enslave” *An Answer to the Jews* ch.1 p.152

Tertullian (207/208 A.D.) “He [God] designated idolatry under the name of Samaria, as that city was shameful for its idolatry, through which it had then revolted from God from the days of king Jeroboam.” *Five Books Against Marcion* book 3 ch.13 p.332

**Origen** (235-245 A.D.) mentions Jeroboam. *Homilies on Jeremiah* homily 4 ch.2 p.30

Origen (239-242 A.D.) mentions the two golden calves of Jeroboam in discussing 1 Kings 12:28. *Homilies on Ezekiel* homily 9 ch.1.4 p.118

Origen (233/234 A.D.) mentions Jeroboam. *Origen On Prayer* ch.13.2 p.34

**Cyprian of Carthage** (c.246-258 A.D.) “and they made themselves a king, Jeroboam the son of Nebat.” *Epistles of Cyprian* Letter 75 ch.6 p.399

**Eusebius of Caesarea** (318-325 A.D.) mentions Jeroboam in *Preparation for the Gospel* book 6 ch.10 p.61

## DK2. Ahab

1 Kings 16-22; 2 Kings 3:1,5’; 2 Chronicles 18,21,22; Jeremiah 29:21-22; Micah 6:16

**Clement of Alexandria** (193-202 A.D.) “For she was of the family of Ahab. But the sister of Ozias, Josabaea, stole Joas” *Stromata* book 1 ch.21 p.327

**Tertullian** (198-220 A.D.) “This remedy even Ahab acknowledges. When, after his transgression and idolatry,” *On Fasting* ch.7 p.106

Tertullian (207/208 A.D.) “How ready to forgive Ahab, the husband of Jezebel, the blood of Naboth, when he” *Five Books Against Marcion* book 5 ch.11 p.452

**Origen** (c.227-240 A.D.) “altar in the times of Ahab” *Origen’s Commentary on John* book 6 ch.13 p.362

**Cyprian of Carthage** (c.246-258 A.D.) “was sold, and king Saul persecuted the merciful David; and king Ahab endeavoured” *Treatises of Cyprian* Treatise 11 ch.11 p.503

## DK3. Elijah was a godly prophet

1 Kings 18-20; Luke 9:33;

(Implied) John 1:25

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied, John the Baptist was asked if he was Elijah) John 1:21

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) The transfiguration Luke 9:33

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) (implied) John 1:25

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 9:33

**Justin Martyr** (c.138-165 A.D.) mentions Elijah in many places including *Dialogue with Trypho, a Jew* ch.49 p.219

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 18.3 p.71 (implied) mentions asking if John the Baptist was Elijah returned.

**Irenaeus of Lyons** (182-188 A.D.) “Elijah, too, was caught up [when he was yet] in the substance of the [natural] form; thus exhibiting in prophecy the assumption of those who are spiritual, and that nothing stood in the way of their body being translated and caught up.” *Irenaeus Against Heresies* book 5 ch.5.1 p.530-531

**Clement of Alexandria** (193-202 A.D.) mentions the prophet Elijah in *Stromata* book 1 ch.21 p.327

**Tertullian** (198-220 A.D.) discusses God feeding Elijah using ravens. *On Fasting* ch.9 p.107-108

Tertullian (213 A.D.) mentions Elijah. *On Monogamy* ch.6 p.65

Tertullian (207/208 A.D.) “For in like manner, during the famine in Elijah’s time, the scanty and final meal of the widow of Sarepta was multiplied by the blessing of the prophet throughout the period of the famine. You have the third book of the Kings. If you also turn to the fourth book,” *Five Books Against Marcion* book 4 ch.21 p.381

**Hippolytus of Portus** (222-235/236 A.D.) “By one week, therefore, he meant the last week which is to be at the end of the whole world of which week the two prophets Enoch and Elias will take up the half. For they will preach 1,260 days clothed in sackcloth, proclaiming repentance to the people and to all the nations.” *Treatise on Christ and Antichrist* ch.43 p.213

**Commodianus** (c.240 A.D.) “Then, doubtless, the world shall be finished when he shall appear. He himself shall divide the globe into three ruling powers, when, moreover, Nero shall be raised up from hell, Elias [Elijah] shall first come to seal the beloved ones; at which things the region of Africa and the northern nation, the whole earth on all sides, for seven years shall tremble. But Elias shall occupy the half of the time, Nero shall occupy half. Then the whore Babylon, being reduced to ashes, its embers shall thence advance to Jerusalem; and the Latin conqueror shall then say, I am Christ, whom ye always pray to; and, indeed, the original ones who were deceived combine to praise him. He does many wonders, since his is the false prophet.” *Instructions of Commodianus* ch.41 p.211

**Origen** (c.227-240 A.D.) “but only he who has devoted himself to God, such as Elijah and those who are called men of God in the Scriptures,” *Origen’s Commentary on John* book 2 ch.24 p.340

Origen (c.227-240 A.D.) “And through this same Jordan Elisha receives, through Elijah, the gift he desired, saying, ‘Let a double portion of thy spirit be upon me.’” *Commentary on John* book 6 ch.27 p.373

Origen (233/234 A.D.) mentions the prophet Elijah. *Origen On Prayer* ch.13.5 p.52

**Cyprian of Carthage** (c.246-258) “And king Ahab endeavoured to oppress Elias, who firmly and bravely asserted the majesty of God.” *Treatises of Cyprian* Treatise 12 second book ch.11 p.520.

Cyprian of Carthage (c.246-258 A.D.) “Thus that widow in the third book of Kings, when in the drought and famine, having consumed everything, she had made of the little meal and oil which was left, a cake upon the ashes, and having used this, was about to die with her children, Elias came and asked that something should first be given him to eat,” *Treatises of Cyprian* Treatise 8 ch.17 p.480

**Pontius** (258 A.D.) “although to him, if the ministrations of men had been wanting, either birds, as in the case of Elias, or angels, as in that of Daniel, would have ministered.” *Life and Passion of Cyprian* ch.11 p.271

**Adamantius** (c.300 A.D.) (implied) says that Elijah went up to heaven. *Dialogue on the True Faith* 5th part ch.18b p.172

**Victorinus of Petau** (martyred 304 A.D.) in discussing Revelation 7 says that Elijah the prophet will come before the Antichrist. *Commentary on the Apocalypse of the Blessed John* from the Sixth chapter 7 p.352

**Methodius** (270-311/312 A.D.) “Hence the Scripture relates that Elijah, fleeing from the face of the woman Jezebel, at first came under a bramble, [1 Kings 19:4] and there, having been heard, received strength and took food;” *Banquet of the Ten Virgins* Discourse 10 ch.3 p.349

**Athanasius of Alexandria** (318 A.D.) mentions Naaman the leper, Elias [Elijah], Eliseus [Elisha]. *Incarnation of the Word* ch.38.5 p.57

**Lactantius** (c.303-320/325 A.D.) mentions the prophet Elias [Elijah] in the third book of kings [1 Kings] *The Divine Institutes* book 4 ch.11 p.109

**Among heretics**

The Gnostic **Docetae** (222-235/236 A.D.) “And (we may learn, according to the Docetae, the same) from the expressions of the Saviour, ‘And if ye will receive it, this is Elias [Elijah] that was for to come.” In Hippolytus *Refutation of All Heresies* book 8 ch.3 p.119

## DK4. Hezekiah [godly king]

Isaiah 38:5-39:7

**Justin Martyr** (c.138-165 A.D.) “In the splendour of the saints before the morning star have I begotten Thee. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.’ Who does not admit, then, that Hezekiah is no priest for ever after the order of Melchizedek? And who does not know that he is not the redeemer of Jerusalem?” *Dialogue with Trypho, a Jew* ch.83 p.240

**Theophilus of Antioch** (168-181/188 A.D.) mentions the 29 year reign of Hezekiah. *Theophilus to Autolycus* book 3 ch.25 p.119

**Clement of Alexandria** (193-202 A.D.) “In his time, in the fifteenth year, Israel was carried away to Babylon. And Salmanasar the king of the Assyrians carried away the people of Samaria into the country of the Medes and to Babylon. Again Ahaz was succeeded by Osee, who reigned for eight years. Then followed Hezekiah, for twenty-nine years. For his sanctity, when he had approached his end, God, by Isaiah, allowed him to live for other fifteen years, giving as a sign the going back of the sun.” *Stromata* book 1 ch.21 p.327-328

**Tertullian** (198-220 A.D.) “Similarly, when the king of the Assyrians, Sennacherib, after already taking several cities, was volleying blasphemies and menaces against Israel through Rabshakeh, nothing else (but fasting) diverted him from his purpose, and sent him into the Ethiopias. After that, what else swept away by the hand of the angel an hundred eighty and four thousand from his army than Hezekiah the king’s humiliation?” *On Fasting* ch.7 p.106

Tertullian (207/208 A.D.) “Hezekiah was no priest; and even if he had been one, he would not have been a priest for ever. ‘After the order,’ says He, ‘of Melchizedek.’ Now what had Hezekiah to do with Melchizedek, the priest of the most High God, and him uncircumcised too, who the blessed the circumcised Abraham after receiving from him the offerings of tithes? To Christ, however, ‘the order of Melchizedek’ will be very suitable; for Christ is the proper and legitimate High Priest of God. He is the Pontiff of the priesthood of the uncircumcision,…” *Five Books Against Marcion* book 5 ch.9 p.468. See also ibid book 5 ch.9 p.448.

**Hippolytus of Portus** (222-235/236 A.D.) “When Hezekiah, king of Judah, was still sick and weeping, there came an angel, and said to him: ‘I have seen thy tears, and I have heard thy voice. Behold, I add unto thy time fifteen years. And this shall be a sign to thee from the Lord: Behold, I turn back the shadow of the degrees of the house of thy father, by which the sun has gone down, the ten degrees by which the shadow has gone down,’ so that day be a day of thirty-two hours. For when the sun had run its course to the tenth hour, it returned again.” *On the Prophet Isaiah* ch.1 p.176

Hippolytus of Portus (222-235/6 A.D.) “Hezekiah did away with, because the people looked to these for the remedies for their diseases, and neglected to seek their healing from god.” *On the Song of Songs* ch.2 p.176

**Origen** (225-253/254 A.D.) “Let him also read the account of Hezekiah, who not only recovered from his sickness, according to the prediction of Isaiah, but was also bold enough to say, ‘Afterwards I shall beget children, who shall declare Thy righteousness.’” *Origen Against Celsus* book 8 ch.46 p.656

Origen (239-242 A.D.) mentions Hezekiah and quotes Isaiah 39:7. *Homilies on Ezekiel* homily 4 ch.8.4 p.77

**Novatian** (250/4-256/7 A.D.) “And Hezekiah: ‘That all may know that Thou art God alone.’” *Concerning the Trinity* ch.30 p.642

**Methodius** (270-311/312 A.D.) “And therefore Hezekiah is commanded” *Banquet of The Ten Virgins* discourse 10 ch.5 p.350

**Athanasius of Alexandria** (c.318 A.D.)”the Assyrian oppressed them, … and Ezechias [Hezekiah] quail at the boasting of Senacherim [Sennacherib], and Amalek make war against Moses, and the Amorites oppose him,…” *Incarnation of the Word* ch.36.3 p.55

**Eusebius of Caesarea** (318-325 A.D.) mentions Hezekiah in *Preparation for the Gospel* book 10 ch.14 p.36

## DK5. Elisha

1 Kings 19:17,19; 2 Kings 2-9; 13:14-21

**Clement of Rome** (96-98 A.D.) “went about proclaiming the coming of Christ; I mean Elijah, Elisha, and Ezekiel” *1 Clement* ch.17 p.9

**Justin Martyr** (c.138-165 A.D.) “into the river Jordan, recovered the iron part of the axe with which the sons of” *Dialogue with Trypho, a Jew* ch.86 p.242

**Melito of Sardis** (170-177/180 A.D.) “Elisha the Hebrew, and he came and healed him of his leprosy. The people of” Dicourse in the Presence of Antonius Caesar p.752

**Irenaeus of Lyons** (182-188 A.D.) “upon Elisha’s coming to the place, and learning what had happened, he threw some wood into the water. Then, when he had done this, the iron part of the axe *Irenaeus Against Heresies* book 5 ch.17.3 p.545

**Clement of Alexandria** (193-202 A.D.) Mentions Elisaeus son of Saphat (Elisha). Stromata book 1 ch.21 p.327

**Tertullian** (198-220 A.D.) “stream the iron which had sunk. And accordingly Elisha, having taken ‘wood,’ and” *An Anwer ot the Jews* ch.13 p.170

Tertullian (207/208A.D.) “If, however, the Creator’s prophet Elisha cleansed Naaman the Syrian alone, to the exclusion of so many lepers in Israel,” *Five Books Agianst Marcion* book 4 ch.9 p.356

**Origen** (c.227-240 A.D.) “And through this same Jordan Elisha receives, through Elijah, the gift he desired, saying, ‘Let a double portion of thy spirit be upon me.’” *Commentary on John* book 6 ch.27 p.373

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, belief in divine Scripture declares to us, that among all, whether infants or those who are older, there is the same equality of the divine gift. Elisha, beseeching God, so laid himself upon the infant son of the widow, who was lying dead, that his head was applied to his head, and his face to his face, and the limbs of Elisha were spread over and joined to each of the limbs of the child, and his feet to his feet. If this thing be considered with respect to the inequality of our birth and our body, an infant could not be made equal with a person grown up and mature, nor could its little limbs fit and be equal to the larger limbs *of a man*.” [2 Kings 4:34-35] *Epistles of Cyprian* letter 58 ch.3 p.354

**Victorinus of Petau** (martyred 304 A.D.) “Many think that there is Elisha, or Moses, with Elijah; but both of these” *Commentary on the Apocalypse* from the eleventh chapter verse 5 p.354

**Athanasius of Alexandria** (318 A.D.) mentions Naaman the leper, Elias [Elijah], Eliseus [Elisha]. *Incarnation of the Word* ch.38.5 p.57

**Among heretics**

Marcionite heretic Megethius (c.300 A.D.) (partial) a self-labeled follower of Marcion, in his debate with Adamantius mentions that the god of creation told a bear to come out and devour children. *Dialogue on the True Faith* first part ch.16 p.58

## DK6. Naaman [the Syrian leper]

Tatian’s ***Diatessaron*** (c.172 A.D.) section 17 line 47 p.71 mentions Naaman the Syrian.

**Tertullian** (207/208 A.D.) says that Naaman the Syrian was dipped seven times because of the seven deadly sins, such as “idolatry, blasphemy, murder, adultery, fornication, false-witness, and fraud.” *Five Books Against Marcion book* 4 ch.9 p.356

Tertullian (207/208 A.D.) mentions Naaman the Syrian. *Five Books Against Marcion* book 4 ch.35 p.408

**Origen** (c.227-240 A.D.) “and what is said of the rivers of religion of the enemies of Israel. It is recorded of Naaman that he came with horse and chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying, ‘Go, wash seven times in the Jordan, and thy flesh shall come again unto thee, and thou shalt be cleansed.’” *Origen’s Commentary on John* book 6 ch.28 p.374

**Athanasius of Alexandria** (318 A.D.) mentions Naaman the leper, Elias [Elijah], Eliseus [Elisha]. *Incarnation of the Word* ch.38.5 p.57

## DK7. Jonah in the fish or warned Ninevites

Jonah; Matthew 12:39-41; (partial) Luke 11:29-32

p75 Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (partial) Luke 11:29-32

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 12:39-41; (partial) Luke 11:29-32

**Clement of Rome** (96-98 A.D.) Jonah proclaimed destruction to the Ninevites, but they repented. *1 Clement* ch.7 vol.1 p.7 also ch.7 vol.9 p.231

**Justin Martyr** (c.138-165 A.D.) mentions Jonah preaching to the city of Ninevah after he had been cast up on the third day from the belly of the great fish. This is a sign of Christ. *Dialogue with Trypho, a Jew* ch.107 p.252

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 16.3-4 p.68 mentions Jonah and the Ninevites. Ibid section 23.18 p.79 also mentions Jonah.

**Irenaeus of Lyons** (182-188 A.D.) Jonah was swallowed by a great whale, and God saving Him is a type of our salvation. *Irenaeus Against Heresies* book 3 ch.20.2 p.449-450

Clement of Alexandria (193-202 A.D.) (partial) mentions the shipmaster asking why Jonah was snoring and not calling out to his God. *Stromata* book 5 ch.14 p.474-475

Clement of Alexandria (c.195 A.D.) (partial) mentions the Ninevites. *Exhortation to the Heathen* ch.10 p.197

**Tertullian** (198-220 A.D.) Jonah did not die in the belly of the great beast [big fish]. *Tertullian’s De Fuga Persecution* ch.10 p.122

Tertullian (208-220 A.D.) mentions Jonah and the Ninevites. *Tertullian on Modesty* ch.10 p.84

Tertullian’s(207/208 A.D.) (partial) mentions Jonah fleeing to Tarshish instead of going to the Ninevites. *Five Books Against Marcion* book 2 ch.24 p.315

**Origen** (225-253/254 A.D.) discusses Jonah telling the Ninevites that in three days Ninevah will be overthrown. *Homilies on Jeremiah* homily 1 ch.1.2 p.3-4. See also homily 1 ch.1 p.3

Origen (225-253/254 A.D.) (partial) mentions the prophets Jonah and Daniel. *On Matthew* book 7 ch.53 p.633

Origen (233/234 A.D.) mentions Jonah in the fish. *Origen On Prayer* ch.13.2 p.49

*Treatise Against Novatian* (250/4-256/7 A.D.) ch.12 p.660 (partial) says the mercy of God is indeed not denied to the Ninevites. (No mention of Jonah or the great fish though.)

**Cyprian of Carthage** (c.246-258 A.D.) says that Jonah was in the whale’s belly three days and three nights, as the Jesus was. *Treatises of Cyprian* Treatise 12 book 2 ch.25 p.525

Adamantius (c.300 A.D.) (partial) mentions that the water received Jonah. *Dialogue on the True Faith* 5th part ch.18b p.172

**Methodius** (270-311/312 A.D.) “As, then, Jonah spent three days and as many nights in the whale’s belly, and was delivered up sound again, so shall we all, … rise again.” *On the History of Jonah* ch.2 p.378

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 6 ch.14 p.156 mentions Jonah and the men of Nineveh.

## DK8. Sennacherib

2 Kings 18:13; 19:9-36; 2 Chronicles 32; Isaiah 36:1; 37:9-37

**Theophilus of Antioch** (168-181/188 A.D.) “There were these kings of Assyria: Tiglath-Pileser, and after him Shalmaneser, then Sennacherib; and Adrammelech the Ethiopian, who also reigned over Egypt,” *Theophilus to Autolycus* book 2 ch.31 p.107

**Clement of Alexandria** (193-202 A.D.) “Demetrius, in his book, *On the Kings in Judaea*, says that the tribes of Juda, Benjamin, and Levi were not taken captive by Sennacherib; but that they were from this captivity to the last, which Nabuchodonosor made out of Jerusalem,” *Stromata* book 1 ch.21 p.332

**Tertullian** (198-220 A.D.) “Similarly, when the king of the Assyrians, Sennacherib, after already taking several cities, was volleying blasphemies and menaces against Israel through Rabshekah, nothing else (but fasting) diverted him from his purpose, and sent him into the Ethiopias. After that, what else swept away by the hand of the angel an hundred eighty and fourthousand from his army than Hezekiah, the king’s humiliation?” *On Fasting* ch.7 p.106

**Origen** (225-253/254 A.D.) “and of Tirhakah, king of the Ethiopians, with Sennacherib,” *Commentary on Matthew* book 12 ch.1 p.450

Origen (225-253/254 A.D.) “Tobias himself says, ‘Because I remembered God with all my heart; and the Most High gave me grace and beauty in the eyes of Nemessarus, and I was his purveyor; and I went into Media, and left in trust with Gabael, the brother of Gabrias, at Ragi, a city of Media, ten talents of silver.’ And he adds, as if he were a rich man, ‘In the days of Nemessarus I gave many alms to my brethren. I gave my bread to the hungry, and my clothes to the naked: and if I saw any of my nation dead, and cast outside the walls of Nineve, I buried him; and if king Senachereim [Sennacherib] had slain any when he came fleeing from Judea, I buried them privily (for in his wrath he killed many).’” *Letter of Origen to Africanus* ch.13 p.&&&

**Athanasius of Alexandria** (318 A.D.) mentions Sennacherim [Sennacherib]. *Incarnation of the Word* ch.36.3 p.55

## DK9. Josiah [the godly king]

**Theophilus of Antioch** (168-181/188 A.D.) mentions Josiah and other kings. *Theophilus to Autolycus* book 3 ch.25 p.119

**Clement of Alexandria** (193-202 A.D.) in chronicling all the kings of Israel and Judah mentions Josiah, who was succeeded by Jeconiah. *Stromata* book 1 ch.21 p.328

**Hippolytus of Portus** (222-235/236 A.D.) “prisoner to Babylon. Now there are born to the blessed Josiah these five sons-Jehoahaz, Eliakim, Johanan, Zedekiah, or Jeconiah, and Sadum” *On Daniel* section 1 p.177

**Origen** (c.227-240 A.D.) “Josiah, too, as we read in third Kings, was predicted by name by the prophet who came out of Judah; for he said, Jeroboam also being present at the altar, ‘Thus saith the Lord, Behold a son is born to David, his name is Josiah.’” *Origen’s Commentary on John* book 6 ch.12 p.361

Origen (235-245 A.D.) mentions Josiah. *Homilies on Jeremiah* homily 1 ch.2 p.4

Origen (233/234 A.D.) mentions Josiah. *Origen On Prayer* ch.5.5 p.29

**Athanasius of Alexandria** (318 A.D.) mentions Josiah. *Incarnation of the Word* ch.36.1 p.55

**Eusebius of Caesarea** (318-325 A.D.) mentions Josiah. *Preparation for the Gospel* book 6 ch.10 p.41

## DK10. Jeconiah/Jechoniah

**Irenaeus of Lyons** (182-188 A.D.) “But besides, if indeed He had been the son of Joseph, He could not, according to Jeremiah, be either king or heir. For Joseph is shown to be the son of Joachim and Jechoniah, as also Matthew sets forth in his pedigree. But Jechoniah, and all his posterity, were disinherited from the kingdom; Jeremiah thus declaring, ‘As I live, saith the Lord, if Jechoniah the son of Joachim king of Judah had been made the signet of my right hand, I would pluck him thence, and deliver him into the hand of those seeking thy life.’” *Irenaeus Against Heresies* book 3 ch.21.3 p.452

**Clement of Alexandria** (193-202 A.D.) “Josiah was succeeded by Jechoniah, called also Joachas, his son, who reigned three months and ten days. Necho king of Egypt bound him and led him to Egypt, after making his brother Joachim king in his stead, who continued his tributary for eleven years.” *Stromata* book 1 ch.21 p.328

**Hippolytus of Portus** (222-235/236 A.D.) “prisoner to Babylon. Now there are born to the blessed Josiah these five sons-Jehoahaz, Eliakim, Johanan, Zedekiah, or Jeconiah, and Sadum” *On Daniel* section 1 p.177

**Origen** (235-245 A.D.) mentions Jeconias. *Homilies on Jeremiah* homily 27 ch.2.5 p.254

## DK11. Nebuchadnezzar [King of Babylon]

**Theophilus of Antioch** (168-181/188 A.D.) mentions Nebuchadnezzar. *Theophilus to Autolycus* book 3 ch.25 p.119

**Irenaeus of Lyons** (182-188 A.D.) “the captivity of the people under Nebuchadnezzar, the Scriptures had been” *Irenaeus Against Heresies* book 3 ch.21.2 p.452

**Clement of Alexandria** (193-202 A.D.) “Demetrius, in his book, *On the Kings in Judaea*, says that the tribes of Juda, Benjamin, and Levi were not taken captive by Sennacherib; but that they were from this captivity to the last, which Nabuchodonosor made out of Jerusalem,” *Stromata* book 1 ch.21 p.332

**Tertullian** (198-220 A.D.) “that example of the three brethren has forerun us, who, in other respects obedient toward king Nebuchadonosor, rejected with all constancy the honor to his image,” *On Idolatry* ch.15 p.71

**Hippolytus of Portus** (222-235/236 A.D.) “[Daniel] a prophet and witness of Christ, who not only declare the visions of Nebuchadnezzar the king in those times,” *On Daniel* section 1 p.177

**Origen** (235-245 A.D.) mentions Nebuchadnessar of Babylon. *Homilies on Jeremiah* homily 5 ch.6 p.48. See also ibid homily 12 ch.11 p.124

Origen (233/234 A.D.) mentions Nebuchadnezzar. *Origen On Prayer* ch.13.2 p.49

**Cyprian of Carthage** (c.246-258 A.D.) “faith by these words: ‘O king Nebuchadnezzar, we are not careful to answer thee in this matter” *Epistles of Cyprian* letter 55 ch.4 p.348

**Victorinus of Petau** (martyred 304 A.D.) “‘And he shall place,’ says he, ‘his temple within Samaria, upon the illustrious and holy mountain that is at Jerusalem, an image such as Nebuchadnezzar had made.’” *Commentary on the Apocalypse* from the thirteenth chapter verse 13 p.357

**Methodius** (270-311/312 A.D.) “time of Nebuchadnezzar, and those who after him reigned over Babylon, until the time of the Persian expedition against the Assyrians” *A synopsis of the Apostolic Word from the Discourse on the Resurrection* ch.18 p.376

**Eusebius of Caesarea** (318-325 A.D.) mentions Daniel and Nebuchadnezzar. *Preparation for the Gospel* book 6 ch.10 p.42

**Among corrupt of spurious books**

**pseudo-Hippolytus** (after 236 A.D.) mentions Nebuchodonosor. *Discourse on the End of the World* ch.12 p.245

## DK12. Zedekiah

**Theophilus of Antioch** (168-181/188 A.D.) “Then another Jehoiakim, 3 months 10 days; and after him Zedekiah, 11 years. And after these kings, the people, continuing in their sins, and not repenting, the king of Babylon, named Nebuchadnezzar, came up into Judaea, according to the prophecy of Jeremiah. He transferred the people of the Jews to Babylon, and destroyed the temple which Solomon had built.” *Theophilus to Autolycus* book 3 ch.25 p.119

**Clement of Alexandria** (193-202 A.D.) “Then Zedekiah reigned for eleven years; and up to his time Jeremiah continued to prophesy. Along with him Ezekiel the son of Buzi, and Urias the son of Samaeus, and Ambacum prophesied.” *Stromata* book 1 ch.21 p.328

Clement of Alexandria (193-202 A.D.) Jeremiah and Ambacum [Habakkuk] were still prophesying in the time of Zedekiah. In the fifth year of his reign Ezekiel prophesied at Babylon; after him Nahum, then Daniel. After him, again, Haggai and Zechariah prophesied in the time of Darius the First for two years; and then the angel among the twelve. After Haggai and Zechariah, Nehemiah, the chief cup-bearer of Artaxerxes, the son of Acheli the Israelite, built the city of Jerusalem and restored the temple. *Stromata* book 1 ch.21 p.328

**Hippolytus of Portus** (222-235/236 A.D.) “prisoner to Babylon. Now there are born to the blessed Josiah these five sons-Jehoahaz, Eliakim, Johanan, Zedekiah, or Jeconiah, and Sadum” *On Daniel* section 1 p.177

**Origen** (239-242 A.D.) mentions Zedekiah. *Homilies on Ezekiel* homily 12 ch.2.1 p.149

**Lactantius** (c.303-320/325 A.D.) “Then their condition was changed, and they began to have kings; and when they had ruled *during four hundred and fifty years*, until the reign of Zedekiah, the Jews having been besieged by the king of Babylon, and carried into captivity, endured a long servitude, until, in the seventieth year afterwards, the captive Jews were restored to their own lands and settlements by Cyrus the elder, who attained the supreme power over the Persians, at the time when Tarquinius Superbus reigned at Rome.” *The Divine Institutes* book 4 ch.5 p.105

## DK13. Ezekiel

**Clement of Rome** (96-98 A.D.) “went about proclaiming the coming of Christ; I mean Elijah, Elisha, and Ezekiel” *1 Clement* ch.17 p.9

***2 Clement*** (120-140 A.D.) ch.6 p.518 “For thus also saith the Scripture in Ezekiel, “If Noah, Job, and Daniel should rise up, they should not deliver their children in captivity.’”

**Justin Martyr** (c.138-165 A.D.) quotes Ezekiel 14:18,20 as by Ezekiel, directly followed by quoting Ezekiel 18:20. *Dialogue with Trypho, a Jew* ch.40 p.269

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

**Theophilus of Antioch** (168-181/188 A.D.) “And another prophet, Ezekiel, says: ‘If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is right in My sight, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; but in his righteousness that he hath done he shall live: for I desire not the death of the sinner, saith the Lord, but that he turn from his wicked way, and live.’” *Theophilus to Autolycus* book 3 ch.11 p.114

**Irenaeus of Lyons** (182-188 A.D.) “But when they turned themselves to make a calf, and had gone back in their minds to Egypt, desiring to be slaves instead of free-men, they were placed for the future in a state of servitude suited to their wish,-[a slavery] which did not indeed cut them off from God, but subjected them to the yoke of bondage; as Ezekiel the prophet, when stating the reasons for the giving of such a law, declares: “And their eyes were after the desire of their heart; and I gave them statutes that were not good, and judgments in which they shall not live.” *Irenaeus Against Heresies* book 4 ch.15.1 p.479

**Clement of Alexandria** (197-202 A.D.) “Jeremiah and Ambacum were still prophesying in the time of Zedekiah. In the fifth year of his reign Ezekiel prophesied at Babylon; after him Nahum, then Daniel.” *Stromata* book 1 ch.21 p.328

**Tertullian** (207/208 A.D.) “if you turn to the prophecy of Ezekiel, you will at once perceive that this angel was both by creation good and by choice corrupt. For in the person of the prince of Tyre it is said in reference to the devil: “Moreover, the word of the Lord came unto me, saying, Son of man,” *Five Books Against Marcion* book 2 ch.10 p.305

**Hippolytus of Portus** (222-235/236 A.D.) “Ezekiel also speaks of him to the same effect, thus: “Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am God, I sit in the seat of God, in the midst of the sea; yet art thou a man, and not God, (though) thou hast set thine heart as the heart of God. Art thou wiser than Daniel? Have the wise not instructed thee in their wisdom? With thy wisdom or with thine understanding hast thou gotten thee power, and gold and silver in thy treasures?’” *Treatise on Christ and Antichrist* ch.18 p.208

**Origen** (225-253/254 A.D.) And in the book of Ezekiel it is said to the ruler of Tyre, who greatly prided himself on his wisdom, ‘Art thou wiser than Daniel? Every secret was not revealed to thee.’” *Origen Against Celsus* book 3 ch.45 p.482

Origen (239-242 A.D.) mentions Ezekiel. *Homilies on Ezekiel* homily 1 ch.2.1 p.26

***Treatise Against Novatian*** (250/4-256/7 A.D.) quotes as by Ezekiel ch.36:17-23 followed by referring to Ezekiel 18:23-32. ch.10 p.660. It quotes Ezekiel 18:30-32 in ch.18 p.663.

**Cyprian of Carthage** (c.246-258 A.D.) “It is required, then, that the water should first be cleansed and sanctified by the priest, that it may wash away by its baptism the sins of the man who is baptized; because the Lord says by Ezekiel the prophet: “Then will I sprinkle clean water upon you, and ye shall be cleansed from all your filthiness; and from all your idols will I cleanse you: a new heart also will I give you, and a new spirit will I put within you.’ *Epistles of Cyprian* letter 69 ch.1 p.376

**Victorinus of Petau** (martyred 304 A.D.) “There came one of the seven angels, which have the seven bowls, and spake with me, saying, Come, I will show thee the judgment of that great whore who sitteth upon many waters. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs.’] The decrees of that senate are always accomplished against all, contrary to the preaching of the true faith; and now already mercy being cast aside, itself here gave the decree among all nations.(paragraph) ‘And I saw the woman herself sitting upon the scarlet-coloured beast, full of names of blasphemy.’] But to sit upon the scarlet beast, the author of murders, is the image of the devil. Where also *is treated* of his captivity, concerning which we have fully considered. I remember, indeed, that this is called Babylon also in the Apocalypse, on account of confusion; and in Isaiah also; and Ezekiel called it Sodom. In fine, if you compare what is said against Sodom, and what Isaiah says against Babylon, and what the Apocalypse says, you will find that they are all one.” *Commentary on the Apocalypse* from the 17th chapter verses 1-6 p.357

**Methodius** (270-311/312 A.D.) “XVIII. And, when Origen allegorises that which is said by the prophet Ezekiel concerning the resurrection of the dead, and perverts it to the return of the Israelites from their captivity in Babylon, the saint in refuting him, after many other remarks, says this also: For neither did they obtain a perfect liberty, nor did they overcome their enemies by a greater power, and dwell again in Jerusalem; and when they frequently intended to build (the temple), they were prevented by other nations.” *Discourse on the Resurrection* ch.18 p.376

**Athanasius of Alexandria** (318 A.D.) Ezekiel. *Incarnation of the Word* ch.39.4-5 p.57

## DK14. Daniel

Ezekiel 14:14,20; book of Daniel, Matthew 24:15; Mark 13:14

Ezekiel 28:3 (Daniel, probably not the Ugaritic Danel, who was not particularly wise)

**Clement of Rome** (96-98 A.D.) “For what shall we say, brethren? Was Daniel cat into the den of lions by such as feared God? Were Ananias, and Azariuas, and Nishael shut up in a furnace of fire by those who bserved the great and glorious worship of the Most High? Far from us be such a thought!” *1 Clement* ch.45 p.17. See also vol.9

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.138 “In like manner Daniel says concerning the same, ‘And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one three of the great horns.’”

***2 Clement*** (120-140 A.D.) ch.6 p.518 “For thus also saith the Scripture in Ezekiel, ‘If Noah, Job, and Daniel should rise up, they should not deliver their children in captivity.’”

**Justin Martyr** (c.138-165 A.D.) “But if so great a power is shown to have followed and to be still following the dispensation of His suffering, how great shall that be which shall follow His glorious advent! For He shall come on the clouds as the Son of man, so Daniel foretold, and His angels shall come with Him.” *Dialogue with Trypho, a Jew* ch.31 p.209

Tatian’s ***Diatessaron*** (c.172 A.D.) section 42 no.4 p.108 “And when ye see the unclean sign of desolation, spoken of in Daniel the prophet,”

**Melito of Sardis** (170-177/180 A.D.) “having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis , Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras.” *From the Book of Extracts* p.759

**Theophilus of Antioch** (168-181/188 A.D.) “of history, in agreement with Moses; and with the prophets Jeremiah and Daniel” Theophilus to Autolycus book 3 ch.29 p.121

**Irenaeus of Lyons** (182-188 A.D.) “Whom also Daniel the prophet, when Cyrus king of the Persians said to him, ‘Why dost thou not worship Bel?’” *Irenaeus Against Heresies* book 4 ch.5.2 p.467

**Clement of Alexandria** (193-202 A.D.) says that Daniel 9:24-27 prophesies of Christ. *Stromata* book 1 ch.21 p.329

**Tertullian** (198-220 A.D.) “For Daniel says, that ‘both the holy city and the holy place are exterminated together with the coming Leader, and that the pinnacle is destroyed unto ruin.’” *An Answer to the Jews* ch.8 p.158

Tertullian (207/208 A.D.) “For we shall, according to the apostle, be caught up into the clouds to meet the Lord (even the Son of man, who shall come in the clouds, according to Daniel) and so shall we ever be with the Lord,” *Five Books Against Marcion* book 3 ch.25 p.343

**Hippolytus of Portus** (222-235/236 A.D.) mentions the four beasts [living creatures] and the four and twenty elders. *Commentary on Daniel* ch.2.20 p.181

Hippolytus of Portus (225-234/5 A.D.) “which Daniel says: ‘I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and was brought near before Him. And there was given Him dominion, and glory, and a kingdom; and all peoples, tribes, and languages shall serve Him: and His dominion is an everlasting dominion, which shall not pass away, and His kingdom shall not be destroyed.’” *Treatise on Christ and Antichrist* ch.26 p.209

**Origen** (225-253/254 A.D.) “In the book of Daniel, also, the following prophecies are found relating to those who are to share in the resurrection: “And at that time thy people shall be delivered, every one that has been written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and (those) of the many righteous as the stars for ever and ever,’” *Origen Against Celsus* book 5 ch.10 p.547

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.17 p.662 “Like things to these also says Daniel: “I beheld a throne placed, and the”

**Cyprian of Carthage** (c.246-258 A.D.) “For the grace of God is mighty to associate and join together in the bond of charity and unity even those things which seem to be divided by a considerable space of earth, according to the way in which of old also the divine power associated in the bond of unanimity Ezekiel and Daniel, though later in their age, and separated from them by a long space of time, to Job and Noah, who were among the first; so that although they were separated by long periods, yet by divine inspiration they felt the same truths.” *Epistles of Cyprian* Letter 74 ch.3 p.390

**Pontius’ *Life and Passion of Cyprian*** (258 A.D.) ch.11 p.271 “Such a place might have borne the name of exile, if Cyprian, the priest of God, had come thither; although to him, if the ministrations of men had been wanting, either birds, as in the case of Elias, or angels, as in that of Daniel, would have ministered.”

**Adamantius** (c.300 A.D.) says that the kingdom of Iron in the prophecy of Daniel is the Roman Empire. *Dialogue on the True Faith* first part ch.24 p.67

**Victorinus of Petau** (martyred 304 A.D.) “one should buy or sell them. Daniel had previously predicted his contempt and” *Commentary on the Apocalypse* from the thirteenth chapter verse 13 p.357

**Methodius** (270-311/312 A.D.) “and therefore Daniel was called ‘a man of desires.’” *Discourse on the Resurrection* part II ch.12 p.375

**Athanasius of Alexandria** (318 A.D.) “the most wise Daniel, who marks both the actual date, and the divine sojourn of the Saviour, saying: ‘Seventy weeks are cut short upon thy people, and upon the holy city,…” *Incarnation of the Word* ch.39 p.57

**Lactantius** (c.303-320/325 A.D.) “Daniel also foretold similar things: ‘I saw,’ he said, ‘in a vision of the night, and, behold, one like the Son of man coming with the clouds of heaven, and He came even to the Ancient of days.” *The Divine Institutes* book 4 ch.12 p.111

Lactantius (c.303-320/325 A.D.) “The prophet Daniel had long before shown this, saying, ‘I saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they who stood beside Him brought Him near before Him. And there was given Him a kingdom, and glory, and dominion, and all people, tribes, and languages shall serve Him; and His power is an everlasting one, which shall not pass away, and His kingdom that which shall not be destroyed.’” *Epitome of the Divine Institutes* ch.47 p.241

**Eusebius of Caesarea** (318-325 A.D.) mentions Daniel and Nebuchadnezzar. *Preparation for the Gospel* book 6 ch.10 p.42

Eusebius of Caesarea (318-325 A.D.) mentions Daniel. *Preparation for the Gospel* book 10 ch.14 p.36

**Among corrupt of spurious books**

**pseudo-Ignatius of Antioch** (after 117 A.D.) “For Daniel the wise, at twelve years of age, became possessed of the divine X Spirit, and convicted the elders, who in vain carried their grey hairs, of being false accusers, and of lusting after the beauty of another man’s wife.” Letter to the Magnesians (Latin version) ch.3 p.60

pseudo-Ignatius of Antioch (after 117 A.D.) “He, being begotten by the Father before the beginning of time, was God the Word, the only-begotten Son, and remains the same for ever; for ‘of His kingdom there shall be no end,’ says Daniel the prophet.” *Epistle to the Magnesians* ch.6 p.61

## DK15. The three youths in Daniel

Daniel 3:16-18

See also, W30: Christ with the three youths in Daniel.

**Clement of Rome** (96-98 A.D.) “For what shall we say, brethren? Was Daniel cat into the den of lions by such as feared God? Were Ananias, and Azariuas, and Nishael shut up in a furnace of fire by those who bserved the great and glorious worship of the Most High? Far from us be such a thought!” *1 Clement* ch.45 p.17. See also vol.9

**Irenaeus of Lyons** (182-188 A.D.) “And then, again, when Ananias, Azarias, and Misael were cast into the furnace of fire sevenfold heated, they sustained no harm whatever, neither was the smell of fire perceived upon them. As, therefore, the hand of God was present with them, working out marvellous things in their case-[things] impossible [to be accomplished] by man’s nature-what wonder was it, if also in the case of those who were translated it performed something wonderful, working in obedience to the will of God, even the Father? Now this is the Son of God, as the Scripture represents Nebuchadnezzar the king as having said, ‘Did not we cast three men bound into the furnace? and, lo, I do see four walking in the midst of the fire, and the fourth is like the Son of God.’” *Irenaeus Against Heresies* book 5 ch.5.2 p.531

Irenaeus of Lyons (182-188 A.D.) “But His Word [Christ],… For at one time He [Christ] was seen with those who were around Ananias, Azarias, Misael, as present with them in the furnace of fire, in the burning, and preserving them from [the effects of] fire: ‘And the appearance of the fourth,’ it is said, ‘was like to the Son of God.’” *Irenaeus Against Heresies* book 4 ch.20.11 p.491

**Clement of Alexandria** (193-202 A.D.) mentions the youths, Mishael, Ananias, Azariah. *Stromata* book 1 ch.21 p.328

**Tertullian** (198-220 A.D.) quotes Daniel 3:16 in *Scorpiace* ch.8 p.640.

Tertullian (207/208 A.D.) “…even Jesus the Creator. It was He who was seen by the king of Babylon in the furnace with His martyrs: ‘the fourth, who was like the Son of man.’” *Five Books Against Marcion* book 4 ch.5 p.359

**Hippolytus of Portus** (222-235/236 A.D.) in discussing the three youths in the fire says, See how even the fire appears intelligent, as if it recognised and punished the guilty. For it did not touch the servants of God, but it consumed the unbelieving and impious Chaldeans. *Scholia on Daniel* ch.3 no.47 p.188

Hippolytus of Portus (225-235/6 A.D.) also mentions that Jesus was in the furnace with Shadrach, Meshach, and Abednego, though Jesus was not yet born on earth of a virgin. *Fragment 3* : *Commentary on Daniel* ch.2.93 p.188

**Cyprian of Carthage** (c.246-258 A.D.) “representing to us something of the same kind as once did Ananias, Azarias, and Misael, the illustrious youths to whom, when shut up in the furnace, the fires gave way, and the flames gave refreshment, the Lord being present with them, and proving that against His confessors and martyrs the heat of hell could have no power, but that they who trusted in God should always continue unhurt and safe in all dangers.” *Epistles of Cyprian* Letter 80 ch.3 p.407

Cyprian of Carthage (c.246-258 A.D.) (partial) “Let us imitate the three children Ananias, Azarias, and Misael, who, neither frightened by their youthful age nor broken down by captivity, Judea, being conquered and Jerusalem taken, overcame the king by the power of faith in his own kingdom;” *Epistles of Cyprian* letter 55 ch.5 p.348

**Adamantius** (c.300 A.D.) mentions the three children in Daniel. *Dialogue on the True Faith* part 1 815a ch.20 p.63

**Among heretics**

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) homily 17 ch.17 p.323 (partial) mentions that Nebuchadnezzar, an impious man, saw a vision of a fourth man in the furnace with the three men. It does not specifically say who this is though.

## DK16. Cyrus [King of Persia]

**Theophilus of Antioch** (168-181/188 A.D.) mentions Nebuchadnezzar and Cyrus. *Theophilus to Autolycus* book 3 ch.25 p.119

**Irenaeus of Lyons** (182-188 A.D.) “For who is the God of the living unless He who is God, and above whom there is no other God? Whom also Daniel the prophet, when Cyrus king of the Persians said to him, ‘Why dost thou not worship Bel? ‘ did proclaim, saying, “Because I do not worship idols made with hands, but the living God, who established the heaven and the earth and has dominion over all flesh.’” *Irenaeus Against Heresies* book 4 ch.5.2 p.467

**Clement of Alexandria** (193-202 A.D.) says that Cyrus of Persia reigned 30 years. *Stromata* book 1 ch.21 p.329

**Tertullian** (198-220 A.D.) “Finally, in the third year of Cyrus king of the Persians, when he had fallen into careful and repeated meditation on a vision, he provided another form of humiliation. “In those days,” he says, “I Daniel was mourning during three weeks: pleasant bread I ate not; flesh and wine entered not into my mouth; with oil I was not anointed; until three weeks were consummated:” *On Fasting* ch.9 p.107

**Hippolytus of Portus** (222-235/236 A.D.) This has been fulfilled. For after Cyrus arose Darius, and then Artaxerxes. These were the three kings; (and) the Scripture is fulfilled. *Interpretations of Hippolytus on Daniel and Nebuchadnezzar* ch.2 no.30 p.183

**Origen** (225-253/254 A.D.) “And therefore that very ancient prophet, who prophesied many generations before the reign of Cyrus (for he was older than he by more than fourteen generations), expressed himself in these words: “The Lord is my light and my salvation: whom shall I fear?” *Origen Against Celsus* book 6 ch.5 p.575

**Adamantius** (c.300 A.D.) mentions Cyrus building God’s temple in Jerusalem. *Dialogue on the True Faith* first part ch.21 p.63

**Lactantius** (c.303-320/325 A.D.) “The prophet Ezra also, who was in the times of the same Cyrus by whom the Jews were restored, thus speaks:” and then quotes Nehemiah 9:26. *The Divine Institutes* book 4 ch.11 p.109

**Eusebius of Caesarea** (318-325 A.D.) mentions Cyrus in *Preparation for the Gospel* book 6 ch.10 p.41, book 10 ch.9 p.24, and book 10 ch.14 p.37

## DK17. Darius [King of Persia]

**Theophilus of Antioch** (168-181/188 A.D.) mentions Darius. *Theophilus to Autolycus* book 3 ch.25 p.119

**Clement of Alexandria** (193-202 A.D.) discusses Darius Hystaspes of Persia. *Stromata* book 1 ch.21 p.329

Clement of Alexandria (193-202 A.D.) “Apollodorus says that he was born in the fortieth Olympiad, and reached to the times of Darius and Cyrus.” *Stromata* book 1 ch.14 p.314

**Tertullian** (198-220 A.D.) “But withal Daniel, in the first year of King Darius, when, fasting in sackcloth and ashes, he was doing exomologesis to God, said:” *On Fasting* ch.10 p.109

**Hippolytus of Portus** (222-235/236 A.D.) This has been fulfilled. For after Cyrus arose Darius, and then Artaxerxes. These were the three kings; (and) the Scripture is fulfilled. *Interpretations of Hippolytus on Daniel and Nebuchadnezzar* ch.2 no.30 p.183

**Origen** (225-253/254 A.D.) “And because they [the Jews] were in favour with God, they were not abandoned by Him; but although few in number, they continued to enjoy the protection of the divine power, so that in the reign of Alexander of Macedon they sustained no injury from him, although they refused, on account of certain covenants and oaths, to take up arms against Darius. They say that on that occasion the Jewish high priest, clothed in his sacred robe, received obeisance from Alexander, who declared that he had beheld an individual arrayed in this fashion, who announced to him in his sleep that he was to be the subjugator of the whole of Asia.” *Against Celsus* book 5 ch.50 p.565

**Cyprian of Carthage** (c.246-258 A.D.) mentions Darius’ edict in Daniel. *Treatises of Cyprian* Treatise 12 part 3 ch.20 p.541

**Lactantius** (c.303-320/325 A.D.) says that Zechariah prophesied in the time of King Darius. *The Divine Institutes* book 4 ch.5 p.105

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “And they say that Darius, the father of Xerxes, was the sixth who legislated for the Egyptians.” *Hortatory Address to the Greeks* ch.9 p.277

## DK18. Artaxerxes/Ahasuerus [King of Persia]

Nehemiah 2:1

**Irenaeus of Lyons** (182-188 A.D.) “land, then, in the times of Artaxerxes king of the Persians, inspired Esdras” *Irenaeus Against Heresies* book 3 ch.21.2 p.452

**Clement of Alexandria** (193-202 A.D.) “After Haggai and Zechariah, Nehemiah, the chief cup-bearer of Artaxerxes,” *Stromata* book 1 ch.21 p.328

**Tertullian** (198-220 A.D.) “Artaxerxes reigned” *An Answer to the Jews* ch.8 p.159

**Hippolytus of Portus** (222-235/236 A.D.) This has been fulfilled. For after Cyrus arose Darius, and then Artaxerxes. These were the three kings; (and) the Scripture is fulfilled. *Interpretations of Hippolytus on Daniel and Nebuchadnezzar* ch.2 no.30 p.183

**Origen** (225-253/254 A.D.) “Neither are the letters; nor the one written to Amman [Haman] about the rooting up of the Jewish nation, nor that of Mardochaios [Mordecai] in the name of Artaxerxes delivering the nation from death.” *Letter to Africanus* ch.3 p.387

## DK19. Ezra the scribe/prophet

**Clement of Alexandria** (193-202 A.D.) says the Esdras [Ezra] reconstructed the scriptures. *Stromata* book 1 ch.23 p.335

**Tertullian** (198-220 A.D.) mentions Ezra in *On the Apparel of Women* ch.1 p.14

**Hippolytus of Portus** (222-235/256 A.D.) “son of Josedech, and Ezra the scribe, and Zerubbabel the son of Salathiel,” of Fragments

**Origen** (c.227-240 A.D.) “The place-names of Scripture are specially to be suspected where many of them occur in a catalogue, as in the account of the partition of the country in Joshua, and in the first Book of Chronicles from the beginning down to, say, the passage about Dan, and similarly in Ezra.” *Origen’s Commentary on John* ch.6.24 p.371

**Cyprian of Carthage** (c.246-258 A.D.) “In Ezra also: ‘They have fallen away from Thee, and have cast Thy law behind their backs, and have killed Thy prophets which testified against them that they should return to Thee.’ [Nehemiah 9:26]” *Treatises of Cyprian* Treatise 12 part 1 ch.2 p.508

**Lactantius** (c.303-320/325 A.D.) “The prophet Ezra also, who was in the times of the same Cyrus by whom the Jews were restored, thus speaks:” and then quotes Nehemiah 9:26. *The Divine Institutes* book 4 ch.11 p.109

## DK20. Zerubbabel

Ezra 2:2; Luke 3:27

**p4** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16 (c.150-175 A.D.) Luke 3:27

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 4:18-19,21; John 7:38; 12:38-40

**Irenaeus of Lyons** (182-188 A.D.) “If any one, however, advocating the cause of the Jews, do maintain that this new covenant consisted in the rearing of that temple which was built under Zerubbabel after the emigration to Babylon, and in the departure of the people from thence after the lapse of seventy years, let him know that the temple constructed of stones was indeed then rebuilt (for as yet that law was observed which had been made upon tables of stone), yet no new covenant was given, but they used the Mosaic law until the coming of the Lord;” *Irenaeus Against Heresies* book 4 ch.34.4 p.512

**Clement of Alexandria** (193-202 A.D.) “At the time of Zorobabel, having by his wisdom overcome his opponents, and obtained leave from Darius for the rebuilding of Jerusalem, returned with Esdras [Ezra] to his native land;” *Stromata* book 1 ch.21 p.328

**Hippolytus of Portus** (222-235/236 A.D.) “son of Josedech, and Ezra the scribe, and Zerubbabel the son of Salathiel, of” *An Interpretation by Hippolytus of the Visions of Daniel and Nebuchadnezzar* ch.15 p.180

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Haggai: ‘And Zerubbabel the son of Salathiel, of the tribe of Judah, and Jesus the son of Josedech, the high priest, and all who remained of the people, obeyed the voice of the Lord their God, because the Lord sent him to them, and the people feared from the face of God.’” *Treatises of Cyprian* Treatise 12 part 3 ch.20 p.541

**Eusebius of Caesarea** (318-325 A.D.) mentions Zerubabbel in *Preparation for the Gospel* book 10 ch.10 p.24.

## DK21. Joshua the high priest (in Zechariah)

**Justin Martyr** (c.138-165 A.D.) quotes Zechariah 3:1 as by Zechariah, as a foreshadowing of Jesus. *Dialogue with Trypho, a Jew* ch.79 p.238

Clement of Alexandria (193-220 A.D.) (partial, no mention of Joshua) quotes Zechariah 3:2 as by Zechariah.

**Tertullian** (198-220 A.D.) refers to Zechariah 3 as by Zechariah. *An Answer to the Jews* ch.14 p.172.

**Cyprian of Carthage** (c.246-258 A.D.) quotes Zechariah 3:1,3,5,7,8 as by Zechariah. *The Treatises of Cyprian* Treatise 12 part 2 ch.13 p.521-522.

**Lactantius** (c.303-320/325 A.D.) quotes Zechariah 3:1-8 as by Zechariah. *The Divine Institutes* book 4 ch.14 p.113-114

## DK22. Antiochus [Epiphanes] of Syria

**Hippolytus of Portus** (222-234/235 A.D.) “For in this wise, too, did Antiochus Epiphanes the king of Syria, the descendant of Alexander of Macedon, devise measures against the Jews.” *Treatise on Christ and Antichrist* ch.49 p.214

**Origen** (225-253/254 A.D.) “But if this result has not taken place, and if, on the contrary, they have suffered countless calamities rather than renounce Judaism and their law, and have been cruelly treated, at one time in Assyria, at another in Persia, and at another under Antiochus, is it not in keeping with the probabilities of the case for those to suppose who do not yield their belief to their miraculous histories and prophecies, that the events in question could not be inventions, but that a certain divine Spirit being in the holy souls of the prophets, as of men who underwent any labour for the cause of virtue, *did* move them to prophesy some things relating to their contemporaries, and others to their posterity, but chiefly regarding a certain personage who was to come as a Saviour to the human race?” *Origen Against Celsus* book 3 ch.3 p.466

Origen (233/234 A.D.) tells of the seven brothers in Machabees, who were tortured with whips and sourges by Antiochus. *Origen’s Exhortation to Martyrdom* ch.4.23 p.163-164

**Cyprian of Carthage** (c.246-258 A.D.) “The king Antiochus, their enemy-yea, in Antiochus Antichrist was set forth-sought to pollute the mouths of martyrs, glorious and unconquered in the spirit of confession, with the contagion of swine’s flesh; and when he had severely beaten them with whips, and could prevail nothing, commanded iron plates to be heated, which being heated and made to glow, he commanded him who had first spoken, and had more provoked the king with the constancy of his virtue and faith, to be brought up and roasted, his tongue having first been pulled out and cut off, which had confessed God; and this happened the more gloriously to the martyr.” *Treatises of Cyprian* Treatise 11 ch.11 p.504

**Victorinus of Petau** (martyred 304 A.D.) “Matthias also, prince of Judah, broke the Sabbath; for he slew the prefect of Antiochus the king of Syria on the Sabbath, and subdued the foreigners by pursuing them.” *On the Creation of the World* p.342

**Modern times**

**C. H. Spurgeon (1834-1892), of unforgettable stature in Christian history, referred to a commentary on the book of Daniel as setting forth the ”absurd hypothesis” that all of Daniel’s prophecies were fulfilled in the period between the Old and New Testament -- that is, the years between Malachi and Matthew (See Spurgeon’s Commenting and Commentaries, page 126, review #770).**

**Jewish Writers**

1 Maccabees 1:54 claims Antiochus Epiphanes fulfilled Daniel.

Josephus claims Antiochus Epiphanes fulfilled Daniel.

## DK23. The prophets are holy

**Justin Martyr** (c.138-165 A.D.) “with your holy prophets, so are there now many false teachers amongst us” *Dialogue with Trypho, a Jew* ch.82 p.240

**Theophilus of Antioch** (168-181/188 A.D.) “At the same time, I met with the sacred Scriptures of the holy prophets, who also by the Spirit of God foretold the things that have already happened,…” *Theophilus to Autolycus* book 1 ch.14 p.93

Theophilus of Antioch (168-181/188 A.D.) “sent holy prophets to declare and teach the race of men, that each one of us might awake and understand that there is one God.” *Theophilus to Autolycus* book 2 ch.34 p.108

**Irenaeus of Lyons** (182-188 A.D.) “of which God hath spoken by His holy prophets.” *Irenaeus Against Heresies* book 3 ch.12.3 p.430-431

**Clement of Alexandria** (198-220 A.D.) “The like also we find in the holy prophets; but to Moses an angel appeared near and at hand. Moses heard him and spoke to him manifestly, face to face.” *Comments on the First Epistle of John* (Latin translation by Cassiodorus) p.574

**Tertullian** (198-220 A.D.) mentions “His holy prophets” *On the Resurrection of the Flesh* ch.33 p.362

Tertullian (207/208 A.D.) “And holy prophets that were after him” *Five Books Against Marcion* book

**Hippolytus of Portus** (222-235/236 A.D.) “after the glorious and honourable company of the holy prophets” *Commentary on Genesis 49:21-26* p.167

**Commodianus** (c.240 A.D.) “the choir of the holy prophets” *Instructions of Commodianus* ch.42 p.211

**Origen** (225-253/254 A.D.) “souls of the holy prophets.” *Origen Against Celsus* book 3 ch.81 p.496

**Peter of Alexandria** (306,285-311 A.D.) “Therefore, when the holy prophets, and all, as I have said, who righteously and justly walked in the law of the Lord, together with the entire people, celebrated a typical and shadowy Passover, the Creator and Lord of every visible and invisible creature, the only-begotten Son, and the Word co-eternal with the Father and the Holy Spirit, and of the same substance with them, according to His divine nature, our Lord and God, Jesus Christ, being in the end of the world born according to the flesh of our holy and glorious lady, Mother of God, and Ever-Virgin, and, of a truth, of Mary the Mother of God; and being seen upon earth, and having true and real converse as man with men, who were of the same substance with Him, according to His human nature, Himself also, with the people,” fragment 5.7 p.282

**Lactantius** (c.303-320/325 A.D.) “This is the doctrine of the holy prophets which we Christians follow;” *The Divine Institutes* book 7 ch.26 p.221

## Teachings on O. T. individuals not on the list

**1. Abigail** (no writers)

**2. Abimelech in Isaac’s time** (only 2 writers: Clement of Alexandria, Origen)

**3. Abimelech father of Abiathar** (only 1 writer: Clement of Alexandria)

**4. Abimelech son of Gideon** (only 2 writers: Theophilus of Antioch, Hippolytus)

**5. Abner** (no writers)

**6. Abraham’s descendants like dust** (only 3 writers; Clement of Rome, Justin Martyr)

**7. Abraham rejoiced to see the day of Christ** (only 3 writers)

**8. Absalom** (no writers. After Nicea Ambrosiaster q6 p.130, Asterius of Amasea Against Covetousness sermon 3 ch.1 p.2.)

**9. Achish** (no writers)

**10. Adonijah** (no writers)

**11. Adoniram** (no writers)

**12. Agag** (no writers)

**13. Ai (town of)** (no writers)

**14. Amaziah** (only 1 writer: Theophilus of Antioch)

**15. Amon** (only 1 writer: Theophilus of Antioch)

**16. Ammonites** (Not an individual. 4 writers: Justin Martyr, Theophilus of Antioch, Clement of Alexandria, Tertullian)

**17. Aphek (town of)** (no writers)

**18. Arad (town of)** (no writers)

**19. Arioch** (only 1 writer: Theophilus of Antioch)

**20. Asa** (only 1 writer: Theophilus of Antioch)

**21. Asahel** (no writers)

**22. Asaph** (only 2 writers: Origen, Athanasius of Alexandria *Incarnation* ch.40 p.57. Also pseudo-Hippolytus)

**23. Asher** (no writers)

**24. Athaliah, evil queen** (only 1 writer: Theophilus of Antioch)

**25. Athiophel** (no writers)

**26. Bathsheba, Solomon’s wife** (only 1 writer. After Nicea Ambrosiaster (Bersabee or adultery) q3 p.153)

**27. Baasha king of Israel** (no writers)

**28. Baruch Jeremiah’s scribe** (no writers)

**29. Ben Hadad of Syria** (no writers)

**30. Beniah, Solomon’s soldier** (no writers)

**31. Bildad the Shuhite** (no writers)

**32. Bilhah** [Jacob’s concubine] (no writers)

**33. Boaz, husband of Ruth** Matthew 1:5 (no writers. manuscript p1)

**34. Caleb** (only 2 writers: *Irenaeus Against Heresies*, Irenaeus *Proof of Apostolic Preaching* ch.27, Clement of Alexandria)

**35. Canaan son of Ham** (only 3 writers: Justin Martyr, Hippolytus, Lactantius)

**36. David, man after God’s own heart** (no writers)

**37. Deborah, godly judge** (only 3 writers: Theophilus of Antioch, Clement of Alexandria, ertullian)

**38. Delilah, caused Samson’s downfall** (no writers)

**39. Dinah, Jacob’s daughter** (no writers)

**40. Doeg the Edomite** (no writers. After Nicea: Athanasius of Alexandria)

**41. Eldad and Modat [Medad]** (only 1 writer: *Shepherd of Hermas*)

**42. Eliashib the priest** (no writers)

**43. Enoch (son of Cain)** (only 2 writers)

**44. Enos** (only 2 writers)

**45. Esther the Persian queen** (only 3 writers: Clement of Rome, Clement of Alexandria, Origen)

**46. Gad** (only 3 writers: Clement of Alexandria, Hippolytus, Athanasius of Alexandria)

**47. Geshem the Arab** (no writers)

**48. Goliath the Philistine** (only 1 writer)

**49. Ham son of Noah** (only 3 writers)

**50. Haman** (only 2 writers)

**51. Hezekiah did away with Solomon’s books on healing** (only 1 writer)

**52. Ichabod** (no writers)

**53. Isaac became blind** (only 1 writer: Adamantius: 1 heretic: Megethius)

**54. Issachar** (only 1 writer)

**55. Jair** (only 1 writer)

**56. Jannes and Jambres/Mambres** (only 2 writers: Origen, Cyprian of Carthage. After Nicea: Hegemonius/Archelaus)

**57. Jehoiada** (no writers)

**58. Jehoshaphat, good king of Judah** Matthew 1:8 (only 1 writer manuscript p1)

**59. Jehu** (only 1 writer)

**60. Jethro** (no writers. Among heretics a Naasene sermon *TGB* p.485)

**61. Jezebel in the OT** (only 3 writers: Tertullian, Hippolytus, Methodius. After Nicea: Athanasius of Alexandria)

**62. Joab** (no writers)

**63. Joash** (only 2 writers: Clement of Alexandreia, Athanasius)

**64. Jonadab and the Recabites** (only 1 writer: Origen)

**65. Jonathan son of Saul** (only 3 writers: Tertullian, Hippolytus, Gregory Thaumaturgus)

**66. Jotham** (only 1 writer)

**67. Keturah, wife of Moses** (no writers)

**68. Manasseh son of Hezekiah** (only 1 writer)

**69. Manoah [father of Samson** (no writers. After Nicea: Athanasius of Alexandria)

**70. Mephibosheth, son of Jonathan** (no writers)

**71. Methuselah** (only 3 writers: Theophilus of Antioch, Methodius,)

**72. Mesha, king of Moab** (no writers)

**73. Mordecai** (only 2 writers: Clement of Alexandria, *Origen’s Exhortation to Martyrdom* ch.33 p.173 and *On Prayer* ch.13.2 p.49)

**74. Moses fasted for 40 days on the mountain** (only 3 writers: Clement of Rome, Epistle of Barnabas, Irenaeus. After Nicea: Hegemonius/Archelaus)

**75. Naboth, vineyard owner** (only 1 writer: Tertullian. After Nicea: Athanasius of Alexandria, Ambrosiaster q110 p.118)

**76. Nadab** (only1 writer: Irenaeus)

**77. Nahor/Nachor** (only 2 writers)

**78. Naomi, mother-in-law of Ruth** (no writers)

**79. Nazirites** (only 2 writers)

**80. Nehemiah** (only 1 writer)

**81. Nimrod** (only 3 writers: Theophilus of Antioch, Hippolytus, Victorinus of Petau. Heretical Ebionite *Recognitions of Clement*)

**82. Noah’s nakedness** (only 2 writers)

**83. Oded** (no writers)

**84. Orpah** (no writers)

**85. Othniel** (only 1 writer: Eusebius of Caesarea)

**86. Queen of Sheba** (only 1 writer: Origen)

**87. Rehoboam, evil king of Judah** Matthew 1:7 (only 2 writers manuscript p1, Theophilus of Antioch, Clement of Alexandria. After Nicea Ambrosiaster q13 p.150)

**88. Reu** (only 2 writers: Theophilus of Antioch, Hippolytus)

**89. Reuben** (only 3 writers: Justin Martyr, Hippolytus, Origen)

**90. Ruth** (only 1 writer: Julius Africanus. Melito mentions the book)

**91. Serug/Serag** (only 2 writers: Theophilus of Antioch, Hippolytus)

**92. Shamgar** (no writers)

**93. Shimei** (no writers)

**94. Simeon** (only 3 writers: Tertullian, Hippolytus, Origen)

**95. Terah, Abraham’s father** (only 1 writer: Theophilus of Antioch)

**96. Thola/Tola** (only 1 writer: Theophilus of Antioch)

**97. Tobias the Ammonite** (no writers)

**98. Tobit** [in the apocrypha] (only 2 writers: Clement of Alexandria, Adamantius)

**99. The widow [and Elisha]** (only 1 writer: Cyprian)

**100. Uriah the Hittite** (only 3 writers: Justin Martyr, Irenaeus, Tertullian, Tertullian 5 Books)

**101. Uzziah** Matthew 1:9 (only 3 writers: Theophilus of Antioch, Cyprian of Carthage, Eusebius of Caesarea. manuscript p1 corrupt or spurious: pseudo-Methodius)

**102. Zadok the scribe** (no writers)

**103. Zechariah killed between temple and altar** (only 1 writer: Cyprian of Carthage)

**104. Zelophehad** (no writers)

**105. Zilpah** [Jacob’s concubine] (no writers)

**106. Zipporah circumcising their son** (only 2 writers: Tertullian, Origen)

# GOSPEL Individuals

## Go1. Mary mother of Jesus was blessed

Luke 1:48b

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 1:48b

**Irenaeus of Lyons** (182-188 A.D.) “But it has fixed and established ‘the fruit of the *belly*,’ that it might declare the generation of Him who should be [born] from the Virgin, as Elisabeth testified when filled with the Holy Ghost, saying to Mary, ‘Blessed art thou among women, and blessed is the fruit of thy belly;’” *Irenaeus Against Heresies* book 3 ch.21.5 p.453

**Hippolytus of Portus** (222-235/236 A.D.) “Tell me, O blessed Mary, what that was that was conceived by thee in the womb, and what that was that was born by thee in thy virgin matrix.” Fragment 4 *On Resurrection and Incorruption* p.238

Hippolytus of Portus (222-235/236 A.D.) “Chap. II. 7. And if you please, we say that the Word was the first-born of God, who came down from heaven to the blessed Mary, and was made a first-born man in her womb, in order that the first-born of God might be manifested in union with a first-born man.” *On Luke* ch.7 p.194

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Gospel according to Luke: ‘And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and she was filled with the Holy Ghost, and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.’” *Treatises of Cyprian* Treatise 12 second part ch.8 p.519

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.11 p.363 (implied) mentions Mary, the mother of Jesus.

## Go2. Elizabeth [mother of John the Baptist]

Luke 1:5,7,13,24,40-45,57

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 1:40-45,47

**Justin Martyr** (c.138-165 A.D.) “For Samuel’s mother, who was barren, brought forth by the will of God; and so also the wife of the holy patriarch Abraham; and Elisabeth, who bore John the Baptist, and other such.” *Dialogue with Trypho, a Jew* ch.84 p.241

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1 p.43 The angel came and spoke to Elizabeth and Mary.

**Irenaeus of Lyons** (182-188 A.D.) “Luke also, the follower and disciple of the apostles, referring to Zacharias and Elisabeth, from whom, according to promise, John was born, says:” *Irenaeus Against Heresies* book 3 ch.10.1 p.423

**Tertullian** (c.203 A.D.) “who had been irregularly conceived. However, even these have life, each of them in his mother’s womb. Elizabeth exults with joy, (for) John had leaped in her womb;” *A Treatise on the Soul* ch.26 p.207

**Hippolytus of Portus** (222-235/236 A.D.) “45. He, on hearing the salutation addressed to Elisabeth, leaped with joy in his mother’s womb, recognising God the Word conceived in the womb of the Virgin.” *Treatise on Christ and Antichrist* ch.44,45 p.213

**Origen** (c.227-240 A.D.) “This is to teach us that the man also of the Son of God, the man who was mixed with His divinity, was older than His birth from Mary. John says he does not know this man, but must he not have known Him when he leapt for joy when yet a babe unborn in Elisabeth’s womb, as soon as the voice of Mary’s salutation sounded in the ears of the wife of Zacharias?” *Commentary on John* book 1 ch.37 p.317

Origen (233/234 A.D.) mentions Zechariah and Elizabeth. *Origen On Prayer* ch.14.3 p.54

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Gospel according to Luke: “And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and she was filled” *Treatises of Cyprian* Treatise 12 first part ch.8 p.519

**Peter of Alexandria** (306,285-311 A.D.) claims that Herod slew Zechariah, while [John the Baptist] escaped with Elisabeth.” *Canonical Epistle* canon 13 p.277

**Among heretics**

**Mandaeans** (>350?) says Zechariah and Elizabeth are the father and mother of John the Baptist. *Ginza* p.550

## Go3. Zechariah, husband of Elizabeth

Luke 1:5-25

**p4** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16 (c.150-175 A.D.) Luke 1:59

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 1:5-25

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1.6 p.43 mentions the priest Zacharias and his wife Elizabeth.

**Irenaeus of Lyons** (182-188 A.D.) “For through him we have become acquainted with very many and important parts of the Gospel; for instance, the generation of John, the history of Zacharias, the coming of the angel to Mary, the exclamation of Elisabeth, the descent of the angels to the shepherds, the words spoken by them, the testimony of Anna and of Simeon with regard to Christ, and that twelve years of age He was left behind at Jerusalem;” *Irenaeus Against Heresies* book 3 ch.14.3 p.438

**Clement of Alexandria** (c.195 A.D.) “And it was this which was signified by the dumbness of Zacharias, which waited for fruit in the person of the harbinger of Christ, that the Word, the light of truth, by becoming the Gospel, might break the mystic silence of the prophetic enigmas.” *Exhortation to the Heathen* ch.1 p.174

Clement of Alexandria (c.195 A.D.) Zechariah, John the Baptist’s father. *Exhortation to the Heathen* ch.1 p.174

**Tertullian** (213 A.D.) “Monogamy and Continence: one modest, in Zechariah the priest; one absolute, in John the forerunner: one appeasing God; one preaching Christ: one proclaiming a perfect priest; one exhibiting ‘more than a prophet,’ -him, namely, who has not only preached or personally pointed out, but even baptized Christ.” *On Monogamy* ch.8 p.65

**Hippolytus of Portus** (222-235/236 A.D.) “Thus also two forerunners were indicated. The first was John the son of Zacharias, who appeared in all things a forerunner and herald of our Saviour,” *Treatise on Christ and Antichrist* ch.44 p.213

**Origen** (c.227-240 A.D.) “This explains, perhaps, how it was that Zacharias lost his voice at the birth of the voice which points out the Word of God, and only recovered it when the voice, forerunner of the Word, was born.” *Origen’s Commentary on John* 2 ch.26 p.341

Origen (233/234 A.D.) mentions Zechariah and Elizabeth. *Origen On Prayer* ch.14.3 p.54

**Cyprian of Carthage** (c.246-258 A.D.) “Also in that according to Luke: ‘And Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, who hath foreseen redemption for His people, and hath raised up an horn of salvation for us in the house of His servant David.’” *Treatises of Cyprian Treatise* 12 second part ch.7 p.519

**Pontius** (258 A.D.) “I find something similar in the Scriptures. For Zacharias the priest, because he did not believe the promise of a son, made to him by the angel, became dumb; so that he asked for tablets by a sign, being about to write his son’s name rather than utter it.” *Life and Passion of Cyprian* ch.13 p.272

**Victorinus of Petau** (martyred 304 A.D.) “Luke, in narrating the priesthood of Zacharias as he offers a sacrifice for the people, and the angel that appears to him with respect of the priesthood,” *Commentary on the Apocalypse* from the fourth chapter 7-10 p.348

**Peter of Alexandria** (306,285-311 A.D.) claims that Herod slew Zechariah, while [John the Baptist] escaped with Elisabeth.” *Canonical Epistle* canon 13 p.277

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.10 p.363 mentions that Zecharias was mute, and after Jesus was born he spoke again.

**Mandaeans** (>350?) says Zechariah and Elizabeth are the father and mother of John the Baptist. *Ginza* p.550

## Go4. John the Baptist lept in Elizabeth’s womb

Luke 1:44

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 1:44

Tatian’s ***Diatessaron*** (c.172 A.D.) section 1.43 p.44 says that Elizabeth’s baby leaped in her womb.

**Tertullian** (c.203 A.D.) “who had been irregularly conceived. However, even these have life, each of them in his mother’s womb. Elizabeth exults with joy, (for) John had leaped in her womb;” *A Treatise on the Soul* ch.26 p.207

**Hippolytus of Portus** (222-235/236 A.D.) “45. He, on hearing the salutation addressed to Elisabeth, leaped with joy in his mother’s womb, recognising God the Word conceived in the womb of the Virgin.” *Treatise on Christ and Antichrist* ch.45 p.213

**Origen** (c.227-240 A.D.) “Gabriel, when announcing to Zacharias the birth of John, and to Mary the advent of our Saviour among men, says: That John is to be ‘filled with the Holy Spirit even from his mother’s womb.’ And we have also the saying, ‘For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy.’” *Origen’s Commentary on John* book 2 ch.24 p.340

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Gospel according to Luke: “And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and she was filled” *Treatises of Cyprian* Treatise 12 first part ch.8 p.519

## Go5. Shepherds at Jesus’ birth

Luke 2:8-20

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 2:8-20

Tatian’s ***Diatessaron*** (c.172 A.D.) section 2.16-28 p.46 “And there were in that region shepherds abiding, keeping their flock in the watch of the night. And behold, the angel of God came unto them, and the glory of the Lord shone upon them; and they were greatly terrified. And the angel said unto them, Be not terrified; for I bring you tidings of great joy which shall be to the whole world; there is born to you this day a Saviour, which is the Lord the Mes- siah, in the city of David. And this is a sign for you: ye shall find a babe wrapped in swaddling cloths and laid in a manger. And there appeared with the angels suddenly many heavenly forces praising God and saying, Praise be to God in the highest, And on the earth peace, and good hope to men. And when the angels departed from them to heaven, the shepherds spake to one another and said, We will go to Bethlehem and see this word which hath been, as the Lord made known unto us. And they came with haste, and found Mary and Joseph, and the babe laid in a manger. And when they saw, they reported the word which was spoken to them about the child. And all that heard wondered at the description which the shepherds described to them. But Mary kept these sayings and discriminated them in her heart. And those shepherds returned, magnifying and praising God for all that they had seen and heard, according as it was described unto them.”

**Melito of Sardis** (170-177/180 A.D.) “…He who in David and the prophets announced His own sufferings; He who put on a bodily form in the Virgin; He who was born in Bethlehem; He who was wrapped in swaddling-clothes in the manger; He who was seen by the shepherds; He who was glorified by the angels; He who was worshipped by the Magi; He who was pointed out by John; He who gathered together the apostles; He who preached the kingdom; He who cured the lame; He who gave light to the blind; He who raised the dead;…” Fragment 4 *On Faith* p.757

**Irenaeus of Lyons** (182-188 A.D.) “And the angel of the Lord, he says, appeared to the shepherds, proclaiming joy to them: ‘For there is born in the house of David, a Saviour, which is Christ the Lord. Then [appeared] a multitude of the heavenly host, praising God, and saying, Glory in the highest to God, and on earth peace, to men of good will.’” *Irenaeus Against Heresies* book 3 ch.10.3 p.424-425

**Tertullian** (207/208 A.D.) “…and from the testimony of the angel, who at night announced to the shepherds that Christ had at that moment been born, and again from the place of the birth, for it is towards night that persons arrive at the (eastern) ‘inn’.” *Five Books Against Marcion* book 5 ch.9 p.448

**Hippolytus of Portus** (222-235/236 A.D.) “This is He who was hymned by the angels, and seen by the shepherds, and waited for by Simeon, and witnessed to by Anna.” *Against the Heresy of One Noetus* ch.18 p.230

**Origen** (c.227-240 A.D.) “Hence an angel standing over the shepherds made a bright light to shine round about them, and said: ‘Fear not; behold I bring you good tidings of great joy, which shall be to all tile people; for there is born to you, this day, a Saviour, who is Christ the Lord, in the city of David.’” *Commentary on John* book 1 ch.13 p.304

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.8 p.671 “For that our Lord was born, and that He was the Christ, appeared by many reasons to be believed, not unjustly, by His disciples, because He had been born of the tribe of Judah, of the family of David, and in the city of Bethlehem; and because He had been announced to the shepherds by the angels at the same moment that there was born to them a Saviour; because His star being seen in the east, He had been most anxiously sought for and adored by the Magi,…”

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the same place, the angel said to the shepherds: ‘Fear not; for, behold, I bring you tidings that unto you is born this day in the city of David a Saviour, which is Christ Jesus.’” *Treatises of Cyprian* Treatise 12 part 2 ch.7 p.519

## Go6. The Magi came to Christ

Matthew 2:1-12

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 2:1-12

**Justin Martyr** (c.138-165 A.D.) “‘Now this king Herod, at the time when the Magi came to him from Arabia, and said they knew from a star which appeared in the heavens that a King had been born in your country, and that they had come to worship Him, learned from the elders of your people that it was thus written regarding Bethlehem in the prophet: ‘And thou, Bethlehem, in the land of Judah, art by no means least among the princes of Judah; for out of thee shall go forth the leader who shall feed my people.’ Accordingly the Magi from Arabia came to Bethlehem and worshipped the Child, and presented Him with gifts, gold and frankincense, and myrrh; but returned not to Herod, being warned in a revelation after worshipping the Child in Bethlehem.’” *Dialogue with Trypho, a Jew* ch.88 p.237

Justin Martyr (c.138-165 A.D.) *Dialogue with Trypho, a Jew* ch.106 p.252 says that the Magi worshipped Jesus. He also says that we should worship him in ch.63 p.229

Tatian’s ***Diatessaron*** (c.172 A.D.) section 3.1 p.47 says the Magi came to worship Christ.

**Melito of Sardis** (170-177/180 A.D.) vol.8 ch.4 p.757 says that the Magi worshipped Jesus.

Melito of Sardis (170-177/180 A.D.) says, “Christ our Lord. To whom be glory forever and ever. Amen.” *On Pascha* ch.45 p.48, ch.65 p.54, and ch.100 p.65

**Irenaeus of Lyons** (182-188 A.D.) says the Magi worshipped Jesus. *Irenaeus Against Heresies* book 3 ch.9.2 p.423

**Clement of Alexandria** (193-202 A.D.) “and the Magi of the Persians, who foretold the Saviour’s birth and came into the land of Judea guided by a star.” *Stromata* book 1 ch.15 p.316

**Tertullian** (198-220 A.D.) “‘But Magi and astrologers came from the east.’ We know the mutual alliance of magic and astrology. The interpreters of the stars, then, were the first to announce Christ’s birth the first to present Him “gifts.” By this bond, [must] I imagine, they put Christ under obligation to themselves? What then? Shall therefore the religion of those Magi act as patron now also to astrologers? Astrology now-a-days, forsooth, treats of Christ-is the science of the stars of Christ; not of Saturn, or Mars, and whomsoever else out of the same class of the dead it pays observance to and preaches? But, however, that science has been allowed until the Gospel, in order that after Christ’s birth no one should thence forward interpret any one’s nativity by the heaven. For they therefore offered to the then infant Lord that frankincense and myrrh and gold, to be, as it were, the close of worldly sacrifice and glory, which Christ was about to do away. What, then? The dream-sent, doubtless, of the will of God-suggested to the same Magi, namely, that they should go home, but by another way, not that by which they came. It means this: that they should not walk in their ancient path.” *On Idolatry* ch.9 p.65

**Hippolytus of Portus** (222-234/5 A.D.) mentions that the Gnostic heretic Basilides mentions the Magi. “And the Magi (afford similar testimony) when they gaze wistfully upon the (Saviour’s) star.” *Refutation of All Heresies* book 7 ch.15 p.108

**Origen** (225-253/254 A.D.) mentions the wise men who came from the east to worship the child Jesus. *Origen Against Celsus* book 1 ch.40 p.413. See also *Origen Against Celsus* book 6 ch.80 p.609-610.

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.8 p.671 “He had been announced to the shepherds by the angels at the same moment that there was born to them a Saviour; because His star being seen in the east, He had been most anxiously sought for and adored by the Magi, and honoured with illustrious presents and distinguished offerings;”

Athanasius of Alexandria (318 A.D.) (partial) says men from Persia came to worship Him [Chirst]. *Incarnation of the Word* ch.37.5 p.56

**Eusebius of Caesarea** (318-325 A.D.) mentions the Magi from the east who came to worship Christ. *Eusebius’ Ecclesiastical History* book 1 ch.8.1 p.94

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.21 p.366 discusses the story of how the Magi came and worshipped Jesus.

The Gnostic **Basilides** in Hippolytus (222-234/5 A.D.) mentions the Magi. “And the Magi (afford similar testimony) when they gaze wistfully upon the (Saviour’s) star.” *Refutation of All Heresies* book 7 ch.15 p.108

## Go7. Simeon [at Jesus’ dedication]

Luke 2:25-35

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 2:25-35

Tatian’s ***Diatessaron*** (c.172 A.D.) section 2.30-41 p.46 “And when the days of their purification according to the law of Moses were completed, they took him up to Jerusalem to present him before the Lord (as it is written in the law of the Lord, Every male opening the womb shall be called the holy thing of the Lord), and to give a sacrificial victim as it is said in the law of 33 the Lord, A pair of doves or two young pigeons. And there was in Jerusalem a man whose name was Simeon; and this man was upright and pious, and expecting the consolation of Israel; and the Holy Spirit was upon him. And it had been said unto him by the Holy Spirit, that he should not see death till he had seen with his eyes the Messiah of the Lord. And this man came by the Spirit to the temple; and at the time when his parents brought in the child Jesus, that they might present for him a sacrifice, as it is written in the law, he bare him in his arms and praised God and said, Now loosest thou the bonds of thy servant, O Lord, in peace, According to thy saying; For mine eye hath witnessed thy mercy, Which thou hast made ready because of the whole world; A light for the unveiling of the nations, And a glory to thy people Israel. And Joseph and his mother were marvelling at the things which were being said concerning him. And Simeon blessed them and said to Mary his mother, Behold, he is set for the overthrow and rising of many in Israel; and for a sign of contention; and a spear shall pierce through thine own soul; that the thoughts of the hearts of many may be revealed. And Anna the prophetess, …”

**Irenaeus of Lyons** (182-188 A.D.) “For through him we have become acquainted with very many and important parts of the Gospel; for instance, the generation of John, the history of Zacharias, the coming of the angel to Mary, the exclamation of Elisabeth, the descent of the angels to the shepherds, the words spoken by them, the testimony of Anna and of Simeon with regard to Christ, and that twelve years of age He was left behind at Jerusalem;” *Irenaeus Against Heresies* book 3 ch.14.3 p.438

**Clement of Alexandria** (193-202 A.D.) “Then within the same period John prophesied till the baptism of salvation; and after the birth of Christ, Anna and Simeon.” *Stromata* book 1 ch.21 p.331

**Tertullian** (207-220 A.D.) “We acknowledge, however, that the prophetic declaration of Simeon is fulfilled, which he spoke over the recently-born Saviour: ‘Behold, this *child* is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against.’” *On the Flesh of Christ* ch.23 p.541

**Hippolytus of Portus** (222-235/236 A.D.) “This is He who was hymned by the angels, and seen by the shepherds, and waited for by Simeon, and witnessed to by Anna.” *Against the Heresy of One Noetus* ch.18 p.230

**Cyprian of Carthage** (c.246-258 A.D.) “Certainly Simeon, that just man, who was truly just, who kept God’s commands with a full faith, when it had been pledged him from heaven that he should not die before he had seen the Christ, and Christ had come an infant into the temple with His mother, acknowledged in spirit that Christ was now born, concerning whom it had before been foretold to him; and when he had seen Him, he knew that he should soon die. Therefore, rejoicing concerning his now approaching death, and secure of his immediate summons, he received the child into his arms, and blessing the Lord, he exclaimed, and said, ‘Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation;’” [Luke 2:29) *Treatises of Cyprian* Treatise 7 ch.3 p.470

**Methodius** (270-311/312 A.D.) “Once, indeed, the aged Simeon met the Saviour and received in his arms, as an infant, the Creator of the world, and proclaimed Him to be Lord and God;” *Oration on Psalms* ch.5 p.396

**Among heretics**

The Ebionite *Protoevangelium of James* (145-248 A.D.) (partial because in one reading but not in the main one.) ch.24 p.366 “the priests consulted as to whom they should put in his place; and the lot fell upon Simeon; For it was he who had been warned by the Holy Spirit that he should not see death until he should see the Christ in the flesh.”

## Go8. Anna [at Jesus’ dedication]

Luke 2:36-38

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 2:36-38

Tatian’s ***Diatessaron*** (c.172 A.D.) section 2.30-41 p.46 “And Anna the prophetess, the daughter of Phanuel, of the tribe of Asher, was also advanced in years (and she dwelt with her husband seven years from her virginity, and she remained a widow about eighty-four years); and she left not the temple, and served night and day with 46 fasting and prayer. And she also rose in that hour and thanked the Lord, and she spake of him with every one who was expecting the deliverance of Jerusalem.”

**Irenaeus of Lyons** (182-188 A.D.) “For through him we have become acquainted with very many and important parts of the Gospel; for instance, the generation of John, the history of Zacharias, the coming of the angel to Mary, the exclamation of Elisabeth, the descent of the angels to the shepherds, the words spoken by them, the testimony of Anna and of Simeon with regard to Christ, and that twelve years of age He was left behind at Jerusalem;” *Irenaeus Against Heresies* book 3 ch.14.3 p.438

**Clement of Alexandria** (193-202 A.D.) “Then within the same period John prophesied till the baptism of salvation; and after the birth of Christ, Anna and Simeon.” *Stromata* book 1 ch.21 p.331

**Tertullian** (298-220 A.D.) “On the threshold of the Gospel, Anna the prophetess, daughter of Phanuel, ‘who both recognised the infant Lord, and preached many things about Him to such as were expecting the redemption of Israel,’” *On Fasting* ch.8 p.107

**Hippolytus of Portus** (222-235/236 A.D.) “seen by the shepherds, and waited for by Simeon, and witnessed to by Anna.” *Against the Heresy of One Noetus* ch.18 p.230

**Cyprian of Carthage** (c.246-258 A.D.) “Let not us, then, who are in Christ-that is, always in the lights cease from praying even during night. Thus the widow Anna, without intermission praying and watching, persevered in deserving well of God, as it is written in the Gospel: ‘She departed not,’ it says, ‘from the temple, serving with fastings and prayers night and day.’” *Treatises of Cyprian* Treatise 4 ch.36 p.457

## Go9. Herod’s slaughter in Bethlehem

Matthew 2:16

**p70** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-25 (3rd century A.D.) tells of Herod killing the infant boys in Bethlehem. Matthew 2:13-16

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 2:16

**Justin Martyr** (c.138-165 A.D.) mentions that Magi visiting Herod, and Herod massacring all the children in Bethlehem. *Dialogue with Trypho, a Jew* ch.78 p.238

Tatian’s ***Diatessaron*** quotes Luke 2 and the killing of the baby boys in Bethlehem.

Hegesippus (170-180 A.D.) (partial) said that Herod dreaded the advent of Christ *Five Books of Commentaries on the Acts of the Church* section 1 Concerning the Relatives of our Savior p.763

**Irenaeus of Lyons** (182-188 A.D.) says that [God] “removed those children belonging to the house of David, whose happy lot it was to have been born at that time, that He might send them on before into His kingdom” *Irenaeus Against Heresies* book 3 ch.16.4 p.442

Irenaeus of Lyons (182-188 A.D.) said Jesus “fled from the persecution set on foot by Herod” *Irenaeus Against Heresies* book 3 ch.21.3 p.452

Tertullian (198-220 A.D.) (partial, does not mention babies being killed) “means this: that they should not walk in their ancient path. Not that Herod should not pursue them, who in fact did not pursue them;” *On Idolatry* ch.9 p.66

**Origen** (225-253/254 A.D.) says that Herod slew all the infants in Bethlehem and surrounding areas hoping to kill the King of the Jews. *Origen Against Celsus* book 1 ch.61 p.423

**Cyprian of Carthage** (c.246-258 A.D.) (implied, no mention of Herod) mentions that at Christ’s birth infants two years old and under were killed for Christ. *Epistles of Cyprian* letter 55 ch.6 p.349

**Peter of Alexandria** (306,285-311 A.D.) mentions the infants Herod slaughtered because of Christ. *Canonical Epistle* Canon 13 p.277

**Eusebius of Caesarea** (318-325 A.D.) tells of Herod’s slaughter of the boys under 2 in Bethlehem. *Eusebius’ Ecclesiastical History* book 1 ch.8.1-7 p.94. See also ibid book 1 ch.8.16 p.95.

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.21-22 vol.8 p.366 mentions that after the wise men were warned and left for their own country, Herod sent murderers to slay the children.

## Go10. John the Baptist

Matthew 3:1-15; Mark 1:4-8; 14; Luke 3:1-20; John 1:15,19-35

(Implied) John 1:23-31

Matthew 3:1-12; Mark 1:1-8; Luke 3:3-20; John 1:5-34

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 5:35; 3:22-35

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) Mention of John the Baptist. Luke 1:76

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John the Baptist rebuked Herod because of his wife Herodias in Luke 3:18-20. Also John 1:15-29

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Mark 6:17-25; Mark 11:29

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) (implied) John 1:23-31

**p70** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-25 (3rd century A.D.) mentions John the Baptist. Matthew 3:1

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:1-12; Luke 3:3-20; John 1:25-34

**Justin Martyr** (c.138-165 A.D.) discusses how John the Baptist was the forerunner of Christ. *Dialogue with Trypho, a Jew* ch.51 p.221.

**Melito of Sardis** (170-177/180 A.D.) vol.8 ch.4 p.757 says that Jesus was pointed out by John [the Baptist]

**Irenaeus of Lyons** (182-188 A.D.) tells how John the Baptist identified Jesus as the Lamb of God who takes away the sin of the world. *Irenaeus Against Heresies* book 3 ch.10.2 p.424

**Clement of Alexandria** (193-217/220 A.D.) discusses John the Baptist. *The Instructor* book 2 ch.11 p.266

Clement of Alexandria (c.195 A.D.) mentions John the Baptist. *Exhortation to the Heathen* ch.1 p.174

**Tertullian** (c.203 A.D.) mentions that John the Baptist coming in the spirit and power of Elijah in Matthew 11:14 does not support transmigration [reincarnation]. The error of transmigration teaches a person will die, leave their body, and go to some other body. But Elijah did not die, and he will return in the endtimes in his own body. The “spirit and power” were bestowed as external gifts by the grace of God.” *A Treatise on the Soul* ch.35 p.217-218

Tertullian (213 A.D.) says that John was the forerunner. *On Monogamy* ch.8 p.65

Tertullian (207/208 A.D.) “He graciously adduced the prophecy in the superior sense of the alternative mentioned by the perplexed John, in order that, by affirming that His own precursor was already come in the person of John, He might quench the doubt which lurked in his question: ‘Art thou He that, should come, or look we for another?’ Now that the forerunner had fulfilled his mission, and the way of the Lord was prepared, He ought now to be acknowledged as that (Christ) for whom the forerunner had made ready the way.” *Five Books Against Marcion* book 4 ch.18 p.376

**Hippolytus of Portus** (222-235/236 A.D.) Jesus came to John the Baptist, the forerunner of the Lord. *Discourse on the Holy Theophany* ch.2 p.235

**Julius Africanus** (235-245 A.D.) (partial) says that prophecy was until John [the Baptist]. *Five Books of the Chronology of Julius Africanus* ch.16.1 p.134.

**Origen** (c.227-240 A.D.) discusses the role of John the Baptist. *Origen’s Commentary on John* book 2 ch.29-30 p.343-344

Origen (225-253/254 A.D.) mentions John the Baptist as coming in the spirit and power (but not the reincarnation of) Elijah. *Origen’s Commentary on Matthew* book 10 ch.20 p.427

Origen (233/234 A.D.) mentions John the Baptist. *Origen On Prayer* ch.24.3 p.54

**Novatian** (250/4-256/7 A.D.) mentions John the Baptist. *Treatise Concerning the Trinity* ch.14 p.623

***Treatise on Rebaptism*** (254-257 A.D.) mentions us fully following the announcement of John the Baptist ch.19 p.677-678

*Treatise On Rebaptism* (c.250-258 A.D.) ch.2 p.668 mentions with approval the baptism of John the Baptist. Ch.15 p.676 says that John was filled with the Holy Spirit form his mother’s womb.

**Cyprian of Carthage** (256 A.D.) mentions that John the Baptist was esteemed the greatest among prophets. *Epistles of Cyprian* Letter 72 ch.25 p.385

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions John the Baptist who baptized before the Holy Spirit had been sent by the Lord in *Letter 74* p.392

**Adamantius** (c.300 A.D.) discusses the role of John the Baptist. *Dialogue on the Truth* second part 867d p.100. He mentions that John the Baptist was Christ’s forerunner from God. *Dialogue on the True Faith* First part d 26 p.70

**Victorinus of Petau** (martyred 304 A.D.) mentions John the Baptist. *Commentary on the Apocalypse of the Blessed John* ch.16 p.345

**Lactantius** (c.303-320/325 A.D.) He was baptized by the prophet John in the river Jordan, that He might *The Divine Institutes* book 4 ch.15 p.115

**Among heretics**

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.46 p.131 speaks well of John the Baptist.

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.22 p.366 mentions John the Baptist.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) ch.1.53 p.91 mentions John the Baptist.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.63 p.94 (partial) Said he preached to the disciples of John the Baptist that he should not be a stumbling block to them accepting the eternal Christ. (Does not say whether John was good or bad though.)

## Go11. Andrew the disciple/apostle

Matthew 4:18; John 1:40

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) John 1:40

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 4:18; John 1:40

**Papias** (95-110 A.D.) “If, then, any one who had attended on the elders came, I asked minutely after their sayings,-what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord’s disciples: which things Aristion and the presbyter John, the disciples of the Lord, say.” *From the Exposition of the Oracles of the Lord* ch.1 p.153

Tatian’s ***Diatessaron*** (c.172 A.D.) section 5.10-15 p.50 tells of Jesus calling Andrew, Simon [Peter], Philip, Nathanael.

***Muratorian Canon*** (190-217 A.D.) ch.1 p.603 “to Andrew, one of the apostles, that John should narrate all things in his own”

**Clement of Alexandria** (193-217/220 A.D.) “also brothers, as Peter with Andrew, and James with John the sons of Zebedee,” *Who is the Rich Man That Shall Be Saved* ch.25 p.598

**Origen** (c.227-240 A.D.) “Christ as found by Andrew, or Jesus saying to Philip, ‘Follow Me,’ or Philip” *Origen’s Commentary on John* book 10 ch.28 p.408

**Among heretics**

***Gospel of Peter*** (180-190 A.D.) *ANF* vol.9 ch.14 p.8 mentions Simon Peter, Andrew, and Levi sonof Alphaeus

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book2 ch.63 p.114 mentions Andrew the disciple.

***Acts of Thomas*** (early form) (pre-Nicene) p.535 mentions Simon Peter, Andrew his brother, James and John, Philip and Bartholomew, Thomas, Matthew, James of Alphaeus, Simon the Cananaean, and Judas of James. (Judas of James is not in the Bible).

## Go12. Peter the disciple/apostle

Matthew 4:18; 10:2; Mark 3:16; Luke 6:14; Acts 1:13; John 1:40,42; Matthew 16:13-20; k 8:27-30; Luke 9:18-27; Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36; 2 Peter 1:16-18; Matthew 17:24-27; Matthew 26:31-35; Mark 14:27-31; Luke 22:31-34; John 13:31-38; Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:15-27; Acts 10; Acts 11; 15; Acts 12; Galatians; 2:11-21; Acts 15

(Peter being a disciple before the resurrection is not counted here)

Acts 8:14; 10:6-16; 12:13-18; John 21:7-19

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 1:18; 2:1

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 21:15-19

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) John 1:40

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) Matthew 10:33 p64

**p69** – Luke 22:40,45-48,58-61 (3rd century A.D.) mentions Peter betraying Jesus. Luke 22:58-61

**p37** (222-275 c.260 A.D.) mentions Peter and Judas at the Garden of Gethsemane. Mt 26:19-52

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Peter is a servant and an apostle. 1 Peter 1:1; 2 Peter 1:1

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 4:18

**Clement of Rome** (96-98 A.D.) says that Peter was a martyr. *1 Clement* ch.5 vol.1 p.6

**Ignatius of Antioch** (-107/116 A.D.) “I do not, as Peter and Paul issue commandments unto you. They were apostles; I am but a condemned man;…” *Letter of Ignatius to the Romans* ch.4 p.75

**Aristides** (125 or 138-161 A.D.) says Jesus called Peter and the disciples lambs. Then Peter asked Jesus about the wolves tearing the lambs, and Jesus answered him, said not to fear those who can only kill your body. *Apology of Aristides* (Greek version) ch.1 p.252.

***2 Clement*** (120-140 A.D.) vol.7 ch.5 p.518 (implied) shows that Peter was asking Jesus about the meaning of sheep and wolves.

**Polycarp** (100-165 A.D.) quotes 1 Peter 2:22 in *Polycarp’s Letter to the Philippians* ch.9 p.35

**Papias** (95-110 A.D.) And the presbyter said this. Mark having become the interpreter of Peter, wrote down accurately whatever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord’s sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements. *Eusebius’ Ecclesiastical History* book 3 ch.39 vol.1 p.154

**Justin Martyr** (c.138-165 A.D.) says that Peter recognized Jesus to be Christ the Son of God, by the revelation of His Father *Dialogue with Trypho, a Jew* ch.100 p.249

**Dionysius of Corinth** (170 A.D.) speaks of the churches planted by Peter and Paul: Romans and Corinthians Fragment 3 *Ante-Nicene Fathers* vol.8 p.765

Tatian’s ***Diatessaron*** (c.172 A.D.) Section 54.33-34 p.128 quotes John 21:15 where Jesus asks Peter to “feed my sheep”.

**Irenaeus of Lyons** (182-188 A.D.) quotes 1 Peter 2:16 as “Peter says”. *Irenaeus Against Heresies* book 4 ch.16.5 p.482

**Caius** (190-217 A.D.) ch.1 p.601 “For they say that all those of the first age, and the apostles themselves, both received and taught those things which these *men* now maintain; and that the truth of Gospel preaching was preserved until the times of Victor, who was the thirteenth bishop in Rome from Peter, and that from his successor Zephyrinus the truth was falsified. And perhaps what they allege might be credible, did not the Holy Scriptures, in the first place, contradict them. And then, besides, there are writings of certain brethren older than the times of Victor, which they wrote against the heathen in defence of the truth, and against the heresies of their time: I mean Justin and Miltiades, and Tatian and Clement, and many others, in all which divinity is ascribed to Christ.”

**Clement of Alexandria** (193-202 A.D.) tells how the blessed Peter, when watching his wife being led to death, called to her saying, “Remember the Lord” *Stromata* book 7 ch.60 p.541

Clement of Alexandria (193-217/220 A.D.) quotes 1 Peter 2:1-3 as by Peter. *The Instructor* book 1 ch.6 p.220

**Tertullian** (208-220 A.D.) In Matthew 16:18 the keys were personally given to Peter, not the church. *Tertullian on Modesty* ch.21 p.99. See also *On Monogamy* (213 A.D.) ch.8 p.65.

Tertullian (207/208 A.D.) “I mean the Gospels of John and Matthew – whilst that which Mark published may be affirmed to be Peter’s whose interpreter Mark was. For even Luke’s form of the Gospel men unusually ascribe to Paul. And it may well seem that the works which disciples publish belong to their masters.” Tertullian *Against Marcion* book 4 ch.5 p.350

Tertullian (198-220 A.D.) says Paul rebuked Peter in See also *Prescription Against Heretics* ch.23 p.254.

**Hippolytus of Portus** (222-235/236 A.D.) Simon the Sorcerer later went to Rome, and Peter opposed him there. *Refutation of All Heresies* book 6 ch.14 p.80. He also says that Nero crucified Peter head downward.

Hippolytus of Portus (222-235/236 A.D.) quotes 1 Peter 1:24,25 *The Refutation of All Heresies* book 4 ch.5 p.76

**Origen** (c.227-240 A.D.) quotes 1 Peter 3:18-20 as by Peter. *Origen’s Commentary on John* book 6 ch.18 vol.9 p.368. See also *Origen’s Commentary on John* book 3 ch.3 p.346

Origen (233/234 A.D.) mentions Peter. *Origen On Prayer* ch.14.5 p.57

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.5 p.669 speaks of Peter speaking in Acts 10 and the Holy Spirit falling on those who heard. He also mentions Simon [Peter] in ch.12 p.674

**Cyprian of Carthage** (c.246-258 A.D.) “Nevertheless, Peter, upon whom by the same Lord the Church had been built, speaking one of all, and answering with the voice of the Church, says, ‘Lord, to whom shall we go? Thou hast the words of eternal life;… Thou art the Christ, the Son of the living God” *The Epistles of Cyprian* letter 54 ch.7 p.341

Cyprian of Carthage (c.246-258 A.D.) mentions “the Epistle of Peter to them in Pontus” and then quotes 1 Peter 4:15-16 in *Treatises of Cyprian - Testimonies* ch.39 p.545.

Cyprian of Carthage (c.246-258 A.D.) mentions “The Epistle of Peter” and quotes 2 Peter 2:11,12 in *Treatises of Cyprian - Testimonies* ch.11 p.536.

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions that Gnostics defame the blessed apostles Peter and Paul the Lord in *Letter 74* p.391

**Dionysius of Alexandria** (246-265 A.D.) “And on the ground of such a revelation as that the Lord pronounced Peter blessed, when He said: 'Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.'” *From the Two Books on Promises* ch.4 p.&&&

**Anatolius** (270-280 A.D.) “so far as regards this matter, with the authority of some, namely, the successors of Peter and Paul, who have taught all the churches in which they sowed the spiritual seeds of the Gospel,” *The Paschal Canon of Anatolius* ch.10 p.149

**Adamantius** (c.300 A.D.) (implied) “Because he was a Jew and had been taught in the Law, Peter was expecting the Christ announced by the Law and the Prophets.” *Dialogue on the True Faith* second part ch.13 p.92

Arnobius Against the Heathen (297-303 A.D.) book 2 ch.12 p.438 said that the chariot and fiery car of Simon Magus were blown to pieces by the Peter’s mouth and vanished at the name of Christ.

**Phileas** **of Thmuis** (martyred 306/307 A.D.) mentions “Peter, on whom we all depend in the hope which we have in the Lord Jesus Christ” *Letter of Phileas to Meletius of Lycopolis* vol.6 p.164

**Pamphilus** (martyred 309 A.D.) mentions Peter speaking a number of times in his *Exposition of the Chapter on the Acts of the Apostles* p.166.

**Creed of Lucian of Antioch** (c.300-311 A.D.) &&&

**Peter of Alexandria** (306,285-311 A.D.) says that Peter was the first of the apostles. *Canonical Epistle* Canon 9 p.283

**Lactantius** (c.303-320/325 A.D.) said that Nero crucified Peter and killed Paul. *Of the Manner in Which the Persecutors Died* ch.2 p.302

**Eusebius of Caesarea** (318-325 A.D.) mentions Cornelius, of Caearea in Palestine, Peter, and later the persecution of Stephen and still later Agabus. *Eusebius’ Ecclesiastical History* book 2 ch.3.3 p.107

Eusebius of Caesarea (318-325 A.D.) talks of Peter in Rome. *Eusebius’ Ecclesiastical History* book 2 ch.14.4 p.115

**Among heretics**

***Sethian Letter of Peter to Philip*** (before 185 A.D.) *TGB* p.238 Peter is speaking and then it says “And he [Peter] wa filled with the holy spirit and spoke in this way: ‘our luminary Jesus came down and was crucified. He wore a crown of throwns, was clothed in a purple robe, crucified upon a cross, and buried in a tomb. And he rose from the dead. My brothers, Jesus is a stranger to this suffering. But we are the ones who have suffered through the mother’s transgression.” … the lord Jesus…”

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.4.1 p.216 mentions Peter the apostle.

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.1 p.218 mentions Peter.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.12 p.80 positively narrates stories about Peter.. See also book 1 ch.44 p.89.

***Gospel of Peter*** (180-190 A.D.) *ANF* vol.9 ch.14 p.8 mentions Simon Peter, Andrew, and Levi sonof Alphaeus

Nag Hammadi ***Apocalypse of Peter*** (3rd century A.D.) *Nag Hammadi Library in English* p.373 positively mentions Peter.

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.13 p.127 mentions Peter.

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 Peter is writing to Philip.

***Acts of Thomas*** (early form) (pre-Nicene) p.535 mentions Simon Peter, Andrew his brother, James and John, Philip and Bartholomew, Thomas, Matthew, James of Alphaeus, Simon the Cananaean, and Judas of James. (Judas of James is not in the Bible).

## Go13. Philip the disciple/apostle

Matthew 10:3; Mark 3:18; Luke 6:14; John 1:43-48; 14:8; Acts 1:13

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:43-48; 14:8

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) Luke 6:14 p4

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 6:14; John 1:43-48; 14:8

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 10:3; Mark 3:18; Luke 6:14; John 1:43-48; 14:8

**Papias** (95-110 A.D.) “If, then, any one who had attended on the elders came, I asked minutely after their sayings,-what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord’s disciples: which things Aristion and the presbyter John, the disciples of the Lord, say.” *From the Exposition of the Oracles of the Lord* ch.1 p.153

Tatian’s ***Diatessaron*** (c.172 A.D.) section 5.10-15 p.50 tells of Jesus calling Andrew, Simon [Peter], Philip, Nathanael.

**Irenaeus of Lyons** (182-188 A.D.) “8. But again: Whom did Philip preach to the eunuch of the queen of the Ethiopians, returning from Jerusalem, and reading Esaias the prophet, when he and this man were alone together? Was it not He of whom the prophet spoke: ‘He was led as a sheep to the slaughter, and as a lamb dumb before the shearer, so He opened not the month?” *Irenaeus Against Heresies* book 3 ch.12.8 p.422

**Polycrates of Ephesus** (130-196 A.D.) “I speak of Philip, one of the twelve apostles,…” *Epistle to Victor and the Roman Church* p.773

**Caius** (190-217 A.D.) ch.3 p.601 “And after this there were four prophetesses, daughters of Philip, at Hierapolis in Asia. Their tomb is there, and that, too, of their father.”

**Clement of Alexandria** (193-202 A.D.) mentions Philip, Thomas, Levi, and others. *Stromata* book 4 ch.9 p.422

**Tertullian** (198-220 A.D.) “The Spirit had enjoined Philip to proceed to that road: the eunuch himself, too,” *On Baptism* ch.18 p.678

**Asterius Urbanus** (c.232 A.D.) “But the false prophet falls into a spurious ecstasy, which is accompanied by a want of all shame and fear. For beginning with a voluntary (designed) rudeness, he ends with an involuntary madness of soul, as has been already stated. But they will never be able to show that any one of the Old Testament prophets, or any one of the New, was carried away in spirit after this fashion. Nor will they be able to boast that Agabus, or Judas, or Silas, or the daughters of Philip, or *the woman* Ammia in Philadelphia, or Quadratus, or indeed any of the others who do not in any respect belong to them, were moved in this way.” ch.9 p.337

**Hippolytus of Portus** (222-235/236 A.D.) “And Philip, not having been able to receive this, as far as it was possible to see it, requested to behold the Father. To whom then the Lord said, ‘Philip, have I been so long time with you, and yet hast thou not known me?” *Against the Heresy of One Noetus* ch.7 p.226

**Origen** (c.227-240 A.D.) “Christ as found by Andrew, or Jesus saying to Philip, ‘Follow Me,’ or Philip” *Origen’s Commentary on John* book 10 ch.28 p.408

**Novatian** (250/254-257 A.D.) “For again and again, and frequently, he objects that it was said, ‘Have I been so long time with you, and do ye not know me, Philip? He who hath seen me, hath seen the Father also.’” *Concerning the Trinity* ch.28 p.638

*Treatise on Rebaptism* (c.250-258 A.D.) ch.4 p.669 (partial, says Philip the deacon, not the apostle) “Just as the Ethiopian eunuch, when he was returning from Jerusalem and reading the prophet Isaiah, and was in doubt, having at the Spirit’s suggestion heard the truth from Philip the deacon, believed and was baptized; and when he had gone up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more.”

**Cyprian of Carthage** (c.246-258 A.D.) “In the Acts of the Apostles: ‘Lo, here is water; what is there which hinders me from being baptized? Then said Philip, If thou believest with all thine heart, thou mayest.’” *Treatises of Cyprian* Treatise 12 third part ch.43 p.545

**Pontius** (258 A.D.) “For although in the Acts of the Apostles the eunuch is described as at once baptized by Philip, because he believed with his whole heart, this is not a fair parallel.” *Life and Passion of Cyprian* ch.3 p.268

**Pamphilus** (martyred 309 A.D.) “the healing of many in Samaria by Philip the apostle.” *An Exposition of the Chapters of the Acts of the Apostles* section I p.166

**Alexander of Alexandria** (313-326 A.D.) “Whence, also, to Philip, who then was desirous to see Him, the Lord shows this abundantly. For when he said, ‘Show us the Father,’ He answered: “He that hath seen Me, hath seen the Father,” since the Father was Himself seen through the spotless and living mirror of the divine image.” *Epistles on the Arian Heresy* Epistle 1 ch.9 p.294

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.59 p.92-93 “Then a certain Pharisee, hearing this, chid [chided] Philip because he put Jesus on a level with Moses. To whom Bartholomew, answering, boldly declared that we do not only say that Jesus was equal to Moses, but that He was greater than he, because Moses was indeed a prophet, as Jesus was also, but that Moses was not the Christ, as Jesus was, and therefore He is doubtless greater who is both a prophet and the Christ, than he who is only a prophet. After following out this train of argument, he stopped. After him James the son of Alphaeus gave an address to the people,” See also ibid book 1 ch.58 p.92.

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 Peter is writing to Philip.

***Acts of Thomas*** (early form) (pre-Nicene) p.535 mentions Simon Peter, Andrew his brother, James and John, Philip and Bartholomew, Thomas, Matthew, James of Alphaeus, Simon the Cananaean, and Judas of James. (Judas of James is not in the Bible).

## Go14. Thomas the disciple/apostle

Matthew 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24-29; 21:2; Acts 1:13

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 6:15; John 11:16

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) John 20:24

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24-29

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24-29; 21:2; Acts 1:13

**Papias** (95-110 A.D.) “If, then, any one who had attended on the elders came, I asked minutely after their sayings,-what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord’s disciples: which things Aristion and the presbyter John, the disciples of the Lord, say.” *From the Exposition of the Oracles of the Lord* ch.1 p.153

Tatian’s ***Diatessaron*** (c.172 A.D.) section 54.19 p.127 “And after eight days, on the next First-day, the disciples were assembled again within, and Thomas with them.”

**Clement of Alexandria** (193-202 A.D.) mentions Philip, Thomas, Levi, and others. *Stromata* book 4 ch.9 p.422

**Tertullian** (c.213 A.D.) “For Thomas, who was so long incredulous, said: ‘Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” *Against Praxeas* ch.24 p.620

**Hippolytus of Portus** (222-235/236 A.D.) discusses Thomas and John 20:21. *Fragment 3* p.240

**Origen** (225-253/254 A.D.) “And therefore he did not merely say, ‘Unless I see, I will not believe; ‘but he added, ‘Unless I put my hand into the print of the nails, and lay my hands upon His side, I will not believe.’ These words were spoken by Thomas, who deemed it possible that the body of the soul might be seen by the eye of sense, resembling in all respects its former appearance,” *Origen Against Celsus* book 2 ch.61 p.456

**Novatian** (250-254/257 A.D.) “Christ alone declared this word out of the consciousness of His divinity; and if, finally, the Apostle Thomas, instructed in all the proofs and conditions of Christ’s divinity, says in reply to Christ, ‘My Lord and my God;’ and if, besides, the Apostle Paul says, ‘Whose are the fathers, and of whom Christ came according to the flesh, who is over all, God blessed for evermore,’ writing in his epistles;” *Concerning the Trinity* ch.13 p.622

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the same: ‘The Lord said to Thomas, Reach hither thy finger, and behold my hands: and be not faithless, but believing. Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed.’” *Treatises of Cyprian* Treatise 12 second part ch.6 p.518

**Adamantius** (c.300 A.D.) tells after the resurrection, when Thomas did not believe, Jesus said to put his finger in Jesus’ side. *Dialogue on the True Faith* fifth part b 2 p.151

**Among heretics**

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.13 p.127 mentions Thomas

The Ebionite *Recognitions of Clement* (before 188 A.D.) book 9 ch.29 p.189 “In short, among the Parthians—as Thomas, who is preaching the Gospel amongst them, has written to us—not many now are addicted to polygamy; nor among the Medes do many throw their dead to dogs; nor are the Persians pleased with intercourse with their mothers, or incestuous marriages with their daughters; nor do the Susian women practise the adulteries that were allowed them; nor has Genesis [i.e. fate] been able to force those into crimes whom the teaching of religion restrained.”

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.61 p.93 mentions Thomas

***Acts of Thomas*** (early form) (pre-Nicene) p.535 mentions Simon Peter, Andrew his brother, James and John, Philip and Bartholomew, Thomas, Matthew, James of Alphaeus, Simon the Cananaean, and Judas of James. (Judas of James is not in the Bible).

## Go15. James son of Zebedee the disciple/apostle

Matthew 4:21-22

James the Lord’s brother is a different person. James son of Alphaeus is a different person.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 4:21-22

Tatian’s ***Diatessaron*** (c.172 A.D.) section 5.44 p.51 “And when he [Jesus] went on from thence, he saw other two brothers, James the son of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets; and Jesus called them. And they immediately forsook the ship and their father Zebedee, and followed him.”

Tatian’s *Diatessaron* (c.172 A.D.) section 30 line 26-51 p.90 James and John request to be on Jesus’ right and left.

**Irenaeus** (182-188 A.D.) discusses how heretics focus on numbers in the scripture. He does not mention the types of heretics, but he is probably thinking of Gnostics in general. “Soter is a name of five letters; Pater, too, contains five letters; *Agape* (love), too, consists of five letters; and our Lord, after blessing the five loaves, fed with them five thousand men. Five virgins were called wise by the Lord; and, in like manner, five were styled foolish. Again, five men are said to have been with the Lord when He obtained testimony from the Father,-namely, Peter, and James, and John, and Moses, and Elias.” *Irenaeus Against Heresies* book 2 ch.24.4 p.394-395

**Clement of Alexandria** (193-217/220 A.D.) “For it is neither penniless, nor homeless, nor brotherless people that the Lord calls to life, since He has also called rich people; but, as we have said above, also brothers, as Peter with Andrew, and James with John the sons of Zebedee, but of one mind with each other and Christ.” *Who is the Rich Man that Shall Be Saved* ch.25 p.598

**Tertullian** (198-220 A.D.) “Even there was it demonstrated to us, that both ‘dear pledges,’ and handicrafts, and trades, are to be quite left behind for the Lord’s sake; while James and John, called by the Lord, do leave quite behind both father and ship; while Matthew is roused up from the toll-booth; while even burying a father was too tardy a business for faith.” *On Idolatry* ch.12 p.68

**Origen** (225-254 A.D.) “And that when seen He [Jesus] did not appear in like fashion to all those who saw Him, but according to their several ability to receive Him, will be clear to those who notice why, at the time when He was about to be transfigured on the high mountain, He did not admit all His apostles (to this sight), but only Peter, and James, and John, because they alone were capable of beholding His glory on that occasion, and of observing the glorified appearance of Moses and Elijah, and of listening to their conversation, and to the voice from the heavenly cloud.” *Origen Against Celsus* book 2 ch.64 p.457

**Dionysius of Alexandria** (246-265 A.D.) “That this person was called John, therefore, and that this was the writing of a John, I do not deny. And I admit further, that it was also the work of some holy and inspired man. But I could not so easily admit that this was the apostle, the son of Zebedee, the brother of James, and the same person with him who wrote the Gospel which bears the title *according to John*, and the catholic epistle. But from the character of both, and the forms of expression, and the whole disposition and execution of the book, I draw the conclusion that the authorship is not his.” *From the Two Books on Promises* ch.4 p.83

**Pamphilus** (martyred 309 A.D.) mentions James “The slaying of the Apostle James.” *An Exposition of the Chapters of the Acts of the Apostles* Section q p.167

**Peter of Alexandria** (306,285-311 A.D.) “Thus James, in the second place, being of Herod apprehended, was beheaded with the sword. Thus Peter, the first of the apostles, having been often apprehended, and thrown into prison, and treated with igominy, was last of all crucified at Rome.” *Canonical Epistle* canon 9 p.273

**Eusebius of Caesarea** (318-325 A.D.) mentions James the apostle being killed by Herod. *Eusebius’ Ecclesiastical History* book 2 ch.9.1 p.110. See also ibid book 2 ch.1.4 p.104.

**Among heretics**

**Gnostic? Heretics.** Irenaeus (182-188 A.D.) discusses how heretics focus on numbers in the scripture. He does not mention the types of heretics, but he is probably thinking of Gnostics in general. “Soter is a name of five letters; Pater, too, contains five letters; *Agape* (love), too, consists of five letters; and our Lord, after blessing the five loaves, fed with them five thousand men. Five virgins were called wise by the Lord; and, in like manner, five were styled foolish. Again, five men are said to have been with the Lord when He obtained testimony from the Father,-namely, Peter, and James, and John, and Moses, and Elias.” *Irenaeus Against Heresies* book 2 ch.24.4 p.394-395

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.57 p.92 mentions James and John sons of Zebedee.

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.95 p.107 mentions James the son of Zebedee.

***Acts of Thomas*** (early form) (pre-Nicene) p.535 mentions Simon Peter, Andrew his brother, James and John, Philip and Bartholomew, Thomas, Matthew, James of Alphaeus, Simon the Cananaean, and Judas of James. (Judas of James is not in the Bible).

## Go16. [Samaritan] Woman at the well

John 4

Tatian’s ***Diatessaron*** (c.172 A.D.) section 21.8-48 p.76-77 quotes verbatim the encounter with the Samaritan woman in John

**Irenaeus of Lyons** (182-188 A.D.) “Samaritan woman, and while at a distance, cured the son of the centurion by a word, saying, ‘Go thy way, thy son liveth.’” *Irenaeus Against Heresies* book 2 ch.22.3 p.391

**Tertullian** (c.207 A.D.) “thirsty with the Samaritan woman, wept over Lazarus, was troubled even unto” *Against Praxeas* ch.27 p.624

Tertullian (207/208 A.D.) “Thus, in the Gospel of John, the woman of Samaria, when conversing with the Lord at the well, says, ‘No doubt Thou art greater,’ etc.; and again, ‘Our fathers worshipped in this mountain; but ye say, that in Jerusalem is the place where men ought to worship.’” *Five Books Against Marcion* book 4 ch.35 p.408

Tertullian (213 A.D.) mentions the Samaritan woman. *On Monogamy* ch.8 p.65

Tertullian (208-220 A.D.) mentions the Samaritan woman. *Tertullian on Modesty* ch.11 p.85

**Origen** (225-253/254 A.D.) “manner, our Saviour said to the Samaritan woman, ‘The hour is coming, when’” *Origen Against Celsus* book 6 ch.70 p.605

## Go17. Mary Magdalene

Matthew 27:56,61; 28:1; Mark 15:40,47; 16:1,9; Luke 8:2; 24:10; John 20:11

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) mentions Mary Magdalene. Luke 8:2; 24:10

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Mark 16:1,9

**p5** John 1:23-31, 33-40; 16:14-30; 20:11-17,19-20,22-25 (47 verses) (early 3rd century) John 20:11

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 27:56,61; 18:1; Mark 15:40,47; 16:1,9; Luke 8:2; 24:10

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 27:56,61; 28:1; Mark 15:40,47; 16:1,9; Luke 8:2; 24:10

Tatian’s ***Diatessaron*** (c.172 A.D.) section 53 p.125 “And on the First-day on which he rose, he [Jesus] appeared first unto Mary Magdalene, from whom he had cast out seven demons.”

**Tertullian** (c.203 A.D.) “Socrates’ own demon; but of seven spirits as in the case of the Magdalene; and of a legion in number, as in the Gadarene.” *A Treatise on the Soul* ch.25 p.206

**Origen** (225-253/254 A.D.) “dawn towards the first day of the week, came Mary Magdalene, and the other Mary,” *Origen Against Celsus* book 2 ch.70 p.460

**Dionysius of Alexandria** (246-265 A.D.) mentions Mary Magdalene and the other Mary in his *Letter to Bishop Basilides* canon 1 p.98

## Go18. Jesus’ 72/70 disciples

Luke 10:1-17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 10:1-17

Tatian’s ***Diatessaron*** (c.172 A.D.) section 15.15 p.67 mentionst he seventy that Jesus sent out.

**Irenaeus of Lyons** (182-188 A.D.) “For [He [our Lord] made choice of no such other number of disciples; but] after the twelve apostles, our Lord is found to have sent seventy others before Him.” *Irenaeus Against Heresies* book 2 ch.21.1 p.389

**Clement of Alexandria** (193-202 A.D.) “Barnabas (and he was one of the seventy, and a fellow-worker of Paul), who speaks in these word and quotes the *Epistle of Barnabas* vol.1 p.147. *Stromata* book 2 ch.20 p.372

Clement of Alexandria (193-202 A.D.) says that Barnabas was one of the seventy disciples and a co-worker with Paul. Fragment 4 p.579 (*Eusebius’ Ecclesiastical History* book 6 ch.2.2).

**Tertullian** (207/208 A.D.) “He [Christ] chose also seventy other missionaries besides the twelve. Now why, if the twelve followed the number of the twelve fountains of Elim, should not the seventy correspond to the like number of the palms of that place?” *Five Books Against Marcion* book 4 ch.24 p.387

**Adamantius** (c.300 A.D.) “First, twelve, and afterwards, seventy-two, those sent to preach the Gospel. Mark and Luke were from among the seventy-two, who along with the apostle Paul preached the gospel.” *Dialogue on the True Faith* part 1 ch.5 (d) p.42

**Council of Neocaesarea** (c.315 A.D.) canon 14 p.85 (implied) “the chorepiscopi, however, are indeed after the pattern of the Seventy; and a tallow-servants, on account of their devotion to the poor, theyhave the honour of making the oblation.”

**Eusebius of Caesarea** (318-325 A.D.) discusses the 70 disciples. *Eusebius’ Ecclesiastical History* book 2 ch.1.4 p.104

## Go19. Martha

Luke 10:38-42

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 10:38-42

Tatian’s ***Diatessaron*** (c.172 A.D.) section 13.30-35 p.64 “And while they were going in the way they entered into a certain village; and a woman named Martha entertained him in her house. And she had a sister named Mary, and she came and sat at the feet of our Lord, and heard his sayings. But Martha was disquieted by much serving; and she came and said unto him, My Lord, givest thou no heed that my sister left me alone to serve? speak to her that she help me. Jesus answered and said unto her, Martha, Martha, thou art solicitous and impatient on account of many things: but what is sought is one thing. But Mary hath chosen for herself a good portion, and that which shall not be taken from her.”

**Clement of Alexandria** (193-217/220 A.D.) “Such also was what the Lord said to Martha, who was occupied with many things, and distracted and troubled with serving; while she blamed her sister, because, leaving serving, she set herself at His feet, devoting her time to learning: ‘Thou art troubled about many things, but Mary hath chosen the good part, which shall not be taken away from her.’” *Who is the Rich Man That Shall Be Saved* ch.10 p.594

**Tertullian** (c.213 A.D.) “Again, when Martha in a later passage acknowledged Him to be the Son of God, she no more made a mistake than Peter and Nathanael had; and yet, even if she had made a mistake, she would at once have learnt the truth: for, behold, when about to raise her brother from the dead, the Lord looked up to heaven, and, addressing the Father, said-as the Son, of course: ‘Father, I thank Thee that Thou always hearest me; it is because of these crowds that are standing by that I have spoken *to Thee*, that they may believe that Thou hast sent me.’” *Against Praxeas* ch.23 p.618

**Origen** (c.227-240 A.D.) “And what more fitting home for Mary, who chose the good part, which was not taken away from her, and for Martha, who was cumbered for the reception of Jesus, and for their brother, who is called the friend of the Saviour, than Bethany, the House of obedience?” *Origen’s Commentary on John* book 6 ch.24 p.371

Origen (c.227-240 A.D.) “and then goes on to tell of the supper in Bethany six days before the passover, at which Martha served and Lazarus was at table.” *Commentary on John* book 10 ch.15 p.393

## Go20. Zacchaeus

Luke 19:1-9

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 19:1-9

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 31 p.91 tells the story of Zacchaeus

**Irenaeus of Lyons** (182-188 A.D.) “But that possessions distributed to the poor do annul former covetousness, Zaccheus made evident, when he said, ‘Behold, the half of my goods I give to the poor; and if I have defrauded any one, I restore fourfold.’”*Irenaeus Against Heresies* book 4 ch.12.5 p.477

Irenaeus of Lyons (182-188 A.D.) “also His conversation with Zaccheus the publican; also about the Pharisee and the publican, who were praying in the temple at the same time; also the ten lepers, whom He cleansed in the way simultaneously; also how He ordered the lame and the blind to be gathered to the wedding from the lanes and streets; also the parable of the judge who feared not God, whom the widow’s importunity led to avenge her cause; and about the fig-tree in the vineyard which produced no fruit.” *Irenaeus Against Heresies* book book 3 ch.14.3 p.439

**Clement of Alexandria** (193-217/220 A.D.) “He bids Zaccheus and Matthew, the rich tax-gathers, entertain Him hospitably.” *Who is the Rich Man Who Shall be Saved* ch.13 p.594

**Tertullian** (207/208 A.D.) “Now, although Zacchaeus was probably a Gentile, he yet from his intercourse with Jews had obtained a smattering of their Scriptures, and, more than this, had, without knowing it, fulfilled the precepts of Isaiah: ‘Deal thy bread,’ said the prophet, ‘to the hungry, and bring the poor that are cast out into thine house.’” *Five Books Against Marcion* book 4 ch.37 p.412

**Hippolytus of Portus** (222-235/236 A.D.) “And the sycamine of Egypt is utterly destroyed; not, however, that one which Zaccheus climbed that he might be able to see my Lord.” *Commentary on Psalm 77 or 78* ch.47 p.171

**Cyprian of Carthage** (c.246-258 A.D.) “And when the Lord praised Zacchaeus, He answered and said ‘This day is salvation come to this house, forasmuch as he also is a son of Abraham.’” *Epistles of Cyprian* letter 62 ch.4 p.359

**Pontius** (after 248 A.D.) “But as, by the extent of the space beyond, the view was not attainable to the confused crowd, persons who favoured him had climbed up into the branches of the trees, that there might not even be wanting to him (what happened in the case of Zacchaeus), that he was gazed upon from the trees.” *Life and Passion of Cyprian* ch.18 p.274

**Among heretics**

**Valentinus** and **Marcion** according to Irenaeus (182-188 A.D.) in *Irenaeus Against Heresies* book 1 ch.8.3 p.327

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.72 p.96 mentions Zacchaeus

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.20 p.82 (implied) mentions Zaccaheus who was with Pater. It is implied but never stated that this is he same Zacchaeus. (One argue whether this should be implied or else just partial.)

## Go21. Judas betrayed Jesus

Matthew 26:47-48; 27:3; Mark 14:43-44; Luke 22:47-48; John 18:2-3; Acts 1:16

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 18:3-5

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) mentions Judas planning to betray Jesus. Matthew 26:14-15

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 26:14-16

**p37** Matthew 26:19-52 (225-275 A.D.) tells at the Last Supper that Judas would betray Jesus. Matthew 26:25

**p69** – Luke 22:40,45-48,58-61 (3rd century A.D.) mentions Jesus betraying Judas Luke 22:48

**0171** Matthew 10:17-23,25-32; Luke 22:44-50,52-56,61,63-64 (ca.300 A.D.) Luke 22:48 Jesus said that Judas betrayed Him with a kiss.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 26:47-48; 27:3; Mark 14:43-44; Luke 22:47-48; John 18:2-3

**Papias of Hierapolis (disciple of John)** (95-110 A.D.) “And these things are credible to believers. And Judas the traitor, says he, “not believing, and asking, …” fragment 4 vol.1 p.154 from *Irenaeus Against Heresies* book 5 ch.32

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.6 p.40 (implied) briefly mentions that the servant who betrayed Polycarp might undergo the punishment of Judas himself.

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 8.23 p.56 Jesus Judas betrayed Jesus.

**Melito of Sardis** (170-177/180 A.D.) vol.8 ch.4 p.757 says that Judas betrayed Jesus.

Melito of Sardis (170-177/180 A.D.) vol.8 ch.5 p.757 “Bitter were thy nails, and sharp; bitter thy tongue, which though didst whet; bitter *was* Judas, to whom thou gavest hire; bitter thy false witnesses, whom thou stirrest up; bitter thy gall, which though preparedst; bitter thy vinegar, which thou madest; bitter thy hands, filled with blood. Thou slewest thy Lord…”

**Irenaeus of Lyons** (182-188 A.D.) mentions “Judas, which was made guide to them that took Jesus. For he was numbered with us; … Let his habitation be desolate, and let no man dwell therein; and, His bishopric let another take;” *Irenaeus Against Heresies* book 3 ch.12.1 p.429-430

Irenaeus of Lyons (182-188 A.D.) says all agree that Judas was a traitor. *Irenaeus Against Heresies* book 2 ch.20.4 p.388-389

**Clement of Alexandria** (193-202 A.D.) “of nature, since also Judas was chosen along with them. But they were capable of becoming apostles on being chosen by Him who foresees even ultimate issues. Matthias, accordingly, who was not chosen along with them, on showing himself worthy of becoming an apostle, is substituted for Judas. *Stromata* book 6 ch.13 p.504

**Tertullian** (198-220 A.D.) says that Judas betrayed Jesus. *Answer to the Jews* ch.10 p.165

Tertullian (207/208 A.D.) “‘Woe,’ says He, ‘to that man by whom the Son of man is betrayed!’ Now it is certain that in this *woe* must be understood the imprecation and threat of an angry and incensed Master, unless Judas was to escape with impunity after so vast a sin.” *Five Books Against Marcion* book 4 ch.41 p.419

**Asterius Urbanus** (c.232 A.D.) “And thus they died, and finished their life like the traitor Judas.” from book 2 p.336

**Hippolytus of Portus** (222-235/236 A.D.) says that Jesus was betrayed by Judas *Against the Heresy of One Noetus* ch.18 p.230

**Origen** (c.227-240 A.D.) mentions that Judas treacherously betrayed Jesus. *Origen’s Commentary on John* book 1 ch.13 p.304. See also *Origen Against Celsus* (225-253/254 A.D.) book 2 ch.11 p.435

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.14 p.661 man, besides other things, is subsequently overthrown by envy, and strives to do everything that is harsh and hostile against David. That Judas, who was chosen among the apostles, who was always of one mind and faithful in the house of God, himself subsequently betrayed God.”

**Cyprian of Carthage** (c.246-258 A.D.) “For neither can Judas be thought worthy by his perfidy and treachery wherewith he wickedly dealt concerning the Saviour,” *Epistles of Cyprian* Epistle 74 ch.2 p.390

**Therapius of Bulla** [in Zeugitana] at *The Seventh Council of Carthage* p.571 (258 A.D.) said: He who concedes and betrays the Church’s baptism to heretics, what else has he been to the spouse of Christ than a Judas?

**Dionysius of Alexandria** (246-265 A.D.) says that Judas betrayed Jesus with a kiss. *Commentary on Luke* ch.48 p.116

**Adamantius** (c.300 A.D.) teaches that Judas betrayed Jesus. Dialogue on the True Faith part 1 814a ch.16 p.58

**Pamphilus** (martyred 309 A.D.) discusses Acts chapter 1 and the “death and reprobation of Judas” *An Exposition of the Chapters of the Acts of the Apostles* ch. “b” vol.6 p.166

**Peter of Alexandria** (306,285-311 A.D.) mentions that Judas betrayed Jesus with a kiss. *Fragment 3* p.281

**Lactantius** (315-325/350 A.D.) “And thus Judas, induced by a bribe, delivered up to the Jews the Son of God.” *The Divine Institutes* book 4 ch.18 p.119

**Alexander of Alexandria** (313-326 A.D.) “and before them Judas, who, though he followed the Saviour, afterwards became a traitor and an apostate.” *Epistles on the Arian Heresy* Epistle 2.5 p.298. See also *Nicene and Post-Nicene Fathers Second Series* vol.4 p.84.

**Eusebius of Caesarea** (318-325 A.D.) calls Judas a traitor. *Preparation for the Gospel* book 6 ch.10 p.40 and book 6 ch.10 p.42 where Jeuda betrayed Jesus.

**Among heretics**

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.60 p.93 (partial) mentions that Matthias replaced Judas.

## Go22. The High Priest Caiaphas tried Jesus

Matthew 26:57-67; Acts 4:27

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 18:14,28

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 26:57-67

Tatian’s ***Diatessaron*** (c.172 A.D.) section 49 p.118-119 discusses the chief priest Caiaphas questioning Jesus.

Melito of Sardis (170-177/180 A.D.) (partial) “the Judas you hired is bitter for you [ungrateful Israel], the Herod you followed is bitter for you, the Caiaphas you believed is bitter for you” *On Pascha* part 93 p.63

**Irenaeus of Lyons**(182-188 A.D.) mentions priest Caiaphas, Annas, and Herod the King. *Irenaeus Against Heresies* book 2 ch.19.7 p.387

**Tertullian** (198-220 A.D.) (implied) “For in the person of Pilate ‘the heathen raged,’ and in the person of Israel ‘the people imagined vain things;’ ‘the kings of the earth’ in Herod, and the rulers in Annas and Caiaphas, were gathered together against the Lord, and against His anointed.’” *On the Resurrection of the Flesh* ch.20 p.559

Tertullian “rulers in Annas and Caiaphas, were gathered together against the Lord” *On the Resurrection of the Flesh* ch.20 p.559

**Hippolytus of Portus** (222-235/236 A.D.) “And He who knew what manner of man Judas was, is betrayed by Judas. And He, who formerly was honoured by him as God, is condemned by Caiaphas.” *Against the Heresy of One Noetus* ch.18 p.230

**Origen** (225-253/254 A.D.) “And the high priest arose, and said to Him, Answerest thou nothing to what these witness against thee? But Jesus held His peace.’ And that He returned no answer when falsely accused, the following is the statement: ‘And Jesus stood before the governor; and he asked Him, saying, Art Thou the King of the Jews? And Jesus said to him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing.” *Origen Against Celsus* book 1 preface p.395

**Peter of Alexandria** fragments (306,285-311 A.D.) “Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; fragment 5 ch.1.7 p.282

**Eusebius of Caesarea** (318-325 A.D.) (implied) Caiaphas was the High Priest when Jesus was tried. *Eusebius’ Ecclesiastical History* book 1 ch.10.4 p.97

**Among heretics**

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.44 p.89 (partial) mentions Caiaphas the high priest asking for proof of Jesus (after Jesus had risen). No mention of a trial though.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.53 p.91 (partial) mentions Caiaphas. No mention of a trial though.

## Go23. Herod tried Jesus

Matthew 26:57-67; Acts 4:27

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 18:14,28

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 26:57-67

Tatian’s ***Diatessaron*** (c.172 A.D.) section 50 p.&&& discusses Jesus’ trial before Herod.

Melito of Sardis (170-177/180 A.D.) (partial) “the Judas you hired is bitter for you [ungrateful Israel], the Herod you followed is bitter for you, the Caiaphas you believed is bitter for you” *On Pascha* part 93 p.63

**Irenaeus of Lyons**(182-188 A.D.) mentions priest Caiaphas, Annas, and Herod the King. *Irenaeus Against Heresies* book 2 ch.19.7 p.387

Irenaeus of Lyons(182-188 A.D.) discusses both Herod and Pontius Pilate. *Irenaeus Against Heresies* book 3 ch.12.5 p.431

**Tertullian** (c.213 A.D.) mentions both Herod and Pontius Pilate in the trial against Jesus. *Against Praxeas* ch.28 p.625

Tertullian (198-220 A.D.) “For in the person of Pilate ‘the heathen raged,’ and in the person of Israel ‘the people imagined vain things;’ ‘the kings of the earth’ in Herod, and the rulers in Annas and Caiaphas, were gathered together against the Lord, and against His anointed.’” *On the Resurrection of the Flesh* ch.20 p.559

Tertullian (207/208 A.D.) mentions that Jesus was sent to Herod gratuitously by Pilate. *Five Books Against Marcion* book 4 ch.42 p.420

Tertullian (207/208 A.D.) says that Herod and Pilate presided over Jesus. *Five Books Against Marcion* book 5 ch.6 p.441

**Origen** (225-253/254 A.D.) says that Herod seems to joined in the vote for Jesus to die. *Commentary on Matthew* book 13 ch.2 p.477

**Adamantius** (c.300 A.D.) (implied) discusses what if Jesus only suffered in appearance. “If He suffered in appearance, and not in reality, Herod sat in judgment only in appearance; …. Even His blood was poured out in appearance; the Evangelists preached the Gospel in appearance; Christ came from Heaven in appearance, and He ascended in appearance. The salvation of mankind was also in appearance, and not in truth. Why then does Christ say, ‘I am the truth?’” *Dialogue on the True Faith* fifth part ch.851a p.149

**Lactantius** (c.303-320/325 A.D.) says that Herod himself did not pass sentence, but let the people do it. *The Divine Institutes* book 4 ch.18 p.119-120

Lactantius (c.303-320/325 A.D.) says Herod the Tetrarch and Pontius Pilate tried Jesus. *Epitome of the Divine Institutes* ch.45 p.240

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) (implied) “He [Jesus] also lived a holy life, and healed every kind of sickness and disease among the people, and wrought signs and wonders for the benefit of men; and to those who had fallen into the error of polytheism He made known the one and only true God, His Father, and underwent the passion, and endured the cross at the hands of the Christ-killing Jews, under Pontius Pilate the governor and Herod the king.” *Epistle to the Magnesians (Latin form)* ch.11 p.&&&

**Among heretics**

***Gospel of Peter*** (180-190 A.D.) *ANF* vol.9 ch.1 p.7 (implied) mentions Herod trying Jesus.

## Go24. Pontius Pilate sentenced Jesus

Luke 23:4-25; John 18:28-19:26

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 18:28-49

p90 (175 A.D.) John 18:36-19:7 – (partial) Jesus was on trial before Pontius Pilate (Pilate does not sentence Jesus until John 19:16) John 18:37-19:6

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 13:28; 4:27

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 23:4-25; John 18:28-31

**Ignatius** (-107/116 A.D.) Jesus was truly persecuted under Pontius Pilate, truly crucified, died, and raised from the dead. *Ignatius’ Letter to the Trallians* ch.9 p.70

*Letter of Ignatius to the Smyrnaeans* ch.1 p.86 (-107/116 A.D.) says that Jesus was truly of the seed of David, Son of God, truly born of a virgin, baptized by John, and nailed for us under Pontius Pilate and Herod the tetrarch.

Ignatius (-107/116 A.D.) Jesus was under the time of the government of Pontius Pilate. *Ignatius’ Letter to the Magnesians* ch.11 p.64

**Justin Martyr** (c.150 A.D.) Jesus Christ crucified under Pontius Pilate. “…and we reasonably worship Him, having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third, and we will prove.” *First Apology of Justin Martyr* ch.13 p.166-167

Justin Martyr (c.138-165 A.D.) Jesus was made man and crucified under Pontius Pilate. *Second Apology of Justin Martyr* ch.6 p.190

Tatian’s ***Diatessaron*** (c.172 A.D.) section 49-51 p.119-122 discusses Pilate questioning Jesus and having him crucified.

**Melito of Sardis** (170-177/180 A.D.) *Ante-Nicene Fathers* vol.8 ch.4 p.757 says Jesus was condemned by Pilate.

Melito of Sardis (170-177/180 A.D.) (partial) says that Pilate washed his hand. *On Pascha* part 92 p.62.

**Irenaeus Of Lyons** (182-188 A.D.) says that Jesus “united man through Himself to God” suffered under Pontius Pilate, and rose again. Jesus is the Judge of those who are judged. *Irenaeus Against Heresies* book 3 ch.4.2 p.417

Irenaeus Of Lyons(182-188 A.D.) (partial) mentions the Gnostics [as well as Christians said Jesus lived among them under Pontius Pilate. *Irenaeus Against Heresies* book 1 ch.25.6 p.353

**Clement of Alexandria** (193-217/220 A.D.) quotes 1 Timothy 6:13 and mentions Pontius Pilate. Fragment 4 p.579 (*Eusebius’ Ecclesiastical History* book 6 ch.14)

**Tertullian** (198-220 A.D.) mentions Pontius Pilate. in *Tertullian’s Apology* ch.21 p.35 as well as in *On the Veiling of Virgins* ch.1 vol.4 p.27

Tertullian (207/208 A.D.) mentions Jesus being brought before Pilate. *Five Books Against Marcion* book 4 ch.42 p.420

Tertullian (207/208 A.D.) says that Herod and Pilate presided over Jesus. *Five Books Against Marcion* book 5 ch.6 p.441

**Hippolytus of Portus** (222-235/236 A.D.) mentions Caiphus, Herod, and Jesus being scourged by Pilate. *Against the Heresy of One Noetus* ch.18 p.230

**Origen** (225-253/254 A.D.) says that the crowds would have influenced Pilate to condemn Jesus. It also mentions his hostility to Herod and their apparent friendship. *Origen’s Commentary on Matthew* book 12 ch.1 p.449-450.

**Cyprian of Carthage** (c.246-258 A.D.) “finally seized Him [Jesus] and delivered Him to Pontius Pilate, who was then the procurator of Syria on behalf of the Romans, demanding with violent and obstinate urgency His crucifixion and death.” *Treatises of Cyprian* Treatise 7 ch.13 p.468

Peter of Alexandria (306,285-311 A.D.) (partial) mentions Pilate. *The Canonical Epistle* Canon 9 p.273

**Lactantius** (c.303-320/325 A.D.) mentions after Judas betrayed Jesus, that the Jews took Jesus before Pontius Pilate. *The Divine Institutes* book 4 ch.18 p.119. He mentions Herod in ch.18 p.120.

Lactantius (c.303-320/325 A.D.) says Herod the Tetrarch and Pontius Pilate tried Jesus. *Epitome of the Divine Institutes* ch.45 p.240

Eusebius of Caesarea (318-325 A.D.) (partial) mentions Pilate. *Eusebius’ Ecclesiastical History* book 1 ch.9.3 p.96 and book 1 ch.10.1 p.96.

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) (implied) “He [Jesus] also lived a holy life, and healed every kind of sickness and disease among the people, and wrought signs and wonders for the benefit of men; and to those who had fallen into the error of polytheism He made known the one and only true God, His Father, and underwent the passion, and endured the cross at the hands of the Christ-killing Jews, under Pontius Pilate the governor and Herod the king.” *Epistle to the Magnesians (Latin form)* ch.11 p.&&&

**Among heretics**

*Gospel of Peter* (180-190 A.D.) *ANF* vol.9 ch.1 p.7 (partial) mentions Pontius Pilate without saying he sentenced him.

## Go25. Barabbas

Mt 27:16-20; Mk 15:7-11

Luke 23:18-19

(partial) Acts 3:14

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 23:18-19

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 50.28 p.121 mentions Barabbas.

**Irenaeus of Lyons** (c.160-202 A.D.) “but they chose Barabbas the robber who had been taken for murder:” *Proof of Apostolic Preaching* ch.95.

**Tertullian** (207/208 A.D.) “said it should, through His not speaking. Then Barabbas, the most abandoned” *Five Books Against Marcion* book 4 ch.42 p.420

**Origen** (225-253/254 A.D.) “That the judge would, without any hesitation, have set Him at liberty if He had offered a defence, is clear from what is related of him when he said, ‘Which of the two do ye wish that I should release unto you, Barabbas or Jesus, who is called Christ?’” *Origen Against Celsus* book 1 Preface ch.2 p.395

## Go26. John the Baptist was beheaded

Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 14:1-12; Mark 6:14-18; Luke 9:7-9

Tatian’s ***Diatessaron*** (c.172 A.D.) section 18 p.&&& gives verbatim the details in the gospels of the execution of John the Baptist.

**Tertullian** (918-220 A.D.) “That person himself, at the close of the law and the prophets, and called not a prophet, but a messenger, is, suffering an ignominious death, beheaded to reward a dancing-girl.” *Scorpiace* ch.8 p.&&&

**Origen** (c.227-240 A.D.) “And Herod, too, said, 'John whom I beheaded, he is risen from the dead; 'so that he appears not to have known what was said about Christ, as reported in the Gospel, 'Is not this the son of the carpenter, is not His mother called Mary, and His brothers James, and Joseph, and Simon, and Judas? And His sisters, are they not all with us?” *Origen’s Commentary on John* book 6 ch.7 p.357

**Athanasius of Alexandria** (318 A.D.) says that John the Baptist was beheaded. *Incarnation of the Word* ch.24.4 p.49

## Go27. Annas the former high priest

John 18:13,24 Annas was high priest from 6 to 15 A.D.

Annas in Acts 23:2; 24:1 was a different person. He was high priest from 47-59 A.D.

Tatian’s ***Diatessaron*** (died 170 A.D.) section 48 p.&&& “Then they took Jesus, and bound him, and brought him to Annas first; because he was the father in law of Caiaphas, who was chief priest that year. And Caiaphas was he that counselled the Jews, that it was necessary that one man should die instead of the people.”

**Irenaeus of Lyons** (182-188 A.D.) “For if this were true, the high priest Caiaphas, and Annas, and the rest of the chief priests, arid doctors of the law, and rulers of the people, would have been the first to believe in the Lord, agreeing as they did with respect to that relationship; and even before them should have been Herod the king.” *Irenaeus Against Heresies* book 2 ch.19.7 p.&&&

**Tertullian** (198-220 A.D.) “For in the person of Pilate 'the heathen raged,' and in the person of Israel 'the people imagined vain things;' 'the kings of the earth' in Herod, and the rulers in Annas and Caiaphas, were gathered together against the Lord, and against His anointed.'” *The Resurrection of the Flesh* ch.20 p.&&&

**Hippolytus** (222-235/236 A.D.) “Therefore the whole number of venerable and honourable priests put in trust of this most excellent law was fifty-six, Hanan (i.e. Annas) and Caiaphas being excepted.” Fragment 1

**Eusebius of Caesarea** (318-325 A.D.) “The Divine Scripture says, moreover, that he passed the entire time of his ministry under the high priests Annas and Caiaphas,” *Eusebius’ Ecclesiastical History* book 10 ch.2 p.&&&

## Go28. Peter was in Rome

1 Peter 5:13 (implied)

Ignatius of Lyons (100-107/116 A.D.) (partial, does not say they commanded from Rome) “I do not, as Peter and Paul, issue commandments unto you. They were apostles; I am but a condemned man;…” *Ignatius’ Epistle to the Romans* (both Greek and Latin) ch.4.3 p.75

**Dionysius of Corinth** (c.170 A.D.) “Therefore you also have by such admonition joined in close union *the churches* that were planted by Peter and Paul, that of the Romans and that of the Corinthians: for both of them went to our Corinth, and taught us in the same way as they taught you when they went to Italy; and having taught you, they suffered martyrdom at the same time.” ch.3 p.765

**Irenaeus of Lyons** (180-188 A.D.) “Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter.” *Irenaeus Against Heresies* book 3 ch.1.1 p.414

**Caius** (190-217 A.D.) ch.1 p.601 “For they say that all those of the first age, and the apostles themselves, both received and taught those things which these *men* now maintain; and that the truth of Gospel preaching was preserved until the times of Victor, who was the thirteenth bishop in Rome from Peter, and that from his successor Zephyrinus the truth was falsified. And perhaps what they allege might be credible, did not the Holy Scriptures, in the first place, contradict them. And then, besides, there are writings of certain brethren older than the times of Victor, which they wrote against the heathen in defence of the truth, and against the heresies of their time: I mean Justin and Miltiades, and Tatian and Clement, and many others, in all which divinity is ascribed to Christ.”

**Clement of Alexandria** (193-217/220 A.D.) “He says that the Gospels containing the genealogies were written first, and that the Gospel according to Mark was composed in the following circumstances:-Peter having preached the word publicly at Rome, and by the Spirit proclaimed the Gospel, those who were present, who were numerous, entreated Mark, in as much as he had attended him from an early period, and remembered what had been said, to write down what had been spoken.” From *Eusebius’ Eccleisastical History* book 2 ch.2 p.&&&

**Tertullian** (&&&) &&&

**Hippolytus of Portus** (225-235/236 A.D.) (implied) “But he afterwards abjured the faith, and attempted these (aforesaid practices). And journeying as far as Rome, he [Simon Magus] fell in with the Apostles; and to him, deceiving many by his sorceries, Peter offered repeated opposition.” *Refutation of All Heresies* book 6 ch.15 p.81

**Cyprian of Carthage** (c.246-258 A.D.) &&&

**Peter of Alexandria** (306-311 A.D.) “Thus James, in the second place, being of Herod apprehended, was beheaded with the sword. Thus Peter, the first of the apostles, having been often apprehended, and thrown into prison, and treated with igominy, was last of all crucified at Rome. Likewise also, the renowned Paul having been oftentimes delivered up and brought in peril of death, having endured many evils, and making his boast in his numerous persecutions and afflictions, in the same city was also himself beheaded; who, in the things in which he gloried, in these also ended his life;” *Canonical Letter* canon 9 p.273

**Lactantius** (c.321-c.325 A.D.) “And while Nero reigned, the Apostle Peter came to Rome, and, through the power of God committed unto him, wrought certain miracles, and, by turning many to the true religion, built up a faithful and stedfast temple unto the Lord. When Nero heard of those things, and observed that not only in Rome, but in every other place, a great multitude revolted daily from the worship of idols, and, condemning their old ways, went over to the new religion, he, an execrable and pernicious tyrant, sprung forward to raze the heavenly temple and destroy the true faith. He it was who first persecuted the servants of God; he crucified Peter, and slew Paul: nor did he escape with impunity; for God looked on the affliction of His people; and therefore the tyrant, bereaved of authority, and precipitated from the height of empire, suddenly disappeared, and even the burial-place of that noxious wild beast was nowhere to be seen.” *The Manner in Which the Persecutors Died* ch.2 p.301-302

**Eusebius of Caesarea** (318-325 A.D.) “And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon, as he does in the following words: ‘The church that is a Babylon, elected together with you, saluteth you; and so doth Marcus my son.’” *Eusebius’ Ecclesiastical History* book 2 ch.15.2 p.116

**Among corrupt or spurious works**

**pseudo-Clement of Alexandria** (after 220 A.D.) “Mark, the follower of Peter, while Peter publicly preached the Gospel at Rome before some of Caesar's equites, and adduced many testimonies to Christ, in order that thereby they might be able to commit to memory what was spoken, of what was spoken by Peter wrote entirely what is called the Gospel according to Mark.” Fragment 1 from Cassiodorus. Comments on the First Epistle of Peter

# OTHER NEW TESTAMENT Individuals

## N1. Matthias

Acts 1:20

(partial) Psalm 109:8

**Irenaeus of Lyons** (182-188 A.D.) refers to Acts 1 and Matthias. *Irenaeus Against Heresies* book 2 ch.20.2 p.388

**Clement of Alexandria** (193-202 A.D.) “of nature, since also Judas was chosen along with them. But they were capable of becoming apostles on being chosen by Him who foresees even ultimate issues. Matthias, accordingly, who was not chosen along with them, on showing himself worthy of becoming an apostle, is substituted for Judas. *Stromata* book 6 ch.13 p.504

**Tertullian** (198-220 A.D.) “chosen Matthias by lot as the twelfth, into the place of Judas, they obtained the promised power of the Holy Ghost for the gift of miracles and of utterance; and after first bearing witness to the faith in Jesus Christ throughout Judaea, and rounding churches (there), they next went forth into the world and preached” *Prescription Against Heretics* ch.20 p.252

**Hippolytus of Portus** (222-235/236 A.D.) “Let us, then, see how clearly Basilides, simultaneously with Isidorus, and the entire band of these (heretics), not only absolutely belies Matthias, but even the Saviour Himself.” *Refutation of all Heresies* book 7 ch.8 p.103

**Origen** (225-253/254 A.D.) “the apostles, was enabled to behold, and along with him the twelve (Matthias having been substituted in room of Judas);” *Origen Against Celsus* book 2 ch.65 p.457

**Victorinus of Petau** (martyred 304 A.D.) &&&

**Pamphilus** (martyred 309 A.D.) “in this chapter we have also the section on the substitution of Matthias,” *An Exposition of the Chapters of the Acts of the Apostles* section B p.166

**Lactantius** (c.303-320/325 A.D.) “His apostles were at that time eleven in number, to whom were added Matthias,” *The Manner in Which the Persecutors Died* ch.2 p.301

**Eusebius of Caesarea** (318-325 A.D.) mentions Matthias. *Eusebius’ Ecclesiastical History* book 2 ch.1.1 p.103 and book 1 ch.12.3 p.99.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.60 p.93 mentions that Matthias replaced Judas.

## N2. James the Lord’s brother was godly

Acts 15:13-18; 1 Corinthians 15:7

Note that no mention is made of James never drinking alcohol or having his hair cut from birth except in Eusebius quoting what Hegesippus wrote.

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) (implied) Acts 12:2

**Hegesippus** (170-180 A.D.) discusses at length James the Lord’s brother. *Five Books of Commentaries on the Acts of the Church* section 1 p.762-763

**Irenaeus of Lyons** (182-188 A.D.) discusses Peter, James, and the Council of Jerusalem. *Irenaeus Against Heresies* book 3 ch.12.14 p.435

**Clement of Alexandria** (193-217/220 A.D.) said the James the Just [The Lord’s brother) was made bishop of Jerusalem. Fragment 4 p.579 (*Eusebius’ Ecclesiastical History* book 6 ch.2.1)

Clement of Alexandria (193-202 A.D.) mentions the holy apostles, Peters, James, John, and Paul. *Stromata* book 1 ch.1 p.301

**Tertullian** (207/208 A.D.) briefly mentions John and James reputed to be pillars. *Five Books Against Marcion* book 4 ch.3 p.348

Hippolytus of Portus (222-235/236 A.D.) (partial) discusses how the Naaseni believe James the brother of the Lord handed down secret teachings to Mariamne. Hippolytus implicitly accepts that James was the brother of the Lord here, but gives no indication that he was godly. *The Refutation of All Heresies* book 5 ch.2 p.48

**Origen** (225-253/254 A.D.) quotes 1 Corinthians 15:4-8 referring to James *Origen Against Celsus* book 2 ch.63 p.456. He also discusses the brothers of Jesus in his *Commentary on Matthew* 10 ch.17 p.424

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.12 p.673 mentions James and Simon [Peter] speaking to the church in the Acts of the Apostles.

*Treatise On Rebaptism* (250/4-256/7 A.D.) ch.12 p.674 quotes Acts 15:13-17 “as James says in the Acts of the Apostles”.

**Pamphilus** (martyred 309 A.D.) mentions James and Paul and circumcision. *An Exposition of the Chapters of the Acts of the Apostles* “EE” p.168

**Eusebius of Caessarea** (318-325 A.D.) mentions James, the Savior’s brother. *Eusebius’ Ecclesiastical History* book 1 ch.12 p.96

**Among heretics**

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) preface p.215 positively mentions James.

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) preface p.218 and ch.19p.212 mentions James

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 p.75 positively narrates stories about James.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.67 p.95; book 4 ch.55 p.142 mentions James [the Lord’s brother] the bishop of Jerusalem.

## N3. The Ethiopian eunuch

Acts 8:26-40

**Irenaeus of Lyons** (182-188 A.D.) “But again: Whom did Philip preach to the eunuch of the queen of the Ethiopians, returning from Jerusalem, and reading Esaias the prophet,” *Irenaeus Against Heresies* book 3 ch.8 p.433

Irenaeus of Lyons (182-188 A.D.) “For this reason, also, Philip, when he had discovered the eunuch…” *Irenaeus Against Heresies* book 4 ch.23.2 p.494

**Tertullian** (198-220 A.D.) “The Spirit had enjoined Philip to proceed to that road: the eunuch himself, too, was not found idle, nor as one who was suddenly seized with an eager desire to be baptized; but, after going up to the temple for prayer’s sake, being intently engaged on the divine Scripture, was thus suitably discovered-to whom God had, unasked, sent an apostle, which one, again, the Spirit bade adjoin himself to the chamberlain’s chariot. The Scripture which *he was reading* falls in opportunely with his faith:” *On Baptism* ch.18 p.678

**Origen** (c.227-240 A.D.) “John, we shall add, lest this should be called a mere unsupported assertion, what is said in the Acts about the eunuch of the queen of the Ethiopians and Philip.” *Origen’s Commentary on John* 1 ch.15 p.305

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.4 p.669 “Just as the Ethiopian eunuch, when he was returning from Jerusalem and reading the prophet Isaiah, and was in doubt, having at the Spirit’s suggestion heard the truth from Philip the deacon, believed and was baptized; and when he had gone up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more.”

**Cyprian of Carthage** (c.246-258 A.D.) &&&

**Pontius’ *Life and Passion of Cyprian*** (258 A.D.) ch.3 p.268 “For although in the Acts of the Apostles the eunuch is described as at once baptized by Philip, because he believed with his whole heart, this is not a fair parallel.”

**Pamphilus** (martyred 309 A.D.) “l. “That the Lord helps the good and the believing on the way to salvation, as is shown from the instance of the eunuch.” *An Exposition of the Chapters of the Acts of the Apostles* section L p.167

**Eusebius of Caesarea** (318-325 A.D.) mentions the Ethipian eunuch. *Eusebius’ Ecclesiastical History* book 2 ch.1.13 p.105

## N4. Stephen the martyr

Acts 7:59-60

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 7:59-60

***Christians of Vienna and Lugdunum*** (177 A.D.) says that the Christians were like Stephen, who even prayed for those who inflicted tortures on them. p.784

**Irenaeus of Lyons** (182-188 A.D.) says that Stephen say Jesus standing on the right hand of God. *Irenaeus Against Heresies* book 3 ch.12.13 p.435

**Tertullian** (c.213 A.D.) “‘He sitteth at the Father’s right hand’ -not the Father at His own. He is seen by Stephen, at his martyrdom by stoning, still sitting at the right hand of God where He will continue to sit, until the Father shall make His enemies His footstool.” *Against Praxeas* ch.30 p.627

**Commodianus** (c.240 A.D.) mentions the martyrdom of Abel, Stephen, and others in *Instructions of Commodianus* ch.62 p.215

**Origen** (235 A.D.) mentions Stephen the martyr speaking to Jesus. *Origen On Prayer* part 1 ch.14 p.57. See also ibid part 1 ch.6.5 p.35

**Cyprian of Carthage** (c.246-258 A.D.) “And this we see done in the case of Stephen, who, when he was slain by the Jews with violence and stoning, did not ask for vengeance for himself, but for pardon for his murderers, saying, ‘Lord, lay not this sin to their charge.’” *Treatises of Cyprian* Treatise 9 ch.16 p.488

**Pamphilus** (martyred 309 A.D.) “The rising and slanderous information of the Jews against Stephen, and his address …”*An Exposition of the Chapters of the Acts of the Apostles* section H p.166

**Peter of Alexandria** (306,285-311 A.D.) “Thus first Stephen, pressing on His footsteps, suffered martyrdom, being apprehended in Jerusalem by the transgressors, and being brought before the council, he was stoned, and glorified for the name of Christ, praying with the words, ‘Lord, lay not this sin to their charge.’” *Canonical Epistle* canon 9 p.273

**Eusebius of Caesarea** (318-325 A.D.) mentions Cornelius, of Caearea in Palestine, Peter, and later the persecution of Stephen and still later Agabus. *Eusebius’ Ecclesiastical History* book 2 ch.3.3 p.107

## N5. Cornelius the centurion who was saved

Acts 10:24-48

p45 Chester Beatty I – 833 verses (4 gospels plus Acts) (200-225 A.D.) (partial) tells part of the story of Cornelius in Acts 10:10-23, 31-41; 11:2-13

**Irenaeus of Lyons** (182-188 A.D.) “Cornelius the centurion, and those Gentiles with him, to whom the word of God” *Irenaeus Against Heresies* book 3 ch.12.7 p.432

**Tertullian** (198-220 A.D.) “spirit’s egress as of the Holy Spirit’s ingress? Finally, granting that upon the centurion Cornelius, even *before baptism*, the honourable gift of the Holy Spirit, together with the gift of prophecy besides, had hastened to descend, we” *On Fasting* ch.8 vol.4 p.107

**Hippolytus of Portus** (222-235/236 A.D.) “And there was none other (sent) but the Word. And that He was sent Peter testifies, when he says to the centurion Cornelius: 'God sent His Word unto the children of Israel by the preaching of Jesus Christ. This is the God who is Lord of all.'” *Against the Heresy of One Noetus* ch.13 p.228

**Origen** “Cornelius, suggesting to him “to send to Joppa, to Simon surnamed Peter,” Peter” *Origen Against Celsus* book 2 ch.1 p.429

Origen (233/234 A.D.) (partial) mentions Cornelius the centurion. *Origen On Prayer* ch.27.13 p.101

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.15 p.646 (250/4-256/7 A.D.) “Cornelius the centurion before they were baptized with water.”

**Cyprian of Carthage** (c.246-258 A.D.) “so that in the house of Cornelius the centurion, the Holy Ghost had descended upon the Gentiles who were there, fervent in the warmth of their faith,” *Epistles of Cyprian* Letter 71 p.378

Cyprian of Carthage (c.246-258 A.D.) “Thus, for instance, Cornelius the centurion, when he prayed, had a claim to be heard.” *Treatises of Cyprian* Treatise 4 p.456

**Pamphilus** (martyred 309 A.D.) Acts section O p.167 “Of Cornelius, and what the angel said to him. See also what was”

**Peter of Alexandria** (306,285-311 A.D.) &&&

**Eusebius of Caesarea** (318-325 A.D.) mentions Cornelius, of Caearea in Palestine, Peter, and later the persecution of Stephen and still later Agabus. *Eusebius’ Ecclesiastical History* book 2 ch.3.3 p.107

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.55 p.206 mentions Cornelius the Centurion

## N6. Saul of Tarsus persecuted the church

Acts 9:1-3

Paul wrote about this with regret in Galatians 1:13; 1 Corinthians 15:9; Philippians 3:6; and 1 Timothy 1:13.

**Irenaeus of Lyons** (182-188 A.D.) “But again, we allege the same against those who do not recognise Paul as an apostle: that they should either reject the other words of the Gospel which we have come to know through Luke alone, and not make use of them; or else, if they do receive all these, they must necessarily admit also that testimony concerning Paul, when he (Luke) tells us that the Lord spoke at first to him from heaven: ‘Saul, Saul, why persecutest thou Me? I am Jesus Christ, whom thou persecutest;’ and then to Ananias, saying regarding him: ‘Go thy way; for he is a chosen vessel unto Me, to bear My name among the Gentiles, and kings, and the children of Israel.” *Irenaeus Against Heresies* book 3 ch.15.1 p.439

**Tertullian** (198-220 A.D.) “But how Paul, an apostle, from being a persecutor, who first of all shed the blood of the church, though afterwards he exchanged the sword for the pen, and turned the dagger into a plough, being *first* a ravening wolf of Benjamin, then himself supplying food as did Jacob, -how he, (I say, ) speaks in favour of martyrdoms, now to be chosen by himself also, when, rejoicing over the Thessalonians, he says, ‘So that we glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations, in which ye endure a manifestation of the righteous judgment of God, that ye may be accounted worthy of His kingdom, for which ye also suffer!” *Scorpiace* ch.13 p.646

**Origen** (c.227-240 A.D.) “To Saul, when still a persecutor it is said, ‘Saul Saul, why persecutest thou Me? “and, “I am Jesus whom thou persecutest.’” *Origen’s Commentary on John* book 1 ch.12 p.304

Origen (233/234 A.D.) says that Saul “persecuted” the church *Origen On Prayer* ch.24.2 p.81

**Cyprian of Carthage** (c.246-258 A.D.) “Nor did he [Peter] despise Paul because he had previously been a persecutor of the Church, but admitted the counsel of truth, and easily yielded to the lawful reason which Paul asserted, furnishing thus an illustration to us both of concord and of patience, that we should not obstinately love our own opinions, but should rather adopt as our own those which at any time are usefully and wholesomely suggested by our brethren and colleagues, if they be true and lawful.” *Epistles of Cyprian* Letter 70 ch.3 p.377

**Eusebius of Caesarea** (318-325 A.D.) (implied) says that Paul persecuted the church. *Eusebius’ Ecclesiastical History* book 2 ch.1.9 p.104

## N7. Paul was a godly apostle

Acts 15:22; Galatians 1:1; 2 Peter 3:15-16; Titus 1:1

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) contains most of Paul’s writings

**p32 (=P. Rylands 5)** Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 1:1 “Paul, a servant of God and an apostle of Jesus Christ”

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 9:23-25

**p65** 1 Thessalonians 1:3-2:1; 2:6-13 (225-275 A.D.) Paul says he is an apostle in 1 Thessalonians 2:6

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Calls the writings of Paul scripture. 2 Peter 3:15-16

**Clement of Rome** (96-98 A.D.) Paul was imprisoned seven times and was stoned. *1 Clement* ch.5 p.6

Clement of Rome (96-98 A.D.) says to the Corinthians, “Take up the epistle of the blessed Apostle Paul.” And refers to 1 Corinthians 3:13. *1 Clement* ch.47 vol.1 p.18 (See also vol.9 p.243)

**Ignatius of Antioch** (-107/116 A.D.) “I do not, as Peter and Paul issue commandments unto you. They were apostles; I am but a condemned man;…” *Letter of Ignatius to the Romans* ch.4 p.75

Ignatius (-107/116 A.D.) Paul wrote a letter to the Ephesians. *Ignatius’ Letter to the Ephesians* ch.12 p.55

**Polycarp** (100-165 A.D.) “For neither I, not any other such one, can come up to the wisdom of the blessed and glorified Paul. He, when among you, accurately and stedfastly taught the word of truth in the presence of those who were then alive. And when absent from you [Philippians] he wrote you a letter, which, if you carefully study, you will find to be the means of building you up in that faith…” *Letter of Polycarp to the Philippians* ch.3 p.33.

**Dionysius of Corinth** (170 A.D.) speaks of the churches planted by Peter and Paul: Romans and Corinthians Fragment 3 *Ante-Nicene Fathers* vol.8 p.765

**Irenaeus of Lyons** (182-188 A.D.) quotes 1 Corinthians 1:18 as being by Paul. *Irenaeus Against Heresies* book 1 ch.3:5 p.320

Irenaeus of Lyons (182-188 A.D.) refers to Paul and Barnabas in Lystra and Lycia in Acts 14:15-17 *Irenaeus Against Heresies* book 3 ch.12.8 p.434

*Epitaph of Abercius* (190-210 A.D.) (partial) mentions Paul and the the epitaph breaks off.

**Caius** (190-217 A.D.) (implied) discusses Paul going to Rome and the letters of Paul. *Muratorian Canon* ch.3.2,3 p.603

**Clement of Alexandria** (193-202 A.D.) mentions paul the apostle. *Stromata* book 1 ch.1 p.301

Clement of Alexandria (193-217/220 A.D.) says “the blessed Paul” wrote and quotes 1 Corinthians 14:20. *The Instructor* book 1 ch.6 p.217. See also *The Instructor* book 1 ch.5 p.214 and *Fragments from Cassiodorus* (fragment 1) ch.1 p.572

Clement of Alexandria (c.195 A.D.) quotes 1 Timothy 4:8, saying it was by Paul in *Exhortation to the Heathen* ch.9 p.196

Clement of Alexandria (193-217/220 A.D.) quotes 1 Thessalonians 2:6-7 by the blessed Paul. *The Instructor* book 1 ch.5 p.214

**Tertullian** (207/208 A.D.) stresses the authorship of Matthew, Mark, Luke, John, Revelation, many of Paul’s letters in *Five Books Against Marcion* book 4 ch.5 p.350.

**Hippolytus of Portus** (222-235/236 A.D.) 1 Thessalonians 4:12 was by Paul to the Thessalonians. *Treatise on Christ and Antichrist* ch.66 p.219. See also *Commentary on Proverbs* p.173

**Commodianus** (c.240 A.D.) “But your god is your belly, and rewards are your laws. Paul the apostle suggests this”*Instructions of Commodianus* ch.31 p.209

**Origen** (225-253/254 A.D.) “But it is not the appropriate time to describe at present the truly venerable and divine contents of the Gospels, or the mind of Christ-that is, the wisdom and the word-contained in the writings of Paul.” *Origen Against Celsus* book 3 ch.21 p.472

Origen (239-242 A.D.) mentions Paul a wise man. *Homilies on Ezekiel* homily 7 ch.6.1 p.105

Origen (233/234 A.D.) mentions the apostle Paul. *Origen On Prayer* ch.6.5 p.35

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “since Paul also, the apostle whom the Lord called a chosen vessel unto Him, laid down in his epistle: 'I marvel that ye are so soon removed from Him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ” *Epistles of Cyprian* Epistle 22 ch.3 p.&&&

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions that Gnostics defame the blessed apostles Peter and Paul the Lord in *Letter 74* p.391

**Dionysius of Alexandria** (246-265 A.D.) quotes 1 Corinthians 15:41 as by Paul. *The books on Nature* ch.3 p.86

**Hermias** (3rd century) “Paul the blessed apostle, my beloved brethren, writing to the Corinthians who inhabit Laconian Greece, spake saying, ‘The wisdom of this world is folly in the sight of God’ [1 Cor 3:19], and he said not amiss.” Satire on Greek Philosophers ch.1 p.1

**Adamantius** (c.300 A.D.) refers to many of Paul’s letters as scripture such as Galatians 1 (Paul sent to the Galatians) on *Dialog of the True Faith* first part p.44 and quoting Ephesians 2:11-13 as by the apostle to the Ephesians in *Dialog of the True Faith* first part p.99.

**Victorinus of Petau** (martyred 304 A.D.) The apostle Paul was blessed. *Commentary on the Apocalypse* ch.11.7 p.354. See also ibid ch.6 p.344

**Phileas** **of Thmuis** (martyred 306/307 A.D.) mentions “the word of the Apostle Paul, the most blessed seer” *Letter of Phileas to Meletius of Lycopolis* vol.6 p.164

**Pamphilus** (martyred 309 A.D.) mentions Paul being called to the apostleship. *An Exposition of the Chapters of the Acts of the Apostles* M. vol.6 p.167

**Methodius** (270-311/312 A.D.) quotes 1 Corinthians 7:34 as by “the blessed Paul” *Banquet of the Ten Virgins* discourse 1 ch.1 p.311

**Hesychius of Egypt, Pachomius, Phileas, Theodorus** (martyred 311 A.D.) &&&

**Athanasius of Alexandria** (318 A.D.) mentions “the blessed Paul”. *Athanasius Against the Heathen* book 1 ch.5.2 p.6

**Alexander of Alexandria** (313-326 A.D.) says that we should have not only deeds but also “godly patience”. *Epistles on the Arian Heresy* Epistle 1 ch.3 p.292

**Eusebius of Caesarea** (318-325 A.D.) shows that Paul was an apostle of God. *Eusebius’ Ecclesiastical History* book 2 ch.1.4 p.104

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.487 shows that Paul was very godly.

**pseudo-Hippolytus** (after 236 A.D.) positively mentions Paul. *Discourse on the End of the World* ch.11 p.244

**Among heretics**

**Mani** (262-278 A.D.) positively mentions Paul. *Disputation with Manes* ch.13 p.188

Marcionite heretic **Megethius** (c.300 A.D.) (implied) a self-labeled follower of Marcion, in his debate with Adamantius accepts Paul as an apostle and his letters are scripture. *Dialogue on the True Faith* first part ch.15d, 6 p.42-43

Marcionite heretic Megethius (c.300 A.D.) says that Paul was greater than Marcion. *Dialogue on the True Faith* first part ch.809a p.47

pseudo-Methodius (after 312 A.D.) “Paul, the interpreter of the divine oracle” and quote 2 Corinthians 5:19. (Oration Concerning Simeon and Anna)

## N8. Barnabas, companion of Paul

Acts 13:2; 14:1-3; 15:22; Galatians 2:1

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 2:1

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 9:27; 11:24-25

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 13:2; 14:1-3; 15:22; Galatians 2:1

Note that the author of the *Epistle of Barnabas* never claimed to be the Barnabas in the Bible.

**Irenaeus of Lyons** (182-188 A.D.) refers to Paul and Barnabas in Lystra and Lycia in Acts 14:15-17. *Irenaeus Against Heresies* book 3 ch.12.8 p.434. See also book 3 ch.12.14 p.435

**Clement of Alexandria** (193-202 A.D.) “Barnabas (and he was one of the seventy, and a fellow-worker of Paul), who speaks in these word and quotes the *Epistle of Barnabas* vol.1 p.147. *Stromata* book 2 ch.20 p.372

Clement of Alexandria (193-202 A.D.) says that Barnabas was one of the seventy disciples and a co-worker with Paul. Fragment 4 p.579 (*Eusebius’ Ecclesiastical History* book 6 ch.2.2). He quotes from the *Epistle of Barnabas* as by the apostle (*Stromata* book 2 ch.6 p.354 and *Stromata* book 2 ch.7 p.355) according to vol.1 p.137

Clement of Alexandria (193-202 A.D.) Barnabas, too, who in person preached the word along with the apostle in the” *Stromata* book 5 ch.10 p.459

**Tertullian** (208-220 A.D.) mentions Barnabas, “a man sufficiently accredited by God” *Tertullian on Modesty* ch.20 p.97

**Origen** (225-253/254 A.D.) “Moreover, in the Epistle to the Galatians, Paul states that Peter, still from fear of the Jews, ceased upon the arrival of James to eat with the Gentiles, and ‘separated himself from them, fearing them that were of the circumcision;’ and the rest of the Jews, and Barnabas also, followed the same course. And certainly it was quite consistent that those should not abstain from the observance of Jewish usages who were sent to minister to the circumcision, when they who “seemed to be pillars” gave the right hand of fellowship to Paul and Barnabas, in order that, while devoting themselves to the circumcision, the latter might preach to the Gentiles.’ *Origen Against Celsus* book 2 ch.1 p.429

**Dionysius of Alexandria** (246-265 A.D.) “surname Mark, whom Barnabas and Paul attached to themselves as companion,” *From the Books on the Promises* ch.5 p.83

**Pamphilus** (martyred 309 A.D.) “his association with the apostles by the instrumentality of Barnabas.” *An Exposition of the Chapters of the Acts of the Apostles* s, w vol.6 P.167

**Eusebius of Caesarea** (318-325 A.D.) mentions Barnabas with Paul. *Eusebius’ Ecclesiastical History* book 2 ch.1.4 p.104

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.13 p.80 positively mentions the preaching of Barnabas.

## N9. Silas, companion of Paul

Acts 15:22,27-34,40; 16:19,25,29; 17:4,10,14,15; 18:5; 2 Corinthians 1:19; 1 Thessalonians 1:1; 2 Thessalonians 1:1; 1 Peter 5:12

Note Silas is called Silvanus in the KJV outside of Acts

**Irenaeus of Lyons** (182-188 A.D.) “the name of our Lord Jesus Christ. We have sent therefore Judas and Silas” *Irenaeus Against Heresies* book 3 ch.12.14 p.436

**Asterius Urbanus** (c.242 A.D.) “Nor will they be able to boast that Agabus, or Judas, or Silas, or the daughters” fragment 9 p.337

**Origen** (225-253/254 A.D.) “his chains; and that Paul, having been bound in the stocks along with Silas” *Origen Against Celsus* book 2 ch.34 p.445

Origen (233/234 A.D.) mentions Silas. *Origen On Prayer* ch.12.2 p.47

**Cyprian of Carthage** (c.246-258 A.D.) “night Paul and Silas prayed and gave thanks to God, and the prisoners heard” *Treatises of Cyprian* Treatise 12 part 3 ch.14 p.537

**Peter of Alexandria** (306,285-311 A.D.) Epistle “and Silas were dragged before the magistrates at Thessalonica, were dismissed”

Peter of AlexandriaEpistle “brethren immediately sent away Paul and Silas by night unto Berea.”

**Eusebius of Caesarea** (318-325 A.D.) “Neither can they [false prophets] boast of Agabus, or Judas, or Silas, or the daughters of Philip, or Ammia in Philadelphia, or Quadratus, or any others not belonging to them.” *Eusebius’ Ecclesiastical History* book 5 ch.17.3 p.234

## N10. Apollos

Acts 18:24-28; 19:1; 1 Corinthians 1:12; 3:4-6; 4:6; 16:12; Titus 3:13

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.)

**Clement of Rome** (96-98 A.D.) “Take up the epistle of the blessed Apostle Paul. What did he write to you [the Corinthian church] at the time when the Gospel first began to be preached? Truly, under the inspiration of the Spirit, he wrote to you concerning himself, and Cephas, and Apollos, because even then parties had been formed among you.” 1 Clement ch.47 vol.1 p.18

**Tertullian** (198-220 A.D.) “But these words were written to the Corinthians in regard of the circumstances of that particular time; seeing that schisms and dissensions were agitated among them, while one attributes *everything* to Paul, another to Apollos.” *On Baptism* ch.14 p.676

Tertullian (207/208 A.D.) “epistle: ‘All things are yours; whether Paul, or Apollos, or Cephas, or the” *Five Books Against Marcion* book 5 ch.7 p.444

**Origen** (235-245 A.D.) mentions Apollos. *Homilies on Jeremiah* homily 5 ch.13.3 p.56

**Novatian** (250/4-256/7 A.D.) “In fine, the Apostle Paul also apprehended this agreement of unity, with the distinction of persons notwithstanding: for in writing to the Corinthians he said, ‘I have planted, Apollos watered, but God gave the increase. Therefore neither is he that planteth anything, nor he that watereth, but God who gives the increase. Now he that planteth and he that watereth are one.’ And who does not perceive that Apollos is one person and Paul another, and that.” *Concerning the Trinity* ch.27 p.637-638

**Adamantius** (c.300 A.D.) (Adamantius is speaking) “Again Paul says, … [‘Indeed I belong to Paul’; and another, ‘I belong to Apollo [Apollos]’; are you not ordinary men” footnote 179 says that the bracketed quotation is not found in Rufinus’ Latin translation “but was almost certainly written by our author.” *Dialogue on the True Faith* Fifth Part 22c p.178

**Pamphilus** (martyred 309 A.D.) “And concerning Apollos, an eloquent man and a believer.” *An Exposition of the Chapters of the Acts of the Apostles* section AA p.168.

## N11. Paul was in prison/bonds

**Irenaeus of Lyons** (182-188 A.D.) “indicating with all diligence both places, and cities, and number of days, until they went up to Jerusalem; and what befell Paul there, how he was sent to Rome in bonds; the name of the centurion who took him in charge; and the signs of the ships, and how they made shipwreck; and the island upon which they escaped, and how they received kindness there, Paul healing the chief man of that island; and how they sailed from thence to Puteoli, and from that arrived at Rome; and for what period they sojourned at Rome.” *Irenaeus Against Heresies* book 3 ch.14.1 p.437

**Tertullian** (198-220 A.D.) “When Agabus, making use of corresponding action too, had foretold that bonds awaited Paul, the disciples, weeping and entreating that he would not venture upon going to Jerusalem, entreated in vain.” *Scorpiace* ch.15 p.648

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “Of this same thing in the Acts of the Apostles: ‘But about the middle of the night Paul and Silas prayed and gave thanks to God, and the prisoners heard them.’” *Treatises of Cyprian* Treatise 12 part 3 ch.14 p.537

**Pamphilus** (martyred 309 A.D.) “and of the cure of the damsel having a spirit of divination, on account of which the masters of the damsel cast Paul into prison; and of the earthquake and miracle which happened there; and how the jailer believed and was baptized forthwith that same night with all his house.” *An Exposition of the Chapters of the Acts of the Apostles* section X p.167

Peter of Alexandria (306,285-311 A.D.) (partial) “Paul underwent many persecutions” *The Canonical Epistle* Canon 10 p.274

## N12. Paul was persecuted besides prison

Acts 13:50; 14:19; 16:22-23; 17:5

**Clement of Rome** (96-98 A.D.) “Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects.” *1 Clement* ch.5 p.6

**Tertullian** (ca.208 A.D.) “Nay, Paul too, who had submitted to deliverance from persecution by being let down from the wall, as to do so was at this time a matter of command, refused in like manner now at the close of his ministry, and after the injunction had come to an end, to give in to the anxieties of the disciples, eagerly entreating him that he would not risk himself at Jerusalem, because of the sufferings in store for him which Agabus had foretold; but doing the very opposite, it is thus he speaks, ‘What do ye, weeping and disquieting my heart?’” *On Fleeing Persecution* ch.6 p.120

**Cyprian of Carthage** (c.246-258 A.D.) “Let them also follow the example of the Apostle Paul, who, after often-repeated imprisonment, after scourging, after exposures to wild beasts, in everything continued meek and humble; and even after his rapture to the third heaven and paradise, he did not proudly arrogate anything to himself when he said, ‘Neither did we eat any man’s bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you.’” *Epistles of Cyprian* Letter 5 ch.2 p.683

**Pamphilus** (martyred 309 A.D.) (implied) “After that, however, Paul is stoned there by the neighbouring people.” section V p.167

**Peter of Alexandria** (306,285-311 A.D.) says Paul “was brought in the peril of death, having endured many evils, andmaking his boast in his numerous persecutions and afflictions, in the same city was also beheaded;” *Canonical Epistle* Canon 9 p.273

## N13. Timothy the individual (not just the book)

***The Muratorian Canon*** (190-217 A.D.) ch.3 p.603 mentions that Paul wrote to seven churches in his epistles, Corinthians (2 letters), Ephesians, Philippians, Colossians, Galatians, Thessalonians (2 letters), Romans. Wrote Philemon, Titus, two letters to Timothy.

**Clement of Alexandria** (193-202 A.D.) quotes 1 Timothy 6:20,21 as by the Apostle to Timothy. Then he says, “Convicted by this utterance, the heretics reject the Epistles to Timothy.” *Stromata* book 2 ch.11 p.359.

Clement of Alexandria (193-217/220 A.D.) “‘Use a little wine’, says the apostle to Timothy, who drank water, ‘for thy stomach’s sake;’” *The Instructor* book 2 ch.2 p.242

Clement of Alexandria (c.195 A.D.) “‘Thou, O Timothy,’ he says, ‘from a child hast known the holy letters, which are able to make thee wise unto salvation, through faith that is in Christ Jesus.’” *Exhortation to the Heathen* ch.9 p.196

**Tertullian** (198-220 A.D.) “Similarly, concerning Onesiphorus, does he also write to Timothy: ‘The Lord grant unto him that he may find mercy in that day;’” *On the Resurrection of the Flesh* ch.23 p.562

Tertullian (207/208 A.D.) “He [Paul] therefore made some concession, as was necessary, for a time; and this was the reason why he had Timothy circumcised,” *Five Books Against Marcion* book 5 ch.3 p.433.

**Hippolytus** (222-235/236 A.D.) “For it is not to no purpose that the blessed apostle exhorts Timothy, and says, ‘O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith.’” *Treatise on Christ and Antichrist* ch.1 p.204

**Origen** (c.227-240 A.D.) “As Paul could not benefit those who were Jews according to the flesh, without, when reason shows it to be necessary, circumcising Timothy, and when it appears the natural course getting himself shaved and making a vow, and, in a word, being to the Jews a Jew that he might gain the Jews-so also it is not possible for one who is responsible for the good of many to operate as he should by means of that Christianity only which is in secret.” *Origen’s Commentary on John* book 1 ch.9 p.302

**Cyprian of Carthage** (c.246-258 A.D.) “For if the Apostle Paul, writing to Timothy, said, ‘Let no man despise thy youth,’ how much rather must it he said by your colleagues to you, ‘Let no man despise thy age?” *Epistles of Cyprian* Letter 64 ch.3 p.366

**Victorinus of Petau** (martyred 304 A.D.) “And abridging in a short space his announcement, he [Paul] thus says to Timothy: ‘That thou mayest know how thou oughtest to behave thyself in the Church of the living God.’ [1/2 of 1 Timothy 3:15]” *Commentary on the Apocalypse* from the first chapter verse 16 (second time) p.345

**Phileas of Thmuis** (martyred 306/307 A.D.) “And thou wert not persuaded to delay such procedure or restrain thy purpose readily even by the word of the Apostle Paul, the most blessed seer, and the man who put on Christ, who is the Christ of all of us no less; for he, in writing to his dearly-beloved son Timothy, says: ‘Lay hands suddenly on no man, neither be partaker of other men’s sins.’” *Letter to Meletius ofLycopolis* ch.164

**Pamphilus** (309 A.D.) “Of the teaching of Timothy, and of the coming of Paul into Macedonia according to revelation.” *An Exposition of the Chapters of the Acts of the Apostles* section X p.167

**Peter of Alexandria** (306,285-311 A.D.) “For they did not assent to their impiety; as I have again heard from their fellow-ministers, they will be reckoned amongst the confessors, as also he who hath after the example of Timothy ordered his life,” *Canonical Epistle* canon 14 p.278

**Among spurious works**

**pseudo-Ignatius** (after 117 A.D.) “Such, then, are ye, having been taught by such instructors, Paul the Christ-bearer, and Timothy the most faithful.” *Epistle to the Ephesians* ch.6 p.52 (long version)

**Among Heretics**

**Megethius** (c.300 A.D.) “But he does not speak of these, but concerning Silvanus and Timothy.” In Adamantius *Dialogue on the True Faith* part 1 ch.6 p.44

## N14. James [the disciple] was beheaded / slain

**Clement of Alexandria** (193-217/220 A.D.) “And of this James, Clement also relates an anecdote worthy of remembrance in the seventh book of the Hypotyposes, from a tradition of his predecessors. He says that the man who brought him to trial, on seeing him bear his testimony, was moved, and confessed that he was a Christian himself. Accordingly, he says, they were both led away together, and on the way the other asked James to forgive him. And he, considering a little, said, 'Peace be to thee' and kissed him. And so both were beheaded together.” Fragment 2 (p.579) from *Eusebius’ Ecclesiastical History* book 2 ch.2 p.&&&

**Tertullian** (198-220 A.D.) “That Peter is struck, that Stephen is overwhelmed *by stones*, that James is slain as is a victim at the altar, that Paul is beheaded has been written in their own blood.” *Scorpiace* ch.15 p.648

**Pamphilus** (martyred 309 A.D.) “r. The slaying of the Apostle James. \*Also the apprehension of Peter by Herod, and the account of the manner in which the angel by divine command delivered him from his bonds, and how Peter, after showing himself to the disciples by night, quietly withdrew.”

&&&**Peter of Alexandria** (306,285-311 A.D.) “Thus James, in the second place, being of Herod apprehended, was beheaded with the sword.” *Canonical Epistle* canon 9 p.&&&

## Teachings on New Testament Individuals not on the list

**1. Agabus** (only 3 writers: Tertullian, Asterius Urbanus, Pamphilus)

**2. Alphaeus** (only 2 writers: Papias, *Diatessaron*)

**3. Anacletus** (only 2 writers: Irenaeus, Tertullian)

**4. Antipas** (only 1 writer: Tertullian. p115)

**5. Aquila andor Prisca/Priscilla in Acts** Acts 18:2,18,26; Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:19 (only 3 writers: Tertullian, Origen, Pamphilus. After Nicea: Hegemonius. Among heretics partial the Ebionite *Recognitions of Clement*)

**6. Bartholomew** (no writers. Among heretics the Ebionite *Recognitions of Clement*)

**7. Berean(s)** (no writers)

**8. Caesar’s household** (no writers)

**9. Cleopas** (only 3 writers: *Diatessaron*, Origen, *Treatise on Rebaptism*)

**10. Crispus** (only 1 writer: Tertullian)

**11. Demas** (only 2 writers: Irenaeus, Adamantius)

**12. Epaphroditus** (only 2 writers: Irenaeus, Cyprian)

**13. Euodia and Synteche** (no writers)

**14. Eutychus** (no writers)

**15. Felix** (only 2 writers: Tertullian, Pamphilus)

**16. Festus** (only 1 writer: Pamphilus)

**17. Gamaliel** (only 2 writers: Origen, Pamphilus. Among heretic the Ebionite Recognitions of Clement)

**18. Herod killed James the disciple** (only 1 writer: Peter of Alexandria)

**19. Holy apostles** (only 2 writers: Clement of Alexandria, Hippolytus)

**20. Hymenaeus or Alexander, who opposed Paul** 1 Tim 1:20; 2 Tim 2:17 (only 2 writers: Tertullian, Alexander of Alexandria. After Nicea: Hegemonius/Archelaus, Athanasius of Alexandria. Among heretics Mani.)

**21. James son of Alphaeus** (only 2 writers: Papias, Diatessaron)

**22.** **James and John request to be on Jesus’ right and left** (only 1 writer: *Diatessaron*)

**23. Jezebel in Revelation** (only 1 writer: Tertullian)

**24. Joanna** (only 1 writer: *Diatessaron*)

**25. Joseph [of Arimathea** (only 2 writers: *Diatessaron*, Tertullian. Corrupt: Ignatius [Latin version])

**26. Judas hanged himself** (Matthew 27:5-6; Acts 1) (only 3 writers: Diatessaron, Irenaeus, Origen. After Nicea: Hegemonius/Archelaus)

**27. Linus** (only 2 writers: Irenaeus, Tertullian)

**28. Lydia** (only 1 writer: Pamphilus)

**29. Malchus** (only1 2 writers: Tatian’s *Diatessaron*, Tertullian)

**30. Nicodemus** (only 3 writers: *Diatessaron* section 32.28 p.93, Tertullian, Origen)

**31. Paul bore the marks of Jesus** (only 1 writer: Adamantius)

**32. Paul was a chosen instrument** (only 1 writer: Adamantius)

**33. Paul rebuked / disputed with Peter** (only 3 writers: Tertullian, Origen, Cyprian)

**34. Paul was shipwrecked** (only 3 writers: Irenaeus, Cyprian, Pamphilus)

**35. Peter denied Christ** (1 writer: *Diatessaron*)

**36. Philip the Tetrarch** (only 1 writer: Origen)

**37. Quirinius** (only 1 writer: Diatessaron)

**38. Rhoda** (only 1 writer: Origen)

**39. Salome** (only 3 writers: Clement of Alexandria, Origen, Papias)

**40. Susanna [who followed Jesus]** (only 1 writer: *Diatessaron*)

**41. Simon of Cyrene** (only 3 writers: *Diatessaron*, Irenaeus, Origen)

**42. Simon the Zealot** (no writers. Among heretic the Ebionite *Recognitions of Clement* mentions Simon the Canaanite)

**43. Sosthenes** (only 2 writers: Minucius Felix, Origen)

**44. Syzygus/loyal yokefellow** (no writers)

**45. Thaddeus** (only 1 writer: Papias)

**46. The woman Lydia** (only 1 writer: Pamphilus)

**47. Thief/robber in Paradise** (only 3 writers: Tertullian, Hippolytus, Origen)

**48. Titus [the individual, not just the book]** (only 3 writers: Irenaeus, the *Muratorian Canon*, Tertullian)

**49. Tychicus** (no writers)

**50. Zenas** (no writers)

# Experiencing God

## X1. God/Christ lives inside of Christians

John 14:23; 1 John 4:12,15

Romans 9:10-18 Spirit of Christ lives in us; Christ lives in us.

(implied Holy Spirit dwells in us) 1 Corinthians 6:19

(implied, because accept all believers) Romans 8:9-11

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 14:23

**p9** – 1 John 4:11-12, 14-16 (3rd century A.D.) God lives in us. 1 John 4:12,15

**p27** – Romans 8:8-12,17-22 (3rd century A.D.) the Spirit of god lives in us. Romans 8:9-10

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:23

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 14:23

**Ignatius of Antioch** (-107/116 A.D.) “if we are not in readiness to die into His passion, His life is not in us.” *Letter of Ignatius to the Magnesians* ch.5 p.61

***Epistle of Barnabas*** ch.16 p.147 (c.70-130 A.D.) “in our habitation God truly dwells in us.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 tenth commandment ch.2 p.27 mentions “the Holy Spirit which dwells in you” Also book 2 fifth commandment ch.1 p.23

**Clement of Alexandria** (193-217/220 A.D.) quotes 2 Corinthians 13:5 that Christ Jesus is in us. *The Instructor* book 3 ch.3 p.276

**Tertullian** (207/208 A.D.) says that God “sent forth His Holy Spirit into our hearts, crying, Abba, Father.” *Tertullian Against Marcion* book 5 ch.4 p.437

**Origen** (c.227-240 A.D.) says that Christ lives in believers in *Origen’s Commentary on John* ch.6 p.300.

Origen (233/234 A.D.) quotes John 14:23. *Origen On Prayer* ch.23.1 p.77. See also ibid ch.23.2 p.77.

Origen (233/234 A.D.) says Christ lives in us. *Origen’s Exhortation to Martyrdom* ch.12 p.153

**Novatian** (250/4-256/7 A.D.) quotes John 14:23 about the Comforter living in us. *Treatise Concerning the Trinity* ch.28 p.639

**Cyprian of Carthage** (c.246-258 A.D.) “As the sun shines spontaneously, as the day gives light, as the fountain flows, as the shower yields moisture, so does the heavenly Spirit infuse itself in us.” *Epistles of Cyprian* Letter 1 ch.14 p.279

**Lucius** and the brethren to Cyprian of Carthage (246-256 A.D.) “… as being certain of the heavenly rewards, and of the crown of martyrdom, and of the kingdom of God, from the prophecy which, being filled with the Holy Spirit, you have pledged to us in your letter.” Letter 78 p.406

## X2. Our bodies are God’s temple/temples

1 Corinthians 6:19 (individual)

(partial) Hebrews 3:6 we are God’s house

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 3:16-17; 6:19; 2 Corinthians 6:16; Ephesians 2:21

p13 Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) (partial) Hebrews 3:6 We are God’s house

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 6:19

**Ignatius of Antioch** (-107/116 A.D.) says that God dwells in us, that we may be His temples. *Letter of Ignatius to the Ephesians* ch.15 p.56

***Epistle of Barnabas*** ch.4 p.139 (c.70-130 A.D.) says that we are temples of God.

**Irenaeus of Lyons** (182-188 A.D.) says that our bodies are temples of God. *Irenaeus Against Heresies* book 5 ch.6.2 p.532

**Clement of Alexandria** (193-202 A.D.) says that are bodies are temples of God in *Stromata* book 7 ch.13 p.547. See also Stromata book 7 ch.11 p.541

**Tertullian** (198-220 A.D.) says that our bodies are temples of God in *Treatise on the Soul* ch.53 p.230

Tertullian (208-220 A.D.) discusses how our body is God’s temple. *Tertullian on Modesty* ch.7 p.79-80 and ch.15 p.90

**Origen** (225-253/254 A.D.) “‘For you are the temple of the living God’ if ‘the Spirit of God lives in you.’” *Homilies on Leviticus* homily 6 ch.5.2 p.125

**Cyprian of Carthage** (c.246-258 A.D.) says that our bodes are temples of the Holy Spirit. *Epistles of Cyprian* letter 59.3 p.355

Cyprian of Carthage (c/246-256 A.D.) “For as our bodies are members of Christ, and we are each a temple of God,…'” *Epistles of Cyprian* Letter 51 ch.27 p.334

**Lactantius** (c.303-320/325 A.D.) says our body is a temple of God. *Epitome of the Divine Institutes* ch.66 p.251

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.487 “blessed are they that have kept the flesh chaste, for they shall become a temple of God:”

**Pseudo-Clement *Two Epistles on Virginity*** (3rd century A.D.) Letter 1 ch12 p.60 “He who acts thus ‘is a temple of the Holy Spirit of God.’”

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) says that the bodies of believers are temples of God. *Address of Tatian to the Greeks* ch.15 p.71

## X3. Christians escape corruption

***Martyrdom of Polycarp*** (c.169 A.D.) ch.14 p.42 “Thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption [imparted] by the Holy Ghost.”

**Athenagoras** (177 A.D.) “in the language of the apostle, ‘this corruptible (and dissoluble) must put on incorruption,’ in order that those who were dead, having been made alive by the resurrection, and the parts that were separated and entirely dissolved having been again united, each one may, in accordance with justice, receive what he has done by the body, whether it be good or bad.” *On the Resurrection of the Dead* ch.18 p.159

***Epistle to Diognetus*** (c.130-200 A.D.) ch.6 p.27 “Christians dwell as sojourners in corruptible [bodies], looking for an incorruptible dwelling in the heavens.”

**Justin Martyr** (c.138-165 A.D.) “impossible that the bodies of men, after they have been dissolved, and like seeds resolved into earth, should in God’s appointed time rise again and put on incorruption.” *First Apology of Justin Martyr* ch.19 p.169

***Christians of Vienna and Lugdunum*** (177 A.D.) “after having endured divers contests and gained grand victories, should receive the great crown of incorruption.”

**Theophilus of Antioch** (168-181/188 A.D.) “When thou shalt have put off the mortal, and put on incorruption” *Theophilus to Autolycus* book 1 ch.7 p.91

**Irenaeus of Lyons** (182-188 A.D.) “this mortal body shall put on immortality, and this corruptible shall put on incorruption;” *Irenaeus Against Heresies* book 1 ch.10.3 p.331

Irenaeus of Lyons (c.160-202 A.D.) says that God causes believers to posses incorruption. *Proof of Apostolic Preaching* ch.7.

**Clement of Alexandria** (193-202 A.D.) “He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.” *Stromata* book 4 ch.7 p.417

**Tertullian** (198-220 A.D.) speaks of the “incorruptible crown” in *To the Martyrs* ch.3 p.694

**Hippolytus of Portus** (225-235/6 A.D.) “Wherefore I preach to this effect: Come, all ye kindreds of the nations, to the immortality of the baptism. I bring good tidings of life to you who tarry in the darkness of ignorance. Come into liberty from slavery, into a kingdom from tyranny, into incorruption from corruption.” *Discourse on the Holy Theophany* ch.8 p.237

**Commodianus** (c.240 A.D.) “We shall arise again to Him, who have been devoted to Him. And they shall be incorruptible,”*Instructions of Commodianus* ch.44 p.212

**Origen** (c.227-240 A.D.) “about the creation it is said that it is delivered from the bondage of corruption into the liberty of the glory of the children of God.” *Origen’s Commentary on John* book 1 ch.24 p.311-312

**Cyprian of Carthage** (c.246-258 A.D.) “Therefore until this corruptible shall put on incorruption, and this mortal receive immortality, and the Spirit lead us to God the Father, whatsoever are the disadvantages of the flesh are common to us with the human race.” *Treatises of Cyprian* Treatise 7 ch.8 p.478

**Theonas of Alexandria** (282-300 A.D.) “and they do it to obtain a corruptible crown, but we an incorruptible.” *Letter to the Chief Chamberlain* ch.2 p.159

**Methodius** (270-311/312 A.D.) “But now life inherits that which is mortal, that death may be swallowed up of life unto victory, and that which is corruptible appear the possession of incorruption; being made free from death and sin, and become the slave and subject of immortality, that the body may become the possession of incorruption, and not incorruption of the body.” *Discourse on the Resurrection* part 2 ch.6 p.374

**Lactantius** (c.303-320/325 A.D.) says Christians escape corruption. *Epitome of the Divine Institutes* ch.61 p.248

**Among heretics**

**Bardaisan/Bardesan** (154-224/232 A.D.) “For lust is one thing, and love is another; and friendship is one thing, and good-fellowship another; and we ought without any difficulty to understand that the false counterfeit of affection which is called lust, even though there be in it the enjoyment of the moment, is nevertheless widely different from true affection, whose enjoyment is for ever, incorruptible and indestructible.” *Books of Laws of Diverse Countries* p.726

## X4. Believers are set free

(Set free from Egypt or slavery is not counted here.)

Psalm 118:5; 119:32; 146:7; Luke 4:18; John 8:32,36; Romans 6:18; 8:2; 2 Corinthians 3:17; Galatians 5:1; James 1:25

1 Peter 2:16 (implied)

Revelation 1:5 freed us from our sins by His blood

**p18** Revelation 1:4-7 (4 verses) (300 A.D.) Revelation 1:5

**Melito of Sardis** (170-177/180 A.D.) “…set us free from the slavery of the devil as from the hand of Pharaoh, and sealed our souls with his own spirit, and the members of our body with his blood” *On Pascha* stanza 67 p.55. See also *On Pascha* part 103 p.65

**Irenaeus of Lyons** (182-188 A.D.) “Therefore, when man has been liberated, ‘what is written shall come to pass, Death is swallowed up in victory. O death sting?’ This could not be said with justice, if that man, over whom death did first obtain dominion, were not set free. For his salvation is death’s destruction. When therefore the Lord vivifies man, that is, Adam, death is at the same time destroyed.” *Irenaeus Against Heresies* book 3 ch.23.7 p.457

Irenaeus of Lyons (c.160-202 A.D.) says believers are set free. *Proof of Apostolic Preaching* ch.38

**Clement of Alexandria** (c.195 A.D.) “Such was the influence of pleasure. Man, that had been free by reason of simplicity, was found fettered to sins. The Lord then wished to release him from his bonds, and clothing Himself with flesh-O divine mystery!-vanquished the serpent, and enslaved the tyrant death; and, most marvellous of all, man that had been deceived by pleasure, and bound fast by corruption, had his hands unloosed, and was set free. O mystic wonder! The Lord was laid low, and man rose up; and he that fell from Paradise receives as the reward of obedience something greater [than Paradise]-namely, heaven itself.” *Exhortation to the Heathen* ch.11 p.203

**Tertullian** (198-220 A.D.) “Our members, therefore, will no longer be subject to the law of death, because they cease to serve that of sin, from *both* which they have been set free.” *On the Resurrection of the Flesh* ch.46 p.579

**Origen** (c.227-240 A.D.) “For the death of Christ reduced to impotence those powers which war against the human race, and it set free from sin by a power beyond our words the life of each believer.” *Origen’s Commentary on John* book 1 ch.37 p.316-317

**Cyprian of Carthage** (c.246-258 A.D.) “When, however, they come to the water of salvation and to the sanctification of baptism, we ought to know and to trust that there the devil is beaten down, and the man, dedicated to God, is set free by the divine mercy.” *Epistles of Cyprian* Letter 75 ch.15 p.402

**Peter of Alexandria** (306,285-311 A.D.) “for they gave themselves up to be afflicted for the name of Christ, even though in their dungeon they enjoyed much consolation from their brethren; which, indeed, they shall return many fold, desiring to be set free from that most bitter captivity of the devil, especially remembering Him who said: ‘The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord, and the day of recompense unto our God.’” *Canonical Epistle* canon 2 p.269-270

**Methodius** (270-311/312 A.D.) “The creation, then, after being restored to a better and more seemly state, remains, rejoicing and exulting over the children of God at the resurrection; for whose sake it now groans and travails, waiting itself also for our redemption from the corruption of the body, that, when we have risen and shaken off the mortality of the flesh, according to that which is written, ‘Shake off the dust, and arise, and sit down, O Jerusalem,’ and have been set free from sin, it also shall be freed from corruption and be subject no longer to vanity, but to righteousness.” *Discourse on the Resurrection* part 1 ch.8 p.366

**Lactantius** (c.303-320/325 A.D.) mentions Christ dying to set us free form our sins. Like the Passover lamb, he shed His blood on the cross. *The Divine Institutes* book 4 ch.2 p.128-129

**Among corrupt or spurious works**

**Alexander of Alexandria** (313-326 A.D.) “He is the Mediator between God and man; He is the resurrection and the salvation of all; He is the Guide of the erring, the Shepherd of men who have been set free, the life of the dead, the charioteer of the cherubim, the standard-bearer of the angels, and the King of kings, to whom be glory for ever and ever. Amen.” *Epistles on the Arian Heresy* letter 3 addition to the codex p.302

## X5. God renews us

**Clement of Rome** (96-98 A.D.) quotes Psalm 51 as by David. *1 Clement* ch.18 vol.1 p.10

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 “Since, therefore, having renewed us by the remission of our sins, He [the Lord] hath made us after another pattern,”

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision third ch.12 p.17 “For the Lord had compassion on you, and renewed your spirit, and ye laid aside your infirmities.”

**Justin Martyr** (c.138-165 A.D.) (implied) “We must meet, therefore, those who say, that even though it be the special handiwork of God, and beyond all else valued by Him, it would not immediately follow that it has the promise of the resurrection. Yet is it not absurd, that that which has been produced with such circumstance, and which is beyond all else valuable, should be so neglected by its Maker, as to pass to nonentity? Then the sculptor and painter, if they wish the works they have made to endure, that they may win glory by them, renew them when they begin to decay; but God would so neglect His own possession and work, that it becomes annihilated, and no longer exists. Should we not call this labour in vain? As if a man who has built a house should forthwith destroy it, or should neglect it, though he sees it falling into decay, and is able to repair it: we would blame him for labouring in vain; and should we not so blame God? But not such a one is the Incorruptible,-not senseless is the Intelligence of the universe. Let the unbelieving be silent, even though they themselves do not believe. But, in truth, He has even called the flesh to the resurrection, and promises to it everlasting life.” *On the Resurrection* ch.8 p.297

Justin Martyr (c.138-165 A.D.) (partial, does not say us) “For the latter is He after whom and by whom the Father will renew both the heaven and the earth;” *Dialogue with Trypho, a Jew* ch.113 p.255

**Irenaeus of Lyons** (182-188 A.D.) “respect to Him. For the knowledge of God renews man. And when he says,” *Irenaeus Against Heresies* book 5 ch.12.4 p.538

**Clement of Alexandria** (193-202 A.D.) quotes Psalm 51. *Stromata* book 1 ch.1 p.301

**Hippolytus of Portus** (225-234/5 A.D.) “This is the Spirit that David sought when he said, “Create in me a clean heart, O God, and renew a right spirit within me.” *Discourse on the Holy Theophany* ch.9 p.237

**Origen** (225-253/254 A.D.) “in prayer we say, ‘Create in me a clean heart, O God, and renew a right spirit within me,’ so that we may behold Him with that ‘pure heart’ to which alone is granted the privilege of seeing Him.” *Origen Against Celsus* book 7 ch.45 p.629

**Cyprian of Carthage** (c.246-258 A.D.) “by the sacrament of baptism, the filth of the old man is washed away by them, that they pardon the former mortal sins, that they make sons of God by heavenly regeneration, and renew to eternal life by the sanctification of the divine layer.” *Epistles of Cyprian* Letter 74 ch.17 p.394-395

**Methodius** (270-311/312 A.D.) “joints by God, the Creator and Perfect Artificer, who will then renew the flesh…” *Discourse on the Resurrection* ch.14 p.376

**Lactantius** (c.303-320/325 A.D.) “After these things God will renew the world, and transform the righteous into the forms of angels, that, being presented with the garment of immortality, they may serve God for ever; and this will be the kingdom of God, which shall have no end.” *Epitome of the Divine Institutes* ch.72 p.255

## X6. We are children of light

Ephesians 5:8-13; 1 Thessalonians 5:5-7

**Ignatius of Antioch** (c.100-117 A.D.) “Wherefore, as children of light and truth, flee from division and wicked doctrines; but where the shepherd is, there do ye as sheep follow.” *Ignatius’ Letter to the Philadelphians* [Greek] ch.2 p.79-80

Tatian’s ***Diatessaron*** (c.172 A.D.) section 40.20 p.104 “Walk so long as ye have light, test the darkness overtake you; for he that walketh in the darkness knoweth not whither he goeth. So long as ye have light, believe the light, that ye may be the children of the light.”

**Irenaeus of Lyons** (182-188 A.D.) “And, ‘For ye were sometimes darkness, but now are ye light in the Lord; walk honestly as children of the light, not in rioting and drunkenness, not in chambering and wantonness, not in anger and jealousy. And such were some of you; but ye have been washed, but ye have been sanctified in the name of our Lord.’” *Irenaeus Against Heresies* book 4 ch.37.4 p.519

**Clement of Alexandria** (c.195 A.D.) says we are children of light. *Exhortation to the Heathen* ch.10 p.198

**Tertullian** (c.213 A.D.) “For it was only right that Christians should shine in the world as ‘children of light,’ adoring and invoking Him who is the One God and Lord as ‘the light of the world.’” *Against Praxeas* ch.13 p.608

**Origen** (225-253/254 A.D.) “He is transfigured, His face also shines as the sun, that He may be manifested to the children of light, who have put off the works of darkness, and put on the” *Commentary on Matthew* book 12 ch.37 p.470

**Cyprian of Carthage** (c.246-258 A.D.) “without the strongest rebuke, ‘The children of this world are wiser in their generation than the children of light.’” *Epistles of Cyprian* letter 72 ch.19 p.384

**Gregory Thaumaturgus** (240-265 A.D.) “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (for the fruit of the light is in all goodness, and righteousness, and truth), proving what is acceptable unto the Lord.” *Canonical Epistle* canon 2 p.18

Methodius (270-311/312 A.D.) (partial) “And the stars, which the dragon touched with the end of his tail, and drew them down to earth, are the bodies of heresies; for we must say that the stars, which are dark, obscure, and falling, are the assemblies of the heterodox; since they, too, wish to be acquainted with the heavenly ones, and to have believed in Christ, and to have the seat of their soul in heaven, and to come near to the stars as children of light.” *Banquet of the Ten Virgins* Discourse 8 ch.10 p.338

**Among corrupt and spurious works**

**pseudo-Ignatius** (after 117 A.D.) “Wherefore, as children of light and truth, avoid the dividing of your unity, and the wicked doctrine of the heretics, from whom ‘a defiling influence has gone forth into all the earth.’” *Ignatius’ Letter to the Philadelphians* [Latin version] ch.2 p.79-80

**Among heretics**

The Gnostic **Marcus** according to Irenaeus (182-188 A.D.) “declared to the children of light, that regeneration which has been wrought out by Him who appeared as the *Episemon* in regard to that number.” *Irenaeus Against Heresies* book 1 ch.14.6 338

## X7. God strengthens us

(Not referring to marriage or strengthened by reading the word)

Ephesians 3:16

2 Thessalonians 2:17 Father and Son strengthen us

**Clement of Rome** (96-98 A.D.) “Many women also, being strengthened by the grace of God, have performed numerous” *1 Clement* ch.55 p.20

**Ignatius** (-107/116 A.D.) “He who became a perfect man inwardly strengthening me.” *Letter of Ignatius to the Smyrnaeans* ch.4 p.88

***Shepherd of Hermas*** (c.115-155 A.D.) second part commandment twelfth ch.6 p.30 “the Lord strengthening me”

Theophilus of Antioch (168-181/188 A.D.) (partial, refers to military strengthening, not spiritual) “the Romans began to increase in power, God strengthening them” *Theophilus to Autolycus* book 3 ch.27 p.105

**Christians of Vienna and Lugdunum** (177 A.D.) “yet they remained alive in prison, destitute indeed of care from man, but strengthened by the Lord, and invigorated both in body and soul, and they animated and consoled the rest.”

Irenaeus of Lyons (182-188 A.D.) (partial, does not say by God) “Now is was necessary that man should in the first instance be created; and having been created, should receive growth; and having received growth, should be strengthened, should abound” *Irenaeus Against Heresies* book 4 ch.38.3 p.522

**Clement of Alexandria** (193-202 A.D.) “do all things through Him who strengthens me.” (Philippians 4:11b-13) *Stromata* book 4 ch.16 p.427

**Hippolytus of Portus** (225-234/5 A.D.) “And in an agony He sweats blood, and is strengthened by an angel, who Himself strengthens those who believe on Him, and taught men to despise death by His work.” *Against theHeresy of One Noetus* ch.18 p.230

**Origen** (225-253/254 A.D.) “Our faith, therefore, is directed to God through His Son, who strengthens it in us;” *Origen Against Celsus* book 8 ch.8 p.642

Origen (233/234 A.D.) says that God strengthens us.. *Exhortation to Martyrdom* ch.4.27 p.167

**Novatian** (250/4-256/7 A.D.) “or this is He who strengthened their hearts and minds, who marked out the Gospel sacraments,” *Treatise Concerning the Trinity* ch.29 p.640

**Cyprian of Carthage** (c.246-258 A.D.) “Whence the Lord exhorts and strengthens us to contempt of death” *Treatises of Cyprian* Treatise 11 ch.5 p.499

Cyprian of Carthage (c.246-258 A.D.) “His mercy the Lord will every day more and more arm and adorn every one of us with greater abundance and readiness, and will confirm and strengthen us by the strength of His power” Letter 25 ch.5 p.304

**Dionysius of Alexandri**a (246-265 A.D.) “And of Eusebius I speak as one whom the Lord strengthened from the beginning, and qualified for the task of discharging energetically the services due to the confessors who are in prison, and of executing the perilous office of dressing out and burying the bodies of those perfected and blessed martyrs.” Part II Epistle 1 ch.3 p.97

**Methodius** (270-311/312 A.D.) “Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened I with might by His Spirit in the inner man” *Banquet of the Ten Virgins* discourse 8 ch.8 p.337

## X8. We are friends of Christ

John 15:15

**Justin Martyr** (c.138-165 A.D.) “But straightway a flame was kindled in my soul; and a love of the prophets, and of those men who are friends of Christ, possessed me; and whilst revolving his words in my mind, I found this philosophy alone to be safe and profitable.” *Dialogue with Trypho, a Jew* ch.8 p.198

**Clement of Alexandria** (c.195 A.D.) “familiar friend and fellow-heir of Christ” as well as “friend of Christ” in *Exhortation to the Heathen* ch.11 p.204

Clement of Alexandria (193-202 A.D.) (partial, God) “I regard as showing who is and who is not the friend of God” *Stromata* book 4 ch.6 p.414

**Origen** (225-253/254 A.D.) “And if then, unlike the multitudes whom He sends away, we wish to hear Jesus and go to the house and receive something better than the multitudes, let us become friends of Jesus, so that as His disciples we may come to Him when He goes into the house, and having come may inquire about the explanation of the parable, whether of the tares of the field, or of any other.” *Commentary on Matthew* book 10 ch.1 p.414

Origen (225-253/254 A.D.) “when we are about to eat the three loaves which we ask from Jesus, who wishes to be our friend; for with hands that are defiled and unwashed and impure, we ought not to partake of the loaves.” *Commentary on Matthew* book 11 ch.8 p.437

Origen (233/234 A.D.) (Partial) says we are friends of God. *Origen’s Exhortation to Martyrdom* ch.7 p.147

**Cyprian of Carthage** (c.246-258 A.D.) “you are friends as well as witnesses of Christ” *Epistles of Cyprian* Letter 20 ch.3 p.298

**Arnobius** (297-303 A.D.) “as if carried away by some charm, and by an eager longing for all the virtues, and prefer the friendship of Christ to all that is in the world” *Arnobius Against the Heathen* book 2 ch.5 p.435

Eusebius of Caesarea (318-325 A.D.) (partial, God) “the perfection of a happy life is the knowledge of God of all the word and fgriendship with Him accomplished by piety,” *Preparation for the Gospel* book 15 ch.3 p.7

## X9. Pure in heart will see God

Matthew 5:8

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 21:13,16; Acts 13:34-35 (Psalms, Isaiah)

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 1:17

**Irenaeus of Lyons** (182-188 A.D.) quotes Matthew 5:8. *Irenaeus Against Heresies* book 4 ch.9.2 p.472 and book 4 ch.20.5 p.489.

**Clement of Alexandria** (193-202 A.D.) quotes Matthew 5:8. *Stromata* book 2 ch.11 p.359; book 4 ch.6 p.416

**Origen** (225-253/254 A.D.) quotes Matthew 5:8 as by the Lord Jesus. *Origen Against Celsus* book 6 ch.4 p.575; book 7 ch.32 p.624

Origen (239-242 A.D.) quotes Matthew 5:8 that the pure in heart will see God. *Homilies on Ezekiel* homily 3 ch.7.1 p.60

**Cyprian of Carthage** (C.246-258 A.D.) quotes Matthew 5:8. Letters of Cyprian Letter 45 ch.2 p.323

**Novatian** (250/4-256/7 A.D.) quotes Matthew 5:8. *Treatise Concerning the Trinity* ch.28 p.639-640.

Lactantius (c.303-320/325 A.D.) (partial) an impure soul is hateful to God. *Epitome of the Divine Institutes* ch.62 p.248

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.487 quotes Matthew 5:8.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (-188 A.D.- uncertain date) boo 2 ch.22 p.103 and book 3 ch.27 p.121 quote Matthew 5:8.

## X10. None shall separate us from God’s love

Romans 8:35a

**p27** (&&&)

**Clement of Alexandria** (193-202 A.D.) “work, and such activity ‘shall not be able to separate us from the love of God, which is in Christ Jesus our Lord.’” *Stromata* book 4 ch.14 p.426

**Tertullian** (198-220 A.D.) “And therefore he afterward says: ‘Who shall separate us from the love of God? Shall tribulation, or distress, or famine, or nakedness, or peril, or sword?” *Scorpiace* ch.13 p.646-647

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover the apostle: ‘Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?’” *Epistles of Cyprian* Letter 25 ch.4 p.303

**Origen** (225-253/254 A.D.) “For observe that he [Paul] says, firstly: ‘Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?’” *Origen Against Celsus* book 1 preface ch.3 p.396

## X11. The Lord disciplines or corrects us

Isaiah 26:16; Hebrews 12:5-11

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 12:5

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 12:5

**Clement of Rome** (96-98 A.D.) “For who the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.’ (He quotes Proverbs 3:12 and Hebrews 12:6. *1 Clement* vol.1 ch.56 p.20. See also ibid ch.56 p.20

Clement of Rome (96-98 A.D.) “since God is good, He corrects us, that we may be admonished by His Holy chastisement.” *1 Clement* ch.56 vol.1 p.20

**Theophilus of Antioch** (168-181/188 A.D.) “and merciful, to those who love and fear Him; for He is a chastener” TheophilusToAutolycus book 1 ch.3 p.90

**Clement of Alexandria** (193-202 A.D.) “And to prove that example corrects, he says directly to the purpose: ‘A clever man, when he seeth the wicked punished, will himself be severely chastised, for the fear of the Lord is the source of wisdom.’” *Stromata* book 1 ch.27 p.339

Clement of Alexandria (193-217/220 A.D.) “while He reproves, corrects, and teaches as a shepherd His flock.” *The Instructor* book 1 ch.9 p.230. The Lord chastises us in *The Instructor* book 1 ch.7 p.224-225.

Clement of Alexandria (c.195 A.D.) says the Lord disciplines us. *Exhortation to the Heathen* ch.9 p.195

**Tertullian** (198-220 A.D.) “Nay, He teaches us to give thanks and rejoice, over and above, at being thought worthy of divine chastisement. ‘Whom I love,’ saith He, ‘I chasten’” *Of Patience* ch.11 p.714

**Origen** (c.227-240 A.D.) “righteousness, but the Father doing good to those who have been disciplined by the righteousness of the Son. This is after the kingdom of the Son; then the” *Origen’s Commentary on John 1* ch.40 p.318

Origen (239-242 A.D.) says that the Lord disciplines us. *Homilies on Ezekiel* homily 2 ch.5.4 p.53

**Cyprian of Carthage** (c.246-258 A.D.) “And from Solomon we have received the mandates of wisdom, warning us: 'My son, despise not thou the discipline of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He correcteth.'” *Treatises of Cyprian* Treatise 2 ch.1 p.430

Cyprian of Carthage (c.246-258 A.D.) “Let us urgently pray and groan with continual petitions. For know, beloved brethren, that I was not long ago reproached with this also in a vision, that we were sleepy in our prayers,…” *Epistles of Cyprian* Letter 7 ch.5 p.286

Cyprian of Carthage (c.246-258 A.D.) “That the sinner is to be publicly reproved. *Treatises of Cyprian* Treatise 12 third part ch.77 p.552

**Lactantius** (c.303-320/325 A.D.) says that God corrects us when needed with stripes and blows. *The Divine Institutes* book 5 ch.23 p.160

**Eusebius of Caesarea** (318-325 A.D.) quotes all of Hebrews 12:6 about God chastening us. *Preparation for the Gospel* book 13 ch.3 p.12

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.56 p.113 says that the Lord disciplines us.

## X13. Please the Lord

1 Corinthians 7:32; 2 Corinthians 5:9; 12:1; 14:18; Galatians 1:10; 6:8; Ephesians 5:10; Philippians 4:18; 1 Colossians 1:10; 3:2; Thessalonians 2:4; 4:1; Hebrews 11:5-6

(implied) Romans 8:8

Isaiah 56:4 “To the eunuchs who keep my Sabbaths, who choose what pleases me...”

**Clement of Rome** (96-98 A.D.) “The Lord, brethren, stands in need of nothing; and He desires nothing of any one, except that confession be made to Him. For, says the elect David, ‘I will confess unto the Lord ; and that will please Him more than a young bullock that hath horns and hoofs. Let the poor see it, and be glad.’” *1 Clement* ch.52 p.19 See also vol.9

**Justin Martyr** (c.150 A.D.) “…but count it impious not to speak the truth in all things, which also we know is pleasing to God,” *Second Apology of Justin Martyr* ch.4 p.189

**Irenaeus of Lyons** (182-188 A.D.) “and they do please God, ordering their conversation in all” *Irenaeus Against Heresies* book 3 ch.4.2 p.417

**Clement of Alexandria** (193-202 A.D.) “For it is pleasing to God to lead decorum from the tongue to our actions. Filthy speech is the way to effrontery; and the end of both is filthy conduct.” *Stromata* book 2 ch.23 p.378

**Tertullian** (198-220 A.D.) “This abstinence, however, he [Daniel] used in order to please God by humiliation,” *Treatise on the Soul* ch.48 p.226

Tertullian (207/208 A.D.) “Now, when shall we be able to please God except whilst we are in this flesh?” *Five Books Against Marcion* book 5 ch.10 p.451

**Origen** (225-253/254 A.D.) “For the Church of God, e.g., which is at Athens, is a meek and stable body, as being one which desires to please God, who is over all things; whereas the assembly of the Athenians is given to sedition, and is not at all to be compared to the Church of God in that city.” *Origen Against Celsus* book 3 ch.30 p.476

Origen (233/234 A.D.) says we are to please the Lord.. *Origen On Prayer* ch.19.3 p.69

**Cyprian of Carthage** (c.246-258 A.D.) “And because we may not hate, and we please God more by rendering no return for wrong, we exhort you…” *Treatises of Cyprian* Treatise 5 ch.25 p.465

Pontius (after 248 A.D.) “Such things ought they to do, he was accustomed to say, who desire to please God. And thus running through the examples of all good men, by always imitating those who were better than others he made himself also worthy of imitation.” *Life and Passion of Cyprian* ch.3 p.268

**Methodius** (270-311/312 A.D.) “to care for the things of the Lord and to please God, is much better than to” *Banquet of the Ten Virgins* discourse 3 ch.13 p.322

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.33 p.86 says to please the Lord.

## X14. Glory in the Lord

**Clement of Rome** (96-98 A.D.) which is written (for the Holy Spirit saith), “Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; but let him that glorieth glory in the Lord, in diligently seeking Him, and doing judgment and righteousness” *1 Clement* ch.13 vol.1 p.8

**Justin Martyr** (c.138-165 A.D.) “O ye countries of the nations, bring to the Lord glory and honour, bring to the Lord glory in His name.” *Dialogue with Trypho, a Jew* ch.73 p.235

**Irenaeus of Lyons** (182-188 A.D.) “heavenly host, praising God, and saying, Glory in the highest to God, and on earth peace, to men of good will.” *Irenaeus Against Heresies* book 3 10.3 p.425

**Clement of Alexandria** (193-217/220 A.D.) But if human wisdom, as it remains to understand, is the glorying in knowledge, hear the law of Scripture: ‘Let not the wise man glory in his wisdom, and let not the mighty man glory in his might; but let him that glorieth glory in the Lord.’ *The Instructor* book 1 ch.6 p.218-219

**Tertullian** (207/208 A.D.) “So by Jeremiah likewise did He say: “Let not the rich man glory in his riches but let him that glorieth even glory in the Lord.” *Five Books Against Marcion* book 4 ch.15 p.369

**Origen** (c.227-240 A.D.) “leaving us to gather how the joy preached to us through the birth of Jesus Christ is glory in the highest to God; they humbled themselves even to the ground, and then returned to their place of rest, to glorify God in the highest through Jesus Christ.” *Origen’s Commentary on John* book 1 ch.13 p.304

**Cyprian of Carthage** (c.246-258 A.D.) “He is a confessor; for this cause he ought the more to stand on the side of the Lord’s Gospel, since he has by the Gospel attained glory from the Lord.” *Treatises of Cyprian* Treatise 1 ch.21 p.428

## X15. Seek wisdom from God or His word

Proverbs 9:1-6; 10:1; 13:1; Ephesians 1:17; James 1:5

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 1:17

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 1:17

***Epistle to Diognetus*** ch.12 p.30 “But he who combines knowledge with fear, and seeks after life, plants in hope, looking for fruit. Let your heart be your wisdom; and let your life be true knowledge inwardly received. Bearing this tree and displaying its fruit, thou shalt always gather in those things which are desired by God,”

**Justin Martyr** (c.138-165 A.D.) “This is the generation of them that seek the Lord, that seek the face of the God of Jacob.” *Dialogue with Trypho, a Jew* ch.36 p.

**Theophilus of Antioch** (168-181/188 A.D.) “But all these things will every one understand who seeks the wisdom of God” *Theophilus to Autolycus* book 2 ch.38 p.110

**Clement of Alexandria** (193-202 A.D.) “For if thou call on wisdom and knowledge with a loud voice, and seek it as treasures of silver, and eagerly track it out, thou shalt understand godliness and find divine knowledge.” *Stromata* book 1 ch.4 p.305

**Hippolytus of Portus** (345-345/6 A.D.) “He asks of wisdom, who seeks to know what is the will of God. And he will show himself prudent who is sparing of his words on that which he has come to learn.” *Commentary on Proverbs* p.173

Hippolytus of Portus (222-235/236 A.D.) says to “learn from Holy Scriptures” *Against the Heresy of One Noetus* ch.9 p.227

**Among heretics**

The Ebionite ***Recognitions of Clement*** book 8 ch.34 p.174 “For those things which are kept in secret, and are hidden within the senses of Wisdom, as in a royal treasury, are laid open to none but those who have learned of Him, with whom these things are sealed and laid up.”

## X16. Be peaceful, kind, or good

Matthew 5 (peacemakers)

Ephesians 4:31-32; Philippians 4:8; Hebrews 12:14; 1 Peter 3:11

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 12:14

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) Be kind and compassionate, forgiving one another. Ephesians 4:31-32

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Seek peace and pursue it. 1 Peter 3:11

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:5,9

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:5,9; Philippians 4:8

**Clement of Rome** (96-98 A.D.) “Let us be kind one to another after the pattern of the tender mercy and benignity of our Creator.” It goes on to say we should be kind-hearted and peaceful. ch.14 vol.1 p.8 (See also vol.9 p.233)

**Ignatius of Antioch**(-107/116 A.D.) says to “be meek in response to wrath, humble in opposition to boasting, … and for their cruelty, manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all true kindness; and let us seek to be followers of the Lord…” *Letter of Ignatius to the Ephesians* ch.10 p.55

***Didache*** vol.7 ch.2.7 p.378 (before 125 A.D.) “Thou shalt not hate any man”

***Epistle of Barnabas*** ch.18 p.148 (c.70-130 A.D.) says we are to meek and peaceable.

**Justin Martyr** (c.150 A.D.) quotes Luke 6:36 about how we are to be kind and merciful as our Father is kind and merciful. *First Apology of Justin Martyr* ch.15 p.167-168

***Shepherd of Hermas*** (c.115-155 A.D.) Book 1 vision Third ch.12 p.17 “And He [the Lord] will shows you other things, if you continue at peace with each other with all your heart.”

**Irenaeus of Lyons** (182-188 A.D.) quotes Galatians 6 about the fruit of the spirit. *Irenaeus Against Heresies* book 5 ch.11.1 p.537

**Clement of Alexandria**: (193-217/220 A.D.) “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness, meekness, long-suffering. *Stromata* book 4 ch.5 p.419

**Commodianus** (c.240 A.D.) says that Christ wishes us to be gentle, and in Him joyful. *Instructions of Commodianus* ch.53 p.214. See also ibid ch.58 p.214.

**Origen** (239-242 A.D.) teaches were are to show mercy, kindness, humility, and patience. *Homilies on Ezekiel* homily 7 ch.3.1 p.101

**Cyprian of Carthage** (256 A.D.) mentions that priestly concord is maintained by them in gentleness and patience. *Epistles of Cyprian* Letter 72 ch.26 p.386

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.17 p.221 (implied) mentions that the president (Clement) should “be careful of the cares of all.”

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.27 p.105 says blessed are the peacemakers. It also says that the way of God is the way of Peace in book 2 ch.25 p.104.

**Bardaisan/Bardesan** (154-224/232 A.D.) says that we are to be kind. *The Book of Laws of Divers Countries* p.726

## X17. Be strong / strengthened

**Clement of Rome** (96-98 A.D.) “Many women also, being strengthened by the grace of God, have performed numerous” *1 Clement* ch.55 p.20. In both vol.1 and vol.9

**Ignatius** (-107/116 A.D.) “He who became a perfect man inwardly strengthening me.” *Letter of Ignatius to the Smyrnaeans* ch.4 p.88

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment fifth p.23-24 “Be strong, then, in these commandments, and put on power,”

**Justin Martyr** (c.138-165 A.D.) “hands and enfeebled knees. Be comforted, ye faint in soul: be strong, fear not.” *Dialogue with Trypho, a Jew* ch.69 p.233

**Evarestus** (c.169 A.D.) “Now, as Polycarp was entering into the stadium, there came to him a voice from heaven, saying, ‘Be strong, and show thyself a man, O Polycarp!’ No one saw who it was that spoke to him; but those of our brethren who were present heard the voice.” *Martyrdom of Polycarp* ch.9 p.41

**Irenaeus of Lyons** (182-188 A.D.) “Now is was necessary that man should in the first instance be created; and having been created, should receive growth; and having received growth, should be strengthened, should abound” *Irenaeus Against Heresies* book 4 ch.38.3 p.522

Irenaeus (182-188 A.D.) “of this book to know Thee, that Thou art God alone, to be strengthened in Thee,” *Irenaeus Against Heresies* book 3 ch.6.4 p.419

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) preface p.699 “If ancient illustrations of faith which both testify to God’s grace and tend to man’s edification are collected in writing, so that by the perusal of them, as if by the reproduction of the facts, as well God may be honoured, as man may be strengthened; why should not new instances be also collected, that shall be suitable for both purposes”

*Passion of Perpetua and Felicitas* (c.201/205 A.D.) (*ANF* vol.3) ch.3.1 p.702 Perpetua has a vision where Pomponius the deacon comes to the prison to encourage her.

**Minucius Felix** (210 A.D.) “For fortitude is strengthened by infirmities, and calamity is very often the discipline of virtue; in addition, strength both of mind and of body grows torpid without the exercise of labour. Therefore all your mighty men whom you announce as an example have flourished illustriously by their afflictions. And thus God is neither unable to aid us, nor does He despise us, since He is both the ruler of all men and the lover of His own people. But in adversity He [God] looks into and searches out each one; He weighs the disposition of every individual in dangers, even to death at last; He investigates the will of man, certain that to Him nothing can perish. Therefore, as gold by the fires, so are we declared by critical moments.” *The Octavius of Minucius Felix* ch.38 p.197

**Commodianus** (c.240 A.D.) “Ye do not worship the gods whom they themselves falsely announce; ye worship the priests themselves, fearing them vainly. But if thou art strong in heart, flee at once from the shrines of death.” *Instructions of Commodianus* ch.19 p.206

**Christians of Vienna and Lugdunum** (177 A.D.) p.780 “yet they remained alive in prison, destitute indeed of care from man, but strengthened by the Lord, and invigorated both in body and soul, and they animated and consoled the rest.”

**Clement of Alexandria** (193-217/220 A.D.) “‘Thou, therefore, be strong,” says Paul, “in the grace that is in Christ Jesus. And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.’” *Stromata* book 1 ch.1 p.299

Clement of Alexandria (193-202 A.D.) “do all things through Him who strengthens me.” (Philippians 4:11b-13) *Stromata* book 4 ch.16 p.427

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) preface p.699 “If ancient illustrations of faith which both testify to God’s grace and tend to man’s edification are collected in writing, so that by the perusal of them, as if by the reproduction of the facts, as well God may be honoured, as man may be strengthened; why should not new instances be also collected, that shall be suitable for both purposes”

**Tertullian** (198-220 A.D.) “merit of a plenary grace! Then must the devil be understood to be stronger for” *On the Resurrection of the Flesh* ch.34 p.569

Tertullian (207/208 A.D.) “For, says Isaiah, ‘they shall see the glory of the Lord, and the excellency of our God.’ What glory, and what excellency? ‘Be strong, ye weak hands, and ye feeble knees:’” *Five Books Against Marcion* book 4 ch.10 p.357

**Asterius Urbanus** (c.232 A.D.) (implied) “I did in such manner that the church rejoiced and was strengthed in the truth, while the adversaries were forthwith routed, and the opponents put to grief.” *The Exordium* p.335

**Hippolytus of Portus** (222-235/236 A.D.) “And again, ‘Thou therefore, my son, be strong in the grace that is in Christ” *Treatise on Christ and Antichrist* ch.1 p.204

**Origen** (225-253/254 A.D.) “Of those, then, who seek to enter in, those who are not able to enter will not be able to do so, because the gates of Hades prevail against them; but in the case of those against whom the gates of Hades will not prevail, those seeking to enter in will be strong, being able to do all things, in Christ Jesus, who strengtheneth them.” *Commentary on Matthew* book 12 ch.12 p.457

**Novatian** (250/4-256/7 A.D.) “are cowardly in heart; be strong; fear not. Lo, our God shall return judgment;” *Concerning the Trinity* ch.12 p.621

**Cyprian of Carthage** (c.246-258 A.D.) “Let patience be strong and stedfast in the heart; and neither is the sanctified” *Treatises of Cyprian* Treatise 9 ch.14 p.488

**Dionysius of Alexandria** (246-265 A.D.) “And of Eusebius I speak as one whom the Lord strengthened from the beginning, and qualified for the task of discharging energetically the services due to the confessors who are in prison, and of executing the perilous office of dressing out and burying the bodies of those perfected and blessed martyrs.” Epistle 1 *To Domitus and Didumus* ch.3 p.97

**Methodius** (270-311/312 A.D.) “that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;” *Banquet of the Ten Virgins* discourse 8 ch.8 p.337

**Theophilus** (events c.315 A.D.) (implied) “And, when many were strengthened by his words…” *Martyrdom of Habib the Deacon* (events c.315 A.D.) p.690

Anatolius of Cappadocia (270-280 A.D.) (partial, encouragement but not inner strengthening) “For we believe that nothing is impossible to your power of prayer, and to your faith. Strengthened, therefore, by this confidence, we shall set bashfulness aside, and shall enter this most deep and unforeseen sea of the obscurest calculation, in which swelling questions and problems surge around us on all sides.” *Paschal Canon of Anatolius of Alexandria* ch.1 p.146

**Lactantius** (c.303-320/325 A.D.) “saying: “Be strong, ye hands that are relaxed; and ye weak knees, be comforted.” *The Divine Institutes* book 4 ch.15 p.115

**Alexander of Alexandria** (313-326 A.D.) “brethren who are with you. I pray that ye may be strong in the Lord, beloved,” *Epistles on the Arian Heresy* Letter 1 ch.14 p.296

## X18. God’s people mourn

2 Corinthians 7:9,11

**Clement of Rome** (96/98A.D.) “Ye mourned over the transgressions of your neighbours: their deficiencies you” *1 Clement* ch.2 vol.1 p.5. See also vol.9.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.7 p.141 “people fast and mourn in sackcloth and ashes.”

Justin Martyr (c.138-165 A.D.) “pierced this Christ shall mourn as I have shown has been declared by the” *Dialogue with Trypho, a Jew* ch.118 p.258

**Justin Martyr** (c.138-165 A.D.) “shall also come again, and then your twelve tribes shall mourn. For if you had” *Dialogue with Trypho, a Jew* ch.126 p.263

**Irenaeus of Lyons** (182-188 A.D.) “those men [Marcosian Gnostics] are really worthy of being mourned over, who promulgate such a kind of religion,” *Irenaeus Against Heresies* book 1 ch.16.3 p.341

Irenaeus of Lyons (182-188 A.D.) “For He called all men that mourn; and granting forgiveness to those who had been” *Irenaeus Against Heresies* book 3 ch.9.3 p.423

Clement of Alexandria (193-217/220 A.D.) (partial) “And, again, He likens the kingdom of heaven to children sitting in the market-places and saying, ‘We have piped unto you, and ye have not danced; we have mourned, and ye have not lamented;’” *The Instructor* book 1 ch.5 p.212

**Tertullian** (198-220 A.D.) “And yet the innocent can find no pleasure in another’s sufferings: he rather mourns that a brother has sinned so heinously as to need a punishment so dreadful.” *The Shows* ch.19 p.87

Tertullian (207/208 A.D.) “To give unto them that mourn in Sion, beauty (or glory) for ashes, and the oil” *Five Books Against Marcion* book 4 ch.14 p.367

**Hippolytus** (222-235/236 A.D.) “Daniel was mourning three weeks of days. I ate no pleasant bread, neither came” Visions of Daniel ch.23 p.182

**Commodianus** (c.240 A.D.) “Art thou not ashamed without restraint to lament thy sons, like the Gentiles? Thou tearest thy face, thou beatest thy breast, thou takest off thy garments; and dost thou not fear the Lord, whose kingdom thou desirest to behold? Mourn as it is right, but do not do wrong on their behalf.” *Instructions of Commodianus* ch.73 p.217

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.9 p.659 “with all your heart, in fasting, and weeping, and mourning; and rend your hearts, and not your garments;”

**Cyprian of Carthage** (c.246-258 A.D.) “Considering His love and mercy, we ought not to be so bitter, nor cruel, nor inhuman in cherishing the brethren, but to mourn with those that mourn, and to weep with them that weep, and to raise them up as much as we can by the help and comfort of our love; neither being too ungentle and pertinacious in repelling their repentance; nor, again, being too lax and easy in rashly yielding communion.” *Epistles of Cyprian* letter 51 ch.19 p.332

**GregoryThaumaturgus** (240-265 A.D.) “have no permission to approach God? but only to weep and mourn, as I call to” *Oration and Panegyric to Origen* argument 16 p.37

**Dionysius of Alexandria** (246-265 A.D.) Ecclesiastes follows; namely, ‘It is better to go to the house of mourning than to go to the house of feasting.’ *Commentary on Ecclesiastes* ch.2.25 p.114

Dionysius of Alexandria (246-265 A.D.) “And now certainly all things are turned to mourning, and all men are in grief,” Epistle 12 ch.1 p.108

**Peter of Alexandria** (306,285-311 A.D.) “For to sympathize with the sorrow and affliction of those who sorrow and mourn for those who in the contest have been overcome by the great strength of the evil-contriving devil, whether it be for parents, or brethren, or children, hurts no one.” *Canonical Epistle* canon 11 p.276

## X19. Fear/reverence of the Lord/God

The fear of the Lord is Wisdom. Job 28:28; Psalm 111:10a; Proverbs 1:7; 9:10

Leviticus 19:14,32; 25:!7,36,43; Deuteronomy 4:10; 5:29; 6:2,13,24; 8:6; 10:12,20; 13:4; 4:23; 17:19; 28:58; 31:12, 31:13; Joshua 4:24; 24:14; 1 Samuel 12:14; 12:242 Samuel 23:3; 1 Kings 18:12; 2 Kings 4:1; 17:28; 17:32-41; 1 Chronicles 16:25; 16:30; 2 Chronicles 19:7,9; Nehemiah 1:11; 5:9; 5:15; 7:2; Psalm 2:11; 5:7; 15:4; 19:9; 22:23; 22:25; 25:14; 33:8; 33;18; 34:7; 34:9; 34:11; 40:3; 52:6; 66:16; 67:7; 89:7; 96:4; 96:9; 102:15; 103:11; 103:13; 103:17; 111:5; 112:1; 115:11; 115:13; 118:4; 128:1; 128:4; 130:4; 135:20; 145:19; Proverbs 1:29; 2:5; 3:7; 8:13; 22:4; 23:17; 24:21; Ecclesiastes 3:14; 5:7; 8:12; 12:13; Isaiah 29:23; 33:6; 50:10a; Jeremiah 32:39; 32:40; Hosea 3:5; Jonah 1:9; Haggai 1:12; Malachi 1:6; 3:5; 4:2; Matthew 10:28; Luke 1:50; 12:5; Acts 10:35; 13:16; 13:26; 2 Corinthians 7:1; 7:117:15; Ephesians 5:21; 6:5; 1 Peter 2:17; Revelation 11:18; 14:7; 15:4

(Implied) Genesis 22:12; Deuteronomy 25:18; Job 1:1; 1:8; 2:3; Psalm 25:12; 36:1 55:19; 76:8; 85:9; 86:11; 119:74; 119:120; 119:63; 119:74; 147:11; Proverbs 10:27; 14:2; 14:16; 28:14; 31:30; 14:26; 14:27; 15:16; 15:33; 16:6; 19:23; Ecclesiastes 7:18; Isaiah 41:5; 50:10; 57:11; Jeremiah 5:22; Jonah 1:16; Malachi 2:5; 3:16; Luke 18:4; 23:40; Acts 9:31; 10:22; 19:17; Romans 3:18; Philippians 2:12

(Implied) Exodus 20:20; 1 Samuel 11:7 2 Chronicles 14:14; 17:10; 20:29; Job 6:14; Psalm 114:7; Proverbs 13:13; Isaiah 2:10; 2:19; 2:21

In the apocrypha in Sirach 3:17 “Those who fear the Lord prepare their hearts”

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 14:7

**Clement of Rome** (96-98 A.D.) “the Holy Ghost thus addresses us: Come, ye children, hearken unto Me; I will teach you the fear of the Lord” *1 Clement* ch.22 vol.1 p.11 (See also vol.9 p.235)

Clement of Rome (96-98 A.D.) “For this reason righteousness and peace are now far departed from you, inasmuch as every one abandons the fear of God, and is become blind in His faith, neither walks in the ordinances of His appointment, nor acts a part becoming a Christian, but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world.” *1 Clement* ch.3 p.6

***Didache*** vol.7 ch.3.9-10 p.378 (before 125 A.D.) Teach your son and daughter the fear of God.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.19 p.148 says “Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord.”

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.4 p.34 say wives are to train children up in the knowledge and fear of God.

**Theophilus of Antioch** (168-181/188 A.D.) “But before all let faith and the fear of God have rule in thy heart, and then shalt thou understand these things. When thou shalt have put off the mortal, and put on incorruption, then shall thou see God worthily.” *Theophilus to Autolycus* part 1 ch.7 p.91

Theophilus of Antioch (168-181/188 A.D.) says that faith and the fear of God should rule in your heart, then you will understand. *Theophilus to Autolycus* book 1 ch.7 p.91

**Clement of Alexandria** (193-202 A.D.) “For ‘the fear of the LORD,’ it is said, ‘is the beginning of wisdom.’” *Stromata* book 7 ch.12 p.543

Clement of Alexandria (193-202 A.D.) “And to prove that example corrects, he says directly to the purpose: ‘A clever man, when he seeth the wicked punished, will himself be severely chastised, for the fear of the Lord is the source of wisdom.’” *Stromata* book 1 ch.27 p.339

Clement of Alexandria (193-202 A.D.) “There is no fear of God before their eyes.” *Stromata* book 1 ch.27 p.340

Clement of Alexandria (193-202 A.D.) “He both knows and admires. Godliness adds length of life; and the fear of the Lord adds days.” *Stromata* book 2 ch.12 p.359-360

**Tertullian** (207/208 A.D.) “‘To another, faith by the same Spirit’; this will be ‘the spirit of religion and the fear of the Lord.’” *Five Books Against Marcion* book 5 ch.8 p.446

**Novatian** (250/254-257 A.D.) “while the Holy Spirit dwelt affluently in Christ. For truly Isaiah, prophesying this, said: ‘And the Spirit of wisdom and understanding shall rest upon Him, the Spirit of counsel and might, the Spirit of knowledge and piety; and the Spirit of the fear of the Lord shall fill Him.’” *Concerning the Trinity* ch.29 p.641

**Theonas of Alexandria** (282-300 A.D.) “Discharge the official duties to which you are severally appointed with the utmost fear of God and affect to your prince, and perfect carefullness.” *Epistle of Theonas to Lucianus, the Chief Chamberlain* ch.11 p.159.

**Among corrupt or spurious works**

***Testaments of the Twelve Patriarchs*** (70-135 A.D.) Gad “speaketh not against any man, because the fear of the Most High”

***Acts of Paul and Thecla*** (before 207 A.D.) p.487 “blessed are they that have the fear of God,”

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.24 p.367 “fear our Lord Jesus Christ”

## X20. We adore/glory in the cross

Galatians 6:14

**Irenaeus of Lyons** (182-188 A.D.) “And again: “God forbid that I should glory in anything save in the cross of Christ, by whom the world is crucified to me, and I unto the world.” *Irenaeus Against Heresies* book 1 ch.3.5 p.320

**Tertullian** (198-220 A.D.) “If any of you think we render superstitious adoration of the cross, in that adoration he is a sharer with us…Every stake fixed in an upright position is a portion of the cross; we render our adoration, if you will have it so, to a god entire and complete.” *Apology* ch.16 p.31

**Origen** (225-253/254 A.D.) “who both believes and knows these things, should glory in the cross of our Lord Jesus Christ,” *Commentary on Matthew* book 12 ch.18 p.461. See also book 12 ch.27 p.465

**Cyprian of Carthage** (c.246-258 A.D.) “6. Paul proclaims in a loud and lofty voice, “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” *Treatises of Cyprian* Treatise 2 ch.6 p.431

## X21. God’s holy people

1 Peter 2:9

**Clement of Rome** (96-98 A.D.) “yet if ye turn to Me with your whole heart, and say, Father! I will listen to you, as to a holy people.’ And in another place He speaks thus: ‘Wash you, and become clean; put” *1 Clement* ch.8 p.7. See also vol.9.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.14 p.146 “a holy people for Himself. The prophet therefore declares, ‘I, the Lord Thy God,”

**Justin Martyr** (c.138-165 A.D.) “But we are not only a people, but also a holy people, as we have shown” *Dialogue with Trypho, a Jew* ch.119 p.258-259

**Irenaeus of Lyons** (182-188 A.D.) “and put strong men down, the holy people likewise; and his yoke shall be directed as a wreath [round their neck]; deceit shall be in his hand,” *Irenaeus Against Heresies* book 5 ch.25.4 p.554

Irenaeus of Lyons (c.160-202 A.D.) “And that this race was to become an holy people was declared in the Twelve Prophets by Hosea, thus: *I* will call that which was not (my) people, my people; and her that was not beloved, beloved. It shall come to pass that in the place where it was called not my people, there shall they be called sons of the Living God.” *Proof of Apostolic Preaching* ch.93

Minucius Felix (210 A.D.) (partial) speaks of a holy man. *The Octavius of Minucius Felix* ch.1 p.173

**Clement of Alexandria** (193-202 A.D.) “As, then, the people was precious to the Lord, so also is the entire holy people; he also who is converted from the Gentiles, who was prophesied under the” *Stromata* book 6 ch.6 p.491

Clement of Alexandria (193-217/220 A.D.) speaks of us as God’s holy people. *The Instructor* book 1 ch.6 p.217

**Commodianus** (c.240 A.D.) “Let the hidden, the final, the holy people be longed for; and, indeed, let it be unknown by us where it abides, acting by nine of the tribes and a half ...;” *Instructions of Commodianus* ch.42 p.211

**Origen** (225-253/254 A.D.) mentions that “the day of the Antichrist will not come until there is a falling away first. The Antichrist will destroy the holy people.” *Origen Against Celsus* book 6 ch.47 p.595

**Lactantius** (c.303-320/325 A.D.) “it would to pass that He would gather to Himself a holy people from those who were guilty.” *The Divine Institutes* book 4 ch.26 p.128

**Among corrupt or spurious works**

**pseudo-Ignatius of Antioch** (c.100-117 A.D.) “not received the prophecy which speaks thus concerning us: ‘The people shall be called by a new name, which the Lord shall name them, and shall be a holy people.’” *Epistle to the Magnesians* [Latin version] ch.10 p.63

## X22. Speaking of shame

Daniel 12:2

**2 Corinthians 4:2** “Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves in every man’s conscience in the sight of God.”

**Clement of Rome** (96-98 A.D.) “and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury.” *1 Clement* ch.1 p.5

**Ignatius of Antioch** (-107/116 A.D.) “But as for me, I [Ignatius] am ashamed to be counted one of them [the martyrs]; for indeed I am not worthy, as being the very last of them, and one born out of due time.” *Letter of Ignatius to the Romans* ch.9 p.77

***2 Clement*** (120-140 A.D.) ch.14 p.521 “But if we say that the flesh is the Church and the spirit Christ, then he that hath shamefully used the flesh hath shamefully used the Church.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 simultude 9 ch.14 p.49 “Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name.’”

**Justin Martyr** (c.138-165 A.D.) “Say, our brethren, to them that hate you and detest you, that the name of the Lord has been glorified. He has appeared to your joy, and they shall be ashamed.” *Dialogue with Trypho, a Jew* ch.85 p.242

Tatian’s ***Diatessaron*** (c.172 A.D.) ch.30.2-5 p.89 “When a man invites thee to a feast, do not go and sit at the head of the room; lest there 3 be there a man more honourable than thou, and he that invited you come and say unto thee, Give the place to this man: and thou be ashamed when thou risest and 4 takest another place. But when thou art invited, go and sit last; so that when he that invited thee cometh, he may say unto thee, My friend, go up higher: and 5 thou shalt have praise before all that were invited with thee. For every one that exalteth himself shall be abased; and every one that abaseth himself shall be exalted.”

**Christians of Vienna and Lugdunum (Lyons)** (177 A.D.) “for they felt no shame that they had been overcome, for they were not possessed of human reason; but their defeat only the more inflamed their range, and governor and people, like a wild beast, showed a like unjust hatred of us, that the Scripture might be fulfilled, ‘He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still.’” [Revelation 22:11] vol.8 p.783

**Melito of Sardis** (170-177/180 A.D.) “For those who are ashamed to be saved must of necessity perish. I therefore counsel them to open their eyes and see: for, 1o! light is given abundantly to us all to see thereby; and if, when light has arisen upon us, any one close his eyes so as not to see, into the ditch he must go.” *Discourse in the Presence of Antoninus Caesar* p.751

**Theophilus of Antioch** (168-181/188 A.D.) “For not only did they refute one another, but some, too, even stultified their own teachings; so that their reputation has issued in shame and folly, for they are condemned by men of understanding.” *Theophilus to Autolycus* book 3 ch.3 p.111

**Irenaeus of Lyons** (c.160-202 A.D.) says that Adam and Eve were naked and were not ashamed. *Proof of Apostolic Preaching* ch.14.

Irenaeus of Lyons (c.160-202 A.D.) “restraining abstinence from all shameful things and all unrighteous deeds, and purity of the souls is the keeping faith towards God entire,” *Proof of Apostolic Preaching* ch.2.

Irenaeus of Lyons (c.160-202 A.D.) “and you shall put to shame all who inculcate falsehood”. *Proof of Apostolic Preaching* ch.1.

**Minucius Felix** (c.210 A.D.) “For although nothing which comes into existence as an inviolable gift of God is corrupted by any agency, yet we abstain, lest any should think either that we are submitting to demons, to whom libation has been made, or that we are ashamed of our religion.” *The Octavius of Minucius Felix* ch.38 p.197

**Caius** (190-217 A.D.) ch.1 p.601 “And how are they not ashamed to utter these calumnies against Victor, knowing well that Victor excommunicated Theodotus the tanner, the leader and father of this God-denying apostasy, who first affirmed that Christ was a mere man?”

**Clement of Alexandria** (193-217/220 A.D.) “For those who engage in such practices in public will scarcely behave with modesty to any at home. Their want of shame in public attests their unbridled licentiousness in private.” *The Instructor* book 2 ch.3 p.276

Clement of Alexandria (c.195 A.D.) speaks of shame. *Exhortation to the Heathen* ch.3 p.184

**Tertullian** (c.203 A.D.) “whose shame and fear it testifies by its own blushes and paleness. The soul, therefore, is (proved to be) corporeal from this inter-communcion of susceptibility.” *A Treatise on the Soul* ch.5 p.185

Tertullian (198-220 A.D.) “He gets his sceptre where he first got his humanity; his power where he got the breath of life. Thither we lift our eyes, with hands outstretched, because free from sin; with head uncovered, for we have nothing whereof to be ashamed; finally, without a monitor, because it is from the heart we supplicate. Without ceasing, for all our emperors we offer prayer.” *Apology* ch.30 p.42

Tertullian (207/208 A.D.) “Plainly, you ought yourself to blush with shame for having given him a fictitious existence.” *Five Books Against Marcion* book 4 ch.21 p.382

**Hippolytus** (222-235/236 A.D.) “The ungodly said, … Let us condemn him [Christ] with a shameful death, for by his own saying he shall be respected.’” *Expository Treatise Against the Jews* ch.9 p.220

**Commodianus** (c.240 A.D.) “Art thou not ashamed, O fool, who adore such pictures? Seek one God who will allow you to live after death.” *Instructions of Commodianus* ch.14 p.205

**Origen** (c.227-240 A.D.) “All this had to be said; it is part of our demonstration that our good actions, and also the sins of those who stumble, are embodied in the Gospel, either to everlasting life or to reproach and everlasting shame.” *Commentary on John* book 1 ch.12 p.304

Origen (239-242 A.D.) speaks of “dishonor and eternal shame”. *Homilies on Ezekiel* homily 10 ch.5.3 p.136

Origen (233/234 A.D.) speaks of shame. *Origen On Prayer* ch.29.12 p.119

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.658 (partial, not idolators) “to such a folly of madness as to have no reverence either for God or man? Among them, shamelessly, and without any law of ordination, the episcopate is sought after; but among us in its own Sees, and in those of the throne delivered to it by God, it is renounced.”

**Cyprian of Carthage** (c.246-258 AD.) “their garments, lest they walk naked, and they see their shame.” *Treatises of Cyprian* Treatise 12 third book ch.16 p.538

**Gregory Thaumaturgus** (240-265 A.D.) “And have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret.” Canonical Epistle canon 2 p.18

**Dionysius of Alexandria** (246-265 A.D.) “Love is altogether and for ever on the alert, and casts about to do some good even to one who is unwilling to receive it. And many a time the man who shrinks from it under a feeling of shame, and who declines to accept services of kindness on the ground of unwillingness to become troublesome to others,” Letter 14 ch.110

**Adamantius** (c.300 A.D.) calls Christ the “Word of God” “The Word of god experiences some passion if the Godhead feels shame. … Because you stated that it is shame to say that the Word assumed flesh. But the Godhead does not feel shame; it does not grasp at *glory*; nor does it experience desire. These thing are passions, bu the godhead is not susceptible to passons.” (Adamantius is speaking) *Dialogue on the True Faith* Fourth Part d14 p.144-145.

Adamantius (c.300 A.D.) quotes part of 1 Corinthians 1:24 as “The Apostle says”; John 1:3 as by “John the Evangelist”; Jeremiah 1:15 (Septuagint) as by Jeremiah, Psalm 118:73 (Septuagint) as by David, Genesis 2:7 as Genesis , and then says, “If then the Scriptures show that the Word of God moulded Man into a living creature, how is it that God accepts what is considered shameful (For you people claim that the Godhead can feel a sense of shame!), while you on your side disparage something higher and even more glorious?” *Dialogue on the True Faith* fourth part d 15 p.147. See also ibid first part ch.610c p.80, and ibid fifth part ch.20 b p.175 and ibid fourth part ch.424a p.129 on Genesis 1:2.

**Arnobius** (297-303 A.D.) speaks of shame and Jupiter trying to commit incest with his mother. *Arnobius Against the Heathen* book 5 ch.910 p.493; book 5 ch.23 p.498.

**Methodius** (270-311/312 A.D.) “Wherefore let it shame the Jews that they do not perceive the deep things of the Scriptures, thinking that nothing else than outward things are contained in the law and the prophets;” *Banquet of the Ten Virgins* discourse 9 ch.1 p.345

**Peter of Alexandria** (306,285-311 A.D.) “And these [the lapsed] indeed will reap more shame and ignominy than all others, even as he who laid the foundation and was not able to finish it;” *Canonical Epistle* canon 10 p.274

Methodius (270-311/312 A.D.) “and they are not ashamed to run counter to the Spirit, but, as though born for this purpose, they kindle up the smouldering and lurking passion, fanning and provoking it; and therefore he [Paul the apostle], cutting off very sharply these dishonest follies and invented excuses, and having arrived at the subject of instructing them how men should behave to their wives,” *Banquet of The Ten Virgins* discourse 3 ch.10 p.320

**Athanasius of Alexandria** (318 A.D.) “4. exactly as the first of men created, the one who was named Adam in Hebrew, is described in the Holy Scriptures as having at the beginning had his mind to God-ward in a freedom unembarrassed by shame, and as associating with the holy ones in that contemplation of things perceived by the mind which he enjoyed in the place where he was—the place which the holy Moses called in figure a Garden.” *Athanasius Against the Heathen* part 1 ch.2.4 p.5

**Lactantius** (c.303-320/325 A.D.) “that is, not to veil any shameful deed within the secrets of conscience.” *The Divine Institutes* book 4 ch.17 p.119

Lactantius (c.303-320/325 A.D.) “They shall be ashamed and confounded, all of them who oppose themselves to Thee, and shall go to confusion.’” *Epitome of the Divine Institutes* ch.44 p.239

**Alexander of Alexandria** (313-326 A.D.) “The dead received their life, the souls were sent back again into the world, and that because the Lord had conquered hell, had trodden down death, had covered the enemy with shame; therefore was it that the souls came forth from Hades, and the dead appeared upon the earth.” Letter 4 ch.6 p.301

**Sentences of Sextus** no.174 “The sins of those who are ignorant are the shame of those who have taught them.”

**Among corrupt or spurious works**

**pseudo-Methodius** (270-311/312 A.D.) “O seed of the shameless Canaan, and not of Judah the devout!” *Oration on Psalms* ch.3 p.395

**Among heretics**

The Encratite heretic Tatian (c.172 A.D.) “Is it not shameful that fratricide is honoured by you who look on the statues of Polynices and Eteocles, and that you have not rather buried them with their maker Pythagoras?” *Address of Tatian to the Greeks* ch.34 p.79

The Sethian Gnostic ***Apocryphon of John*** (c.150-185) ch.18 p.115 mentions shame.

***The Nag Hammadi Apocalypse of Peter*** (3rd century A.D.) “The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself.”

## X23. Put unrighteousness/adversary to shame

**Clement of Alexandria** (193-202 A.D.) “and sick from being healthy, is depicted [by Job] as a good example, putting the Tempter to shame, blessing his Creator” *Stromata* book 4 ch.5 p.412

**Tertullian** (ca.208 A.D.) “Thus even injustice is employed, that righteousness may be approved in putting unrighteousness to shame. *On Fleeing Persecution* ch.2 p.117

Tertullian (partial) “It must therefore be accounted an eternal attribute, inbred in God, and everlasting, and on this account worthy of the Divine Being, putting to shame for ever the benevolence of Marcion’s god, subsequent as he is to (I will not say) all beginnings and times, but to the very malignity of the Creator, if indeed malignity could possibly have been found in goodness.” *Five Books Against Marcion* book 2 ch.3 p.299

**Hippolytus of Portus** (222-235/236 A.D.) Hippolytus (222-235/236 A.D.) “beasts,-that in this, too, the honour-hating demon might be put to shame. For,”

**Phileas of Thmuis** (martyred 306/307 A.D.) “went on some died under their tortures putting the adversary to shame” *Letter to the People of Thmuis* ch.3 p.163

**Alexander of Alexandria** (313-326 A.D.) “The dead received their life, the souls were sent back again into the world, and that because the Lord had conquered hell, had trodden down death, had covered the enemy with shame; therefore was it that the souls came forth from Hades, and the dead appeared upon the earth.” Letter 4 ch.6 p.301

## X24. Do not be ashamed of the cross/Christ

**Clement of Alexandria** (c.195 A.D.) says not to be ashamed of Christ. *Exhortation to the Heathen* ch.10 p.199

**Tertullian** (198-220 A.D.) “we are neither ashamed of Christ-for we rejoice to be counted His disciples” *Apology* ch.21 p.34

Tertullian (207/208 A.D.) evil. “For whosoever,” says He, “shall be ashamed of me, of him will I also be ashamed.” *Five Books Against Marcion* book 4 ch.21 p.382

**Origen** (225-253/254 A.D.) “if any one is ashamed of the cross of Christ, he is ashamed of the dispensation on account of which these powers were triumphed over; and it is fitting that he, who both believes and knows these things, should glory in the cross of our Lord Jesus Christ,” *Commentary on Matthew* book 12 ch.18 p.461

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “His precepts, ‘Whosoever shall be ashamed of me, of him shall the Son of man be ashamed’” *Treatises of Cyprian* Treatise 3 ch.28 p.445

## X25. Flesh and spirit war against each other

Romans 7:23 (implied)

Romans 8:6-8 (implied)

**Polycarp** (100-155 A.D.) “For it is well that they should be cut off from the lusts that are in the world, since ‘every lust warreth against the spirit;’ and ‘neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God,’ nor those who do things inconsistent and unbecoming.” *Letter to the Philippians* ch.5 p.40

**Clement of Alexandria** (193-202 A.D.) “‘But I say, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh,’ counsels the apostolic command; ‘for the flesh lusteth against the spirit, and the spirit against the flesh. These, then, are contrary’” *Stromata* book 4 ch.8 p.420

**Tertullian** (213 A.D.) “‘The flesh,’ saith (the apostle), ‘lusteth against the Spirit, and the Spirit against the flesh.’ But what will the flesh ‘lust’ after, except what is more *of* the flesh?” *On Monogamy* ch.1 p.59

**Origen** (225-254 A.D.) “For it is impossible for man, who is a compound being, in which ‘the flesh lusteth against the Spirit, and the Spirit against the flesh,’ to keep the feast with his whole nature; for either he keeps the feast with his spirit and afflicts the body, which through the lust of the flesh is unfit to keep it along with the spirit, or else he keeps it with the body, and the spirit is unable to share in it.” *Origen Against Celsus* book 8 ch.23 p.648

Origen (235 A.D.) “For since on earth we are encompassed by the flesh that wars against the spirit, and whose thought is inmity to God and cannot in any way be brought into subjection to the law of God, we are in temptation.” *Origen On Prayer* ch.29.1 p.113

**Novatian** (250/4-256/7 A.D.) “For this is He who ‘desireth against the flesh,’ because ‘the flesh resisteth against the Spirit.’” *Concerning the Trinity* ch.29 p.641

**Cyprian of Carthage** (c.246-258 A.D.) “What are those carnal things which beget death, and what are the spiritual things which lead to life. Paul to the Galatians: ‘The flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other, that ye cannot do even those things which ye wish.’” *Treatises of Cyprian* Treatise 12 part 3 ch.64 p.551

**Among heretics**

The **Gnostic Book of Baruch** according to Hippolytus (222-235/236 A.D.) “obscured the precepts of Baruch, and caused his own peculiar injunctions to be hearkened unto. For this reason the soul is arrayed against the spirit, and the spirit against the soul.” *Refutation of All Heresies* book 5 ch.21 p.72

## X26. The peace of God

Philippians 4:7

**Clement of Alexandria** (193-217/220 A.D.) “‘And let the peace of God rule in your hearts, to which ye are called in one body; and be thankful.’ [Colossians 3:15] For there is no obstacle to adducing frequently the same Scripture in order to put Marcion to the blush, if perchance he be persuaded and converted; by learning that the faithful ought to be grateful to God the Creator, who hath called us, and who preached the Gospel in the body.” *Stromata* book 4 ch.8 p.421

**Tertullian** (198-220 A.D.) “so by the self-same law of heavenly effect, to earth-that is, to our flesh -as it emerges from the font, after its old sins flies the *dove* of the Holy Spirit, bringing us the peace of God, sent out from the heavens where is the Church, the typified ark.” *On Baptism* ch.8 p.673

**Origen** (c.227-240 A.D.) “From his brave deeds he is often called a son, whether, from his works shining before men, of light, or from his possessing the peace of God which passes all understanding, of peace, or, once more, from the help which wisdom brings him, a child of wisdom; for wisdom, it says, is justified of her children.” *Commentary on John* book 2 ch.1 p.322

Origen (233-234 A.D.) mentions “the peace of God, which surpasseth all understanding, and be tranquil in the through that they that leave the body live with the Lord of all things!” *Exhortation to Martyrdom* part 1 ch.2 p.143

**Dionysius of Alexandria** (246-265 A.D.) “But these latter will fall away at once from the peace of God and from peace with themselves, and both in this world and after death they will abide with the spirits of blood-guiltiness.” *On the Reception of the Lapsed* (exegetical fragment 7) p.120

## X28. Blessed are the poor in spirit

Tatian’s ***Diatessaron*** (c.172 A.D.) section 8.27 p.56 quotes Matthew 5:3. “Then he [Jesus] lifted up his eyes unto them, and opened his mouth, and taught them, and said, Blessed are the poor in spirit: for the kingdom of heaven is theirs.”

**Clement of Alexandria** (193-217/220 A.D.) says that Blessed are the poor in spirit. *Who is the Rich Man That Will Be Saved* ch.17 p.596

**Tertullian** (198-220 A.D.) “No one, assuredly, is ‘poor in spirit,’ except he be humble. Well, who is humble, except he be patient?’ *On Patience* ch.6 p.714

**Origen** (225-253/254 A.D.) “His mouth and taught them saying, Blessed are the poor in spirit,’ etc.” *Commentary on Matthew* book 11 ch.4 p.433

## X29. There is sin unto death

1 John 5:16b

**Clement of Alexandria** (192-217/220 A.D.) “John, too, manifestly teaches the differences of sins, in his larger Epistle, in these words: ‘If any man see his brother sin a sin that is not unto death, he shall ask, and he shall give him life: for these that sin not unto death,’ he says. ‘For there is a sin unto death: I do not say that one is to pray for it. All unrighteousness is sin; and there is a sin not unto death.’” *Stromata* book 2 ch.15 p.362

**Tertullian** (208-220 A.D.) “Jeremiah had been prohibited by God to deprecate (Him) on behalf of a people which was committing mortal sins. ‘Every unrighteousness is sin; and there is a sin unto death. … But we know that every one who hath been born of God sinneth not -to wit, ‘the sin which is unto death.’” *Tertullian on Modesty* ch.19 p.97

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “passed over to these *followers of Callistus*, and served to crowd his school. This one propounded the opinion, that, if a bishop was guilty of any sin, if even *a sin* unto death, he ought not to be deposed.” *Refutation of All Heresies* book 9 ch.7 p.131

**Origen** (225-253/254 A.D.) “for sins which are ‘not unto death’, or, as the law has described them in the Book of Numbers, not ‘death-bringing.’” *Commentary on Matthew* book 13 ch.30 p.492

Origen (235 A.D.) “they comport themselves as if therough their prayer for such as have dared to commit these crimes, even the sin unto death were forgiven. They do not read the text: There is a sin unto death; for that I say not that any man ask.” *Origen On Prayer* ch.28.10 p.112-113

## X30. Seek the Lord / God

1 Chronicles 28:9; Deuteronomy 4:29

**Clement of Rome** (96/98A.D.) “Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings; and let us act according to that which is written (for the Holy Spirit saith, 'Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; but let him that glorieth glory in the Lord, in diligently seeking Him, and doing judgment and righteousness'), being especially mindful of the words of the Lord Jesus which He spake, teaching us meekness and long-suffering.” *1 Clement* ch.13 (vol.1) p.8 (vol.9 is the same)

**Justin Martyr** (c.138-165 A.D.) “Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that is clean of hands and pure of heart: who has not received his soul in vain, and has not sworn guilefully to his neighbour: he shall receive blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek the Lord, that seek the face of the God of Jacob.” *Dialogue with Trypho, a Jew* ch.36 p.212

**Clement of Alexandria** (193-202 A.D.) “He shall receive blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek the Lord, that seek the face of the God of Jacob.'” *Stromata* book 7 ch.10 p.539

Clement of Alexandria (195 A.D.) “Seek God, and your soul shall live. He who seeks God is busying himself about his own salvation. Hast thou found God?-then thou hast life. Let us then seek, in order that we may live.” *Exhortation to the Heathen* ch.10 p.201

**Origen** (225-254 A.D.) “We shall be satisfied with quoting on the present occasion some verses from the Psalms 34, to the following effect: 'They that seek the Lord shall not want any good thing.” *Origen Against Celsus* book 6 ch.54 p.598

***Treatise on Rebaptism*** ch.12 p.674 “Therefore also the residue of men, that is, some of the Jews and all the Gentiles upon whom the name of the Lord is called, may and of necessity must seek the Lord, because that very invocation of the name affords them the opportunity, or even imposes on them the necessity, of seeking the Lord.”

**Cyprian of Carthage** (c.246-258 A.D.) “Likewise in the thirty-third Psalm: 'O taste and see how sweet is the Lord. Blessed is the man that hopeth in Him. Fear the Lord God, all ye His saints: for there is no want to them that fear Him. Rich men have wanted and have hungered; but they who seek the Lord shall never want any good thing.'” *Treatises of Cyprian* Treatise 12 part 1 ch.22 p.514

Cyprian of Carthage (c.246-258 A.D.) “And the Lord moreover promises and says, 'Take no thought, saying, 'What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the nations seek. And your Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and His righteousness, and alI these things shall be added unto you.'” *Treatises of Cyprian* Treatise 4 ch.21 p.453

**Arnobius** (297-303 A.D.) “And therefore Christ the divine, … -bade us abandon and disregard all these things of which you speak, and not waste our thoughts upon things which have been removed far from our knowledge, but, as much as possible, seek the Lord of the universe with the whole mind and spirit;” *Arnobius Against the Heathen* book 2 ch.60 p.457

**Eusebius of Caesarea** (318-325 A.D.) “’In the midst of the Church I will praise thee?’ And He proceeds: ‘The poor shall (510) eat and be satisfied, and they that seek the Lord shall praise him - their heart shall live for ever.’” *Demonstration of the Gospel* book 10 ch.27.

**Lactantius** (c.303-c.325 A.D.) “Whoever, therefore, is anxious to observe the obligations to which man is liable, and to maintain a regard for his nature, let him raise himself from the ground, and, with mind lifted up, let him direct his eyes to heaven: let him not seek God under his feet, nor dig up from his footprints an object of veneration, for whatever lies beneath man must necessarily be inferior to man; but let him seek it aloft, let him seek it in the highest place: for nothing can be greater than man, except that which is above man. But God is greater than man: therefore He is above, and not below; nor is He to be sought in the lowest, but rather in the highest region. Wherefore it is undoubted that there is no religion wherever there is an image.” *The Divine Institutes* book 2 ch.19 p.67-68

Lactantius (c.303-c.325 A.D.) “For on this account he is called *anthropos*, because he looks upward. But he looks upward who looks up to the true and living God, who is in heaven; who seeks after the Maker and Parent of his soul, not only with his perception and mind, but also with his countenance and eyes raised aloft. But he who enslaves himself to earthly and humble things, plainly prefers to himself that which is below him.” *Epitome of the Divine Institutes* ch.25 p.230

# NOT OF THIS WORLD

## n1. We need to repent and come to God

Just “confessing” can mean testifying about God and is not counted here.

Ezekiel 18:23;32

Matthew 3:2; 3:8,11; 4:17; 11:20; 21:32

Mark 1:4,15; 6:12

Luke 3:3,5,8; 5:32; 15:7,10; 16:30; 24:37

Acts 2:38; 3:19; 5:31; 8:22; 11:18; 13:24; 17:30; 19:4; 20:21; 26:20

Romans 2:4

2 Corinthians 7:9,10

2 Timothy 2:25

Hebrews 6:1,6

2 Peter 3:9

Revelation 2:5,16; 2:21,22; 3:3; 3:19; 9:20,21; 16:9,11

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 2 Corinthians 7:9-10

**p4** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16. (c.150-175 A.D.) mentions repenting. Luke 3:8; 5:32

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 (implied) mentions with disapproval people who would not repent of their wickedness. Revelation 9:20

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 3:8

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 3:8; 5:31; Acts 2:38; 3:19; 17:30; 26:20

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 3:8; 5:31; Acts 2:38; 3:19; 17:30; 26:20

**Clement of Rome** (96-98 A.D.) ch.8 p.7 mentions repentance and God commanding us to repent, be washed, and become clean.

**Ignatius of Antioch** (-107/116 A.D.) “To all them that repent, the Lord grants forgiveness, if they turn in penitence to the unity of God, and to communion with the bishop.” *Letter of Ignatius to the Philadelphians* ch.8 p.84

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) (implied) “And reprove one another, not in anger, but in peace, as ye have *it* in the Gospel; but to every one that acts amiss against another, let no one speak, nor let him hear aught from you until he repent.” ch.15 p.381

***Epistle of Barnabas*** (c.70-130 A.D.) ch.5 p.139 “But when He chose His own apostles who where to preach His Gospel, [He did so from among those] who were sinners above all sin, that He might show He came ‘not to call the righteous, but sinners to repentance.’”

***2 Clement*** (120-140 A.D.) vol.7 ch.17 p.522 “Let us therefore repent from the whole heart, that no one of us perish by the way.”

*2 Clement* (120-140 A.D.) ch.8 p.519 “As long, therefore, as we are upon earth, let us practise repentance, for we are as clay in the hand of the artificer. For as the potter, if he make a vessel, and it be distorted or broken in his hands, fashions it over again; but if he have before this cast it into the furnace of fire, can no longer find any help for it: so let us also, while we are in this world, repent with our whole heart of the evil deeds we have done in the flesh, that we may be saved by the Lord, while we have yet an opportunity of repentance.”

**Polycarp** (100-155 A.D.) “I am deeply grieved, therefore, brethren, for him (Valens) and his wife; to whom may the Lord grant true repentance! And be ye then moderate in regard to this matter, and ‘do not count such as enemies,’ but call them back as suffering and straying members, that ye may save your whole body.” *Polycarp’s Letter to the Philippians* ch.11 p.35

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 7 p.38 speaks of people repenting of their sins. See also book 3 Similitude 9 ch.31 p.53, ch.32 p.54, Similitude 8 ch.5 p.41, and many other places too.

**Justin Martyr** (c.138-165 A.D.) “And if it is the flesh that is the sinner, then on its account alone did the Saviour come, as He says, ‘I am not come to call the righteous, but sinners to repentance.’ Since, then, the flesh has been proved to be valuable in the sight of God, and glorious above all His works, it would very justly be saved by Him.” *On the Resurrection* ch.8 p.297

**Evarestus** (c.169 A.D.) “And on their giving him leave, he stood and prayed, being full of the grace of God, so that he could not cease for two full hours, to the astonishment of them that heard him, insomuch that many began to repent that they had come forth against so godly and venerable an old man.” *Martyrdom of Polycarp* ch.7 p.40

Tatian’s ***Diatessaron*** (c.172 A.D.) section 4 p.49 quotes Matthew 3:4-18.

**Melito of Sardis** (170-177/180 A.D.) “*The standing of the Lord* -the patience of the Deity, by which He bears with sinners that they may come to repentance.” Fragment 9 p.761

**Theophilus of Antioch** (168-181/188 A.D.) “all, but expressly to the people, says: “Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the Lord his God, and he will find mercy, for He will abundantly pardon.” *Theophilus to Autolycus* book 3 ch.11 p.114

**Irenaeus of Lyons** (182-188 A.D.) says to come to repentance and cease from sin. *Irenaeus Against Heresies* book 4 ch.41.3 p.525

**Clement of Alexandria** (c.195 A.D.) says that God still pities us and urges us to repentance. *Exhortation to the Heathen* ch.10 p.197. See also ibid ch.1 p.172.

Clement of Alexandria (193-202 A.D.) discusses our repentance in *Stromata* book 2 ch.19 p.369

**Tertullian** (198-220 A.D.) has a whole Treatise *On Repentance*

Tertullian (208-220 A.D.) mentions the repentance of the Christian who sinned. *Tertullian on Modety* ch.3 p.71 and ch.15 p.90

Tertullian (207/208 A.D.) “How prompt in pardoning David on his confession of his sin -preferring, indeed, the sinner’s repentance to his death, of course because of His gracious attribute of mercy.” *Five Books Against Marcion* book 5 ch.11 p.452

**Hippolytus of Portus** (222-235/236 A.D.) (implied) quotes Revelation 11:3 and said that Elijah was to come before the manifestation of Christ from heaven. There will be signs and wonders so that people will be put to shame and turn in repentance. *Treatise on Christ and Antichrist* ch.46 p.213

**Commodianus** (c.240 A.D.) says to be penitent. *Instructions of Commodianus* ch.49 p.212

**Origen** (235-245 A.D.) discusses repentance in detail. Among other this, “for we men who repent need his kindness, but those of us who persist in sins need his severity” *Homilies on Jeremiah* Homily 4 ch.4.2 p.35

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.9 p.659 says that Scripture cries that we are to repent and then quotes Ezekiel 18:30.

*Treatise Against Novatian* (250/4-256/7 A.D.) ch.18 p.663 says that heaven, the angels, and Christ rejoice over our repentance.

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.1 p.667 “I Observe that it has been asked among the brethren what course ought specially to be adopted towards the persons of those who, although baptized in heresy, have yet been baptized in the name of our Lord Jesus Christ, and subsequently departing from their heresy, and fleeing as supplicants to the Church of God, should repent with their whole hearts, and only now perceiving the condemnation of their error, implore from the Church the help of salvation.”

**Cyprian of Carthage** (c.246-258 A.D.) “But although those things which we have spoken of severely afflicted us and our spirit, yet your rigour and the severity that you have used, according to the proper discipline, moderates the so heavy load of our grief, in that you rightly restrain the wickedness of some, and, by your exhortation to repentance, show the legitimate way of salvation.” *Epistles of Cyprian* letter 29 ch.1 p.307

**Roman Clergy** to Cyprian (250-251 A.D.) “The Church stands in faith, notwithstanding that some have been driven to fall by very terror, whether that they were persons of eminence, or that they were afraid, when seized, with the fear of man: these, however, we did not abandon, although they were separated from us, but exhorted them, and do exhort them, to repent, if in any way they may receive pardon from Him who is able to grant it; test, haply, if they should be deserted by us, they should become worse.” *Epistles of Cyprian* letter 2 ch.2 p.280

**Caldonius** (250-251 A.D.) “in that they now let go their possessions and homes, and, repenting, follow Christ” *Epistles of Cyprian* Letter 18 p.297

**Celerinus** to Lucian (c.248-256 A.D.) “For I believe that Christ, according to their repentance and the works which they have done towards our banished colleagues who came from you-by whom themselves you will hear of their good works,-that Christ, I say, will have mercy upon them, when you, His martyrs, beseech Him.” *Epistles of Cyprian* letter 20 ch.2 p.298

**Moyses et al.** (250 A.D.) “words of true penitence” *Epistles of Cyprian* Letter 25 ch.7 p.304

**Firmilian** to Cyprian (256 A.D.) “Moreover, *we do this* that some remedy may be sought for by repentance for lapsed brethren, and for those wounded by the devil after the saving laver, not as though they obtained remission of sins from us, but that by our means they may be converted to the understanding of their sins, and may be compelled to give fuller satisfaction to the Lord.” *Epistles of Cyprian* Letter 74 ch.4 p.391

**Dionysius of Alexandria** (246-265 A.D.) “And as they saw that the conversion and repentance of such might be acceptable to Him who desires not at all the death of the sinner, but rather his repentance, they proved their sincerity, and received them, and brought them together again, and assembled with them, and had fellowship with them in their prayers and at their festivals.” Letter 3 (To Fabius of Antioch) ch.10 p.100

**Peter of Alexandria** (306,285-311 A.D.) mentions repentance and the parable of he fig tree. *Canonical Epistle* canon 3 p.270

**Methodius** (270-311/312 A.D.) “But neither did this law rule mankind, for men did not obey it, although zealously preached by Noah. But, after they began to be surrounded and drowning by the waters, they began to repent, and to promise that they would obey the commandments. Wherefore with scorn they are rejected as subjects; that is, they are contemptuously told that they cannot be helped by the law; the Spirit answering them back and reproaching them because they had deserted those men whom God had commanded to help them, and to save them, and make them glad; such as Noah and those with him. ‘Even to you, O rebellious,’ said he, ‘I come, to bring help to you who are destitute of prudence, and who differ in nothing from dry trees, and who formerly did not believe me when I preached that you ought to flee from present things.’” *Banquet of the Ten Virgins* discourse 10 ch.3 p.349

**Council of Ancyra** (314 A.D.) Canons 1 to 10 p.63-67 are solely concerned with the amount of time a repentant sinner should be a hears, prostrator, and communicate in prayers only, until they can return to full communion.

**Council of Neocaesarea** (c.315 A.D.) canons 1-3,4 p.79-80,81 discuss the time of penance for repentant sinners.

**Athanasius of Alexandria** (318 A.D.) speaks of our need to repent. *Incarnation of the Word* ch.7.3 p.40

**Lactantius** (c.303-320/325 A.D.) says that God commands people to repent because He desires that all men be cleansed from the sins. *The Divine Institutes* book 6 ch.13 p.178

Lactantius (c.303-320/325 A.D.) says we need to repent. *Epitome of the Divine Institutes* ch.67 p.251

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.45 is a chapter on people needing to repent.

The Encratite Gnostic **Tatian** (c.172 A.D.) “But matter desired to exercise lordship over the soul; and according to their free-will these gave laws of death to men; but men, after the loss of immortality, have conquered death by submitting to death in faith; and by repentance a call has been given to them, according to the word which says, ‘Since they were made a little lower than the angels.’” *Address of Tatian to the Greeks* ch.15 p.71

## n2. Love God / the Lord

Loving the truth and loving scripture are not included here.

**Clement of Rome** (96-98 A.D.) “Let him who has love in Christ keep the commandments of Christ. Who can describe the [blessed] bond of the love of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins. Love beareth all things, is long-suffering in all things.” *1 Clement* ch.49 vol.1 p.18. See also vol.9.

Clement of Rome (96-98 A.D.) “Let us then draw near to Him with holiness of spirit, lifting up pure and undefiled hands unto Him, loving our gracious and merciful Father, who has made us partakers in the blessings of His elect.” *1 Clement* ch.29 p.13

**Ignatius of Antioch** (-107/116 A.D.) “…ye love nothing but God only.” *Letter of Ignatius to the Ephesians* ch.9 p.53

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.1 p.377 First love God. ch.5 p.378 do not forsake the commandments of the Lord.

***Epistle of Barnabas*** ch.6 p.140 (c.70-130 A.D.) mentions us loving the Lord.

**Polycarp** (100-155 A.D.) “He [Paul], when among you, accurately and stedfastly taught the word of truth in the presence of those who were then alive. And when absent from you [Philippians], he wrote you a letter, which, if you carefully study, you will find to be the means of building you up in that faith which has been given you, and which, being followed by hope, and preceded by love towards God, and Christ, and our neighbour, ‘is the mother of us all.’” *Polycarp’s Letter to the Philippians* ch.3 p.33

***Epistle to Diognetus*** (c.130-200 A.D.) ch.10 p.29 “Or, how will you love Him who has first so loved you? And if you love Him, you will be an imitator of His kindness. And do not wonder that a man may become an imitator of God.”

**Justin Martyr** (c.138-165 A.D.) (implied) “He overthrew also the tables of the money-changers in the temple, and exclaimed, ‘Woe unto you, Scribes and Pharisees, hypocrites! because ye pay tithe of mint and rue, but do not observe the love of God and justice.’” *Dialogue with Trypho, a Jew* ch.17 p.203

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.2 p.39 mentions the love we have towards God.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 34 no.28 p.96 “The first of all the commandments is, Hear, O 28 Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy thought, and with all thy 29, strength.”

**Melito of Sardis** (170-177/180 A.D.) “those who love Him speak of Him thus: ‘Father, and God of Truth.’”. *Discourse to Antonius Caesar* p.751

**Theophilus of Antioch** (168-181/188 A.D.) “but He [God] is good and kind, and merciful, to those who love and fear Him;” *Theophilus to Autolycus* book 1 ch.3 p.90

**Christians of Vienna and Lugdunum** (177 A.D.) p.779 (implied) “For he was a man who had contained the full measure of love towards God and his neighbours.”

**Irenaeus of Lyons** (182-188 A.D.) “It is therefore better and more profitable to belong to the simple and unlettered class, and by means of love to attain to nearness to God, than, by imagining ourselves learned and skilful, to be found [among those who are] blasphemous against their own God, inasmuch as they conjure up another God as the Father.” *Irenaeus Against Heresies* book 2 ch.26.1 p.397

Irenaeus of Lyons (182-188 A.D.) “whether he will receive reverence, and fear, and love the Lord.” *Irenaeus Against Heresies* book 4 ch.16.5 p.482

Irenaeus of Lyons (c.160-202 A.D.) “Now, that we may not suffer ought of this kind, we must needs hold the rule of the faith without deviation, and do the commandments of God, believing in God and fearing Him as Lord and loving Him as Father.” *Proof of Apostolic Preaching* ch.3

Irenaeus of Lyons (c.160-202 A.D.) (implied) “For we have received the Lord of the Law, the Son of God; and by faith in Him we learn to love God with all our heart, and our neighbour as ourselves.” *Proof of Apostolic Preaching* ch.95

**Clement of Alexandria** (193-202 A.D.) we are to love and obey God’s commandments. *Stromata* book 2 ch.12 p.360

Clement of Alexandria (c.195 A.D.) “For he that is fired with ardour and admiration for righteousness, being the lover of One who needs nothing, needs himself but little, having treasured up his bliss in nothing but himself and God, where is neither moth, robber, nor pirate, but the eternal Giver of good. With justice, then, have you been compared to those serpents who shut their ears against the charmers.” *Exhortation to the Heathen* ch.10 p.202

**Tertullian** (198-220 A.D.) quotes Deuteronomy 6:4 *An Anwer to the Jews* ch.2 p.152

Tertullian (c.213 A.D.) “For *he* [Praxeas] was the first to import into Rome from Asia this kind of heretical pravity, a man in other respects of restless disposition, and above all inflated with the pride of confessorship simply and solely because he had to bear for a short time the annoyance of a prison; on which occasion, even ‘if he had given his body to be burned, it would have profiled him nothing,’ not having the love of God, whose very gifts he has resisted and destroyed.” *Against Praxeas* ch.1 p.597

Tertullian (207/208 A.D.) says we are commanded to love God. *Five Books Against Marcion* book 2 ch.13 p.308

**Theodotus the probable Montanist** (c.240 A.D.) (implied) “the same David says, “I will love Thee, O Lord, my strength” *Excerpts from Theodotus* ch.52 p.49

**Commodianus** (240 A.D.) “Be pleasing to the hymned chorus, and to an appeased Christ with ardent love fervently offer your savour to Christ.” *Instructions of Commodianus* ch.60 p.215

**Origen** (225-253/254 A.D.) “by the gift of God, on those who have lived a pure and blameless life, and who have felt a single and undivided love for the God of all things,” *Origen Against Celsus* book 3 ch.81 p.496

**Novatian** (250/4-256/7 A.D.) “For that which is, according to what it is, can neither be declared by human discourse, nor received by human ears, nor gathered by human perceptions. For if ‘the things which God hath prepared for them that love Him, neither eye hath seen, nor ear hath heard, nor the heart of man, nor even his mind has perceived;’ what and how great is He Himself who promises these things, in understanding which both the mind and nature of man have failed!” *Concerning the Trinity* ch.7 p.616-617

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “‘Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy thought; and thou shalt love thy neighbour as thyself.’”

**Cyprian of Carthage** (c.246-258 A.D.) “Of this same thing in Deuteronomy: ‘The Lord your God proveth you, that He may know if ye love the Lord your God with all your heart, and with all your soul.’” *Treatises of Cyprian* Treatise 12 book 3 ch.18 p.539

**Moyses et al.** to Cyprian (250 A.D.) “For to this battle our Lord, as with the trumpet of His Gospel, stimulates us when He says, ‘He that loveth father or mother more than me is not worthy of me: and he that loveth his own soul more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.’” *Epistles of Cyprian* Letter 25 ch.4 p.303

**Dionysius of Alexandria** (246-265 A.D.) “The others were the most venerable and aged Mercuria, and Dionysia, who had been the mother of many children, and yet did not love her offspring better than her Lord.” *Epistle 3* To Fabius bishop of Antioch ch.6 p.99

**Theonas of Alexandria** (282-300 A.D.) “ye may discharge the duties of your office religiously and piously-that is, in the love of Christ-and despise all transitory objects for the sake of His eternal promises, which in truth surpass all human comprehension and understanding,”

**Adamantius** (c.300 A.D.) “But I declare what the scripture says: ‘No one can’, it says, ‘serve two lords; for either the one he will hold hate and love the other, or he will hold to the one, and hate the other. You cannot serve God and mammon.” [Matthew 6:24; Luke 16:13] (Adamantius is speaking) *Dialogue on the True Faith* first part ch.28 p.74

**Arnobius** (297-303 A.D.) “To adore God as the highest existence, as the Lord of all things that be, as occupying the highest place among all exalted ones, to pray to Him with respectful submission in our distresses, to cling to Him with all our senses, so to speak, to love Him, to look up to Him with faith,-is this an execrable and unhallowed religion, full of impiety and of sacrilege, polluting by the superstition of its own novelty ceremonies instituted of old?” *Arnobius Against the Heathen* book 1 ch.25 p.419

**Methodius** (c.260-311/312 A.D.) “Now the breastband, the girdle which gathers together and keeps firm the purpose of the soul to chastity, is love to God, which our Captain and Shepherd, Jesus, who is also our Ruler and Bridegroom, O illustrious virgins, commands both you and me to hold fast unbroken and sealed up even to the end; for one will not easily find anything else a greater help to men than this possession, pleasing and grateful to God.” *Banquet of the Ten Virgins* discourse 4 ch.6 p.325

**Athanasius of Alexandria** (318 A.D.) quotes Deuteronomy 6:4 (Love the Lord your God with…” in *Athanasius Against the Heathen* ch.46 p.28

**Lactantius** (c.303-320/325 A.D.) “But with respect to God, who is one only, inasmuch as He sustains the twofold character both of Father and Lord, we are bound both to love Him, inasmuch as we are sons, and to fear Him, inasmuch as we are servants.” T*he Divine Institutes* book 4 ch.4 p.103-104

**Alexander of Alexandria** (313-326 A.D.) “the apostle Paul, ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.’” *Epistles on th Arian Heresy* Letter 1 ch.5 p.293

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) “And these things severally it is possible for him to perceive who does not conceitedly reject those most divine explanations which in the course of time have been consigned to writing, and make those who study them great lovers of God.” *Address of Tatian to the Greeks* ch.12 p.70

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.10 p.240 Peter says, “But we also can easily show many passages from them [the Scriptures] that He who made the world alone is God, and that there is none other besides Him. But if any one shall wish to speak otherwise, he also shall be able to produce proofs from them at his pleasure. For the Scriptures say all manner of things, that no one of those who inquire ungratefully may find the truth, but *simply* what he wishes to find, the truth being reserved for the grateful; now gratitude is to preserve our love to Him who is the cause of our being.”

## n3. Obey God

Luke 10:27; John 1:15,23; 1 John 2:15,17

Acts 5:32 (implied) those who obey Him.

Do what Jesus says Luke 6:46-49

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 8:28; Hebrews 4:6

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 14:15,23

p45 Chester Beatty I – 833 verses (4 gospels plus Acts) (200-225 A.D.) (partial, do what Christ says) Luke 6:46

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) (implied) Hebrews 4:6,11 mentions not to disobey

**p65** 1 Thessalonians 1:3-2:1; 2:6-13 (225-275 A.D.) Paul praised the Thessalonians for their love and endurance in 1 Thessalonians 1:3

p49 Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) (partial) says to live a life of love (does not say God though) Ephesians 5:2

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. We are to obey the gospel. 1 Peter 4:17

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) says to love god … is the greatest commandment. Luke 10:27

**0232** 2 John 1-9 (ca.300 A.D.) (implied) says what God commanded us. 2 John 4,6

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) mentions our obedience to God Romans 6:16

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 10:37

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 10:27; John 1:15,23

**Clement of Rome** (96-98 A.D.) “Wherefore let us yield obedience to His excellent and glorious will;” *1 Clement* ch.8 p.7 . See also ibid ch.1 vol.1 p.5 (See also vol.9 p.231); ch.2 vol.1 p.5 (ee also vol.9 p.231-232).

**Ignatius of Antioch** (-107/116 A.D.) “It is therefore befitting that you should in every way glorify Jesus Christ, who hath glorified you, that by a unanimous obedience…” *Letter of Ignatius to the Ephesians* ch.2 p.50

*Letter of Ignatius to the Philadelphians* ch.1 p.79 (-107/116 A.D.) “For he in harmony with the commandments [of God], even as he harp is with its strings.”

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.1 p.377 First love God. ch.5 p.378 do not forsake the commandments of the Lord.

***Epistle of Barnabas*** ch.4 p.139 (c.70-130 A.D.) says to keep God’s commandments.

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.4 p.34 “and let us teach, first of all, ourselves to walk in the commandments of the Lord.”

Polycarp’s *Letter to the Philippians* (100-155 A.D.) ch.9 p.35 says “yield obedience to the word of righteousness”

***Epistle to Diognetus*** ch.12 p.29 (c.130-200 A.D.) speaks of us loving God

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 second commandment ch.4 p.22 says to keep God’s commandments. See also book 3 similitude 1 p.31 and book 2 commandment eighth p.25

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.22 p.41 says, “We wish you, brethren, all happiness, while you walk according to the doctrine of the Gospel of Jesus Christ.”

**Melito of Sardis** (170-177/180 A.D.) speaks of those who love God. *Discourse to Antonius Caesar* p.751

Melito of Sardis (170-177/180 A.D.) says “those who love him speak of Him thus; ‘Father, and God of Truth’” in his discourse ch.1 *Ante-Nicene Fathers* vol.8 p.751 See also p.755

**Theophilus of Antioch** (168-181/188 A.D.) “I do not disbelieve, but I believe, obedient to God” *Theophilus to Autolycus* book 1 ch.14 p.93

**Irenaeus of Lyons**(182-188 A.D.) says we are to obey God. *Irenaeus Against Heresies* book 4 ch.20.1 p.487

Irenaeus of Lyons (182-188 A.D.) “God desires obedience” *Irenaeus Against Heresies* book 4 ch.17.1 p.482

Irenaeus of Lyons(182-188 A.D.) says that sons who disobey their earthly fathers are disinherited. Likewise, those who disobey God are disinherited and cease to be His sons. *Irenaeus Against Heresies* book 4 ch.41.3 p.525

***2 Clement*** (120-140 A.D.) ch.6 vol.7 p.518 “For if we do the will of Christ, we shall find rest; otherwise, nothing shall deliver us from eternal punishment, if we disobey His commandments.”

**Polycrates of Ephesus** (130-196 A.D.) “…knowing that I wore *these* grey hairs not in vain, but have always regulated my conduct in *obedience* to the Lord Jesus.” *Ante-Nicene Fathers* vol.8 p.774

**Clement of Alexandria** (193-202 A.D.) we are to love and obey God’s commandments. *Stromata* book 2 ch.12 p.360

Clement of Alexandria (193-217/220 A.D.) speaks of our good obedience. *The Instructor* ch.4 p.211. He speaks of our obedience in ibid ch.1 p.209.

Clement of Alexandria (c.195 A.D.) says to obey God. *Exhortation to the Heathen* ch.9 p.196

**Tertullian** (198-220 A.D.) says we are to obey God by the liberty of our will. *Exhortation to Chastity* ch.2 p.51

Tertullian (207/208 A.D.) says we are commanded to love God. *Five Books Against Marcion* book 2 ch.13 p.308

Tertullian (207/208 A.D.) “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength,” *Five Books Against Marcion* book 4 ch.25 p.391

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.1 p.305 “To obey the commands of our Saviour Jesus Christ is worthy neither of blame nor condemnation,”

**Origen** (225-253/254 A.D.) teaches we are to obey God’s precepts. *de Principiis* book 3 ch.1.15 [Greek] p.316

**Cyprian of Carthage** (c.246-258 A.D.) “Of this same thing in Deuteronomy: ‘The Lord your God proveth you, that He may know if ye love the Lord your God with all your heart, and with all your soul.’” *Treatises of Cyprian* Treatise 12 book 3 ch.18 p.539

**Athanasius of Alexandria** (318 A.D.) quotes Deuteronomy 6:4 (Love the Lord your God with…” in *Athanasius Against the Heathen* ch.46 p.28

**Lactantius** (c.303-320/325 A.D.) says we are to obey God in a great many places. One place is *The Divine Institutes* book 6 ch.9 p.172

Lactantius (c.303-320/325 A.D.) speaks about “obedience to our Lord”. *Epitome of the Divine Institutes* ch.67 p.251

**Eusebius of Caesarea** (318-325 A.D.) “Walk aft her LORD your God,… and keep His commandments.” *Preparation for the Gospel* book 13 ch.13 p.31

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.17 p.221 (implied, unclear whether Christ or the local church leader) “Do you therefore strive to live in affection towards him, and in kindliness towards one another, and to obey him, in order that both he may be comforted and you may be saved.”

## n4. Follow Jesus or His example

Following God is not included here.

John 10:4-5; 1 John 2:6

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 10:4-5

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 10:4-5

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. We are to follow in Jesus’ steps in 1 Peter 2:21

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:4-5

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1-0:4-5

**Clement of Rome** (96-98 A.D.) says that Jesus humbling Himself was an example given to us. *1 Clement* ch.16 p.9

**Ignatius** (-107/116 A.D.) prays that the Ephesians would all seek to be like Jesus.” *Ignatius’ Letter to the Ephesians* ch.1 p.49

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.10 p.35 says to follow the example of the Lord.

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 23.45 p.80 says to follow Jesus.

**Irenaeus of Lyons** (182-188 A.D.) “Whosoever doth not bear his cross (Stauros), and follow after me, cannot be my disciple;” and agains, ‘Taking up the cross, follow me;’” *Irenaeus Against Heresies* book 1 ch.3 5 p.320

Irenaeus of Lyons (c.160-202 A.D.) “For truly the first thing is to deny one’s self and to follow Christ; and those who do this are borne onward to perfection, having fulfilled all their Teacher’s will” fragment

**Clement of Alexandria** (193-202 A.D.) “Salvation, accordingly, is the following of Christ: ‘For that which is in Him is life. ‘Verily, verily, I say unto you, He that heareth My words, and believeth on Him that sent Me, hath eternal life, and cometh not into condemnation, but hath passed from death to life.’” *The Instructor* book 1 ch.6 p.216

**Tertullian** (198-220 A.D.) “If you wish to be the Lord’s disciple, it is necessary you ‘take your cross, and follow the Lord:’” *On Idolatry* ch.12 p.68

Tertullian (207/208 A.D.) “‘do justly, and to love mercy, and to be ready to follow the Lord thy God?’” *Five Books Against Marcion* book 4 ch.36 p.410

**Origen** (225-253/254 A.D.) “Only, if one wishes to be healed, let him follow Jesus.” *Commentary On Matthew* 14 ch.15 p.505

Origen (235 A.D.) says we are to follow Jesus. *Exhortation to Martyrdom* book 3 ch.12 p.152. ibid book 5 ch.36 p.179.

**Cyprian of Carthage** (c.246-258 A.D.) “let those who follow the Lord humbly and peacefully and silently tread in His” *Epistles of Cyprian* letter 6 ch.4 p.284-285. See also *Epistles of Cyprian* letter 55 ch.1 p.347

**Moyses et al.** to Cyprian (250 A.D.) “For to this battle our Lord, as with the trumpet of His Gospel, stimulates us when He says, ‘He that loveth father or mother more than me is not worthy of me: and he that loveth his own soul more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.’” *Epistles of Cyprian* Letter 25 ch.4 p.303

**Caldonius** to Cyprian of Carthage (c.246-258 A.D.) “they now let go their possessions and homes, and, repenting, follow Christ.” *Epistles of Cyprian* letter 18 ch.1 p.297

**Methodius** (270-311/312 A.D.) “I have become the torch-bearer of the unapproachable lights, and I join with their company in the new song of the archangels, showing forth the new grace of the Church; for the Word says that the company of virgins always follow the Lord, and have fellowship with Him wherever He is.” *Banquet of the Ten Virgins* discourse 6 ch.5 p.331

**Athanasius of Alexandria** (c.318 A.D.) “For just as for them who walk after His example, the prize is life everlasting, so for those who walk the opposite way, and not that of virtue, there is great shame, and peril without pardon in the *day of judgment*, because although they knew the way of truth their acts were contrary to their knowledge.” *Athanasius Against the Heathen* ch.47.4 p.30

**Among corrupt or spurious works**

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) ch.7 vol.8 p.57 “Those, therefore, who imitate Christ, imitate Him earnestly. For those who have ‘put on Christ’ in truth, express His likeness in their thoughts, and in their whole life, and in all their behaviour…”

## n5. Bear/Take up the cross [and follow Christ]

Matthew 10:38; 16:24; Mark 8:34; 10:21; Luke 9:23; 14:27

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 10:38; Mark 8:34; 10:21; Luke 9:23; 14:27

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 10:38; 16:24; Mark 8:34; 10:21; Luke 9:23; 14:27

*Tatian’s* ***Diatessaron*** (died c.172 A.D.) section 13 lines 25-26 p.64 quotes Matthew 10:38.

**Irenaeus of Lyons** (182-188 A.D.) “said to the disciples, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life, shall lose” *Irenaeus Against Heresies* book 3 ch.18.4 p.447

Irenaeus of Lyons (182-188 A.D.) “If, however, He was Himself not to suffer, but should fly away from Jesus, why did He exhort His disciples to take up the cross and follow Him,” *Irenaeus Against Heresies* book 3 ch.18.5 p.447

**Clement of Alexandria** (193-202 A.D.) says of a believer: “He, bearing about the cross of the aviour, will follow the Lord’s footsteps, as God, having become holy of holies.” *Stromata* book 2 ch.20 p.370

**Tertullian** (c.203 A.D.) “[Christ] died according to the scriptures and according to the same scriptures he was buried. … Christ descended into hell, that we might ourselves have to descend thither. … you must take up the cross and bear it after your Master…” *A Treatise on the Soul* ch.55 p.231

**Origen** (225-254) “And perhaps this man refers to us, who because of Jesus take up the cross of Jesus, but Jesus Himself takes it upon Himself; for there are, as it were, two” *Commentary on Matthew* 12 ch.24 p.511

Origen (233/234 A.D.) says to take up the cross. *Origen’s Exhortaiotn to Martyrdom* ch.12 p.152-153

**Cyprian of Carthage** (c.246-258 A.D.) “In the Gospel the Lord speaks, and says: ‘He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth me, is not worthy of me.’” *Treatises of Cyprian* Treatise 11 ch.6 p.500

**Moyses, Maximum, and Nicostratus** (250 A.D.) mention you should take up your cross and follow Christ. Letter 25.4 vol.5 p.303.

## n6. Struggle to live a victorious life

1 Corinthians 15:57; 1 John 5:4; Revelation 2:7,11,17,26; 3:5,12,21; 15:2

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 15:57

**Minucius Felix** (210 A.D.) “How beautiful is the spectacle to God when a Christian does battle with pain; when he is drawn up against threats, and punishments, and tortures; when, mocking the noise of death, he treads under foot the horror of the executioner; when he raises up his liberty against kings and princes, and yields to God alone, whose he is; when, triumphant and victorious, he tramples upon the very man who has pronounced sentence against him! For he has conquered who has obtained that for which he contends.” *The Octavius of Minucius Felix* ch.37 p.196

**Clement of Alexandria** (193-217/220 A.D.) But let him go and put himself under the Word as his trainer, and Christ the President of the contest; and for his prescribed food and drink let him have the New Testament of the Lord; and for exercises, the commandments; and for elegance and ornament, the fair dispositions, love, faith, hope, knowledge of the truth, gentleness, meekness, pity, gravity: so that, when by the last trumpet the signal shall be given for the race and departure hence, as from the stadium of life, he may with a good conscience present himself victorious before the Judge who confers the rewards, confessedly worthy of the Fatherland on high, to which he returns with crowns and the acclamations of angels.” *Who is the Rich Man that Shall be Saved* ch.3 p.592

**Tertullian** (ca.208 A.D.) “You find in the Revelation its edict, setting forth the rewards by which He incites to victory-those, above all, whose is the distinction of conquering in persecution, in very deed contending in their victorious struggle not against flesh and blood, but against spirits of wickedness.” *On Fleeing Persecution* ch.1 p.116

**Origen** (225-253/254 A.D.) “Could it have come to pass without divine assistance, that Jesus, desiring during these years to spread abroad His words and teaching, should have been so successful, that everywhere throughout the world, not a few persons, Greeks as well as Barbarians, learned as well as ignorant, adopted His doctrine, so that they struggled, even to death in its defence, rather than deny it, which no one is ever related to have done for any other system?” *Origen Against Celsus* book 1 ch.26 p.407.

Origen (225-253/254 A.D.) “But they have no power over those who ‘have put on the whole armour of God,’ who have received strength to ‘withstand the wiles of the devil,’ and who are ever engaged in contests with them, knowing that ‘we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’” *Origen Against Celsus* book 8 ch.34 p.652.

**Cyprian of Carthage** (c.246-258 A.D.) “are as praiseworthy in maintaining the peace of Christ, as they have been victorious in their combat with the devil.” Treatise 1 ch.22 p.428

**Adamantius** (c.300 A.D.) says that we triumph in Christ. *Dialogue on the True Faith* ch.20 p.105

**Lactantius** (c.303-320/325 A.D.) “let us boldly engage with the enemy whom we know, that victorious and triumphant over our conquered adversary, we may obtain from the Lord that reward of valour which He Himself has promised.” *The Divine Institutes* book 7 at the very end p.223

Lactantius (315-315/330 A.D.) “Therefore God acted with the greatest foresight in placing the subject-matter of virtue in evils which He made for this purpose, that He might establish for us a contest, in which He would crown the victorious with the reward of immortality.” *Epitome of the Divine Institutes* ch.29 p.233

## n7. Put on the armor of God/righteousness

Ephesians 6:11-18

2 Corinthians 6:7 (implied) weapons of righteousness

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 6:10-18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 6:11-18

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.4 p.34 says to arm ourselves with the armor of righteousness.

**Clement of Alexandria** (193-202 A.D.) says to put on the armor of the Lord. *Stromata* book 4 ch.22 p.435

Clement of Alexandria (c.195 A.D.) mentions the armor of peace. *Exhortation to the Heathen* ch.11 p.204

**Tertullian** (207/208 A.D.) “Again, when in the preceding verse he bids us ‘put on the whole armour of God, that we may be able to stand against the wiles of the devil,’” *Five Books Against Marcion* book 5 ch.18 p.469

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “if thou castest off the armour of the devil, and puttest on the breastplate of faith” *Discourse on the Holy Theophany* ch.10 p.237

**Origen** (225-253/254 A.D.) quotes Ephesians 6:11-12 in *Origen Against Celsus* book 8 ch.34 p.652

Origen (233/234 A.D.) (partial) says to put on the armor or justice. *Origen’s Exhortaiotn to Martyrdom* ch.43 p.186

**Cyprian of Carthage** (c.246-258 A.D.) speaks of putting on the armor. *Epistles of Cyprian* letter 55 ch.8 p.350

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) mentions putting on the armor in detail. *Letter to Cyprian 25* ch.5 p.304.

**Adamantius** (c.300 A.D.) refers to Ephesians 6:13,18 that the apostle says to put on the armor of God. *Dialogue on the True Faith in God* first part p.61-62

**Methodius** (270-311/312 A.D.) “For it is necessary, as I said, that we should be tried. Let us not then, O my soul, let us not give in to the Evil One; but putting on’ the whole armour of God,’ which is our protection, let us have ‘the breastplate of righteousness, and your feet shod with the preparation of the Gospel (of peace). Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” *Discourse on the Resurrection* part 2 ch.2 p.372

**Among heretics**

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius mentions us having the armor of God. *Dialogue on the True Faith* first part ch.19 p.61-62

## n8. Faithful Christians still get sick

Galatians 4:13; Philippians 2:25-27; 1 Timothy 5:23

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Galatians 4:13; Philippians 2:25-27

**Christians of Vienna and Lugdunum** (177 A.D.) p.780-781 “with difficulty on account of the feebleness of the body, yet he was strengthened by the eagerness of his spirit, on account of his earnest desire to bear his testimony. His body, indeed, was already dissolved through old age and disease, yet the life was preserved in him, that Christ might triumph through him.”

**Commodianus** (c.240 A.D.) writes to believers who are poor in health. *Instructions of Commodianus* ch.72 p.217

**Origen** (233-234 A.D.) mentions Christians getting sick. *Origen On Prayer* part 1 ch.11.2 p.44

**Cyprian of Carthage** (c.246-258 A.D.) “and may be assisted by their privilege with God, if they should be seized with any misfortune and peril of sickness, should, without waiting for my presence, before any presbyter who might be present, or if a presbyter should not be found” Letter 12 ch.1 p.293

**Pontius** (258 A.D.) “Still, if it seem well, let me glance at the rest. Afterwards there broke out a dreadful plague, and excessive destruction of a hateful disease invaded every house in succession of the trembling populace, carrying off day by day with abrupt attack numberless people, every one from his own house. All were shuddering, fleeing, shunning the contagion, impiously exposing their own friends, as if with the exclusion of the person who was sure to die” *Life and Passion of Cyprian* ch.9 p.270

**Dionysius of Alexandria** (246-265 A.D.) “stick and thrust it through his bowels and heart, and slew him. Why should I mention the multitudes of those who had to wander about in desert places and upon the mountains, and who were cut off by hunger, and thirst, and cold, and sickness, and robbers, and wild beasts? The survivors of such are the witnesses” Part 2 Epistle 3 – To Fabius Bishop of Antioch ch.1.9 p.100

**Eusebius of Caesarea** (318-325 A.D.) twice mentions plague breaking out in a city. Christians helped care for the sick and dying, even as they got sick and died themselves. *Eusebius’ Ecclesiastical History* &&&

## n9. Suffer persecution or martyrdom

Mark 8:35; 16:2; Romans 8:36-37; 12:14; 1 Thessalonians 3:2-4; 2 Thessalonians 1:4; Hebrews 10:32-33; 1 Peter 1:6; 5:9-10; Revelation 9:20-11:3; 11:5-16:15

All who want to live a godly life will be persecuted. 2 Timothy 3:12

**p87** Philemon 13-15, 24 (part), 25b (c.125 A.D.) (implied) Paul was in chains for the gospel.

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 8:36-37; 12:14

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied) John 12:25

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (implied) John 12:25

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Mark 8:35

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 10:32-33

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 2:13

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 mentions persecution and says this calls for faithful endurance on the part of the saints. Revelation 12:17; 13:7,10

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Teaches that we will suffer persecution. 1 Peter 1:6; 5:9-10

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 8:35; John 12:25; 16:2

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 8:35; John 12:25; 16:2; Romans 8:36-37; 12:14; 1 Thessalonians 3:2-4

**Clement of Rome** (96-98 A.D.) “Peter, through unrighteous envy, endured not one or two, but numerous labours and when he had at length suffered martyrdom, departed to the place of glory due to him.” *1 Clement* ch.5 p.6

**Ignatius of Antioch** (-107/116 A.D.) says Christian should “Labour together with one another; strive in company together; run together; suffer together; sleep together; and awake together, as the stewards, and associates, and servants of God. Please ye Him under who ye fit, and from whom ye receive your wages. Let none of you be found a deserter. Let your baptism endure as your arms.” *Ignatius to Polycarp* ch.6 p.95

Ignatius (-107/116 A.D.) “I write to the Churches, and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unseasonable good-will towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and let me be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the wild beasts, that they may become my tomb, and may leave nothing of my body; so that when I have fallen asleep [in death], I may be no trouble to any one. Then shall I truly be a disciple of Christ, when the world shall not see so much as my body. Entreat Christ for me, that by these instruments” *Ignatius’ Letter to the Romans* ch.4 p.75

Ignatius(-107/116 A.D.) Ignatius said he was not yet perfect. But as he contemplated his martyrdom he looked forward to being perfect. *Letter of Ignatius to the Philadelphians* ch.5 p.82

Ignatius(-107/116 A.D.) (partial) *Letter of Ignatius to the Smyrnaeans* ch.4 p.88 “he who is near to the sword is near to God; he that is among the wild beast is in company with God; provided only he be so in the name of Jesus Christ.” [Does not mention a witness though.] *Letter of Ignatius to the Smyrnaeans* ch.4 p.88

*2 Clement* (c.150 A.D.) vol.7 ch.5 p.518 “For the Lord saith, ‘Ye shall be as lambs in the midst of wolves.’ And Peter answer and said unto Him, ‘What, the, if the wolves shall tear in pieces the lambs?’ Jesus said unto Peter, ‘The lambs have no cause after they are dead to fear the wolves; and in like manner, fear not yet them that kill you, and can do nothing more unto you; but fear Him who, after you are dead, has power over both soul and body to cast them into hell-fire.”

***Epistle of Barnabas*** (c.70-130 A.D.) ch.7 p.142 “Those who wish to behold Me [Jesus], and lay hold of My kingdom, must through tribulation and suffering obtain Me.’”

*Epistle of Barnabas* (c.70-130 A.D.) ch.20 p.149 “are those who persecute the good, those who hate truth, those who love falsehood,”

**Polycarp** (100-155 A.D.) mentions Ignatius, Zosimus, Rufus, and others, Paul, and the rest of the apostles who have suffered for the Lord. *Letter to the Philippians* ch.9 p.35

***Epistle to Diognetus*** (c.130-200 A.D.) ch.5 p.27 “They [Christians] love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life.”

***Shepherd of Hermas*** (c.115-155 A.D.) Book 3 Similitude ninth ch.28 p.53 mentions the rewards for those who have suffered for the name of Christ.

**Justin Martyr** (c.150 A.D.) “you can kill, but not hurt us.” *First Apology of Justin* ch.2 p.163.

Justin Martyr (c.138-165 A.D.) “Now it is evident that no one can terrify or subdue us who have believed in Jesus over all the world. For it is plain that, though beheaded, and crucified, and thrown to wild beasts, and chains, and fire, and all other kinds of torture, we do not give up our confession; but the more such things happen, the more do” *Dialogue with Trypho, a Jew* ch.110 p.254

***Apology of Aristides*** (125 or 138-161 A.D.) ch.15 p.277 (implied) “They [Christians] are ready to sacrifice their lives for the sake of Christ;”

**Evarestus** (c.169 A.D.) “The proconsul then said to him, ‘I have wild beasts at hand; to these will I cast thee, except thou repent.” But he answered, “Call them then, for we are not accustomed to repent of what is good in order to adopt that which is evil; and it is well for me to be changed from what is evil to what is righteous.’” *Martyrdom of Polycarp* ch.11 p.41

*Evarestus’ Martyrdom of Polycarp* (c.169 A.D.) ch.10-12 p.41 shows that Polycarp would rather die than swear by the fortune of Caesar.

*Evarestus’ Martyrdom of Polycarp* (c.169 A.D.) ch.2 p.39 tells of others who endured torturing and death for Christ.

**Tatian’s *Diatessaron*** (c.172 A.D.) &&&

**Athenagoras** (177 A.D.) (implied) says Christians were brought up with the teachings of “Love your enemies; bless them that curse you; pray for them that persecute you;.” *A Plea for Christians* ch.11 p.134

***Christians of Vienna and Lugdunum*** (177 A.D.) is an entire work on the persecution and martyrdom of some Christians. *ANF* vol.8 p.778-784.

**Melito of Sardis** (170-177/180 A.D.) mentions that the pious are now being persecuted. *Apology Addressed to Marcus Aurelius Antoninus* p.758

**Hegesippus** (170-180 A.D.) tells how James the brother of the Lord was martyred. *Concerning the Martyrdom of James, the Brother of the Lord* ch.1 p.763

**Theophilus of Antioch** (168-181/188 A.D.) “mention, but blaspheme; yes, and they persecuted, and do daily persecute, those” *Theophilus to Autolycus* book 3 ch.30 p.121

**Irenaeus of Lyons** (182-188 A.D.) “Wherefore the Church does in every place, because of that love which she cherishes towards God, send forward, throughout all time, a multitude of martyrs to the Father;” Irenaeus Against Heresies book 4 ch.33.9 p.508

**Polycrates of Ephesus** (130-196 A.D.) mentions that Polycarp was a bishop and martyr at Smyrna and Thraseas of Eumenia was both a bishop and martyr, who is also buried at Smyrna. Bishop and martyr Sagaris is buried at Laodicea. *Ante-Nicene Fathers* vol.8 p.774

***Passion of the Scillitan Martyrs*** (180-202 A.D.) *ANF* vol.9 p.285, &&&,

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) ch.6.1 p.704 martyrdom of Perpetua, Saturninus, and others. Perpetua sang psalms.

*Passion of Perpetua and Felicitas* (c.201-205 A.D.) (*ANF* vol.3) ch.2.1 p.701 shows that Perpetua is grieved that her father will not rejoice over her death for Christ.

*Passion of Perpetua and Felicitas* (c.201/205 A.D.) (*ANF* vol.3) (Perpetua had just given birth a few days before) “1. The day of their victory shone forth, and they proceeded from the prison   
into the amphitheatre, as if to an assembly, joyous and of brilliant countenances; if perchance shrinking, it was with joy, and not with fear. Perpetua followed with placid look, and with step and gait as a matron of Christ, beloved of God; casting down the luster of her eyes from the gaze of all. Moreover, Felicitas, rejoicing that she had safely brought forth, so that she might fight with the wild beasts; from the blood and from the midwife to the gladiator, to wash after childbirth with a second baptism. And when they were brought to the gate, and were constrained to put on the clothing-the men, that of the priests of Saturn, and the women, that of those who were consecrated to Ceres-that noble-minded woman resisted even to the end with constancy. For she said, “We have come thus far of our own accord, for this reason, that our liberty might not be restrained. For this reason we have yielded our minds, that we might not do any such thing as this: we have agreed on this with you.” Injustice acknowledged the justice; the tribune yielded to their being brought as simply as they were. Perpetua sang psalms, already treading under foot the head of the Egyptian; Revocatus, and Saturninus, and Saturus uttered threatenings against the gazing people about this martyrdom. When they came within sight of Hilarianus, by gesture and nod, they began to say to Hilarianus, “Thou judgest us,” say they, “but God will judge thee.” At this the people, exasperated, demanded that they should be tormented with scourges as they passed along the rank of the venatores. And they indeed rejoiced that they should have incurred any one of their Lord’s passions.  
2. But He who had said, “Ask, and ye shall receive,” gave to them when they asked, that death which each one had wished for. For when at any time they had been discoursing among themselves about their wish in respect of their martyrdom, Saturninus indeed had professed that he wished that he might be thrown to all the beasts; doubtless that he might wear a more   
glorious crown. Therefore in the beginning of the exhibition he and Revocatus made trial of the leopard, and moreover upon the scaffold they were harassed by the bear. Saturus, however, held nothing in greater abomination than a bear; but he imagined that he would be put an end to with one bite of a leopard. Therefore, when a wild boar was supplied, it was the huntsman rather who had supplied that boar who was gored by that same beast, and died the day after the shows. Saturus only was drawn out; and when he had been bound on the floor near to a bear, the bear would not come forth from his den. And so Saturus for the second time is recalled unhurt.”

**Minucius Felix** (210 A.D.) “How beautiful is the spectacle to God when a Christian does battle with pain; when he is drawn up against threats, and punishments, and tortures; when, mocking the noise of death, he treads under foot the horror of the executioner; when he raises up his liberty against kings and princes, and yields to God alone, whose he is; when, triumphant and victorious, he tramples upon the very man who has pronounced sentence against him! For he has conquered who has obtained that for which he contends. What soldier would not provoke peril with greater boldness under the eyes of his general? For no one receives a reward before his trial, and yet the general does not give what he has not: he cannot preserve life, but he can make the warfare glorious. But God’s soldier is neither forsaken in suffering, nor is brought to an end by death. Thus the Christian may seem to be miserable; he cannot be really found to be so. You yourselves extol unfortunate men to the skies; Mucius Scaevola, for instance, who, when he had failed in his attempt against the king, would have perished among the enemies unless he had sacrificed his right hand. And how many of our people have borne that not their right hand only, but their whole body, should be burned-burned up without any cries of pain, especially when they had it in their power to be sent away! Do I compare men with Mucius or Aquilius, or with Regulus? Yet boys and young women among us treat with contempt crosses and tortures, wild beasts, and all the bugbears of punishments, with the inspired patience of suffering. And do you not perceive, O wretched men, that there is nobody who either is willing without reason to undergo punishment, or is able without God to bear tortures?” *The Octavius of Minucius Felix* ch.37 p.196

**Apollonius of Ephesus** (c.210 A.D.) &&&

**Clement of Alexandria** (193-202 A.D.) mentions confessing to God and martyrs in *Stromata* book 4 ch.4 p.412.

Clement of Alexandria (193-202 A.D.) “Accordingly they persecute us, not from the supposition that we are wrong-doers, but imagining that by the very fact of our being Christians we sin against life in so conducting ourselves, and exhorting others to adopt the like life.” *Stromata* book 4 ch.11 p.423

**Tertullian** (198-220 A.D.) tells of a Roman soldier who imprisoned and killed by the Romans because he was a Christian. *The Chaplet* ch.1 p.93

Tertullian (207/208 A.D.) “But all the predictions have been fulfilled concerning martyrdoms which were to happen, and were to receive the recompenses of their reward from God. ‘See,’ says Isaiah, ‘how the righteous perisheth, and no man layeth it to heart; and just men are taken away, and no man considereth.’ When does this more frequently happen than in the persecution of His saints?” *Five Books Against Marcion* book 4 ch.21 p.381-382

**Asterius Urbanus** (c.232 A.D.) speaks of believers being persecuted by the Jews and put to death by the wicked. *The Exordium* book 2 p.336.

**Hippolytus of Portus** (222-235/236 A.D.) It is better to die by the hand of wicked man that to die and fall into the hands of God. *Commentary on Susannah* ch.23 p.193

**Commodianus** (c.240) “Since, O Son, thou desirest martyrdom, hear.” *Instructions of Commodianus* ch.62 p.215. See also ibid ch.58 p.214.

**Theodotus the probable Montanist** (ca.240 A.D.) “For no one becomes a martyr unless he is persecuted; nor appears righteous, unless being wronged, he takes no revenge;…” *Excerpts of Theodotus* ch.63 p.50

**Origen** (225-253/254 A.D.) “experience that they are defeated and overpowered by the martyrs for the truth,” *Origen Against Celsus* book 8 ch.44 p.655

Origen (235 A.D.) (implied) has an entire book *Exhortation to Martyrdom.* Especially see ibid book 3 ch.15 p.156 about martyrs.

Origen (233/234 A.D.) says to take up the cross. *Origen On Prayer* ch.29.4 p.115

Origen (233/234 A.D.) says we will have many tribulations. *Origen On Prayer* ch.29.3 p.114-115

**Novatian** (250/4-256/7 A.D.) says the Lord exhorts us to martyrdom. *Treatise Concerning the Trinity* ch.25 p.636

Novatian (250/4-256/7 A.D.) mentions the dungeons and chains and being trod underfoot for Christ. *Novatian Concerning the Trinity* ch.29 p.640

***Treatise Against Novatian*** (250/4-256/7 A.D.) mentions how some were wounded in the Decian persecution yet afterwards, in a second encounter, persevered bravely, and did not fear to give up their life and to shed their blood. ch.6 p.659

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.11 p.673 “And this is not contrary to the former discussion, because there is left therein time for the correction of many things which are bad, and because certain things are conceded to the very name only of our Lord; while martyrdom cannot be consummated except in the Lord and by the Lord Himself, and therefore nobody can confess Christ without His name, nor can the name of Christ avail any one for confession without Christ Himself.”

**Cyprian of Carthage** (c.246-258 A.D.) “And although we have not yet shed our blood, we are prepared to shed it.” *Epistles of Cyprian* Epistle 25 p.304

Cyprian of Carthage (c.246-258 A.D.) “In persecutions, earth is shut up, but heaven is opened; Antichrist is threatening, but Christ is protecting; death is brought in, but immortality follows; the world is taken away from him that is slain, but paradise is set forth to him restored; the life of time is extinguished, but the life of eternity is realized. What a dignity it is, and what a security, to go gladly from hence, to depart gloriously in the midst of afflictions and tribulations; in a moment to close the eyes with which men and the world are looked upon, and at once to open them to look upon God and Christ!” *Treatises of Cyprian* Treatise 11 ch.13 p.507

Cyprian of Carthage (c.246-258 A.D.) “Thus, at the very beginning of the world, the righteous Abel was the first to be slain by his brother; and Jacob was driven into exile, and Joseph was sold, and king Saul persecuted the merciful David; and king Ahab endeavoured to oppress Elias, who firmly and bravely asserted the majesty of God.” *Treatises of Cyprian* Treatise 11 ch.11 p.503

**Roman Church Leaders** &&&

**Firmilian** to Cyprian of Carthage (250-251 A.D.) “About two-and-twenty years ago, in the times after the Emperor Alexander, there happened in these parts many struggles and difficulties, either in general to all men, or privately to Christians. … So that from this also a severe persecution arose against us of the Christian name; and this after the long peace of the previous age arose suddenly, and with its unusual evils was made more terrible for the disturbance of our people. Serenianus was then governor in our province, a bitter and terrible persecutor. … that persecution was not over the whole world, but was local –” *Epistles of Cyprian* Letter 74 ch.10 p.392-393

**Celerinus** (c.246-258 A.D.) in his letter to Lucian mentions being tortured for Christ in *Letter 20* cp.298

**Moyses et al. to Cyprian** (250 A.D.) speaks of martyrdom in chapters 2,3,4,5.Epistles of Cyprian Letter 25 p.303-304

**Lucian of Antioch** (c.246-258 A.D.) in his letter to Celerinus briefly mentions the Christian martyrs. *Epistles of Cyprian 21* ch.2 p.299

**Nemesianus et al** to Cyprian of Carthage (246-256 A.D.) discusses martyrdom and suffering for Christ. Letter 77 ch.2,3 p.405

**Lucius** and the brethren to Cyprian of Carthage (246-256 A.D.) says “being certain of heavenly rewards, and of the crown of martyrdom … being filled with the Holy Spirit” Letter 78 p.406

**Felix** &&&

**Pontius** (258 A.D.) gives a eulogy to the martyr Cyprian. *The Life and Passion of Cyprian* ch.1 p.267

**Dionysius of Alexandria** (246-265 A.D.) in Part 2 letter 10.8 p.106 speaks of the threatenings, perils, and persecutions, and the persecution of Decius and Sabinus. He also mentions being a soldier and martyr for Christ in Letter 3 ch.5 p.99

Dionysius of Alexandria (246-265 A.D.) mentions that many Christians who fled persecution to Arabia and were carried off by Saracens. Some were ransomed and other not. *Letter2* ch.11 p.100

**Pierius** (275 A.D.) “There was read a book by Pierius the presbyter, who, they say, endured the conflict for Christ, along with his brother Isidorus.” Fragment 2 p.157

**Theonas of Alexandria** (282-300 A.D.) “the storms of persecution, and its truth and grandeur have only become always the more and more illustrious, so that now, peace being granted to the churches by our gracious prince, the works of Christians are shining even in sight of the unbelieving, and God your Father, who is in heaven, isglorified thereby;” *Letter to Lucianus, the Chief Chamberlain* ch.1 p.158

**Adamantius** (c.300 A.D.) “quotes Romans 8:36 as by Paul. *Dialogue on the True Faith* first part ch.21 p.64.

**Victorinus of Petau** (martyred 304 A.D.) (martyrdom)

**Phileas** **of Thmuis** (martyred 306/307 A.D.) goes into detail about Christians who were tortured and killed for their faith in Christ *Letter of Phileas to the People of Thmuis* ch.3 p.163

**Peter of Alexandria** (306,285-310/311 A.D.) “Thus first Stephen, pressing on His footsteps, suffered martyrdom, being apprehended in Jerusalem by the transgressors, and being brought before the council, he was stoned, and glorified for the name of Christ, praying with the words, ‘Lord, lay not this sin to their charge.’ Thus James, in the second place, being of Herod apprehended, was beheaded with the sword.” *Canonical Epistle* Canon 9 p.273

**Hesychius of Egypt, Pachomius, Phileas, Theodorus** (martyred 311 A.D.) discusses their imprisonment for the faith. ch.1

**Methodius** (270-311/312 A.D.) “Would it not, then, be absurd to forbid marriage unions, seeing that we expect that after us there will be martyrs, and those who shall oppose the evil one, for whose sake also the Word promised that He would shorten those days?” *Banquet of the Ten Virgins* discourse 2 ch.2 p.314

***Martyrdom of Habib the Deacon*** (events c.315 A.D.) p.690 “and [Habib] ministered and read the Scriptures, and encouraged and strengthened many by his words, and admonished them to stand fast in the truth of their belief, and not to be afraid of the persecutors; and gave them directions.”

**Athanasius of Alexandria** (318 A.D.) “when the youths and young maidens that are in Christ despise this life and practise to die?” *Incarnation of the Word* ch.28.1 p.51

Athanasius of Alexandria (318 A.D.) mentions martyrs for the deity of Christ. *Incarnation of the Word* ch.56.2 p.66

**Lactantius** (c.303-320/325 A.D.) “Next day an edict was published, depriving the Christians of all honours and dignities; ordaining also that, without any distinction of rank or degree, they should be subjected to tortures, and that every suit at law should be received against them; while, on the other hand, they were debarred from being plaintiffs in questions of wrong, adultery, or theft; and, finally, that they should neither be capable of freedom, nor have right of suffrage.” *Manner in Which the Persecutors Died* ch.13 p.305-306

Lactantius (c.303-320/325 A.D.) speaks about persecution of Christians. *Epitome of the Divine Institutes* ch.53 p.243-244

Lactantius (c.303-320/325 A.D.) speaks of martyrdom of Christians. *Epitome of the Divine Institutes* ch.66 p.250

**Eusebius of Caesarea** (318-325 A.D.) is one place that speaks of martyrdom of Christians *Eusebius’ Ecclesiastical History* book 1.1 p.81

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.490 (implied) showed Paul being beaten and the governor trying to burn Thecla and throwing her to the wild beasts.

**Among heretics**

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.68 p.134 Jesus told the diciples they would be persecuted.

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.23 p.366 Zecharias [Zechariah] father of John the Baptists, says, “I am god’s martyr”.

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.14 p.221 mentions suffering persecution

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius mentions that the world persecutes us because we are alien to the world. *Dialogue on the True Faith* first part ch.8e p.46. He also says we are to pray for those who persecute us in ch.21 p.63

## n10. No sorcery, witchcraft, or magic

Leviticus 19:26,31;20:6-8;27; Deuteronomy 18:9-14; Jeremiah 27:9; Ezekiel 13:18; Micah 5:12; Revelation 9:21

(implied) Acts 19:19

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

*Letter of* ***Ignatius*** *to the Ephesians* ch.19 p.57 (-107/116 A.D.) says that when the star of Christ shone in the heaven, every kind of magic was destroyed and every bond of wickedness disappeared.

***Didache*** vol.7 ch.2.1-4 p.377 (before 125 A.D.) Do not commit murder, adultery, corrupt boys, magic, witchcraft, “murder a child by abortion, nor kill that which is begotten”, covet, bear false witness.

*Didache* (=Teaching of the Twelve Apostles) vol.7 ch.5 p.379 (before 125 A.D.) The way of death is cursings, murder, adulteries, fornication, lusts, magic arts, idolatries, witchcraft, filthy talking, jealousies,

***Apology of Aristides*** (125 or 138-161 A.D.) p.275 mentions unrighteous things the gods did, such as slaying one another, practicing sorceries, adultery, thefts, and intercourse with males.

**Irenaeus of Lyons** (182-188 A.D.) teaches against sorcery in *Irenaeus Against Heresies* book 4 ch.11.4 p.502. He is against witchcraft and refers to Galatians 5:19 in *Irenaeus Against Heresies* book 5 ch.11.1 p.537

**Clement of Alexandria** (193-217/220 A.D.) teaches against divining, fortune-tellers, incantations, and soothsayers. *The Instructor* book 3 ch.4 p.278

**Tertullian** (198-220 A.D.) mentions astrology as wrong along with assassins, poisoners, pimps, and sorcerers *Apology* ch.43 p.49

Tertullian (208-220 A.D.) speaks against sorvery. *Tertullian on Modesty* ch.19 p.95

**Hippolytus of Portus** (222-235/236 A.D.) speaks against astrology. *Refutation of All Heresies* book 6 ch.28-42 p.30-40

**Cyprian of Carthage** (c.246-258 A.D.) quotes scripture against adulteries, fornications, idolatries, sorceries, murders, hatreds, strifes, heresies, drunkenness in *Treatises of Cyprian* Treatise 12 book 3 ch.64 p.551. Ch.65 p.551 also mentions thieves, cheaters, robbers.

**Council of Elvira** (306/307 A.D.) (implied) says to excommunicate people who murder by using sorcery or magic. Canon 6

**Council of Ancyra** (314 A.D.) says those who practiced divination or sorceries, and repent shall be prostrators for three years, plus two years of prayer without oblation. canon 24 p.74.

**Athanasius of Alexandria** (318 A.D.) Against magic. *Incarnation of the Word* ch.11.6 p.42

Athanasius of Alexandria (318 A.D.) speaks against witchcraft and magic. *Incarnation of the Word* ch.48.3 p.62

**Lactantius** (c.33-320/325 A.D.) “But our religion is on this account firm, and solid, and unchangeable, because it teaches justice, because it is always with us, because it has its existence altogether in the soul of the worshipper, because it has the mind itself for a sacrifice. In that religion nothing else is required but the blood of animals, and the smoke of incense, and the senseless pouring out of libations; but in this of ours, a good mind, a pure breast, an innocent life: those rites are frequented by unchaste adulteresses without any discrimination, by impudent procuresses, by filthy harlots; they are frequented by gladiators, robbers, thieves, and sorcerers, who pray for nothing else but that they may commit crimes with impunity.” *The Divine Institutes* book 5 ch.20 p.157

## n11. Exorcism or casting out devils

Luke 8:28-33; Acts 16:18

Matthew 9:33; 11:18; 17:14-20; 4:24; 8:16,28,33; 9:32; 12:22; 7:22; 8:31; 9:34; 10:8; 12:24,27,28; Mark 1:32,34,39; 3:15,22; 5:12,16,18; 6:13; 7:26,29,30; 9:38; 16:9,17; Luke 4:33,35,41; 7:33; 8:2,27,29-30,32,33,35-36,38; 9:1,42,49; 10:17; 11:14-15,18,19,20; 13:32; John 8:48-49,52; 10:21; 7:20; 10:20;

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) Mentions Jesus driving out a demon. Luke 4:34-35

**0189** (late second or early third century) Act 5:3-21 (19 verses) Acts 5:16

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Mark 5:2; 7:25-26,29,30; more?

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus cast out an unclean spirit in Luke 4:34-36; Luke 8:28-33

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 9:33; 11:18; etc. Luke 8:28-33

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 8:28-33; Acts 16:18

**Justin Martyr** (c.135-165 AD.) “And again, in other words, He said, ‘I give unto you power to tread on serpents, and on scorpions, and on *scolopendras*, and on all the might of the enemy.’ And now we, who believe on our Lord Jesus, who was crucified under Pontius Pilate, when we exorcise all demons and evil spirits, have them subjected to us.” *Dialogue with Trypho, a Jew* ch.76 p.236

Justin Martyr (c.150 A.D.) “For numberless demoniacs throughout the whole world, and in your city, many of our Christian men exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists, and those who used incantations and drugs.” *Second Apology of Justin Martyr* ch.6 p.190

Tatian’s ***Diatessaron*** (c.172 A.D.) section 53 p.125 “And on the First-day on which he rose, he [Jesus] appeared first unto Mary Magdalene, from whom he had cast out seven demons.”

**Theophilus of Antioch** (168-181/188 A.D.) “the fact, that even to this day the possessed are sometimes exorcised in the in the name of the living and true God; and these spirits of error themselves confess that they are demons who also formerly inspired these [pre-Christian Greek] writers.” *Theophilus to Autolycus* book 2 ch.8 p.97

**Tertullian** (198-220 A.D.) “Who would save you, I mean, from the attacks of those spirits of evil, which without reward or hire we exorcise?” *Apology* ch.37 p.45

Tertullian (198-220 A.D.) “But as for demons, that is, your genii, we have been in the habit of exorcising them, not of swearing by them, and thereby conferring on them divine honour.” *Apology* ch.32 p.43

**Theodotus the probable Montanist** (ca.240 A.D.) ch.15 p.45 mentions Jesus cleansing the demonic.

**Origen** (225-253/254 A.D.) “their prayers to God, and in the exorcising of demons, the words, ‘God of Abraham, and God of Isaac, and God of Jacob,’” *Origen Against Celsus* book 4 ch.33 p.511

***Treatise On Rebaptism*** (254-256 A.D.) ch.8 p.671 “He [Jesus] understood the hearts and thoughts of all men; because He cured and healed weaknesses, and vices, and diseases, with very great power; because He bestowed remissions of sins, with manifest attestation; because He expelled demons at His bidding;”

**Cyprian of Carthage** (c.246-258 A.D.) “Oh, would you but hear and see them [pagan idols] when they are adjured by us, and tortured with spiritual scourges, and are ejected from the possessed bodies with tortures of words, when howling and groaning at the voice of man and the power of God, feeling the stripes and blows, they confess the judgment to come! Come and acknowledge that what we say is true; and since you say that you thus worship gods, believe even those whom you worship. Or if you will even believe yourself, he - i.e., the demon-who has now possessed your breast, who has now darkened your mind with the night of ignorance, shall speak concerning yourself in your hearing.” *Treatises of Cyprian* Treatise 5 ch.15 p.462

**Confessors to Cyprian of Carthage** (c.246-258 A.D.) was written by Lucianus, who was both an exorcist and reader. *Epistles of Cyprian* letter 16 p.296

**Firmilian to Cyprian of Carthage** (250-251 A.D.) “For on a sudden there appeared unto her one of the exorcists, a man approved and always of good conversation in respect of religious discipline; who, stimulated by the exhortation also of very many brethren who were themselves strong and praiseworthy in the faith, raised himself up against that wicked spirit to overcome it;” *Epistles of Cyprian* Letter 74 ch.10 p.393

Crescens of Cirta at the **Seventh Council of Carthage** (258 A.D.) p.567 says, “all heretics and schismatics who wish to come to the Catholic church, shall not be allowed to enter without they have first been exorcised and baptized;”

**Victorinus of Petau** (martyred 304 A.D.) “But the works of the Nicolaitanes were in that time false and troublesome men, who, as ministers under the name of Nicolaus, had made for themselves a heresy, to the effect that what had been offered to idols might be exorcised and eaten, and that whoever should have committed fornication might receive peace on the eighth day.” *Commentary on the Apocalypse* from the second chapter verse 6 p.346

**Athanasius of Alexandria** (318 A.D.) “For if after the Cross all idolatry was overthrown, while every manifestation of demons is driven away by this Sign and Christ alone is worshipped and the Father known through Him, and, while gainsayers are put to shame, He daily invisibly wins over the souls of these gainsayers, —how, one might fairly ask them, is it still open to us to regard the matter as human, instead of confessing that He Who ascended the Cross is Word of God and Saviour of the World?” *Athanasius Against the Heathen* ch.1.5 p.4

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.66 p.209 mentions Peter expelling demons in Jesus’ name.

## n12. Live a worthy life

Note that taking the Lord’s supper unworthily (1 Corinthians 11:27-32) is a separate topic not included here.

Worthily can also mean acknowledging the proper worth of something, and that is not included here.

Matthew 10:37-38; Ephesians 4:1; Philippians 1:27; Colossians 1:10; 1 Thessalonians 2:12; 2 Thessalonians 1:5b,11

Partial 1 Timothy 5:17 (church leaders)

Hebrews 10:38 (world not worthy of them)

**Clement of Rome** (96-98 A.D.) “Take heed, beloved, lest His many kindnesses lead to the condemnation of us all. [For thus it must be] unless we walk worthy of Him, and with one mind do those things which are good and well-pleasing in His sight.” *1 Clement* ch.21 p.11

**Presbyters (Papias?)** (95-110 A.D.) “As the presbyters say, then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of Paradise, and others shall possess the splendour of the city;”

**Ignatius of Antioch** (100-107/116 A.D.) says that we are worthy. *Epistle to the Smyrnaeans* ch.9 p.90

Ignatius of Antioch (100-107/116 A.D.) “For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp.” *Letter of Ignatius to the Ephesians* ch.4 p.50

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.15 p.381 “1. Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money”

**Polycarp** (100-155 A.D.) “If we please Him in this present world, we shall receive also the future world, according as He has promised to us that He will raise us again from the dead, and that if we live worthily of Him, “we shall also reign together with Him,” provided only we believe.” *Letter of Polycarp to the Philippians* ch.5 p.34

Polycarp (100-155 A.D.) “Knowing, then, that “God is not mocked,” we ought to walk worthy of His commandment and glory.” *Letter of Polycarp to the Philippians* ch.5 p.34

***Epistle of Barnabas*** (100-150 A.D.) ch.9 p.142-143 (implied) “For [the Scripture] saith, “And Abraham circumcised ten, and eight, and three hundred men of his household.” What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted-Ten by I, and Eight by H. You have [the initials of the, name of] Jesus. And because the cross was to express the grace [of our redemption] by the letter T, he says also, “Three Hundred.” He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy.”

***Epistle to Diognetus*** (c.130-200 A.D.) ch.11 p.29 “I minister the things delivered to me to those that are disciples worthy of the truth.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 similitude eighth ch.11 p.43 “Because the Lord, having had compassion on all men, has sent me [the angel of repentance] to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved.”

**Justin Martyr** (c.138-165 A.D.) “Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.” *Dialogue with Trypho, a Jew* ch.5 p.197

**Theophilus of Antioch** (168-181/188 A.D.) “But before all let faith and the fear of God have rule in thy heart, and then shalt thou understand these things. When thou shalt have put off the mortal, and put on incorruption, then shall thou see God worthily.” *Theophilus to Autolycus* part 1 ch.7 p.91

**Irenaeus of Lyons** (182-188 A.D.) “And it [Deuteronomy] enjoined love to God, and taught just dealing towards our neighbour, that we should neither be unjust nor unworthy of God, who prepares man for His friendship through the medium of the Decalogue, and likewise for agreement with his neigbbour,-matters which did certainly profit man himself; God, however, standing in no need of anything from man.” *Irenaeus Against Heresies* book 4 ch.13.3 p.481

**Clement of Alexandria** (193-202 A.D.) “‘Let us therefore respect those who are over us, and reverence the elders; let us honour the young, and let us teach the discipline of God.’ For blessed is he who shall do and teach the Lord’s commands worthily; and he is of a magnanimous mind, and of a mind contemplative of truth.” *Stromata* book 4 ch.17 p.429

**Tertullian** (ca.208 A.D.) *On Fleeing Persecution* than Me, is not worthy of Me; and he who takes not up his cross and follows Me,”

**Theodotus the probable Montanist** (ca.240 A.D.) “God made us, having previously no existence. For if we had a previous existence, we must have known where we were, and how and why we came hither. But if we had no pre-existence, then God is the sole author of our creation. As, then, He made us who had no existence, so also, now that we are made, He saves us by His own grace, if we show ourselves worthy and susceptible.” *Excerpts of Theodotus* ch.17 p.45

**Hippolytus of Portus** (222-235/236 A.D.) “*Our object is*, that the reader, not only when made acquainted with the overthrow of those who have presumed to establish heresies, may regard with scorn their idle *fancies*, but also, when brought to know the power of the truth, may be placed in the way of salvation, by reposing that faith in God which He so worthily deserves.” *Refutation of All Heresies* book 9 ch.26 p.139

Hippolytus of Portus (222-235/236 A.D.) “that they who have wrestled worthily may be also crowned worthily by Him, by the illustrious Arbiter” *Treatise on Christ and Antichrist* ch.46 p.213

**Commodianus** (c.240 A.D.) [To the Jews] “Isaiah said that ye were of hardened heart. Ye look upon the law which Moses in wrath dashed to pieces; and the same Lord gave to him a second law. In that he placed his hope; but ye, half healed, reject it, and therefore ye shall not be worthy of the kingdom of heaven.” *Instructions of Commodianus* ch.38 p.210

**Origen** (225-253/254 A.D.) “For it is inconsistent with the fitness of things that a polluted heart should look upon God; for that must be itself pure which would worthily behold that which is pure.” *Origen Against Celsus* book 6 ch.69 p.605

Origen (233/234 A.D.) says we be worthy and mortify our members. *Origen On Prayer* ch.26.3 p.87

**Cyprian of Carthage** (c.246-258 A.D.) “learn what, according to the authority of Scripture, the discipline of the Church requires of them, that they ought to be humble and modest and peaceable, that they should maintain the honour of their name, so that those who have achieved glory by what they have testified, may achieve glory also by their characters, and in all things seeking the Lord’s approval, may show themselves worthy, in consummation of their praise, to attain a heavenly crown.” *Epistles of Cyprian* letter 5 ch.1 p.282

Cyprian of Carthage (c.246-258 A.D.) “yet is their hope full of immortality; and having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy of Himself. *Epistles of Cyprian* Letter 80 ch.2 p.407

Cyprian of Carthage (c.246-258 A.D.) “let us do nothing but what is worthy of God and Christ, even as the apostle arouses and exhorts us, saying: ‘If ye be risen with Christ, seek those things which are above, where Christ is sitting at the right hand of God; occupy your minds with things that are above, not with things which are upon the earth. For ye are dead, and your life is hid with Christ in God. But when Christ, who is your life, shall appear, then shall ye also appear with Him in glory.’” *Treatises of Cyprian* Treatise 10 ch.14 p.495

**Moyses et al.** to Cyprian (250 A.D.) “He [Jesus] says, ‘He that loveth father or mother more than me is not worthy of me: and he that loveth his own soul more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.’” *Epistles of Cyprian* Letter 25 ch.4 p.303

**Pontius’ *Life and Passion of Cyprian*** (258 A.D.) ch.14 p.272 “(implied) A gentle custody, however, had him in charge when taken and placed for one night in the officer’s house; so that we, his associates and friends, were as usual in his company. The whole people in the meantime, in anxiety that nothing should be done throughout the night without their knowledge, kept watch before the officer’s door. The goodness of God granted him at that time, so truly worthy of it, that even God’s people should watch on the passion of the priest.”

**Dionysius of Alexandria** (246-265 A.D.) (implied, worthy of scripture) “6. “A time to keep, and a time to cast away.” A time to keep the Scripture against the unworthy, and a time to put it forth for the worthy.” *Commentary on Ecclesiastes* ch.3.6 p.114

**Adamantius** (c.300 A.D.) People who are sincere, and have a genuine concern for others, desired to live as worthy a life as possible in the world. They therefore cherish a high and noble faith in God, and so gain for themselves something perfectly and gloriously good.” (Adamantius is speaking) *Dialogue on the True Faith* First part 803.1 p.35

**Methodius** (270-311/312 A.D.) “For consider what confidence Seth had towards God, and Abel, and Enos [Enosh], and Enoch, and Methuselah, and Noah, the first lovers of righteousness, and the first of the first-born children who are written in heaven, being thought worthy of the kingdom, as a kind of first-fruits of the plants for salvation, coming out as early fruit to God.” *Banquet of the Ten Virgins* discourse 7 ch.5 p.333

**Pamphilus** (martyred 309 A.D.) “(implied) its not being meet to approach those who have become unbelieving and unworthy of the faith;” *Commentary on Acts* ch.bb

Peter of Alexandria (306,285-311 A.D.) (partial) “And if it bear fruit, well; and if not, then alter mat thou shall cut it down.” Keeping this before their eyes, and showing forth fruit worthy of repentance, after so long an interval of time, they will be profiled.” Canonical Letter canon 3 p.270

**Lactantius** (c.303-320/325 A.D.) “Therefore he ought to be mindful of his nature and condition, and always to strive and aim at things above. And whoever shall do this, he will be judged altogether wise, he just, he a man: he, in short, will be judged worthy of heaven” *The Divine Institutes* book 2 ch.19 p.68

**Among corrupt or spurious works**

pseudo-Justin Martyr (168-200 A.D.) “do not think that anything incredible has taken place if a man sprung from a godly line, and who lived worthily of the godliness of his fathers, was chosen by God to be honoured with this great gift and to be set forth as the first of all the prophets.” *Justin’s Hortatory Address to the Greeks* ch.11 p.278

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.37 p.124 says that God gives eternal reword to the worthy.

## n13. Mortify earthly nature/deeds of the body

Colossians 3:5; Galatians 5:24; Ephesians 4:22

**Irenaeus of Lyons** (182-188 A.D.) “not laying aside God’s handiwork, but the lusts of the flesh, and receiving the Holy Spirit; as the apostle says in the Epistle to the Colossians: [3:5] ‘Mortify, therefore, your members which are upon the earth.’ And what these are he himself explains: ‘Fornication, uncleanness, inordinate affection, evil concupiscence; and covetousness, which is idolatry.’” *Irenaeus Against Heresies* book 5 ch.12.3 p.538

**Clement of Alexandria** (193-217/220 A.D.) “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, and concupiscence, and covetousness, which is idolatry: for which things’ sake cometh the wrath of God upon the children of disobedience,’ cries the apostle.” *The Instructor* book 3 ch.11 p.288

**Tertullian** (208-220 A.D.) “He demonstrates, too, to the Colossians what ‘members’ they are to ‘mortify’ upon” *Tertullian on Modesty* ch.17 p.93

**Origen** (235-245 A.D.) says to put to death our sinful nature. *Homilies on Jeremiah* homily 15 ch.6.2 p.164. See also homily 16 ch.1.2 p.167

Origen (225-253/254 A.D.) “desire ‘to mortify our members that are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence;’ and we use every effort to ‘mortify the deeds of the flesh.’” *Origen Against Celsus* book 5 ch.49 p.565

Origen (233/234 A.D.) says we be worthy and mortify our members. *Origen On Prayer* ch.26.3 p.87

**Cyprian of Carthage** (c.246-258 A.D.) “Mortify therefore your members which are upon the earth; putting off” *Epistles of Cyprian* letter 51 ch.27 p.334

## n14. Be clothed with/in Christ

Romans 13:14; Galatians 3:27

Revelation 3:18 (partial) (does not say Christ)

**Clement of Alexandria** (193-217/220 A.D.) “For the divine apostle most beautifully counsels us to put on Jesus Christ, and make no provision for the lusts of the flesh.” This is an allusion to Romans 13:14. *The Instructor* book 3 ch.11 p.285

**Tertullian** (ca.208 A.D.) “You [Christians] are Christ-clothed,” *On Fleeing Persecution* ch.10 p.122

**Cyprian of Carthage** (c.246-258 A.D.) “Buy for yourself white raiment, that you who had been naked according to Adam, and were before frightful and unseemly, may be clothed with the white garment of Christ.” *Treatises of Cyprian* Treatise 8 ch.14 p.480

Cyprian of Carthage (c.246-258 A.D.) “so that that old nakedness being covered, they may all bear the garments of Christ robed in the sanctification of heavenly grace.” *Treatises of Cyprian* Treatise 11 ch.3 p.497

**Phileas** (martyred c.307 A.D.) “even by the word of the Apostle Paul, the most blessed seer, and the man who put on Christ, who is the Christ of all of us no less;” *Phileas to Meletius of Lycopolis* vol.6 p.164

**Among corrupt or spurious works**

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) ch.7 vol.8 p.57 “Those, therefore, who imitate Christ, imitate Him earnestly. For those who have ‘put on Christ’ in truth, express His likeness in their thoughts, and in their whole life, and in all their behaviour…”

**Among heretics**

**X** The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.37 p.130 ays that spiritually we are to be naked and not clothed with anything.

## n15. You cannot serve two masters

Matthew 6:24b; Luke 16:13b

***2 Clement*** (120-140 A.D.) vol.7 ch.6 p.518 “Now the Lord declares, ‘No servant can serve two masters.’”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 10.1 p.59 “No man can serve two masters; and that because it is necessary that he hate one of them and love the other, and honour one of them and despise the 2 other. Ye cannot serve God and possessions.”

**Irenaeus of Lyons** (182-188 A.D.) “that [text] which says, “Ye cannot serve two masters,” *Irenaeus Against Heresies* book 3 ch.8 p.421

**Clement of Alexandria** (193-202 A.D.) “And what the saying, ‘No man can serve two masters, God and Mammon?’” *Stromata* book 4 ch.6 p.414

**Tertullian** (207/208 A.D.) “What the two masters are who, He says, cannot be served,” *Five Books Against Marcion* book 4 ch.33 p.402

Tertullian (198-220 A.D.) “had imagined that they could serve two masters, his head alone uncovered, the” *The Chaplet* ch.1 p.93

Tertullian (198-220 A.D.) “the Lord! For no one can serve two masters.” *The Shows* ch.26 p.90

**Origen** (235-245 A.D.) says you cannot serve two masters. *Homilies on Jeremiah* homily 7 ch.3.2 p.72.

Origen (225-253/254 A.D.) quotes Matthew 6:24. *Origen Against Celsus* book 8 ch.3 p.640

**Novatian** (250/4-256/7 A.D.) “conclude that there are two masters. How, then, according to the Scriptures,” *Concerning the Trinity*

**Cyprian of Carthage** (c.246-258 A.D.) “He says that he has done what another has actually committed; and although it is written, ‘Ye cannot serve two masters,’ he has served an earthly master in that he has obeyed his edict; he has been more obedient to human authority than to God.” *Treatises of Cyprian* Treatise 3 ch.27 p.444

Julianus of Marcelliana at the **Seventh Council of Carthage** (258 A.D.) p.571 (implied) says, “If a man can serve two masters, God and mammon, baptism also can serve two masters, the Christian and the heretic.”

**Adamantius** (c.300 A.D.) quotes Matthew 6:24 (God and Mammon). Adamantius quotes all of this right after Megethius quotes just part of it. *Dialogue on the True Faith* first part 821a p.74

**Among heretics**

The Encratite heretic Tatian (c.172 A.D.) “incontinence, he exhibits a man who will attempt to serve two masters-God by the *Address of Tatian to the Greeks* fragment 1 p.82

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 5 ch.9 p.144 quotes Matthew 6:24

## n16. Martyrs are blessed

**Evarestus** (c.169 A.D.) “Now, the blessed Polycarp suffered martyrdom on the second day of the month” *Martyrdom of Polycarp* ch.21 p.43

**Clement of Alexandria** (193-202 A.D.) has an entire chapter on the blessedness of the martyr. *Stromata* book 4 ch.7 p.416-419

**Tertullian** (198-220 A.D.) wrote an entire work to the blessed martyrs. *To the Martyrs*

Tertullian (205 A.D.) “Who, pray, are these so blessed conquerors, but martyrs in the strict sense of the word?” *Scorpiace* ch.12 p.646

**Origen** (239-242 A.D.) teaches that martyres are blessed. *Homilies on Ezekiel* homily 4 ch.7.2 p.75

Origen (233/234 A.D.) (implied) mentions blessed martyrs. *Origen’s Exhortation to Martyrdom* ch.29 p.170-171

**Cyprian of Carthage** (c.246-258 A.D.) “The blessed martyrs have written to me” *Epistles of Cyprian* Letter 11 ch.1 p.292

**Celerinus** (c.246-258 A.D.) in his letter to Lucian (implied) “Yet I beseech, beloved of the Lord, that if, first of all, you are washed in that sacred blood, and have suffered for the name of our Lord Jesus Christ before my letters find you in this world,… So may He crown you whose name you have confessed.” *Epistles of Cyprian* Letter 20 ch.1 p.298

**Pontius** (258 A.D.) “Now also a messenger came to him from the city from Xistus, the good and peace-making priest, and on that account most blessed martyr.” *Life and Passion of Cyprian* ch.14 p.272

**Dionysius of Alexandria** (246-265 A.D.) the bodies of those perfected and blessed martyrs. For even up to the present

**Phileas of Thmuis** (martyred 306/307 A.D.) “are given us in the divine and holy Scriptures, the blessed martyrs who lived” *Letter of Phileas to Thmuis* ch.1 p.160

## n17. Losing your life and finding it

Matthew 16:25

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 27.46-47 p.80 quotes Jesus on those who lose their life will save it.

**Clement of Alexandria** (193-202 A.D.) “‘For he that loveth his life shall lose it, and he that loseth his life shall find it,’ if we only join that which is mortal of us with the immortality of God.” *Stromata* book 4 ch.6 p.413-414

**Tertullian** (198-220 A.D.) “He,” says Jesus, “who will value his own life also more than me, is not worthy of me,” -that is, he who will rather live by denying, than die by confessing, me; and “he who findeth his life shall lose it; but he who loseth it for my sake shall find it.” *Scorpiace* ch.11 p.644

**Origen** (225-253/254 A.D.) “‘He that loseth his life for My sake shall find it.’” *Commentary on Matthew* book 20 ch.20 p.462

**Cyprian of Carthage** (c.246--258 A.D.) “Of this same thing in the Gospel according to John: “He who loveth his life shall lose it; and he that hateth his life in this world shall find it to life eternal.’” *Treatises of Cyprian* Treatise 12 third part ch.16 p.538

## n18. Believers are servants of God

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) the early believers prayed the God’s servants would speak His word with boldness in Acts 4:29,31; 9:27 (preaching fearlessly); 14:3

**Clement of Rome** (96-98 A.D.) (implied) “The good servant receives the bread of his labour with confidence; the lazy and slothful cannot look his employer in the face. It is requisite, therefore, that we be prompt in the practice of well-doing; for of Him are all things.” *1 Clement* (*ANF* vol.1) ch.34 p.14

**Ignatius of Antioch** (-107/116 A.D.) says Christian should “Labour together with one another; strive in company together; run together; suffer together; sleep together; and awake together, as the stewards, and associates, and servants of God. Please ye Him under who ye fit, and from whom ye receive your wages. Let none of you be found a deserter. Let your baptism endure as your arms.” *Ignatius to Polycarp* ch.6 p.95

Ignatius of Antioch (-107/116 A.D.) “Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants; that so, whatsoever ye do, ye may do it according to [the will of] God.” *Letter of Ignatius to the Philadelphians* ch.4 p.81

**Polycarp** (100-155 A.D.) “In like manner should the deacons be blameless before the face of His righteousness, as being the servants of God and Christ, and not of men. They must not be slanderers, double-tongued, or lovers of money, but temperate in all things, compassionate, industrious, walking according to the truth of the Lord, who was the servant of all.” *Letter to the Philippians* ch.4 p.34

**Evarestus** (c.169 A.D.) “When, therefore, ye have yourselves read this Epistle, be pleased to send it to the brethren at a greater distance, that they also may glorify the Lord, who makes such choice of His own servants.” *Martyrdom of Polycarp* ch.20 p.43

***2 Clement*** (120-140 A.D.) ch.20 vol.9 p.256 “But let it not even trouble your mind, that we see the unrighteous possessed of riches and the servants of God straitened.”

**Justin Martyr** (c.138-165 A.D.) “And again, in another prophecy it is said: ‘And it shall come to pass after this, I will pour out My Spirit on all flesh, and on My servants, and on My handmaids, and they shall prophesy.’” *Dialogue with Trypho, a Jew* ch.87 p.243

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 5 ch.4 p.35 says, “‘Every one who is the servant of God, and has his Lord in his heart, asks of him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables.” But those who are weak and slothful in prayer, hesitate to ask anything from the Lord.”

*Shepherd of Hermas* (c.115-155 A.D.) part 3 Similitude 6 ch.2 p.36-37 “‘This,’ he answered, ‘is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption:’”

***Christians of Vienna and Lugdunum*** (Lyons) (177 A.D.) “The servants of Christ who sojourn in Vienna and Lugdunum of Gaul to the brethren throughout Asia and Phrygia, who have the same faith and hope of redemption as ourselves, peace, grace, and glory from God the Father, and from Christ Jesus our Lord. … Then at last the holy Witnesses suffered tortures beyond all description, Satan striving eagerly that some of the evil reports might be acknowledged by them.” vol.8 p.778,779

**Irenaeus of Lyons** (182-188 A.D.) “‘Well done,’ He says, ‘good and faithful servant: because thou hast been faithful in little, I will appoint thee over many things; enter thou into the joy of thy Lord.’ The Lord Himself thus promises very much. 3. As, therefore, He has promised to give very much to those who do now bring forth fruit, according to the gift of His grace, but not according to the changeableness of ‘knowledge;’ ‘for the Lord remains the same, and the same Father is revealed;’” *Irenaeus Against Heresies* book 4 ch.11.2-3 p.474

***Passion of Perpetua and Felicitas*** “For ‘in the last days, saith the Lord, I will pour out of my Spirit upon all flesh; and their sons and their daughters shall prophesy. And upon my servants and my handmaidens will I pour out of my Spirit; and your young men shall see visions, and your old men shall dream dreams.’” (c.201/205 A.D.) (*ANF* vol.3) preface p.699

**Clement of Alexandria** (193-217/220 A.D.) “For sometimes He calls us children, sometimes chickens, sometimes infants, and at other times sons, and ‘a new people,’ and ‘a recent people.’ ‘And my servants shall be called by a new name” *The Instructor* book 1 ch.5 p.212

Clement of Alexandria (193-202 A.D.) says that believers are God’s servants. *Stromata* book 1 ch.27 p.346

**Tertullian** (198-220 A.D.) “Satan will not be at liberty to do anything against the servants of the living God unless the Lord grant leave,” *Fleeing Persecution* ch.2 p.117

Tertullian (198-202 A.D.) “and yet is He the only Blessed One. Let us servants, therefore, follow our Lord” *Of Patience* ch.8 p.712

Tertullian (207/208 A.D.) (implied) “For whatever is unrighteous ought to be foreign to the servants of God.” *Five Books Against Marcion* book 4 ch.33 p.403

**Hippolytus of Portus** (222-235/236 A.D.) mentions God giving His servants an “everlasting kingdom, that is, they shall possess the endless enjoyment of good.” *Fragment 3* ch.7.25 p.190. See also “everlasting live in ch.12.2 p.190

Hippolytus of Portus (222-235/236 A.D.) in discussing the three youths in the fire says, See how even the fire appears intelligent, as if it recognised and punished the guilty. For it did not touch the servants of God, but it consumed the unbelieving and impious Chaldeans. *Scholia on Daniel* ch.3 no.47 p.188

**Origen** (c.227-240 A.D.) (implied) “till we have sealed the servants of our God on their foreheads” *Origen’s Commentary on John* book 1 ch.1 p.297

**Novatian** (250/4-256/7 A.D.) (implied) Moreover, the order of reason, and the authority of the faith in the disposition of the words and in the Scriptures of the Lord, admonish us after these things to believe also on the Holy Spirit, once promised to the Church, and in the appointed occasions of times given. For He was promised by Joel the prophet, but given by Christ. ‘In the last days,’ says the prophet, ‘I will pour out of my Spirit upon my servants and my handmaids.’ *Concerning the Trinity* ch.29 p.640

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.658 “For your ears are closed, and your hearts darkened, seeing that ye admit no light from spiritual and saving warnings; as Isaiah says, ‘The servants of God are blinded.’”

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.15 p.676 “their old men shall dream dreams: and upon my servants, and upon my handmaidens,”

**Cyprian of Carthage** (c.246-258 A.D.) “we count your glory our glory, whose times have been brightened by such a felicity, that it should be the fortune of our day to see the proved servants of God and Christ’s soldiers crowned.” *Epistles of Cyprian* Letter 24 ch.2 p.302

Cyprian of Carthage (c.246-258 A.D.) “2. But that, being first severely beaten with clubs, and ill-used, you have begun by sufferings of that kind, the glorious firstlings of your confession, is not a matter to be execrated by us. For a Christian body is not very greatly terrified at clubs, seeing all its hope is in the Wood. The servant of Christ acknowledges the sacrament of his salvation: redeemed by wood to life eternal, he is advanced by wood to the crown.” *Epistles of Cyprian* Letter 76 ch.2 p.403

Cyprian of Carthage (c.246-258 A.D.) “God the Father ordained His Son to be adored; and the Apostle Paul, mindful of the divine command, lays it down, and says: ‘God hath exalted Him, and given Him a name which is above every name, that in the name of Jesus every knee should bow, of things heavenly, and things earthly, and things beneath.” And in the Apocalypse the angel withstands John, who wishes to worship him, and says: ‘See thou do it not; for I am thy fellow-servant, and of thy brethren. Worship Jesus the Lord.” *Treatises of Cyprian* Treatise 9ch.24 p.491

**Pontius** (258 A.D.) “he [Cyprian] was instructing God’s servants, as opportunity was given, in the exhortations of the Lord, and was animating them to tread under foot the sufferings of this present time by the contemplation of a glory to come hereafter.” *Life and Passion of Cyprian* ch.14 p.272

**Roman Church leaders** to Cyprian (250-251 A.D.) “We have been informed by Crementius the sub-deacon, who came to us from you, that the blessed father Cyprian has for a certain reason withdrawn; ‘in doing which he acted quite rightly, because he is a person of eminence, and because a conflict is impending,’ which God has allowed in the world, for the sake of cooperating with His servants in their struggle against the adversary,” *Epistles of Cyprian* Letter 2 ch.1 p.280

**Celerinus** to Cyprian (250-251 A.D.) “This, however, continually happens to the servants of God, especially to those who are appointed for the confession of Christ.” *Epistles of Cyprian* Letter 20 ch.1 p.298

**Dionysius of Alexandria** (246-265 A.D.) “‘The Revelation of Jesus Christ, which He gave to him to show to His servants quickly; and He sent and signified it by His angel to His servant John,’” *From the Two Books of Promises* ch.4 p.83

**Arnobius** (297-303 A.D.) “Grant pardon, O King Supreme, to those who persecute Thy servants; and in virtue of Thy benign nature, forgive those who fly from the worship of Thy name and the observance of Thy religion.” *Arnobius Against the Heathen* book 1 ch.31 p.421

**Victorinus of Petau** (martyred 304 A.D.) “His servants things which must shortly come to pass, and signified it.” *Commentary on the Apocalypse* from the first chapter verse 1 p.344

**Peter of Alexandria** (306,285-311 A.D.) “In these things, then, they have shown themselves the servants of God, inasmuch as they have hated, trodden under foot, and despised money, and have thus fulfilled what is written: ‘The ransom of a man’s life are his riches.’” *Canonical Epistle* canon 12 p.277

**Methodius** (270-311/312 A.D.) (implied) “And consider whether it was not for these very things that David entreated God, grieving that he thought of those things which he did not will: ‘O cleanse Thou me from my secret faults. Keep Thy servant also from presumptuous sins.’” *A Synopsis of the Discourse on the Resurrection* ch.1 p.371

**Lactantius** (c.303-320/325 A.D.) “But with respect to God, who is one only, inasmuch as He sustains the twofold character both of Father and Lord, we are bound both to love Him, inasmuch as we are sons, and to fear Him, inasmuch as we are servants.” T*he Divine Institutes* book 4 ch.4 p.103-104

Lactantius (c.303-320/325 A.D.) “For the prophet Jeremiah says: ‘I sent to you my servants the prophets; I sent them before the morning light; but ye did not hearken, nor incline your ears to hear, when I spake unto you: let every one of you turn from his evil way, and from your most corrupt affections; and ye shall dwell in the land which I gave to you and to your fathers for ever. Walk ye not after strange gods, to serve them; and provoke me not to anger with the works of your hands, that I should destroy you.’” [Jeremiah 25:4-6] *The Divine Institutes* book 4 ch.11 p.109

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) “moon were made for us: how, then, can I adore my own servants? How can I speak” *Address of Tatian to the Greeks* ch.4 p.66

## n19. We must persevere

1 Thessalonians 1:3; 2 Thessalonians 3:5; James 1:3-4; Revelation 2:3; 3:10

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) (implied) Hebrews 10:19 we must persevere to be saved

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 2:3

**Polycarp**(100-165 A.D.) says we should return to the word and be “watching unto prayer” and “persevering in fasting” *Letter to the Philippians* ch.7 p.34

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 tenth Similitude ch.2 p.54 “He answered, ‘I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere.”

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 13.7-8 p.63 says we must persevere.

**Irenaeus of Lyons** (182-188 A.D.) “may, in the exercise of His grace, confer immortality on the righteous, and holy, and those who have kept His commandments, and have persevered in His love, some from the beginning [of their Christian course], and others from [the date of] their repentance, and may surround them with everlasting glory.” *Irenaeus Against Heresies* book 1 ch.10.1 p.331

**Clement of Alexandria** (193-202 A.D.) only those who endure to the end are to be saved.” *Stromata* book 4 ch.9 p.423

**Tertullian** (198-220 A.D.) said “no one is a Christian but he who perseveres even to the end.” *The Prescription Against Heretics* ch.3 p.244

**Hippolytus of Portus** (222-235/236 A.D.) “For, whereas he thought to involve the noble youth in an unhallowed punishment, he exhibited him as a double martyr for Christ, inasmuch as he had both striven nobly for his own immortal soul, and persevered manfully in labours also in behalf of that noble and blessed maiden.” *The Story of a Maiden of Corinthi, and a Certain Magistrianus* p.241

*Treatise Against Novatian* (250/4-256/7 A.D.) ch.6 p.659 (partial) mentions how some were wounded in the Decian persecution yet afterwards, in a second encounter, persevered bravely, and did not fear to give up their life and to shed their blood.”

**Cyprian of Carthage** (c.246-258 A.D.) “For those shall not be forsaken by the aid and assistance of the Lord, who meekly, humbly, and with true penitence have persevered in good works; but the divine, remedy will be granted to them also.” *Epistles of Cyprian* Letter 12 ch.2 p.293

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) say we should “persevere in the faith of truth” *Epistles of Cyprian* Letter 25.1 p.302

**Dionysius of Alexandria** (246-265 A.D.) “And those who hold out and continue for a very long time, and persevere even on to the fourth watch, which is also the time at which our Saviour manifested Himself walking upon the sea to those who were then on the deep, we receive as noble and laborious disciples.” *letter 5 To Bishop Basilides* canon 1 p.95

**Victorinus of Petau** (304 A.D.) “To be sweet in the mouth is the reward of the preaching of the speaker, and is most pleasant to the hearers; but it is most bitter both to those that announce it, and to those that persevere in its commandments through suffering.” *Commentary on the Apocalypse* from the tenth chapter verse 10 p.353

Theophilus (events c.315 A.D.) (partial) “and [Habib] ministered and read the Scriptures, and encouraged and strengthened many by his words, and admonished them to stand fast in the truth of their belief, and not to be afraid of the persecutors; and gave them directions.” *Martyrdom of Habib the Deacon* p.690

## n20. We are the light of the world

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 8.41 p.56 says we must persevere.

**Irenaeus of Lyons** (182-188 A.D.) “But He is the Creator, who does also through Christ prepare lights in the world, [namely] those who believe from among the Gentiles. And He says, ‘Ye are the light of the world;’ that is, as the stars of heaven.” *Irenaeus Against Heresies* book 4 ch.7.3 p.470

**Clement of Alexandria** (193-202 A.D.) (implied) “Had they also known the truth, all would have bounded on to the way, and there would have been no choice. But our faith, being the light of the world, reproves unbelief.” *Stromata* book 4 ch.11 p.423

**Tertullian** (198-220 A.D.) “*You* are a light of the world, and a tree ever green.” *On Idolatry* ch.15 p.71

**Origen** (225-253/254 A.D.) “And if our actions are worthy of Him who taught His disciples, ‘Ye are the light of the world,’ and of the Word, who says, ‘The light shineth in darkness,’ then we shall be light to those who are in darkness we shall give wisdom to those who are without it, and we shall instruct the ignorant.” *Origen Against Celsus* book 7 ch.51 p.632

## n21. We wrestle against the devil or sin

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment twelfth ch.5 p.29 “‘He [the devil] cannot,’ says he, ‘hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you.”

**Clement of Alexandria** (193-217/220 A.D.) “For peace and freedom are not otherwise won, than by ceaseless and unyielding struggles with our lusts. For these stout and Olympic antagonists are keener than wasps, so to speak; and Pleasure especially, not by day only, but by night, is in dreams with witchcraft ensnaringly plotting and biting.” *Stromata* book 2 ch.20 p.373

**Tertullian** (ca.208 A.D.) “You find in the Revelation its edict, setting forth the rewards by which He incites to victory-those, above all, whose is the distinction of conquering in persecution, in very deed contending in their victorious struggle not against flesh and blood, but against spirits of wickedness.” *On Fleeing Persecution* ch.1 p.116

Tertullian (198-220 A.D.) (partial) “These were the ingenious arts of ‘spiritual wickednesses,’ wherewith we also, my brethren, may fairly expect to have ‘to wrestle,’ as necessary for faith, that the elect may be made manifest, (and) that the reprobate may be discovered.” *Prescription Against Heretics* ch.39 p.262

Tertullian (198-220 A.D.) “Let the spirit hold convene with the flesh about the common salvation, thinking no longer of the troubles of the prison, but of the wrestle and conflict for which they are the preparation.” *To the Martyrs* ch.4 p.695

**Origen** (225-253/254 A.D.) “But they have no power over those who ‘have put on the whole armour of God,’ who have received strength to ‘withstand the wiles of the devil,’ and who are ever engaged in contests with them, knowing that ‘we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’” *Origen Against Celsus* book 8 ch.34 p.652

Origen (233/234 A.D.) says we wrestle against sin. *Origen On Prayer* ch.29.2 p.114

**Cyprian of Carthage** (c.246-258 A.D.) “are as praiseworthy in maintaining the peace of Christ, as they have been victorious in their combat with the devil.” *Treatises of Cyprian* Treatise 1 ch.22 p.428

Cyprian of Carthage (c.246-258 A.D.) “The Apostle Paul teaches us to be armed and prepared, saying, ‘We wrestle not against flesh and blood, but against powers, and the princes of this world and of this darkness, against spirits of wickedness in high places. Wherefore put on the whole armour, that ye may be able to withstand in the most evil day, that when ye have done all ye may stand; having your loins girt about with truth, and having put on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one; and the helmet of salvation, and the sword of the Spirit, which is the word of God.’” *Letters of Cyprian* letter 55 ch.8 p.350

**Methodius of Olympus** (270-311/312 A.D.) that ye may be able to stand against the wiles of the devil; ‘casting down imaginations, and every high thing that exalteth itself against the knowledge of Christ,’ ‘for we wrestle not against flesh and blood;’ for that which I do, I allow not; for what I would, that do I not: but what I hate, that do I. *A Synopsis of the Discourse on the Resurrection* ch.2 p.371

**Lactantius** (c.303-320/325 A.D.) “For you know how crafty that wrestler and adversary of ours is, and also often violent, as we now see that he is. He employs all these things which are able to entice as snares,” *The Workmanship of God* ch.1 p.281

## n22. Keep away from works of darkness

Ephesians 5:11a

**Justin Martyr** (c.138-165 A.D.) (implied) “They know not, neither have they understood; they walk on in darkness: all the foundations of the earth shall be shaken. I said, Ye are gods, and are all children of the Most High. But ye die like men, and fall like one of the princes. Arise, O God! judge the earth, for Thou shalt inherit all nations.’” *Dialogue with Trypho, a Jew* ch.124 p.262

Tatian’s ***Diatessaron*** (c.172 A.D.) section 35 no.23 p.97 “And Jesus addressed them again, and said, I am the light of the world; and he that followeth me shall not walk in darkness, but shall find the light of life.”

**Clement of Alexandria** (193-217/220 A.D.) “For the apostle decrees that, ‘putting off the works of darkness, we should put on the armour of light, walking honestly as in the day, not spending our time in rioting and drunkenness, in chambering and wantonness.’” *The Instructor* book 2 ch.4 p.248

**Tertullian** (198-220 A.D.) “What, moreover, used (the Spirit) to teach? That there must be no communicating with the works of darkness.” *Tertullian on Modesty* ch.21 p.98

**Origen** (198-220 A.D.) “He is transfigured, His face also shines as the sun, that He may be manifested to the children of light, who have put off the works of darkness, and put on the armour of light, and are no longer the children of darkness or night, but have become the sons of day, and walk honestly as in the day;” *Commentary on Matthew* book 12 ch.37 p.470

**Cyprian of Carthage** (c.246-258 A.D.) “let us therefore cast away the works of darkness, and let us put upon us the armour of light.” *Treatises of Cyprian* Treatise 10 ch.10 p.494

Cyprian of Carthage (c.246-258 A.D.) “And again: ‘He that saith he is in the light, and hateth his brother, is in darkness even until now, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.’ Whosoever hates, says he, his brother, walketh in darkness, and knoweth not whither he goeth. For he goeth unconsciously to Gehenna, in ignorance and blindness; he is hurrying into punishment, departing, that is, from the light of Christ, who warns and says, ‘I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.’” *Treatises of Cyprian* Treatise 10 ch.11 p.494

**Gregory Thaumaturgus** (240-265 A.D.) “And have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret.” *Canonical Epistle* canon 2 p.18

**Athanasius of Alexandria** (c.318 A.D.) “For as if a man, when the sun is shining, and the whole earth illumined by his light, were to shut fast his eyes and imagine darkness where no darkness exists, and then walk wandering as if in darkness, often falling and going down steep places, thinking it was dark and not light,—for, imagining that he sees, he does not see at all;—so, too, the soul of man, shutting fast her eyes, by which she is able to see God, has imagined evil for herself, and moving therein, knows not that, thinking she is doing something, she is doing nothing.” *Athanasius Against the Heathen* part 1 ch.7.4 p.7

## n23. We are aliens awaiting our eternal home

(implied) John 15:19

Philippians 3:20; Hebrews 11:13; 13:13-14; 1 Peter 1:17; 2:11

(partial) Philippians 3:14

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Philippians 3:20; Hebrews 11:13; 13:13-14

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied) John 15:19

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. We are strangers here on earth and aliens. 1 Peter 1:17; 2:11

p16 Philippians 3:10-17; 4:2-8 (late 3rd century) (partial, not aliens or citizenship) Philippians 3:14 says we eagerly look forward to the prize for which God has called us Heavenward in Christ Jesus.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) John 15:19

**Ignatius** (-107/116 A.D.) “by Christ Jesus, apart from whom we do not possess the true life.” *Ignatius’ Letter to the Trallians* ch.9 p.70

***Epistle to Diognetus*** (c.130-200 A.D.) ch.6 p.27 “To sum up all in one word – what the soul is in the body, that are Christians in the world. … The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world.” See also ibid ch.5 p.27

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 1 p.31 (implied) says that we live in a strange land, for our city is far away.

**Clement of Alexandria** (193-202 A.D.) says the elect dwell on earth as sojourners, but not because we are aliens to the world by nature, as the Gnostic Basilides says. *Stromata* book 4 ch.26 p.440

**Origen** (235-245 A.D.) says that we are aliens on this world. *Homilies on Jeremiah* homily 7 ch.2.2 p.72

Origen (225-253/254 A.D.) says to seek citizenship in heaven. *Origen Against Celsus* book 2 ch.5 p.432

Origen (225-253/254 A.D.) quotes Philippians 3:20 about our citizenship in heaven. He also says that we will sit with Christ in the heavenly places. *Commentary on Matthew* book 10 ch.15 p.422.

**Cyprian of Carthage** (c.246-258 A.D.) quotes 2 Peter 2:11-12, which says we are strangers in this world. letter 6.3 p.284

Pontius (258 A.D.) (partial) “For while the continency of the Holy Spirit restrains him from carnal desires, he lays aside the conversation of the former man, and even among his fellow-citizens, or, I might almost say, among the parents themselves of his earthly life, he is a stranger.” *Life and Passion of Cyprian* ch.11 p.271

**Methodius** (270-311/312 A.D.) says not to set our “hopes on this alien world” *The Banquet of the Ten Virgins* discourse 4 ch.4 p.324

Methodius (270-311/312 A.D.) “The Church, then, stands upon our faith and adoption, under the figure of the moon, until the fullness of the nations come in, labouring and bringing forth natural men as spiritual men; for which reason too she is a mother. For just as a woman receiving the unformed seed of a man, within a certain time brings forth a perfect man, in the same way, one should say, does the Church conceive those who flee to the Word, and, forming them according to the likeness and form of Christ, after a certain time produce them as citizens of that blessed state.” *Banquet of the Ten Virgins* discourse 8 ch.6 p.337

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.487 (implied) “blessed are they that have kept aloof from this word, for they shall be called upright: blessed are they that have wives as not having them, for they shall receive God for their portion:”

**Among heretics**

Marcionite heretic **Megethius** (c.300 A.D.) is disputing with Adamantius, discusses believers being “aliens” in the world. *Dialogue on the True Faith* 1st part ch.820a 27 p.77

## n24. Don’t be bitter

This is an attitude, and does not include bitterness of death or bitter tortures.

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 comandment 5 ch.2 p.23 “Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin.”

**Justin Martyr** (c.138-165 A.D.) (implied) “And a vast multitude in your nation are convicted of being of this kind, imbibing doctrines of bitterness and godlessness, but spurning the word of God.” *Dialogue with Trypho, a Jew* ch.120 p.259

**Irenaeus** (182-188 A.D.) (implied) in discussing Peter’s encounter with Simon quotes Peter as saying, “in this matter, for thy heart is not right in the sight of God; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” *Irenaeus Against Heresies* book 1 ch.23.1 p.347

**Clement of Alexandria** (193-202 A.D.) “But rather, he says, “Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest there be any fornicator or profane person, as Esau, who for one morsel surrendered his birth-right; and lest any root of bitterness springing up trouble you, and thereby many be defiled.” *Stromata* book 4 ch.20 p.432

Clement of Alexandria (193-217/220 A.D.) “Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, as God in Christ hath forgiven you.” *The Instructor* book 3 ch.12 p.294

**Tertullian** (198-220 A.D.) “Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: but be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ hath forgiven you.” *On the Resurrection of the Flesh* ch.45 p.578

**Theodotus the probable Montanist** (c.240 A.D.) “Now the Lord with His precious blood redeems us, freeing us from our old bitter masters, that is, our sins, on account of which the spiritual *powers* of wickedness ruled over us.” *Excerpts of Theodotus* ch.20 p.45

**Origen** (225-253/254 A.D.) “And this net has been cast into the sea-the wave-tossed life of men in every part of the world, and which swims in the bitter affairs of life. And before our Saviour Jesus Christ this net was not wholly filled; for the net of the law and the prophets had to be completed by Him who says, ‘Think not that I came to destroy the law and the prophets, I came not to destroy but to fulfil.’” *Commentary on Matthew* book 10 ch.12 p.420

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.1 p.657 “lo, there appeared opposed to me another enemy, and the adversary of his own paternal affection-the heretic Novatian-who not only, as it is signified in the Gospel, passed by the prostrate wounded man, as did the priest or the Levite, but by an ingenious and novel cruelty rather would slay the wounded man, by taking away the hope of salvation, by denying the mercy of his Father, by rejecting the repentance of his brother. Marvellous, how bitter, how harsh, how perverse are many things! But one more easily perceives the straw in another’s eye than the beam in one’s own.”

**Cyprian of Carthage** (c.246-258 A.D.) quotes, Paul, apostle to the Ephesians on “Grieve not the Holy Spirit of God, in which ye were sealed in the day of redemption. Let all bitterness, and wrath, and indignation, and clamour, and blasphemy, be taken away from you” *Treatises of Cyprian* Treatise 12 book 3 ch.7 p.534. See also Letter 51 ch.19 p.532.

Arnobius (297-303 A.D.) (partial) “In our opinion, however, that which is good naturally, does not require to be either corrected or reproved; nay more, it should not know what evil is, if the nature of each kind would abide in its own integrity, for neither can two contraries be implanted in each other, nor can equality be contained in inequality, nor sweetness in bitterness.” *Arnobius Against the Heathen* book 2 ch.50 p.453

**Methodius** (270-311/312 A.D.) “For the present we restrain its sprouts, such as evil imaginations, ‘lest any root of bitterness springing up trouble’ us, not suffering its leaves to unclose and open into shoots; while the Word, like an axe, cuts at its roots which grow below. But hereafter the very thought of evil will disappear.” *Discourse on the Resurrection* ch.5 p.365

**Lactantius** (c.303-320/325 A.D.) “But since few make use of this heavenly benefit and gift, because the truth lies hidden veiled in obscurity; and it is either an object of contempt to the learned because it has not suitable defenders, or is hated by the unlearned on account of its natural severity, which the nature of men inclined to vices cannot endure: for because there is a bitterness mingled with virtues, while vices are seasoned with pleasure, offended by the former and soothed by the latter, they are borne headlong, and deceived by the appearance of good things, they embrace evils for goods,-I have believed that these errors should be encountered, that both the learned may be directed to true wisdom, and the unlearned to true religion.” *The Divine Institutes* book 1 preface p.9

**Alexander of Alexandria** (313-326 A.D.) “Two very bad things are ill-will and unbelief, both of which are contrary to righteousness; for ill-will is opposed to charity, and unbelief to faith; just in the same way as bitterness is opposed to sweetness, darkness to light, evil to good, death to life, falsehood to truth. Those, therefore, who abound in these vices that are repugnant to virtue, are in a manner dead; for the malignant and the unbelieving hate charity and faith, and they who do this are the enemies of God.” *Epistles on the Arian Heresy* Letter 5 ch.1 p.299

**Among heretics**

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.18 p.115 mentions callousness and bitterness.

## n25. Believers are transformed [now]

Future physical transformation is not counted here.

**Irenaeus of Lyons** (c.160-202 A.D.) “so great is the transformation which faith In Christ the Son of God effects for those who believe on Him.” *Proof of Apostolic Preaching* ch.61.

**Clement of Alexandria** (c.195 A.D.) “And the whole Christ is not divided: ‘There is neither barbarian, nor Jew, nor Greek, neither male nor female, but a new man; transformed by God’s Holy Spirit.” *Exhortation to the Heathen* ch.11 p.203.

Clement of Alexandria (193-202 A.D.) “For we regard as worldly those, who hope in the earth and carnal lusts. ‘Be not conformed,’ says the apostle, ‘to this world: but be ye transformed in the renewal of the mind, that ye may prove what is that good, and acceptable, and perfect, will of God.’” *Stromata* book 2 ch.9 p.357

**Hippolytus of Portus** (222-235/236 A.D.) “He who is the nobly-born sought, by means of His own subjection, to declare the slave free; He transformed the man into adamant who was dissolved into dust and made the food of the serpent, and declared Him who hung on the tree to be Lord over the conqueror, and thus through the tree He is found victor. 2. For they who know not now the Son of God incarnate,” *Homily on the Paschal Supper* ch.7.1-2 p.239

**Origen** (225-253/254 A.D.) “And therefore *their* word ran swiftly and speedily, or rather the word of *God* through their instrumentality, transformed numbers of persons who had been sinners both by nature and habit, whom no one could have reformed by punishment, but who were changed by the word, which moulded and transformed them according to its pleasure.” *Origen Against Celsus* book 3 ch.68 p.491

**Cyprian of Carthage** (c.246-258 A.D.) quotes Romans 12:1-2. *Epistles of Cyprian* Letter 76 ch.3 p.403-404

Methodius (270-311/312 A.D.) (partial) “Moreover, man also having been appointed by the original order of things to inhabit the world, and to rule over all that is in it, when he is immortal, will never be changed from being a man into the form either of angels or any other; for neither do angels undergo a change from their original form to another. For Christ at His coming did not proclaim that the human nature should, when it is immortal, be remoulded or transformed into another nature, but into what it was before the fall.” *Discourse on the Resurrection* part 1 ch.10 p.366-267

## n26. The Kingdom of God is within you

Luke 17:21

**Tertullian** (207/208 A.D.) Christ said that the Kingdom of God is within you. *Five Books Against Marcion* book 4 ch.35 p.409

**Origen** (225-253/254 A.D.) “But if the kingdom of heaven and the kingdom of God are the same thing in reality, if not in idea, manifestly to those to whom it is said, ‘The kingdom of God is within you,’ to them also it might be said, ‘The kingdom of heaven is within you;’ and most of all because of the repentance from the letter unto the spirit; since ‘When one turn to the Lord, the veil over the letter is taken away. But the Lord is the Spirit.’” *Commentary on Matthew* book 10 ch.14 p.422

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Gospel according to Luke: ‘The kingdom of God is within you.’” *Treatises of Cyprian* Treatise 12 part 3 ch.52 p.547

Peter of Alexandria (306,285-311 A.D.) (partial, kingdom of heaven) “Moreover, we hear both also preaching, in the first place, not only repentance, but the kingdom of heaven, which, as we have learned, is within us;” *Canonical Epistle* canon 5 p.271

**Athanasius of Alexandria** (c.318 A.D.) “Which very thing the Saviour declared and confirmed, when He said: ‘The kingdom of God is within you’” *Athanasius Against the Heathen* part 2 ch.31 p.20

## n27. Walk in newness of life

Romans 6:1-4,14

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 commandment 9 ch.14 p.48 “For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life.”

**Irenaeus of Lyons** (182-188 A.D.) “again says in the same Epistle: ‘Know ye not, that so many of us as were baptized in Christ Jesus were baptized in His death? that like as Christ rose from the dead, so should we also walk in newness of life.’” *Irenaeus Against Heresies* book 3 ch.16.9 p.444

**Clement of Alexandria** (c.195 A.D.) “We have become a consecrated offering to God for Christ’s sake: we are the chosen generation, the royal priesthood, the holy nation, the peculiar people, who once were not a people, but are now the people of God; who, according to John, are not of those who are beneath, but have learned all from Him who came from above; who have come to understand the dispensation of God; who have learned to walk in newness of life.” *Exhortation to the Heathen* ch.4 p.189

**Tertullian** (198-220 A.D.) “Buried with Him, then, we have been, through the baptism into the death, in order that, as Christ hath risen again from the dead, so we too may walk in newness of life.” *Tertullian on Modesty* ch.17 p.93

**Origen** (c.227-240 A.D.) “much rather when a man, having laid off all about him that belongs to death, walks in the newness of life which belongs to Him, the Son, while here.” *Commentary on John* book 1 ch.25 p.312

**Methodius** (270-311/312 A.D.) “But the image of the heavenly is the resurrection from the dead, and incorruption, in order that ‘as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.’” *Discourse on the Resurrection* part 1 ch.13 p.368

## n28. Some are worthy of martyrdom

**Ignatius of Antioch** (100-107/116 A.D.) “Pray ye for the Church which is in Syria, whence I am led bound to Rome, being the last of the faithful who are there, even as I have been thought worthy to be chosen to show forth the honour of God.” *Epistle to the Ephesians* ch.21 p.58 [both Greek and Latin]

**Evarestus** (c.169 A.D.) “I give Thee thanks that Thou hast counted me, worthy of this day and this hour, that I [Polycarp] should have a part in the number of Thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption [imparted] by the Holy Ghost.” *Martyrdom of Polycarp* ch.14 p.42

**Christians of Vienna and Lugdunum** (177 A.D.) vol.8 p.779 “But in an exceeding degree did the whole wrath of mob, general, and soldiers fall on Sanctus, a deacon from Vienna, and on Maturus, a newly-enlightened but noble combatant, and on Attalus, a native of Pergamus, who had always been the Pillar and foundation of the church there, and on Blandina, through whom Christ showed that the things that to men appear mean and deformed and contemptible, are with God deemed worthy of great glory, on account of love to Him,-a love which is not a mere boastful appearance, but shows itself in the power which it exercises over the life.”

**Hippolytus** (222-234/235 A.D.) “For, whereas he thought to involve the noble youth in an unhallowed punishment, he exhibited him [the martyr Magistranus] as a double martyr for Christ, inasmuch as he had both striven nobly for his own immortal soul, and persevered manfully in labours also in behalf of that noble and blessed maiden. Wherefore also he was deemed worthy of double honour with Christ, and of the illustrious and blessed crowns by His goodness.” Fragment 3 form other writings p.241

**Cyprian of Carthage** (c.246-258 A.D.) “And although I know that very many of those have been maintained by the vow and by the love of the brethren, yet if there be any who are in want either of clothing or maintenance, let them be supplied, with whatever things are necessary, as I formerly wrote to you, while they were still kept in prison,-only let them know from you and be instructed, and learn what, according to the authority of Scripture, the discipline of the Church requires of them, that they ought to be humble and modest and peaceable, that they should maintain the honour of their name, so that those who have achieved glory by what they have testified, may achieve glory also by their characters, and in all things seeking the Lord’s approval, may show themselves worthy, in consummation of their praise, to attain a heavenly crown. For there remains more than what is yet seen to be accomplished, since it is written ‘Praise not any man before his death;’ and again, ‘Be thou faithful unto death, and I will give thee a crown of life.’” *Epistles of Cyprian* Letter 5 ch.2 p.283

Cyprian of Carthage (c.246-258 A.D.) “And again, where the sacred Scripture speaks of the tortures which consecrate God’s martyrs, and sanctify them in the very trial of suffering: ‘And if they have suffered torments in the sight of men, yet is their hope full of immortality; and having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy of Himself. As gold in the furnace hath He tried them, and received them as a sacrifice of a burnt-offering, and in due time regard shall be had unto them.” *Epistles of Cyprian* Letter 80 ch.2 p.407

**Pontius** (258 A.D.) (implied) “And thus, therefore, the judge reads from his tablet the sentence which lately in the vision he had not read,-a spiritual sentence, not rashly to be spoken,-a sentence worthy of such a bishop and such a witness; a glorious sentence, wherein he was called a standard-bearer of the sect, and an enemy of the gods, and one who was to be an example to his people; and that with his blood discipline would begin to be established. Nothing could be more complete, nothing more true, than this sentence. For all the things which were said, although said by a heathen, are divine.” *Life and Passion of Cyprian* ch.17 p.273

## n29. Trust God &&&

Trust God: Psalm 52:7; Proverbs 23:4-5; Luke 12:16-21

**Aristides** (125 or 138-161 A.D.) “For they [the Christians] know and trust in God, the Creator of heaven and of earth, in whom and from whom are all things, to whom there is no other god as companion, from whom they received commandments which they engraved upon their minds and observe in hope and expectation of the world which is to come. Wherefore they do not commit adultery nor fornication, nor bear false witness, nor embezzle what is held in pledge, nor covet what is not theirs. They honour father and mother, and show kindness to those near to them; and whenever they are judges, they judge uprightly.” *Apology of Aristides* ch.15 p.277

***Shepherd of Hermas*** (c.115-155 A.D.) part 2 book 12 ch.6 p.&&& “Trust God, then, ye who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if ye return to the Lord with all your heart, and practise righteousness the rest of your days, and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil.”

**Irenaeus of Lyons** (182-188 A.D.) “Since, therefore, Abraham was a prophet and saw in the Spirit the day of the Lord's coming, and the dispensation of His suffering, through whom both he himself and all who, following the example of his faith, trust in God, should be saved, he rejoiced exceedingly.” *Irenaeus Against Heresies* book 4 ch.5.5 p.&&&

**Clement of Alexandria** (193-202 A.D.)speaks twice of trustin in the Lord. *Stromata* book 5 ch.12 and ch.14 p.&&&

**Tertullian** (c.208 A.D.) “Why do you not rather on this, the side of constancy and trust in God, say, I do my part; I depart not; God, if He choose, will Himself be my protector?” *Fleeing Persecution* ch.5 p.&&&

Tertullian (c.205 A.,D.) “Behold, how good and how pleasant it is for brethren to dwell together in unity;' meditating (as they do) day and night in the law of the Lord, because 'it is better to trust in the Lord than to put confidence in man; better to hope in the Lord than in man.'” *Five Books Against Marcion* book 2 ch.19 p.&&&

**Origen** (225-254 A.D.) “And applying yourself thus to the divine study, seek aright, and with unwavering trust in God, the meaning of the holy Scriptures, which so many have missed.” *Letter to Gregory* ch.5 p.&&&

**Cyprian of Carthage** (250 or 257 A.D.) “Moreover, he [Paul] added the comparison of the present time and of the future glory, saying, 'The sufferings of this present time are not worthy to be compared with the coming glory which shall be revealed in us.' Of which brightness, when we consider the glory, it behoves us to bear all afflictions and persecutions; because, although many are the afflictions of the righteous, yet those are delivered from them all who trust in God.” *Epistles of Cyprian* Epistle 80 ch.3 p.&&&

**Eusebius of Caesarea** (318-325 A.D.) mentions “trust in the Lord” and “trust in God” *Demonstration of the Gospel* book 2 ch.9 p.&&&

**Lactantius** (c.320-.325 A.D.) “Let the Romans go and boast in their Mutius or Regulus,-the one of whom gave himself up to be slain by the enemy, because he was ashamed to live as a captive; the other being taken by the enemy, when he saw that he could not escape death, laid his hand upon the burning hearth, that he might make atonement for his crime to the enemy whom he wished to kill, and by that punishment received the pardon which he had not deserved. Behold, the weak sex [female Christians] and fragile age endure to be lacerated in the whole body, and to be burned: not Of necessity, for it is permitted them to escape if they wished to do so; but of their own will, because they put their trust in God.” *The Divine Institutes* book 5 ch.13 p.&&&

**Among heretics**

**Tatian** (died 172 A.D.) (implied) “But, just as he who dines with a robber, though he may not be a robber himself, partakes of the punishment on account of his intimacy with him, so he who is not bad but associates with the bad, having dealings with them for some supposed good, will be punished by God the Judge for partnership in the same object. Why is he who trusts in the system of matter not willing to trust in God? For what reason do you not approach the more powerful Lord, but rather seek to cure yourself, like the dog with grass, or the stag with a viper, or the hog with river-crabs, or the lion with apes?” *Address of Tatian to the Greeks* ch.18 p.&&&

## Teachings on Experience not on the list

**1. Greater joy of 1 repentant than 99 who need no repentance** (Luke 15:7) (Only 1 writer: Cyprian of Carthage)

**2. God refines us** (no writers)

**3. Do not love the world like Demas** (only 1 writer)

**4. I am hidden with Christ in God** (only 2 writers)

**5. Mourn/weep with those who mourn/weep** (only 1 writer)

**6. Worship the Creator, not any creature** (only 2 writers: Habib the deacon and Athanasius of Alexandria)

**7. Believers must stand firm to the end** (no writers)

**8. Be willing to suffer shame for Christ** (only 2 writers: Clement of Alexandria, Origen)

**9. We are crucified with Christ** (only 2 writers)

**10. God will not let anyone be tempted beyond what they can bear** (only 2 writers: Origen, Cyprian)

**11. We are united with the Lord** (only 2 writers: Irenaeus, Cyprian)

**12. Must forgive to be forgiven** (only 1 writer: Origen)

**13. We are purified by faith** (only 2 writers: Irenaeus, *Rebaptism*)

**14. Woe when all speak well of you** Luke 6:26 (only 1 writer: Origen)

**15. God prunes us** (only 2 writers: Clement of Alexandria, Origen)

**Christians are to be brave or courageous** (not analyzed yet)

**Slayers of Christians think they are serving God** (not analyzed yet)

**Do not love the world** (not analyzed yet)

**Christians are children of Abraham** (not analyzed yet)

**Don’t destroy/overthrow people’s faith** (not analyzed yet)

**We are to be like children** (not analyzed yet. At least 2 writers)

**God purifies us** (not analyzed yet. At least 3 writers)

**Bless people’s home with peace** (not analyzed yet)

**Celebrate certain days** (not analyzed yet)

**Visions or dreams** (not analyzed yet. At least 1 writer)

**Holy detachment** Philippians 1:20-26 (not analyzed yet)

**We have no temptation except what is common to man** (not analyzed yet. At least 2 writers: Origen, Cyprian)

**Temptations of the flesh** (not analyzed yet)

# PRAYER AND FASTING

## Pr1. Prayer to God is important

Matthew 6:9-13; Mark 11:25; 1 Thessalonians 5:25; James 5:13,17,18

(partial) Matthew 26:26 (Jesus prayed in Gethsemane)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 13:18

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) Mention of fasting and prayer. Luke 5:33-35

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 18:1

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) While Jesus prayed heaven was opened in Luke 3:21

p45 Chester Beatty I – 833 verses (4 gospels plus Acts) (200-225 A.D.) (partial Matthew 26:36; Acts 14:23

**p30** - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) Paul asks the Thessalonians to pray for “us”. 1 Thessalonians 5:25

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 8:3

p53 Matthew 26:29-40; Acts 9:33-10:1 (c.260 A.D.) (partial) Jesus prayed in the Garden of Gethsemane in Matthew 26:36

p37 Matthew 26:19-52 (225-275 A.D.) (partial) Jesus prayed in Gethsemane in Matthew 26:36

**0171** Matthew 10:17-23,25-32; Luke 22:44-50,52-56,61,63-64 (ca.300 A.D.) (implied) Luke 22:44 Jesus prayed and his sweat was like drops of blood.

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. We should be self-controlled so that we can pray. 1 Peter 4:7; Jude 20

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 6:9; Mark 11:25

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 6:9-13; Mark 11:25; 1 Thessalonians 5:25

**Clement of Rome** (96-98 A.D.) “Jonah proclaimed destruction to the Ninevites; but they, repenting of their sins, propitiated God by prayer, and obtained salvation, although they were aliens [to the covenant] of God.” *1 Clement* ch.8 p.7 See also vol.9.

***Ignatius*** *to the Ephesians* (-107/116 A.D.) ch.10 p.53 “And pray ye without ceasing in behalf of other men.”

Ignatius of Antioch (-107/116 A.D.) “Be mindful of me in your prayers, that I may attain to God” *Epistle of Ignatius to the Magnesians* ch.14 p.65

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.3 p.378 says do not come near for prayer to God with an evil conscience.

*The Didache* (before 125 A.D.) ch.8.2 p.379 (partial) gives the Lord’s prayer.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.19 p.148 “Thou shalt not go to prayer with an evil conscience.”

***2 Clement*** (120-140 A.D.) vol.7 ch.2 p.517 says that “we should sincerely offer up our prayers to God”

***Shepherd of Hermas*** (c.115-155 A.D.) Book 3 Similitude fifth ch.4 p.35 discusses those who are weak and slothful in prayer.

*Shepherd of Hermas* (c.115-155 A.D.) Book 3 Similitude second p.32 says the rich should “refresh” the poor and assist them in their necessities. The poor man can pray for the rich.

*Shepherd of Hermas* (c.115-155 A.D.) book 1 vision 5 p.18 (partial) mentions praying at home.

**Justin Martyr** (c.138-165 A.D.) says that God has made [us] a house of prayer and adoration. *Dialogue with Trypho, a Jew* ch.86 p.242

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.7 p.40 asked to pray for an hour without being disturbed before they took him to his death.

**Athenagoras** (177 A.D.) says Christians were brought up with the teachings of “Love your enemies; bless them that curse you; pray for them that persecute you; that ye may be the sons of your Father who is in heaven, who causes His sun to rise on the evil and the good, and sends rain on the just and the unjust.” *A Plea for Christians* ch.11 p.134

***Christians of Vienna and Lugdunum*** (177 A.D.) p.782 “and through here [Blandina] presenting the spectacle of one suspended on something like a cross, and through her earnest prayers, she inspired the combatants with great eagerness:”

**Claudius Apollinaris** (177, 160-180 A.D.) (implied) mentions that God gave the Roman army victory in a battle in answer to our prayers. *from an unknown book* p.772

**Melito of Sardis** (170-177/180 A.D.) “*The smelling of the Lord* -His delight in the prayers or works of the saints. In Genesis: ‘And the Lord smelled an odour of sweetness.’” *From the Oration on our Lord’s Passion* fragment 8 p.760.

**Hegesippus** (170-180 A.D.) “James the Lord’s brother, succeeds to the government of the Church, in conjunction with the apostle. He has been universally called the Just, from the days of the Lord down to the present time…. He alone, I say, was wont to go into the temple: and he used to be found kneeling on his knees, begging forgiveness for the people – so that the skin of his knees became horny like that of a camel, by reason of his constantly bending the knee in adoration to God, and begging forgiveness for the people.” *Concerning the Martyrdom of James, the Brother of the Lord, from book 5* ch.1 p.762.

**Theophilus of Antioch** (168-181/188 A.D.) “pray to the Lord thy God urgently that he may have mercy upon you, and blot out your sins.” *Theophilus to Autolycus* book 3 ch.12 p.115

**Irenaeus of Lyons** (182-188 A.D.) alludes to Revelation 8:3. He says that everywhere incense is offered to God’s name, and that John says in the Apocalypse that incense is the prayer of the saints. *Irenaeus Against Heresies* book 4 ch.17.6 p.484

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) ch.2.3 p.701 “After a few days, while we were all praying,”

**Minucius Felix** (210 A.D.) “A great many, even some of your own people, know all those things that the demons themselves confess concerning themselves, as often as they are driven by us from bodies by the torments of our words and by the fires of our prayers.” *The Octavius of Minucius Felix* ch.27 p.190

**Clement of Alexandria** (193-217/220 A.D.) “Continue in prayer, watching thereunto with thanksgiving.” *The Instructor* book 3 ch.12 p.294

**Tertullian** (198-220 A.D.) has an entire work called *Tertullian On Prayer* p.681-691 where he goes through each clause of the Lord’s Prayer.

Tertullian (207/208 A.D.) “When He recommends perseverance and earnestness in prayer, He sets before us the parable of the judge who was compelled to listen to the widow, owing to the earnestness and importunity of her requests.” *Five Books Against Marcion* book 4 ch.36 p.409

**Hippolytus of Portus** (222-235/236 A.D.) “And when He had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having harps and golden vials full of incense, which is the prayers of the saints.” *Interpretation by Hippolytus of the Visions of Nebuchadnezzar* ch.20 p.181

**Theodotus the probable Montanist** (ca.240 A.D.) said the Savior showed that prayer is stronger than faith. *Excerpts of Theodotus* ch.15 p.45

**Commodianus** (c.240 A.D.) “Thou art become a penitent; pray night and day; yet from thy Mother *the Church* do not far depart, and the Highest will be able to be merciful to thee.” *Instructions of Commodianus* ch.49 p.212

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.4 p.306 “Through prayer we can be saved on account of our Lord Jesus Christ,”

**Origen** (235 A.D.) quotes Psalm 109:4 (= Hebrews 7:21) “...But I am a man of prayer.” *Origen On Prayer* part 1 ch.15.1 p.58

Origen (225-253/254 A.D.) says, “God therefore will give the good gift, the perfect purity in celibacy and chastity, to those who ask Him with the whole soul, and with faith, and in prayers without ceasing.” *Origen’s Commentary on Matthew* book 14 ch.25 p.512

Origen (233/234 A.D.) has an entire work: *Origen On Prayer*

**Novatian** (250/4-256/7 A.D.) says that Christ is invoked in prayers as a mediator. *Concerning the Trinity* ch.14 p.623

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.18 p.663 says, “Let there be first in your hand that prayer full of confession.”

**Cyprian of Carthage** (c.246-258 A.D.) “Let there be the divine reading [of God’s Word] in the hands, the Lord’s thoughts in the mind; let constant prayer never cease at all; let saving labour persevere. Let us be always busied in spiritual actions, that so often as the enemy approaches, however often he may try to come near, he may find the breast closed and armed against him.” *Treatises of Cyprian* Treatise 10 ch.16 p.495

**Celerinus** (c.246-258 A.D.) in his letter to Lucian mentions a fellow believer’s “holy prayers” in *Letter 20* p.298

**Gregory Thaumaturgus** (240-265 A.D.) asks for prayer. *Oration and Panegyric to Origen* argument 19 p.38

**Dionysius of Alexandria** (246-265 A.D.) “And this is the first form of that freedom from falling into temptation, which He also counsels the weaker disciples to make the subject of their prayers; that, namely, which concerns the approach of temptation: for it must needs be that offences come, but yet those to whom they come ought not to fall into the temptation.” *Commentary on Luke 22:42, etc.* p.117

**Anatolius** (270-280 A.D.) “For we believe that nothing is impossible to your power of prayer, and to your faith.” p.146

**Arnobius** (297-303 A.D.) mentions daily prayer to the Supreme Ruler. *Arnobius Against the Heathen* book 1 ch.26 p.419

Arnobius (297-303 A.D.) “should never cease to feel and to return thanks; that it should throughout the whole of life fall on bended knee, and offer supplication with never-ceasing prayers. For Thou art the first cause; in Thee created things exist, and Thou art the space in which rest the foundations of all things, whatever they be. Thou art illimitable, unbegotten, immortal, enduring for aye, God Thyself alone,” *Arnobius Against the Heathen* book1 ch.31 p.421

**Victorinus of Petau** (martyred 304 A.D.) in discussing Revelation 6 says that our gifts are the prayers we offer. *Commentary on the Apocalypse of the Blessed John* ch.9 p.351

**Pamphilus** (martyred 309 A.D.) mentions the gift of the Holy Ghost and baptism of the Holy Ghost conferred by means of the prayer of Paul at Ephesus. *An Exposition of the Chapters of the Acts of the Apostles* BB. vol.6 p.168

**Peter of Alexandria** (306,285-311 A.D.) “when He [Christ] teaches us ‘to pray that we enter not into temptation;’ and again in His prayer, He says to His Father, ‘and lead us not into temptation, but deliver us from evil.’” *Canonical Epistle* canon 9 p.273

**Methodius** (270-311/312 A.D.) “Therefore, also, it stands nearer *to God* within the Holy of holies, and before the veil, with undefiled hands, like incense, offering up prayers to the Lord, acceptable as a sweet savour; as also John indicated, saying that the incense in the vials of the four-and-twenty elders were the prayers of the saints.” *Banquet of the Ten Virgins* discourse 5 ch.8 p.328

**Lactantius** (c.303-320/325 A.D.) “Let us therefore with exultation celebrate the triumphs of God, and oftentimes with praises make mention of His victory; let us in our prayers, by night and by day, beseech Him to confirm for ever that peace which, after a warfare of ten years,” *Manner in Which the Persecutors Died* ch.52 p.322

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.490 shows Paul and others praying for Thecla.

**Among heretics**

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.5 p.217 “we all rose up, and prayed to the Father and God of all, to whom be glory for ever. Amen.”

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.15 p.221 gives an analogy of the church is like a ship, “and let all pray to God for a prosperous voyage.”

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.71 p.96 says that they spent the night in prayer.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 6 ch.1 (implied) says that Peter went to the garden to pray.

**Bardaisan/Bardesan** (154-224/232 A.D.) mentions “to pray for what is good for every one with whom he is acquainted.” *The Book of the Laws of Diverse Countries* p.725

**X** The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.14 p.128 “Jesus said to them [the disciples], ‘If you fast, you will give rise to isn for yourselves; and if you pray, you will be condemned; and if you give alms, you will do harm to your spirits.”

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 the apostles especially pray to the Father, and later to the Son.

***Acts of Thomas*** (early form) (pre-Nicene) p.537,538 prays to “My Lord and my God”.

## Pr2. Pray to the Father

(Jesus praying to the Father is not included here, but the Lord’s prayer is included.)

Matthew 6:9; Luke 11:2

***Didache*** (before 125 A.D.) vol.7 ch.10 p.380 “We thank Thee, holy Father, for Thy holy name which Thou”

*The Didache* (before 125 A.D.) ch.8.2 p.379 gives the Lord’s prayer.

**Justin Martyr** (c.138-165 A.D.) quotes Isaiah. “But Thou, O Lord, our Father, deliver us: from the beginning Thy name is upon us.” *Dialogue with Trypho, a Jew* ch.25 p.206-207

**Irenaeus of Lyons** (182-188 A.D.) “For this reason also He [the Lord] has taught us to say in prayer, ‘And forgive us our debts;’ since indeed He is our Father, whose debtors we were, having transgressed His commandments. But who is this Being? Is He some unknown one, and a Father who gives no commandment to any one? Or is He the God who is proclaimed in the Scriptures, to whom we were debtors, having transgressed His commandment? Now the commandment was given to man by the Word.” *Irenaeus Against Heresies* book 5 ch.17.1 p.544-545

**Clement of Alexandria** (193-217/220 A.D.) “All that remains therefore now, in such a celebration of the Word as this, is that we address to the Word our prayer. Prayer to the Paedagogus. Be gracious, O Instructor, to us Thy children, Father, Charioteer of Israel, Son and Father, both in One, O Lord.” *The Instructor* book 3 ch.12 p.295

Clement of Alexandria (193-217/220 A.D.) “And the Lord says in His prayer, ‘Our Father, who art in heaven.’ And the heavens belong to Him, who created the world.” *The Instructor* book 1 ch.8 p.228

**Tertullian** (198-220 A.D.) has an entire work called *Tertullian On Prayer* p.681-691 where he goes through each clause of the Lord’s prayer.

**Hippolytus of Portus** (222-235/236 A.D.) “‘But as for me, in my prayer unto Thee, O Lord, I said, Father, forgive them,’ namely the Gentiles, because it is the time for favour with Gentiles.” *Expository Treatise Against the Jews* ch.3 p.219-220

**Origen**(225-253/254 A.D.) says we should pray to the Word of God, and still more to His Father. *Origen Against Celsus* book 5 ch.15 p.548

Origen (233/234 A.D.) quotes “our Father, who are in heaven.” *Origen On Prayer* ch.22.1 p.72. See also ibid ch.8.2 p.38 and ch.22.1 p.22

**Cyprian of Carthage** (c.246-258 A.D.) “sacrifices and our prayers, not ceasing to give thanks to God the Father, ...” *Epistles of Cyprian* letter 57 ch.4 p.353

Cyprian of Carthage (c.246-258 A.D.) quotes the Lord’s prayer. *Treatises of Cyprian* Treatise 4 ch.7 p.449

**Among heretics**

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.5 p.217 “we all rose up, and prayed to the Father and God of all, to whom be glory for ever. Amen.”

***Valentinian Letter of Peter to Philip*** (c.300 A.D.) stanza 133 *The Nag Hammadi Library in English* p.434 “Then, when the apostles had come together, and had thrown themselves upon their knees, they prayed thus saying, ‘Father, Father, Father of the light, who possesses the incorruptions, hear us just as [thou hast] [take pleasure] in thy holy child Jesus Christ.”

## Pr3. Pray to Jesus

Acts 7:59; Revelation 22:20

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 7:59

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 7:59

**Clement of Alexandria** (193-217/220 A.D.) “All that remains therefore now, in such a celebration of the Word as this, is that we address to the Word our prayer. Prayer to the Paedagogus. Be gracious, O Instructor, to us Thy children, Father, Charioteer of Israel, Son and Father, both in One, O Lord.” *The Instructor* book 3 ch.12 p.295

**Commodianus** (c.240 A.D.) (implied) says that the Antichrist will come claiming “I am Christ, whom ye always pray to; and, indeed, the original ones who were deceived”*Instructions of Commodianus* ch.41 p.211

**Origen**(225-253/254 A.D.) says we should pray to the Word of God, and still more to His Father. *Origen Against Celsus* book 5 ch.15 p.548

**(mixed) Origen** (235 A.D.) mentions Stephen the martyr speaking to Jesus. *Origen On Prayer* part 1 ch.14 p.57. But then he says we should pray to the Father alone, not the Son in *Origen On Prayer* part 1 ch.14 p.57-58

**Origen** (239-242 A.D.) “Let us pray fervently to Jesus Christ our Lord together with His Father.” *Homilies on Ezekiel* homily 12 ch.5.2 p.153

**Novatian** (250/254-256/7 A.D.) “If Christ is only man, why is a man invoked in prayers as a Mediator” *Concerning the Trinity* ch.14 p.623

**Cyprian of Carthage** (c.246-258 A.D.) “But I and my colleagues, and all the brotherhood, send this letter to you in the stead of us, dearest brother; and setting forth to you by our letter our joy, we express the faithful inclination of our love here also in our sacrifices and our prayers, not ceasing to give thanks to God the Father, and to Christ His Son our Lord; and as well to pray as to entreat, that He who is perfect, and makes perfect, will keep and perfect in you the glorious crown of your confession, who perchance has called you back for this purpose, that your glory should not be hidden, if the martyrdom of your confession should be consummated away from home.” *Epistles of Cyprian* Letter 57 ch.4 p.353

**Theophilus** (events c.315 A.D.) “And, when he [Habib] was arrived at the place where they were going to burn him, he stood up and prayed, as did all those who came out with him; and he said, ‘O King Christ, since Thine is this world, and Thine the world to come, behold and see, that, while I might have fled from these afflictions, I did not flee, in order that I might not fall into the hands of Thy justice: may this fire, in which I am to be burned, serve me for a recompense before thee, so that I may be delivered from the fire that is not quenched; and receive thou my spirit into Thy presence, through the Divine Spirit, O glorious Son of the adorable Father!’” *Martyrdom of Habib the Deacon* p.694

**Among heretics**

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 they prayed to the Father, and to the Son.

## Pr4. Pray at all times or in any place

1 Thessalonians 5:17; Hebrews 13:15; Psalm 86:3b

Examples: Acts 1:14; 16:25; Romans 1:10; Ephesians 6:18; Colossians 1:9; 4:12; 2 Thessalonians 1:11; 2 Timothy 1:3

**p30** - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) says to pray without ceasing. 1 Thessalonians 5:17

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 16:25; 1 Thessalonians 5:17

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.7 p.34 mentions watching unto prayer and persevering in fasting.

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment 9 p.26 “Wherefore do not cease to make request of your soul.” Also “glorifying God at all times” in book 2 commandment 5 ch.2 p.23

Tatian’s ***Diatessaron*** (c.172 A.D.) section 33.18-24 p.94 “And he spake unto them a parable also, that they should pray at all times, and not be slothful: There was a judge in a city, who feared not God, nor was ashamed for men: and there was a widow in that city; and she came unto him, and said, Avenge me of mine adversary. And he would not for a long time: but afterwards he said within himself, If of God I have no fear, and before men I have no shame; yet because this widow vexeth me, I will avenge her, that she come not at all times, and annoy me.”

**Clement of Alexandria** (193-202 A.D.) mentions praying at all times. *Stromata* book 6 ch.12 p.503

Clement of Alexandria (193-217/220 A.D.) “Continue in prayer, watching thereunto with thanksgiving.” *The Instructor* book 3 ch.12 p.294

**Tertullian** (198-220 A.D.) *Tertullian On Prayer* ch.23-25 p.689-690 says we are to pray in every place. ch.22 says “to pray at every time and every place”. Ch.25 also says that it is also not unprofitable to have certain times for prayer too.

Tertullian (207/208 A.D.) “When He recommends perseverance and earnestness in prayer, He sets before us the parable of the judge who was compelled to listen to the widow, owing to the earnestness and importunity of her requests.” *Five Books Against Marcion* book 4 ch.36 p.409

**Commodianus** (c.240 A.D.) says that penitents should pray night and day. *Instructions of Commodianus* ch.49 p.212-213

**Origen** (225-253/254 A.D.) speaks of prayers without ceasing. *Origen’s Commentary on Matthew* book 14 ch.25 p.512. See also *Homilies on Exodus* homily 11 p.359

Origen (233/234 A.D.) “says the Lord, and, I will, therefore, that men pray in every place.” *Origen On Prayer* ch.31.4 p.133

Origen (233/234 A.D.) says we should pray always. *Origen On Prayer* ch.10.2 p.42 and ch.12.1 p.46

Origen (233/234 A.D.) says to pray in any place. *Origen On Prayer* ch.31.1 p.130

**Cyprian of Carthage** (c.246-258 A.D.) “Let us urgently pray and groan with continual petitions. For know, beloved brethren, that I was not long ago reproached with this also in a vision, that we were sleepy in our prayers,…” *Epistles of Cyprian* Letter 7 ch.5 p.286

Cyprian of Carthage (c.246-258 A.D.) “Let there be the divine reading [of God’s Word] in the hands, the Lord’s thoughts in the mind; let constant prayer never cease at all; let saving labour persevere. Let us be always busied in spiritual actions, that so often as the enemy approaches, however often he may try to come near, he may find the breast closed and armed against him.” *Treatises of Cyprian* Treatise 10 ch.16 p.495

**Arnobius** (297-303 A.D.) “should never cease to feel and to return thanks; that it should throughout the whole of life fall on bended knee, and offer supplication with never-ceasing prayers. For Thou art the first cause; in Thee created things exist, and Thou art the space in which rest the foundations of all things, whatever they be. Thou art illimitable, unbegotten, immortal, enduring for aye, God Thyself alone,” *Arnobius Against the Heathen* book1 ch.31 p.421

**Lactantius** (c.303-320/325 A.D.) “Let us therefore with exultation celebrate the triumphs of God, and oftentimes with praises make mention of His victory; let us in our prayers, by night and by day, beseech Him to confirm for ever that peace which, after a warfare of ten years, He has bestowed on His own;” *Manner in Which the Persecutors Died* ch.52 p.322

## Pr5. Pray daily

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) ch.2.3 (vol.3) p.701 “But I trusted that my prayer would bring help to his suffering; and I prayed for him every day until we passed over into the prison of the camp, for we were to fight in the camp-show.”

**Commodianus** (c.240 A.D.) says to pray night and day.*Instructions of Commodianus* ch.49 p.212

**Cyprian of Carthage** (c.246-258 A.D.) “Depart from such, I entreat you, and acquiesce in our counsels, who daily pour out for you continual prayers to the Lord,” *Epistles of Cyprian* Letter 39 ch.6 p.318

**Arnobius** (297-303 A.D.) “Is Apollo whether called Delian or Clarian Didymean, Philesian, or Pythian, to be reckoned divine, who either knows not the Supreme Ruler, or who is not aware that He is entreated by us in daily prayers? And although he knew not the secrets of our hearts, and though he did not discover what we hold in our inmost thoughts, yet he might either know by his ear, or might perceive by the very tone of voice which we use in prayer, that we invoke God Supreme, and that we beg from Him what we require.” *Arnobius Against the Heathen* book 1 ch.26 p.419

**Lactantius** (c.303-320/325 A.D.) “Whom we supplicate with daily prayers, that He may especially guard thee whom He has wished to be the guardian of the world: then that He may inspire thee with a disposition by which thou mayest always continue in the love of the divine name.” *The Divine Institutes* book 7 ch.26 p.222

## Pr6. Praise God

**Clement of Rome** (96-98 A.D.) “O Lord, Thou shalt open my mouth, and my lips shall show forth Thy praise.” *1 Clement* ch.19 p.10

**Ignatius of Antioch** (c.100-117 A.D.) “Take heed, then, often to come together to give thanks to God, and show forth His praise.” *Letter of Ignatius to the Ephesians* [Greek] ch.13 p.55

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.141 “‘I will confess to thee in the Church in the midst of my brethren; and I will praise thee in the midst of the assembly of the saints.’”

***2 Clement*** (120-140 A.D.) ch.9 p.519 “Let us therefore give Him praise, not with the mouth only, but also with the heart, that He may accept us as sons. For the Lord has said, ‘Those are my brethren who do the will of my Father.’”

**Evarestus** (c.169 A.D.) Polycarp says, “‘Among whom may I be accepted this day before Thee as a fat and acceptable sacrifice, according as Thou, the ever-truthful God, hast fore-ordained, hast revealed beforehand to me, and now hast fulfilled. Wherefore also I praise Thee for all things, I bless Thee, I glorify Thee, along with the everlasting and heavenly Jesus Christ, Thy beloved Son, with whom, to Thee, and the Holy Ghost, be glory both now and to all coming ages. Amen.’” *Martyrdom of Polycarp* ch.14 p.42

**Justin Martyr** (c.138-165 A.D.) “Offer unto God the sacrifice of praise, and pay thy vows unto the Most High, and call upon Me in the day of trouble,” *Dialogue with Trypho, a Jew* ch.22 p.205

**Clement of Alexandria** (193-217/220 A.D.) “Prophecy also agrees with it. David accordingly says, ‘*Praise, O children, the* Lord; *praise the name of the* Lord.’” *The Instructor* book 1 ch.5 p.212

Clement of Alexandria (c.195 A.D.) “This, too, He has been promised to the Father: ‘I will declare Thy name to my brethren; in the midst of the Church will I praise Thee.’” *Exhortation to the Heathen* ch.11 p.203

**Tertullian** (198-220 A.D.) “and elsewhere, ‘Sacrifice to God a sacrifice of praise, and render to the Highest thy vows.’” *An Anwer to the Jews* ch.5 p.156

Tertullian (207/208 A.D.) “in which, according to the twenty-first Psalm, the brethren of Christ or children of God would ascribe glory to God the Father, in the person of Christ Himself addressing His Father; ‘I will declare Thy name unto my brethren; in the midst of the congregation will I sing praise unto Thee.’” *Five Books Against Marcion* book 3 ch.22 p.341

**Hippolytus of Portus** (222-235/236 A.D.) “and the souls of the righteous, in order that they might praise God together with them.” Fragment 9 p.239

**Theodotus the probable Montanist** (ca.240 A.D.) “Those around Sedrach, Misak, and Abednago in the furnace of fire say as they praise God, ‘Bless, ye heavens, the Lord; praise and exalt Him for ever;’ then, ‘Bless, ye angels, the Lord;’ then, ‘Bless the Lord, all ye waters that are above heaven.’ … Bless the Lord, all ye that worship *Him*; praise and confess the God of gods, for His mercy is for ever.” *Excerpts of Theodotus* ch.1 p.43

**Commodianus** (c.240 A.D.) “God alone has commanded us to offer to Him the hymn of praise.” *Instructions of Commodianus* ch.35 p.210

**Origen** (225-254 A.D.) “It is probable, therefore, that since at the birth of Jesus ‘a multitude of the heavenly host,’ as Luke records, and as I believe, ‘praised God, saying, Glory to God in the highest, and on earth peace, good-will towards men,’ the evil spirits on that account became feeble, and lost their strength, the falsity of their sorcery being manifested, and their power being broken; this overthrow being brought about not only by the angels having visited the terrestrial regions on account of the birth of Jesus, but also by the power of Jesus Himself, and His innate divinity.” *Origen Against Celsus* book 1 ch.60 p.418

Origen (233/234 A.D.) “And Paul, as is told in the Acts of ht Apostles, at Philippi at midnight praying with Silas praised God so that they that were in prision heard them.” *Origen On Prayer* ch.12 p.47

Origen (233/234 A.D.) Adore God in prayer. *Origen On Prayer* ch.33.1 p.137; 33.2 p.138

Origen (233/234 A.D.) says we should praise. *Origen On Prayer* ch.14.2 p.54

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.18 p.663 Let us, then, with the whole strength of our faith, give praise to God; let us give our full confession, since the powers of heaven rejoice over our repentance, all the angels rejoice, and Christ also rejoices,”

**Cyprian of Carthage** (c.246-258 A.D.) “Offer to God the sacrifice of praise, and pay your vows to the Most High.” *Treatises of Cyprian* Treatise 12 book 1 ch.16 p.512

**Lucius** and the brethren to Cyprian (254-257 A.D.) “as you manifested to us that candid and blessed breast of yours which we have ever known, and in accordance with its largeness have uttered praises to God with us, not as much as we deserve to hear, but as much as you are able to utter.” *Epistles of Cyprian* Letter 78 ch.2 p.406

**Pontius** (258 A.D.) “For his discourse concerning this was usually, that if he had read of any one being set forth with the praise of God, he would persuade us to inquire on account of what doings he had pleased God.” *Life and Passion of Cyprian* ch.3 p.268

**Gregory Thaumaturgus** (240-265 A.D.) “But let us commit the praises and hymns in honour of the King and Superintendent of all things, the perennial Fount of all blessings,” *Oration and Panegyric to Origen* argument 4 p.24

**Lactantius** (c.303-320/325 A.D.) “Therefore, if it be a pleasure to hear melodies and songs, let it be pleasant to sing and hear the praises of God. This is true pleasure, which is the attendant and companion of virtue.” *The Divine Institutes* book 6 ch.21 p.188

**Among corrupt or spurious works**

**pseudo-Ignatius of Antioch** (c.100-117 A.D.) “Take heed, then, often to come together to give thanks to God, and show forth His praise.” *Letter of Ignatius to the Ephesians* [Latin version] ch.13 p.55

**pseudo-Hippolytus** (after 235 A.D.) “And the one hundred and fiftieth ends with these words,’ Let every thing that hath breath praise the Lord.’” *On Psalm 1* ch.4 p.200

**Among heretics**

**Marcus** according to Irenaeus (182-188 A.D.) “For this reason, too, David said: ‘Out of the mouth of babes and sucklings Thou hast perfected praise;’ and again: ‘The heavens declare the glory of God.’” *Irenaeus Against Heresies* book 1 ch.14.8 p.338

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.5 p.217 “we all rose up, and prayed to the Father and God of all, to whom be glory for ever. Amen.”

## Pr7. Thankfulness/gratitude to God

2 Chronicles 5:13; 7:3,6; 20:21; 32:2; Psalm 95:2; 100:4-5

John 6:11; Acts 27:35; Romans 1:21; 14:6; 16:4; 1 Corinthians 10:30; 11:24; 15:57; 16:4-8,34-41; 2 Corinthians 2:14; 9:15; Philippians 1:3; 4:6; Colossians 3:15; 1 Thessalonians 3:9; 5:18; 2 Thessalonians 1:3; Hebrews 12:28

(implied) 1 Thessalonians 4:3

Come before God with thanksgiving Psalm 95:2; 110:4

Thanks God when times are tough. Dan 2:23;

Always give thanks Ephesians 5:20; 1 Thessalonians 5:18

Thank God every day 1 Chr 23:30 (Levites)

Give thanks before eating Matthew 14:19; 15:36; 26:26-27; Mark 6:41; 8:6; 14:22-23; Luke 9:16; 22:17,19; 24:30; John 6:11,23; 1 Corinthians 11:24; 1 Timothy 4:3-4

Offer God a sacrifice of thanksgiving Leviticus 7:12-15; 7:12; 22:29; Psalm 50:14,23; 56:12; 107:22; 116:17

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Philippians 4:6

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 6:11,23

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 6:11

**p65** 1 Thessalonians 1:3-2:1; 2:6-13 (225-275 A.D.) 1 Thessalonians 2:13

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 6:11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 6:11; Acts 27:35; Romans 1:21; 14:6; 16:4; 1 Corinthians 10:30; 11:24; 15:57; 2 Corinthians 2:14; 9:15; Philippians 1:3; 4:6; Colossians 3:15; 1 Thessalonians 3:9; 5:18; 2 Thessalonians 1:3

**Clement of Rom**e (96-98 A.D.) “Let every one of you, brethren, give thanks to God in his own order, living” *1 Clement* ch.41 vol.1 p.16

*Letter of* ***Ignatius*** *to the Ephesians* ch.13 p.55 (-107/116 A.D.) says we should give thanks to God.”

***Didache*** (before 125 A.D.) vol.7 ch.10 p.380 “We thank Thee, holy Father, for Thy holy name which Thou”

*The Didache* (before 125 A.D.) ch.8.2 p.379 gives the Lord’s prayer.

***2 Clement*** (120-140 A.D.) “Let u alo become of the number of them that give thanks, that have served God…” ch.18 p.522

*2 Clement* (120-140 A.D.) vol.9 ch.1 p.317 (partial) speaks of how great are the benefits we owe Christ.

**Evarestus** (c.169 A.D.) Polycarp prayed to God, “I give thee thanks that Thou hast counted me worthy of this day and this hour, that I should have a part in the number of Thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption [imparted] by theHolyGhost.” *Martyrdom of Polycarp* ch.14 p.42

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 commandment 7th ch.39 “And for this give thanks to the Lord,”

**Justin Martyr** (c.138-165 A.D.) “but to use it for ourselves and those who need, and with gratitude to Him to offer thanks by invocations and hymns for our creation, and for all the means of health, and for the various qualities of the different kinds of things, and for the changes of the seasons; and to present before Him petitions for our existing again in incorruption through faith in Him.” *First Apology of Justin Martyr* ch.13 p.166

**Melito of Sardis** (170-177/180 A.D.) “and give thanks to God who made thee, and gave thee the mind of the free, that thou mightest shape thy conduct even as thou wilt.” *Discourse in the Presence of Antoninus Caesar* p.754

**Irenaeus of Lyons** (182-188 A.D.) “For life does not arise from us, nor from our own nature; but it is bestowed according to the grace of God. And therefore he who shall preserve the life bestowed upon him, and give thanks to Him who imparted it, shall receive also length of days for ever and ever” *Irenaeus Against Heresies* book 2 ch.34.3 p.411

***Passion of the Scillitan Martyrs*** (180-202 A.D.) *ANF* vol.9 p.285 “Speratus said: We give thanks to God.”

**Clement of Alexandria** (193-202 A.D.) “And the form of his prayer is thanksgiving for the past, for the present, and for the future as already through faith present.” *Stromata* book 7 ch.12 p.546

Clement of Alexandria (193-217/220 A.D.) “Continue in prayer, watching thereunto with thanksgiving.” *The Instructor* book 3 ch.12 p.294

**Tertullian** (198-220 A.D.) “Nay, He teaches us to give thanks and rejoice, over and above, at being thought worthy of divine chastisement. ‘Whom I love,’ saith He, ‘I chasten’” *Of Patience* ch.11 p.714

**Origen** (225-253/254 A.D.) “For they [the sacred Scriptures] say in one place, ‘Give thanks to the God of gods, for His mercy endureth for ever. Give thanks to the Lord of lords, for His mercy endureth for ever;’ and in another, ‘God is King of kings, and Lord of lords.’ For Scripture distinguishes between those gods which are such only in name and those which are truly gods, whether they are called by that name or not; and the same is true in regard to the use of the word ‘lords.’” *Origen Against Celsus* book 8 ch.4 p.641

Origen (233/234 A.D.) quotes 1 Timothy that “supplications, prayers, intercessions, and thanksgivings be made for all men,” *Origen On Prayer* ch.14.2 p.54

Origen (233/234 A.D.) says we should be thankful Nazirites *Origen On Prayer* ch.14.2 p.54

**Cyprian of Carthage** (c.246-258 A.D.) “We give thanks, O Lord God omnipotent,” *Treatises of Cyprian* Treatise 12 first part ch.20 p.540

**Felix**, Jader, Polianus, and the rest of the martyrs to Cyprian of Carthage (246-256 A.D.) “…And we have given and do give thanks to God the Father Almighty through His Christ,” *Letter 79* p.406

**Gregory Thaumaturgus** (240-265 A.D.) “Ingratitude appears to me to be a dire evil; a dire evil indeed, yea, the direst of evils. For when one has received some benefit, his failing to attempt to make any return by at least the oral expression of thanks, where aught else is beyond his power, marks him out either as an utterly irrational person, or as one devoid of the sense of obligations conferred, or as a man without any memory.” *Oration and Panegyric to Origen* argument 3 p.23

**Theonas of Alexandria** (282-300 A.D.) mentions giving thanks to Almighty God for our salvation. *Letter to Lucianus the Chief Chamberlain* ch.1 p.157.

**Lactantius** (c.303-320/325 A.D.) “For as these make use of what they have received, and give thanks, so God, in whose sight you shall have done that which is good, will b oth approve of it and reward your piety.” *The Divine Institutes* book 6 ch.13 p.179

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.491 “And the women shouted aloud, and with one mouth returned thanks to God, saying: There is one God, *the God* of Thecla;”

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.10 p.240 Peter says, “gratitude is to preserve our love to Him who is the cause of our being.”

## Pr8. Confess to God

This is confessing sins to God. Confessing or testifying our faith before men is not counted here.

“Public confession”, if it does not mention God also, is not counted here.

1 John 1:9; James 5:16; Psalms 32:5; 38:18

**Clement of Rome** (96-98 A.D.) “For [the Scripture] saith in a certain place, “Thou shalt raise me up, and I shall confess unto Thee;” *1 Clement* ch.26 p.12

***Didache*** (before 125 A.D.) ch.14.1 p.381 “But every Lord’s day do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure.”

***Epistle of Barnabas*** (c.70-130 A.D.) ch.19 p.148-149 says to confess your sins.

***2 Clement*** (120-140 A.D.) vol.7 ch.8 p.519 “so let us also, while we are in this world, repent with our whole heart of the evil deeds we have done in the flesh, that we may be saved by the Lord, while we have yet an opportunity of repentance. For after we have gone out of the world, no further power of confessing or repenting will there belong to us.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 first vision ch.1 p.9 “I then bent down on my knees, and began to pray to the Lord and to confess my sins.”

**Clement of Alexandria** (193-202 A.D.) “David writes, ‘They who sow,’ then, ‘in tears, shall reap in joy;’ those, namely, who confess in penitence.” *Stromata* book 2 ch.13 p.361

**Tertullian** (207/208 A.D.) “and gave free forgiveness to David on his confessing his sins against the house of Uriah;” *Five Books Against Marcion* book 2 ch.17 p.310-311

**Hippolytus of Portus** (222-235/236 A.D.) “I, O Lord, baptize with the baptism of repentance, and I cannot baptize those who come to me unless they first confess fully their sins. Be it so then that I baptize Thee [Jesus], what hast Thou to confess? Thou art the Remover of sins, and wilt Thou be baptized with the baptism of repentance?” *Discourse on the Holy Theophany* ch.4 p.236

**Commodianus** (c.240 A.D.) “Do thou implore of Him; do thou prostrate confess to Him: He will grant all things whose also are all our things. The camp being replaced, beware of sinning further; do not wander long as a soldier through caves of the wild beasts. Let it be sin to thee to cease from unmeasured doing.” *Instructions of Commodianus* ch.52 p.213

**Origen** (225-254 A.D.) “Now, what words of flattery and piteous walling are contained in the Holy Scriptures when the sinner says in his prayers to God, ‘I have acknowledged my sin, and mine iniquity have I not hid. I said, I will confess my transgression to the Lord,’” *Origen Against Celsus* book 3 ch.63 p.489

Origen (233/234 A.D.) has an entire chapter discussing us asking God to forgive our sins. *Origen On Prayer* ch.28 p.106-113

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.18 p.663 “Let us, then, with the whole strength of our faith, give praise to God; let us give our full confession, since the powers of heaven rejoice over our repentance, all the angels rejoice, and Christ also rejoices, who once again with full and merciful moderation exhorts us, laden with sins, overwhelmed with crimes, to cease from wickedness, saying, ‘Turn ye, and return from your impieties, and your iniquities shall not be to you for a punishment.’”

**Cyprian of Carthage** (c.246-258 A.D.) “Thus, moreover, John also in his epistle warns us, and says, ‘If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, the Lord is faithful and just to forgive us our sins.’” *Treatises of Cyprian* Treatise 4 ch.22 p.453

**Methodius** (270-311/312 A.D.) “For it must needs be that the soul which is not sprinkled with the words of Christ, as with salt, should stink and breed worms, as King David, openly confessing with tears in the mountains, cried out, ‘My wounds stink and are corrupt,’ because he had not salted himself with the exercises of self-control, and so subdued his carnal appetites, but self-indulgently had yielded to them, and became corrupted in adultery.” *Banquet of the Ten Virgins* discourse 1 ch.1 p.311

**Lactantius** (c.303-320/325 A.D.) “For being desirous of promoting our life and salvation in accordance with His own goodness, in that circumcision He hath set before us repentance, that if we lay open our hearts,-that is if we confess our sins and make satisfaction to God,-we shall obtain pardon, which is denied to those who are obstinate and conceal their faults, by Him who regards not the outward appearance, as man does, but the innermost secrets of the heart.” *The Divine Institutes* book 4 ch.17 p.119

Lactantius (c.303-320/325 A.D.) “But we, even though there is no offence of ours, yet ought to confess to God, and to entreat pardon for our faults, and to give thanks even in evils. Let us always offer this obedience to our Lord.” *Epitome of the Divine Institutes* ch.67 p.251

## Pr9. Forgive us as we forgive others

Matthew 6:12a

***The Didache*** (before 125 A.D.) ch.8.2 p.379 gives the Lord’s prayer.

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 9.35 p.58 quotes Matthew 6:1-18.

**Irenaeus of Lyons** (182-188 A.D.) “For this reason also He [the Lord] has taught us to say in prayer, ‘And forgive us our debts;’ since indeed He is our Father, whose debtors we were, having transgressed His commandments.” *Irenaeus Against Heresies* book 5 ch.17.1 p.544

**Tertullian** (198-220 A.D.) discusses this part of the Lord’s prayer in *Tertullian On Prayer* ch.7 p.683-684.

**Origen** (225-253/254 A.D.) “And this the parable [of the unmerciful servant] wishes to teach us by representing that even when forgiveness has been granted by God to us of the sins in respect of which we have received remission, exaction will be demanded even after the remission, unless we forgive the sins of those who have wronged us, so that there is no longer left in us the least remembrance of the wrong that was done.” *Commentary on Matthew* book 14 ch.6 p.497

Origen (233/234 A.D.) quotes this part of the Lord’s prayer. *Origen On Prayer* ch.28.1 p.106. See also ibid ch.18.1 p.65.

**Cyprian of Carthage** (c.246-258 A.D.) “Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so in earth. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And suffer us not to be led into temptation; but deliver us from evil. Amen.” *Treatises of Cyprian* Treatise 4 ch.7 p.&449

Cyprian of Carthage (c.246-258 A.D.) “In the Gospel, in teh dialy prayer: ‘Forgive us out debts, even as we forvie our debtors.’” *Treatises of Cyprian* Treatise 12 third part ch.21 p.54`

## Pr10. Not into temptation

**Tertullian** (198-220 A.D.) “The final clause, therefore, is consonant, and interprets the sense of ‘Lead us not into temptation;’ for this *sense* is, “But convey us away from the Evil one. *Tertullian On Prayer* ch.8 p.684

**Origen** (233/234 A.D.) has an entire chapter discussing us asking God not ot lead us into temptation. *Origen On Prayer* ch.29 p.113-126. See also ibid ch.18.1 p.65.

**Cyprian of Carthage** (c.246-258 A.D.) “Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so in earth. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And suffer us not to be led into temptation; but deliver us from evil. Amen.” *Treatises of Cyprian* Treatise 4 ch.7 p.&449

Cyprian of Carthage (c.246-258 A.D.) “enter not into temptation; the spirit indeed is willing, but the flesh is weak;” *Treatises of Cyprian* Treatise 4 ch.26 p.454

**Dionysius of Alexandria** “But I suppose that He refers to this entering not into temptation, when He speaks in the prophet’s words of being delivered out of the afflictions. … wAnd again, He taught them to pray that they might not fall into temptation, when He said, ‘And lead us not into temptation;’ which means, ‘Suffer usnot to fall into temptation.’” *Commentary on Luke* ch.22:46 p.119

**Victorinus of Petau** (martyred 304 A.D.) He says: “Pray that ye enter not into temptation: for there shall be a great’” *Commentary on the Apocalypse* from the seventh chapter verse 2 p.352

**Peter of Alexandria** (306,285-311 A.D.) “when He [Christ] teaches us ‘to pray that we enter not into temptation;’ and again in His prayer, He says to His Father, ‘and lead us not into temptation, but deliver us from evil.’;” *Canonical Epistle* canon 9 p.273

## Pr11. Deliver us from evil

***The Didache*** (before 125 A.D.) ch.8.2 p.379 gives the Lord’s prayer.

**Tertullian** (198-220 A.D.) “what follows, ‘But deliver us from the wicked one,’ that is, do not lead us into temptation by giving us up to the wicked one,” *Fleeing Persecution* ch.2 p.117

**Origen** (233/234 A.D.) has an entire chapter discussing us asking God delivering us from evil. *Origen On Prayer* ch.30 p.117-129. See also ibid ch.29.1 p.13

**Cyprian of Carthage** (c.246-258 A.D.) “Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so in earth. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And suffer us not to be led into temptation; but deliver us from evil. Amen.” *Treatises of Cyprian* Treatise 4 ch.7 p.449

Cyprian of Carthage (c.246-258 A.D.) “into temptation; but deliver us from evil. Amen.” *Treatises of Cyprian* Treatise 4 ch.27 p.455

**Dionysius of Alexandria** (246-265 A.D.) they should be delivered from the evil, He added, “But deliver us from evil.” Commentary on Luke ch.3

**Peter of Alexandria** (306,285-311 A.D.) Epistle temptation, but deliver us from evil.”

## Pr12. The Lord’s Prayer

Matthew 6:9-13; Luke 11:2-4

***Didache*** (before 125 A.D.) ch.8.2 p.379 “Neither pray as the hypocrites; but as the Lord commanded in His Gospel, thus pray:” and then recites the Lord’s prayer.

**Irenaeus of Lyons** (182-188 A.D.) “For this reason also He [the Lord] has taught us to say in prayer, ‘And forgive us our debts;’ since indeed He is our Father, whose debtors we were, having transgressed His commandments. But who is this Being? Is He some unknown one, and a Father who gives no commandment to any one? Or is He the God who is proclaimed in the Scriptures, to whom we were debtors, having transgressed His commandment? Now the commandment was given to man by the Word.” *Irenaeus Against Heresies* book 5 ch.17.1 p.544-545

**Clement of Alexandria** (193-217/220 A.D.) “And the Lord says in His prayer, ‘Our Father, who art in heaven.’ And the heavens belong to Him, who created the world.” *The Instructor* book 1 ch.8 p.228

**Tertullian** (198-220 A.D.) has an entire work called *Tertullian On Prayer* p.681-691 where he goes through each clause of the Lord’s prayer.

**Origen** (233/234 A.D.) discusses the Lord’s Prayer. *Origen On Prayer* ch.18-30 p.65-129

**Cyprian of Carthage** (c.246-258 A.D.) quotes the Lord’s prayer. *Treatises of Cyprian* Treatise 4 ch.7 p.449

Cyprian of Carthage (c.246-258 A.D.) discusses “your kingdom come” in the Lord’s prayer. *Treatises of Cyprian* Treatise 4 ch.13 p.450-451

## Pr13. Lift up hands to God

**Clement of Rome** (96-98 A.D.)” stretch forth your hands to God Almighty, beseeching Him to be merciful unto you,” *1 Clement* ch.2 p.5

*Minucius Felix* (210 A.D.) “I hear the common people, when they lift their hands to heaven, say nothing else but *Oh God*, and *God is great*, and *God is true*, and *if God shall permit*. Is this the natural discourse of the common people, or is it the prayer of a confessing Christian?” *The Octavius of Minucius Felix* ch.18 p.183

**Clement of Alexandria** (193-202 A.D.) “For God hears continually all the inward converse. So also we raise the head and lift the hands to heaven, and set the feet in motion at the closing utterance of the prayer, following the eagerness of the spirit directed towards the intellectual essence;” *Stromata* book 7 ch.7 p.534

**Tertullian** (198-220 A.D.) “He [the Emperor] gets his sceptre where he first got his humanity; his power where he got the breath of life. Thither we lift our eyes, with hands outstretched, because free from sin; with head uncovered, for we have nothing whereof to be ashamed; finally, without a monitor, because it is from the heart we supplicate. Without ceasing, for all our emperors we offer prayer.” *Apology* ch.30 p.42

**Origen** (225-253/254 A.D.) “we say, Whoever has clean hands, and therefore lifts up holy hands to God, and by reason of being occupied with elevated and heavenly things, can say, ‘The lifting up of my hands is as the evening sacrifice,’ let him come to us; and whoever has a wise tongue through meditating on the law of the Lord day and night, and by ‘reason of habit has his senses exercised to discern between good and evil,’ let him have no reluctance in coming to the strong and rational sustenance which is adapted to those who are athletes in piety and every virtue.” *Origen Against Celsus* book 3 ch.60 p.488

Origen (233/234 A.D.) in speaking of the position of prayer says, “.. the lifting up of my hands, as evening sacrifice.” *Origen On Prayer* ch.31.1 p.130

Origen (233/234 A.D.) speaks of “extending one’s hands” in prayer. *Origen On Prayer* ch.32.2 p.131

**Cyprian of Carthage** (c.246-258 A.D.) “And again in the Psalms, ‘Let the lifting up of my hands be an evening sacrifice.’ But we celebrate the resurrection of the Lord in the morning. 17. And because we make mention of His passion in all sacrifices (for the Lord’s passion is the sacrifice which we offer), we ought to do nothing else than what He did. For Scripture says, ‘For as often as ye eat this bread and drink this cup, ye do show forth the Lord’s death till He come.’ As often, therefore, as we offer the cup in commemoration of the Lord and of His passion, let us do what it is known the Lord did.” *Epistles of Cyprian* letter 62 ch.16 p.363

## Pr14. Bless or pray for your persecutors

Bless those who persecute you. Romans 12:14

Repay evil with blessing. 1 Peter 3:9

Love your enemies and pray for those who persecute you. Matthew 5:44

Love your enemies, bless those who curse you; pray for those who mistreat you. Luke 6:27-28

Example of Stephen: Acts 7:60

Example of Jesus: Luke 23:34

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 12:14

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. 1 Peter 3:9

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 12:14

***Didache*** vol.7 ch.1.5 p.377 (before 125 A.D.) Bless, pray for, and fast for your enemies. *Didache* ch.2.7 p.378 (before 125 A.D.) “Thou shalt not hate any man”

**Polycarp** (100-155 A.D.) “Pray for all the saints. Pray also for kings, and potentates, and princes, and for those that persecute and hate you, and for the enemies of the cross, that your fruit may be manifest to all, and that ye may be perfect in Him.” *Letter to the Philippians* ch.12 p.36

***Epistle to Diognetus*** ch.5 p.27 (c.130-200 A.D.) says Christians are reviled, but they bless; they are insulted, and repay the insult with honor. They are punished as evil-doers, but they do good.

**Justin Martyr** (c.150 A.D.) “Pray for your enemies, and love them that hate you, and bless them that curse you, and pray for them that despitefully use you.” *First Apology of Justin Martyr* ch.15 p.167

Tatian’s ***Diatessaron*** (c.172 A.D.) &&&

**Athenagoras** (177 A.D.) says Christians were brought up with the teachings of “Love your enemies; bless them that curse you; pray for them that persecute you; that ye may be the sons of your Father who is in heaven, who causes His sun to rise on the evil and the good, and sends rain on the just and the unjust.” *A Plea for Christians* ch.11 p.134

***Christians of Vienna and Lugdunum*** (177 A.D.). says that the Christians were like Stephen, who even prayed for those who inflicted tortures on them. “Then they pleaded for all, but accused none; they absolved all, they bound none; and they prayed for those who inflicted the tortures, even as Stephen the perfect Witness, ‘Lord, lay not this sin to their charge.’ But if he prayed for those who stoned him, how much more for the brethren!” p.784

**Hegesippus** (170-180 A.D.) says that when James was dying he prayed that God our Father forgive them, they know not what they do. *Commentaries on the Acts of the Church* book 1 ch.1 vol.8 p.763

**Theophilus of Antioch** (168-181/188 A.D.) “And the Gospel says: ‘Love your enemies, and pray for them that despitefully use you. For if ye love them who love you, what reward have ye?” *Theophilus to Autolycus* book 3 ch.14 p.115

**Irenaeus of Lyons** (182-188 A.D.) “and not only not to injure their neighbours, nor to do them any evil, but also, when themselves wickedly dealt with, to be long-suffering, and to show kindness towards those [that injured them], and to pray for them, that by means of repentance they might be saved-so that we should in no respect imitate the arrogance, lust, and pride of others.” *Irenaeus Against Heresies* book 2 ch.32.1 p.408

**Clement of Alexandria** (193-217/220 A.D.) reminds us that Jesus said to love our enemies, “bless them that curse us, and pray for them that despitefully use us.” turn the other cheek, and let others take your cloak also. *The Instructor* book 3 ch.12 p.293

**Tertullian** (198-220 A.D.) “‘praying for all,’ even for our personal enemies” *Tertullian On Prayer* ch.3 p.682.

Tertullian (198-202 A.D.) “while Christ says, ‘Love your personal enemies, and bless your cursers, and pray for your persecutors, that ye may be sons of your heavenly Father.’” *Of Patience* ch.6 p.711

**Origen** (225-253/254 A.D.) says to love your enemies and pray for those who persecute you. *Origen Against Celsus* book 8 ch.35 p.652

**Cyprian of Carthage** (c.246-258 A.D.) “and the Son of God instilling the likeness of God the Father, says in His Gospel: ‘Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, and pray for them which persecute you; that ye may be the children of your Father which is in heaven, who maketh His sun to rise on the good and on the evil, and sendeth rain upon the just and on the unjust.” *Treatises of Cyprian* Treatise 10 ch.16 p.495

**Pontius** (258 A.D.) says that Cyprian prayed for salvation for those who persecuted Christians. Pontius’ *Life and Passion of Cyprian* ch.9 p.270

**Adamantius** (c.300 A.D.) /(implied) David, instead of destroying Saul, prayed for him. *Dialogue on the True Faith* first part ch.12 p.55

Adamantius (c.300 A.D.) (implied) says that Jeremiah prayed for his enemies. *Dialogue on the True Faith* first part ch.12 p.55

**Arnobius** (297-303 A.D.) “For why, indeed, have our writings deserved to be given to the flames? our meetings to be cruelly broken up, in which prayer is made to the Supreme God, peace and pardon are asked for all in authority, for soldiers, kings, friends, enemies, for those still in life, and those freed from the bondage of the flesh; in which all that is said is such as to make *men* humane, gentle, modest, virtuous, chaste, generous in dealing with their substance, and inseparably united to all embraced in our brotherhood?” *Arnobius Against the Heathen* book 4 ch.36 p.488

&&&**Lactantius** (c.303-320/325 A.D.) &&&

Lactantius (c.303-320/325 A.D.) “we ought on this account to love every man; and therefore we are bound not only to abstain from the infliction of injury, but not even to avenge it when inflicted on us, that there may be in us complete harmlessness. And on this account God commands us to pray always even for our enemies.” *Epitome of the Divine Institutes* ch.65 p.250

**Among heretics**

Ebionite ***Clementine Homilies*** (-188-) &&&

Ebionite ***Recognitions of Clement*** (211-231 A.D.) &&&

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says “But our Good Lord says [Matt.5:44]: ‘Love your enemies, and pray for those who persecute you’” *Dialogue on the True Faith* first part ch.12 p.54

## Pr15. Pray for rulers and those in authority

Praying for everyone is not included here.

1 Timothy 2:1-3

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Timothy 2:1-3

**Polycarp** (100-155 A.D.) “Pray for all the saints. Pray also for kings, and potentates, and princes, and for those that persecute and hate you, and for the enemies of the cross, that your fruit may be manifest to all, and that ye may be perfect in Him.” *Letter to the Philippians* ch.12 p.36

**Justin Martyr** (c.150 A.D.) tells the emperor that they pray that with his kingly power he be found to possess also sound judgment. *First Apology of Justin Martyr* ch.17 p.168

**Theophilus of Antioch** (168-181/188 A.D.) “Moreover, concerning subjection to authorities and powers, and prayer for them” and quotes 1 Timothy 2:2b. *Theophilus to Autolycus* book 3 ch.14 p.115.

Theophilus of Antioch (168-181/188 A.D.) “Accordingly, honour the king, be subject to him, and pray for him with loyal mind; for if you do this, you do the will of God.” *Theophilus to Autolycus* book 1 ch.11 p.92

**Tertullian** (198-220 A.D.) mentions offering prayers for the emperor and the stability of the Roman Empire. *Apology* ch.32 p.42-43

Tertullian (198-220 A.D.) “Without ceasing, for all our emperors we offer prayer.” *Apology* ch.30 p.42

Tertullian (198-220 A.D.) “So all the more we pray for the imperial well-being, as those who seek it at the hands of Him who is able to bestow it.” *To Scapula* ch.2 p.106

**Hippolytus of Portus** (222-235/236 A.D.) “He took upon Himself the holy flesh by the holy virgin, and prepared a robe which He wove for Himself, like a bridegroom, in the sufferings of the cross, … The web-beam, therefore, is the passion of the Lord upon the cross, and the warp on it is the power of the Holy Spirit, and the woof is the holy flesh (woven) by the Spirit, and the thread is the grace by which the love of Christ binds and unites the two in one, and the combs or (rods) are the Word; and the workers are the patriarchs and prophets who weave the fair, long, perfect tunic for Christ; and the Word passing through these, like the combs or (rods), completes through them that which His Father willeth.” *Treatise on Christ and Antichrist* ch.4 p.205

**Origen** (225-253/254 A.D.) quotes 1 Timothy 2:12 saying to pray for kings and those in authority. Pray for the king’s soldiers that they may slay as many of the enemy as they can. *Origen Against Celsus* book 8 ch.73 p.668

**Arnobius** (297-303 A.D.) “For why, indeed, have our writings deserved to be given to the flames? our meetings to be cruelly broken up, in which prayer is made to the Supreme God, peace and pardon are asked for all in authority, for soldiers, kings, friends, enemies” *Arnobius Against the Heathen* book 4 ch.36 p.488

&&&**Lactantius** (c.303-320/325 A.D.) &&&

**Among heretics**

**Bardaisan/Bardesan** (154-224/232 A.D.) gives analogies that the commands God gives us are not unreasonable,such that we sould have to be a strong man, a king, or a mariner. *The Book of the Laws of Diverse Countries* p.725

## Pr16. Incense of the prayers of the saints

Revelation 5:8; 8:3-4

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 8:3-4

**Irenaeus of Lyons** (182-188 A.D.) “Now John, in the Apocalypse, declares that the ‘incense’ is ‘the prayers of the saints.’” *Irenaeus Against Heresies* book 4 ch.17.6 p.484

**Clement of Alexandria** (193-202 A.D.) “Wherefore we ought to offer to God sacrifices not costly, but such as He loves. And that compounded incense which is mentioned in the Law, is that which consists of many tongues and voices in prayer, or rather of different nations and natures, prepared by the gift vouchsafed in the dispensation for 'the unity of the faith,' and brought together in praises, with a pure mind, and just and right conduct, from holy works and righteous prayer.” *Stromata* book 7 ch.6 p.532

Tertullian (207/208 A.D.) (partial) “For as much, then, as there is but one Son of man whose advent is placed between the two issues of catastrophe and promise, it must needs follow that to that one Son of man belong both the judgments upon the nations, and the prayers of the saints. He who thus comes in midway so as to be common to both issues, will terminate one of them by inflicting judgment on the nations at His coming; and will at the same time commence the other by fulfilling the prayers of His saints: so that if (on the one hand) you grant that the coming of the Son of man is (the advent) of *my Christ*, then, when you ascribe to Him the infliction of the judgments which precede His appearance, you are compelled also to assign to Him the blessings which issue from the same.” *Five Books Against Marcion* book 4 ch.39 p.416

**Hippolytus of Portus** (222-235/236 A.D.) “And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having harps and golden vials full of incense, which is the prayers of the saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood.’” *Interpretation of Daniel* ch.20 p.181

**Origen** (239-242 A.D.) quotes Revelation 5:8 *Homilies on Ezekiel* homily 7 ch.4.1 p.102

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Apocalypse: “And I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth throughout all the earth. And He came and took the book from the right. hand of God, who sate on the throne. And when He had taken the book, the four living creatures and the four and twenty elders cast themselves before the Lamb, having every one of them harps and golden cups full of odours of supplications, which are the prayers of the saints; and they sang a new song, saying,…” *Treatises of Cyprian* Treatise 12 second book ch.15 p.522

**Methodius** (270-311/312 A.D.) “Therefore, also, it stands nearer *to God* within the Holy of holies, and before the veil, with undefiled hands, like incense, offering up prayers to the Lord, acceptable as a sweet savour; as also John indicated, saying that the incense in the vials of the four-and-twenty elders were the prayers of the saints.” *Banquet of the Ten Virgins* discourse 5 ch.8 p.328

## Pr17. Pray that God’s kingdom come

***The Didache*** (before 125 A.D.) ch.8.2 p.379 gives the Lord’s prayer.

**Tertullian** (198-220 A.D.) has a whole chapter on “thy kingdom come, thy will be done.” “Even if it had not been prescribed in the Prayer that we should ask for the advent of the kingdom, we should, unbidden, have sent forth that cry, hastening toward the realization of our hope.” *Tertullian On Prayer* ch.5 p.683

**Origen** (233/234 A.D.) discusses “thy kingdom come. *Origen On Prayer* ch.25.2 p.86 and ch.25.5 p.88-89

**Cyprian of Carthage** (c.246-258 A.D.) quotes the Lord’s prayer. *Treatises of Cyprian* Treatise 4 ch.7 p.449

## Pr18. Pray for others / intercessory prayer

Christ making intercession for us is not counted here. Intercessions that are not related to prayer are not counted here.

**Clement of Rome** (96-98 A.D.) “Let us then also pray for those who have fallen into any sin, that meekness and humility may be given to them, so that they may submit, not unto us, but to the will of God.” *1 Clement* ch.56 p.20

**Ignatius** (c.100-117 A.D.) “I commend the Churches, in which I pray for a union both of the flesh and spirit of Jesus Christ, the constant source of our life, and of faith and love, to which nothing is to be preferred, but especially of Jesus and the Father, in whom, if we endure all the assaults of the prince of this world, and escape them, we shall enjoy God.” *Letter of Ignatius to the Magnesians* ch.1 p.59

Ignatius of Antioch (-107/116 A.D.) “And do ye also pray for me, who have need of your love, along with the mercy of God, that I may be worthy of the lot for which I am destined, and that I may not be found reprobate.” *Letter of Ignatius to the Trallians* ch.12 p.72

Ignatius of Antioch (100-107/116 A.D.) “Entreat Christ for me…” *Epistle of Ignatius to the Romans* ch.4 p.75 (the Latin version has “Entreat the Lord for me”)

***Didache*** vol.7 ch.1.5 p.377 (before 125 A.D.) Bless, pray for, and fast for your enemies. *Didache* ch.2.7 p.378 (before 125 A.D.) “Thou shalt not hate any man”

**Polycarp** (100-155 A.D.) “Pray for all the saints. Pray also for kings, and potentates, and princes, and for those that persecute and hate you, and for the enemies of the cross, that your fruit may be manifest to all, and that ye may be perfect in Him.” *Letter to the Philippians* ch.12 p.36

**Justin Martyr** (c.136-165 A.D.) “And in addition to all this we pray for you, that Christ may have mercy upon you.” *Dialogue with Trypho, a Jew* ch.96 p.247

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 2 p.32 “‘Listen,’ he said: ‘The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God-because the poor man is rich in intercession and confession, and his intercession has great power with God-then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him.”

**Athenagoras** (177 A.D.) says Christians were brought up with the teachings of “Love your enemies; bless them that curse you; pray for them that persecute you; that ye may be the sons of your Father who is in heaven, who causes His sun to rise on the evil and the good, and sends rain on the just and the unjust.” *A Plea for Christians* ch.11 p.134

***Christians of Vienna and Lugdunum*** (177 A.D.). says that the Christians were like Stephen, who even prayed for those who inflicted tortures on them. “Then they pleaded for all, but accused none; they absolved all, they bound none; and they prayed for those who inflicted the tortures, even as Stephen the perfect Witness, ‘Lord, lay not this sin to their charge.’ But if he prayed for those who stoned him, how much more for the brethren!” p.784

**Hegesippus** (170-180 A.D.) says that when James was dying he prayed that God our Father forgive them, they know not what they do. *Commentaries on the Acts of the Church* book 1 ch.1 vol.8 p.763

**Theophilus of Antioch** (168-181/188 A.D.) “Moreover, concerning subjection to authorities and powers, and prayer for them” and quotes 1 Timothy 2:2b. *Theophilus to Autolycus* book 3 ch.14 p.115.

Theophilus of Antioch (168-181/188 A.D.) “Accordingly, honour the king, be subject to him, and pray for him with loyal mind; for if you do this, you do the will of God.” *Theophilus to Autolycus* book 1 ch.11 p.92

**Irenaeus of Lyons** (182-188 A.D.) “We do indeed pray that these men may not remain in the pit which they themselves have dug, but separate themselves from a Mother of this nature, and depart from Bythus, and stand away from the void, and relinquish the shadow; and that they, being converted to the Church of God, may be lawfully begotten, and that Christ may be formed in them, and that they may know the Framer and Maker of this universe, the only true God and Lord of all. We pray for these things on their behalf, loving them better than they seem to love themselves. For our love, inasmuch as it is true, is salutary to them, if they will but receive it.” *Irenaeus Against Heresies* book 3 ch.25.7 p.460

***Epitaph of Abercius*** (190-210 A.D.) (implied) asks others to pray for him.

**Clement of Alexandria** (193-202 A.D.) “For there is an instruction of the perfect, of which, writing to the Colossians, he says, ‘We cease not to pray for you, and beseech that ye may be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye may walk worthy of the Lord to all pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the glory of His power.’” *Stromata* book 5 ch.10 p.458

**Tertullian** (198-220 A.D.) “‘praying for all,’ even for our personal enemies” *Tertullian On Prayer* ch.3 p.682.

Tertullian (198-202 A.D.) “while Christ says, ‘Love your personal enemies, and bless your cursers, and pray for your persecutors, that ye may be sons of your heavenly Father.’” *Of Patience* ch.6 p.711

**Hippolytus of Portus** (222-235/236 A.D.) “‘But as for me, in my prayer unto Thee, O Lord, I said, Father, forgive them,’ namely the Gentiles, because it is the time for favour with Gentiles.” *Expository Treatise Against the Jews* ch.3 p.219-220

**Origen** (225-254 A.D.) “For every prayer, and supplication, and intercession, and thanksgiving, is to be sent up to the Supreme God through the High Priest, who is above all the angels, the living Word and God. And to the Word Himself shall we also pray and make intercessions, and offer thanksgivings and supplications to Him, if we have the capacity of distinguishing between the proper use and abuse of prayer.” *Origen Against Celsus* book 5 ch.4 p.544

Origen (233/234 A.D.) speaks of four kinds of prayer: supplications, prayers [meaning praise to Origen], intercessions, and thanksgivings. *Origen On Prayer* ch.20.2 p.70

**Cyprian of Carthage** (c.246-258 A.D.) “With mutual prayers, let us by turns cherish, guard, arm one another; let us pray for the lapsed, that they may be raised up; let us pray for those who stand, that they may not be tempted to such a degree as to be destroyed; let us pray that those who are said to have fallen may acknowledge the greatness of their sin, and may perceive that it needs no momentary nor over-hasty cure; let us pray that penitence may follow also the effects of the pardon of the lapsed; that so, when they have Understood their own crime, they may be willing to have patience with us for a while, and no longer disturb the fluctuating condition of the Church, lest they may seem themselves to have inflamed an internal persecution for us, and the fact of their unquietness be added to the heap of their sins.” *Epistles of Cyprian* Letter 30 ch.6 p.310

**Pontius** (258 A.D.) says that Cyprian prayed for salvation for those who persecuted Christians. Pontius’ *Life and Passion of Cyprian* ch.9 p.270

**Peter of Alexandria** (306,285-311 A.D.) “To those also who entreat that the prayers and supplications of faith should be made either in behalf of those who have been punished by imprisonment, and have been delivered up by hunger and thirst, or for those who out of prison have by the judges been tortured with whippings and scourgings, and afterwards have been overcome by the infirmity of the flesh, it is right to give our consent.” *Canonical Epistle* Canon 11 p.276

**Among heretics**

**Bardaisan/Bardesan** (154-224/232 A.D.) “And, as he is able to avoid doing these things, so is he able to love, and to bless, and to speak the truth, and to pray for what is good for every one with whom he is acquainted; and if he be in health, and capable *of working*, he is able also to give of that which he has; moreover, to support with strength of body him that is sick and enfeebled-this also he can do.” *Book of Laws of Divers Countries* p.725

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says we are to love our enemies and pray for those who persecute us. *Dialogue on the True Faith* first part ch.12 p.54

## Pr19. Pray for God’s mercy for us

Asking Jesus on earth for mercy is not counted here.

Psalm 4:1; 41:4; Luke 18:1

**Clement of Rome** (96-98 A.D.) “Wherefore, let us yield obedience to His excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labours, and strife, and envy, which leads to death, let us turn and have recourse to His compassions.” *1 Clement* ch.9 p.7

**Ignatius of Antioch** (-107/116 A.D.) “And do ye also pray for me, who have need of your love, along with the mercy of God, that I may be worthy of the lot for which I am destined, and that I may not be found reprobate.” *Letter of Ignatius to the Trallians* ch.12 p.72

**Justin Martyr** (c.138-165 A.D.) “And while neither they nor you are persuaded by us, but strive earnestly to cause us to deny the name of Christ, we choose rather and submit to death, in the full assurance that all the good which God has promised through Christ He will reward us with. And in addition to all this we pray for you, that Christ may have mercy upon you.” *Dialogue with Trypho, a Jew* ch.96 p.247

**Theophilus of Antioch** (168-181/188 A.D.) “And another, Joel, spoke in agreement with these: ‘Gather the people, sanctify the congregation, assemble the elders, gather the children that are in arms; let the bridegroom go forth of his chamber, and the bride out of her closet, and pray to the Lord thy God urgently that he may have mercy upon you, and blot out your sins.’” *Theophilus to Autolycus* book 3 ch.12 p.115

**Clement of Alexandria** (193-202/203 A.D.) “But our true ‘treasure’ is where what is allied to our mind is, since it bestows the communicative power of righteousness, showing that we must assign to the habit of our old conversation what we have acquired by it, and have recourse to God, beseeching mercy.” *Stromata* book 4 ch.6 p.415

**Origen** (225-254 A.D.) “And how can he bless those whom he praises as having done well, as he does the house of Onesiphorus in these words: ‘The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant to him that he may find mercy of the Lord in that day.’” *de Principiis* [Greek] book 3 ch20 p.324-325

**Cyprian of Carthage** (c.246-258 A.D.) “And what I did, these thirteen letters sent forth at various times declare to you, which I have transmitted to you; in which neither counsel to the clergy, nor exhortation to the confessors, nor rebuke, when it was necessary, to the exiles, nor my appeals and persuasions to the whole brotherhood, that they should entreat the mercy of God, were wanting to the full extent that, according to the law of faith and the fear of God, with the Lord’s help, nay poor abilities could endeavour.” *Epistles of Cyprian* Letter 14 ch.2 p.294

**Lactantius** (c.303-320/325 A.D.) “But that he [the believer] may obtain the favour of God, and be free from every stain, let him always implore the mercy of God, and pray for nothing else but pardon for his sins, even though he has none.” *The Divine Institutes* book 6 ch.25 p.193

## Pr20. Fasting to God is good

Matthew 6:16; Acts 13:2; 14:23

We fast not for tradition. Zech 7:5, not for show. Mt 6:16-18, but to worship. Acts 13:2-3

Fast to pray for help. Isa 58:3-9; *Acts 14:23; Ps 35:13; Neh 1:4; Esth 4:3,16; 1 Ki 21:27; Ezr 8:23*2Sm12:16,22 and for individual and corporate repentance. *Neh 9:1; Dan 9:3; Joel 1:14; 2:12-5; Jonah 3:5*

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) Mention of fasting and prayer. Luke 5:33-35

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 14:23

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 6:16; Acts 13:2; 14:23

***Didache*** vol.7 ch.1.5 p.377 (before 125 A.D.) Bless, pray for, and fast for your enemies.

*Didache* ch.2.7 p.378 (before 125 A.D.) “Thou shalt not hate any man” ch.8 p.379 mentions fasting on the fourth day and preparation day, not the second and fifth day.

***2 Clement*** vol.7 ch.16 p.255 (120-140 A.D.) says that alms are good as repentance from sin. Alms is better than fasting, which is better than prayer. (2 Clement is not following the Bible here.)

**Polycarp**(100-165 A.D.) says we should return to the word and be “watching unto prayer” and “persevering in fasting” *Letter to the Philippians* ch.7 p.34

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude fifth p.33-35 discusses the spiritual benefits of fasting vs. fasting with no spiritual benefit.

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 9.39 p.588 (implied) mentions that we should fast in secret.

**Clement of Alexandria** (193-202 A.D.) “Now fastings signify abstinence from all evils whatsoever, both in action and in word, and in thought itself. As appears, then, righteousness is quadrangular;” *Stromata* book 6 ch.12 p.503

**Tertullian** (198-220 A.D.) wrote an entire work *On Fasting* vol.4 p.106-114.

Tertullian (207/208 A.D.) mentions fasting instituted among the Israelites. *Five Books Against Marcion* book 4 ch.12 p.362-363

**Theodotus the probable Montanist** (c.240 A.D.) says that we should fast from food, but also fast from worldly things. *Excerpts of Theodotus* ch.14 p.44

**Origen** (225-253/254 A.D.) “but devoting ourselves to prayer and fasting, may be successful as we pray for the sufferer, and by our own fasting may thrust out the unclean spirit from him.” *Commentary on Matthew* book 13 ch.7 p.479

Origen (233/234 A.D.) quotes Tobit 1@:8 about the value of fasting. *Origen On Prayer* ch.11.1 p.43

**Cyprian of Carthage** (c.246-258 A.D.) “Although I know, brethren beloved, that from the fear which we all of us owe to God, you also are instantly urgent in continual petitions and earnest prayers to Him, still I myself remind your religious anxiety, that in order to appease and entreat the Lord, we must lament not only in words, but also with fastings and with tears, and with every kind of urgency.” *Epistles of Cyprian* Letter 7 ch.1 p.285

**Dionysius of Alexandria** (246-265 A.D.) says that fasting is good. *5 Epistle to Bishop Basilides* p.94. He discusses it more in the same epistle p.95.

**Victorinus of Petau** (martyred 304 A.D.) mentions that Christians fast rigorously *Commentary on the Creation of the World* p.341

**Peter of Alexandria** (306,285-311 A.D.) mentions that Christians fast according to tradition. *The Canonical Epistle* Canon 15 p.278

**Lactantius** (c.303-320/325 A.D.) (implied) says that Christians “continued in fasting and prayer” *The Manner in Which the Persecutors Died* ch.11 p.305

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.489 “And Paul was fasting with Onesiphorus and his wife, and his children, in a new tomb, as they were going from Iconium to Daphne.”

*Acts of Paul and Thecla* (before 207 A.D.) p.487 (implied) says that Thecla fasted for three days and three nights.

**Among heretics**

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.27 p.129 “[Jesus said], If you do not fast as regards the world, you will not find the kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the father.”

**X** The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.14 p.128 “Jesus said to them [the disciples], ‘If you fast, you will give rise to isn for yourselves; and if you pray, you will be condemned; and if you give alms, you will do harm to your spirits.”

## Pr21. Pray in secret

Matthew 6:6

**Clement of Alexandria** (193-202 A.D.) “And if ‘thou prayest in the closet,’ as the Lord taught,” *Stromata* book 1 ch.6 p.307. See also *The Instructor* book 3 ch.21 p.291

**Tertullian** (198-220 A.D.) says that we are to pray in secret. *Tertullian On Prayer* ch.1 p.681

**Origen** (225-253/254 A.D.) “And if Celsus would have us to lead armies in defence of our country, let him know that we do this too, and that not for the purpose of being seen by men, or of vainglory. For ‘in secret,’ and in our own hearts, there are prayers which ascend as from priests in behalf of our fellow-citizens.” *Origen Against Celsus* book 8 ch.74 p.668

Origen (233/234 A.D.) (implied) discusses at length not abandoning secrecy, but abiding there. *Origen On Prayer* ch.20.2 p.70

Origen (233/234 A.D.) says do not pray to be seen by men. *Origen On Prayer* ch.19.1 p.67 and ch.20.1 p.70

**Cyprian of Carthage** (c.246-258 A.D.) “Moreover, in His teaching the Lord has bidden us to pray in secret-in hidden and remote places, in our very bed-chambers-which is best suited to faith, that we may know that God is everywhere present, and hears and sees all, and in the plenitude of His majesty penetrates even into hidden and secret places,” *Treatises of Cyprian* Treatise 4 ch.4 p.448

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date ) Homily 3 ch.55 p.248 “And to those who believe, as the Scriptures say, that He does not see all things, He said, ‘Pray in secret, and your Father, who seeth secret things, will rewards you.”

## Pr22. Pray together (two or three)

**Justin Martyr** (c.150 A.D.) “Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen;” *First Apology of Justin Martyr* ch.67 p.186

**Origen** (c.225-253/254 A.D.) (implied) “it is a logical consequence of the harmony being from God, that the name and the deed should enjoy the agreement with a view to prayer, as is indicated in the word, ‘unless it be by agreement.’ Then the Word repeating that the agreeing of two on the earth is the same thing as the agreeing with Christ, adds, ‘For where two or three are gathered together in My name.’” *Commentary on Matthew* book 14 ch.1 p.494

**Cyprian of Carthage** (c.246-258 A.D.) “But the Lord speaks concerning His Church, and to those also who are in the Church He speaks, that if they are in agreement, if according to what He commanded and admonished, although only two or three gathered together with unanimity should pray-though they be only two or three-they may obtain from the majesty of God what they ask. ‘Wheresoever two or three are gathered together in my name, I,’ says He, ‘am with them; ‘that is, with the simple and peaceable-with those who fear God and keep God’s commandments.” *Treatises of Cyprian* Treatise 1 ch.12 p.425

&&&**Peter of Alexandria** (306,285-311 A.D.) “Therefore, being mindful of the many labours and distresses which for the name of Christ they have sustained, since they have themselves also repented, and have bewailed that which was done by them through their being betrayed by the languor and mortification of the body; and since, besides this, they testify that in their life they have as it were been aliens from their city, let us pray together with them and entreat for their reconciliation, together with other things that are befitting, through Him who is ‘our Advocate with the Father, and makes propitiation for our sins.’” *Canonical Epistle* canon 11 p.&&&

## Pr23. Persist/persevere in prayer

Luke 18:1-8

Praying without ceasing and praying night and day are not included here.

Praying continually is not included here, but praying continually for one specific person or thing is.

Tatian’s ***Diatessaron*** (c.172 A.D.) section 33.18-24 p.94 “And he spake unto them a parable also, that they should pray at all times, and not be slothful: There was a judge in a city, who feared not God, nor was ashamed for men: and there was a widow in that city; and she came unto him, and said, Avenge me of mine adversary. And he would not for a long time: but afterwards he said within himself, If of God I have no fear, and before men I have no shame; yet because this widow vexeth me, I will avenge her, that she come not at all times, and annoy me.”

**Irenaeus of Lyons** (182-188 A.D.) “also His conversation with Zaccheus [Zacchaeus] the publican; also about the Pharisee and the publican, who were praying in the temple at the same time; also the ten lepers, whom He cleansed in the way simultaneously; also how He ordered the lame and the blind to be gathered to the wedding from the lanes and streets; also the parable of the judge who feared not God, whom the widow’s importunity led to avenge her cause; and about the fig-tree in the vineyard which produced no fruit.” *Irenaeus Against Heresies* book 3 ch.14.3 p.439

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) ch.2.3 (vol.3) p.701 “But I trusted that my prayer would bring help to his suffering; and I prayed for him every day until we passed over into the prison of the camp, for we were to fight in the camp-show.”

**Tertullian** (207/208 A.D.) “When He recommends perseverance and earnestness in prayer, He sets before us the parable of the judge who was compelled to listen to the widow, owing to the earnestness and importunity of her requests.” *Five Books Against Marcion* book 4 ch.36 p.409

**Hippolytus** (222-235/236 A.D.) discusses Luke 18:2-5 in *Treatise on Christ and Antichrist* ch.56 p.216

**Cyprian of Carthage** (c.246-258 A.D.) “Depart from such, I entreat you, and acquiesce in our counsels, who daily pour out for you continual prayers to the Lord,” *Epistles of Cyprian* Letter 39 ch.6 p.318

Cyprian of Carthage (c.246-258 A.D.) (partial) “Let not us, then, who are in Christ-that is, always in the lights cease from praying even during night. Thus the widow Anna, without intermission praying and watching, persevered in deserving well of God, as it is written in the Gospel: ‘She departed not,’ it says, ‘from the temple, serving with fastings and prayers night and day.’” *Treatises of Cyprian* Treatise 4 ch.36 p.457

## Teachings on the Prayer not on the list

**1. Pray for wisdom/understanding** (only 2 writers: *Shepherd of Hermas*, Methodius. Partial: Athanasius of Alexandria)

**2. Ask/pray in faith** (only 2 writers: *Shepherd of Hermas*, Origen)

**3. Do not pray as the hypocrites do** (only 1 writer: *Didache*)

**4. Precious privilege to converse with God** (only 2 writers: *Perpetua and Felicitas*, Gregory Thaumaturgis)

**5. Jesus prayed Father forgive them** (only 2 writers: *Diatessaron*, Irenaeus. After Nicea Hegemonius/Archelaus)

**6. Pray for your spouse** (no writers)

**7. Pray for your kids** (no writers)

**8. Pray for your parents** (no writers)

**9. Pray in the Spirit** (Ephesians 6:18) (no writers)

**10. Christians known to turn to the east in prayer** (only 3 writers: Clement of Alexandria, Tertullian,Origen. Partial: Lactantius)

**Divergences**

**1. Pray for the lapsed** (many for, 1 against. For: Cyprian, others. Against: Novatian)

**Pray that God’s message be honored**. 2 Thessalonians 3:1 (not analyzed yet)

**Pray for suffering Christians** (not analyzed yet. At least 1 writer: Peter of Alexandria)

**John the Baptist taught his disciples to pray** (not analyzed yet. At least 1 writer: Tertullian)

# Individual Practice

## I1. Do not worship other gods

Deuteronomy 4:24; 27:15; Psalm 97:7

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 8:1-6; 5:10-11

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

***Didache*** (=Teaching of the Twelve Apostles) vol.7 ch.5 p.379 (before 125 A.D.) The way of death is cursings, murder, adulteries, fornication, lusts, magic arts, idolatries, witchcraft, filthy talking, jealousies,

*Letter of* ***Ignatius*** *to the Magnesians* ch.5 p.61 (-107/116 A.D.) “…Jesus Christ, by whom, if we are not in readiness to die into His passion, His life is not in us.”

***The Apology of Aristides*** (125 or 138-161 A.D.) ch.15 p.277 “And they are ready to sacrifice their lives for the sake of Christ;”

*The Apology of Aristides* (125 or 138-161 A.D.) ch.15 p.277 “For they know of God, the Creator and Fashioner of all things through the only-begotten Son and the Holy Spirit; and beside Him they worship no other God.”

***Epistle to Diognetus*** (c.130-200 A.D.) ch.2 p.23 says not to worship idols.

**Justin Martyr** (c.150 A.D.) tells the emperor that to God alone we render worship, but in other things we gladly serve him. *First Apology of Justin Martyr* ch.17 p.168

The Encratite heretic **Tatian** (c.172 A.D.) says he would rather die than deny God, and show himself false and ungrateful. *Address of Tatian to the Greeks* ch.4 p.66

***Theophilus to Autolycus*** (168-181/188 A.D.) book 2 ch.34 p.108 And they [God’s laws] taught us to refrain from unlawful idolatry, and adultery, and murder, fornication, theft, avarice, false swearing, wrath, …”

Theophilus of Antioch (168-181/188 A.D.) says that just has a king does not allow any other kings under him, so God does not allow any to be worshipped under him. *Theophilus to Autolycus* book 1 ch.11 p.92

***Christians of Vienna and Lugdunum*** (177 A.D.). tells of the suffering of Christians who endured persecution rather than sacrifice. It calls Christians who succumbed to torture and sacrificed “abortions”. p.778-780

**Irenaeus of Lyons** (c.160-202 A.D.) says we should love our neighbors as ourselves. *Proof of Apostolic Preaching* ch.95.

*The* ***Passion of the Scillitan Martyrs*** (180-202 A.D.) *ANF* vol.9 p.285 they died rather than submitting to sacrificing to the Emperor.

**Minucius Felix** (210 A.D.) has a whole chapter on why Christians will have nothing to do with anything connected to idol worship. *The Octavius of Minucius Felix* ch.38 p.196-197 . He speaks about Christians being killed for this in ch.37 p.196

**Clement of Alexandria** (c.195 A.D.) teaches that idol worship is wrong. *Exhortation to the Heathen* ch.2 p.172

**Tertullian** (198-220 A.D.) wrote an entire work called *On Idolatry*. “The principal crime of the human race, the highest guilt charged upon the world, the whole procuring cause of judgment, is idolatry.” *On Idolatry* ch.1 p.61

**Commodianus** (c.240 A.D.) says to avoid the worship of temples and the oracles of demons. *Instructions of Commodianus* ch.35 p.209-210. See also ibid ch.2 p.203.

**Origen** (225-253/254 A.D.) “But when the souls of those who die for the Christian faith depart from the body with great glory, they destroy the power of the demons, and frustrate their designs against men.” *Origen Against Celsus* book 8 ch.44 p.655

Origen (233/234 A.D.) says we must not worship any other god. *Origen’s Exhortation to Martyrdom* ch.5 p.145

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.5 p.659 speaks of the Christians being persecuted during the Decian persecution. Some were “wounded” (i.e. denied the faith) but in a second encounter persevered so bravely and remained unconquered after that.

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) mention martyrs and ask what can be more glorious or blessed than to confess the Lord God, in death itself, before his very executioners. Letter 25.1 p.302.

**Dionysius of Alexandria** (246-265 A.D.) says that an older man, Apollonius was burned to death rather than utter impious things. *Letter 3 p.98*

**Arnobius** (297-303 A.D.) says not to worship other gods. *Arnobius Against the Heathen* book 2 ch.2 p.434 and book 2 ch.5 p.435

**Phileas** **of Thmuis** (martyred 306/307 A.D.) mentions the tortures and deaths of martyrs. See also, “He that sacrificeth to other gods,’ it is said, ‘shall be utterly destroyed.’” *Letter of Phileas to the People of Thmuis* ch.2,3 p.162-163

**Peter of Alexandria** (306,285-311 A.D.) mentions people dying instead of worshipping idols. *The Canonical Epistle* Canon 2 p.269-270

**Council of Ancyra** (314 A.D.) (partial) discusses people who were tortured violently instead of sacrificing to the Roman gods. canon 3 p.63.

**Athanasius of Alexandria** (318 A.D.) has an entire work against all other Gods. But see specifically *Athanasius Against the Heathen* ch.8-9 p.7-9 and ch.45 p.28.

**Lactantius** (c.303-320/325 A.D.) (implied) “All wisdom of man consists in this alone, the knowledge and worship of God:… Having overthrown all false religions, and having refuted all the arguments,...” *The Divine Institutes* book 4 ch.30 p.100

Lactantius (c.303-320/325 A.D.) (implied) “…death for God is glorious, and that this is a victory on our side, if, having overcome the torturers, we lay down our life in behalf of the faith and religion,” *Epitome of the Divine Institutes* ch.54 p.244. [The early martyrs were killed, not for worshipping the true God per se, but for refusing to worship other gods also.]

**Eusebius of Caesarea** (318-325 A.D.) They were told to remove the foreign gods from their midst. *Demonstration of the Gospel* book 1.6 p.9-10

Eusebius of Caesarea (318-325 A.D.) (implied) says to worhip Him [God] only. *Preparation for the Gospel* book 4 ch.21 p.31

Eusebius of Caesarea (318-325 A.D.) “he [God] bids us by his law to believe in Him alone as God, and to ascribe the honor of worship to Him only,” *Preparation for the Gospel* book 13 ch.18 p.68

Eusebius of Caesarea (318-325 A.D.) “and sinks with the common people of Athens into the lowest depth of their God-detested idolatry;” *Preparation for the Gospel* book 13 ch.14 p.59

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.35 p.87 says to worship God alone.

## I2. Stars have no influence on people

(implied) Isaiah 47:13; Jeremiah 10:2

***Didache*** (=Teaching of the Twelve Apostles) vol.7 ch.3.4 p.378 (before 125 A.D.) Do not observe omens, be an enchanter, astrologer, or look at these things.

Theophilus of Antioch (161-181/188 A.D.) (partial) mentions Aratus in *Theophilus to Autolycus* book 2 ch.8 p.97. He mentions that he looked at the sphaerography of the world’s circle in *Theophilus to Autolycus* book 3 ch.2 p.111.

**Clement of Alexandria** (c.195 A.D.) distinguished between astronomy and astrology, and taught that astrology was wrong. *Exhortation to the Heathen* ch.6 p.191. See also *Stromata* book 6 ch.16 p.513

**Minucius Felix** (210 A.D.) “‘Neither let any one either take comfort from, or apologize for what happens from fate. Let what happens be of the disposition of fortune, yet the mind is free; and therefore man’s doing, not his dignity, is judged. For what else is fate than what God has spoken of each one of us? Who, since He can foresee our constitution, determines also the fates for us, according to the deserts and the qualities of individuals. Thus in our case it is not the star under which we are born that is punished, but the particular nature of our disposition is blamed.” *The Octavius of Minucius Felix* ch.36 p.195

**Clement of Alexandria** (c.195 A.D.) speaks against astrology. *Exhortation to the Heathen* ch.6 p.191

**Tertullian** (198-220 A.D.) mentions astrology as wrong along with assassins, poisoners, pimps, and sorcerers *Apology* ch.43 p.49

**Theodotus the probable Montanist** (ca.240 A.D.) says that stars do not exert influence, but they show what is, what will be, and what has become. *Excerpts of Theodotus* ch.55 p.49

**Hippolytus of Portus** (222-235/236 A.D.) knew a lot about Chaldean astrology and he taught that it was wrong. Hippolytus’ *Refutation of All Heresies* book 4 ch.3 p.24-27

Hippolytus of Portus (222-235/236 A.D.) One reason Hippolytus gave that astrology was wrong is that it should be from the time of conception, not birth. Hippolytus’ *Refutation of All Heresies* book 4 ch.3 p.25

Hippolytus of Portus (222-235/236 A.D.) Did everyone born at the same time as Alexander of Macedon have the same fate? How about Plato? How about soldiers in battle? Hippolytus’ *Refutation of All Heresies* book 4 ch.3 p.27

Hippolytus of Portus (222-235/236 A.D.) If those born under Virgo are destined to have fair (light) complexions, how about Ethiopians (blacks) born under the sign of Virgo? Hippolytus’ *Refutation of All Heresies* book 4 ch.6 p.27

**Origen** (235-245 A.D.) tells us not to follow “the delierums of the astrologers” *Homilies on Jeremiah* homily 27 ch.4.2 p.256

**Methodius** (270-311/312 A.D.) discusses astrology “to crush falsehood”. *The Banquet of the*

*Ten Virgins* discourse 8 ch.14 p.341

Athanasius of Alexandria (318 A.D.) (partial) says some people wrongly think the stars are gods who influence lower gods. *Athanasius Against the Heathen* part 1 ch.9.1 p.8

**Eusebius of Caesarea** (318-325 A.D.) (implied) speaks against astrology. *Preparation for the Gospel* book 6 ch.7 p.35

**Among heretics**

**X Marcion** (c.172 A.D.) according to Tertullian (207/208 A.D.) “The Marcionites are very strongly addicted to astrology; nor do they blush to get their livelihood by help of the very stars which were made by the Creator (whom they depreciate). We must here also treat of the quality of the (new) revelation; whether Marcion’s supreme god has become known *in a way worthy of him*, so as to secure the proof of his existence: and *in the way of truth*, so that he may be believed to be the very being who had been already proved to have been revealed in a manner worthy of his character.” *Five Books Against Marcion* book 1 ch.18 p.284

**Bardaisan/Bardesan** (154-224/232 A.D.) has a lengthy discussion of astrology and how the predictions or tendencies are flat wrong in many places. *The Book of the Laws of Diverse Countries* p.729-732

**X The Elchasaites** according to Hippolytus (222-235/236 A.D.) taught that Jesus was the Son of God, on astronomy, and water baptism. *Refutation of All Heresies* book 9 ch.8-12 p.131-131.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.12 says that the astrologers falsely think things happen by “the course of heavenly bodies”. It also claims that Abraham was an astrologer who renounced astrology to follow God in book 1 ch.32 p.86.

## I3. We should be patient

**Clement of Rome** (96-98 A.D.) “May God, who seeth all things, and who is the Ruler of all spirits and the Lord of all flesh-who chose our Lord Jesus Christ and us through Him to be a peculiar people- grant to every soul that calleth upon His glorious and holy Name, faith, fear, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His Name, through our High Priest and Protector, Jesus Christ, by whom be to Him glory, and majesty, and power, and honour, both now and for evermore. Amen.” *1 Clement* ch.58 p.21

**Ignatius of Antioch** (100-107/116 A.D.) “For it was needful for me to have been stirred up by you in faith, exhortation, patience, and long-suffering.” *Epistle of Ignatius to the Ephesians* ch.3 p.50

***Didache*** (before 125 A.D.) vol.7 ch.3 p.378 “But be thou meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which thou has heard.”

**Polycarp** (100-155 A.D.) “But may the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God, and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, long-suffering, forbearance, and purity;” *Letter to the Philippians* ch.12 p.35

**Evarestus** (c.169 A.D.) “And truly, who can fail to admire their nobleness of mind, and their patience, with that love towards their Lord which they displayed?” *Martyrdom of Polycarp* ch.2 p.39

***Epistle of Barnabas*** (c.70-130 A.D.) ch.2 p.137 “Fear and patience, then, are helpers of our faith; and long-suffering and continence are things which fight on our side.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment fifth ch.1 p.23 (implied) “Now, if anger be mingled with patience, the patience is polluted, and its prayer is not then useful to God.”

**Justin Martyr** (c.150 A.D.) “For we ought not to strive; neither has He desired us to be imitators of wicked men, but He has exhorted us to lead all men, by patience and gentleness, from shame and the love of evil.” *First Apology of Justin Martyr* ch.16 p.168

Tatian’s ***Diatessaron*** (c.172 A.D.) section 16.48 “And that which was sown in good ground is he that heareth my word in a pure and good heart, and understandeth it, and holdeth to it, and bringeth forth fruit with patience, and produceth either a hundredfold or sixtyfold or thirty.”

**Christians of Vienna and Lugdunum** (177 A.D.) (implied) “But when the tyrannical tortures were rendered by Christ of no avail through the patience of the blessed,”

**Theophilus of Antioch** (168-181/188 A.D.) “To those who by patient continuance in well-doing seek immortality, He will give life everlasting, joy, peace, rest, and abundance of good things, which neither hath eye seen, nor ear heard, nor hath it entered into the heart of man to conceive.” *Theophilus ot Autolycus* book 1 ch.14 p.93

**Irenaeus of Lyons** (182-188 A.D.) quotes Galatians 6 about the fruit of the spirit. *Irenaeus Against Heresies* book 5 ch.11.1 p.537

**Clement of Alexandria** (193-202 A.D.) “And, in truth, faith is discovered, by us, to be the first movement towards salvation; after which fear, and hope, and repentance, advancing in company with temperance and patience, lead us to love and knowledge.” *Stromata* book 2 ch.6 p.354

Clement of Alexandria (193-202 A.D.) “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness, meekness, long-suffering. *Stromata* book 4 ch.5 p.419

Clement of Alexandria (193-217/220 A.D.) (implied) “By which examples He very manifestly checked those who had been evil-disposed, and hindered those who were daring like deeds; and others He brought to a foundation of patience; others He stopped from wickedness; and others He cured by the contemplation of what is like, bringing them over to what is better.” *The Instructor* book 3 ch.8 p.282

**Tertullian** (198-220 A.D.) has an entire work entitled: *On Patience*.

Tertullian (198-220 A.D.) “But how Paul, ... As also in his Epistle to the Romans: ‘And not only so, but we glory in tribulations also, being sure that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed.’ [Romans 5:3-5a]’” [Romans 8:17-39] *Scorpiace* ch.13 p.646

Tertullian (207/208 A.D.) “Then, again, with respect to the opposite sensations,-I mean meekness, patience, mercy, and the very parent of them all, goodness,-why do you form your opinion of the divine displays of these (from the human qualities)?” *Five Books Against Marcion* book 2 ch.16 p.310

**Hippolytus** (222-235/236 A.D.) “So that we ought not to anticipate the counsel of God, but exercise patience and prayer, that we fall not on such times.” *Scholia on Daniel* ch.7.7 p.189

**Commodianus** (c.240 A.D.) “Righteousness and goodness, peace and true patience, and care concerning one’s deeds, make to live after death. But a crafty mind, mischievous, perfidious, evil, destroys itself by degrees, and delays in a cruel death.” *Instructions of Commodianus* ch.28 p.208

**Theodotus the probable Montanist** (ca.240 A.D.) “Worldly food is, then, the former life and sins; but the divine food is faith, hope, love, patience, knowledge, peace, temperance. For “blessed are they that hunger and thirst after” God’s “righteousness; for they shall be filled.” [Mt 5:6]” *Excerpts from Theodotus* ch.14.3 p.45

**Origen** (225-253/254 A.D.)“treasuring up for thyself wrath on the day of judgment and of the revelation of the just judgment of God, who will render to every one according to his work: to those who by patient continuance in well-doing seek for glory and immortality, eternal life;” [both Greek and Latin] *de Principiis* book 3 ch.1.5 p.306

Origen (239-242 A.D.) teaches were are to show mercy, kindness, humility, and patience. *Homilies on Ezekiel* homily 7 ch.3.1 p.101

**Novatian** (250/4-256/7 A.D.) “Him also, when he sets forth the virtue of patience, saying: ‘His voice shall not be heard in the streets; a bruised reed shall He not destroy, and the smoking flax shall He not quench.’” *Concerning the Trinity* ch.9 p.618

**Cyprian of Carthage** (256 A.D.) mentions that priestly concord is maintained by them in gentleness and patience. *Epistles of Cyprian* Letter 72 ch.26 p.386

Cyprian of Carthage (c.246-258 A.D.) “Among you there is always a clamorous and complaining impatience; with us there is a strong and religious patience, always quiet and always grateful to God.” *Treatises of Cyprian* Treatise 5 ch.19 p.463

**Moyses et al. to Cyprian** “a crime; but shame, modesty, patience, discipline, humility, and subjection,” *Epistles of Cyprian* Letter 25 ch.6 p.304

**Gregory Thaumaturgus** (240-265 A.D.) “And by his own virtue he created in us a love at once for the beauty of righteousness the golden face of which in truth was shown to us by him; and for prudence, which is worthy of being sought by all; and for the true wisdom, which is most delectable; and for temperance, the heavenly virtue which forms the sound constitution of the soul, and brings peace to all who possess it; and for manliness, that most admirable grace; and for patience, that virtue peculiarly ours; and, above all, for piety, which men rightly designate when they call it the mother of the virtues.” *Panegyric to Origen* Argument 12 p.33

**Dionysius of Alexandria** (246-265 A.D.) “but he takes up his name again, and says: ‘I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the Word of God, and for the testimony of Jesus Christ.’” *From the Two Books on Promises* ch.4 p.83

**Theonas of Alexandria** (282-300 A.D.) “Be clothed with patience and courtesy.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.2 p.159

**Victorinus of Petau** (martyred 304 A.D.) “I know thy works, and thy labour, and thy patience.”] In the first” *Commentary on the Apocalypse* from the second chapter verse 2 p.346

**Peter of Alexandria** (306,285-311 A.D.) “obeying him who says, ‘Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith…” He quotes all of 1 Timothy 6:11-12. *The Canonical Epistle* canon 14 p.278

**Lactantius** (c.303-325 A.D.) “For religion is to be defended, not by putting to death, but by dying; not by cruelty, but by patient endurance; not by guilt, but by good faith: for the former; belong to evils, but the latter to goods; and it is necessary for that which is good to have place in religion, and not that which is evil.” *The Divine Institutes* book 5 ch.20 p.157

Lactantius (c.303-325 A.D.) “Therefore the supreme Father ordered Him [Christ] to descend to the earth, and to put on a human body, that, being subject to the sufferings of the flesh, He might teach virtue and patience not only by words, but also by deeds.” *Epitome of the Divine Institutes* ch.43 p.239

**Alexander of Alexandria** (313-326 A.D.) “And show forth the fruit of charity, not in words only, but also in deeds, that is, in all godly patience for God’s sake.” *On the Soul and Body and Passion of the Lord* ch.2 p.299

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.49 p.127 says to bear with evil men patiently.

## I4. Don’t let the sun go down on your anger

Ephesians 4:26

Partial Matthew 5:22

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 4:26

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) (partial) says we are not to be angry at our brother. Matthew 5:22

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) quotes Ephesians 4:26

Sinaitic Syriac (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Matthew 5:22

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 4:26

Ignatius of Antioch (-107/116 A.D.) (partial) says to “be meek in response to wrath, humble in opposition to boasting, … and for their cruelty, manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all true kindness; and let us seek to be followers of the Lord…” *Letter of Ignatius to the Ephesians* ch.10 p.55

**Polycarp** (100-155 A.D.) “It is declared then in these Scriptures, ‘Be ye angry, and sin not,’ and, ‘Let not the sun go down upon your wrath.’ Happy is he who remembers this, which I believe to be the case with you.” *Letter to the Philippians* ch.12 p.35

**Clement of Alexandria** (193-202 A.D.) “And let not the sun,’ says the Scripture, ‘go down upon your wrath.’” *Stromata* book 5 ch.5 p.450.

Clement of Alexandria (193-217/220 A.D.) “Let not the sun go down upon your wrath; neither give place to the devil.” *The Instructor* book 3 ch.12 p.294

**Tertullian** (198-220 A.D.) “Ever if we *must* be angry, our anger must not be maintained beyond sunset, as the apostle admonishes. But how rash is it either to pass a day without prayer, while you refuse to make satisfaction to your brother; or else by perseverance in anger, to lose your prayer?” *Tertullian On Prayer* ch.11 p.685

Tertullian (198-220 A.D.) quotes Ephesians 4:26 “Be ye angry, and sin not;’ ‘Let not the sun go down upon your wrath.’” *Tertullian Against Marcion* book 5 ch.18 p.468

Commodianus (c.240 A.D.) (partial) says do not be angry with your brother without cause. *Instructions of Commodianus* ch.80 p.218

**Cyprian of Carthage** (c.246-528 A.D.) “Of this same thing to the Ephesians: ‘Be ye angry, and sin not. Let not the sun set upon your wrath.’” *Treatises of Cyprian* Treatise 12 third part ch.8 p.535

**Adamantius** (c.300 A.D.) says not to let the sun go down on your anger. *Dialogue on the True Faith* part 1 ch.13 p.56

Lactantius (c.303-320/325 A.D.) (partial) says we are commanded “to be reconciled before the setting of the sun.” *Treatise on the Anger of God* ch.21 p.277

**Among heretics**

Marcionite heretic **Megethius** (c.300 A.D.) quotes Ephesians 4:26 as from the good God. *Dialogue on the True Faith* first part ch.13 p.55

## I5. Do not make/invent idols/ images to worship

**Melito of Sardis** (170-/177/180 A.D.) (implied) “So also will it be at the last time: there shall be a flood of fire, and the earth shall be burnt up, together with its mountains; and mankind shall be burnt up, along with the idols which they have made, and the carved images which they have worshipped;” *Discourse to Antonius Caesar* ch.1 p.751

**Theophilus of Antioch** (168-181/188 A.D.) (implied) “For these are not gods, but idols, as we have already said, the works of men’s hands and unclean demons. And such may all those become who make them and put their trust in them!” *Theophilus to Autolycus* book 1 ch.10 p.92

**Clement of Alexandria** (c.195 A.D.) “The senseless earth is dishonoured by the makers of images, who change it by their art from its proper nature, and induce men to worship it; and the makers of gods worship not gods and demons, but in my view earth and art, which go to make up images. For, in sooth, the image is only dead matter shaped by the craftsman's hand.” *Exhortation to the Heathen* ch.4 p.186

Clement of Alexandria (193-202 A.D.) in discussing the ten commandments, says, “The second word intimated that men ought not to take and confer the august power of God (which is the name, for this alone were many even yet capable of learning), and transfer His title to things created and vain, which human artificers have made.” *Stromata* book 6, ch.16 p.512

**Tertullian** (198-220 A.D.) explains how we are not to help manufacture idols either. *On Idolatry* ch.8 p.65

Tertullian (208-220 A.D.) “Of how deep guilt, then, adultery-which is likewise a matter of fornication, in accordance with its criminal function-is to be accounted, the Law of God first comes to hand to show us; if it is true, (as it is), that after interdicting the superstitious service of alien gods, and the making of idols themselves,” *Tertullian on Modesty* ch.5 p.77

**Hippolytus** (222-234/235 A.D.) “Under Egypt he meant the world, and under things made with hands its idolatry, and under the shaking its subversion and dissolution. And the Lord, the Word, he represented as upon a light cloud, referring to that most pure tabernacle, in which setting up His throne, our Lord Jesus Christ came into the world to shake error.” Fragment 2 on Isaiah (from Theodoret) p.176

**Commodianus** (c.240 A.D.) 9implied) “In the law, the Lord of heaven, and earth, and sea has commanded, saying, Worship not vain gods made by your own hands out of wood or gold, lest my wrath destroy you for such things. The people before Moses, unskilled, abiding without law, and ignorant of God, prayed to gods that perished, after the likenesses of which they fashioned vain idols. The Lord having brought the Jews out of the land of Egypt, subsequently imposed on them a law; and the Omnipotent enjoined these things, that they should serve Him alone, and not those idols.” *Instructions of Commodianus* ch.2 p.203

**Cyprian of Carthage** (c.246-258 A.D.) “In Exodus also: ‘Thou shalt not make to thee an idol, nor the likeness of anything.’” *Treatises of Cyprian Treatise* 11 ch.12.1 (Exhortation to Martyrdom) p.498

**Methodius** (c.270-311/312 A.D.) “Or how did gold, or silver, or brass, and, to take it collectively, the whole of the workable earth, injure those who, ungratefully towards their Creator, make a wrong use of them by turning parts of them into various kinds of idols? And if any one should supply wool from that which had been stolen to the weaving art, that art, regarding this one thing only, manufactures the material submitted to it, if it will receive the preparation, rejecting nothing of that which is serviceable to itself, since that which is stolen is here not to be blamed, being lifeless. And, therefore, the material itself is to be wrought and adorned, but he who is discovered to have abstracted it unjustly should be punished.” *Banquet of the Ten Virgins* discourse 2 ch.5 p.315

Methodius (c.270-311/312 A.D.) (implied) “And those artificers who, to the destruction of men, make images in human form, not perceiving and knowing their own Maker, are blamed by the Word, which says, in the Book of Wisdom, a book full of all virtue, ‘his heart is ashes, his hope is more vile than earth, and his life of less value than clay; forasmuch as he knew not his Maker, and Him that inspired into him an active soul, and breathed in a living spirit;’ that is, God, the Maker of all men; therefore, also, according to the apostle, He ‘will have all men to be saved, and to come unto the knowledge of the truth.’” *Banquet of the Ten Virgins* discourse 2 ch.7 p.316

**Athanasius of Alexandria** (318 A.D.) “But it is now time to say how they came down to the madness of idolatry, that you may know that the invention of idols is wholly due, not *to* good but to evil.” *Against the Heathen* ch.7.5 p.7

Athanasius of Alexandria (318 A.D.) (partial) “But that the soul is made immortal is a further point in the Church’s teaching which you must know, to show how the idols are to be overthrown.” *Athanasius Against the Heathen* ch.33 p.21

**Eusebius of Caesarea** (318-325 A.D.) (implied) Make no idols. *Demonstration of the Gospel* book 1.6 p.9-10

Eusebius of Caesarea (318-325 A.D.) (partial) “every material, costly though it be, is unworthy to form His [God’s] image; and every art unskilled to conceive a similitude; no likeness of Him was evern seen or conceived, or may without impiety be represented.” *Preparation for the Gospel* book 8 ch.8 p.13. See also ibid book 8 ch.9 p.18.

**Among Jews**

**Flavius Josephus** (110 A.D.) “The first commandment teaches us that there is but one God, and that we ought to worship him only; - The second commands us not to make the image of any living creature to worship it; -the third,….” *Antiquities of the Jews* book 3 ch.5.5 p.71

## I7. Do not get drunk

Ephesians 5:18; Titus 1:7

(implied) Titus 2:3

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 5:18

**p32 (=P. Rylands 5)** Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 1:7. See also implied in Titus 2:3

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 (implied) says the kings of the earth committed adultery with Babylon and were intoxicated with the wine of her adulteries.

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Speaks against lust, drunkenness, and idolatry. 1 Peter 4:3

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 5:18; Titus 1:7

**Clement of Rome** (96-98 A.D.) tells us to be holy, avoid all evil-speaking, impure embraces and with drunkenness. *1 Clement* ch.30 p.13

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 6 ch.5 p.38 mentions sins including luxurious living, in being a drunkard, and being a liar.

**Justin Martyr** (c.150 A.D.) (implied) “But this noble husband of hers,-while he ought to have been rejoicing that those actions which formerly she unhesitatingly committed with the servants and hirelings, when she delighted in drunkenness and every vice, she had now given up, and desired that he too should give up the same,-when she had gone from him without his desire, brought an accusation against her, affirming that she was a Christian.” *Second Apology of Justin Martyr* ch.2 p.188

**Theophilus of Antioch** (168-181/188 A.D.) “the drunk and raging Bacchus; and of Apollo fearing and fleeing from Achilles,” *Theophilus to Autolycus* book 1 ch.9 p.91

**Irenaeus of Lyons** (182-188 A.D.) quotes 1 Corinthians 6:10 about no drunkards. *Irenaeus Against Heresies* book 4 ch.27.4 p.520

**Minucius Felix** (210 A.D.) says do not get drunk. *The Octavius of Minucius Felix* ch.31 p.192.

**Clement of Alexandria** (193-217/220 A.D.) says that mixing wine with water is fine and healthy. He then has a lengthy passage on the evils of drunkenness. *The Instructor* book 2 ch.2 [title On Drinking] p.242-246

Clement of Alexandria (193-217/220 A.D.) “A night spent over drink invites drunkenness, rouses lust, and is audacious in deeds of shame.” *The Instructor* book 2 ch.4 p.248.

Clement of Alexandria (193-217/220 A.D.) “Noah’s intoxication was recorded in writing, that, with the clear and written description of his transgression before us, we might guard with all our might against drunkenness.” *The Instructor* book 2 ch.2 p.246.

Clement of Alexandria (c.195 A.D.) (implied) is against getting drunk. *Exhortation to the Heathen* ch.10 p.200

**Tertullian** (198-220 A.D.) said it is good to abstain from wine, but Paul told Timothy to take some wine out of medical necessity in 1 Timothy 5:23. *Tertullian On Fasting* ch.9 vol.4 p.108

Tertullian (207/208 A.D.) quotes Ephesians 5:18 “Be not drunk with wine, wherein is excess” *Tertullian Against Marcion* book 5 ch.18 p.468

**Commodianus** (c.240 A.D.) (implied) says he prefers a beast to a drunkard. He calls those who are proud of their drinking fools.*Instructions of Commodianus* ch.77 p.218

**Hippolytus of Portus** (222-235/236 A.D.) (implied) mentions that the inhabitants of the earth have been made drunk with the wine of the adulteries of Babylon. Treatise on Christ and Antichrist ch.36 p.211

**Origen** (235-245 A.D.) mentions the sin of getting drunk. *Homilies on Jeremiah* homily 20 ch.3.3 p.227

Origen (c.227-240 A.D.) speaks against drunkards. *Origen’s Commentary on John* book 6 ch.37 p.379.

**Origen** (233/234 A.D.) (implied) shows drunkenness as bad. *Origen On Prayer* ch.19.3 p.69

**Novatian** (250/4-256/7 A.D.) “For this is He who ‘desireth against the flesh,’ because ‘the flesh resisteth against the Spirit.’ This is He who restrains insatiable desires, controls immoderate lusts, quenches unlawful fires, conquers reckless impulses, repels drunkenness, checks avarice, drives away luxurious revellings, links love, binds together affections, keeps down sects, orders the rule of truth, overcomes heretics, turns out the wicked, guards the Gospel, Of this says the same apostle: ‘We have not received the spirit of the world, but the Spirit which is of God.’” *Concerning the Trinity* ch.29 p.641

Novatian (250/4-256/7 A.D.) mentions people who “have the sound of Christianity” but still get drunk. *On Jewish Meats* ch.6 p.649

**Cyprian of Carthage** (c.246-258 A.D.) quotes scripture against adulteries, fornications, idolatries, sorceries, murders, hatreds, strifes, heresies, drunkenness in *Treatises of Cyprian* Treatise 12 book 3 ch.64 p.551. Ch.65 p.551 also mentions thieves, cheaters, robbers.

**Gergory Thaumaturgus** (240-265 A.D.) “Moreover, a good name is more pleasant to the mind than oil to the body; and the end of life is better than the birth, and to mourn is more desirable than to revel, and to be with the sorrowing is better than to be with the drunken. For this is the fact, that he who comes to the end of life has no further care about alight around him.” *Metaphrase of Ecclesiastes* ch.7 p.13

**Dionysius of Alexandria** (246-265 A.D.) “Laughter has a twofold madness; because madness begets laughter, and does not allow the sorrowing for sins; and also because a man of that sort is possessed with madness, in the confusing of seasons, and places, and persons. For he flees from those who sorrow. ‘And to mirth, What doest thou? ‘Why dost thou repair to those who are not at liberty to be merry? Why to the drunken, and the avaricious, and the rapacious? And why this phrase, ‘as wine?’ Because wine makes the heart merry; and it acts upon the poor in spirit. The flesh, however, also makes the heart merry, when it acts in a regular and moderate fashion.” *Commentary on Ecclesiastes* ch.2 p.112

**Arnobius** (297-303 A.D.) (implied) “Is not this, then, impious, and perfectly sacrilegious, to give that as an honour which, if you take too eagerly, you know not what you are doing, you are ignorant of what you are saying, and at last are reviled, and become infamous as a drunkard, a luxurious and abandoned fellow?” *Arnobius Against the Heathen* book 7 ch.30 p.530

**Methodius** (270-311/312 A.D.) “And therefore it is ordered that a virgin shall not taste of this vine, so that she may be sober and watchful from the cares of life, and may kindle the shining torch of the light of righteousness for the Word. ‘Take heed to yourselves,’ says the Lord, ‘lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon yon unawares, as a snare.’” *Banquet of The Ten Virgins* discourse 5 ch.5 p.327

**Athanasius of Alexandria** (318 A.D.) speaks against gluttony and drunkenness. *Against the Heathen* ch.5 p.6

**Lactantius** (c.303-320/325 A.D.) says “the soul, be says, is also subject to pain and grief, and loses its senses through drunkenness, whence it is evidently frail and mortal.” *The Divine Institutes* book 7 ch.12 p.209

**Eusebius of Caesarea** (318-325 A.D.) says not do get drunk. *Preparation for the Gospel* book 8 ch.8 p.14. This is also implied in ibid book 15 preface p.3

Eusebius of Caesarea (318-325 A.D.) (implied) “Moreover, not even on the birthdays of children did it permit us to celebrate a feast and make pretexts for drunkenness; but it directed the very beginning of education to be temperate , and commanded us to instruct children in the learning that relates to the laws,…” *Preparation for the Gospel* book 8 ch.8 p.14

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) “to build his heresy, asserting that wine is not to be drunk, since it was” *Address of Tatian to the Greeks* fragment 10 p.82-83

**Bardaisan/Bardesan** (154-224/232 A.D.) drunkenness is wrong. “For there are those who *once* were profligates and drunkards; and, when the admonition of good counsels reached them, they became pure and sober, and spurned their bodily appetites.” *The Book of the Laws of Diverse Countries* p.729

Bardaisan/Bardesan (154-224/232 A.D.) speaks of profligates and drunkards. *The Book of the Laws of Diverse Countries* p.727

## I8. Eating meat is fine

Matthew 14:17-21; 15:29-38; Mark 7:15-23; John 21:10-13; Acts 10:12-13; Romans 14:14

Colossians 2:21 (implied)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 14:3,17,21-23

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 21:5-9

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 10:10-11; 11:7

**p28** – John 6:8-12, 17-22 (3rd century A.D.) miracle of Jesus feeding the 5,000. Eating meat (fish) is OK John 6:8-11

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 14:17-21; 15:29-38; Mark 7:15-23; John 21:10-13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 14:17-21; 15:29-38; Mark 7:15-23; John 21:10-13; Acts 10:12-13

**Athenagoras** (177 A.D.) in *The Resurrection of the Dead* ch.8 p.153 says that eating animal meat is fine, but cannibalism is wrong.

***Christians of Vienna and Lugdunum*** (177 A.D.) says that the Christian Alcibiades only ate bread and water. However, when he was put in prison, it was revealed to him that he was not doing right in “refusing to use the creatures of God, and in leaving an example which might be a stumbling-block to others.” p.784

**Clement of Alexandria** (193-217/220 A.D.) discusses Peter’s vision in Acts 10:10-15 and says “The use of them is accordingly indifferent to us. ‘For not what entereth into the mouth defileth the man,’ but the vain opinion respecting uncleanness. For God, when He created man, said, ‘All things shall be to you for meat.’” *The Instructor* book 2 ch.1 p.241

**Irenaeus of Lyons** (c.160-202 A.D.) people could eat meat after the flood. *Proof of Apostolic Preaching* ch.22

**Tertullian** (198-220 A.D.) “whereas faith, free in Christ, owes no abstinence from particular meats to the Jewish Law even, admitted as it has been by the apostle once for all to the whole range of the meat-market -(the apostle, I say), that detester of such as, in like manner as they prohibit marrying, so bid us abstain from meats created by God.” *On Fasting* ch.2 p.103

Tertullian (207/208 A.D.) “For He [God] bestowed His blessing on matrimony also, as on an honourable estate, for the increase of the human race; as He did indeed on the whole of His creation, for wholesome and good uses. Meats and drinks are not on this account to be condemned, because, when served up with too exquisite a daintiness, they conduce to gluttony; nor is raiment to be blamed, because, when too costlily adorned, it becomes inflated with vanity and pride. So, on the same principle, the estate of matrimony is not to be refused, because, when enjoyed without moderation, it is fanned into a voluptuous flame. There is a great difference between a cause and a fault, between a state and its excess.” *Five Books Against Marcion* book 1 ch.29 p.294

**Commodianus** (c.240 A.D.) “And, similarly, if thy poor sister lies upon a sick-bed, let your matrons begin to bear her victuals. God Himself cries out, Break thy bread to the needy. There is no need to visit with words, but with benefits. It is wicked that thy brother should be sick through want of food. Satisfy him not with words. He needs meat and drink.” *Instructions of Commodianus* ch.71 p.217

**Origen** (225-253/254 A.D.) alludes to Luke 24:42,43 where Jesus ate a broiled fish after He rose from the dead. *Origen’s Commentary on Matthew* book 11 ch.2 p.432. See Also *Origen Against Celsus* book 8 ch.30 p.650

Origen (225-253/254 A.D.) Eating meat is OK. *Origen’s Commentary on Matthew* book 11 ch.12 p.441

Origen (225-253/254 A.D.) says that we hunt and eat animals. *Origen Against Celsus* book 4 ch.78 p.532

**Novatian** (250/4-256/7 A.D.) has an entire work on eating meat prohibited to Jews is fine: *On Jewish Meats*. You can specifically see ch.5 p.648.

**Cyprian of Carthage** (c.246-258 A.D.) “Paul, in the first to the Corinthians: ‘Meat commendeth us not to God; neither if we eat shall we abound, nor if we eat not shall we want.’” *Treatises of Cyprian* Treatise 12 third part ch.60 p.550

**Gregory Thaumaturgus** (240-265 A.D.) taught that all meat was OK to eat. *Canonical Epistle 1* p.18

**Alexander of Lycopolis** (301 A.D.) (implied) is against the Manichaeans who say marriage is bad, having children is bad, and it is wrong to eat living things [meat]. *Of the Manichaeans* ch.25 p.251

**Council Of Ancyra** canon 14 p.69 (314 A.D.) says that even clergy who wish to abstain from flesh should at least taste it, and if they want to abstain afterwards that is fine. But if they disdain to take flesh at all, then they should be removed from their office. See also canon 7 p.66

**Lactantius** (c.303-320/325 A.D.) God gave us some animals for food. *The Divine Institutes* book 2 ch.9 p.58

**Eusebius of Caesarea** (318-325 A.D.) says that all foods are OK for us to eat. *Eusebius’ Ecclesiastical History* book 1 ch.4 p.87

**Among heretics**

**Bardaisan/Bardesan** (154-224/232 A.D.) Eating meat is fine. *The Book of the Laws of Diverse Countries* p.728

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.16 (implied) “For as long as the measure of nature is kept, and legitimate moderation is preserved, the mercy of God does not give them liberty to enter into men. But when either the mind falls into impiety, or the body is filled with immoderate meat or drink,”

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 7 ch.6 is spoken ironically about luxury, and so is not counted.

## I9. Do not be a glutton or slave of your belly

Philippians 3:19a; Proverbs 28:7

**p46 Chester Beatty II** - 1,680 verses 70% Paul plus Hebrews.(100-150 A.D.) Philippians 3:19a

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Philippians 3:19a

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision 3 ch.9 p.16 “For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy.”

**Irenaeus of Lyons** (182-188 A.D.) “neither are they adorned with works of righteousness; but, as I have already observed, they have adopted the lives of swine and of dogs, giving themselves over to filthiness, to gluttony, and recklessness of all sorts. Justly, therefore, did the apostle call all such ‘carnal’ and ‘animal,’” *Irenaeus Against Heresies* book 5 ch.8.4 p.534

**Apollonius of Ephesus** (c.211 A.D.) (implied) “This is he who taught the dissolution of marriage; who inculcated fasting; who called Peruga and Tymius, small towns of Phrygia, Jerusalem, because he wished to collect thither people from all parts; who set up exactors of money; who craftily contrives the taking of gifts under the name of voluntary offerings; who grants stipends to those who publish abroad his doctrine, that by means of gluttony the teaching of the doctrine may prevail.” *Concerning Montanism* ch.1 p.775

**Clement of Alexandria** (193-217/220 A.D.) quotes Philippians 3:19 and reiterates that destruction awaits those who worship filling their belly. *The Instructor* book 2 ch.1 p.242

**Tertullian** (198-220 A.D.) says we are not to be slaves of the belly. *On Patience* ch.16 p.717

Hippolytus of Portus (222-235/236 A.D.) (partial, because says not what he believes but what Brachmans believe) “And they say that all men are captive to their own congenital struggles, viz., sensuality and in chastity, gluttony, anger, joy, sorrow, concupiscence, and such like. And he who has reared a trophy over these, alone goes to God;” *Refutation of All Heresies* book 1 ch.21 p.22

**Commodianus** (c.240 A.D.) But your god is your belly, and rewards are your laws. Paul the apostle suggests this” *Instructions of Commodianus* ch.31 p.209

**Origen** (225-253/254 A.D.) refers to covetousness and deifying the belly. *Commentary on Matthew* book 11 ch.12 p.441

Origen (225-253/254 A.D.) “we will say that they are such as are supplied by covetousness, and are the result of base love of gain, and are taken up from love of pleasure, and from deifying the belly which is treated with honour, when it, with its appetites, and not reason, rules our souls. But as for us who know that some”

**Origen** (233/234 A.D.) says not to be a glutton. *Origen On Prayer* ch.19.3 p.69

**Novatian** (250/4-256/7 A.D.) says that the belly and the palate are two great destroyers of salvation. *On the Jewish Meats* ch.6 p.649

**Cyprian of Carthage** (c.246-258 A.D.) quotes Philippians 3:19-21 including people whose god is their belly. *Treatises of Cyprian* Treatise 12 book 3 ch.11 p.536

**Gregory Thaumaturgus** (240-265 A.D.) “But the sluggard and the idler become scoffers, and make the house decay; and misusing all things for the purposes of their own gluttony, like the ready slaves of money, for a small price they are content to do all that is base and abject.” *Metaphrase of Ecclesiastes* ch.10 p.16

**Athanasius of Alexandria** (318 A.D.) speaks against gluttony and drunkenness. *Against the Heathen* ch.5 p.6

**Lactantius** (c.303-320/325 A.D.) “Give me one who is grasping, covetous, and tenacious; I will presently restore him to you liberal, and freely bestowing his money with full hands. Give me a man who is afraid of pain and death; he shall presently despise crosses, and fires, and the bull of Phalaris. Give me one who is lustful, an adulterer a glutton; you shall presently see him sober, chaste, and temperate. Give me one who is cruel and bloodthirsty: that fury shall presently be changed into true clemency.” *The Divine Institutes* book 3 ch.26 p.96

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) “Yet this man, who professed to despise death, was so afraid of death, that he endeavoured to inflict on Justin, and indeed on me, the punishment of death, as being an evil, because by proclaiming the truth he convicted the philosophers of being gluttons and cheats.” *Address of Tatian to the Greeks* ch.19 p.73

**Bardesan** (154-224/232 A.D.) (implied) “From Nature comes a supply *of nourishment* sufficient for the bodies of all *creatures*; and from Fate comes the want of sustenance, and *consequent* suffering in those bodies; and so, again, from the same Fate comes gluttony and unnecessary luxury.”

## I10. Vanity, or avoid vain things

Ecclesiastes; Jeremiah 2:5; Ephesians 4:17; 2 Peter 2:18

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 4:17

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) Ephesians 4:17

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. 2 Peter 3:18

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.)

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Clement of Rome** (96-98 A.D.) “These things, beloved, we write unto you, not merely to admonish you of your duty, but also to remind ourselves. For we are struggling on the same arena, and the same conflict is assigned to both of us. Wherefore let us give up vain and fruitless cares, and approach to the glorious and venerable rule of our holy calling.” *1 Clement* ch.7 vol.1 p.7

**Ignatius of Antioch** (100-107/116 A.D.) “prisoner, I learn not to desire anything worldly or vain.” *Epistle of Ignatius to the Romans* ch.4 p.75 (the Latin version has the same)

***Epistle to Diognetus*** (c.130-200 A.D.) “convinced that the Christians properly abstain from the vanity and error common” &&&

***Didache*** (before 125 A.D.) “that which is evil; from whom meekness and endurance are far, loving vanities,”

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.139 “may find no means of entrance, let us flee from every vanity, let us utterly hate the works of the way of wickedness.”

***2 Clement*** (120-140 A.D.) vol.7 ch.19 p.523 “For sometimes while we are practising evil things we do not perceive it on account of the double-mindedness and unbelief that is in our breasts, and we are ‘darkened in our understanding’ by our vain lusts.”

**Polycarp** (100-155 A.D.) “and truth, as those who have forsaken the vain, empty talk and error of the multitude” *Letter to the Philippians* ch.2 p.33

Polycarp (100-155 A.D.) “Let us be zealous in the pursuit of that which is good, keeping ourselves from causes of offence, from false brethren, and from those who in hypocrisy bear the name of the Lord, and draw away vain men into error.” *Epistle to the Philippians* ch.6 p.34

Polycarp (100-155 A.D.) (partial) “Wherefore, forsaking the vanity of many, and their false doctrines, let us” *Epistle to the Philippians* ch.7 p.34

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment ninth p.26 “Cleanse, therefore, your heart from all the vanities of this world,”

Justin Martyr (c.138-165 A.D.) (partial) “of heart: who has not received his soul in vain, and has not sworn guilefully to his neighbor” *Dialogue with Trypho, a Jew* ch.36 p.212

**Athenagoras** (177 A.D.) “But it is impossible for him to continue unless he rise again. For if no resurrection were to take place, the nature of men as men would not continue. And if the nature of men does not continue, in vain has the soul been fitted to the need of the body and to its experiences; in vain has the body been lettered so that it cannot obtain what it longs for, obedient to the reins of the soul, and guided by it as with a bridle; in vain is the understanding, in vain is wisdom, and the observance of rectitude, or even the practice of every virtue, and the enactment and enforcement of laws,-to say all in a word, whatever is noble in men or for men’s sake, or rather the very creation and nature of men. But if vanity is utterly excluded from all the works of God, and from all the gifts bestowed by Him, the conclusion is unavoidable, that, along with the interminable duration of the soul, there will be a perpetual continuance of the body according to its proper nature.” *The Resurrection of the Dead* ch.15 p.157

**Theophilus of Antioch** (168-181/188 A.D.) “These are the gods who lead vain men astray, From whose mouth streams of deadly poison flow.” *Theophilus to Autolycus* book 2 ch.36 p.109

Theophilus of Antioch (168-181/188 A.D.) “For all these, having fallen in love with vain and empty reputation, neither themselves knew the truth, nor guided others to the truth:” *Theophilus to Autolycus* book 3 ch.3 p.111

**Irenaeus of Lyons** (182-188 A.D.) “and with a reprobate mind spend all their labour on vanity. And he also judges the Gentiles…” *Irenaeus Against Heresies* book 4 ch.33.1 p.506

**Clement of Alexandria** (193-217/220 A.D.) “And that deceitful serpent, devouring the understanding part of man through vanity, has the soul as its hole, filling all with deadly poisons; and injecting his own venom of deception, this pander of a dragon has changed women into harlots.” *The Instructor* book 3 ch.2 p.272

**Tertullian** (198-220 A.D.) “how your faith abandons itself more to vanities than to verities [truths].” *To the Nations* book 1 ch.8 p.116

TertullianFiveBooksAgainstMarcion4(2445):that is, of course, from their riches, in the pomps and vanities of the world

TertullianFiveBooksAgainstMarcion1(619):are proud of their new shoes, but their old master beats their strutting vanity

TertullianFiveBooksAgainstMarcion1(2105):becomes inflated with vanity and pride. So, on the same principle, the estate of

**Hippolytus** (222-235/236 A.D.) quotes Romans 1:20-27. *Refutation of All Heresies* book 5 ch.2 p.49-50

**Commodianus** (c.240 A.D.) “Worship not vain gods made by your own hands out of wood or gold, lest my wrath” *Instructions of Commodianus* ch.2 p.203

**Origen** (225-253/254 A.D.) (implied) “Besides, our wise men have such a contempt for all sensible objects, that sometimes they speak of all material things as vanity: thus, ‘For the creature was made subject to vanity, not willingly, but by reason of him that subjected the same in hope;’ at other times as vanity of vanities, ‘Vanity of vanities, saith the Preacher, all is vanity.” *Origen Against Celsus* book 7 ch.50 p.631

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.657 “Why, therefore, shouldst thou be lifted up with vain things? Thou wilt gain loss rather than profit.”

**Cyprian of Carthage** (c.246-258 A.D.) says that Isaiah taught that evildoers trust in vanity. *Treatises of Cyprian* Treatise 12 part 3 ch.48 p.546

**Gregory Thaumaturgus** (240-265 A.D.) “But even as property acquired by violence is a most hurtful as well as impious possession, so the man who lusteth after money never finds satisfaction for his passion, nor good-will from his neighbours, even though he may have amassed the greatest possible wealth. For this also is vanity. But goodness greatly rejoiceth those who hold by it, and makes them strong, imparting to them the capacity of seeing through all things.” *Metaphrase of Ecclesiastes* ch.5 p.12

**Dionysius of Alexandria** (246-265 A.D.) “And by madness and folly he designates all the labours of men, and the vain and silly pleasure they have in them. Distinguishing these, therefore, and their measure, and blessing the true wisdom, he has added: ‘For what man is there that shall come after counsel?’” *Commentary on Ecclesiastes* ch.2.12 p.112

**Theonas Of Alexandria** (282-300 A.D.) “For if we seek our own glory, we set our desire upon a vain and perishing object, and one which leads ourselves on to death.” *Epistle of Theonas to Lucians, the Chief Chamberlain* ch.1 p.158

**Arnobius** (297-303 A.D.) “For while, as just men and upholders of righteousness, you should have subdued pride and arrogance, by the evils of which we are all uplifted and puffed up with empty vanity; you not only hold that these evils arise naturally, but-and this is much worse-you have also added causes by which vice should increase, and wickedness remain incorrigible.” *Arnobius Against the Heathen* book 2 ch.29 p.442

**Methodius** (270-311/312 A.D.) (implied) “but became vain in their imaginations, and their foolish heart was darkened;” *Banquet of The Ten Virgins* discourse 8 ch.14 p.340

**Athanasius of Alexandria** (c.318 A.D.) Mentions the vanity of idols. *Incarnation of the Word* ch.14.4 p.44

**Lactantius** (c.303-320/325 A.D.) “For I desire, O Emperor Constantine, now that I have proved the emptiness of these things, and brought to light the impious vanity of men, to assert the majesty of the one God, undertaking the more useful and greater duty of recalling men from crooked paths, and of bringing them back into favour with themselves, that they may not, as some philosophers do, so greatly despise themselves, nor think that they are weak and useless, and of no account, and altogether born in vain.” *The Divine Institutes* book 2 ch.1 p.40

Lactantius (c.303-320/325 A.D.) “How much better is it to despise vanities, and to turn to God, to maintain” *Epitome of the Divine Institutes* ch.25 p.230

**Among spurious works**

**pseudo-Ignatius of Antioch** (100-107/116 A.D.) “I rejoice, therefore, over you, that ye do not give heed to vanity, and love nothing according to the flesh, but according to God.” *Epistle of Ignatius to the Ephesians* (Latin version) ch.9 p.53

## I11. Virtue of prudence

**Ignatius of Antioch** (100-107/116 A.D.) (implied) “And why are we not all prudent, since we have received the knowledge of God, which is Jesus Christ? Why do we foolishly perish, not recognising the gift which the Lord has of a truth sent to us?” *Epistle of Ignatius to the Ephesians* [Greek] ch.17 p.56

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 “For the prophet says, ‘Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?’”

**Justin Martyr** (c.138-165 A.D.) “Then I replied, ‘You have inquired most discreetly and most prudently,…’” *Dialogue with Trypho, a Jew* ch.87 p.243

**Theophilus of Antioch** (168-181/188 A.D.) “shall understand these things? prudent, and he shall know them?” *Theophilus to Autolycus* book 2 ch.38 p.110

**Clement of Alexandria** (193-202 A.D.) “called prudence, in others temperance, and in others manliness or righteousness.” *Stromata* book 1 ch.20 p.323

**Tertullian** (198-220 A.D.) (implied) “within you for the exercise of prudence in investigating the truth of reports,” *To the Nations* ch.7 p.114-115

**Origen** (225-253/254 A.D.) “least may tend to become so; prudent instead of foolish, or be on the way to become such” *Origen Against Celsus* book 2 ch.79 p.464

Origen (233/234 A.D.) (implied) mentions prudence. *Origen’s Exhortation to Martyrdom* ch.8 p.144

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.1 p.667 “prudence and constancy: and, being gifted with the arrogance of heretics, whose”

**Cyprian of Carthage** (c.246-258 A.D.) “to be prudent, what else, beloved brethren, befits us, than to use foresight and” *Treatises of Cyprian* Treatise 1 ch.1 p.421

**Gregory Thaumaturgus** (240-265 A.D.) “For it is thus (he [Origen] used to say) that the heavenly virtues will ripen in the soul: to wit, prudence, which first of all is able to judge of those very motions in the mind at once from the things themselves,” *Oration and Panegyric to Origen* argument 9 p.31

**Dionysius of Alexandria** (246-265 A.D.) “But to the earnest, and powerful, and intelligent, and prudent, such as philosophers ought to be-and how much more so, therefore, the gods! – these things are not only not disagreeable and irksome, but ever the most delightful, and by far the most welcome of all.” Section 5 *That to Work is Not a Matter of Pain and Weariness to God* p.89

**Theonas of Alexandria** (282-300 A.D.) “servant should be faithful and prudent, so that his lord may rejoice that he has” *Epistle of Theonas to Lucianus the Chief Chamberlain* ch.4 p.159

**Arnobius** (297-303 A.D.) “Dispel the darkness now, and, returning to the light of the mind, look more closely and see what that is which is going on, if only you retain your right, and are not beyond the reach of the reason and prudence given to you.” *Arnobius Against the Heathen* book 6 ch.14 p.512

**Victorinus** (martyred 304 A.D.) “I think that these are the four virtues, to wit, prudence, fortitude, justice, temperance, which are associated with one another.” *Commentary on the Apocalypse* from the 21st and 22nd chapters verse 16 p.359

Peter of Alexandria (306,285-311 A.D.) (partial) “But upon those who have used dissimulation like David, who reigned himself to be mad to avoid death, being not mad in reality; and those who have not nakedly written down their denial of the faith, but being in much tribulation, as boys endowed with sagacity and prudence amongst foolish children, have mocked the snares of their enemies,” *Canonical Epistle* Canon 5 p.271

**Methodius** (c.270-311/312 A.D.) (implied) “way to heaven. Now five of them were prudent and wise; and five were foolish and” *Banquet of The Ten Virgins* discourse 6 ch.2 p.329

**Lactantius** (c.303-320/325 A.D.) “contrary, imprudence? On the same principle, he [the Greek philosopher Chrysippus] says, why do the foolish men not” *Epitome of the Divine Institutes* ch.29 p.233

**Among corrupt or spurious works**

**pseudo-Hippolytus** (222-235/236 A.D.) “pertaining to morals, we first become prudent in action, and then also able to tell what, and when, and how action is to be taken.” *Doubtful fragment on Psalm 1* ch.7 p.201

**Among heretics**

**Manes** according to Archelaus (262-278 A.D.) “designations of the soul,-namely, intelligence, reflection, prudence,” (Archelaus is tellingTurbo what Manes believes.) *Disputation with Manes* ch.9 p.185

## I12. Do not provoke God

**Justin Martyr** (c.150 A.D.) “own sins; a people that provoketh Me to anger to My face.” *First Apology of Justin Martyr* ch.49 p.179

**Clement of Alexandria** (193-202 A.D.) “Whoever shall attempt to do aught with presumption, provokes God,” *Stromata* book 2 ch.19 p.369

Clement of Alexandria (193-217/220 A.D.) “Lord, and have provoked the Holy One of Israel to anger.” *The Instructor* book 1 ch.9 p.229

**Tertullian** (198-220 A.D.) “quite forsaken God, and have provoked unto indignation the Holy One of Israel” *An Answer to the Jews* ch.3 p.154

Tertullian (207/208 A.D.) “it was foretold that He should denounce against him: ‘Ye have forsaken the Lord, and have provoked the Holy One of Israel to anger’” *Five Books Against Marcion* book 3 ch.6 p.325

**Hippolytus of Portus** (222-235/236 A.D.) “Jacob provoked the Spirit of the Lord to anger. These are their pursuits.” *Against the Heresy of One Noetus* ch.15 p.229

**Origen** (225-253/254 A.D.) “are not gods; they have provoked Me to anger with their idols: and I will move” *Origen Against Celsus* book 2 ch.78 p.464

**Cyprian of Carthage** (c.246-258 A.D.) “And therefore I ask that you will grant my desire, and that you will grieve with me at the (spiritual) death of my sister, who in this time of devastation has fallen from Christ; for she has sacrificed and provoked our Lord, as seems manifest to us.” *Epistles of Cyprian* letter 20 ch.2 p.298

**Victorinus of Petau** (martyred 304 A.D.) “It is called a contempt when God is provoked, because idols are worshipped” *Commentary on the Apocalypse* from the thirteenth chapter verse 13 p.357

**Lactantius** (c.303-320/325 A.D.) “Walk ye not after strange gods, to serve them; and provoke me [God] not to anger with” *The Divine Institutes* book 4 ch.11 p.109

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 236 A.D.) (implied) speaks of not provoking God. *Discourse on the End of the World* ch.5 p.243

## I13. Work hard, don’t be lazy

Proverbs 6:6-11; 12:11,24,27; 15:19; 18:9; 21:25; Ecc 11:6; Colossians 3:23; 1 Thessalonians 5:14; 2 Thessalonians 3:6-12; Titus 3:14

Implied Proverbs 31:17

Partial Proverbs 22:29

**Clement of Rome** (96-98 A.D.) “The good servant receives the bread of his labour with confidence; the lazy and slothful cannot look his employer in the face. It is requisite, therefore, that we be prompt in the practice of well-doing; for of Him are all things.” *1 Clement* (*ANF* vol.1) ch.34 p.14

**Athenagoras** (177 A.D.) (implied) “yet all who are not blinded in their judgment of these matters by vice or sloth,” *On the Resurrection of the Dead* ch.17 p.158

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 third vision ch.11 p.17 “Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord. Your spirit therefore is broken, and you have grown old in your sorrows.”

**Clement of Alexandria** (193-203 A.D.) “I; and noble natures, when they have received such training, become still better than before both in other respects, but especially in productiveness, as is the case with the other creatures. Wherefore it is mid, ‘Go to the ant, thou sluggard, and become wiser than it, which provideth much and, varied food in the harvest against the inclemency of winter.’ Or go to the bee, and learn how laborious she is; for she, feeding on the whole meadow, produces one honey-comb.” *Stromata* book.1 ch.6 p.307

Clement of Alexandria (c.195 A.D.) says not to be a sluggard. *Exhortation to the Heathen* ch.8 p.194

**Tertullian** (198-220 A.D.) (implied) “no vices; I give quarter to no lethargy, no slothful encrustation. I apply the” *On the Pallium* ch.5 p.11

Tertullian (207/208 A.D.) “The charge, that ‘if any would not work, neither should he eat,’ is in strict accordance with the precept of Him who ordered that ‘the mouth of the ox that treadeth out the corn should not be muzzled.’” *Five Books Against Marcion* book 5 ch.16 p.464

**Commodianus** (c.240 A.D.) “Therefore begin thou to put away thy former doings. Shun luxuries, since labour is threatening arms. With all thy virtue thou must obey the king’s command, if thou wishest to attain the last times in-gladness. He is a good soldier, always wait for things to be enjoyed. Be unwilling to flatter thyself; absolutely put away sloth, that thou mayest daily be ready for what is set before thee, Be careful beforehand; in the morning revisit the standards, When thou seest the war, take the nearest contest. This is the king’s glory, to see the soldiery prepared. The king is present; desire that ye may fight beyond his hope. He makes ready gifts. He gladly looks for the victory, and assigns you to be a fit follower.” *Instructions of Commodianus* ch.53 p.213

**Origen** (233/234 A.D.) (implied) speaks against sloth. *Origen On Prayer* ch.28.7 p.110

**Cyprian of Carthage** (c.246-258 A.D.) “but as far as my feeble powers suffice with my full strength, and with a discourse gathered from the Lord’s lessons, the slothfullness of a luxurious disposition must be restrained, and he who has begun to be already a man of God and of Christ, must be found worthy of God and of Christ.” *Treatises of Cyprian* Treatise 7 ch.1 p.469

Cyprian of Carthage (c.246-258 A.D.) “Lo, virgins depart in peace, safe with their glory, not fearing the threats of the coming Antichrist, and his corruptions and his brothels. Boys escape the peril of their unstable age, and in happiness attain the reward of continence and innocence. Now the delicate matron does not fear the tortures; for she has escaped by a rapid death the fear of persecution, and the hands and the torments of the executioner. By the dread of the mortality and of the time the lukewarm are inflamed, the slack are nerved up, the slothful are stimulated, the deserters are compelled to return, the heathens are constrained to believe, the ancient congregation of the faithful is called to rest, the new and abundant army is gathered to the battle with a braver vigour, to fight without fear of death when the battle shall come, because it comes to the warfare in the time of the mortality.” *Treatises of Cyprian* Treatise 7 ch.15 p.472-473

**Gregory Thaumaturgus** (240-265 A.D.) “But the sluggard and the idler become scoffers, and make the house decay; and misusing all things for the purposes of their own gluttony, like the ready slaves of money, for a small price they are content to do all that is base and abject.” *Metaphrase of Ecclesiastes* ch.10 p.16

**Dionysius of Alexandria** (246-265 A.D.) has a whole chapter on the importance of work. In it he says, for example, “And then he adds this further sentence of threatening: ‘The lazy procrastinator is ever wrestling with miseries.’ And the prophet teaches us the same lesson in a more solemn fashion, and declares that deeds done according to the standard of virtue are truly worthy of God, and that the man who gives no heed to these is accursed: ;For cursed be he that doeth the works of the Lord carelessly.’” *Extant fragments* fragment 5 p.89

**Theonas of Alexandria** (282-300 A.D.) “Discharge the official duties to which you are severally appointed with the utmost fear of God and affect to your prince, and perfect carefullness.” *Epistle of Theonas to Lucianus, the Chief Chamberlain* ch.11 p.159. He also says more things in ch.3 and 4 p.159,160.

**Methodius** (270-311/312 A.D.) “wisdom and addicted to nothing slothful or luxurious, but should excel, and set” *Banquet of the Ten Virgins* discourse 1 ch.1 p.311

**Lactantius** (c.303-320/325 A.D.) “But when they give themselves up to perpetual sloth, and undertake no exercise of virtue, and pass their whole life in the practice of speaking, in what light ought they to be regarded rather than as triflers? For wisdom, unless it is engaged on some action on which it may exert its force, is empty and false;” *The Divine Institutes* book 3 ch.16 p.84

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “I entreat you, but read the prophecies of the sacred writers. And if any slothfullness or old hereditary superstition prevents you from reading the prophecies of the holy men through which you can be instructed regarding the one only God,” *Justin*’*s Hortatory Address to the Greeks* ch.36 p.288

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.54 p.122 “It behoves, therefore, the good to love that *way* above all things, that is, above riches, glory, rest, parents, relatives, friends, and everything in the world. But he who perfectly loves this possession of the kingdom of heaven, will undoubtedly cast away all practice of evil habit, negligence, sloth, malice, anger, and such like. For if you prefer any of these to it, as loving the vices of your own lust more than God, you shall not attain to the possession of the heavenly kingdom; for truly it is foolish to love anything more than God. For whether they be parents, they die; or relatives, they do not continue; or friends, they change.”

## I14. Be godly

**Clement of Rome** (96-98 A.D.) “Let us cleave, therefore, to those who cultivate peace with godliness, and” *1 Clement* ch.15 p.9

***Epistle of Barnabas*** (c.70-130 A.D.) ch.10 p.143”David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: ‘Blessed is the man who hath not walked in the counsel of the ungodly,’”

***2 Clement*** (150 A.D.) ch.10 p.519-520 “but forsake every wicked tendency, which would lead us into transgression; and flee from ungodliness, lest evils overtake us.”

***Epistle to Diognetus*** (c.130-200 A.D.) ch.6 p.27 “Christians are known indeed to be in the world, but their godliness remains invisible.”

*Shepherd of Hermas* (c.115-155 A.D.) book 1 vision 3 ch.5 p.14 (partial) “teachers, and deacons, who have lived in godly purity, and have acted as bishops”

**Justin Martyr** (c.150 A.D.) “who hath not walked in the counsel of the ungodly, nor stood in the way of” *First Apology of Justin Martyr* ch.40 p.176

**Evarestus** (c.169 A.D.) “You threaten me with fire that can burn for an hour, and after a little while is extinguished, but are ignorant of the fire of the coming judgment and of eternal punishment, reserved for the ungodly.” *Martyrdom of Polycarp* ch.11 p.41

**Theophilus of Antioch** (168-181/188 A.D.) “the rest of the prophets, so that the writings which belong to us godly people” *Theophilus to Autolycus* book 2 ch.30 p.106

**Irenaeus of Lyons** (182-188 A.D.) speaks of “godly edifying which is in faith” *Irenaeus Against Heresies* book 1 preface p.315.

Irenaeus of Lyons (182-188 A.D.) “here also does the apostle likewise say: “For the wrath of God shall be revealed from heaven against all ungodliness and unrighteousness of those men who hold back the truth in unrighteousness.” *Irenaeus Against Heresies* book 4 ch.27.4 p.500

Irenaeus of Lyons (c.160-202 A.D.) (implied) speaks of godliness. *Proof of Apostolic Preaching* ch.1. “For godliness is obscured and dulled by the soiling and staining of the flesh;” ch.2.

**Churches of Vienna and Lugdunum** (177 A.D.) “of his brethren, undertaking to prove that there is nothing ungodly or impious”

**Clement of Alexandria** (193-202 A.D.) “He both knows and admires. Godliness adds length of life; and the fear of the Lord adds days.” *Stromata* book 2 ch.12 p.359-360

Clement of Alexandria (c.195 A.D.) says we should be godly. *Exhortation to the Heathen* ch.10 p.196

**Tertullian** (207/208 A.D.) “of God is revealed from heaven against all ungodliness and unrighteousness of men,” *Five Books Against Marcion* book 5 ch.13 p.457

**Hippolytus of Portus** (222-234/256 A.D.) (implied) “And Paul in like manner: ‘For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth of God in unrighteousness.’” *Treatise on Christ and Antichrist* ch.64 p.218

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.1 *ANF* vol.1 p.305 “In the time of the lawless partisans of idolatry, wicked decrees were passed against the godly Christians in town and country, to force them to offer libations to vain idols; and accordingly the holy men, having been apprehended, were brought before the prefect of Rome, Rusticus by name. And when they had been brought before his judgment-seat, said to Justin, “Obey the gods at once, and submit to the kings.”

**Origen** (225-253/254 A.D.) “‘For all that will to live godly in Christ Jesus shall suffer persecution.’” *Commentary on Matthew* book 10 ch.18 p.425

**Cyprian of Carthage** (c.246-258 A.D.) “Of this also in the first Psalm: ‘Therefore the ungodly shall not rise up in judgment, nor sinners in the council of the righteous.’” *Treatises of Cyprian* Treatise 12 Third book Testimonies ch.31 p.543

Dionysius of Alexandria (246-265 A.D.) (partial) “And this most godly Dioscorus is with us at present, tarrying for a greater conflict and a more lengthened contest.” Epistle 2 - To Novatus ch.7 p.97

**Methodius** (270-311/312 A.D.) “For it is not allowed to him to destroy those whose thoughts and looks are upwards. And the stars, which the dragon touched with the end of his tail, and drew them down to earth, are the bodies of heresies; for we must say that the stars, which are dark, obscure, and falling, are the assemblies of the heterodox; since they, too, wish to be acquainted with the heavenly ones, and to have believed in Christ, and to have the seat of their soul in heaven, and to come near to the stars as children of light. But they are dragged down, being shaken out by the folds of the dragon, because they did not remain within the triangular forms of godliness, falling away from it with respect to an orthodox service. Whence also they are called the third part of the stars, as having gone astray with regard to one of the three Persons of the Trinity. As when they say, like Sabellios, that the Almighty Person of the Father Himself suffered; or as when they say, like Artemas, that the Person of the Son was born and manifested only in appearance; or when they contend, like the Ebionites, that the prophets spoke of the Person of the Spirit, of their own motion. For of Marcion and Valentinus, and those about Elkesaios and others, it is better not even to make mention.” *Banquet of the Ten Virgins* discourse 8 ch.10 p.338

**Peter of Alexandria** (306,285-311 A.D.) “He commanded His disciples, when their enemies persecuted them, to fly from city to city, and not of their own accord to give themselves up to the tormentors, lest they should be the cause of bringing the guilt of much blood upon their heads, irritating them as it were to inflict punishment upon godly men. And he brings forward the example of the apostles, of Stephen, of James, and the chiefs of the order, Peter and Paul.” *Canonical Epistle* canon 9 p.273

Peter of Alexandria (306,285-311 A.D.) “obeying him who says, ‘Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith…” He quotes all of 1 Timothy 6:11-12. *The Canonical Epistle* canon 14 p.278

**Lactantius** (c.303-320/325 A.D.) “for as He is a most indulgent Father towards the godly, so is He a most upright Judge against the ungodly.” *The Divine Institutes* book 1 ch.1 p.10

**Alexander of Alexandria** (313-326 A.D.) says that we should have not only deeds but also “godly patience”. *Epistles on the Arian Heresy* Epistle 1 ch.3 p.292

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “do not think that anything incredible has taken place if a man sprung from a godly line, and who lived worthily of the godliness of his fathers, was chosen by God to be honoured with this great gift and to be set forth as the first of all the prophets.” *Justin’s Hortatory Address to the Greeks* ch.11 p.278

## I15. Be gentle or meek

**Ignatius of Antioch**(-107/116 A.D.) says to “be meek in response to wrath, humble in opposition to boasting, … and for their cruelty, manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all true kindness; and let us seek to be followers of the Lord…” *Letter of Ignatius to the Ephesians* ch.10 p.55

***Didache*** (before 125 A.D.) vol.7 ch.3 p.378 “But be thou meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which thou has heard.”

**Polycarp** (100-155 A.D.) “But may the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God, and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, long-suffering, forbearance, and purity;” *Polycarp’s Letter to the Philippians* ch.12 p.35

**Justin Martyr** (c.150 A.D.) “For we ought not to strive; neither has He desired us to be imitators of wicked men, but He has exhorted us to lead all men, by patience and gentleness, from shame and the love of evil.” *First Apology of Justin Martyr* ch.16 p.168

***The Apology of Aristides*** (125 or 138-161 A.D.) p.277 “they [Christians] appeal to those who injure them, and try to win them as friends; they are eager to do good to their enemies; they are gentle and easy to be entreated.”

**Irenaeus of Lyons** (182-188 A.D.) “But the fruit of the Spirit is love, joy, peace, long-suffering, goodness, benignity, faith, meekness, continence, chastity: against these there is no law.” *Irenaeus Against Heresies* book 5 ch.11.1 p.547

**Clement of Alexandria** (193-202 A.D.) “For on whom will I look, but on him who is mild and gentle, and trembleth at my word” *Stromata* book 2 ch.19 p.369

Clement of Alexandria (193-217/220 A.D.) But let him go and put himself under the Word as his trainer, and Christ the President of the contest; and for his prescribed food and drink let him have the New Testament of the Lord; and for exercises, the commandments; and for elegance and ornament, the fair dispositions, love, faith, hope, knowledge of the truth, gentleness, meekness, pity, gravity: so that, when by the last trumpet the signal shall be given for the race and departure hence, as from the stadium of life, he may with a good conscience present himself victorious before the Judge who confers the rewards, confessedly worthy of the Fatherland on high, to which he returns with crowns and the acclamations of angels.” *Who is the Rich Man that Shall be Saved* ch.3 p.592

**Commodianus** (c.240 A.D.) says that Christ wishes us to be gentle, and in Him joyful. *Instructions of Commodianus* ch.53 p.214. See also ibid ch.58 p.214.

**Origen** (225-253/254 A.D.) “And the name of Jesus can still remove distractions from the minds of men, and expel demons, and also take away diseases; and produce a marvellous meekness of spirit and complete change of character, and a humanity, and goodness, and gentleness in those individuals who do not feign themselves to be Christians for the sake of subsistence or the supply of any mortal wants, but who have honestly accepted the doctrine concerning God and Christ, and the judgment to come.” *Origen Against Celsus* book 1 ch.67 p.427

**Cyprian of Carthage** (256 A.D.) mentions that priestly concord is maintained by them in gentleness and patience. *Epistles of Cyprian* Letter 72 ch.26 p.386

Cyprian of Carthage (c.246-258 A.D.) “Looking forward to which, the blessed Apostle Paul writes to Timothy, and warns him that a bishop must not be ‘litigious, nor contentious, but gentle and teachable.’” [2 Timothy 2:24] *Epistles of Cyprian* Letter 73 ch.10 p.389

Cyprian of Carthage (c.246-258 A.D.) “Concerning Moses, moreover, we find it said in the Scriptures, ‘Now the man Moses was very meek;’” *Epistles of Cyprian* letter 51 ch.16 p.331

**Arnobius** (297-303 A.D.) “For why, indeed, have our writings deserved to be given to the flames? our meetings to be cruelly broken up, in which prayer is made to the Supreme God, peace and pardon are asked for all in authority, for soldiers, kings, friends, enemies, for those still in life, and those freed from the bondage of the flesh; in which all that is said is such as to make *men* humane, gentle, modest, virtuous, chaste, generous in dealing with their substance, and inseparably united to all embraced in our brotherhood?” *Arnobius Against the Heathen* book 4 ch.36 p.488

**Methodius** (270-311/312 A.D.) “for he [the apostle] says, ‘The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;’ which, on account of their great pleasantness, the prophet calls figs. Micah also says, “They shall sit every man under his vine and under his fig-tree; and none shall make them afraid.” *Banquet of the Ten Virgins* discourse 10 ch.5 p.350

**Lactantius** (c.303-320/325 A.D.) “For when those defenders of false gods, who are rebellious against the true God, persecute His name in us, we resist not either in deed or in word, but with meekness, and silence, and patience, we endure whatever cruelty is able to contrive against us. For we have confidence in God, from whom we expect that retribution will hereafter follow.” *Epitome of the Divine Institutes* ch.53 p.243-244

## I16. Eating meats forbidden to Jews OK

Mark 7:17-23, especially 7:19; Acts 10:9-16; Colossians 2:16; Acts 15:28-29

**Ignatius** (-107/116 A.D.) If we still live according to the old Jewish law, we have not received grace. *Ignatius’ Letter to the Magnesians* ch.8 p.62

*Letter of Ignatius to the Philadelphians* ch.6 p.82 (-107/116 A.D.) “But if any one preach the Jewish law unto you, listen not to him…. they are in my judgment but as monuments and sepulchers of the dead, upon which are written only the names of men.”

***Epistle to Diognetus*** ch.5 p.26 (c.130-200 A.D.) “For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe.... But inhabiting Greek as well as barbarian cities, according to the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct”

*Epistle to Diognetus* ch.4 p.26 (c.130-200 A.D.) “But as to their [Jews’] scrupulosity concerning meats, and their superstition as respects the Sabbaths, and their boasting about circumcision, and their fancies about fasting and new moons, which are utterly ridiculous and unworthy of notice, I do not think that you required to learn anything from me.” (The author apparently forgot to notice that these were commanded in Old Testament times. However, he would still agree they are not to be followed today.)

**Clement of Alexandria** (193-217/220 A.D.) discusses Peter’s vision in Acts 10:10-15 and says “The use of them [all meats] is accordingly indifferent to us. ‘For not what entereth into the mouth defileth the man,’ but the vain opinion respecting uncleanness. For God, when He created man, said, ‘All things shall be to you for meat.’” *The Instructor* book 2 ch.1 p.241

**Tertullian** (198-220 A.D.) says that faith free in Christ permits eating the meats of the Jewish Law. Tertullian wrote, “whereas faith, free in Christ, loses no abstinence from particular meats to the Jewish Law even, admitted as it has been by the apostle once for all to the whole range of the meat-market” *On Fasting* ch.2 vol.4 p.103

**Origen** (225-253/254 A.D.) discusses how the Old Testament dietary laws are not applicable to those under the gospel. *Origen’s Commentary on Matthew* book 11 ch.12 p.440-441

Origen (233/234 A.D.) says that eating all kinds of meat is OK. *Origen On Prayer* ch.27.13 p.101

**Novatian** (turned schismatic) (250/4-256/7 A.D.) discusses how it is fine to eat all the prohibited meats. *On the Jewish Meats* 2-3 p.646-647

Novatian (250/4-256/7 A.D.) has an entire work on eating meat prohibited to Jews is fine: *On Jewish Meats*. You can specifically see ch.5 p.648.

**Cyprian of Carthage** (c.246-258 A.D.) says “That the former law, which was given by Moses, was about to cease. That a new law was to be given.” *Treatises of Cyprian* Treatise 12 book 1 Heads p.508

**Gregory Thaumaturgus** (240-265 A.D.) taught that all meat was OK to eat. *Canonical Epistle 1* p.18

Lactantius (c.303-320/325 A.D.) (partial) discusses the former laws against eating pork, and says the Christ fulfilled these things. Note the past tense. “Therefore He [God] forbade them [the Israelites] to use the flesh of the pig for food, that is, not to imitate the life of swine, which are nourished only for death; lest, by devoting themselves to their appetite and pleasures, they should be useless for working righteousness, and should be visited with death. … Thus all the precepts of the Jewish law have for their object the setting forth of righteousness, since they are given in a mysterious manner, that under the figure of carnal things those which are spiritual might be known. (ch.18) When, therefore, Christ fulfilled these things which God would have done, and which He foretold many ages ago before by His prophets,…” *The Divine Institutes* book 4 ch.17-18 p.119.

**Eusebius of Caesarea** (318-325 A.D.) says that all foods are OK for us to eat. *Eusebius’ Ecclesiastical History* book 1 ch.4 p.87

## I17. Depart from evil

(Departing from evil people is not included here.)

**Clement of Rome** (96-98 A.D.) “What man is he that desires life, and loves to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.” *1 Clement* ch.22 p.11

***Didache*** (before 125 A.D.) vol.7 ch.3 p.378 “My child, lfee from every evil thing.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 Commandment Third p.21 “‘And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God.’”

**Irenaeus of Lyons** (182-188 A.D.) “And again, ‘Keep thy tongue from evil, and thy lips that they speak no guile; depart from evil, and do good; seek peace, and pursue it.” *Irenaeus Against Heresies* book 4 ch.36.2 p.515

**Clement of Alexandria** (193-220 A.D.) “Wherefore also this is enjoined on us: “Cease from your own works, from your old sins; ‘Learn to do well’; ‘Depart from evil, and do good;’ ‘Thou hast loved righteousness, and hated iniquity.’ This is my new covenant written in the old letter.” *The Instructor* book 1 ch.11 p.234

**Tertullian** (207/208 A.D.) “Well, is the precept different in the Creator’s teaching? “Take away the evil from you, depart from it, and be doing good.’” *Five Books Against Marcion* book 5 ch.14 p.461

**Origen** (225-253/254 A.D.) “Now, the injunctions to “depart from evil, and to do good,” do not refer either to *corporeal evils* or *corporeal blessings*, as they are termed by some, nor to external things at all, but to blessings and evils of a *spiritual* kind; since he who departs from such evils, and performs such virtuous actions, will, as one who desires the true life, come to the enjoyment of it;” *Origen Against Celsus* book 6 ch.54 p.598

## I18. Worship God in spirit and truth

John 4:24b

**Irenaeus of Lyons** (182-188 A.D.) quotes John 4:24b *Irenaeus Against Heresies* Fragment 37 p.574

**Tertullian** (c.213 A.D.) quotes John 4:24a, and adds “For Spirit has a bodily substance of its own kind, in its own form.” *Against Praxeas* ch.7 p.602

**Origen** (225-253/254 A.D.) “He, treating of Deity, stated to His true disciples the doctrine regarding God; and we, discovering traces of such teaching in the Scripture narratives, take occasion from such to aid our theological conceptions, hearing it declared in one passage, that ‘God is light, and in Him there is no darkness at all;’ and in another, ‘God is a Spirit, and they that worship Him must worship Him in spirit and in truth.’” *Origen Against Celsus* book 2 ch.71 p.460

**Novatian** (250/4-256/7 A.D.) quotes all of John 4:24. *Treatise Concerning the Trinity* ch.6 p.616

## I19. Keep the commandments of Christ/God

(Only times after the resurrection are counted, not times before that.)

1 John 3:22-24

**Clement of Rome** (96-98 A.D.) “Let him who has love in Christ keep the commandments of Christ.” *1 Clement* ch.49 p.18. See also vol.9 ch.18.

Clement of Rome (96-98 A.D.) “Blessed are we, beloved, if we keep the commandments of God in the harmony of” *1 Clement* ch.50 p.18

**Justin Martyr** (c.138-165 A.D.) “sons of God, and keep the commandments of Christ.” *Dialogue with Trypho, a Jew* ch.123 p.261

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 first vision ch.3 p.10 “that He [God] may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith.”

**Irenaeus of Lyons** (182-188 A.D.) “enter into life, keep the commandments.” *Irenaeus Against Heresies* book 4 ch.12.5 p.476

**Clement of Alexandria** (193-217/220 A.D.) “It is then very manifest to us, that a kiss is not love. For the love meant is the love of God. ‘And this is the love of God,’ says John, ‘that we keep His commandments;’ not that we stroke each other on the mouth.” *The Instructor* book 3 ch.11 p.291

**Tertullian** (213 A.D.) (implied) says to do the will of God. *On Monogamy* ch.14 p.77

**Hippolytus of Portus** (222-235/236 A.D.) “And the dragon was wroth with the woman, and went to make war with the saints of her seed, which keep the commandments of God, and have the testimony of Jesus.” *Treatise on Christ and Antichrist* ch.60 p.217

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the same place: ‘If thou wilt enter into life, keep the commandments….’” *Treatises of Cyprian* Treatise 12 third part ch.1 p.532

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 235 A.D.) “while knowledge enlightens us, and wisdom shines brightly in our souls; and a ‘song of psalmody,’ when, while good action takes the lead, according to the word, ‘If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee,’we understand wisdom at the same time, and are deemed worthy by God to know the truth of things, till now kept hid from us; and a ‘psalm of song,’ when, by revolving with the light of wisdom some of the more abstruse questions pertaining to morals, we first become prudent in action, and then also able to tell what, and when, and how action is to be taken.” *On the Psalms* ch.7 p.201

## I20. It’s bad to be a hypocrite

Matthew 15:3 “you hypocrites!”;

Jesus likewise called the Pharisees snakes and a brood of vipers condemned to Hell in Matthew 23:33; hypocrites (Matthew 23:29)

***Didache*** (before 125 A.D.) ch.2 p.378 “Thou shalt not be covetous, nor rapacious, nor a hypocrite, nor evil”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 9 ch.18 p.50 “hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds.”

**Justin Martyr** (c.138-165 A.D.) “and [Jesus] exclaimed, ‘woe unto you, Scribes and Pharisees, hypocrites! Because ye pay tithe or mint and rue, but do not observe the love of God and justice. We whited sepulchers! Appearing beautiful outward, but are within full of dead men’s bones.’” *Dialogue with Trypho, a Jew* ch.17 p.203. mixed from two different times in Jesus’ life in Matthew 23 and Luke 11.

**Irenaeus of Lyons** (182-188 A.D.) “applies, which says: ‘Thou hypocrite, first cast the beam out of thine eye,’” *Irenaeus Against Heresies* book 4 ch.30.3 p.503

**Clement of Alexandria** (193-202 A.D.) “that they do not come to the task for the sake of receiving worldly things, having ascertained that they who are consecrated to Christ are given to communicate the necessaries of life. But let such be dismissed as hypocrites.” *Stromata* book 1 ch.1 p.300

Clement of Alexandria (c.195 A.D.) “Again, therefore, some venomous and false hypocrites, who plotted against righteousness, He once called ‘a brood of vipers.’ But if one of those serpents even is willing to repent, and follows the Word, he becomes a man of God. Others he figuratively calls wolves, clothed in sheep-skins, meaning thereby monsters of rapacity in human form. And so all such most savage beasts, and all such blocks of stone, the celestial song has transformed into tractable men.” *Exhortation to the Heathen* ch.1 p.172

**Tertullian** (198-220 A.D.) “but these dispositions have been wont to sprout from the seed of hypocrites, whose friendship with the devil is indivisible, whose repentance never faithful.” *On Repentance* ch.5 p.661

Tertullian (207/208 A.D.) “‘hypocrites,’ because they could ‘discern the face of the sky and the earth, but could not distinguish this time, when of course He [Jesus] ought to have been recognized,” *Five Books Against Marcion* book 4 ch.29 p.399

**Hippolytus of Portus** (225-235/236 A.D.) “people, when they were indignant at the cure on the Sabbath-day: ‘Ye hypocrites,’” *The Visions of Daniel and Nebuchadnezzar* ch.18 p.181

**Origen** (c.227-240 A.D.) “Saviour’s reproving words described them, as hypocrites to John’s baptism,” *Origen’s Commentary on John* book 6 ch.13 p.362

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the same place: ‘When thou doest an alms, do not sound a trumpet before thee, as the hypocrites do in the streets and in the synagogues, that they may be glorified of men. Verily I say unto you, They have fulfilled their reward.’” *Treatises of Cyprian* Treatise 12 third book Testimonies ch.40 p.545

**Pamphilus** (martyred 309 A.D.) “That the participation of the Holy Ghost was not given for money, nor to hypocrites, but to saints by faith;” *An Exposition of the Chapters of the Acts of the Apostles* vol.6 section K p.167

**Among spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.487 (implied) “As Paul was going up to Iconium after the fligtht from Antioch, his fellow-travellers were Demas and Ermogenes, full of hypocrisy; and they were importunate with Paul, as if they loved him.”

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.14 p.221 negatively mentions hypocrites.

## I21. Do not worship any images or idols

Exodus 20:4; Deuteronomy 5:8; 27:15; Psalm 31:6; Psalm 97:7; Jon 2:8 (implied); Acts 14:15

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 5:10-11

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

***Epistle of Barnabas*** ch.14 p.146 (c.70-130 A.D.) “And Moses nderstood that hey [the Israelites] had again made molten images; and he threw the tables out of his hands, and the tables of the tetament of the Lord were broken.” (It does not say they sinned by worshipping a calf, though they did. The main point for Barnabas was the image.

**Melito of Sardis** (170-177/180 A.D.) “‘There are, however, persons who say: It is for the honour of God that we make the image: in order, that is, that we may worship the God who is concealed from our view. But they are unaware that God is in every country, and in every place, and is never absent, and that there is not anything done and He knoweth it not. Yet thou, despicable man! within whom He is, and without whom He is, and above whom He is, hast nevertheless gone and bought thee wood from the carpenter’s, and it is carved and made into an image insulting to God. To this thou offerest sacrifice, and knowest not that the all-seeing eye seeth thee, and that the word of truth reproves thee, and says to thee: How can the unseen God be sculptured? Nay, it is the likeness of thyself that thou makest and worshippest. Because the wood has been sculptured, hast thou not the insight to perceive that it is *still* wood, or *that the stone* is *still* stone? The gold also the workman taketh according to its weight in the balance. And when thou hast had it made into an image, why dose thou weigh it? Therefore thou art a lover of gold, and not a lover of God.” Fragment 1 p.754

Melito of Sardis (170-177/180 A.D.) vol.8 ch.1 p.753 says we are to serve God and not images. He discusses this in more detail on p.755 saying that men are despicable who worship images.

**Athenagoras** (177 A.D.) in *A Plea for Christians* ch.34 p.147 “So that, if we were to regard the various forms of matter as gods, we should seem to be without any sense of the true God, because we should be putting the things which are dissoluble and perishable on a level with that which is eternal.” See also ibid ch.15 p.135.

Athenagoras (177 A.D.) asks and answers the question “are we to come and worship images?” *A Plea for Christians* ch.15 p.135

**Theophilus of Antioch** (168-181/188 A.D.) quotes Exodus 20:3 “And concerning piety He [God] says, ‘Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I am the Lord thy God.’” *Theophilus to Autolycus* book 3 ch.9 p.114

Irenaeus of Lyons (182-188 A.D.) (partial) “They style themselves Gnostics. They [Carpocratians] also possess images, some of them painted, and others formed from different kinds of material; while they maintain that a likeness of Christ was made by Pilate at that time when Jesus lived among them. They crown these images, and set them up along with the images of the philosophers of the world that is to say, with the images of Pythagoras, and Plato, and Aristotle, and the rest. They have also other modes of honouring these images, after the same manner of the Gentiles.” *Irenaeus Against Heresies* book 1 ch.25.6 p.351

**Minucius Felix** (210 A.D.) “But do you think that we conceal what we worship, if we have not temples and altars? And yet what image of God shall I make, since, if you think rightly, many himself is the image of God? What temple shall I build to Him, when this whole world fashioned by His work cannot receive Him/”*The Octavius of Minucius Felix* ch.32 p.193

Minucius Felix (210 A.D.) criticizes the heathens for idolatry and praying to images. “Thus they invoke their deity, they supplicate their images, they implore their Genius, that is, their demon; and it is safer to swear falsely by the genius of Jupiter than by that of a king. Crosses, moreover, we neither worship not wish for...” *The Octavius of Minucius Felix* ch.29 p.191

**Clement of Alexandria** (193-217/220 A.D.) “And if Moses commanded men to make not an image to represent God by art, …” *The Instructor* book 3 ch.2 p.274

Clement of Alexandria (193-202 A.D.) “The law… teaches wisdom, by abstinence from sensible images.” *Stromata* book 2 ch.18 p.365

Clement of Alexandria (193-202 A.D.) “Numa the king of the Romans was a Pythagorean, and aided by the precepts of Moses, prohibited from making an image of God in human form, and of the shape of a living creature.” *Stromata* book 1 ch.15 p.316

Clement of Alexandria (c.195 A.D.) “Why, then, foolish and silly men (for I will repeat it), have you, defaming the supercelestial region, dragged religion to the ground, by fashioning to yourselves gods of earth, and by going after those created objects, instead of the uncreated Deity, have sunk into deepest darkness? The Parian stone is beautiful, but it is not yet Poseidon. The ivory is beautiful, but it is not yet the Olympian Zeus. Matter always needs art to fashion it, but the deity needs nothing. Art has come forward to do its work, and the matter is clothed with its shape; and while the preciousness of the material makes it capable of being turned to profitable account, it is only on account of its form that it comes to be deemed worthy of veneration. Thy image, if considered as to its origin, is gold, it is wood, it is stone, it is earth, which has received shape from the artist’s hand. But I have been in the habit of walking on the earth, not of worshipping it. For I hold it wrong to entrust my spirit’s hopes to things destitute of the breath of life. We must therefore approach as close as possible to the images. How peculiarly inherent deceit is in them, is manifest from their very look. For the forms of the images are plainly stamped with the characteristic nature of demons.” *Exhortation to the Heathen* ch.4 p.188-189

Clement of Alexandria (193-217/220 A.D.) “And let our seals be either a dove, or a fish, or a ship scudding before the wind, or a musical lyre, which Polycrates used, or a ship’s anchor, which Seleucus got engraved as a device; and if there be one fishing, he will remember the apostle, and the children drawn out of the water. For we are not to delineate the faces of idols, we who are prohibited to cleave to them; nor a sword, nor a bow, following as we do, peace; nor drinking-cups, being temperate.” *The Instructor* book 3 ch.11 p.285-286

Clement of Alexandria (c.195A.D.) “For we are expressly prohibited from exercising a deceptive art: ‘For thou shalt not make,” says the prophet, “the likeness of anything which is in heaven above or in the earth beneath.’” *Exhortation to the Heathen* ch.4 p.189

**Tertullian** (198-220 A.D.) “For it is the privilege of the dead also to be thus crowned, as they too straightway become idols, both by their dress and the service of deification, which (deification) is with us a second idolatry.” *The Chaplet* (*de Corona*) ch.10 p.98

Tertullian (198-220 A.D.) “but nothing is more impure than idols.” *The Chaplet* (*de Corona*) ch.10 p.99. See also *On Idolatry* ch.4 p.62-63; *The Shows* ch.13 p.85

Tertullian (205 A.D.) writes that certain Christian prisoners knew “that they must resist idolatry to the death.” *Scorpiace* ch.8 p.640

**Hippolytus of Portus** (222-235/236 A.D.) Talks about idolatry *Treatise on Christ and Antichrist* ch.65 p.219

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.1 p.305 (implied) “wicked decrees were passed against the godly Christians in town and country, to force them to offer libations to vain idols,”

**Origen** (235-245 A.D.) teaches we should not worship idols *Homilies on Jeremiah* homily 7 ch.3.1 p.71

Origen (225-253/254 A.D.) (implied) “But if he thinks his statement, that ‘they were never held in any reputation or account,’ to be proved, because no remarkable event in their history is found recorded by the Greeks, we would answer, that if one will examine their polity from its first beginning, and the arrangement of their laws, he will find that they were men who represented upon earth the shadow of a heavenly life, and that amongst them God is recognised as nothing else, save He who is over all things, and that amongst them no maker of images was permitted to enjoy the rights of citizenship. For neither painter nor image-maker existed in their state, the law expelling all such from it; that there might be no pretext for the construction of images,-an art which attracts the attention of foolish men, and which drags down the eyes of the soul from God to earth. There was, accordingly, amongst them a law to the following effect: ‘Do not transgress the law, and make to yourselves a graven image, any likeness of male or female; either a likeness of any one of the creatures that are upon the earth, or a likeness of any winged fowl that flieth under the heaven, or a likeness of any creeping thing that creepeth upon the earth, or a likeness of any of the fishes which are in the waters under the earth.’” *Origen Against Celsus* book 4 ch.31 p.510

Origen (225-253/254 A.D.) says to have no graven images, without specifying images of idols or the true God. *Origen Against Celsus* book 7 ch.64 p.636

**Adamantius** (c.300 A.D.) discusses how adultery, murder, taking money under bad circumstances, and idol worship are doing wrong. *Dialogue on the True Faith* Fourth Part ch.10 p.139

**Arnobius** (297-303 A.D.) says not to worship any idols. *Arnobius Against the Heathen* book 1 ch.39 p.423-424

**Victorinus of Petau** (martyred 304 A.D.) mentions not worshipping an image. *Commentary on the Apocalypse of the Blessed John* ch.13.13 p.357

**Methodius** (270-311/312 A.D.) (implied) The gold and silver metals did not sin, when they used to make idols. *The Banquet of the Ten Virgins* discourse 2 ch.5 p.315

Methodius (c.270-311/312 A.D.) “And those artificers who, to the destruction of men, make images in human form, not perceiving and knowing their own Maker, are blamed by the Word, which says, in the Book of Wisdom, a book full of all virtue, ‘his heart is ashes, his hope is more vile than earth, and his life of less value than clay; forasmuch as he knew not his Maker, and Him that inspired into him an active soul, and breathed in a living spirit;’ that is, God, the Maker of all men; therefore, also, according to the apostle, He ‘will have all men to be saved, and to come unto the knowledge of the truth.’” *Banquet of the Ten Virgins* discourse 2 ch.7 p.316

**Athanasius of Alexandria** (318 A.D.) says not to worship any idols. *Against the Heathen* ch.23-24 p.16-17. See also ibid ch.14 p.11-12 and ch.21.1 p.15

Athanasius of Alexandria (318 A.D.) said not to worship graven images. *Athanasius Against the Heathen* part 1 ch.11.1 p.10

**Lactantius** (c.303-320/325 A.D.) “For the likeness of a man appears to be necessary at that time when he is far away; and it will become superfluous when he is at hand. But in the case of God, whose spirit and influence are diffused everywhere, and can never be absent, it is plain that an image is always superfluous.” *The Divine Institutes* book 2 ch.2 p.42

Lactantius (c.303-320/325 A.D.) “What madness is it, then, either to form those objects which they themselves may afterwards fear, or to fear the things which they have formed? But, they say, we do not fear the images themselves, but those beings after whose likeness they were formed, and to whose names they are dedicated. You fear them doubtless on this account, because you think that they are in heaven; for if they are gods, the case cannotbe otherwise. Why, then, do you not raise your eyes to heaven, and, invoking their names, offer sacrifices in the open air? Why do you look to walls, and wood, and stone, rather than to the place where you believe them to be? What is the meaning of temples and altars? what, in short, of the images themselves, which are memorials either of the dead or absent? For the plan of making likenesses was invented by men for this reason, that it might be possible to retain the memory of those who had either been removed by death or separated by absence. In which of these classes, then, shall we reckon the gods? If among the dead, who is so foolish as to worship them? If among the absent, then they are not to be worshipped, if they neither see our actions nor hear our prayers. But if the gods cannot be absent,-for, since they are divine, they see and hear all things, in whatever part of the universe they are,-it follows that images are superfluous, since the gods are present everywhere, and it is sufficient to invoke with prayer the names of those who hear us. But if they are present, they cannot fail to be at hand at their own images. It is entirely so, as the people imagine, that the spirits of the dead wander about the tombs and relics of their bodies. But after that the deity has begun to be near, there is no longer need of his statue.” *The Divine Institutes* book 2 ch.2 p.41.

Lactantius (c.303-320/325 A.D.) “But if it appears that these religious rites are vain in so many ways as I have shown, it is manifest that those who either make prayers to the dead, or venerate the earth, or make over their souls to unclean spirits, do not act as becomes men, and that they will suffer punishment for their impiety and guilt, who, rebelling against God, the Father of the human race, have undertaken inexpiable rites, and violated every sacred law.” *The Divine Institutes* book 3 ch.18 p.67

Lactantius (c.303-320/325 A.D.) “I have shown that the religious rites of the gods are vain in a threefold manner: In the first place, because those images which are worshipped are representations of men who are dead; and that is a wrong and inconsistent thing, that the image of a man should be worshipped by the image of God, for that which worships is lower and weaker *than that which is worshipped*: then that it is an inexpiable crime to desert the living in order that you may serve memorials of the dead, who can neither give life nor light to any one, for they are themselves without it: and that there is no other God but one, to whose judgment and power every soul is subject. In the second place, that the sacred images themselves, to which most senseless men do service, are destitute of all perception, since they are earth. But who cannot understand that it is unlawful for an upright animal to bend itself that it may adore the earth? which is placed beneath our feet for this purpose, that it may be trodden upon, and not adored by us, who have been raised from it, and have received an elevated position beyond the other living creatures, that we may not turn ourselves again downward, nor cast this heavenly countenance to the earth, but may direct our eyes to that quarter to which the condition of their nature has directed, and that we may adore and worship nothing except the single deity of our only Creator and Father, who made man of an erect figure, that we may know that we are called forth to high and heavenly things.” *The Divine Institutes* book 3 ch.18 p.67

Lactantius (c.303-320/325 A.D.) says not to work for any idols. *Epitome of the Divine Institutes* ch.51 p.246

Lactantius (c.303-320/325 A.D.) “I have taught, as I imagine, that the honours paid to gods are not only, impious, but also vain, either because they were men whose memory was consecrated after death; or because the images themselves are insensible and deaf, inasmuch as they are formed of earth, and that it is not right for man, who ought to look up to heavenly things, to subject himself to earthly things; or because the spirits who claim to themselves those acts of religious service are unholy and impure, and on this account, being condemned by the sentence of God, fell to the earth, and that it is not lawful to submit to the power of those to whom you are superior, if you wish to be a follower of the true God.” *Epitome of the Divine Institutes* ch.30 p.233

**Eusebius of Caesarea** (318-325 A.D.) (implied) says that setting up statues is bad. *Preparation for the Gospel* book 2 ch.6 p.17

Eusebius of Caesarea (318-325 A.D.) *Eusebius’ Ecclesiastical History* &&&

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.30 p.85 speaks of one setting up an altar to demons, offering blood sacrifices. The fifth giant set up an idol to worship.

## I22. Rule of faith / truth

Ignatius of Antioch (-107/116 A.D.) (partial) “Study, therefore, to be established in the doctrines of hte Lord and the apostles, that so all things, whatsoever ye do, may prosper both in the flesh and spirit; in faith and love; in the Son, and in the Fahter, and in the Spirit;” *Epistle of Ignatius to the Magnesians* ch.13 p.64

**Irenaeus of Lyons** (182-188 A.D.) “The disciple of the Lord therefore desiring to put an end to all such doctrines, and to establish the rule of truth in the Church, that there is one Almighty God, who made all things by His Word, both visible and invisible; showing at the same time, that by the Word, through whom God made the creation.” *Irenaeus Against Heresies* book 3 ch.11.1 p.426

**Irenaeus of Lyons** (c.160-202 A.D.) “Now, that we may not suffer ought of this kind, we must needs hold the rule of the faith without deviation, and do the commandments of God, believing in God and fearing Him as Lord and loving Him as Father.” *Proof of Apostolic Preaching* ch.3

**Polycrates of Ephesus** (130-196 A.D.) “These all kept the passover on the fourteenth. day *of the month*, in accordance with the Gospel, without ever deviating from it, but keeping to the rule of faith.”

**Clement of Alexandria** (193-202 A.D.) “Whatever ye do, do all to the glory of God’ -what you are commanded to do by the rule of faith.” *Stromata* book 4 ch.15 p.427

**Tertullian** (198-220 A.D.) “Now, with regard to this rule of faith-that we may from this point acknowledge what it is which we defend-it is, you must know, that which prescribes the belief that there is one only God, and that He is none other than the Creator of the world, who produced all things out of nothing through His own Word, first of all sent forth;” *Prescription Against Heretics* ch.13 p.249.

Tertullian (c.213 A.D.) “That this rule of faith has come down to us from the beginning of the gospel, even before any of the older heretics, much more before Praxeas, *a pretender* of yesterday,” *Against Praxeas* ch.2 p.598

Tertullian (208-220 A.D.) “this is the first rule which the apostles, on the authority of the Holy Spirit, send out to those who were already beginning to be gathered to their side out of the nations: ‘It has seemed (good),’ say they, ‘to the Holy Spirit and to us to cast upon you no ampler weight than (that) of those (things) from which it is necessary that abstinence be observed; from sacrifices, and from fornications, and from blood: by abstaining from which ye act rightly, the Holy Spirit carrying you.’” *Tertullian on Modesty* ch.12 p.85

Tertullian (213 A.D.) (partial) mentions the new law for Christians. *On Monogamy* ch.14 p.71

**Commodianus** (c.240 A.D.) (implied) “To Those Who Resist the Law of Christ the Living God.” *Instructions of Commodianus* ch.26 p.207

**Novatian** (250/4-256/7 A.D.) “The Rule of truth requires that we should first of all things believe on God the Father and Lord Omnipotent; that is, the absolutely perfect Founder of all things,” *Concerning the Trinity* ch.1 p.611

**Hippolytus of Portus** (222-235/236 A.D.) “‘Then the assembly believed them.’ It becomes us, then, to be steadfast in every duty, and to give no heed to lies, and to yield no obsequious obedience to the persons of rulers, knowing that we have to give account to God; but if we follow the truth, and aim at the exact rule of faith, we shall be well-pleasing to God.” fragment 6 *On Susannah* no.41 p.193

**Cyprian of Carthage** (c.246-258 A.D.) “And knowing, concerning you, that you have settled this matter, concerning which there is now a question, according to the rule of truth and the wisdom of Christ; we have exulted with great joy,” *Epistles of Cyprian* Letter 74 ch.2 p.390

## I23. Submit to God

**Clement of Rome** (96-98 A.D.) “Let us then also pray for those who have fallen into any sin, that meekness and humility may be given to them, so that they may submit, not unto us, but to the will of God.” *1 Clement* ch.56 p.20

**Ignatius of Antioch** (100-107/116 A.D.) “Now it becomes you also not to treat your bishop too familiarly on account of his youth, but to yield him all reverence, having respect to the power of God the Father, as I have known even holy presbyters do, not judging rashly, from the manifest youthful appearance [of their bishop], but as being themselves prudent in God, submitting to him, or rather not to him, but to the Father of Jesus Christ, the bishop of us all.” *Letter to the Magnesians* [Greek] ch.3 p.60

**Theophilus of Antioch** (168-181/188 A.D.) “Admitting, therefore, the proof which events happening as predicted afford, I do not disbelieve, but I believe, obedient to God, whom, if you please, do you also submit to, believing Him, lest if now you continue unbelieving, you be convinced hereafter, when you are tormented with eternal punishments;” *Theophilus to Autolycus* book 1 ch.14 p.93

**Irenaeus of Lyons** (182-188 A.D.) “For this is what Paul says concerning these men: ‘For they, being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.” *Irenaeus Against Heresies* book 4 ch.12.4 p.476

**Clement of Alexandria** (193-202 A.D.) “And the same apostle owns that he bears witness to the Jews, ‘that they have a zeal of God, but not according to knowledge. For, being ignorant of God’s righteousness, and seeking to establish their own, they have not submitted themselves to the righteousness of God.’ For they did not know and do the will of the law; but what they supposed, that they thought the law wished.” *Stromata* book 2 ch.9 p.357

**Tertullian** (207/208 A.D.) “I have here a very wide gulf of expunged Scripture to leap across; however, I alight on the place where the apostle bears record of Israel ‘that they have a zeal of God’-their own God, of course- ‘but not according to knowledge. For,’ says he, ‘being ignorant of (the righteousness of) God, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth.’ Hereupon we shall be confronted with an argument of the heretic, that the Jews were ignorant of the superior God, since, in opposition to him, they set up their own righteousness-that is, the righteousness of their law-not receiving Christ, the end (or finisher) of the law.” Five *Books Against Marcion* book 5 ch.14 p.460

**Origen** (225-254 A.D.) “But the Christian-the true Christian, I mean-who has submitted to God alone and His Word, will suffer nothing from demons, for He is mightier than demons.” *Origen Against Celsus book* 8 ch.36 p.653

**Lactantius** (c.303-320/325 A.D.) “For God, as I have shown in the beginning, does not need a name, since He is alone; nor do the angels, inasmuch as they are immortal, either suffer or wish themselves to be called gods: for their one and only duty is to submit to the will of God, and not to do anything at all except at His command” *The Divine Institutes* book 2 ch.17 p.65

## I24. Have self-control

1 Corinthians 5:10-11; Titus 1:8; 2:5,6; 1 Peter 1:13; 4:7; 5:8; 2 Peter 1:6

(implied) 1 Corinthians 7:37

**p32 (=P. Rylands 5)** Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 1:8; 2:5; 2:6 be self-controlled

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 5:10-11

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 2:3

**p15** 1 Corinthians 7:18-8:4 (late 3rd century) (implied) 1 Corinthians 7:37

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions self-control. 1 Peter 1:13; 4:7; 5:8; 2 Peter 1:6; Jude 20

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 5:10-11; Titus 1:8; 2:5,6

**Clement of Rome** (96-98 A.D.) “May God, who seeth all things, and who is the Ruler of all spirits and the Lord of all flesh-who chose our Lord Jesus Christ and us through Him to be a peculiar people- grant to every soul that calleth upon His glorious and holy Name, faith, fear, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His Name, through our High Priest and Protector, Jesus Christ, by whom be to Him glory, and majesty, and power, and honour, both now and for evermore. Amen.” *1 Clement* ch.58 p.21

***2 Clement*** (120-140 A.D.) vol.7 ch.15 p.521 mentions self-control

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment 5 ch.2 p.23 mentions those with complete faith having the gift of patience, which is mighty and strong

**Athenagoras** (177 A.D.) “Those, then, who are forbidden to look at anything more than that for which God formed the eyes, which were intended to be a light to us, and to whom a wanton look is adultery, the eyes being made for other purposes, and who are to be called to account for their very thoughts, how can any one doubt that such persons practise self-control?” *A Plea for Christians* ch.32 p.146

**Irenaeus of Lyons** (182-188 A.D.) quotes Galatians 6 about the fruit of the spirit. *Irenaeus Against Heresies* book 5 ch.11.1 p.537

**Clement of Alexandria** (193-217/220 A.D.) says we are the exercise self-command in *Who is the Rich Man That Shall Be Saved?* ch.26 p.598

Clement of Alexandria (193-202 A.D.) speaks of self-restraint. *Stromata* book 2 ch.20 p.374

Clement of Alexandria (193-202 A.D.) “Confessing the Lord in our whole life; possessing piety in the soul, and extending self-control to the body. For it is pleasing to God to lead decorum from the tongue to our actions.” *Stromata* book 2 ch.23 p.378

**Origen** (225-253/254 A.D.) “And let us take heed in regard to each sin, as if we were descending into some gate of death if we sin; but when we are lifted up from the gates of death let us declare all the praises of the Lord in the gates of the daughter of Zion; as, for example, in one gate of the daughter of Zion-that which is called self-control-we will declare by our self-control the praises of God; and in another which is called righteousness, by righteousness we will declare the praises of God; and, generally, in all things whatsoever of a praiseworthy character with which we are; occupied, in these we are at some gate of the daughter of Zion, declaring at each gate some praise of God.” *Origen’s Commentary on Matthew* book 12 ch.13 p.458

**Methodius** (270-311/312 A.D.) “For it must needs be that the soul which is not sprinkled with the words of Christ, as with salt, should stink and breed worms, as King David, openly confessing with tears in the mountains, cried out, ‘My wounds stink and are corrupt,’ because he had not salted himself with the exercises of self-control, and so subdued his carnal appetites, but self-indulgently had yielded to them, and became corrupted in adultery.” *Banquet of the Ten Virgins* discourse 1 ch.1 p.311

**Lactantius** (c.303-320/325 A.D.) “Thus there is no contrary without another contrary. For how could there be any perception of justice, unless there were injuries? or what else is justice, but the removal of injustice? In like manner, the nature of fortitude cannot be understood, except by placing beside it cowardice, or the nature of self-control except by intemperance. Likewise, in what manner would there be prudence, unless there were the contrary, imprudence?” *Epitome of the Divine Institutes* ch.29 p.232-233

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.492 mentions self-control.

**Among heretics**

**The Encratites** according to Irenaeus of Lyons (182-188 A.D.) The Encratites (meaning self-controlled) came from Saturninus and Marcion. Encratites were against marriage, and some among them were against animal food [meat]. Tatian, a hearer of Justin [Martyr] was the one who introduced this blasphemy. Tatian was novel in denying the salvation of Adam. *Irenaeus Against Heresies* book 1 ch.28.1 p.353

Bardaisan/Bardesan (154-224/232 A.D.) (partial, angels, not people) “In like manner, too, those other *angels*, who did the will of their Lord, were, by reason of their self-control, raised to higher rank, and sanctified, and received noble gifts.” *Book of Laws of Divers Countries* p.725

## Teachings on Individual Practice not on the list

**1. Without holiness no one will see the Lord.** (only 1 writer: Clement of Alexandria)

**2. Did not need to keep Sabbaths prior to Moses**. (only 2 writers: Justin Martyr, Tertullian)

**3. If meat cause to offend.** (only 2 writers: Origen, Cyprian)

**4. Quench the devil’s darts.** (only 3 writers: Tertullian, Cyprian, Methodius)

**5. Love fulfills the law.** (only 3 writers: Irenaeus, Clement of Alexandria, Adamantius)

**6. Don’t have partiality.** (only 3 writers: Hegesippus, Clement of Alexandria, Arnobius)

**7. Don’t get tattooed** (no writers)

**8. Honor the aged** (only 1 writer: Clement of Rome)

**9. Be kind to animals.** (only 1 writer: Clement of Alexandria)

**10. If a man will not work, let him not eat.** 2 Thessalonians 3:10 (only 2 writers: *Didache*, Tertullian)

**11. Do not eat strangled animals.** Acts 15:29; 21:25 (no writers. Ebionite heretics)

**12. Don’t fellowship/consort with demons.** (only 3 writers: Clement of Alexandria, Tertullian, Origen)

**13. Reprove in gentleness.** Galatians 6:1 (only 1 writer: Cyprian of Carthage)

**14. Be holy** (Clement of Rome,Clement of Alexandria. Among heretics: *Recognitions of Clement*)

**15. Burn your magic books** (only 1 writer: Athanasius of Alexandria)

**16. Holy kiss / Kiss of peace** (1 Th 5:26) (only 3 writers: Athenagoras, Justin Martyr, Tertullian, p30)

**Do not provoke others.** (not analyzed yet. So for 1 writer: Theonas of Alexandria)

**Share with those who are persecuted.** Hebrews 10:33 (not analyzed yet)

**Quarrelling about words ruins those who listen.** 2 Timothy 2:14 (not analyzed yet)

**They’ll know we are Christians by our love** (not analyzed yet)

**Divergences**

**1. Divergence: Stars as signs of people’s destiny** (&&&)

# Loving Others

## L1. Love all / your neighbor as yourself

Leviticus 19:18b; Mark 12:31; Luke 10:27a

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 13:1; Romans 13:9

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (partial, love each other) John 15:12,17

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 10:27-36

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 10:27a

**p9** – 1 John 4:11-12, 14-16 (3rd century A.D.) God loves us. 1 John 4:11-12

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 12:31

***Clement of Rome*** (96-98 A.D.) “Let us be kind one to another after the pattern of the tender mercy and benignity of our Creator.” *1 Clement* ch.14 p.8

Clement of Rome (96-98 A.D.) (partial) commends the Corinthian church for not being a respecter of persons. *1 Clement* ch.1 p.5

***Didache*** (=Teaching of the Twelve Apostles) vol.7 ch.1.5 p.377 (before 125 A.D.) First love the Lord your God, and second, love your neighbor as yourself.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.19 p.148 “Thou shalt love thy neighbour more than thine own soul”

***Epistle to Diognetus*** ch.5 p.27 (c.130-200 A.D.) “[Christians] love all men, and are persecuted by all. They are reviled, and bless; they are insulted, and repay the insult with honour;”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 28.46 p.87 Jesus tells the rich young ruler to love your neighbor as yourself.

**Theophilus of Antioch** (168-181/188 A.D.) “the divine word gives us instructions, in order that ‘we may lead a quiet and peaceable life. And it teaches us to render all things to all, honour to whom honour, fear to whom fear, tribute to whom tribute; to owe no man anything, but to love all.’” *Theophilus to Autolycus* book 3 ch.14 p.115

**Irenaeus of Lyons** (182-188 A.D.) says to love your neighbor as yourself. *Irenaeus Against Heresies* book 4 ch.12.3 p.476

Irenaeus of Lyons (c.160-202 A.D.) speaks of the Noah after the flood that if a man sheds someone’s blood, then his own blood should be shed. *Proof of Apostolic Preaching* ch.22

**Clement of Alexandria** (193-217/220 A.D.) The greatest commandment is “Thou shalt love the Lord thy God with all they soul, and with all thy strength…. The second in order, and not any less than this, He says, is ‘Thou shalt love thy neighbour as thyself.” *Who is the Rich Man That Shall Be Saved?* 27,28 p.599.

Clement of Alexandria (193-217/220 A.D.) says to love our neighbor as yourself. *The Instructor* book 3 ch.12 p.292

Clement of Alexandria (c.195 A.D.) says to love your neighbor as yourself. *Exhortation to the Heathen* ch.10 p.202

**Tertullian** (198-220 A.D.) “Are we to paint ourselves out that our neighbours may perish? Where, then, is (the command), ‘Thou shalt love thy neighbour as thyself?’” *On the Apparel of Women* book 2 ch.2 p.19

Tertullian (207/208 A.D.) speaks of the precept of “your loving your neighbour as yourself” and that we are to love our enemy and the stranger. *Five Books Against Marcion* book 1 ch.23 p.288. See also book 5 ch.4 p.437

**Origen** (225-253/254 A.D.) says to love your enemies and pray for those who persecute you. *Origen Against Celsus* book 8 ch.35 p.652

Origen (233/234 A.D.) (partial) says to love your neighbors. *Origen On Prayer* ch.11.2 p.144

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.13 p.675 “‘Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy thought; and thou shalt love thy neighbour as thyself.’”

**Cyprian of Carthage** (c.248-256 A.D.) quotes Mark 12:29-31, including “love your neighbor as yourself” *Treatises of Cyprian* Treatise 4 ch.28 p.455.

Cyprian of Carthage (c.246-258 A.D.) says to love your neighbor as yourself. letter 6 ch.5 p.285

Cyprian of Carthage (c.246-258 A.D.) discusses 1 Corinthians 13. *Treatises of Cyprian* Treatise 12 ch.3 p.533

**Lactantius** (c.303-320/325 A.D.) “ignorant of wars, who maintain concord with all, who are friendly even to their enemies, who love all men as brethren, who know how to restrain their anger, and” *The Divine Institutes* Book 5 ch.10 p.146

Lactantius (c.303-320/325 A.D.) says to love your enemies. *Epitome of the Divine Institutes* ch.65 p.250

**Eusebius of Caesarea** (318-325 A.D.) say to love your neighbor, as well as your enemies. Clothe the naked, help widows and orphans. *Demonstration of the Gospel* book 1.6 p.9

## L2. Forgive others/enemies

Matthew 5:44; Luke 6:27-30,35; Colossians 3:13

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Colossians 3:13

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 6:27-30,35

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus said to love your enemies and turn the other cheek. Luke 6:27-29,35

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) Be kind and compassionate, forgiving one another. Ephesians 4:31-32

**p. Antinoopolis** – Matthew 6:10-12 (3rd century A.D.) forgive others as God forgave you. Matthew 6:10-12

0232 2 John 1-9 (ca.300 A.D.) (partial) love one another, walk in love. 2 John 5,6

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 6:27-30,35

***The Didache*** vol.7 ch.1.5 p.377 (before 125 A.D.) Bless, pray for, and fast for your enemies.

***The Apology of Aristides*** (125 or 138-161 A.D.) p.277 “they [Christians] appeal to those who injure them, and try to win them as friends; they are eager to do good to their enemies; they are gentle and easy to be entreated.”

**Polycarp** (100-155 A.D.) “If then we entreat the Lord to forgive us, we ought also ourselves to forgive [others];” *Letter to the Philippians* ch.6 p.34

***Epistle to Diognetus*** ch.5 p.27 (c.130-200 A.D.) “[Christians] love all men, and are persecuted by all. They are reviled, and bless; they are insulted, and repay the insult with honour;”

*Epistle to Diognetus* ch.6 p.27 (c.130-200 A.D.) Christians likewise love those that hate them.”

**Justin Martyr** (c.138-165 A.D.) quotes Luke 6:35 (love your enemies…) saying Jesus said it. *Dialogue with Trypho, a Jew* ch.96 p.247. See also *First Apology of Justin Martyr* (c.150 A.D.) ch.14 p.167

Justin Martyr (c.150 A.D.) pray for your enemies. *First Apology of Justin Martyr* ch.14 p.167

Tatian’s ***Diatessaron*** (c.172 A.D.) section 9 no.5-6 p.57 quotes Matthew 5:33-42 about turning the other cheek. It quotes Matthew 6:14 about forgiveness in section 9 no.38 p.58.

**Theophilus of Antioch** (168-181/188 A.D.) has any entire chapter (174 English words) on loving our enemies who hate us. *Theophilus to Autolycus* book 3 ch.14 p.114

**Irenaeus of Lyons** (182-188 A.D.) “This also does likewise meet [the case] of those who maintain that He [Jesus] suffered only in appearance. Fir if He did not truly suffer, no thanks to Him, since there was no suffering at all; and when we shall actually begin to suffer, He will seem as leading us astray, exhorting us to endure buffeting, and to turn the other check, if He did not himself before us in reality suffer the same;… but exhorting us to endure what He did not endure Himself.” *Irenaeus Against Heresies* book 3 ch.18.6 p.447

**Clement of Alexandria** (193-202 A.D.) quotes Luke 17:3-4 and says we are to forgive your brother even seven times in a day. *The Instructor* book 3 ch.12 p.293. See also *Stromata* book 4 ch.16 p.427 and *Stromata* book 4 ch.14 p.326.

Clement of Alexandria (c.195 A.D.) says to forgive others. *Exhortation to the Heathen* ch.10 p.202

**Tertullian** (198-220 A.D.) “If we are enjoined, then, to love our enemies, as I have remarked above, whom have we to hate? If injured, we are forbidden to retaliate, lest we become as bad ourselves: who can suffer injury at our hands? *Apology* ch.37 p.45

Tertullian (208-220 A.D.) qsays to forgive others. *Tertullian on Modesty* ch.2 p.76

**Origen** (225-253/254 A.D.) mentioned forgiving those who sin against you. *Origen’s Commentary on Matthew* book 14 ch.5 p.496-497

Origen (225-253/254 A.D.) says to love your enemies and pray for those who persecute you. *Origen Against Celsus* book 8 ch.35 p.652

Origen (233/234 A.D.) (implied) gives the example of Stephen forgiving others. *Origen On Prayer* ch.14.6 p.57

**Cyprian of Carthage** (c.246-258 A.D.) quotes Matthew 6:12 as in the Gospel. *Treatises of Cyprian* Treatise 12 part 3 ch.22 p.541

**Theonas of Alexandria** (282-300 A.D.) mentions that if injury is done to him, then look to Christ. As Christ forgave others, he should forgive the injury. *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.9 p.151

**Among heretics**

Marcionite heretic Megethius (c.300 A.D.) (partial) a self-labeled follower of Marcion, in his debate with Adamantius says we are to love our enemies and pray for those who persecute us. *Dialogue on the True Faith* first part ch.12 p.54

## L3. Do not get revenge

Romans 12:19; Leviticus 19:18; 1 Peter 3:19

Romans 12:17 Don’t repay evil for evil

(implied) Matthew 5:38-46; Luke 3:27-36

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 12:17-19

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Do no seek revenge. 1 Peter 3:19

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (implied) If you are to love your enemies, and help them, that implies cannot get revenge. Luke 6:27-35

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) Matthew 5:38-46; Luke 3:27-36

**Ignatius** (-107/116 A.D.) (partial) says that no one should cherish a grudge against their neighbor. *Ignatius’ Letter to the Trallians* ch.8 p.69

***Epistle to Diognetus*** ch.5 p.27 (c.130-200 A.D.) “[Christians] love all men, and are persecuted by all. They are reviled, and bless; they are insulted, and repay the insult with honour;”

*Theophilus to Autolycus* (168-181/188 A.D.) book 2 ch.36 p.109 (partial) says that Sibyl speaks of revenge and bloody wars. He does not specifically say Christians are not to seek revenge though.

**Tertullian** (198-220 A.D.) has a chapter on why revenge in wrong in *On Patience* ch.10 p.713-714

**Theodotus the probable Montanist** (ca.240 A.D.) “For no one becomes a martyr unless he is persecuted; nor appears righteous, unless being wronged, he takes no revenge;…” *Excerpts of Theodotus* ch.63 p.50

**Theonas of Alexandria** (282-300 A.D.) mentions that if injury is done to him, then look to Christ. As Christ forgave others, he should forgive the injury. *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.9 p.151

***Arnobius Against the Heathen*** (297-303 A.D.) book 1 ch.6 p.415 “we have learned from His [Christ’s] teaching and His laws that evil ought not to be requited with evil, that it is better to suffer wrong than to inflict it, that we should rather shed our own blood than stain our hands and our conscience with that of another…”

**Lactantius** (c.303-320/325 A.D.) says a Christian must “not take upon himself his revenge, but reserve it for the judgment of God.” *The Divine Institutes* book 6 ch.18 p.183. See also book 5 ch.21 p.158 says “we remit vengeance to God”

Lactantius (c.303-320/325 A.D.) says not to avenge injury. *Epitome of the Divine Institutes* ch.65 p.250

**Eusebius of Caesarea** (318-315 A.D.) “let us begin our deliberations from this point, that it is never right either to do wrong, or to return wrong, or when evil-entreated to retaliate by rendering evil.” *Preparation for the Gospel* book 13 ch.7 p.14

## L5. Do to others as you would them do to you

Matthew 7:12; Luke 6:31

Partial Leviticus 19:33-34

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus . Luke 6:31

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 6:31

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 6:31

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.1.5 p.377 “First love the Lord your God, and second, love your neighbor as yourself; and whatsoever though wouldst should not occur to thee, though also to another do not do.”

**Theophilus of Antioch** (168-181/188 A.D.) “And they [Old Testament holy prophets] also taught us to refrain from unlawful idolatry, and adultery, and murder, fornication, theft, avarice, false swearing, wrath, and every incontinence and uncleanness; and that whatever a man would not wish to be done to himself, he should not do to another; and thus he who acts righteously shall escape the eternal punishments, and be thought worthy of the eternal life from God.” *Theophilus to Autolycus* book 2 ch.34 p.108

**Clement of Alexandria** (193-217/220 A.D.) “As ye would that men should do unto you, do ye likewise to them.” *The Instructor* book 3 ch.12 p.292

**Tertullian** (207/208 A.D.) “‘And as ye would that men should do to you, do ye also to them likewise.’ In this command is no doubt implied its counterpart: ‘And as ye would not that men should do to you, so should ye also not do to them likewise.’” *Five Books Against Marcion* book 4 ch.16 p.372

Tertullian (205 A.D.) also mentions “As ye would that men should do to you, do ye likewise so to them.” *Scorpiace* ch.10 p.643

**Among heretics**

**Tatian** (c.172 A.D.)

**Bardaisan/Bardesan** (154-224/232 A.D.) says, “we refrain from everything which is wrong, and which we should not like to have done to ourselves” *The Book of the Laws of Diverse Countries* p.725

## L6. Do not murder

Matthew 5:21; Mark 10:19; Exodus 20:13; Deuteronomy 5:17

(implied) Matthew 30:30-32;37

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 13:9

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) shows that murder is bad. Mt15:21

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) teaches we are not to disobey any of the law, including adultery and murder. James 2:11

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Do not be a thief or murderer. 1 Peter 4:15

**p77** (Matthew 23:30-39) (200 A.D.) (implied) Matthew 23:30-32 mentions taking part in the sin of the murder of the prophets. See also Matthew 30:37 says that Jerusalem killed the prophets.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:21; Matthew 10:19

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Clement of Rome** (96-98 A.D.) (implied) Cain was wrong to murder. *1 Clement* ch.4 p.6

***Didache*** vol.7 ch.2.1-4 p.377 (before 125 A.D.) Do not commit murder, adultery, corrupt boys, magic, witchcraft, “murder a child by abortion, nor kill that which is begotten”, covet, bear false witness.

*Didache* vol.7 ch.5 p.379 (before 125 A.D.) The way of death is cursings, murder, adulteries, fornication, lusts, magic arts, idolatries, witchcraft, filthy talking, jealousies,

***Apology of Aristides*** (125 or 138-161 A.D.) p.275 speaks of unrighteous things of slaying one another, adultery, thefts, intercourse with males.

*Epistle of Barnabas* (c.70-130 A.D.) ch.20 p.149 (partial) rebukes people who are murderers of children.

**Athenagoras** (177 A.D.) Some Christians own slaves, but even their slaves would not invent the lie that their Christian masters were murderers. *A Plea for Christians* ch.35 p.147

***Christians of Vienna and Lugdunum*** (177 A.D.) (implied) vol.8 p.781 For while those who confessed what they really were, were imprisoned simply as Christians, no other accusation being brought against them, those who denied were detained as murderers and profligates.”

**Melito of Sardis** (170-177/180 A.D.) “they were grasped by tyrannical sin” and then lists various sins including “by adultery, by lust, by license, by love of money, by murder,…” *On Pascha* stanza 50 p.50

**Theophilus of Antioch** (168-181/188 A.D.) “And they [God’s laws] taught us to refrain from unlawful idolatry, and adultery, and murder, fornication, theft, avarice, false swearing, wrath, …” *Theophilus to Autolycus* book 2 ch.34 p.108

***Passion of the Scillitan Martyrs*** (180-202 A.D.) *ANF* vol.9 p.285 says Christians are not to murder.

**Maximus of Jerusalem** (185-196 A.D.) speaks of sins of adultery, theft, and murder. fragment 1 vol.8 p.769

**Clement of Alexandria** (193-202 A.D.) do not kill, commit adultery, or bear false witness. *Stromata* book 2 ch.7 p.354

Clement of Alexandria (c.195 A.D.) (implied) shows that murder is wrong. *Exhortation to the Heathen* ch.3 p.183

**Tertullian** (198-220 A.D.) “In our case, murder being once for all forbidden, we may not destroy even the foetus [fetus] in the womb, while as yet the human being derives blood from other parts of the body for its sustenance. To hinder a birth is merely a speedier man-killing.; nor does it matter whether you take away a life that is born, or destroy one that is coming to the birth. That is a man which is going to be one; you have the fruit already in its seed.” *Tertullian’s Apology* ch.9 p.25

Tertullian (208-220 A.D.) says we are not to murder in *Tertullian on Modesty* ch.12 p.85-86. He say we are not to kill in *Tertullian on Modesty* ch.5 p.78.

Tertullian (207/208 A.D.) says that Naaman the Syrian was dipped seven times because of the seven deadly sins, such as “idolatry, blasphemy, murder, adultery, fornication, false-witness, and fraud.” *Five Books Against Marcion book* 4 ch.9 p.356

**Hippolytus of Portus** (222-235/236 A.D.) “And John says, ‘Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever maketh and loveth a lie; for your part is in the hell of fire.’” *Treatise on Christ and Antichrist* ch.65 p.219

**Origen** (233/234 A.D.) says not to murder. *Origen On Prayer* ch.25.9 p.112

**Cyprian of Carthage** (c.246-258 A.D.) quotes scripture against adulteries, fornications, idolatries, sorceries, murders, hatreds, strifes, heresies, drunkenness in *Treatises of Cyprian* Treatise 12 book 3 ch.64 p.551. ibid ch.65 p.551 also mentions thieves, cheaters, robbers.

**Adamantius** (c.300 A.D.) discusses how adultery, murder, taking money under bad circumstances, and idol worship are doing wrong. *Dialogue on the True Faith* Fourth Part ch.10 p.139

**Council of Elvira** (306/307 A.D.) says to kick people out of communion for various types of murder in canons 2, 5, 6

**Methodius** (270-311/312 A.D.) was against thefts, quarrels, and murders. *The Banquet of the Ten Virgins* discourse 8 ch.16 p.342

**Council of Ancyra** (314 A.D.) says that those who willfully murder shall not be allowed to have communion until the end of their life. canon 22 p.74. However, for involuntary manslaughter they can be restored after seven years. Canon 23 p.74

**Athanasius of Alexandria** (318 A.D.) mentiosn murder as wrong. *Athanasius Against the Heathen* book 1 ch.5.1 p.6

**Lactantius** (c.303-320/325 A.D.) says not to murder in *The Divine Institutes* book 6 ch.20 p.186-187

**Eusebius of Caesarea** (318-325 A.D.) says that murder is wrong. *Preparation for the Gospel* book 2 ch.6 p.19

**Among corrupt or spurious works**

Akhmin ***Apocalypse of Peter*** (135,100-150 A.D.) *Ante-Nicene Fathers* vol.9 ch.124p.146 (implied) speaks of the punishment for murderers.

**Among heretics**

**Bardaisan/Bardesan** (154-224/232 A.D.) says that while the Brahmans in India are forbidden to kill at all, other non-Brahman Indians “commit impurity, kill, and do other bad things”. *The Book of Laws of Diverse Countries* p.730

**Mani** (262-278 A.D.) says that murder is evil. *Disputation with Manes* ch.17 p.191

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.20 (implied) mentions that while the Brahmans of India do not murder, commit adultery or worship idols, other Indians do.

***Acts of Thomas*** (early form) (pre-Nicene) p.537 says some bad children will do theft and murder..

## L7. Abortion is evil/murder

Exodus 21:22-23

Clement of Rome (96-98 A.D.) (partial) “Let us consider, then, brethren, of what matter we were made, - who and what manner of beings we came into the world, as it were out of a sepulchre, and from utter darkness. He who made us and fashioned us, having prepared His bountiful gifts for us before we were born, introduced us into His world.” 1 Clement vol.1 ch.38 p.15

***Didache*** vol.7 ch.2.1-4 p.377 (before 125 A.D.) “You shall not murder a child by abortion nor kill one who has been born.

*Didache* vol.7 ch.5 p.379 (before 125 A.D.) The way of death is cursings, murder, adulteries, fornication, lusts, magic arts, idolatries, witchcraft, filthy talking, jealousies,

***Epistle of Barnabas*** (c.70-130 A.D.) ch.19 p.148 says “Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord.”

**Athenagoras** (177 A.D.) “We say that those women who use drugs to bring on abortion commit murder. And we also say they will have to give an account to God for abortion. So on what basis could we commit murder? For it does not belong to the same person to regard the very fetus in the womb as a created being…” *A Plea for Christians* ch.35 p.147

***Epistle to Diognetus*** (c.130-200 A.D.) Christians do not commit abortion [literally “casting away fetuses”] or infanticide. *Epistle to Diognetus* ch.5 p.26

*Epistle to Diognetus* ch.5 p.27 (c.130-200 A.D.) “[Christians] marry, as do all [others]; they beget children; but they do not destroy their offspring (literally cast away foetuses]. They have a common table, but not a common [bed].

**Minucius Felix** (210 A.D.) “There are some women who, by drinking medical preparations, extinguish the source of the future man in their very bowels, and thus commit a parricide before they bring forth.” *The Octavius of Minucius Felix* ch.30 p.192

**Clement of Alexandria** (193-202 A.D.) (implied) says it is even wrong to cause an abortion in animals and eat the fetus. *Stromata* book 2 ch.18 p.368

Clement of Alexandria (197-202 A.D.) (partial) “And they say that the embryo is perfected exactly in the sixth month, that is, in one hundred and eighty days in addition to the two and a half, as Polybus the physician relates in his book *On the Eighth Month*, and Aristotle the philosopher in his book *On Nature*” *Stromata* book 6 ch.16 p.512

**Tertullian** (198-220 **A.D.)** “In our case, murder being once for all forbidden, we may not destroy even the foetus [fetus] in the womb, while as yet the human being derives blood from other parts of the body for its sustenance. To hinder a birth is merely a speedier man-killing.; nor does it matter whether you take away a life that is born, or destroy one that is coming to the birth. That is a man which is going to be one; you have the fruit already in its seed.” *Tertullian’s Apology* ch.9 p.25

Tertullian (c.203 A.D.) says “The law of Moses, indeed, punishes with due penalties the man who shall cause abortion, inasmuch as there exists already the rudiment of a human being, which has imputed to it even now the condition of life and death, since it is already liable to the issues of both, although, by living still I the mother, it for the most part shares its own state with the mother.” *A Treatise on the Soul* ch.37 p.218

Tertullian (c.203 A.D.) “Accordingly, among surgeons’ tools there is a certain instrument, which is formed with a nicely-adjusted flexible frame for opening the *uterus* first of all, and keeping it open; it is further furnished with an annular blade, by means of which the limbs within the womb are dissected with anxious but unfaltering care; its last appendage being a blunted or covered hook, wherewith the entire foetus is extracted by a violent delivery. There is also (another instrument in the shape of) a copper needle or spike, by which the actual death is managed in this furtive robbery of life: they give it, from its infanticide function, the name of *embryosthaktus*, the slayer of the infant, which was of course alive. Such apparatus was possessed both by Hippocrates, and Asclepiades, and Erasistratus, and Herophilus, that dissector of adults, and the milder Soranus himself, who all knew well enough that a living being had been conceived, and pitied this most luckless infant state, which had first to be put to death, to escape being tortured alive.” *A Treatise on the Soul* ch.25 p.206

Tertullian (c.207 A.D.) speaks of Gentiles “being decimated” by abortions. *Tertullian To His Wife* book 1 ch.5 p.41,42

Tertullian (198-220 A.D.) mentions chemical abortion as wrong. *On Exhortation to Chastity* ch.12 p.57

**Theodotus the probable Montanist** (ca.240 A.D.) “an ancient said that the embryo is a living thing; for that the soul entering into the womb after it has been by cleansing prepared for conception, and introduced by one of the angels who preside over generation,… He [the ancient writer] cited as a proof to all, how, when the angels give glad tidings to the barren, they introduce souls before conception. And in the Gospel ‘the babe leapt’ as a living thing.” *Excerpts of Theodotus* ch.50 p.49

**Hippolytus of Portus** (222-235/236 A.D.) says, “When women, reputed believers, began to resort to drugs for producing sterility, and to gird themselves round, so to expel what was being conceived on account of their not wishing to have a child either by a slave or by any paltry fellow, for the sake of their family and excessive wealth. Behold, into how great impiety that lawless *one* has proceeded, by inculculating adultery and murder at the same time!” *The Refutation of All Heresies* book 9.7 p.131

**Cyprian of Carthage** (c.246-258 A.D.) “the womb of his wife was hit by a blow of his heel. And, in the miscarriage that soon followed, the offspring was brought forth, the fruit of a father’s murder.” *Epistles of Cyprian* Letter 49 p.326

**Council Of Ancyra** (314 A.D.) “Concerning women who commit fornication, and destroy that which they have conceived, or who are employed in making drugs for abortion, a former decree excluded them [from the church] until the hour of death, and to this some have assented. Nevertheless, being desirous to use somewhat greater lenity, we have ordained that they fulfil ten years [of penance], according to the prescribed degrees.” canon 21 p.73

**Lactantius** (c.303-320/325 A.D.) (implied) Therefore the soul is not air conceived in the mouth, because the soul is produced much before air can be conceived in the mouth. For it is not introduced into the body after birth, as it appears to some philosophers, but immediately after conception, when the divine necessity has formed the offspring in the womb, for it so lives within the bowels of its mother,… In short, there must be a miscarriage if the living young within shall die.” *On the Workmanship of God* ch.17 p.297

**Eusebius of Caesarea** (318-325 A.D.) “All children the Law ordered to bre reared; and forbade women to cause abortion or to destroy what is begotten; but if discovered, she would be guilty of child murder, for destroying life, and diminishing the human race.” *Preparation for the Gospel* book 8 ch.8 p.14

**Among Jewish Writers**

**Philo of Alexandria** taught that the image of God is present from formation and front that time abortion is homicide (*On Special Law*s 3.19 or 3.108-115).

**Josephus** spoke against abortion. Against Apion book 2.202.

**Among Greek philosophers**

**X Plato** recommended abortion to reduce population. *Plato’s Republic* book 5 ch.9

**X Aristotle** recommended abortion. Pol. book 7 ch.14.1

**Among corrupt or spurious works**

***Akhmin Apocalypse of Peter*** (135,100-150 A.D.) *Ante-Nicene Fathers* vol.9 ch.25 p.146 “And near that place [in Hell] I saw another strait place in to which the gore and the filth of those who were being punished ran down and became there as it were a lack: and there sat women having the gore up to their necks, and over against them sat many children who were born to them out of due time, crying; and there came forth from them sparks of fire and smote the women in the eyes: and these were the accursed who conceived and caused abortion.” In addition, Clement of Alexandria also quotes this in *Eclog*. 48.

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 4 ch.11 p.255 says that a woman who destroys what is in her womb has a child murdered.

## L8. Care for the sick

Matthew 25:36,39,43,44

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus healed the sick in Luke 7:2-1.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 25:36,39,43,44

**Justin Martyr** (c.150 A.D.) “deposited with the president [emcee], who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need.” *First Apology of Justin Martyr* ch.67 p.186

**Clement of Alexandria** (193-217/220 A.D.) “And now, as we have also previously remarked, attending to one’s own wants is an exercise free of pride,-as, for example, putting on one’s own shoes, washing one’s own feet, and also rubbing one’s self when anointed with oil. To render one who has rubbed you the same service in return, is an exercise of reciprocal justice; and to sleep beside a sick friend, help the infirm, and supply him who is in want, are proper exercises.” *The Instructor* book 3 ch.10 p.284

**Tertullian** (198-220 A.D.) mentions that Christian women visit the sick. *On the Apparel of Women* book 2 ch.11 p.24

**Commodianus** (c.240 A.D.) “And, similarly, if thy poor sister lies upon a sick-bed, let your matrons begin to bear her victuals. God Himself cries out, Break thy bread to the needy. There is no need to visit with words, but with benefits. It is wicked that thy brother should be sick through want of food. Satisfy him not with words. He needs meat and drink.” *Instructions of Commodianus* ch.71 p.217. See also ibid ch.78 p.218.

**Cyprian of Carthage** (c.246-258 A.D.) “diligently take care of the widows, and of the sick, and of all the poor.” Letter 35 ch.314

Cyprian of Carthage (c.246-258 A.D.) quotes the parable of the sheep and the goats in Matthew 19:17-21. *Epistles of Cyprian* Letter 12 book 3 ch.2 p.532

**Roman Church Leaders to Cyprian of Carthage** (c.246-258 A.D.) “who are unable to maintain themselves, or those who are in prisons or are excluded from their own dwellings, these ought in all cases to have some to minister to them. Moreover, catechumens when seized with sickness ought not to be deceived, but help is to be afforded them.” Letter 2

**Pontius’ *Life and Passion of Cyprian*** (258 A.D.) ch.9 p.270 says that when a dreadful plague broke out he encouraged Christians to not just help their own “with the needed attentions of love” but also others.

**Dionysius of Alexandria** (246-265 A.D.) “Certainly very many of our brethren, while, in their exceeding love and brotherly-kindness, they did not spare themselves, but kept by each other, and visited the sick without thought of their own peril, and ministered to them assiduously, and treated them for their healing in Christ, died from time to time most joyfully along with them, lading themselves with pains derived from others, and drawing upon themselves their neighbours’ diseases, and willingly taking over to their own persons the burden of the sufferings of those around them.”

**Methodius** (270-311/312 A.D.) “Just as though, in the fast which prepares for the Easter celebration, one should offer food to an other who was dangerously ill, and say,” In truth, my friend, it were fitting and good that you should bravely hold out like us, and partake of the same things,” *Banquet of the Ten Virgins* Book 3 ch.12 p.321

**Lactantius** (c.303-320/325 A.D.) “Also to undertake the care and support of the sick, who need some one to assist them, is the part of the greatest kindness, and of great beneficence;”. *The Divine Institutes* book 6 ch.12 p.177.

Lactantius (c.303-320/325 A.D.) says to take care of the sick and practice hospitality. *Epitome of the Divine Institutes* ch.65 p.250

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.9 p.220 “visit the sick”

## L9. Practice hospitality

Matthew 25:38,40; Romans 12:13; 16:23; Hebrews 13:1-2; 1 Peter 4:9; 3 John 8,10

Bishops are to be hospitable in 1 Timothy 3:2 and Titus 1:8.

Widows were commended for being hospitable in 1 Timothy 5:10.

Preparing the guest room for Paul Philemon 22

Publius of Malta was very hospitable toward Paul in Acts 28:7.

Entertaining angels unawares Hebrews 13:2

Abraham entertained angels in Genesis 18:1-15 and Lot in Genesis 19.

Job 31:32; Ezekiel 16:39 not showing hospitality to a stranger is a sin.

But no hospitality to heretics in 2 John 10-11.

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 12:13; Hebrews 13:1

**p32 (=P. Rylands 5)** Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 1:8 elders must be hospitable

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Practice hospitality. 1 Peter 4:9

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 25:38,40

**Clement of Rome** ch.1 vol.1 p.5. also vol.9 p.229 (96-98 A.D.) praises the hospitality of the Corinthian church.

Clement of Rome (96-98 A.D.) ch.10 p.7 gives us the example of Abraham, to whom a son was born on account of his faith and hospitality.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.3 p.138 (implied) “clothe the naked when thou seest him, bring the homelessinto thy house, not despise the humble if thou behold him, and not [turn away] from the members of thine own family.”

***The Apology of Aristides*** (125 or 138-161 A.D.) ch.14 p.277 says that Christians take the stranger under their roof.

**Justin Martyr** (c.150 A.D.) “deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need.” *First Apology of Justin Martyr* ch.67 p.186

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 8th commandment p.25 says to help the widows, look after the orphans and the needy and being hospitable.

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 43.43-58 p.110-111 in the parable of the sheep and the goats mentions that the sheep take in strangers.

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 3 ch.12 p.114 “Deal out thy bread to the hungry, and bring the houseless poor to thy home. When thou seest the naked, cover him, and hide not thyself from thine own flesh” [i.e. help relatives too]. Do these because of God’s command to the Israelites after they were strangers in Egypt book 3 ch.10 p.114

**Irenaeus of Lyons** (182-188 A.D.) “Deal thy bread to the hungry willingly, and lead into thy house the roofless stranger.” *Irenaeus Against Heresies* book 4 ch.17.3 p.483

**Clement of Alexandria** (193-217/220 A.D.) tells about the sheep and the goats in *Who Is the Rich Man That Shall Be Saved* ch.30 p.599-600. See also *Stromata* (193-202 A.D.) book 2 ch.9 p.357 and *The Instructor* book 3 ch.12 p.294

**Tertullian** (c.207 A.D.) mentions that it is hard for a Christian wife married to an unbelieving husband to show hospitality to a traveling Christian. *Tertullian to His Wife* book 2 ch.4 p.46

Tertullian (207/208 A.D.) (implied) castigates “But if the churlishness and inhospitality” *Five Books Against Marcion* book 4 ch.24 p.388

**Cyprian of Carthage** (c.246-258 A.D.) mentions Luke 14:12-14 and reminds us to call the poor, weak, blind, and lame to your banquets. *Treatises of Cyprian* Treatise 12 Third book ch.2 p.532

**Lactantius** (c.303-320/325 A.D.) “hospitality is a principal virtue, as the philosophers also say;” *The Divine Institutes* book 6 ch.12 p.176.

Lactantius (c.303-320/325 A.D.) says to take care of the sick and practice hospitality. *Epitome of the Divine Institutes* ch.65 p.250

## L10. Love covers a multitude of sins

James 5:20b; 1 Peter 4:8

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Loves covers a multitude of sins. 1 Peter 4:8

**Clement of Rome** (96-98 A.D.) ch.49 p.18 says “Love unites us to God. Love covers a multitude of sins.” Then he quotes parts of 1 Corinthians 13.

***2 Clement*** (120-140 A.D.) vol.7 ch.16 p.522 quotes that love covers a multitude of sins.

**Clement of Alexandria** (193-202 A.D.) quotes James 5:20b: “Love covers a multitude of sins.” *Stromata* book 4 ch.18 p.429. See also *Stromata* book 2 ch.16 p.362.

Clement of Alexandria (193-217/220 A.D.) “Love covers a multitude of sins.” *Who is the Rich Man That Shall Be Saved?* ch.38 p.602

**Tertullian** (205 A.D.) says that love covers a multitude of sins. *Scorpiace* ch.6 p.639

## L11. Show mercy/pity to others

Luke 6:36

God showing mercy or pity is not included here.

Saying someone ought be pitied because of their errors, but nothing beyond that is not counted here either. Asking God for mercy or to take pity on someone else is not counted here either.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.20 p.149 “[In this way, too, ] are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgment to the widow and orphan, those who watch not to the fear of God, [but incline] to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labour not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not Him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect transgressors.”

**Theophilus of Antioch** (168-181/188 A.D.) “Zachariah: ‘Thus saith the Lord Almighty, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, nor the stranger; and let none of you imagine evil against his brother in your heart, saith the Lord Almighty.’” *Theophilus to Autolycus* book 3 ch.12 p.115

**Irenaeus of Lyons** (182-188 A.D.) “Execute true judgment, and show mercy and compassion each one to his brother. And oppress not the widow, and the orphan, and the proselyte, and the poor;” *Irenaeus Against Heresies* book 4 ch.17.3 p.483

**Clement of Alexandria** (193-202 A.D.) “Not even he himself who shows mercy ought to know that he does show mercy; for in this way he will be sometimes merciful, sometimes not. And when he shall do good by habit, he will imitate the nature of good, and his disposition will be his nature and his practice.” *Stromata* book 4 ch.22 p.435

Clement of Alexandria (193-202 A.D.) “‘Be merciful,’ says the Lord, ‘that you may receive mercy; forgive, that you may be forgiven.’” *Stromata* book 2 ch.18 p.367

Tertullian (208-220 A.D.) says are are to show mercy. *Tertullian on Modesty* ch.6 p.79

**Commodianus** (c.240 A.D.) “If thou desirest, when praying, to be heard from heaven, break the chains from the lurking-places of wickedness; or if, pitying the poor, thou prayest by thy benefits, doubt not but what thou shalt have asked may be given to the petitioner.” *Instructions of Commodianus* ch.79 p.218

**Origen** (225-253/254 A.D.) “show mercy, and not to persecute him whom he did persecute.” *Origen Against Celsus* book 2 ch.20 p.440

**Cyprian of Carthage** (c.246-258 A.D.) “sustain wrong, easy to show mercy, of one mind and one heart in fraternal peace.” *Treatises of Cyprian* Treatise 2 ch.23 p.436. See also *Treatises of Cyprian* Treatise 12 third part ch.1 p.531

**Lactantius** (c.303-320/325 A.D.) “And since there was in them no trace of justice, the offices of which are humanity, equity, pity, they now began to rejoice in a proud and swollen inequality, and made themselves higher than other men, by a retinue of attendants, and by the sword, and by the brilliancy of their garments.” *The Divine Institutes* book 5 ch.6 p.141

Lactantius (c.303-320/325 A.D.) says to show pity to others. *Epitome of the Divine Institutes* ch.65 p.250

Lactantius (c.303-320/325 A.D.) “We might learn from religion faith, purity, and mercy” *Epitome of the Divine Institutes* ch.60 p.247

## L13. Should be peacemakers or seek peace

Having peace and praying for peace are not included here.

**Clement of Rome** (96-98 A.D.) “Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.” *1 Clement* ch.22 p.22

***The Didache*** (before 125 A.D.) ch.4.3 p.378 “3. Thou shalt not long for division, but shalt bring those who contend to peace. Thou shalt judge righteously, thou shalt not respect persons in reproving for transgressions.”

**Clement of Alexandria** (192-202 A.D.) (implied) “If these things have been adduced by me with too great asperity, in order to effect the salvation which follows from your correction; they have been spoken also, says the Instructor, by me: ‘Since he who reproves with boldness is a peacemaker.’” *Stromata* book 3 ch.12 p.292

Hippolytus of Portus (222-235/236 A.D.) (partial) “These, moreover, are the proverbs of ‘Solomon,’ that is to say, the ‘peacemaker,’ who, in truth, is Christ the Saviour.” *On Proverbs* p.172

**Origen** (225-253/254 A.D.) “*Blessed are the peacemakers*.... ‘ To the man who is a peacemaker in either sense there is in the Divine oracles nothing crooked or perverse, for they are all plain to those who understand.’” *Commentary on Matthew* book 2 ch.1 p.413

**Cyprian of Carthage** (c.246-258 A.D.) “I beg also that there may be no lack, on your parts, of wisdom and carefulness to preserve peace” *Epistles of Cyprian* Letter 4 ch.2 p.282

## L14. Cruelty is bad

**Ignatius of Antioch** (106-117 A.D.) “Be ye meek in response to their wrath, humble in opposition to their boasting: to their blasphemies return your prayers; in contrast to their error, be ye stedfast in the faith; and for their cruelty, manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all true kindness;” *Letter to the Ephesians* ch.10 p.54

**Justin Martyr** (c.138-165 A.D.) (implied) (implied) “For if we patiently endure all things contrived against us by wicked men and demons, so that even amid cruelties unutterable, death and torments, we pray for mercy to those who inflict such things upon us, and do not wish to give the least retort to any one, even as the new Lawgiver commanded us:” *Dialogue with Trypho, a Jew* ch.18 p.203

**Minucius Felix** (210 A.D.) “Thus we call one another, to your envy, brethren: as being men born of one God and Parent, and companions in faith, and as fellow-heirs in hope. You, however, do not recognise one another, and you are cruel in your mutual hatreds; nor do you acknowledge one another as brethren, unless indeed for the purpose of fratricide.” *The Octavius of Minucius Felix* ch.31 p.193

**Tertullian** (198-220 A.D.) “But what reason is there in going to prayer with hands indeed washed, but the spirit foul?-inasmuch as to our hands themselves spiritual purities are necessary, that they may be ‘lifted up pure’ from falsehood, from murder, from cruelty, from poisonings, from idolatry, and all the other blemishes which, conceived by the spirit, are effected by the operation of the hands.” *Tertullian On Prayer* ch.13 p.685

**Commodianus** (c.240 A.D.) “Certainly God lives, who makes the dead to live, that He may give worthy rewards to the innocent and to the good; but to the fierce and impious, cruel hell.” *Instructions of Commodianus* ch.26 p.208

**Origen** (225-253/254 A.D.) “Moreover, we are to despise ingratiating ourselves with kings or any other men, not only if their favour is to be won by murders, licentiousness, or deeds of cruelty, but even if it involves impiety towards God, or any servile expressions of flattery and obsequiousness, which things are unworthy of brave and high-principled men, who aim at joining with their other virtues that highest of virtues, patience and fortitude.” *Origen Against Celsus* book 8 ch.65 p.664

**Cyprian of Carthage** (c.246-258 A.D.) “yourself also look upon yourself. For either you are swollen with pride, or greedy with avarice, or cruel with anger, or prodigal with gambling, or flushed with intemperance, or envious with jealousy, or unchaste with lust, or violent with cruelty;” *Treatises of Cyprian* Treatise 5 ch.10 p.460

**Gregory Thaumaturgus** (240-265 A.D.) (implied) “Moreover, it has been reported to us that a thing has happened in your country which is surely incredible, and which, if done at all, is altogether the work of unbelievers, and impious men, and men who know not the very name of the Lord; to wit, that some have gone to such a pitch of cruelty and inhumanity, as to be detaining by force certain captives who have made their escape.” *Canonical Epistle* canon 6 p.19

**Lactantius** (c.303-320/325 A.D.) “Give me one who is lustful, an adulterer a glutton; you shall presently see him sober, chaste, and temperate. Give me one who is cruel and bloodthirsty: that fury shall presently be changed into true clemency. Give me a man who is unjust, foolish, an evil-doer; forthwith he shall be just, and wise, and innocent: for by one laver all his wickedness shall be taken away.” *The Divine Institutes* book 3 ch.26 p.96

**Among heretics**

The Ebionite ***Recognitions of Clement*** (211-231 A.D.) book5 ch.33 p.151 teaches that we should not be cruel.

## L15. Visit those in prison

Matthew 25:36,39,43-44, Hebrews 13:3

**Irenaeus of Lyons** (182-188 A.D.) “For God, who stands in need of nothing, takes our good works to Himself for this purpose, that He may grant us a recompense of His own good things, as our Lord says: ‘Come, ye blessed of My Father, receive the kingdom prepared for you. For I was an hungered, and ye gave Me to eat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me; sick, and ye visited Me; in prison, and ye came to Me.’” *Irenaeus Against Heresies* book 4 ch.18.6 p.486

**Clement of Alexandria** (193-217/220 A.D.) “Respecting liberality He said: ‘Come to me, ye blessed, inherit the kingdom prepared for you from the foundation of the world: for I was an hungry, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; sick, and ye visited Me; in prison, and ye came unto Me.’ And when have we done any of these things to the Lord?” *The Instructor* book 3 ch.12 p.293

**Tertullian** (198-220 A.D.) “But when He [Jesus] forbids thinking about what answer to make at a judgment-seat, He is preparing His own servants *for what awaited them*, He gives the assurance that the Holy Spirit will answer *by them*; and when He wishes a brother to be visited in prison, He is commanding that those about to confess be the object of solicitude; and He is soothing their sufferings when He asserts that God will avenge His own elect.” *Scorpiace* ch.11 p.644-645

**Cyprian of Carthage** (c.246-258 A.D.) “Then shall the King say unto them who shall be at His right hand, Come, ye blessed of my Father, receive the kingdom which is prepared for you from the beginning of the world: for I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye received me: naked, and ye clothed me: sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer, and say unto Him, Lord, when saw we Thee hungry, and fed Thee?” *Treatises of Cyprian* Treatise 12 second part ch.30 p.528

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.9 p.220 says to visit them in prison

## L16. Do not hold a grudge

1 Corinthians 13:5b

Simply using the word “grudge” is not counted here.

**Ignatius** (100-107/116 A.D.) “Let no one of you cherish any grudge against his neighbour.” *Ignatius’ Letter to the Trallians* [Greek] ch.8 p.69

***The Didache*** (before 125 A.D.) ch.2 p.377 “Thou shalt not forswear thyself, thou shalt not bear false witness, thou shalt not speak, evil, thou shalt bear no grudge.”

**Clement of Alexandria** (193-202 A.D.) “He never cherishes resentment or harbours a grudge against any one, though deserving of hatred for his conduct. For he worships the Maker, and loves him, who shares life, pitying and praying for him on account of his ignorance.” *Stromata* book 7 c h.11 p.540

**Arnobius** (297-303 A.D.) (implied) “But the true gods, and those who are worthy to have and to wear the dignity of this name, neither conceive anger nor indulge a grudge, nor do they contrive by insidious devices what may be hurtful to another party.” *Arnobius Against the Heathen* book 1 ch.23 p.418

**Among spurious works**

**pseudo-Ignatius** (100-107/116 A.D.) “Let no one of you cherish any grudge against his neighbour.” *Ignatius’ Letter to the Trallians* [long version] ch.8 p.69

## L17. Love your enemies

Love your enemies and pray for those who persecute you. Matthew 5:44

Love your enemies, bless those who curse you; pray for those who mistreat you. Luke 6:27-28

***2 Clement*** (120-140 A.D.) ch.13 p.254 quotes loosely Luke 6:32 as the Lord is speaking. “No thank have ye, if ye love them which love you, but ye have thank, if ye love your enemies and them which hate you.”

***The Didache*** (before 125 A.D.) vol.7 ch.1 p.377 “And of these sayings the teaching is this: Bless them that curse you, and pray for your enemies, and fast for them that persecute you. For what thank *is there*, if ye love them that love you? Do not also the Gentiles do the same? But do ye love them that hate you; and ye shall not have an enemy.”

**Justin Martyr** (c.138-165 A.D.) quotes Luke 6:35 (love your enemies…) saying Jesus said it. *Dialogue with Trypho, a Jew* ch.96 p.247. See also *First Apology of Justin Martyr* (c.150 A.D.) ch.14 p.167

Tatian’s ***Diatessaron*** (c.172 A.D.) section 9 ch.12 p.59 “Ye have heard that it was said, Love thy neighbour and hate thine enemy: but I say unto you, Love your enemies, and pray for those that curse you, and deal well with those that hate you, and pray for those who take you with violence and persecute you; that ye may be sons of your heavenly Father, who maketh his sun to rise on the good and the evil, and sendeth down his rain on the righteous and the unrighteous.”

**Athenagorus** (177 A.D.) “‘I say unto you, Love your enemies; bless them that curse you; pray for them that persecute you; that ye may be the sons of your Father who is in heaven, who causes His sun to rise on the evil and the good, and sends rain on the just and the unjust.’” *A Plea for Christians* ch.11 p.134

**Theophilus of Antioch** (168-181/188 A.D.) “And the Gospel says: ‘Love your enemies, and pray for them that despitefully use you. For if ye love them who love you, what reward have ye?” *Theophilus to Autolycus* book 3 ch.14 p.115

**Irenaeus of Lyons** (182-188 A.D.) ““

**Clement of Alexandria** (193-202 A.D.) “How great also is benignity! ‘Love your enemies,’ it is said, ‘bless them who curse you, and pray for them who despitefully use you,’ and the like; to which it is added, ‘that ye may be the children of your Father who is in heaven,’ in allusion to resemblance to God.” *Stromata* book 4 ch.14 p.426

**Tertullian** (198-202 A.D.) “while Christ says, ‘Love your personal enemies, and bless your cursers, and pray for your persecutors, that ye may be sons of your heavenly Father.’” *Of Patience* ch.6 p.711

Tertullian (207/208 A.D.) “‘But I say unto you which hear’ (displaying here that old injunction, of the Creator: ‘Speak to the ears of those who lend them to you’), ‘Love your enemies, and bless those which hate you, and pray for them which calumniate you.’” *Five Books Against Marcion* book 4 ch.16 p.370

**Origen** (225-253/254 A.D.) says to love your enemies and pray for those who persecute you. *Origen Against Celsus* book 8 ch.35 p.652

**Cyprian of Carthage** (c.246-258 A.D.) “But I say unto you, Love your enemies, and pray for them which persecute you; that ye may be the children of your Father which is in heaven, who maketh His sun to rise on the good and on the evil, and sendeth rain upon the just and on the unjust.’” *Treatises of Cyprian* Treatise 10 ch.15 p.495

**Adamantius** (c.300 A.D.) “The Saviour’s ‘Love your enemies’ is not new but required in the Prophets:” [Matthew 5:44; Luke 6:27]

**Lactantius** (c.303-320/325 A.D.) says to love your enemies. *Epitome of the Divine Institutes* ch.65 p.250

Lactantius (c.303-320/325 A.D.) (partial) “ignorant of wars, who maintain concord with all, who are friendly even to their enemies, who love all men as brethren, who know how to restrain their anger, and” *The Divine Institutes* Book 5 ch.10 p.146

**Eusebius of Caesarea** (318-325 A.D.) say to love your neighbor, as well as your enemies. Clothe the naked, help widows and orphans. *Demonstration of the Gospel* book 1.6 p.9

**Among heretics**

The Marcionite heretic **Megethius** (c.300 A.D.) “But our Good Lord says [Matt.5:44]: ‘Love your enemies, and pray for those who persecute you’.” *Dialogue on the True Faith* ch.12 p.54

## L18. Clothe the naked

***Epistle of Barnabas*** (c.70-130 A.D.) ch.3 p.138 “To us He saith, ‘Behold, this is the fast that I have chosen, saith the Lord, not that a man should humble his soul, but that he should loose every band of iniquity, untie the fastenings of harsh agreements, restore to liberty them that are bruised, tear in pieces every unjust engagement, feed the hungry with thy bread, clothe the naked when thou seest him, bring the homeless into thy house, not despise the humble if thou behold him, and not [turn away] from the members of thine own family.”

**Justin Martyr** (c.138-165 A.D.) “Deal thy bread to the hungry, and lead the homeless poor under thy dwelling; if thou seest the naked, clothe him; and do not hide thyself from thine own flesh” *Dialogue with Trypho, a Jew* ch.15 p.202

Tatian’s ***Diatessaron*** (c.172 A.D.) section 43 no.43 p.&&& “Then shall the King say to those that are at his right, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world: I hungered, and ye gave me to eat; and I thirsted, and ye gave me to drink; and I was a stranger, and ye took me in; and I was naked, and ye clothed me; and I was sick, and ye visited me; and I was in prison, and ye cared for me.”

**Irenaeus** (182-188 A.D.) “For God, who stands in need of nothing, takes our good works to Himself for this purpose, that He may grant us a recompense of His own good things, as our Lord says: ‘Come, ye blessed of My Father, receive the kingdom prepared for you. For I was an hungered, and ye gave Me to eat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me; sick, and ye visited Me; in prison, and ye came to Me.’” *Irenaeus Against Heresies* book 4 ch.18.6 p.486

**Clement of Alexandria** (193-217/220 A.D.) “Respecting liberality He said: ‘Come to me, ye blessed, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; sick, and ye visited Me; in prison, and ye came unto Me.’ And when have we done any of these things to the Lord?” *The Instructor* book 3 ch.12 p.293

*&&&* **Commodianus** (c.240 A.D.) “Lead yourselves in a righteous path, unstained by jealousy. In thy riches make thyself gentle to those that are of little account. Give of thy labour, clothe the naked.” Instructions of Commodianus ch.63 p.&&&

**Origen** (225-253/254 A.D.) “Tobias himself says, ‘Because I remembered God with all my heart; and the Most High gave me grace and beauty in the eyes of Nemessarus, and I was his purveyor; and I went into Media, and left in trust with Gabael, the brother of Gabrias, at Ragi, a city of Media, ten talents of silver.’ And he adds, as if he were a rich man, ‘In the days of Nemessarus I gave many alms to my brethren. I gave my bread to the hungry, and my clothes to the naked: and if I saw any of my nation dead, and cast outside the walls of Nineve, I buried him; and if king Senachereim [Sennacherib] had slain any when he came fleeing from Judea, I buried them privily (for in his wrath he killed many).’” *Letter of Origen to Africanus* ch.13 p.391

**Cyprian of Carthage** (c.246-258 A.D.) “Then shall the King say unto them who shall be at His right hand, Come, ye blessed of my Father, receive the kingdom which is prepared for you from the beginning of the world: for I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye received me: naked, and ye clothed me: sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer, and say unto Him, Lord, when saw we Thee hungry, and fed Thee?” *Treatises of Cyprian* Treatise 12 part 2 ch.30 p.528

**Eusebius of Caesarea** (318-325 A.D.) say to love your neighbor, as well as your enemies. Clothe the naked, help widows and orphans. *Demonstration of the Gospel* book 1.6 p.9

## L19. Turn the other cheek

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus said to love your enemies and turn the other cheek. Luke 6:27-29,35

***The Didache*** vol.7 ch.2.7 p.378 (before 125 A.D.) “Thou shalt not hate any man” If one gives you a blow on one cheek, turn to him the other also. ch.1 p.377

**Justin Martyr** (c.150 A.D.) If a man strikes you on one cheek, offer the other, and if someone wants to take away your clock, let him. *First Apology of Justin Martyr* ch.16 p.168.

**Clement of Alexandria** (193-217/220 A.D.) reminds us that Jesus said to love our enemies, “bless them that curse us, and pray for them that despitefully use us.” turn the other cheek, and let others take your cloak also. *The Instructor* book 3 ch.12 p.293

**Athenagoras** (177 A.D.) says Christians are to off the other side to those who smite us on one side of the face and when they take out coat give them likewise our cloak. *A Plea for Christians* ch.1 p.129

**Irenaeus of Lyons** (182-188 A.D.) “This also does likewise meet [the case] of those who maintain that He [Jesus] suffered only in appearance. Fir if He did not truly suffer, no thanks to Him, since there was no suffering at all; and when we shall actually begin to suffer, He will seem as leading us astray, exhorting us to endure buffeting, and to turn the other check, if He did not himself before us in reality suffer the same;… but exhorting us to endure what He did not endure Himself.” *Irenaeus Against Heresies* book 3 ch.18.6 p.447

## L20. Must not poison others

***Epistle of Barnabas*** (c.70-130 A.D.) ch.20 p.149 “But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz., idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God.”

**Tertullian** (198-220 A.D.) mentions astrology as wrong along with assassins, poisoners, pimps, and sorcerers *Apology* ch.43 p.49

**Origen** (225-253/254 A.D.) speaks of sins such as murder, poisoning, paederasty [homosexuality with boys]. *Commentary on Matthew* book 13 ch.30 p.492

**Lactantius** (c.303-320/325 A.D.) “those rites are frequented by unchaste adulteresses without any discrimination, by impudent procuresses, by filthy harlots; they are frequented by gladiators, robbers, thieves, and sorcerers, who pray for nothing else but that they may commit crimes with impunity. For what can the robber ask when he sacrifices, or the gladiator, but that they may slay? what the poisoner, but that he may escape notice?” *The Divine Institutes* book 5 ch.20 p.157

**Eusebius of Caesarea** (318-325 A.D.) speak sagainst [evil] tyrants, sorcerers, and poisoning. *Preparation for the Gospel* book 2 ch.6 p.18

**Among heretics**

**Bardaisan/Bardesan** of Syria (154-224/232 A.D.) says, “For a man is not found fault with for being tall or short in his stature, or white or black, or because his eyes are large or small, or for any bodily defect whatsoever; but he is found fault with if he steal, or lie, or practice deceit, or poison *another*, or be abusive, or do any other such-like things.” *The Book of the Laws of Diverse Countries* p.727

# Speech

## Sp1. Have pure speech

Partial Matthew

Proverbs 4:24; 15:2; Luke 6:45; 1 Corinthians 5:10-11; Ephesians 4:29; James 3:2-12

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 5:10-11

**p32 (=P. Rylands 5)** Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 2:7-8, in everything set an example, … soundness of speech

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 6:45

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) Ephesians 4:29,31; 5:4

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) says we need to tame our tongue James 3:2

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 5:10-11; Ephesians 4:29

**Clement of Rome** (96-98 A.D.) tells us to be holy, avoid all evil-speaking, impure embraces and with drunkenness. *1 Clement* ch.30 p.13

***Didache*** (=Teaching of the Twelve Apostles)vol.7 ch.5 p.379 (before 125 A.D.) The way of death is cursings, murder, adulteries, fornication, lusts, magic arts, idolatries, witchcraft, filthy talking, jealousies,

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 8th commandment p.25 warns us against lies, backbiting, and all slander “These are the deeds that are most wicked in the life of men.”

**Irenaeus of Lyons** (182-188 A.D.) speaks against empty talk and scandalous speech. *Irenaeus Against Heresies* book 4 ch.28.2 p.501

**Clement of Alexandria** (193-217/220 A.D.) has a whole chapter on purity of speech in *The Instructor* book 2 ch.7 p.250-251.

Clement of Alexandria (193-202 A.D.) “For it is pleasing to God to lead decorum from the tongue to our actions. Filthy speech is the way to effrontery; and the end of both is filthy conduct.” *Stromata* ch.23 p.378

**Tertullian** (208-220 A.D.) quotes Ephesians 4:29 about pure speech. *Tertullian on Modesty* ch.17 p.93

**Hippolytus of Portus** (222-235/236 A.D.) “that pure speech might proceed from pure mouths” fragment 1 *Scholia on Daniel* ch.1.8 p.185

**Origen** (225-253/254 A.D.) “discusses Romans 12:14, Matthew 12:21; Ephesians 4:29 in *Commentary on the Letter to the Romans* book 6 ch.14 p.215

**Cyprian of Carthage** (c.246-258 A.D.) “Christ gave us an example, “He was reviled, reviled not again; when He suffered, threatened not,… *Treatises of Cyprian* Treatise 9 ch.9 p.486

Cyprian of Carthage (c.246-258 A.D.) “That we must not swear. That we are not to curse.” *Treatises of Cyprian* Treatise 12 third book p.528

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) “You have, too, contrived the art of rhetoric to serve injustice and slander, selling the free power of your speech for hire, and often representing the same thing at one time as right, at another time as not good.” *Address of Tatian to the Greeks* ch.1 p.65

## Sp2. Forsake lies

Ephesians 4:25; Proverbs 12:19-20

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 4:25

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) do not lie to your neighbor because we are all members of one body. Ephesians 4:25

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 4:25

**Clement of Rome** ch.27 (96-98 A.D.) “He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie.”

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.11 p.35 says we should be chaste, truthful, and avoid every form of evil [1 Thessalonians 5:22]

**Justin Martyr** (c.138-165 A.D.) “…but count it impious not to speak the truth in all things, which also we know is pleasing to God,” *Second Apology of Justin Martyr* ch.4 p.189

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision 2 ch.8 p.15-16 (implied) mentions virtues we should have of self-restraint, simplicity, guilelessness, chastity, intelligence, and love. Book 3 similitude 6 ch.5 also speaks against sins such a being a drunkard and lying.

***Passion of the Scillitan Martyrs*** (180 A.D.) *ANF* vol.9 p.285 says Christians are not to bear false witness.

**Clement of Alexandria** (193-202 A.D.) “Wherefore, putting away lying, speak every man truth.” *Stromata* book 1 ch.18 p.321.

Clement of Alexandria (193-202 A.D.) do not kill, commit adultery, or bear false witness. *Stromata* book 2 ch.7 p.354

Clement of Alexandria (c.195 A.D.) says not to be a false witness. *Exhortation to the Heathen* ch.10 p.202

**Tertullian** (198-220 A.D.) quotes Ephesians 4:25 “‘Putting away lying,’ (says he) ‘speak every man truth with his neighbour;’” *Tertullian Against Marcion* book 5 ch.18 p.468

**Origen** (225-253/254 A.D.) (implied) says Christians should not adulteries, fornications, thefts, false witness. *Origen Against Celsus* book 8 ch.39 p.650

**Cyprian of Carthage** (c.246-258 A.D.) *Epistles of Cyprian* letter 67 ch.8 p.372 “what else ought we,… to do than forsake human errors and lies, and continue in the truth of God, keeping the Lord’s precepts.”

Cyprian of Carthage (c.246-258 A.D.) “that we must not lie.” *Treatises of Cyprian* Treatise 12 third book heads p.530

**Lactantius** (c.303-320/325 A.D.) don’ commit perjury. *Epitome of the Divine Institutes* ch.64 p.249

Lactantius (c.303-320/325 A.D.) (implied) don’t be a false witness. *Epitome of the Divine Institutes* ch.64 p.249

**Among heretics**

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.4.4 p.216 “And in addition to all these things, if I shall lie, I shall be accursed living and dying, and shall be punished with everlasting punishment.”

**Bardaisan/Bardesan** (154-224/232 A.D.) no stealing, lying, hating, or deception. *The Book of the Laws of Diverse Countries* p.725,727

## Sp3. Do not be a gossip or chatterer

Note that while slander and backbiting are forms of gossip, they alone are not counted here; this refers to all gossip.

Proverbs 11:13; 16:28; 18:8; 20:19; 26:20,22; 2 Corinthians 12:20; 3John 10; Romans 1:29; 1 Timothy 5:13

(partial) 1 Peter 2:1; 3:16

(partial) Matthew 12:36

p72 (=Bodmer 7,8) All of 1,2 Peter, Jude 191 verses (ca.300 A.D.) (partial) Rid yourself of slander. 1 Peter 2:1; 3:16

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Matthew 12:36

Theophilus of Antioch (168-181/188 A.D.) (partial) says do not be a slanderer. *Theophilus to Autolycus* book 1 ch.2 p.89

**Clement of Alexandria** (193-217/220 A.D.) (implied) “Let spectacles, therefore, and plays that are full of scurrility and of abundant gossip, be forbidden.” *The Instructor* book 3 ch.11 p.289

Clement of Alexandria (c.195 A.D.) “But the man of God, who croaks not, nor chatters, but speaks rationally and instructs lovingly, alas, they persecute; and while he is inviting them to cultivate righteousness, they try inhumanly to slay him, neither welcoming the grace which, comes from above, nor fearing the penalty.” *Exhortation to the Heathen* ch.10 p.201

**Tertullian** (205 A.D.) “you: if only none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men’s matters; yet (if any man suffer) as a Christian, let him not be ashamed, but let him glorify God on this behalf.” *Scorpiace* ch.12 p.645

**Commodianus** (c.240 A.D.) has an entire chapter on gossip. *Instructions of Commodianus* ch.76 p.218

**Methodius** (270-311/312 A.D.) Gregorian chides Euboulios for seeming to be a “chatterer”, asking for amusement rather than for truth. *Banquet of the Ten Virgins* discourse 11 ch.3 p.353

## Sp4. Don’t use flattery (on others)

1 Thessalonians 2:5,6,7

**Justin Martyr** (c.150 A.D.) (implied) “For we have come, not to flatter you by this writing, nor please you by our address, but to beg that you pass judgment, after an accurate and searching investigation, not flattered by prejudice or by a desire of pleasing superstitious men, nor induced by irrational impulse or evil rumours which have long been prevalent, to give a decision which will prove to be against yourselves.” *First Apology of Justin Martyr* ch.2 p.163

**Minucius Felix** (210 A.D.) “deceives that of others. ‘Moreover, a false flattery disgracefully caresses’” *The Octavius of Minucius Felix* ch.29 p.191

**Clement of Alexandria** (193-202 A.D.) quotes 1 Thessalonians 2:5,6,7 as by the apostle. *Stromata* book 1 ch.1 p.300.

**Tertullian** (c.203 A.D.) “when, however, with the deliberate aim after evil, of which we have just spoken, they assume a flattering and captivating style, they show themselves proportionately vain, and deceitful, and obscure, and wanton, and impure.” *A Treatise on the Soul* ch.47 p.225

Tertullian (207/208 A.D.) “flattery, not by proper influence. And what can be more direct flattery than not” *Five Books Against Marcion* book 1 ch.27 p.292

**Commodianus** (c.240 A.D.) He is a good soldier, always wait for things to be enjoyed. Be unwilling to flatter thyself; absolutely put away sloth, that thou mayest daily be ready for what is set before thee,” *Instructions of Commodianus* ch.53 p.213

**Origen** (225-253/254 A.D.) “Moreover, we are to despise ingratiating ourselves with kings or any other men, not only if their favour is to be won by murders, licentiousness, or deeds of cruelty, but even if it involves impiety towards God, or any servile expressions of flattery and obsequiousness, which things are unworthy of brave and high-principled men, who aim at joining with their other virtues that highest of virtues, patience and fortitude.” *Origen Against Celsus* book 8 ch.55 p.660

**Cyprian of Carthage** (c.246-258 A.D.) “115. That flattery is pernicious. In Isaiah: “They who call you blessed, lead you into error, and trouble the paths of your feet.’” *Treatises of Cyprian* Treatise 12 third part ch.115 p.556

Seventh Council of Carthage (258 A.D.) p.570 (partial) “Faustus of Timida Regia said: Let not them who are in favour of heretics flatter themselves. He who interferes with the baptism of the Church on behalf of heretics, makes them Christians, and us heretics.’”

Gregory Thaumaturgus (240-265 A.D.) (partial) “puerile *or* bordering on flattery, or things offending by excess of” *Oration and Panegyric to Origen* ch.18 p.38

**Arnobius** (297-303 A.D.) (implied) “set forth all things with undisguised truth and without flattery: you will learn in detail from what fathers, from what mothers they” *Arnobius Against the Heathen* book 1 ch.37 p.422

**Lactantius** (c.303-320/325 A.D.) (implied) “They have all given themselves to one and the same pursuit and art, that they may be able cautiously to deceive, to fight treacherously, to contend in flattery, each to pretend that he is a good man, to lie in wait, as if all were enemies to all.” But which of these things can be laid to the charge of our people, with whom the whole of religion consists in living without guilt and without spot?” *The Divine Institutes* book 5 ch.9 p.145

Lactantius (c.303-320/325 A.D.) says not to flatter others. *Epitome of the Divine Institutes* ch.47 p.241.

**Alexander of Alexandria** (313-326 A.D.) (implied) “and on account of which they have been expelled by us, they do not at all confess to them, but they either pass them over in silence, or throwing a veil over them, by feigned words and writings they deceive them. Concealing, therefore, their pestilent doctrine by their specious and flattering discourse, they circumvent the more simple-minded and such as are open to fraud, nor do they spare in the meanwhile to traduce our piety to all.” *Epistles on the Arian Heresy* Epistle 1 ch.2 p.292

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) (implied) “It would better become them, moreover, not to pay court to kings unbidden, nor to flatter men at the head of affairs, but to wait till the great ones come to them.” *Address of Tatian to the Greeks* ch.3 p.66

## Sp5. Slandering people is bad

Leviticus 19:16; Psalm 15:3; 31:13; 38:20; 41:6; Proverbs 10:18; 30:10; Jeremiah 6:28; Ezekiel 36:3; Matthew 15:19; Mark 7:22; 2 Corinthians 12:31; Ephesians 4:31; Colossians 3:8; Titus 3:2; James 4:11; 1 Peter 2:1

**Clement of Rome** (96-98 A.D.) “Thou sittest, and speakest against thy brother; thou slanderest” *1 Clement* ch.35 p.14. See also vol.9 ch.35.

**Polycarp** (100-155 A.D.) “Teach the widows to be discreet as respects the faith of the Lord, praying continually for all, being far from all slandering, evil-speaking, false-witnessing, love of money, and every kind of evil; knowing that they are the altar of God, that He clearly perceives all things, and that nothing is hid from Him, neither reasonings, nor reflections, nor any one of the secret things of the heart.” *Epistle of Polycarp to the Philippians* ch.4 p.34

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 8th commandment p.25 warns us against lies, backbiting, and all slander “These are the deeds that are most wicked in the life of men.”

**Justin Martyr** (c.138-165 A.D.) “against thy brother; thou slanderest thine own mother’s son.” *Dialogue with Trypho, a Jew* ch.22 p.205

**Melito of Sardis** (170-177/180 A.D.) “They, too, are the source from which it has happened that the lying slanders on” fragment 2 From the apology addressed to Marcus Aurelius Antoninus p.759

**Theophilus of Antioch** (168-181/188 A.D.) says do not be a slanderer. *Theophilus to Autolycus* book 1 ch.2 p.89

**Clement of Alexandria** (193-202 A.D.) “should be of godly behaviour, should not be slanderers, not enslaved to much” *Stromata* book 4 ch.20 p.432.

Clement of Alexandria (193-217/220 A.D.) “And let not men, therefore, spend their time in barbers’ shops and taverns, babbling nonsense; and let them give up hunting for the women who sit near, and ceaselessly talking slander against many to raise a laugh.” *The Instructor* book 3 ch.11 p.289

Tertullian (207/208 A.D.) (partial, Jesus,not just people) “However, that you may not slander His patience, nor fasten on Him any charge of dissimulation, nor deny Him to be the Son of David,” *Five Books Against Marcion* book 4 ch.36 p.411

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “And he habituates himself to a very cynical mode of life, and almost in nothing differs from Marcion, as appertaining both to his slanders, and the regulations enacted concerning marriage.” *Refutation of All Heresies* book 10 ch.14 p.146

**Origen** (225-253/254 A.D.) “observe no order, but angry and vindictive men slander those whom they hate, as” *Origen Against Celsus* book 1 ch.40 p.413

**Cyprian of Carthage** (c.246-258 A.D.) “Thou satest and spakest against thy brother, and slanderedst thine own mother’s” *Epistles of Cyprian* Letter 41 ch.320

**Methodius** (270-311/312 A.D.) “If I shut my ears against detraction and slanders, and open them to the word of God,…” *Banquet of the Ten Virgins* discourse 5 ch.4 p.327

**Pamphilus** (martyred 309 A.D.) “The rising and slanderous information of the Jews against Stephen, and his address …”*An Exposition of the Chapters of the Acts of the Apostles* section H p.166

**Peter of Alexandria** (306,285-311 A.D.) “But thou oughtest rather to have pursued a safer and more auspicious course, and not to have mitten rashly and slanderously, that they seem from the beginning, and always, to have been in error about the Passover, which you cannot prove, whatever charge you may wish to bring against those who, at the present time, have erred with a grievous wandering, having fallen away from the commandment of the law concerning the Passover and other things.” *On the Sojourning of Christ with Us* ch.6 p.282

**Athanasius of Alexandria** (318 A.D.) “But the audacity of men, having regard not to what is expedient and becoming, but to what is possible for it, began to do the contrary; whence, moving their hands to the contrary, it made them commit murder, and led away their hearing to disobedience, and their other members to adultery instead of to lawful procreation; and the tongue, instead of right speaking, to slander and insult and perjury; the hands again, to stealing and striking fellow-men; and the sense of smell to many sorts of lascivious odours; the feet, to be swift to shed blood, and the belly to drunkenness and insatiable gluttony” *Against the Heathen* ch.5.1 p.6

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) (implied) “we should give occasion to those who wish to slander us to charge us with fraud,” *Hortatory Address to the Greeks* ch.13 p.279

**Among heretics and spurious works**

Akhmin ***Apocalypse of Peter*** (135,100-150 A.D.) in *Ante-Nicene Fathers* vol.9 ch.27 p.146 “27. And near those there were again women and men gnawing their own lips, and being punished and receiving a red-hot iron in their eyes: and these were they who blasphemed and slandered the way of righteousness.”

The Encratite Gnostic **Tatian** (c.172 A.D.) “How is it then that you, who have so many poetesses whose productions are mere trash, and innumerable courtezans, and worthless men, are not ashamed to slander the reputation of our women?” *Address of Tatian to the Greeks* ch.34 p.79

## Sp6. Confess your sins to others

James 5:16

***The Didache*** (before 125 A.D.) ch.4.14 p.381 “In the church thou shalt acknowledge thy transgressions, and thou shalt not come near for thy prayer with an evil conscience. This is the way of life.”

**Irenaeus of Lyons** (182-188 A.D.) (implied) “Such are the words and deeds by which, in our own district of the Rhone, they have deluded many women, who have their consciences seared as with a hot iron. Some of them, indeed, make a public confession of their sins; but others of them are ashamed to do this, and in a tacit kind of way, despairing of [attaining to] the life of God, have, some of them, apostatized altogether; while others hesitate between the two courses, and incur that which is implied in the proverb, ‘neither without nor within; ‘possessing this as the fruit from the seed of the children of knowledge.” *Irenaeus Against Heresies* book 1 ch.13.7 p.336

**Hippolytus of Portus** (222-235/236 A.D.) I [John the Baptist], O Lord [Jesus], baptize with the baptism of repentance, and I cannot baptize those who come to me unless they first confess fully their sins. Be it so then that I baptize Thee, what hast Thou to confess? Thou art the Remover of sins, and wilt Thou be baptized with the baptism of repentance?” *Discourse on the Holy Theophany* ch.4 p.236

**Origen** (c.227-240 A.D.) “Mark, again, does not record any words of reproof as having been used by John to those who came to him, being all the country of Judaea and all of them of Jerusalem, who were baptized by him in the Jordan and confessed their sins.” *Origen’s Commentary on John* book 6 ch.14 p.363

**Cyprian of Carthage** (c.246-258 A.D.) “we should mutilate the rights and sacrament of that same truth, and say to those who come to us and repent, that they had obtained remission of sins when they confess that they have sinned, and are for that reason come to seek the pardon of the Church!” *Epistles of Cyprian* Letter 72 ch.20 p.384

## Sp7. If we deny Christ He will deny us

2 Timothy 2:12b; Matthew 10:32-33

**Clement of Alexandria** (193-202 A.D.) “On martyrdom the Lord hath spoken explicitly, and what is written in different places we bring together. ‘But I say unto you, Whosoever shall confess in Me before men, the Son of man also shall confess before the angels of God; but whosoever shall deny Me before men, him will I deny before the angels.’” *Stromata* book 4 ch.9 p. 421

**Tertullian** (198-220 A.D.) speaks about if we deny Christ He will deny us. *Scorpiace* ch.9 p.642

**Origen** (225-253/254 A.D.) speaks about if we deny Christ He will deny us before the Father. *Origen Against Celsus* ch.2.13 p.437

**Cyprian of Carthage** (c.246-258 A.D.) speaks about if we deny Christ He will deny us. *Letters of Cyprian* letter 30 p.310

**Adamantius** (c.300 A.D.) quotes Matthew 10:33. *Dialogue on the True Faith* first part ch.15 p.58.

## Sp8. Don’t swear false oaths / swear falsely

**Irenaeus of Lyons** (182-188 A.D.) “Moreover, this impious opinion of theirs with respect to actions-namely, that it is incumbent on them to have experience of all kinds of deeds, even the most abominable-is refuted by the teaching of the Lord, with whom not only is the adulterer rejected, but also the man who desires to commit adultery; and not only is the actual murderer held guilty of having killed another to his own damnation, but the man also who is angry with his brother without a cause: who commanded [His disciples] not only not to hate men, but also to love their enemies; and enjoined them not only not to swear falsely, but not even to swear at all; and not only not to speak evil of their neighbours, but not even to style any one 'Raca' and 'fool; '[declaring] that otherwise they were in danger of hell-fire; and not only not to strike, but even, when themselves struck, to present the other cheek [to those that maltreated them]; and not only not to refuse to give up the property of others, but even if their own were taken away, not to demand it back again from those that took it; and not only not to injure their neighbours, nor to do them any evil, but also, when themselves wickedly dealt with, to be long-suffering, and to show kindness towards those [that injured them], and to pray for them, that by means of repentance they might be saved-so that we should in no respect imitate the arrogance, lust, and pride of others.” *Irenaeus Against Heresies* book 2 ch.32.1 p.408

**Clement of Alexandria** (193-217/220 A.D.) “But I [God] commanded them, Let none of you bear malice in his heart against his neighbour, or love a false oath.'” *The Instructor* book 3 ch.12 p.293

**Tertullian** (198-217 A.D.) (implied) “Then, too, among you, people far more readily swear a false oath in the name of all the gods, than in the name of the single genius of Caesar. *Apology* ch.28 p.41

**Cyprian of Carthage** (c.246-258 A.D.) “Of this same matter, according to Matthew: '(Again, ye have heard that it was said to them of old, Thou shalt not swear falsely, but shalt perform unto the Lord thine oaths.)” Treatises of Cyprian Treatise 12 part 3 ch.12 p.536-537

&&&**Gregory Thaumaturgus** (240-265 A.D.) “God, and for him that worshipped not. For as the unrighteous man and the good, the man who sweareth a false oath, and the man who avoids swearing altogether,” *Metaphrase of Ecclesiastes* ch.&&&

&&&GregoryThaumaturgus (240-265 A.D.) “God, and for him that worshipped not. For as the unrighteous man and the good, the man who sweareth a false oath, and the man who avoids swearing altogether,” *Metaphrase of Ecclesiastes* ch.&&&

## Sp9. Don’t boast about yourself

Jeremiah 9:23; 1 Corinthians 1:31; 2 Corinthians 10:17; Galatians 6:14; Ephesians 2:9; James 4:13-14

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – for the word of God) 1 Corinthians 1:31; 2 Corinthians 10:17; Galatians 6:14

**Clement of Rome** (96-98 A.D.) “Let him that is pure in the flesh not grow proud of it, and boast, knowing that it was another who bestowed on him the gift of continence.” 1 Clement ch.38 p.&&&

**Ignatius of Antioch** (-107/116 A.D. “If any one can continue in a state of purity, to the honour of Him who is Lord of the flesh, let him so remain without boasting. If he begins to boast, he is undone; and if he reckon himself greater than the bishop, he is ruined.” *Epistle of Ignatius to Polycarp* ch.5 p.&&&

**Theophilus of Antioch** (168-181/188 A.D.) “And those that do good it teaches not to boast, lest they become men-pleasers. For it says: 'Let not your left hand know what your right hand doeth.'” *Theophilus to Autolycus* book 3 ch.14 p.&&&

**Cyprian of Carthage** (c.246-258 A.D.) “Anything like boasting in one's own praise is hateful, although we cannot *in reality* boast but only be grateful for whatever we do not ascribe to man's virtue but declare to be the gift of God; so that now we sin not is the beginning of the work of faith, whereas that we sinned before was the result of human error.” *Epistles of Cyprian* Letter 1 ch.4 p.276

**Peter of Alexandria** (306,285-311 A.D.) “Since certainly 'grace and truth came by Jesus Christ,' whence also by grace we are saved, according to that word of the apostle, 'and that not of yourselves, nor of works, Lest any man should boast;' by the will of God, 'the Word was made flesh,' and 'was found in fashion as a man.'” Fragment 2 p.&&&

## Teachings on Practice Not on the List

**1. Without holiness no one will see the Lord** (only 1 writer: Clement of Alexandria)

**2. Did not need to keep Sabbaths prior to Moses** (only 2 writers: Justin Martyr, Tertullian)

**3. If meat causes to offend** (only 2 writers: Origen, Cyprian)

**4. Quench the devil’s darts** (only 3 writers: Tertullian, Cyprian, Methodius)

**5. Love fulfills the law** (only 3 writers: Irenaeus, Clement of Alexandria, Adamantius)

**6. Don’t have partiality** (only 3 writers: Clement of Alexandria, Hegesippus, Arnobius. Partial: Tertullian, Origen)

**7. Honor the aged** (only 1 writer: Clement of Rome. Partial: Clement of Alexandria)

**8. Be kind/clement to animals** (only 1 writer: Clement of Alexandria)

**9. Don’t get tattooed** (no writers)

**10. If a man will not work, let him not eat** 2 Thessalonians 2:12 (only 2 writers: *Didache*, Tertullian)

**11. Reprove in gentleness** Galatians 6:1 (only 1 writer: Cyprian)

**Do not provoke others** (not analyzed yet. 1 writer so far: Theonas of Alexandria)

**Quarrelling about words ruins those who listen** 2 Timothy 2:14 (not analyzed yet)

**Know we are Christians by our love** (not analyzed yet)

**Do not eat strangled animals** Acts 15:29; 21:25 (not analyzed yet. Among heretics: *Recognitions of Clement*)

**Share with those who are persecuted** Hebrews 10:33 (not analyzed yet)

**Submit to others** (not analyzed yet)

**Don’t swear by God** (not analyzed yet)

# MONEY AND CONTENTMENT

## Mo1. Do not love money

Matthew 6:19-21,24; (partial) Luke 9:3; (partial) Luke 10:4; Hebrews 13:5; 1 Timothy 6:10; 1 Peter 5:2

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 13:5

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Do not be greedy for money. 1 Peter 5:2

p75 Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (partial) Luke 10:4

Sinaitic Syriac (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Luke 9:3

***2 Clement*** vol.7 ch.3 p.229-230 (120-140 A.D.) says we cannot serve both God and mammon [money].

**Polycarp** (100-155 A.D.) discusses that we should not love money. *Polycarp’s Letter to the Philippians* ch.4 p.34

***Epistle of Barnabas*** (c.70-130 A.D.) ch.20 p.149 “But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz., idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God.”

***Shepherd of Hermas*** (c.115-155 A.D.) (implied) discusses the bad angel of luxury and deceit that wears out the souls of the servants of God and perverts them from the truth. book 1 ch.6 p.15 also mentions people who because of their riches and business deny the Lord. *Shepherd of Hermas* book 3 Similitude sixth p.37

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 10.1 p.39 quotes Matthew 6:24-25

**Athenagoras** (177 A.D.) (implied) gives an example of the evil of being “overcome by the love of money”. *A Plea for Christians* ch.29 p.145

**Melito of Sardis** (170-177/180 A.D.) says no infamy is greater than a man who worships his riches, yets forsakes Him who gave those riches. *From the Discourse to Caesar* ch.1 *Ante-Nicene Fathers* vol.8 p.751

Melito of Sardis (170-177/180 A.D.) “they were grasped by tyrannical sin” and then lists various sins including “by adultery, by lust, by license, by love of money, by murder,…” *On Pascha* stanza 50 p.50

**Theophilus of Antioch** (168-181/188 A.D.) “And they [Old Testament holy prophets] also taught us to refrain from unlawful idolatry, and adultery, and murder, fornication, theft, avarice, false swearing, wrath, and every incontinence and uncleanness; and that whatever a man would not wish to be done to himself, he should not do to another; and thus he who acts righteously shall escape the eternal punishments, and be thought worthy of the eternal life from God.” *Theophilus to Autolycus* book 2 ch.34 p.108

**Irenaeus of Lyons** (182-188 A.D.) says that you cannot serve God and mammon. *Irenaeus Against Heresies* book 3 ch.18.1 p.421

**Minucius Felix** (210 A.D.) “choosing rather to become an addition to the error of others, than to trust themselves; in that they know nothing of what they fear. Thus avarice has been consecrated in gold and silver; thus the form of empty statues has been established; thus has arisen Roman superstition.” *The Octavius of Minucius Felix* ch.24 p.187

**Clement of Alexandria** (193-202 A.D.) (implied) shows we should not love riches. *Stromata* book 4 ch.6 p.414

Clement of Alexandria (197-217/220 A.D.) “There is a persecution which arises from without, from men assailing the faithful, either out of hatred, or envy, or avarice, or through diabolic agency. But the most painful is internal persecution, which proceeds from each man’s own soul being vexed by impious lusts, and diverse pleasures, and base hopes, and destructive dreams; when, always grasping at more, and maddened by brutish loves, and inflamed by the passions which beset it like goads and stings, it is covered with blood, (to drive it on) to insane pursuits, and to despair of life, and to contempt of God.” *Who is the Rich Man That Shall Be Saved* ch.25 p.598

**Tertullian** (198-220 A.D.) “[God] bearing with the most ungrateful nations, adoring *as they do* the toys of the arts and the works of their own hands, persecuting His Name together with His family; *bearing with* luxury, avarice, iniquity, malignity, waxing insolent daily:” *On Patience* ch.2 p.708

**Commodianus** (c.240 A.D.) (implied) says to not lust for gain. *Instructions of Commodianus* ch.64 p.216

**Origen** (225-253/254 A.D.) “For some, because of impotence of soul, having a tendency to slip into any sin whatever, although they may not be wholly in the grasp of any form of sin, as the sickly are, are only weak; but others who, instead of loving God ‘with all their soul and all their heart and all their mind,’ love money, or a little glory, or wife, or children, are suffering from something worse than weakness, and are sickly.” *Commentary on Matthew* book 10 ch.24 p.430

**Novatian** (250/4-256/7 A.D.) “This is He who restrains insatiable desires, controls immoderate lusts, quenches unlawful fires, conquers reckless impulses, repels drunkenness, checks avarice, drives away luxurious revellings, links love, binds together affections, keeps down sects, orders the rule of truth, overcomes heretics, turns out the wicked, guards the Gospel, Of this says the same apostle: “We have not received the spirit of the world, but the Spirit which is of God.” *Concerning the Trinity* ch.29 p.641

**Cyprian of Carthage** (c.246-258 A.D.) “and while the light of truth has departed thence, the deep and profound darkness of avarice has blinded your carnal heart. You are the captive and slave of your money; you are bound with the chains and bonds of covetousness; and you whom Christ had once loosed, are once more in chains. You keep your money, which, when kept, does not keep you.” *Treatises of Cyprian* Treatise 8 ch.13 p.479

Julianus of Marcelliana at the **Seventh Council of Carthage** (258 A.D.) p.571 (implied) says, “If a man can serve two masters, God and mammon, baptism also can serve two masters, the Christian and the heretic.”

**Gregory Thaumaturgus** (240-265 A.D.) says we should not love sordid gain. *Canonical Epistle* canon 2 p.18

**Theonas of Alexandria** (282-300 A.D.) Let all the lust of avarice be put from you, which serves the cause of idolatry rather than the religion of Christ. No filthy lucre, no duplicity, can befit the Christian who embraces the simple and unadorned Christ.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.2 p.159

**Peter of Alexandria** (306,285-311 A.D.) says not to do things for filthy lucre, and you cannot follow God and Mammon. *The Canonical Epistle* Canon 12 p.276-277

**Lactantius** (c.303-320/325 A.D.) “No one will exhibit filial affection to parents, no one will pity an infant or an old man; avarice and lust will corrupt all things. There will be slaughter and bloodshed. There will be wars, and those not only between foreign and neighbouring states, but also intestine wars. States will carry on wars among themselves, every sex and age will handle arms.” *Epitome of the Divine Institutes* ch.71 p.253

Lactantius (c.303-320/325 A.D.) (implied) says that we are to despise money, and rather have things transferred to heavenly treasures. *The Epitome of the Divine Institutes* ch.65 p.250

**Among corrupt or spurious works**

Akhmin *Apocalypse of Peter* (135,100-150 A.D.) in *Ante-Nicene Fathers* vol.9 ch.29 p.146 (partial) “And in a certain other place there were pebbles sharper than sword or any spit, red-hot, and women and men in tattered and filthy raiment rolled about on them in pushment; and these were the rich who trusted in their riches and had no pity for orphans and widows, and despised the commandment of God.”

## Mo2. No stealing or financial dishonesty

1 Corinthians 5:10-11; Ephesians 4:28; Titus 1:7,11; 1 Peter 4:15

**p32 (=P. Rylands 5)** Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 1:7,11

**p46 (=Chester Beatty II)** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 5:10-11

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) do not steal. Ephesians 4:26

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Do not be a thief or murderer. 1 Peter 4:15

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 5:10-11; Ephesians 4:28

***Didache*** (before 125 A.D.) vol.7 ch.2.1-4 p.377 Do not commit murder, adultery, corrupt boys, magic, witchcraft, “murder a child by abortion, nor kill that which is begotten”, covet, steal, bear false witness. See also *Didache* ch.5 p.379.

**Polycarp** (100-155 A.D.) (implied) Stealing in the church is at least as old as Polycarp publicly calling out the presbyter Valens. *Polycarp’s Letter to the Philippians* 11:1-4 p.35.

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 8th commandment p.25 No theft, lying, robberty, false witness, … vainglory, goastfullness. Helping widows, orphans needy, rescuing servants of God, being hospitable, respecting the aged, admonishing sinners.

***Apology of Aristides*** (125 or 138-161 A.D.) p.275 speaks of unrighteous things of slaying one another, adultery, thefts, intercourse with males.

**Theophilus of Antioch** (168-181/188 A.D.) mentions sins such as adultery, fornication, theft, robbery, and corrupters of boys. *Letter to Autolycus* book 1 ch.2 p.89

*Theophilus to Autolycus* (168-181/188 A.D.) book 2 ch.34 p.108 And they [God’s laws] taught us to refrain from unlawful idolatry, and adultery, and murder, fornication, theft, avarice, false swearing, wrath, …”

***Passion of the Scillitan Martyrs*** (180 A.D.) *ANF* vol.9 p.285 says Christians are not to commit theft.

**Maximus of Jerusalem** (185-196 A.D.) speaks of sins of adultery, theft, and murder. fragment 1 vol.8 p.769

**Minucius Felix** (210 A.D.) says we are to abstain from “fraudulent practices”. *The Octavius of Minucius Felix* ch.32 p.193

**Clement of Alexandria** (193-202 A.D.) quotes Pauline Ephesians saying let him who stole steal no more. *Stromata* book 1 ch.18 p.321. See also *Stromata* book 4 ch.6 p.415.

Clement of Alexandria (193-202 A.D.) “It is therefore said, ‘Son, be not a liar; for falsehood leads to theft.’ Nevertheless the thief possesses really, what he has possessed himself of dishonestly, whether it be gold, or silver, or speech, or dogma.” *Stromata* book 1 ch.20 p.324

Clement of Alexandria (c.195 A.D.) says don’t steal. *Exhortation to the Heathen* ch.10 p.202

Clement of Alexandria (c.195 A.D.) (implied) says we should have a just [accurate] bag of weights. *Exhortation to the Heathen* ch.6 p.191

**Tertullian** (208-220 A.D.) (implied) says not to be a thief. *Tertullian on Modesty* ch.18 p.94

***Instructions of Commodianus*** (c.240 A.D.) ch.26 p.207 mentions the wrongs of wars, wicked frauds, thefts, bloodshed,

**Origen** (225-253/254 A.D.) says Christians should not be a part of adulteries, fornications, thefts, false witness. *Origen Against Celsus* book 8 ch.39 p.650

Origen (233/234 A.D.) says we are not to steal. *Origen On Prayer* ch.29.5 p.115

**Cyprian of Carthage** (c.246-258 A.D.) quotes scripture against adulteries, fornications, idolatries, sorceries, murders, hatreds, strifes, heresies, drunkenness in *Treatises of Cyprian* Treatise 12 book 3 ch.64 p.551. Ch.65 p.551 also mentions thieves, cheaters, robbers.

**Adamantius** (c.300 A.D.) discusses how adultery, murder, taking money under bad circumstances, and idol worship are doing wrong. *Dialogue on the True Faith* Fourth Part ch.10 p.139. See also second part 15b p.94.

**Arnobius** (297-303 A.D.) (implied) ridicules gods of theft and adultery. *Arnobius Against the Heathen* book 4 ch.28 p.485

**Methodius** (270-311/312 A.D.) was against thefts, quarrels, and murders. *The Banquet of the Ten Virgins* discourse 8 ch.16 p.342

**Lactantius** (c.33-320/325 A.D.) “But our religion is on this account firm, and solid, and unchangeable, because it teaches justice, because it is always with us, because it has its existence altogether in the soul of the worshipper, because it has the mind itself for a sacrifice. In that religion nothing else is required but the blood of animals, and the smoke of incense, and the senseless pouring out of libations; but in this of ours, a good mind, a pure breast, an innocent life: those rites are frequented by unchaste adulteresses without any discrimination, by impudent procuresses, by filthy harlots; they are frequented by gladiators, robbers, thieves, and sorcerers, who pray for nothing else but that they may commit crimes with impunity.” *The Divine Institutes* book 5 ch.20 p.157

Lactantius (c.303-320/325 A.D.) says not to steal. *Epitome of the Divine Institutes* ch.64 p.249.

**Among heretics**

**Bardaisan/Bardesan** (154-224/232 A.D.) no stealing, lying, hating, or deception. *The Book of the Laws of Diverse Countries* p.725,727

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.6 p.184 says that people committing fraud, iniquity, and other crimes become a friend of the prince of this world and of all demons.

***Acts of Thomas*** (early form) (pre-Nicene) p.537 says some bad children will grow up and do thefts, murders, adulteries, and fornications.

## Mo3. Help the poor

Proverbs 21:13; 22:9; 31:9,20; Luke 14:13; Acts 9:36; 10:4; 24:17; Romans 15:26; Galatians 2:10; James 2:15-16; 1 John 3:17

(implied) 1 Corinthians 13:3

p66 Bodmer II papyri - 817 verses (92%) of John (125-175 A.D.) (partial, costly perfume) John 12:5-8

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 21:34-35; Luke 12:33

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 14:13

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 14:13; Acts 9:36; 10:4; 24:17; Romans 15:26; Galatians 2:10

**Clement of Rome** 96-98 A.D.) “Let the rich man provide for the wants of the poor” *1 Clement* ch.38 vol.1 p.15 (See also vol.9 p.240). See also ibid ch.15 vol.1 p.9 (See also vol.9 p.233).

***The Apology of Aristides*** (125 or 138-161 A.D.) p.277 “they [Christians] abstain from all unlawful conversation and from all impurity; they despise not the widow, nor oppress the orphan; and he that has, gives ungrudgingly for the maintenance of him who has not.”

***2 Clement*** vol.9 ch.16 p.255 (120-140 A.D.) says that alms are good as repentance from sin. Alms is better than fasting, which is better than prayer. (2 Clement is not following the Bible here.)

***Epistle to Diognetus*** (c.130-200 A.D.) ch.10 p.29 “On the contrary he who takes upon himself the burden of his neighbour; he who, in whatsoever respect he may be superior, is ready to benefit another who is deficient; he who, whatsoever things he has received from God, by distributing these to the needy, becomes a god to those who receive [his benefits]: he is an imitator of God.”

**Justin Martyr** (c.150 A.D.) “And we should communicate to the needy, and do nothing for glory, He said, ‘Give to him that asketh, and from him that would borrow turn not away.” *First Apology of Justin Martyr* ch.15 p.167. See also *Dialogue with Trypho, a Jew* ch.15 p.202

***Shepherd of Hermas*** (c.115-155 A.D.) Book 3 Similitude second p.32 says the rich should “refresh” the poor and assist them in their necessities. The poor man can pray for the rich.

&&&Tatian’s ***Diatessaron*** (c.172 A.D.) &&&

**Irenaeus of Lyons** (182-188 A.D.) “Deal thy bread to the hungry willingly, and lead into thy house the roofless stranger.” *Irenaeus Against Heresies* book 4 ch.17.3 p.483. Also see *Against Heresies* book 4 ch.30.3 p.504

**Clement of Alexandria** (193-202 A.D.) says we should give alms *Stromata* book 2 ch.27 p.340

Clement of Alexandria (193-217/220 A.D.) says renunciation of wealth and bestowing it on the poor and needy was not a new thing. *Who Is the Rich Man That Shall Be Saved?* ch.11 p.594

**Tertullian** (198-220 A.D.) mentioned buying poor slaves, helping poor people, and loving each other. *Apology* ch.38 p.46

**Commodianus** (c.240 A.D.) says to feed others. *Instructions of Commodianus* ch.78 p.218

**Origen** (233/234 A.D.) says the help the poor. *Origen On Prayer* ch.11.4 p.45

**Cyprian of Carthage** (c.246-258 A.D.) “you have always flourished in His Church, … watchfullness in helping those that suffer, mercy in cherishing the poor, constancy in defending the truth,…” *Epistles of Cyprian* Letter 76 p.403

**Pontius’ *Life and Passion of Cyprian*** (258 A.D.) ch.15 p.273 (implied) says that Cyprian sold his gardens once. When they were restored to him, he would have sold them again for the use of the poor.

**Council of Neocaesarea** (315 A.D.) mentions the chorepiscopi, who are devotion to the poor. cannot be a presbyter before they are 30 years old. Canon 14 p.85

**Lactantius** (c.303-320/325 A.D.) mentions to help the poor. *The Divine Institutes* book 6 ch.12 p.178.

Lactantius (c.303-320/325 A.D.) “To ransom captive is a great work of pity,a nd also to visit and comfort the sick who are in poverty. If the helpless or strangers die, we should not permit them to lie unburied.” *The Epitome of the Divine Institutes* ch.65 p.250.

**Eusebius of Caesarea** (318-325 A.D.) “If one disregards a suppliant, when it is in his power to help him, he is responsible.” *Preparation for the Gospel* book 8 ch.8 p.15

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.9 p.200 “Therefore all of you present your previsions in common to all your brethren in God, knowing that, giving temporal things, you shall receive eternal things. Much more feed the hungry, and give drink to the thirsty, and clothing to the naked; visit the sick; showing youselves to those who are in prison, help them as ye are able, and receive strangers into your houses with alacrity.”

## Mo4. Help widows

Leviticus 24:22; Deuteronomy 24:17,19-21; 14:29; 26:12-13; 27:19; Jer 22:3; 7:6; Zech 7:10

Psalm 94:6; 146:9; Mal 3:5

Evil people do not belp orphans and widows Isa 1:23

1 Timothy 5:3; James 1:27

(partial) Exodus 22:21-22

**Clement of Rome** (96-98 A.D.) says to deliver the oppressed, judge the fatherless and see that the widow has justice. *1 Clement* ch.8 vol.1 p.7 also vol.9 p.231

**Ignatius of Antioch** (-107/116 A.D.) says that we should have regard for love, care for the widow and orphan, and the oppressed. *Ignatius to the Smyrnaeans* ch.6 p.89

Ignatius (-107/116 A.D.) Do not neglect widows. *Ignatius’ Letter to Polycarp* ch.4 p.94

***Epistle of Barnabas*** ch.20 p.149 (c.70-130 A.D.) (implied) criticizes “those who attend not with just judgment to the widow and orphan”

**Polycarp** (100-155 A.D.) “And let the presbyters be compassionate and merciful to all, bringing back those that wander, visiting all the sick, and not neglecting the widow, the orphan, or the poor,” *Letter of Polycarp to the Philippians* ch.6 p.40

***The Apology of Aristides*** (125 or 138-161 A.D.) p.277 “they [Christians] abstain from all unlawful conversation and from all impurity; they despise not the widow, nor oppress the orphan; and he that has, gives ungrudgingly for the maintenance of him who has not.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 8th commandment p.25 says to help the widows, look after the orphans and the needy and being hospitable.

*Shepherd of Hermas* (c.115-155 A.D.) Book 3 Similitude ninth ch.57 p.52 mentions the rewards for bishops that protected the widows and those in want.

**Justin Martyr** (c.150 A.D.) We are not to be lovers of gifts, nor hunters after revenge, nor fail in doing judgment for orphans or the widow. *Dialogue with Trypho, a Jew* ch.27 p.208

**Theophilus of Antioch** (168-181/188 A.D.) “Zachariah: ‘Thus saith the Lord Almighty, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, nor the stranger; and let none of you imagine evil against his brother in your heart, saith the Lord Almighty.” *Theophilus to Autolycus* book 3 ch.12 p.115

Theophilus of Antioch (168-181/188 A.D.) “Moreover, concerning the righteousness which the law enjoined, confirmatory utterances are found both with the prophets and in the Gospels, because they all spoke inspired by one Spirit of God. Isaiah accordingly spoke thus: ‘Put away the evil of your doings from your souls; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.’” *Theophilus to Autolycus* book 3 ch.12 p.134

Theophilus of Antioch (168-181/188 A.D.) (partial) “Deal out thy bread to the hungry, and bring the houseless poor to thy home. When thou seest the naked, cover him, and hide not thyself from thine own flesh” [i.e. help relatives too]. *Theophilus to Autolycus* book 3 ch.12 p.114

**Irenaeus of Lyons** (182-188 A.D.) “And oppress not the widow, and the orphan, and the proselyte, and the poor; and let none image evil against your brother in his heart.” *Irenaeus Against Heresies* book 4 ch.17.3 p.483

**Clement of Alexandria** (193-217/220 A.D.) “Judge for the orphan, and justify the widow.” *The Instructor* book 3 ch.12 p.292

Origen (233/234 A.D.) says to help widows. *Origen On Prayer* ch.28.4 p.108

**Cyprian of Carthage** (c.246-258 A.D.) “That every widow that is approved ought to be honored. *Treatises of Cyprian* Treatise 12 part 3 heads p.529

Cyprian of Carthage (c.246-258 A.D.) “That widows and orphans ought to be protected. *Treatises of Cyprian* Heads p.530

**Roman Clergy to Cyprian of Carthage (**250-251 A.D.) says that those who help the widows or bedridden will be like those in the parable who are appointed over ten cities. Letter 2 ch.3 p.281

**Pontius’ *Life and Passion of Cyprian*** (258 A.D.) ch.3 p.268 says that no widow left Cyprian without receiving something.

**Lactantius** (c.303-c320/325 A.D.) “For God, to whom everlasting mercy belongs, on this account commands that widows and orphans should be defended and cherished,” *The Divine Institutes* book 6 ch.12 p.177

**Eusebius of Caesarea** (318-325 A.D.) say to love your neighbor, as well as your enemies. Clothe the naked, help widows and orphans. *Demonstration of the Gospel* book 1.6 p.9

**Among corrupt or spurious works**

Akhmin ***Apocalypse of Peter*** (135,100-150 A.D.) *Ante-Nicene Fathers* vol.9 ch.29 p.146 (implied) “And in a certain other place there were pebbles sharper than sword or any spit, red-hot, and women and men in tattered and filthy raiment rolled about on them in pushment; and these were the rich who trusted in their riches and had no pity for orphans and widows, and despised the commandment of God.”

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.8 p.219 mentions helping widows and orphans.

## Mo5. Heavenly treasure; don’t fear earthly loss

Treasure in heaven. Matthew 6:19-21,24; 19:23; Luke 12:15-21; 1 Timothy 6:19; Revelation 3:11

(implied) Romans 8:18

Do not be afraid to lose your earthly treasures for God. Hebrews 10:34; Matthew 6:19-21; Luke 2:15-18,33-34; Acts 4:32-37.

p13 Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) (partial) Hebrews 11:35

Crown of righteousness 2 Timothy 4:8

crown of life James 1:12; Revelation 2:10b

Paul’s crown is people saved through Him 1 Thessalonians 2:19; Philippians 4:1

But crowns can be lost or taken away Revelation 3:11

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) Romans 8:18

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 12:15,21; Luke 12:33

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 12:15,21,33

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 12:15,21,33

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 12:15,21,33

**Ignatius** (-107/116 A.D.) There are two kinds of coinage, God’s and Satan’s. What kind of treasure are you trying to store up? *Ignatius’ Letter to the Magnesians* ch.5 p.61

Ignatius (-107/116 A.D.) “Only let us be found in Christ Jesus unto the true life. Apart form Him, let nothing attract you, for whom I bear about these bonds, these spiritual jewels, …” *Ignatius’ Letter to the Ephesians* ch.11 p.54

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.138 (implied) says we should hate the error of the present time to set our love on the world to come.

***2 Clement*** (120-140 A.D.) ch.6 vol.7 p.518 “Let us reckon that it is better to hate the things present, since they are trifling, and transient, and corruptible; and to love those which are to come, as being good and incorruptible.” Also ch.5 vol.9 p.252 and ch.20 vol.7 p.523

***Epistle to Diognetus*** ch.5 p.26-27 (c.130-200 A.D.) says that Christian dwell in their own countries, but simply as sojourners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. …They pass their days on earth, but they are citizens of heaven.”

*Shepherd of Hermas* (c.115-155 A.D.) book 3 2nd Similitude p.32 (partial) says that while the rich many may have riches on earth and be poor in matters relating to the Lord, he can lay up wealth by helping the poor.

**Justin Martyr** (c.150 A.D.) reminds us we are to take no thought as to what we eat or wear on earth, for our treasure is in heaven. *First Apology of Justin Martyr* ch.15 p.168

Tatian’s ***Diatessaron*** (c.172 A.D.) section 9 no.42 p.58 “Lay not up treasure on earth, where moth and worm corrupt, and where thieves break through and steal: but lay up for yourselves treasure in heaven, where moth and worm do not corrupt, nor thieves break through nor steal: for where your treasure is, there also will your heart be.”

**Theophilus of Antioch** (168-181/188 A.D.) “To those who by patient continuance in well-doing seek immortality, He will give life everlasting, joy, peace, rest, and abundance of good things, which neither hath eye seen, nor ear heard, nor hath it entered into the heart of man to conceive.” *Theophilus to Autolycus* book 1 ch.14 p.93

**Irenaeus of Lyons** (182-188 A.D.) says to take no care to money. *Irenaeus Against Heresies* book 4 ch.27.4 p.500

Irenaeus of Lyons (182-188 A.D.) (partial) says to give monetarily to God. *Irenaeus Against Heresies* book 4 ch.18.4 p.485

&&&***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) &&&

**Clement of Alexandria** (193-202 A.D.) “For I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us.” *Stromata* book 4 ch.7 p.417. See also *Stromata* book 4 ch.6 p.415.

Clement of Alexandria (193-217/220 A.D.) discusses Hebrews 11:26,27. Moses esteemed the reproach of Christ better than the treasures of Egypt. *The Instructor* book 3 ch.12 p.292

**Tertullian** (198-220 A.D.) “Willingly, therefore, let us lose things earthly, let us keep things heavenly.” *On Patience* ch.7 p.711-712.

**Origen** (225-253/254 A.D.) Origen quotes 2 Corinthians 4:17-18. *Origen Against Celsus* book 6 ch.19 p.582

Origen (235 A.D.) says the joys of heaven are better than our present suffering. *Exhortation to Martyrdom* book 7 ch.49 p.194-195

Origen (233/234 A.D.) talks of our treasure. *Origen’s Exhortation to Martyrdom* ch.35 p.182. See also ch.2 p.142.

**Cyprian of Carthage** (c.246-258 A.D.) “Then they sold houses and farms, and gladly and liberally presented to the apostle the proceeds to be dispensed to the poor; selling and alienating their earthly estate, they transferred their lands thither where they might receive the fruits of an eternal possession, and there prepared homes where they might being an eternal habitation.” *Treatises of Cyprian* Treatise 8 ch.25 p.483

**Pontius** (258 A.D.) (implied) says that when Cyprian distributed the purchase money of entire estates for the poor, he realized two benefits: contempt of this world’s ambition, and observing the mercy that God preferred even to his sacrifices. *The Life and Passion of Cyprian* ch.2 p.268

**Dionysius of Alexandria** (246-265 A.D.) says we should be like Paul spoke of when they accepted the taking of their goods with joy. *Letter 3* ch.2 p.98

**Adamantius** (c.300 A.D.) Jesus told the rich young ruler “Sell everything you have, and give to the poor; and you will have treasure in heaven.’” [Luke 18:18-22; Matthew 19:16-21; Mark 10:17-21] *Dialogue on the True Faith* second part ch.832a p.97

**Lactantius** (c.303-325 A.D.) “Since we have completed the seven courses of the work which we undertook, and have advanced to the goal, it remains that we exhort all to undertake wisdom together with true religion, the strength and office of which depends on this, that, despising earthly things, and laying aside the errors by which we were formerly held while we served frail things, and desired frail things, we may be directed to the eternal rewards of the heavenly treasure. And that we may obtain these, the alluring pleasures of the present life must as soon as possible be laid aside, which soothe the souls of men with pernicious sweetness.” *The Divine Institutes* book 7 ch.27 p.222

Lactantius (c.303-320/325 A.D.) says that we are to despise money, and rather have things transferred to heavenly treasures. *The Epitome of the Divine Institutes* ch.65 p.250

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) “the Saviour’s words, “Lay not up treasure on earth, where moth and rust corrupt;” *Tatian*’*s Address to the Greeks* fragment 2 p.82

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.9 p.200 “Therefore all of you present your previsions in common to all your brethren in God, knowing that, giving temporal things, you shall receive eternal things. Much more feed the hungry, and give drink to the thirsty, and clothing to the naked; visit the sick; showing youselves to those who are in prison, help them as ye are able, and receive strangers into your houses with alacrity.”

## Mo6. Do not envy or be jealous

Matthew 20:9-16 (implied) parable of the workers in the vineyard

Luke 15:25-31 (implied) parable of the prodigal son

James 3:14-16

1 Timothy 6:4

Do not be conceited, envying or gloating over others. Galatians 5:20-26; Mark 7:22; Romans 1:29b; 1 Corinthians 13:4; Titus 3:3; 1 Peter 2:1; Proverbs 3:31; 23:17; 24:1,17. Envy is unhealthy. Proverbs 14:30; Job 5:2.

No dissensions, jealousy, or quarreling. Romans 13:13; 1 Corinthians 3:3; 2 Corinthians 12:20

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 13:9

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. No hypocrisy or envy. 1 Peter 2:1

**Clement of Rome** (96-98 A.D.) mentions sins of emulation, envy, strife and sedition, persecution and disorder, war and captivity in *1 Clement* ch.3 p.5. He also speaks of ungodly envy in *1 Clement* ch.3 p.6 and warns against it in *1 Clement* ch.4 vol.9 p.230

Clement of Rome (96-98 A.D.) “On account of envy, Aaron and Miriam had to make their abode without the camp. Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God’s servant Moses.” *1 Clement* ch.4 *ANF* vol.1 p.6

**Ignatius** (-107/116 A.D.) “Do not let envy find a dwelling place among you;” *Ignatius’ Letter to the Romans* ch.7 p.76

***The Didache*** (before 125 A.D.) vol.7 ch.5.1 p.379 “And the way of death is this: First of all it is evil and full of curse: murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, witchcrafts, rapines, false witnessings, hypocrisies, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness;”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 eighth Similitude ch.7 p.42 “And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging in such a rivalry.”

***2 Clement*** vol.9 ch.3 p.229-230 (120-140 A.D.) says we are to love one another, by not committing adultery, speaking evil of one another, or cherishing envy.

**Justin Martyr** (c.150 A.D.) “For what is the use of that baptism which cleanses the flesh and body alone? Baptize the soul from wrath and from covetousness, from envy, and from hatred; and, lo! the body is pure. For this is the symbolic significance of unleavened bread, that you do not commit the old deeds of wicked leaven.” *Dialogue with Trypho, a Jew* ch.14 p.201.

**Evarestus** (c.169 A.D.) (implied) “But when the adversary of the race of the righteous, the envious, malicious, and wicked one, perceived the impressive nature of his martyrdom, and [considered] the blameless life he had led from the beginning, and how he was now crowned with the wreath of immortality, having beyond dispute received his reward,” *Martyrdom of Polycarp* ch.17 p.42

**Theophilus of Antioch** (168-181/188 A.D.) “Do you, therefore, show me yourself, whether you are not an adulterer, or a fornicator, or a thief, or a robber, or a purloiner; whether you do not corrupt boys; whether you are not insolent, or a slanderer, or passionate, or envious, or proud, or supercilious; whether you are not a brawler, or covetous, or disobedient to parents; and whether you do not sell your children; for to those who do these things God is not manifest, unless they have first cleansed themselves from all impurity.” *Theophilus to Autolycus* book 1 ch.2 p.89

**Irenaeus of Lyons** (182-188 A.D.)hatreds, contentions jealousies, wraths, emulations, animosities, irritable speeches, dissensions, heresies, envyings, drunkenness, carousings, and such like; of which I warn you, as also I have warned you, that they who do such things shall not inherit the kingdom of God.” *Against Heresies* book 5 ch.11.1 p.537

Irenaeus of Lyons (c.160-202 A.D.) “This commandment the man kept not, but was disobedient to God, being led astray by the angel who, for the great gifts of God which He had given to man, was envious and jealous of him, and both brought himself to nought and made man sinful, persuading him to disobey the commandment of God.” *Proof of Apostolic Preaching* ch.16

**Clement of Alexandria** (193-202 A.D.) “For ye are yet carnal; for whereas there is among you envy and strife, are ye not carnal, and walk as men?” Which things are the choice of those men who are sinners.” *Stromata* book 4 ch.4 p.450. See also *Stromata* book 4 ch.6 p.415.

Clement of Alexandria (193-217/220 A.D.) “Let us not be desirous of vainglory, provoking one another, envying one another.” (Galatians 5:25-26) *The Instructor* book 3 ch.12 p.294. See also *The Instructor* book 1 ch.6 p.218.

**Tertullian** (198-220 A.D.) “It betakes itself for refuge to the veil of the head as to a helmet, as to a shield, to protect its glory against the blows of temptations, against the dam of scandals, against suspicions and whispers and emulation; (against) envy also itself.” *On the Veiling of Virgins* ch.15 p.36

**Hippolytus of Portus** (222/235/6 A.D.) “And the ‘left’ indicates envy, robberies, and the like.” *Hippolytus’ Commentary on Proverbs* ch.11 p.172

**Julius Africanus** (235-245 A.D.) (implied) “And when Antipater was treacherously slain through envy of his great good fortune, his son Herod succeeded him, who was afterwards appointed king of Judea under Antony and Augustus by a decree of the senate.” *Letter to Aristides* ch.4 p.127

**Theodotus the probable Montanist** (c.240 A.D.) “there are those calling themselves Gnostics who are envious of those in their own house more than strangers.” *Excerpts from Theodotus* ch.28 p.47

**Commodianus** (c.240 A.D.) “In desiring, thence thou perishest, whilst thou art burning with envy of thy neighbour. Thou extinguishest thyself, when thou inflamest thyself within.” *Instructions of Commodianus* ch.64 p.215-216

Commodianus (c.240 A.D.) says not to be jealous. *Instructions of Commodianus* ch.63 p.215

**Origen** (225-253/254 A.D.) “while with Jesus there were not only at the time we speak of, the twelve disciples, but many more at all times, who, becoming a band of temperate men, speak in the following terms of their former lives: ‘For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour towards man appeared, by the washing of regeneration, and renewing of the Holy Ghost, which He shed upon us richly,’ we became such as we are.” *Origen Against Celsus* book 1 ch.64 p.425

**Novatian** (250/4-256/7 A.D.) “So that he [humanity] might receive as a consequence both worthy rewards and a deserved punishment, having in his own power that which he might choose to do, by the tendency of his mind in either direction: whence, therefore, by envy, mortality comes back upon him; seeing that, although he might escape it by obedience, he rushes into it by hurrying to be God under the influence of perverse counsel.” *Concerning the Trinity* ch.1 p.612

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.14 p.661 “Saul, that once good man, besides other things, is subsequently overthrown by envy, and strives to do everything that is harsh and hostile against David.”

**Cyprian of Carthage** (c.246-258 A.D.) “Error deceives as the adversary rages more and more; senselessness lifts up, envy inflames, covetousness makes blind, impiety depraves, pride puffs up, discord exasperates, anger hurries headlong.” *Treatises of Cyprian* Treatise 1 ch.16 p.426

**Pontius** (258 A.D.) “Who was there to restrain the ill blood arising from the envenomed malignity of envy, with the sweetness of a wholesome remedy?” *Life and Passion of Cyprian* ch.7 p.269

**Nemesianus of Thubunae** (258 A.D.) at *The Seventh Council of Carthage* p.566 quotes Galatians 5:19-21 about no jealousies in the context of church unity and division.

**Gregory Thaumaturgus** (240-265 A.D.) “And it became clear to me also how great is the envy which follows a man from his neighbours, like the sting of a wicked spirit; and *I saw* that he who receives it, and takes it as it were into his breast, has nothing else but to eat his own heart, and tear it, and consume both soul and body, finding inconsolable vexation in the good fortune of others.” *Metaphrase of Ecclesiastes* ch.4 p.11

**Theonas of Alexandria** (282-300 A.D.) “let there be no jealousy among you or contentiousness, which might bring you into all manner of confusion and division” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.8 p.161

**Pamphilus** (martyred 309 A.D.) (implied) “Of the healing in (the name of) Christ of the man lame from his birth; and of the discourse of Peter, in which he reasons and sympathizes and counsels with respect to his salvation. And here we have \* the interposition of the chief priests through jealousy of what had taken place, and their judgment on the miracle, and Peter’s confession of the power and grace of Christ.” *An Exposition of Acts* section D vol.6 p.166

**Methodius** (270-311/312 A.D.) “I said that the beginning of evil was envy, and that it arose from man’s being distinguished by God with higher honour. Now evil is disobedience to the commandment of God.” *Concerning Free Will* p.363

**Arnobius** (297-303 A.D.) “Is not this a kind of malice and of greed? is it not a species of base envy, to wish their own fortunes only to rise,-those of others to be lowered, and to be trodden down in despised lowliness?” *Arnobius Against the Heathen* book 1 ch.36 p.422

**Lactantius** (c.303-320/325 A.D.) in talking about the devil says, “From which it appears that the source of all evils is envy. For he envied his predecessor” *The Divine Institutes* book 2 ch.9 p.52

**Eusebius of Caesarea** (318-325 A.D.) (implied) “But if even you from malic and envy hesitate to admit our true testimony, …” *Preparation for the Gospel* book 15 ch.61 p.52

**Among heretics**

**Tatian** (c.172 A.D.) (implied) “But your [Greek pagans’] proceedings are full of envy and abundant stupidity.” *Address of Tatian to the Greeks* ch.32 p.78

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.18 p.115 shows that envy and jealousy are wrong as well as pride.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 7 ch.2 p.157 speaks of the evil of envy.

Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.14 p.96 (implied) shows that envy and being jealous are bad.

## Mo7. Do not covet

Exodus 20:17; Deuteronomy 5:21; Proverbs 28:16; Micah 2:2; Lk 12:15; Romans 7:7; 13:9; 1 Corinthians 6:10; Ephesians 5:3; Colossians 3:5; Hebrews 13:5; James 4:2; 2 Peter 2:14

(implied) Jeremiah 22:17; Acts 20:33

**Clement of Rome** (96-98 A.D.) “and if we follow the way of truth, casting away from us all unrighteousness and iniquity, along with all covetousness, strife, evil practices, deceit, whispering, and evil-speaking, all hatred of God, pride and haughtiness, vainglory and ambition.” *1 Clement* ch.35 p.14. See also col.9 ch.35.

***Didache*** (before 125 A.D.) vol.7 ch.2.1-4 p.377 Do not commit murder, adultery, corrupt boys, magic, witchcraft, “murder a child by abortion, nor kill that which is begotten”, covet, steal, bear false witness. See also *Didache* ch.5 p.379.

***Epistle of Barnabas*** ch.19 p.148 (c.70-130 A.D.) says we are not to covet what is our neighbor’s or be avaricious.

**Polycarp** (100-155 A.D.) “abstaining from all wrath, respect of persons, and unjust judgment; keeping far off from all covetousness,” *Letter to the Philippians* ch.6 p.34

**Justin Martyr** (c.150 A.D.) “For what is the use of that baptism which cleanses the flesh and body alone? Baptize the soul from wrath and from covetousness, from envy, and from hatred; and, lo! the body is pure. For this is the symbolic significance of unleavened bread, that you do not commit the old deeds of wicked leaven.” *Dialogue with Trypho, a Jew* ch.14 p.201.

**Athenagoras** (177 A.D.) “How can it possibly be other than unjust for the soul to be judged by itself in respect of things towards which in its own nature it feels no appetite, no motion, no impulse, such as licentiousness, violence, covetousness, injustice, and the unjust acts arising out of these?” *On the Resurrection of the Dead* ch.21 p.160

**Theophilus of Antioch** (168-181/188 A.D.) “But the monsters of the deep and the birds of prey are a similitude of covetous men and transgressors.” *To Autolycus* book 2 ch.16 p.101

**Irenaeus of Lyons** (182-188 A.D.) “and the apostle says, “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, not effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.’” *Irenaeus Against Heresies* book 4 ch.27.4 p.500

Irenaeus of Lyons (182-188 A.D.) “not laying aside God’s handiwork, but the lusts of the flesh, and receiving the Holy Spirit; as the apostle says in the Epistle to the Colossians: [3:5] ‘Mortify, therefore, your members which are upon the earth.’ And what these are he himself explains: ‘Fornication, uncleanness, inordinate affection, evil concupiscence; and covetousness, which is idolatry.’” *Irenaeus Against Heresies* book 5 ch.12.3 p.538

**Minucius Felix** (210 A.D.) (implied) says a godly person does not desire the possessions of others. *The Octavius of Minucius Felix* ch.36 p.195

**Clement of Alexandria** (193-202 A.D.) “‘Take heed, therefore, of covetousness. For a man’s life does not consist in the abundance of those things which he possesses. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?’” *Stromata* book 4 ch.6 p.415

**Tertullian** (198-220 A.D.) “If we think over the rest of faults, tracing them from their generations, let us begin with covetousness, ‘a root of all evils,’ wherewith, indeed, some having been ensnared, ‘have suffered shipwreck about faith.’ Albeit covetousness is by the same apostle called *idolatry*.” *On Idolatry* ch.11 p.67

**Commodianus** (c.240 A.D.) says not to desire other men’s things. *Instructions of Commodianus* ch.48 p.212

**Origen** (225-253/254 A.D.) “as the Apostle says, ‘If any one that is named a brother be a fornicator, or covetous, or an idolater, etc., with such an one not to eat;’” *Commentary on Matthew* book 13 ch.30 p.492

**Cyprian of Carthage** (c.246-258 A.D.) “Error deceives as the adversary rages more and more; senselessness lifts up, envy inflames, covetousness makes blind, impiety depraves, pride puffs up, discord exasperates, anger hurries headlong.” *Treatises of Cyprian* Treatise 1 ch.16 p.426. See also Treatise 8 ch.10 p.479

**Gregory Thaumaturgus** (240-265 A.D.) “‘For fornication,’ it says, ‘and covetousness *are things* on account of which the wrath of God cometh upon the children of disobedience. Be not ye therefore partakers with them.’” *Canonical Epistle* canon 2 p.18

**Dionysius of Alexandria** (246-265 A.D.) observed, “And sorrowful also is the solicitude connected with covetousness: it does not so much gratify those who are successful in it, as it pains those who are unsuccessful; while the day is spent in laborious anxieties, and the night puts sleep to flight from the eyes, with the cares of making gain. Vain, therefore, is the zeal of the man who looks to these things.” *Commentary on Ecclesiastes* ch.2 verse 22 p.113

**Arnobius** (297-303 A.D.) “And is there a man with any sense of reason who thinks that the world was established because of them, and not rather that it was set up as a seat and home, in which every *kind of* wickedness should be committed daily, all evil deeds be done, plots, impostures, frauds, covetousness, robberies, violence, impiety, *all that is* presumptuous, indecent, base, disgraceful, *and* all the other evil deeds which men devise over all the earth with guilty purpose, and contrive for each other’s ruin?” *Arnobius Against the Heathen* book 2 ch.43 p.450-451

**Methodius** (270-311/312 A.D.) “Therefore was it said, I had not known lust, except the law had said, Thou shalt not covet’” *Discourse on the Resurrection* part 3 ch.2 A Synopsis of Some Apostolic Words from the Same Discourse ch.1 p.371

**Lactantius** (c.303-320/325 A.D.) “He will not steal, nor will he covet anything at all belonging to another.” *Epitome of the Divine Institutes* ch.64 p.249

**Eusebius of Caesarea** (318-325 A.D.) speaks against covetousness. *Preparation for the Gospel* book 8 ch.12 p.26

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 6 ch.10 p.155 says not to covet.

## Mo8. Be humble or not proud

Matthew 5:5; 20:24-28; Luke 14:8-10; Romans 12:10; 1 Corinthians 13:4; James 4:6; 1 Peter 3:8; 5:5-6; Prov 3:34

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 13:4

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 14:8-10

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 20:24-28; Luke 14:8-10

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Be humble and not proud. 1 Peter 3:8; 5:5-6

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 14:8-10

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 20:24-28; Luke 14:8-10; Romans 12:10; 1 Corinthians 13:4

**Clement of Rome** (96-98 A.D.) “Moreover, ye were all distinguished by humility, and were in no respect puffed up with pride but yielded obedience rather than extorted it, and were more willing to give than to receive.” *1 Clement* ch.2 p.5. He also speaks against pride in *1 Clement* ch.30 p.13

Clement of Rome (96-98 A.D.) says we are to praise God, not ourselves and not have arrogance. *1 Clement* ch.30 vol.1 p.13

**Ignatius of Antioch** (-107/116 A.D.) says to “be meek in response to wrath, humble in opposition to boasting, … and for their cruelty, manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all true kindness; and let us seek to be followers of the Lord…” *Letter of Ignatius to the Ephesians* ch.10 p.55

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.5 p.379 mentions haughtiness as part of the way of death. We should be meek.

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude ninth ch.22 p.51 has an entire short chapter on those who were punished for being vain, exalting themselves. “empty confidence is a great demon.”

***Tatian’s Diatessaron*** (c.172 A.D.) section 8.29 p.56 quotes the Sermon on the mount, inclusing “Blessed are t humble: for they shall inherit the earth.” (Matthew 5:5)

**Irenaeus of Lyons** (182-188 A.D.) “as Esaias also says, ‘There shall come forth a rod from the root of Jesse, and a flower shall rise from his root; and the Spirit of God shall rest upon Him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, and the spirit of the fear of God, shall fill Him. He shall not judge according to glory, nor reprove after the manner of speech; but He shall dispense judgment to the humble man, and reprove the haughty ones of the earth.’” *Irenaeus Against Heresies* book 3 ch.9.3 p.423

Irenaeus of Lyons (c.160-202 A.D.) “Not according to opinion shall he judge, and not according to speech shall he reprove: but he shall judge judgment for the humble, and shew mercy to the humble of the earth.” *Proof of Apostolic Preaching* ch.59

**Clement of Alexandria**: (193-202 A.D.) “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness, meekness, long-suffering. *Stromata* book 4 ch.5 p.419

**Tertullian** (198-220 A.D.) “No one, assuredly, is ‘poor in spirit,’ except he be humble. Well, who is humble, except he be patient?’ *On Patience* ch.6 p.714

Tertullian (207/208 A.D.) speaks against pride and arrogance *Five Books Against Marcion* book 4 ch.33 p.404

**Commodianus** (240 A.D.) says we are to be humble. *Instructions of Commodianus* ch.48 p.212

**Origen** (c.240 A.D.) speaks against being proud. *Homilies on Jeremiah* homily 12 ch.8 p.121-122

Origen (239-242 A.D.) teaches were are to show mercy, kindness, humility, and patience. *Homilies on Ezekiel* homily 7 ch.3.1 p.101

Origen (233/234 A.D.) says not to be proud. *Origen On Prayer* ch.29.5 p.116

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.13 p.661 quotes Matthew 23:12 and discussing that we should not speak loftily and arrogantly. God gives grace to the humble. God destroys the proud but does not forsake the memory of the lowly.

**Cyprian of Carthage** (c.246-258 A.D.) “For, meek and humble in all things, as befits the servants of God, we ought to accommodate ourselves to the times, and to provide for quietness, and to have regard to the people.” *Epistles of Cyprian* Letter 4 ch.2 p.282

**Arnobius** (297-303 A.D.) says that pride and anger are bad. *Arnobius Against the Heathen* book 2 ch.19 p.441

**Lactantius** (c.303-320/325 A.D.) “First of all, because He, who had come in humility that He might bring assistance to the humble and men of low degree, and might hold out to all the hope of safety, was to suffer by that kind of punishment by which the humble and low usually suffer, that there might be no one at all who might not be able to imitate Him.” *The Divine Institutes* book 4 ch.26 p.128

Lactantius (c.303-320/325 A.D.) “For humility is dear and lovely in the sight of God;” *Epitome of the Divine Institutes* ch.67 p.151

**Eusebius of Caesarea** (318-325 A.D.) mentions “ungoverned pride” *Eusebius’ Ecclesiastical History* book 1 ch.2.19 p.84

**Among heretics**

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.18 p.115 shows that envy, jealousy are wrong as well as pride.

Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.14 p.96 (implied) says that aeons should be humble and not proud.

## Mo9. Be content with what you have

Hebrews 13:5

(implied) Matthew 6:25-34

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 13:5

**Clement of Rome** (96-98 A.D.) “Content with the provision God had made for you, and carefully attending to His words, ye were inwardly filled with His doctrine,…” *1 Clement* ch.2 p.5

**Irenaeus of Lyons** (182-188 A.D.) speaks against covetousness in *Irenaeus Against Heresies* book 5 ch.11.3 p.538. He speaks against emulation and refers to Galatians 5:19 in *Irenaeus Against Heresies* book 4 ch.11.1 p.537

**Clement of Alexandria**: (193-202 A.D.) “ye who, while still in the body, like the just men of old, enjoy impassibility and tranquility of soul. *Stromata* book 4 ch.5 p.419

**Tertullian** (198-220 A.D.) mentions repudiating covetousness and love of money, and being patient when you have a business loss. “Willingly, therefore, let us lose things earthly, let us keep things heavenly.” *On Patience* ch.7 p.711-712.

**Gregory Thaumaturgus** (240-265 A.D.) covetousness is a great evil. *Canonical Epistle* canon 2 p.18

## Mo10. We rejoice when afflicted

Matthew 5:11-12; Luke 6:22-23; Colossians 1:24; Hebrews 10:34; James 1:2-4; 1 Peter 4:13

Rejoice in suffering the Philippian Jailer

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Colossians 1:24

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Says to rejoice in suffering. 1 Peter 4:13

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) says to rejoice when we are persecuted, because great is our reward in heaven. Luke 6:23

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:11-12; Luke 6:22-23

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:11-12; Luke 6:22-23; Colossians 1:24

**Evarestus** (c.169 A.D.) “While he spoke these and many other like things, he was filled with confidence and joy, and his countenance was full of grace, so that not merely did it not fall as if troubled by the things said to him, but, on the contrary, the proconsul was astonished, and sent his herald to proclaim in the midst of the stadium thrice, “Polycarp has confessed that he is a Christian.’” *Martrydom of Polycarp* ch.12 p.41

***Christians of Vienna and Lugdunum*** (177 A.D.) in a graphic way tells of the joy of the testimony of those who were being tortured on p.781.

Tertullian (205 A.D.) quotes as “the marrow of the Scriptures” 1 Peter 2:20 and 1 Peter 4:12. “For, inasmuch as ye are partakers of Christ’s sufferings, do ye rejoice; that, when His glory shall be revealed, ye may be glad also with exceeding joy.” *Scorpiace* ch.12 p.645

Tertullian (205 A.D.) “As also in his Epistle to the Romans: “And not only so, but we glory in tribulations also, being sure that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed.” *Scorpiace* ch.13 p.646

**Origen** (c.227-240 A.D.) “who having put off form Himself the principalities and powers, made a show of them openly, triumphing over them by His cross. And we are taught to rejoice when we suffer afflictions” *Origen’s Commentary on John* book 6 ch.37 p.378

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) ch.6.1 p.704 “And they indeed rejoiced that they should have incurred any one of their Lord’s”

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.6.3 p.705 Perpetua was in ecstasy after she was in prison after being gored by the cow.

**Cyprian of Carthage** (c.246-258 A.D.) “Paul also testifies similar things, and speaks, saying: “We glory in the hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope;” *Treatises of Cyprian* Treatise 11 ch.9 p.501

**Pontus’ *Life and Passion of Cyprian*** (c.258 A.D.) discusses “glorious gore” yet Cyprian attained even to the perfect crown by the consummation of the Lord; so that in that very city in which he had in such wise lived, and in which he had been the first to do many noble deeds, he also was the first to decorate the insignia of his heavenly priesthood with glorious gore. What shall I do now? Between joy at his passion, and grief at still remaining, my mind is divided in different directions, and twofold affections are burdening a heart too limited for them. Shall I grieve that I was not his associate? But yet I must triumph in his victory. Shall I triumph at his victory? Still I grieve that I am not his companion.”

**Dionysius of Alexandria** (246-265A.D.) “But we had also to bear by ourselves alone those ills with which they outraged us, and we had at the same time to sustain our part in those things which they either did to each other or suffered at each other’s hands; while again we rejoiced deeply in that peace of Christ which He imparted to us alone.” Epistle 12 ch.2 p.108

**Martyrdom of Habib the Deacon** vol.8 p.694 (events c.315 A.D.) says that the Christians rejoiced after Habib was tortured when he was about to be burned, “as he had not turned aside nor quitted his post”

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.489 (implied) “in the place where he sat and taught her in the prison; and he ordered her too to be grought to the tribunal. And she came, exulting with joy.”

## Mo11. We rejoice – besides being afflicted

Luke 10:20; John 16:22,24; 17:13; Acts 16:34; Philippians 3:1; 1 Thessalonians 5:16; 2 Corinthians 2:3

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Philippians 3:1

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 16:22 no one will be able to take thejoy from them.

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) says to rejoice because our names are written in heaven. Luke 10:20

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 10:20; Acts 16:34

**p30** - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) “Rejoice always” 1 Thessalonians 5:16

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 10:20; John 16:22,24; 17:13

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 10:20; John 16:22,24; 17:13; Acts 16:34; Philippians 3:1; 1 Thessalonians 5:16

**Clement of Rome** (96-98 A.D.) at the very end of his letter mentions wanting to rejoice at hearing of the unity of the Corinthians when his messengers return. *1 Clement* ch.59 p.21

**Ignatius of Antioch**(-107/116 A.D.) says he rejoiced exceedingly in the passion of Jesus. *Letter of Ignatius to the Philadelphians* preface p.79

Ignatius of Antioch(-107/116 A.D.) “May I have joy of you for ever!” *Ignatius’ Letter to Polycarp* ch.6 p.95

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.139 “that we may rejoice in His ordinances.”

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.1 p.33 says he greatly rejoiced with the Philippians because they follow the example of true love. Then he says, “In whom, though now ye see Him not, ye believe, and believing, rejoice with joy unspeakable and full of glory”

***Shepherd of Hermas*** (c.115-155 A.D.) in book 2 commandment 5 ch.2 p.23 says “joyful, rejoicing, free from care, glorifying God at all times.”

**Justin Martyr** (c.150 A.D.) “there is joy afforded to those who expect the immortality promised by Him.” *First Apology of Justin Martyr* ch.42 p.177

Tatian’s ***Diatessaron*** (c.172 A.D.) section 15.36 p.67 quotes Lk 10:20.

**Theophilus of Antioch** (168-181/188 A.D.) “And that we should be kindly disposed, not only towards those of our own stock, as some suppose, Isaiah the prophet said: ‘Say to those that hate you, and that cast you out, Ye are our brethren, that the name of the Lord may be glorified, and be apparent in their joy.’” *Theophilus to Autolycus* book 3 ch.14 p.115

**Irenaeus of Lyons** (182-188 A.D.) “in order that both the sower and the reaper may rejoice together in the kingdom” *Irenaeus Against Heresies* book 4 ch.25.3 p.496

Irenaeus of Lyons (182-188 A.D.) “And they shall come and rejoice in Mount Zion, and shall come to what is good, and into a land of wheat, and wine, and fruits, of animals and of sheep;” *Irenaeus Against Heresies* book 5 ch.34.3 p.564

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.2.4 p.701 tells of the joy of Dinocrates in heaven, though he died of cancer when he was seven years old.

**Minucius Felix** (210 A.D.) “And at this his arrival I cannot express in words with how great and with how impatient a joy I exulted, since the unexpected presence of a man so very dear to me greatly enhanced my gladness.” *The Octavius of Minucius Felix* ch.2 p.173

**Clement of Alexandria** (193-202 A.D.) “He rejoices in good things present, and is glad on account of those promised, as if they were already present.” *Stromata* book 7 ch.7 p.536

Clement of Alexandria (193-217/220 A.D.) “Isaac only bore the wood of the sacrifice, as the Lord the wood of the cross. And he laughed mystically, prophesying that the Lord should fill us with joy, who have been redeemed from corruption by the blood of the Lord.” *The Instructor* book 1 ch.5 p.215 and 1 ch.5 p.213.

**Tertullian** (198-220 A.D.) “If we rejoice with the world, there is reason to fear that with the world we shall grieve too. But when the world rejoices, let us grieve; and when the world afterward grieves, we shall rejoice. Thus, too, Eleazar [Lazarus] in Hades, (attaining refreshment in Abraham’s bosom) and the rich man, (on the other hand, set in the torment of fire) compensate, by an answerable retribution, their alternate vicissitudes of evil and good.” *On Idolatry* ch.13 p.69

Tertullian (198-220 A.D.) “rejoice in the Lord; for He hath clothed me with the garment of salvation and with the tunic of joy, as a bridegroom.” *Five Books Against Marcion* book 4 ch.11 p.361

**Asterius Urbanus** (c.232 A.D.) “I did in such manner tha the church rejoiced and was strengthed in the truth, while the adversaries were forthwith routed, and the opponents put to grief.” *The Exordium* p.335

**Hippolytus of Portus** (223-234/5 A.D.) “Ye died with Christ; and ye will live with Christ. Hear ye, and rejoice;” *Treatise on Christ and Antichrist* ch.31 p.210

**Commodianus** (c.240 A.D.) says to be joyful. *Instructions of Commodianus* ch.58 p.214.

**Origen** (c.227-240 A.D.) “Some trust in chariots and some in horses, but we will rejoice in the name” *Origen’s Commentary on John* book 1 ch.42 p.320

**Novatian** (250/4-256/7 A.D.) “for these pleasures, so as to rejoice in our food.” *On Jewish Meats* ch.5 p.649

***Treatise Against Novatian*** (250/4-256/7 A.D.) “‘Rejoice with me; for my sheep which was lost is found. I say,’ says He,”

**Cyprian of Carthage** (c.246-258 A.D.) says that we will rejoice with greater joy for having escaped “earthly contacts”. *Epistles of Cyprian* Letter 1 ch.6 p.277

Cyprian of Carthage (c.246-258 A.D.) speaks of the joy of seeing other believers. *Epistles of Cyprian* Letter 80 ch.1 p.407

Cyprian of Carthage (c.246-258 A.D.) “For unity and peace and concord afford the greatest pleasure not only to men who believe and know the truth, but also to heavenly angels themselves, to whom the divine word says it is a joy when one sinner repents and returns to the bond of unity.” *Epistles of Cyprian* Letter 74 ch.2 p.390

**Lucian** to Celerinus (c.246-258 A.D.) “whereby I know how you love the faith, and how zealous you are for Christ’s discipline, in which I know and rejoice that you are actively occupied.” *Epistles of Cyprian* Letter 21 ch.1 p.299

**Dionysius of Alexandria** (246-265A.D.) “rejoice exceedingly at the peace which has been restored beyond all expectation.” Epistle 5 Which is the first on the subject of baptism addressed to Stephen, bishop of Rome p.101

Dionysius of Alexandria (246-265 A.D.) “at which it is proper to begin their rejoicing over our Lord’s rising from the dead.” 5. *Letter to Bishop Basilides* Canon I p.95

**Anatolius** (270-280 A.D.) “asHe Himself also says: ‘Rejoice with Me; for I have found the sheep which I had lost.’” *Paschal Canon* ch.10 p.149

**Methodius** (270-311/312 A.D.) says to sing joyfully to God. *The Banquet of the Ten Virgins* discourse 4 ch.3 p.323

**Lactantius** (c.303-320/325 A.D.) “I indeed rejoice that all things which are esteemed blessings turn out prosperously to you, but only on conditions of their changing nothing of your state of mind.” *On the Workmanship of God* ch.1 p.281

Lactantius (c.303-320/325 A.D.) “We might learn from religion faith, purity, and mercy” *Epitome of the Divine Institutes* ch.60 p.247

**Eusebius of Caesarea** (318-325 A.D.) discusses our religion as good. *Eusebius’ Ecclesiastical History* book 1 ch.4.10 p.88

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) “And those below, joining in harmony with the joyous hymns of heaven, cried: ‘Hosanna in the highest, Hosanna to the Son of David.’” *Oration on the Psalms* ch.2 p.395

***Acts of Paul and Thecla*** (before 207 A.D.) p.487 (implied) “And Paul having gone into the house of Onesiphorus, there was great joy, and bending of knees, and breaking of bread,”

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.25 p.84 mentions rejoicing when someone finds the truth.

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 speaks of gladness.

## Mo12. No selfish ambition

Galatians 5:26; Philippians 2:3; James 3:14-16

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 5:26; Philippians 2:3

**Clement of Rome** (96-98 A.D.) “and if we follow the way of truth, casting away from us all unrighteousness and iniquity, along with all covetousness, strife, evil practices, deceit, whispering, and evil-speaking, all hatred of God, pride and haughtiness, vainglory and ambition.” *1 Clement* ch.35 p.14

**Clement of Alexandria** (193-202 A.D.) “For they have heard in the commandment that ‘the broad and wide way leadeth to destruction, and many there are who go in by it.’ It is not of anything else that the assertion is made, but of profligacy, and love of women, and love of glory, and ambition, and similar passions.” *Stromata* book 4 ch.6 p.415

**Tertullian** (198-220 A.D.) “Valentinus had expected to become a bishop, because he was an able man both in genius and eloquence. Being indignant, however, that another obtained the dignity by reason of a claim which confessorship had given him, he broke with the church of the true faith. Just like those (restless) [human] spirits which, when roused by ambition, are usually inflamed with the desire of revenge, he applied himself with all his might to exterminate the truth; and finding the clue of a certain old opinion, he marked out a path for himself with the subtlety of a serpent.” *Against the Valentinians* ch.4 p.505

Tertullian (207/208 A.D.) (partial) in numerus places speaks against pride in *Five Books Against Marcion*.

**Origen** (225-253/254 A.D.) “forbids ambition to His disciples: ‘Whoever of you will be the chiefest, shall’” *Origen Against Celsus* book 7 ch.23 p.620

&&&***Treatise on Rebaptism*** (254-257 A.D.) &&&

**Cyprian of Carthage** (c.246-258 A.D.) “Thence arises hatred, thence proceeds animosity. Jealousy inflames avarice, in that one cannot be content with what is his own, while he sees another more wealthy. Jealousy stirs up ambition, when one sees another more exalted in honours.” *Treatises of Cyprian* Treatise 10 ch.6 p.492

**Pontius** (258 A.D.) “-the contempt of this world’s ambition, than which nothing is more” *Life and Passion of Cyprian* ch.2 p.268

**Methodius** (270-311/312 A.D.) “for he dishonours it in that he is lifted up with pride, cleansing the outside of the cup and platter, that is, the flesh and the body, but injuring the heart by conceit and ambition. Nor when any one is conceited of riches is he desirous of honouring chastity; he dishonours it more than all, preferring a little gain to that to which nothing is comparable of those things that are in this life esteemed.” *Banquet of the Ten Virgins* discourse 11 ch.1 p.351

**Lactantius** (c.303-320/325 A.D.) (implied) “for if you should hear them arguing against avarice, against lust and ambition,” *The Divine Institutes* book 3 ch.15 p.84

## Mo13. No bribes

We should hate receiving bribes (Proverbs 15:27; 17:23; Psalm 15:5; Exodus 23:8; Deuteronomy 16:19; Ecclesiastes 7:7; 1 Samuel 12:3; Isaiah 1:23; Amos 5:12; 2 Chronicles 19:7), because they can corrupt our hearts (Deuteronomy 16:19; Proverbs 15:27; 28:16; Psalm 15:5; Ecclesiastes 7:7; Isaiah 5:13; 1 Samuel 4:3-4)

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Justin Martyr** (c.138-165 A.D.) “The man who walks in righteousness, speaks in the right way, hates sin and unrighteousness, and keeps his hands pure from bribes, stops the ears from hearing the unjust judgment of blood closes the eyes from seeing unrighteousness: he shall dwell in the lofty cave of the strong rock.” *Dialogue with Trypho, a Jew* ch.70 p.234

**Irenaeus of Lyons** (182-188 A.D.) “In this way, too, Samuel, who judged the people so many years, and bore rule over Israel without any pride, in the end cleared himself, saying, ‘I have walked before you from my childhood even unto this day: answer me in the sight of God, and before His anointed; whose ox or whose ass of yours have I taken, or over whom have I tyrannized, or whom have I oppressed? or if I have received from the hand of any a bribe or [so much as] a shoe, speak out against me, and I will restore it to you.’” *Irenaeus Against Heresies* book 4 ch.26.4 p.497-498

**Tertullian** (198-220 A.D.) (implied) “Be your safeguard wisdom, not a bribe. For you will not have at once complete security from the people also, should you buy off the interference of the soldiers. Therefore all you need for your protection is to have both faith and wisdom: if you do not make use of these, you may lose even the deliverance which you have purchased for yourself; while, if you do employ them, you can have no need of any ransoming.” *Fleeing Persecution* ch.14 p.125

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “And inasmuch as *Zephyrinus* was accessible to bribes, and covetous, *Callistus*, by luring him through presents, and by illicit demands, was enabled to seduce him into whatever course of action he pleased. And so it was that Callistus succeeded in inducing Zephyrinus to create continually disturbances among the brethren, while he himself took care subsequently, by knavish words, to attach both factions in good-will to himself.” *Refutation of All Heresies* book 9 ch.6 p.128

Origen (225-253/254 A.D.) (partial) “It is related of the priestess of Apollo, that she at times allowed herself to be influenced in her answers by bribes; but our prophets were admired for their plain truthfullness, not only by their contemporaries, but also by those who lived in later times.” *Origen Against Celsus* book 8 ch.46 p.656

**Cyprian of Carthage** (c.246-258 A.D.) “We are constrained to have more love for what we shall be, by being allowed to know and to condemn what we were. Neither for this purpose is it necessary to pay a price either in the way of bribery or of labour; so that man’s elevation or dignity or power should be begotten in him with elaborate effort; but it is a gratuitous gift from God, and it is accessible to all.” *Epistles of Cyprian* Letter 1 ch.14 p.279

**Theonas of Alexandria** (282-300 A.D.) “Be it far from you that you should sell the privilege of access to the emperor to any one for money, or that you should by any means place a dishonest account of any affair before your prince, won over either by prayers or by bribes. Let all the lust of avarice be put from you, which serves the cause of idolatry rather than the religion of Christ. No filthy lucre, no duplicity, can befit the Christian who embraces the simple and unadorned Christ.” Letter ch.2 p.159

**Lactantius** (c.303-320/325 A.D.) “who, if they sit as judges, corrupted by a bribe, either destroy the innocent or set free the guilty without punishment; who grasp at the heaven itself by sorceries, as though the earth would not contain their wickedness. These crimes, I say, and more than these, are plainly committed by those who are worshippers of the gods.” *The Divine Institutes* book 5 ch.9 p.145

**Eusebius of Caesarea** (318-325 A.D.) (implied) “should any one acting as a judge take bribes, the penalty is death.” *Preparation for the Gospel* book 8 ch.8 p.15

## Mo14. No usury / lending to needy with interest

**Justin Martyr** (c.138-165 A.D.) “He shall spare the poor and needy, and shall save the souls of the needy: He shall redeem their souls from usury and injustice, and His name shall be honourable before them.” *Dialogue with Trypho, a Jew* ch.34 p.211

**Clement of Alexandria** (193-202 A.D.) “Respecting imparting and communicating, though much might be said, let it suffice to remark that the law prohibits a brother from taking usury: designating as a brother not only him who is born of the same parents, but also one of the same race and sentiments, and a participator in the same word; deeming it right not to take usury for money, but with open hands and heart to bestow on those who need.” *Stromata* book 2 ch.18 p.366

**Tertullian** (207/208 A.D.) “Ezekiel, in which He says of the before-mentioned just man, ‘He hath not given his money upon usury, nor will he take any increase’ -meaning the redundance of interest, which is usury. The first step was to eradicate the fruit of the money lent, the more easily to accustom a man to the loss, should it happen, of the money *itself*, the interest of which he had learnt to lose.” *Five Books Against Marcion* book 4 ch.17 p.372-373

Tertullian (198-202 A.D.) (partial) “For men were of old wont to require ‘eye for eye, and tooth for tooth’ and to repay with usury ‘evil with evil;’ for, as yet, patience was not on earth, because faith was not either.” *Of Patience* ch.6 p.711

**Commodianus** (c.240 A.D.) “The Highest says, He. does not prove of the gifts of the wicked. Thou shalt break forth upon the wretched when thou shalt have gained a place. One gives gifts that he may make another of no account; or if thou hast lent on usury, taking twenty-four per cent, thou wishest to bestow charity that thou mayest purge thyself, as being evil, with that which is evil.” *Instructions of Commodianus* ch.65 p.216

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Deuteronomy: ‘Thou shalt not lend to thy brother with usury of money, and with usury of victuals.’” *Treatises of Cyprian* Treatise 12 part 3 ch.48 p.546

**Council of Elvira** canon 20 (306/307 A.D.) “If any clergy are found engaged in usury, let them be censured and dismissed. If a layman is caught practicing usury, he may be pardoned if he promises to stop the practice. If he continues this evil practice, let him be expelled from the church.”

**Lactantius** (c.303-320/325 A.D.) “He will not steal, nor will he covet anything at all belonging to another. He will not give his money to usury, for that is to seek after gain from the evils of others; nor, however, will he refuse to lend, if necessity shall compel any one to borrow.” *Epitome of the Divine Institutes* ch.64 p.249

**Eusebius of Caesarea** (318-325 A.D.) “If he has lent money, he must not take iusury.” *Preparation for the Gospel* book 8 ch.8 p.15

**Among corrupt or spurious works**

Akhmin ***Apocalypse of Peter*** (135,100-150 A.D.) *Ante-Nicene Fathers* vol.9 ch.30 p.146 (implied) “And in another great lake, full of pitch and blood and mire bubbling up, there stood men and women up to their knees: and these were the usurers and those who take interest on interest.”

## Mo15. Don’t be wise in your own eyes/conceit

Proverbs 3:7; 26:5,12; 28:11; Isaiah 5:21

(implied) Proverbs 3:5

***Epistle of Barnabas*** (c.70-130 A.D.) “For the Scripture saith, “Woe to them who are wise to themselves, and prudent in”

**Justin Martyr** (c.138-165 A.D.) “Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto those that are mighty among you, who drink wine, who are men of strength, who mingle strong drink! who justify the wicked for a reward, and take away justice from the righteous!” *Dialogue with Trypho, a Jew* ch.133 p.266

**Clement of Alexandria** (193-217/220 A.D.) “The liars and the proud, too, He threatens; the former thus: ‘Woe to them that call bitter sweet, and sweet bitter;’ and the latter: ‘Woe unto them that are wise in their own eyes, and prudent in their own sight.’” *The Instructor* book.3 ch.12 p.293

**Tertullian** (207-220 A.D.) “I now turn to another class, who are equally wise in their own conceit.” *On the Flesh of Christ* ch.10 p.530

Tertullian (207/208 A.D.) “Be not wise in your own conceits.” *Five Books Against Marcion* book 5 ch.14 p.461

**Cyprian of Carthage** (c.246-258 A.D.) “And again ‘Let no man deceive himself. If any man think that he is wise among you, let him become a fool to this world, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, Thou shall rebuke the wise in their own craftiness.’ And again: ‘The Lord knoweth the thoughts of the wise, that they are foolish.’” *Treatises of Cyprian* Treatise 12 third part ch.69 p.552

**Peter of Alexandria** (306,285-311 A.D.) “martyrdom lest the devil should boast and seem ‘to be wise in his own conceit’” Canonical Epistle

## Mo16. Cannot serve both God and Mammon

Matthew 6:24b; Luke 16:13b

**Sinaitic** (Old Syriac) Luke 16:13b

***2 Clement*** vol.7 ch.3 p.229-230 (120-140 A.D.) says we cannot serve both God and mammon [money].

Tatian’s *Diatessaron* (c.172 A.D.) section 10.2 p.59 (partial) “Ye cannot serve God and possessions.”

**Irenaeus of Lyons** (182-188 A.D.) says that you cannot serve God and mammon. *Irenaeus Against Heresies* book 3 ch.18.1 p.421

**Clement of Alexandria** (193-202 A.D.) “poor? And what the saying, “No man can serve two masters, God and Mammon?” *Stromata* book 4 ch.12 p.543. See also *Stromata* book 4 ch.6 p.414 and book 6 ch.12 p.543.

**Tertullian** (198-220 A.D.) “If we cannot serve God and mammon, can we be redeemed both by God and by mammon?” *Fleeing Persecution* ch.12 p.123

Tertullian (207/208 A.D.) “What the two masters are who, He says, cannot be served, on the ground that while one is pleased the other must needs be displeased, He Himself makes clear, when He mentions God and mammon.” *Five Books Against Marcion* book 4 ch.33 p.402

**Origen** (225-253/254 A.D.) “Wherefore we do not render the honour supposed to be due to those who. according to Celsus, are set over the affairs of this world; for ‘no man can serve two masters,’ and we ‘cannot serve God and mammon,’ whether this name be applied to one or more.” *Origen Against Celsus* book 8 ch.56 p.661

Cyprian of Carthage **(**c.246-258 A.D.) (partial) quotes 1 Timothy 6:10, substituting “covetousness” for “money”. He mentions that when you are fearing your wealth might be diminished, you do not realize that you yourself are being diminished when you love mammon more than your own soul. *Treatises of Cyprian* Treatise 8 ch.10 p.479

Julianus of Marcelliana at the **Seventh Council of Carthage** (258 A.D.) p.571 (implied) says, “If a man can serve two masters, God and mammon, baptism also can serve two masters, the Christian and the heretic.”

**Adamantius** (c.300 A.D.) quotes Matthew 6:24 (God and Mammon). Adamantius quotes all of this right after Megethius quotes just part of it. *Dialogue on the True Faith* first part 821a p.74

**Peter of Alexandria** (306,285-311 A.D.) “and yet the Lord says, ‘What is a man profited, if he shall gain the whole world, and lose his own soul?’ and again, ‘Ye cannot serve God and mammon.’” *Canonical Epistle* canon 12 p.277

## Mo17. Love of money root of all evils

1 Timothy 6:10

**Polycarp** (100-155 A.D.) simply quotes the first half of this verse in his letter to the Philippians. *Polycarp’s Letter to the Philippians* ch.4 p.34

**Clement of Alexandria** (193-217/220 A.D.) quotes this verse mentioning that the love of money is the root of all evils, and relates this to covetousness. *The Instructor* book 2 ch.3, p.248

**Tertullian** (192-202 A.D.) “covetousness, ‘a root of all evils,’ wherewith, indeed, some having been ensnared, ‘have suffered shipwreck about faith.’” *On Idolatry* ch.11 p.67. See also *Of Patience* ch.7 p.711.

**Novatian** (250-258 A.D.) has a very interesting interpretation in *On Jewish Meats* ch.6 p.649. What evil takes away, money allows to be restored, so that the path of sin may be re-trodden. For example, if drinking or using prostitutes takes away a person’s money, but more money enables the man to keep on sinning.

**Cyprian of Carthage (**c.246-258 A.D.) quotes 1 Timothy 6:10, substituting “covetousness” for “money”. He mentions that when you are fearing your wealth might be diminished, you do not realize that you yourself are being diminished when you love mammon more than your own soul. *Treatises of Cyprian* Treatise 8 ch.10 p.479

**Among corrupt or spurious works**

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) ch.8 p.57 lists many sins, including “the love of money (which is the root of all evils);”

## Mo18. Strive for godliness, not gain

Mark 8:36; Luke 9:25; 1 Timothy 6:5

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 10:20; Acts 16:34 (Matthew 8:36)

p75 (Luke 9:25)

***2 Clement*** (120-140 A.D.) “following after not godliness but gain; and for this reason the divine judgment”

**Justin Martyr** (c.150 A.D.) “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for it? Lay up treasure, therefore, in heaven, where neither moth nor rust doth corrupt.” *First Apology of Justin Martyr* ch.15 p.167

**Melito of Sardis** (170-177/180 A.D.) “Such is the wickedness of the world-of those who worship and fear that which has no sensation. Many of them, too, who are crafty, either for the sake of gain, or for vainglory, or for dominion over the multitude, both themselves worship, and incite those who are destitute of understanding to worship, that which has no sensation.” *Discourse in the Presence of Antonius Pius* ch.1 p.752

**Clement of Alexandria** (193-202 A.D.) “But he that speaks through books, consecrates himself before God, crying in writing thus: Not for gain, not for vainglory, not to be vanquished by partiality, nor enslaved by fear nor elated by pleasure; but only to reap the salvation of those who read, which he does, not at present participate in, but awaiting in expectation the recompense which will certainly be rendered by Him, who has promised to bestow on the labourers the reward that is meet.” *Stromata* book 1 ch.1 p.301

**Origen** (225-253/254 A.D.) “but a man will in no way be profited if he shall gain the whole world. Now he gains the world, I think, to whom the world is not crucified; and to whom the world is not crucified, to that man shall be the loss of his own life.” *Commentary on Matthew* book 12 no.27 p.467

**Cyprian of Carthage** (c.246-258 A.D.) “Why do you watch in loneliness over your riches? why for your punishment do you heap up the burden of your patrimony, that, in proportion as you are rich in this world, you may become poor to God? Divide your returns with the Lord your God; share your gains with Christ; make Christ a partner with you in your earthly possessions, that He also may make you a fellow-heir with Him in His heavenly kingdom.” *Treatises of Cyprian* Treatise 8 ch.13 p.479

**Gregory Thaumaturgus** (240-265 A.D.) Covetousness is a great evil; and it is not possible in a single letter to set forth those scriptures in which not robbery alone is declared to be a thing horrible and to be abhorred, but in general the grasping mind, and the disposition to meddle with what belongs to others, in order to satisfy the sordid love of gain. And all persons of that spirit are excommunicated from the Church of God.” *Canonical Epistle* Canon 2 p.18

**Malchion** (270 A.D.) “and thus supposing that gain is godliness.” *Against Paul of Samosata* ch.169

**Peter of Alexandria** (306,285-311 A.D.) “For they have sustained the loss and sacrifice of their goods that they might not hurt or destroy their soul, which others for the sake of filthy lucre have not done; and yet the Lord says, ‘What is a man profited, if he shall gain the whole world, and lose his own soul?’” and again, ‘Ye cannot serve God and mammon.’” *Canonical Epistle* Canon 12 p.276-277

**Lactantius** (c.303-320/325 A.D.) “For the precepts of righteousness are distasteful to the wicked, and to those who lead an unholy life. Wherefore they, whose sins were brought to light and forbidden, most cruelly tortured and slew them. They, therefore, who had no desire for gain, had neither the inclination nor the motive for deceit. Why should I say that some of them were princes, or even kings, upon whom the suspicion of covetousness and fraud could not possibly fall, and yet they proclaimed the one God with the same prophetic foresight as the others?” *The Divine Institutes* book 1 ch.4 p.13

## Mo19. Lazarus and the rich man

Lazures who was raised from the dead is different and not included here.

Luke 16:19-31

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 16:19-31

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 29 p.88 in Lazarus and the rich man, says if they will not listen to Moses and the prophets, then they will not believe someone who rose from the dead.

**Irenaeus of Lyons** (182-188 A.D.) “The Lord has taught with very great fullness, that souls not only continue to exist, not by passing from body to body, but that they preserve the same form [in their separate state] as the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased,-in that narrative which is recorded respecting the rich man and that Lazarus who found repose in the bosom of Abraham. In this account He states that Dives knew Lazarus after death, and Abraham in like manner, and that each one of these persons continued in his own proper position, and that [Dives] requested Lazarus to be sent to relieve him-[Lazarus], on whom he did not [formerly] bestow even the crumbs [which fell] from his table. [He tells us] also of the answer given by Abraham, who was acquainted not only with what respected himself, but Dives also, and who enjoined those who did not wish to come into that place of torment to believe Moses and the prophets, and to receive the preaching of Him who was to rise again from the dead. By these things, then, it is plainly declared that souls continue to exist that they do not pass from body to body, that they possess the form of a man, so that they may be recognised, and retain the memory of things in this world; moreover, that the gift of prophecy was possessed by Abraham, and that each class of souls] receives a habitation such as it has deserved, even before the judgment.” *Irenaeus Against Heresies* book 2 ch.34.1 p.411

**Clement of Alexandria** (193-202 A.D.) “What means the parable of Lazarus, by showing the image of the rich and” *Stromata* book 4 ch.6 p.414

Clement of Alexandria (193-217/220 A.D.) discusses Lazarus and the rich man. He said, “the rich man was punished in Hades, being made partaker of the fire.” *The Instructor* book 2 ch.11 p.264.

**Tertullian** (198-220 A.D.) “If we rejoice with the world, there is reason to fear that with the world we shall grieve too. But when the world rejoices, let us grieve; and when the world afterward grieves, we shall rejoice. Thus, too, Eleazar [Lazarus] in Hades, (attaining refreshment in Abraham’s bosom) and the rich man, (on the other hand, set in the torment of fire) compensate, by an answerable retribution, their alternate vicissitudes of evil and good.” *On Idolatry* ch.13 p.69

Tertullian (198-220 A.D.) “Thus it happens that the rich man in hell has a tongue and poor (Lazarus) a finger and Abraham a bosom.” *Treatise on the Soul* ch.9 p.189

Tertullian (198-220 A.D.) “Now in the ease of Lazarus, (which we may take as) the palmary instance of a” *On the Resurrection of the Flesh* ch.53 p.586

**Origen** (235-245 A.D.) “For this reason too Abraham is seen by the one who is punished, and the *rich man in torments who raised up his eyes see Abraham* – though *he sees far off*, he sees – *and Lazarus in his bosom*.” *Homily on 1 Kings 28* ch.9 p.332.

Origen (239-242 A.D.) mentions Lazarus and the rich man. *Homilies on Ezekiel* homily 9 ch.4.2 p.124

Origen (239-242 A.D.) (implied) refers to Luke 16:22. *Homilies on Ezekiel* homily 1 ch.2.4 p.28

**Novatian** (250-254/257 A.D.) “For, moreover, preferring Lazarus in his very hunger and in his sores themselves, and with the rich man’s dogs, He restrained the destroyers of salvation, the belly and the palate, by examples.” *On Jewish Meats* ch.6 p.649

**Cyprian of Carthage** (c.246-258 A.D.) “Whence also that rich sinner who implores help for Lazarus, then laid in Abraham’s bosom, and established in a place of comfort, while he, writhing in torments, is consumed by the heats of burning flame, suffers most punishment” *Letters of Cyprian* letter 54 ch.3 p.340

Cyprian of Carthage (c.246-258 A.D.) “And again: ‘Remember that thou hast received thy good things in this life. and likewise Lazarus evil things. But now he is besought, and thou grievest.’” *Treatises of Cyprian* Treatise 12 part 3 ch.61 p.550

**Methodius** (after 312 A.D.) “Whence, also, in Hades, as in the case of Lazarus and the rich man,” *Discourse on the Resurrection* ch.19 p.377

**Adamantius** (c.300 A.D.) mentions Gehenna and Lazarus and the rich man. *Dialogue on the True Faith* second part 828a 10e p.87-88.

## Mo20. Offering money/possessions to God

(implied) John 12:5-8; Romans 12:8; 2 Corinthians 8:3-15; 9:2-7

2 Corinthians 8:2-3

p87 Philemon 13-15, 24 (partial) (part), 25b (c.125 A.D.) (implied) Paul was in chains for the gospel. Taking care of Paul’s needs

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 2 Corinthians 8-9

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied) John 12:5-8

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) John 12:5-8

**Clement of Rome** (96-98 A.D.) says that things, such as offerings, should not be done thoughtlessly but at their appointed times. *1 Clement* ch.40 p.16

Tatian’s ***Diatessaron*** (c.172 A.D.) quotes 8 no.22 p.57 quotes Matthew 5:13-25a.

**Irenaeus of Lyons** “Now we make offering to Him, not as though He stood in need of it, but rendering thanks for His gift, and thus sanctifying what has been created. For even as God does not need our possessions, so do we need to offer something to God; as Solomon says: “He that hath pity upon the poor, lendeth unto the Lord.” *Irenaeus Against Heresies* book 4 ch.18.6 p.486

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “and unity of Christ, attempt to establish a throne for themselves, and to assume the primacy, and to claim the right of baptizing and of offering. How can they complete what they do” *Epistles of Cyprian* letter 75 ch.8 p.399-400

**Lucius and the Brethren to Cyprian** “And thus, O brother most longed-for, we have received what you sent to us from Quirinus and from yourself, a sacrifice from every clean thing. Even as Noah offered to God, and God was pleased with the sweet savour, and had respect unto his offering, so also may He have respect unto yours, and may He be pleased to return to you the reward of this so good work. But I beg that you will” *Epistles of Cyprian* letter 78 ch.3 p.406

**Gregory Thaumaturgus** (240-265 A.D.) “that a certain poor and lowly woman, who was with the rich and powerful that were contributing largely and richly out of their wealth, alone and by herself cast in a small, yea, the very smallest offering, which was, however, all the while her whole substance, and received the testimony of having presented the largest oblation. For, as I judge, the sacred word has not set up the large” *Panegyric to Origen* Argument 3 p.23

**Lactantius** (c.303-320/325 A.D.) “shall be white as snow; and they shall always be employed in the sight of the Almighty, and shall make offerings to their Lord, and serve Him for ever. At the same time shall take place that second and public resurrection” *The Divine Institutes* book 7 ch.26 p.221

## Mo21. God’s house not a den of robbers / thieves

***2 Clement*** (120-140 A.D.) vol.7 ch.14 p.521 “but if we shall not do the will of the Lord, we shall come under the Scripture which saith, ‘My house became a den of robbers.’”

**Justin Martyr** (c.136-165 A.D.) “For He appeared distasteful to you when He cried among you, ‘It is written, My house is the house of prayer; but ye have made it a den of thieves!’ He [Jesus] overthrew also the tables of the money-changers in the temple, and exclaimed, ‘Woe unto you, Scribes and Pharisees, hypocrites!” *Dialogue with Trypho, the Jew* ch.17 p.203

Tatian’s ***Diatessaron*** (c.172 A.D.) section 32.1 p.&&& “And when Jesus entered Jerusalem, he went up to the temple of God, and found 2 there oxen and sheep and doves. And when he [Jesus] beheld those that sold and those that bought, and the money-changers sitting, he made for himself a scourge of rope, and drove them all out of the temple, and the sheep and the oxen, and the money-changers; and he threw down their money, and upset their tables, and the seats of them that sold the doves; and he was teaching, and saying unto them, Is it not written, My house is a house of prayer for all peoples? and ye have made it a den for robbers. And he said unto those that sold the doves, Take this hence, and make not my Father’s house a house of merchandise.”

**Irenaeus of Lyons** (182-188 A.D.) “For He who uttered them was Truth, and did truly vindicate His own house, by driving out of it the changers of money, who were buying and selling, saying unto them: ‘It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.’” *Irenaeus Against Heresies* book 4 ch.2.6 p.464

**Tertullian** (208-220 A.D.) (implied) “She [the church] has none to whom to make such a promise; and if she have had, she does not make it; since even the earthly temple of God can sooner have been called by the Lord a ‘den of robbers,’ than of adulterers and fornicators.” *Tertullian on Modesty* ch.1 p.74

**Origen** (c.227-240 A.D.) “And He entered into the temple and began to cast out those that sold, saying to them, It is written, My house shall be a house of prayer, but ye have made it a den of robbers.’” *Origen’s Commentary on John* book 10 no.15 p.392

Origen (c.227-240 A.D.) “He [Jesus] wished to make the Church no longer a den of robbers, but the house of His Father. ... To this house of the Father of Jesus, as being the house of prayer.” *Commentary on John* book 10 ch.19 p.400

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the same place: ‘Ye have made my Father’s house a house of merchandise; and ye have made the house of prayer a den of thieves.’” *Treatises of Cyprian* Treatise 12 part 3 ch.100 p.555

## Mo22. Blessed are the poor

Matthew 5:3

**Polycarp** (100-155 A.D.) “and once more, ‘Blessed are the poor, and those that are persecuted for righteousness’ sake, for theirs is the kingdom of God.’” *Polycarp’s Letter to the Philippians* ch.2 p.33

Tatian’s ***Diatessaron*** (c.172 A.D.) section 8.27 p.56 quotes Matthew 5:3. “Then he [Jesus] lifted up his eyes unto them, and opened his mouth, and taught them, and said, Blessed are the poor in spirit: for the kingdom of heaven is theirs.”

**Clement of Alexandria** (193-202 A.D.) “righteousness itself,’ they are blessed. ‘And blessed are the poor,’ whether ‘in” *Stromata* book 4 ch.6 p.413

**Origen** (225-253/254 A.D.) “His mouth and taught them saying, Blessed are the poor in spirit,’ etc.” *Commentary on Matthew* book 11 ch.4 p.433

**Among heretics**

The Ebionite ***Recognitions of Clement*** (211-231 A.D.) book 2 ch.28 p.105 says the poor are blessed.

The Ebionite *Recognitions of Clement* (211-231 A.D.) book 1 ch.30 p.85; book 4 ch.29 p.141

## Mo23. Give in secret

Matthew 6:1-4

**Justin Martyr** (c.150 A.D.) (implied) “‘Take no thought, therefore, what ye shall eat, or what ye shall put on; for your heavenly Father knoweth that ye have need of these things. But seek ye the kingdom of heaven, and all these things shall be added unto you. For where his treasure is, there also is the mind of a man.’ And, ‘Do not these things to be seen of men; otherwise ye have no reward from your Father which is in heaven.’” *First Apology of Justin Martyr* ch.16 p.168

Tatian’s ***Diatessaron*** (c.172 A.D.) section 9.22 p.58 quotes Matthew 6:1-4

**Theophilus of Antioch** (168-181/188 A.D.) (implied) “And those that do good it teaches not to boast, lest they become men-pleasers. For it says: ‘Let not your left hand know what your right hand doeth.’” *Theophilus to Autolycus* book 3 ch.12 p.115

**Irenaeus of Lyons** (182-188 A.D.) “And, ‘When thou doest thine alms, let not thy left hand know what thy right hand doeth.’” *Irenaeus Against Heresies* book 4 ch.30.3 p.504

**Clement of Alexandria** (193-202 A.D.) “‘If thou doest alms,’ it is said, ‘let no one know it; and if thou fastest, anoint thyself, that God alone may know,’ and not a single human being.” *Stromata* book 4 ch.22 p.435

**Tertullian** (198-220 A.D.) “If God Himself, He is as capable of beholding whatever is done in secret, as He is just to remunerate what is done for His sole honour. In fine, He enjoins us not to trumpet forth any one of those things which will merit reward in His sight, nor get compensation for them from men. But if we are prohibited from letting ‘our left hand know’ when we bestow the gift of a single halfpenny, or any eleemosynary bounty whatever,” *On the Veiling of Virgins* ch.13 p.35

**Cyprian of Carthage** (c.246-258 A.D.) “In the Gospel according to Matthew: ‘Let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father, which seeth in secret, shall render to thee.’ Also in the same place: ‘When thou doest an alms, do not sound a trumpet before thee, as the hypocrites do in the streets and in the synagogues, that they may be glorified of men. Verily I say unto you, They have fulfilled their reward.’” *Treatises of Cyprian* Treatise 12 part 3 ch.40 p.545

## Mo24. No rivalry

**Clement of Rome** (96-98 A.D.) “when the blessed Moses also, ‘a faithful servant in all his house,’ noted down in the sacred books all the injunctions which were given him, and when the other prophets also followed him, bearing witness with one consent to the ordinances which he had appointed? For, when rivalry arose concerning the priesthood, and the tribes were contending among themselves as to which of them should be adorned with that glorious title, he commanded the twelve princes of the tribes to bring him their rods, each one being inscribed with the name of the tribe.” *1 Clement* ch.43 p.16

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 eighth Similitude ch.7 p.42 “And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging in such a rivalry.”

**Clement of Alexandria** (193-202 A.D.) “It therefore follows, that every one of those who undertake to promote the good of their neighbours, ought to consider whether he has betaken himself to teaching rashly and out of rivalry to any; if his communication of the word is out of vainglory; if the only reward he reaps is the salvation of those who hear, and if he speaks not in order to win favour: if so, he who speaks by writings escapes the reproach of mercenary motives.” *Stromata* book 1 ch.1 p.300

**Tertullian** (198-220 A.D.) “What we are ourselves, that also the Scriptures are (and have been) from the beginning. Of them we have our being, before there was any other way, before they were interpolated by you. Now, inasmuch as all interpolation must be believed to be a later process, for the express reason that it proceeds from rivalry which is never in any case previous to nor home-born with that which it emulates, it is as incredible to every man of sense that we should seem to have introduced any corrupt text into the Scriptures, existing, as we have been, from the very first, and being the first, as it is that they have not in fact introduced it who are both later in date and opposed (to the Scriptures). One man perverts the Scriptures with his hand, another their meaning by his exposition. For although Valentinus seems to use the entire volume, he has none the less laid violent hands on the truth only with a more cunning mind and skill than Marcion. Marcion expressly and openly used the knife, not the pen, since he made such an excision of the Scriptures as suited his own subject-matter.” *Prescription Against Heretics* ch.28 p.256

**Tertullian** (207/208 A.D.) quotes Philippians that some preach Christ out of envy and rivalry, but others out of good will. *Five Books Against Marcion* book 5 ch.20 p.472

**Alexander of Lycopolis** (301 A.D.) “And there being no rule nor law by which a solution may be obtained of the things which are called in question, but, as in other matters, this ambitious rivalry running out into excess, there is nothing to which it does not cause damage and injury.” *Of the Manichaeans* ch.1 p.241

**Among heretics**

**Tatian** (c.172 A.D.) “I have seen men weighed down by bodily exercise, and carrying about the burden of their flesh, before whom rewards and chaplets are set, while the adjudicators cheer them on, not to deeds of virtue, but to rivalry in violence and discord; and he who excels in giving blows is crowned.” *Address of Tatian to the Greeks* ch.23 p.75

## Mo25. No strife / striving in the flesh

Contention is included, but striving in the sense of working hard is not included here.

**Clement of Rome** (96-98 A.D.) “Why are there strifes, and tumults, and divisions, and schisms, and wars among you? Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? … Why do we divide and tear to pieces the member of Christ, and raised up strife against our own body, and have reached such a height of madness as to forget that ‘we are members one of another?’” *1 Clement* ch.46 p.17

**Ignatius of Antioch** (106-117 A.D.) “Let not then any one deceive you, as indeed ye are not deceived, inasmuch as ye are wholly devoted to God. For since there is no strife raging among you which might distress you, ye are certainly living in accordance with God’s will.” *Epistle of Ignatus to the Ephesians* [Greek version] ch.8 p.52

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 eighth similitude ch.7 p.42 (implied) “But if any one relapse into strife, he will be east out of the tower, and will lose his life.”

**Justin Martyr** (c.138-165 A.D.) “For we ought not to strive; neither has He desired us to be imitators of wicked men, but He has exhorted us to lead all men, by patience and gentleness, from shame and the love of evil.” *First Apology of Justin Martyr* ch.16 p.168

Justin Martyr (c.138-165 A.D.) “These have conquered me-the divinity of the instruction, and the power of the Word: for as a skilled serpent-charmer lures the terrible reptile from his den and causes it to flee, so the Word drives the fearful passions of our sensual nature from the very recesses of the soul; first driving forth lust, through which every ill is begotten-hatreds, strife, envy, emulations, anger, and such like.” *Greek Theogony Exposed* ch.5 (no page number)

**Theophilus of Antioch** (168-181/188 A.D.) (implied) quoted approvingly from the Sibyl “Then rose among mankind fierce strife and hate.” *Theophilus to Autolycus* book 2 ch.31 p.106

**Irenaeus of Lyons** (182-188 A.D.) “‘For when envying and strife,’ he [Paul] says, ‘and dissensions are among you, are ye not carnal, and walk as men?’ That is, that the Spirit of the Father was not yet with them, on account of their imperfection and shortcomings of their walk in life.” *Irenaeus Against Heresies* book 34 ch.38.2 p.521

**Clement of Alexandria** (193-202 A.D.) “For ye are yet carnal; for whereas there is among you envy and strife, are ye not carnal, and walk as men?” Which things are the choice of those men who are sinners.” *Stromata* book 4 ch.4 p.450. See also *Stromata* book 4 ch.6 p.415 and *Stromata* book 5 ch.1 p.445

**Tertullian** (198-220 A.D.) “Some persons wonder that those whom they had known to be unsteady, worthless, *or* wicked before they bore this name, have been suddenly converted to virtuous courses; and yet they better know how to wonder (at the change) than to attain to it; others are so obstinate in their strife as to do battle with their own best interests, which they have it in their power to secure by intercourse with that hated name.” *To the Nations* book 1 ch.4 p.112

**Hippolytus** (222-235/236 A.D.) (implied) “Because iniquity is opposed to righteousness, Esau is excited to strife, and meditates death deceitfully, saying in his heart, ‘Let the days of the mourning for my father come on, and I will slay my brother Jacob.’” Fragment 3 p.169

**Origen** (225-253/254 A.D.) “For the word is used by our Paul in writing to the Corinthians, who were Greeks, and not yet purified in their morals: ‘I have fed you with milk, not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal: for whereas there is among you envying and strife, are ye not carnal, and walk as men?’” *Origen Against Celsus* book 3 ch.53 p.485

**Commodianus** (c.240 A.D.) “Twice dost thou sin against God, if thou extendest strifes to thy brother; whence thou shalt not avoid sin following thy former courses.” *Instructions of Commodianus* ch.47 p.212

***Treatise on Rebaptism*** (254-257 A.D.) ch.1 p.667 “For everything which is both doubtful and ambiguous, and is established in opinions differing *among those* of prudent and faithful men, if it is judged to be against the ancient and memorable and most solemn observance of all those holy and faithful men who have deserved well, ought assuredly to be condemned; since in a matter once arranged and ordained, whatever that is which is brought forward against the quiet and peace of the Church, will result in nothing but discords, and strifes, and schisms.”

**Cyprian of Carthage** (c.246-258 A.D.) “Now the works of the flesh are manifest, which are these; adulteries, fornications, uncleanness, lasciviousness, idolatry, witchcraft, murders, hatred, variance, emulations, wraths, strife, seditions, dissensions, heresies, envyings, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.” *Treatises of Cyprian* Treatise 4 ch.16 p.452

Dionysius of Alexandria (246-265 A.D.) (partial) “I learned this besides, that this custom is not now first of all imported among the Africans alone; but moreover, long before, in the times of former bishops, among most populous churches, and that when synods of the brethren of Iconium and Synades were held, it also pleased as many as possible, I should be unwilling, by overturning their judgments, to throw them into strifes and contentious.” Letter 7 p.103

**Alexander of Lycopolis** (301 A.D.) (implied) “And by these the formation of morals is hindered and rendered obscure; for those do not attain unto certain verity of discourse who wish to become the heads of the sects, and the common people is to a greater degree excited to strife and contention.” *Of the Manichaeans* ch.1 p.241

**Arnobius** (297-303 A.D.) “and do not hesitate, for the sake of their conjectures, to raise and bring up questions that cause much strife,-bade us abandon and disregard all these things of which you speak, and not waste our thoughts upon things which have been removed far from our knowledge, but, as much as possible, seek the Lord of the universe with the whole mind and spirit;” *Arnobius Against the Heathen* book 2 ch.60 p.457

**Athanasius of Alexandria** (c.318 A.D.) (implied) “2. Who, that sees the so-called gods at irreconcileable strife among themselves at Troy on account of the Greeks and Trojans, will fail to recognise their feebleness, in that because of their mutual jealousies they egged on even mortals to strife?” *Athanasius Against the Heathen* ch.12.2 p.11

**Lactantius** (c.303-320/325 A.D.) “But some, enticed by the prediction of false prophets, concerning whom both the true prophets and he himself had foretold, fell away from the knowledge of God, and left the true tradition. But all of these, ensnared by frauds of demons, which they ought to have foreseen and guarded against, by their carelessness lost the name and worship of God. For when they are called Phrygians,or Novarians, or Valentinians, or Marcionites, or Anthropians, or Arians, or by any other name they have ceased to be Christians, who have lost the name of Christ, and assumed human and external names. Therefore it is the Catholic Church alone which retains true worship. This is the fountain of truth, this is the abode of the faith, this is the temple of God; into which if any one shall not enter, or from which if any shall go out, he is estranged from the hope of life and eternal salvation. No one ought to flatter himself with persevering strife. For the contest is respecting life and salvation, which, unless it is carefully and diligently kept in view, will be lost and extinguished. But, however, because all the separate assemblies of heretics call themselves Christians in preference to others, and think that theirs is the Catholic Church, it must be known that the true Catholic Church is that in which there is confession and repentance, which treats in a wholesome manner the sins and wounds to which the weakness of the flesh is liable.” *The Divine Institutes* book 4 ch.30 p.133-134.

Lactantius (c.303-320/325 A.D.) “For the pantomime is a school of corruption, in which things which are shameful are acted by a figurative representation, that the things which are true may be done without shame. These spectacles are viewed by youths, whose dangerous age, which ought to be curbed and governed, is trained by these representations to vices and sins. The circus, in truth, is considered more innocent, but there is greater madness in this, since the minds of the spectators are transported with such great madness, that they not only break out into revilings, but often rise to strifes, and battles, and contentions. Therefore all shows are to be avoided, that we may be able to maintain a tranquil state of mind. We must renounce hurtful pleasures, lest, charmed by pestilential sweetness, we fall into the snares of death.” *Epitome of the Divine Institutes* ch.63 p.240

**Among spurious works**

**pseudo-Ignatius** (after 117 A.D.) “Wherefore Paul exhorts as follows: ‘The servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient, in meekness instructing those that oppose themselves.’” *Epistle to the Ephesians* (longer version) ch.10 p.54

## Mo26. Don’t worry about tomorrow / lilies of the field

Matthew 6:25-34

Tatian’s ***Diatessaron*** (c.172 A.D.) section 10 no.6-8 p.59 quotes Matthew 6:27-34 and Luke 12:12,29.

**Clement of Alexandria** (193-217/220 A.D.) “The Lord Himself, therefore, dividing His precepts into what relates to the body, the soul, and thirdly, external things, counsels us to provide external things on account of the body; and manages the body by the soul, and disciplines the soul, saying, “Take no thought for your life what ye shall eat; nor yet for your body, what ye shall put on; for the life is more than meat, and the body more than raiment.” And He adds a plain example of instruction: “Consider the ravens: for they neither sow nor reap, which have neither storehouse nor barn; and God feedeth them.” ‘Are ye not better than the fowls?’ Thus far as to food. Similarly He enjoins with respect to clothing, which belongs to the third division, that of things external, saying, ‘Consider the lilies, how they spin not, nor weave. But I say unto you, that not even Solomon was arrayed as one of these.’” *The Instructor* book 2 ch.11 p.263

**Tertullian** (207/208 A.D.) “whose ‘ravens, too, neither sow nor reap, nor gather into storehouses, and are yet fed’ by Himself; whose ‘lilies and grass also toil not, nor spin, and yet are clothed’ by Him; whose ‘Solomon, moreover, was transcendent in glory, and yet was not arrayed like’ the humble flower.” *Five Books Against Marcion* book 4 ch.29 p.397

Tertullian (198-220 A.D.) (implied) “But even now you have the Lord’s sayings, as examples taking away from you all excuse. For what is it you say?’I shall be in need.’ But the Lord calls the needy ‘happy.’ ‘I shall have no food.’ But ‘think not,’ says He, ‘about food;’ and as an example of clothing we have the lilies. ‘My work was my subsistence.’ Nay, but ‘all things are to be sold, and divided to the needy.’” *On Idolatry* ch.12 p.68

**Origen** (225-253/254 A.D.) “And these precepts of our Lord, ‘Take no thought what ye shall eat, or what ye shall drink. Behold the fowls of the air, or behold the ravens: for they sow not, neither do they reap; yet your heavenly Father feedeth them. How much better are ye than they! And why take ye thought for raiment? Consider the lilies of the field;’” *Origen Against Celsus* book 7 ch.24 p.620

## Mo27. Help orphans / fatherless

Leviticus 24:22; Deuteronomy 24:17,19-21; 14:29; 26:12-13; 27:19; Jer 22:3; 7:6; Zech 7:10

Psalm 94:6; 146:9; Mal 3:5

Evil people do not belp orphans and widows Isa 1:23

1 Timothy 5:3; James 1:27

(partial) Exodus 22:21-22

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15; 1 Timothy 5:3

**Clement of Rome** (96-98 A.D.) says to deliver the oppressed, judge the fatherless and see that the widow has justice. *1 Clement* ch.8 vol.1 p.7 also vol.9 p.231

***Ignatius*** *to the Smyrnaeans* ch.6 p.89 (-107/116 A.D.) says that we should have regard for love, care for the widow and orphan, and the oppressed.

***Epistle of Barnabas*** ch.20 p.149 (c.70-130 A.D.) (implied) criticizes “those who attend not with just judgment to the widow and orphan”

**Polycarp** (100-155 A.D.) “And let the presbyters be compassionate and merciful to all, bringing back those that wander, visiting all the sick, and not neglecting the widow, the orphan, or the poor,” *Letter of Polycarp to the Philippians* ch.6 p.40

***The Apology of Aristides*** (125 or 138-161 A.D.) p.277 “they [Christians] abstain from all unlawful conversation and from all impurity; they despise not the widow, nor oppress the orphan; and he that has, gives ungrudgingly for the maintenance of him who has not.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 8th commandment p.25 says to help the widows, look after the orphans and the needy and being hospitable.

**Justin Martyr** (c.150 A.D.) We are not to be lovers of gifts, nor hunters after revenge, nor fail in doing judgment for orphans or the widow. *Dialogue with Trypho, a Jew* ch.27 p.208

**Theophilus of Antioch** (168-181/188 A.D.) “Zachariah: ‘Thus saith the Lord Almighty, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, nor the stranger; and let none of you imagine evil against his brother in your heart, saith the Lord Almighty.” *Theophilus to Autolycus* book 3 ch.12 p.115

**Irenaeus of Lyons** (182-188 A.D.) “And oppress not the widow, and the orphan, and the proselyte, and the poor; and let none image evil against your brother in his heart.” *Irenaeus Against Heresies* book 4 ch.17.3 p.483

**Clement of Alexandria** (193-217/220 A.D.) “Judge for the orphan, and justify the widow.” *The Instructor* book 3 ch.12 p.292

**Tertullian** (207/208 A.D.) quotes Psalm 82:3,4 about defending the fatherless and needy, and doing justice to the humble and poor. *Five Books Against Marcion* book 4 ch.14 p.365

**Cyprian of Carthage** (c.246-258 A.D.) “That widows and orphans ought to be protected. *Treatises of Cyprian* Heads p.530

**Lactantius** (c.303-c320/325 A.D.) “For God, to whom everlasting mercy belongs, on this account commands that widows and orphans should be defended and cherished,” *The Divine Institutes* book 6 ch.12 p.177

**Eusebius of Caesarea** (318-325 A.D.) say to love your neighbor, as well as your enemies. Clothe the naked, help widows and orphans. *Demonstration of the Gospel* book 1.6 p.9

**Among corrupt or spurious works**

Akhmin ***Apocalypse of Peter*** (135,100-150 A.D.) *Ante-Nicene Fathers* vol.9 ch.29 p.146 (implied) “And in a certain other place there were pebbles sharper than sword or any spit, red-hot, and women and men in tattered and filthy raiment rolled about on them in pushment; and these were the rich who trusted in their riches and had no pity for orphans and widows, and despised the commandment of God.”

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.8 p.219 mentions helping widows and orphans.

## Mo28. Feed the hungry

**Ignatius of Antioch** (110-117 A.D.) (implied) “Let not [high] place puff any one up: for that which is worth all is faith and love, to which nothing is to be preferred. But consider those who are of a different opinion with respect to the grace of Christ which has come unto us, how opposed they are to the will of God. They have no regard for love; no care for the widow, or the orphan, or the oppressed; of the bond, or of the free; of the hungry, or of the thirsty.” *Epistle to the Smyrnaeans* ch.6 p.&&&

***Epistle of Barnabas*** (c.70-130 A.D.) ch.3 p.&&& “and give cheerfully thy bread to the hungry, and show compassion to the soul that has been humbled.”

**Justin Martyr** (c.150 A.D.) “For who hath required this at your hands? But loose every bond of wickedness, tear asunder the tight knots of violent contracts, cover the houseless and naked deal thy bread to the hungry.' What kind of things are taught through the prophets from [the person of] God, you can now perceive.” *First Apology of Justin Martyr* ch.37 p.&&&

**Tatian’s *Diatessaron*** (c.172 A.D.) section 43.43 “But when the Son of man cometh in his glory, and all his pure angels with him, then shall he sit on the throne of his glory: and he will gather before him all the nations, and separate them the one from the other, like the shepherd who separateth the sheep from the goats; and will set the sheep on his right, and the goats on his left. Then shall the King say to those that are at his right, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world: I hungered, and ye gave me to eat; and I thirsted, and ye gave me to drink; and I was a stranger, and ye took me in; and I was naked, and ye clothed me; and I was sick, and ye visited me; and I was in prison, and ye cared for me. Then shall those righteous say unto him, Our Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee to drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or imprisoned, and cared for thee? The King shall answer an d say unto them, Verily I say unto you, What Arabic, ye did to one of these my brethren, the little ones, ye did unto me. Then shall he say unto those that are on his left also, Depart from me, ye cursed, 54 into the eternal fire prepared for the devil and his hosts: I hungered, and ye fed me not; and I thirsted, and ye did not give me to drink; and I was a stranger, and ye took me not in; and I was naked, and ye clothed me not; and I was sick, and im- prisoned, and ye visited me not. Then shall those also answer and say, Our Lord, when saw we thee an hungred, or athirst, or naked, or a stranger, or sick, or imprisoned, and did not minister unto thee? Then shall he answer and say unto them, Verily I say unto you, When ye did it not unto one of these little ones, ye did it not unto me also. And these shall go away into eternal punishment: but the righteous into eternal life.” p.&&&

**Theophilus of Antioch** (168-188 A.D.) “Deal out thy bread to the hungry, and bring the houseless poor to thy home. When thou seest the naked, cover him, and hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee.'” *Theophilus to Autolycus* book 3 ch.12 p.&&&

**Irenaeus of Lyons** (182-188 A.D.) “'This is the fast which I have chosen, saith the Lord. Loose every band of wickedness, dissolve the connections of violent agreements, give rest to those that are shaken, and cancel every unjust document. Deal thy bread to the hungry willingly, and lead into thy house the roofless stranger. If thou hast seen the naked, cover him, and thou shalt not despise those of thine own flesh and blood (*domesticos seminis tui*). Then shall thy morning light break forth, and thy health shall spring forth more speedily; and righteousness shall go before thee, and the glory of the LORD shall surround thee: and whilst thou an yet speaking, I will say, Behold, here I am.'” *Irenaeus Against Heresies* book 4 ch.17.3 p.&&&

**Clement of Alexandria** (193-202 A.D.) “Since, then, it is the will of God that he, who is obedient to the commands and repents of his sins should be saved, and we rejoice on account of our salvation, the Lord, speaking by the prophets, appropriated our joy to Himself; as speaking lovingly in the Gospel He says, 'I was hungry, and ye gave Me to eat: I was thirsty, and ye gave Me to drink. For in as much as ye did it to one of the least of these, ye did it to Me.'” *Stromata* book 2 ch.16 p.&&&

Clement of Alexandria (193-217/220 A.D.) “Let the oppressed go free, and tear every unjust bond. Break thy bread to the hungry; and lead the houseless poor into thy house. If thou see the naked cover him.'” *The Instructor* book 3 ch.12 p.&&&

**Tertullian** (207/208 A.D.) “'Deal their bread to the hungry; bring the outcast into their house; cover the naked, when they see him; nor hide themselves from their own flesh and kin:' 'keep their tongue from evil, and their lips from speaking guile: depart from evil, and do good; seek peace, and pursue it:' be angry, and sin not; that is, not persevere in anger, or be enraged: 'walk not in the counsel of the ungodly; nor stand in the way of sinners; nor sit in the seat of the scornful.'” *Five Books Against Marcion* book 2 ch.19 p.&&&

**Cyprian of Carthage** (c.246-258 A.D.) “Then shall the King say unto them who shall be at His right hand, Come, ye blessed of my Father, receive the kingdom which is prepared for you from the beginning of the world: for I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye received me: naked, and ye clothed me: sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer, and say unto Him, Lord, when saw we Thee hungry, and fed Thee? thirsty, and gave Thee to drink? And when saw we Thee a stranger, and received Thee? naked, and clothed Thee? And when saw we Thee sick, and in prison, and came unto Thee? And the King, answering, shall say unto them, Verily I say unto you, In as far as ye have done it to the least of these my brethren, ye have done it unto me.” *Treatises of Cyprian* Treatise 12 book 3 ch.30 p.&&&

**Among corrupt or surious works**

**pseudo-Clement of Rome** (96-98 A.D.) (only in vol.9 not in vol.1 so not counted) “Those of us in affliction save, on the lowly take pity; the fallen raise; upon those in need arise; the sick heal; the wandering ones of Thy people turn; fill the hungry; redeem those of us in bonds; raise up those that are weak; comfort the faint-hearted; let all the nations know that Thou art God alone and Jesus Christ Thy Son, and we are Thy people and the sheep of Thy pasture.” ch.59 p.&&&

***Sentences of Sextus*** (before 253 A.D.) sentence 379 “If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God.”

## Teachings on money and contentment not on the list

**1. The deceitfulness of wealth** (no writers)

**The rish fall into temptation** (not analyzed yet.) (So far 1 writer: Cyprian)

**Repay debts promptly** (Prov 3:27-28) (not analyzed yet.)

**A man’s riches can ransom his life** Proverbs 13:8 (not analyzed yet.) (So far 1 writer: Peter of Alexandria)

**Corban was not right** Mark 7:13 (Not analyzed yet.) (So far only 2 writers: *Diatessaron*, Origen)

**Slaves obey masters** (not analyzed yet.) (So far 1 writer: Clement of Alexandria)

**Don’t muzzle an ox while treading grain** (not analyzed yet) (only 3 writers: Clement of Alexandria, Tertullian, Origen)

**Leaving an inheritance is OK** (Proverbs 19:14)

**Being kind to the poor is lending to God** (Proverbs 19:17) (not analyzed yet)

# Church Assembling Together

## Ca1. Christians met together on Sunday

1 Corinthians 16:2 – collection on the first day

Acts 20:7 - met to break bread and hear Paul’s preaching

partial (Lord’s day) Revelation 1:10. Christians needed no other explanation to know which day that was.

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial) They collected money on the first day of the week. 1 Corinthians 16:2

There has been a false claim by Seventh Day Adventists that Christians did not worship on Sunday until a decree of Constantine. This false claim was in the pamphlet *Authorized Questions on the Sabbath and Sunday* and the radio program *Voice of Prophets*.

**Ignatius of Antioch** (106-117 A.D.) “If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death” (Ignatius was a disciple of John the Apostle) *Letter of Ignatius to the Magnesians* ch.9 p.62

*Letter of Ignatius to the Ephesians* ch.5 p.51 (-107/116 A.D.) “He, therefore, that does not assemble with the Church, has even by this manifested his pride, and condemned himself.”

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.14 p.381 (implied) “But every Lord’s day do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure.”

***Epistle of Barnabas*** ch.10 p.143 (c.70-130 A.D.) (implied) says that Christians keep the “eighth day” [i.e. Sunday] because that is the day Jesus rose from the dead. He later ascended into the heavens.

*Epistle to Diognetus* ch.4 p.26 (c.130-200 A.D.) (partial) mentions how we are not to follow Jewish meats, the Sabbaths, circumcision, new moons, etc.

**Justin Martyr** (c.150 A.D.) “But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you [Emperor Adrian] also for your consideration.” *First Apology of Justin Martyr* ch.67 p.186

Dionysius of Corinth (170 A.D.) (partial) “We passed this holy Lord’s day, in which we read your letter, from the constant reading of which we shall be able to draw admonition, even as from the reading of the former one you sent us written through Clement.” fragment 2 vol.8 p.765 [All knew which this “Lord’s day” was.]

Irenaeus of Lyons (180-188 A.D.) (second-hand) is mentioned in the eponymous work *Questions and Responses to Orthodoxy* “This [custom], of not bending the knee upon Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under Him. Now this custom took its rise from apostolic times, as the blessed Irenaeus, the martyr and bishop of Lyons, declares in his treatise *On Easter*, in which he makes mention of Pentecost also; upon which [feast] we do not bend the knee, because it is of equal significance with the Lord’s day, for the reason already alleged concerning it.” (The footnote says that Sunday here probably refers to Easter Sunday.) *ANF* vol.1 *Fragments of Irenaeus* fragment 7 p.569-570.

Clement of Alexandria (193-202 A.D.) (partial, the Lord’s Day is the eighth day) “And the Lord’s day Plato prophetically speaks of in the tenth book of the *Republic*, in these words: ‘And when seven days have passed to each of them in the meadow, on the eighth they are to set out and arrive in four days.’” *Stromata* book 5 ch.14 p.466

**Tertullian** (198-220 A.D.) says that while Jewish feasts were the Sabbath and purification, Christians made Sunday their day of rest/festivity. *Ad Nationes* book 2 ch.13 p.123

Tertullian (198-220 A.D.) “We are a body knit together as such by a common religious profession, by unity of discipline, and by the bond of a common hope. We meet together as an assembly and congregation, that, offering up prayer to God as with united force, we may wrestle with Him in our supplications.” *Apology* ch.39 p.46

**Origen** (225-253/254 A.D.) &&&

Cyprian of Carthage (c.253-258 A.D.) (partial) “For in respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is, the first day after the Sabbath, and the Lord’s day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us.” *Epistles of Cyprian* letter 58 ch.4 p.354

Anatolius (270-280 A.D.) (partial) “the Lord’s resurrection, which took place on the Lord’s day, will lead us to celebrate it on the same principle; yet this should be done so as that the beginning of Easter…” *Paschal Canon* ch.16 vol.6 p.151

**Victorinus of Petau** (martyred 304 A.D.) “On this day also, on account of the passion of the Lord Jesus Christ, we make either a station to God, or a fast. On the seventh day He rested from all His works, and blessed it, and sanctified it. On the former day we are accustomed to fast rigorously, that on the Lord’s day we may go forth to our bread with giving of thanks. And let the *parasceve* become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that ‘His soul hateth;’ which Sabbath He in His body abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel.” *On the Creation of the World* p.341-342

**Council of Elvira** (306-307 A.D.) (21 undisputed canons) “If anyone who lives in the city does not attend church services for three Sundays, let that person be expelled for a brief time in order to make the reproach public.” Canon 21.

**Peter of Alexandria** (306,285-311 A.D.) discusses the fourth day and that Jesus suffered on the sixth day [Friday] for us. Then he says, “But the Lord’s day we celebrate as a day of joy, because on it He rose again, on which day we have received it for a custom not even to bow the knee. *The Canonical Epistle* Canon 15 p.278. This is also in *Nicene and Post Nicene Fathers* vol. 14 p.601.

Methodius (270-311/312 A.D.) (partial mentions the eight day) “His own Son to reveal to the prophets His own future appearance in the world by the flesh, in which the joy and knowledge of the spiritual eighth day shall be proclaimed, … before the Church was espoused to the Word, received the divine seed, and foretold the circumcision of the spiritual eight day.”

**Eusebius of Caesarea** (318-325 A.D.) “These men, moreover, thought that it was necessary to reject all the epistles of the apostle, whom they called an apostate from the law; and they used only the so-called Gospel according to the Hebrews and made small account of the rest. The Sabbath and the rest of the discipline of the Jews they observed just like them, but at the same time, like us, they celebrated the Lord’s days as a memorial of the resurrection of the Saviour. Wherefore, in consequence of such a course they received the name of Ebionites,”. *Eusebius’ Ecclesiastical History* book 3 ch.27 p.159-160

**From corrupt and spurious sources**

(Alleged but untrue) Theophilus of Antioch (168-181/188 A.D.) “Both custom and reason challenge from us that we should honor the Lord’s day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead.” (We have no evidence of Theophilus ever saying this. This was claimed to be by Theophilus in the writings by Justin Edwards’ *Sabbath Manual* p.114.)

(Alleged but untrue) An SDA source says: “First-day writers assert that Irenaeus says that the Lord’s day was the Christian Sabbath. They profess to quote from him these words: ‘On the Lord’s day every one of us Christians keeps the Sabbath, meditating on the law and rejoicing in the works of God.’ While I do not know who claimed Irenaeus said this, the SDA source is correct in asserting that we have no quote of Irenaeus ever saying this.

(Alleged but untrue) *Dake’s Study Bible* claims Irenaeus said: “The Mystery of the Lord’s Resurrection may not be celebrated on any other day than the Lord’s Day, and on this alone should we observe the breaking off of the Paschal Feast.” (We have no evidence of Irenaeus ever saying this.)

**Among heretics**

**Bardaisan/Bardesan** (154-224/232 A.D.) says that we [Christians] meet on the first day of the week. *The Book of the Laws of Diverse Countries* p.733

**Secular Sources**

(no confirmation or denial) Pliny the Younger (c.117 A.D.) (governor and persecutor of Christians in 112 A.D. writing to Emperor Trajan) “They [Christians] were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and bound themselves by a solemn oath, not to do any wicked deeds…” Some have surmised that “a certain fixed day” was Sunday, but there is no evidence from Pliny that this was for, or against, being Sunday.

## Ca2. Sing hymns to God, the Father, or Jesus

(implied) Matthew 26:30; (implied) Mark 14:26

Acts 16:25; Revelation 5:9-10

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 5:19

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) Matthew 26:30; (implied Mark 14:26

*Letter of* ***Ignatius*** *to the Ephesians* ch.4 p.51 (-107/116 A.D.) “taking up the song of God in unison, ye may with one voice sing to the Father”

Ignatius *Letter to the Romans* ch.2 p.74 (-107/116 A.D.) “together in love, ye may sing praise to the Father, through Christ Jesus”

**Justin Martyr** *Dialogue with Trypho, a Jew* ch.73 p.235 “to you, that you may perceive what has been said. It is thus: ‘Sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, and bless His name; show forth His salvation from day to day. Declare His glory among the nations, His wonders among all people. For the Lord is great, and”

**Irenaeus of Lyons** (182-188 A.D.) quotes from Psalms and mentions singing a new hymn to God *Irenaeus Against Heresies* book 4 ch.9.1 p.471

**Clement of Alexandria** (193-217/220 A.D.) composed a hymn which has: “Unto God their hymn of praise, Jesus Christ!” *The Instructor* book 3 ch.12 p.296

Clement of Alexandria (193-217-220 A.D.) “The lyre, according to its primary signification, may by the psalmist be used figuratively for the Lord; according to its secondary, for those who continually strike the chords of their souls under the direction of the Choir-master, the Lord. And if the people saved be called the lyre, it will be understood to be in consequence of their giving glory musically, through the inspiration of the Word and the knowledge of God, being struck by the Word so as to produce faith. You may take music in another way, as the ecclesiastical symphony at once of the law and the prophets, and the apostles along with the Gospel, and the harmony which obtained in each prophet, in the transitions of the persons.” *Stromata* book 6 ch.11 p.500

**Tertullian** (198-220 A.D.) goes into great detail about early Christian worship. “After manual ablution, and the brining in of lights, each is asked to stand forth and sing, as he can, a hymn to God, either one from the holy Scriptures or one of his own composing,” *Apology* ch.39 p.47

Tertullain (204/205 A.D.) “So that with this agrees also the prophecy of Malachi: 'I have no pleasure in you, saith the Lord; neither will I accept your offerings: for from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place sacrifice shall be offered unto my name, and a pure offering' -such as the ascription of glory, and blessing, and praise, and hymns. Now, inasmuch as all these things are also found amongst you, and the sign upon the forehead,” *Five Books Against Marcion* book 3 ch.22 p.341

**Hippolytus of Portus** (222-235/236 A.D.) mentions the 100th psalm begins, “‘I will sing of mercy and judgment, O Lord,’ embraces the life of the saint in fellowship with God. And the one hundred and fiftieth ends with these words,” Let every thing that hath breath praise the Lord.’” *On the Psalms* ch.4 p.200. See also David sang hymns in *Commentary on Psalm 1* p.199

**Origen** (225-253/254 A.D.) “For we sing hymns to the Most High alone, and His Only-begotten, who is the Word and God; and we praise God and His Only-begotten, as do also the sun, the moon, the stars, and all the host of heaven.” *Origen Against Celsus* book 8 ch.67 p.665

Origen (c.227-240 A.D.) “Father written on their foreheads. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder. And the voice which I heard was as the voice of harpers harping with their harps; and they sing a new song before the throne and before the four beasts and the elders, and no one could learn the song but the hundred and forty-four thousand who had been purchased” *Origen’s Commentary on John* book 1 ch.1 p.297

Origen (233/234 A.D.) says to sing to God. *Origen On Prayer* ch.2.4 p.20

**Gregory of Thaumaturgus** (246-265 A.D.) *Oration and Panegyric to Origen* argument 16 p.38 says that for sadness over Origen’s death, like men of old in the Psalms, he has no heart to sing hymns.

**Dionysius of Alexandria** (246-265 A.D.) *Two Books on the Promises* ch.1.1 p.81 before arguing against the view of Nepos, mentions the delightful efforts of Nepos in Psalmody.

**Cyprian of Carthage** (c.246-258 A.D.) quotes Revelation 5:6-10 about them singing to Christ in Heaven. *Treatises of Cyprian - Treatise 12* second book ch.15 p.522

Cyprian of Carthage (c.246-258 A.D.) “Also in the sixty-seventh Psalm: ‘Sing unto God, sing praises unto His name” *Treatises of Cyprian* Treatise 12 book 2 ch.6 p.517

**Commodianus** (c.240 A.D.) says to sing the hymn of praise to God alone. *Instructions of Commodianus* ch.35 p.210

**Malchion** (270 A.D.) (implied) says that Malchion put a stop to the songs sung to the Lord and had them sing songs honoring himself. *Letter written by Malchion in the name of the Synod of Antioch against Paul of Samosata* ch.2 p.170

**Victorinus of Petau** in Austria (martyred 304 A.D.) “8,9. “Twenty-four elders and four living creatures, having harps and phials, and singing a new song. The proclamation of the Old Testament associated with the New, points out the Christian people singing a new song, that is, bearing their confession publicly. It is a new thing that the Son of God should become man. It is a new thing to ascend into the heavens with a body. It is a new thing to give remission of sins to men. It is a new thing for men to be sealed with the Holy Spirit. It is a new thing to receive the priesthood of sacred” *Commentary on the Apocalypse of the Blessed John* From the fifth chapter no.8,9 p.350

**Methodius** (270-311/312 A.D.) mentions singing a hymn to God. *The Banquet of the Ten Virgins* discourse 11 ch.2 p.351

**Lactantius** (c.303-320/325 A.D.) talks about singing to God in *The Divine Institutes* book 6 ch.20 p.186

**Eusebius of Caesarea** (318-325 A.D.) mentions us singing humns to God in *Preparation for the Gospel* book 3 ch.6 p.11

## Ca3. Practice water baptism

Mark 16:16; Luke 3:21; John 3:22; 4:1; Acts 2:38; 10:47-48; 1 Peter 3:21

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 10:22

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) says that Jesus was baptized too. Luke 3:21

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 3:21; John 3:22; 4:1

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Relates water baptism to Noah’s ark. 1 Peter 3:21

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) (implied) those who are baptized are baptized into Christ’s death. Romans 6:3

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 16:16; Luke 3:21; John 3:22; 4:1

*Letter of* ***Ignatius*** *to the Smyrnaeans* ch.8 p.90 (-107/116 A.D.) says it is not lawful to baptize or celebrate a love feasts without the bishop. So he presumably thought it fine with a bishop.

***Didache*** (before 125 A.D.) vol.7 ch.7 p.379 “baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, pour out water thrice upon the head into the name of the Father and the Son and the Holy Spirit.”

***Epistle of Barnabas*** ch.11 p.144 (c.70-130 A.D.) discusses the water [of baptism] and the cross.

***2 Clement*** (120-140 A.D.) vol.7 ch.6 p.519 “how can we hope to enter into the royal residence of God unless we keep our baptism holy and undefiled? Or who shall be our advocate, unless we be found possessed of works of holiness and righteousness?”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 9 p.49 (implied) speaks of people having life when they receive the seal of the Son of God, which is descending down into the water.

**Justin Martyr** (c.150 A.D.) in his *First Apology of Justin Martyr* ch.61 p.182-183 discusses water baptism.

Justin Martyr (c.138-165 A.D.) “What need, then, have I of circumcision, who have been witnessed to by God? What need have I of that other baptism, who have been baptized with the Holy Ghost?” *Dialogue with Trypho, a Jew* ch.29 p.208-209

Tatian’s ***Diatessaron*** (c.172 A.D.) &&&

**Irenaeus of Lyons** (c.160-202 A.D.) mentions baptism. *Proof of Apostolic Preaching* ch.3

Irenaeus of Lyons(182-188 A.D.) Heretics have been instigated by Satan to deny “that baptism which is regeneration to God, and thus to a renunciation of the whole [Christian] faith.” *Irenaeus Against Heresies* book 1 ch.21.1 p.345

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) ch.4 p.705 (implied) “when Saturus wa bathed in his own blood after a bite form a leopard “the people shouted outto him as he was returning, the testimony of his second baptism, ‘Saved and washed, saved andwashed.’”

&&&**Minucius Felix** (210 A.D.) &&&

**Clement of Alexandria** (193-217/220 A.D.) “And such as is the union of the Word with baptism, is the agreement of milk with water; for it receives it alone of all liquids, and admits of mixture with water, for the purpose of cleansing, as baptism for the remission of sins.” *The Instructor* book 1 ch.6 p.222. See also *The Instructor* book 1 ch.6 p.216.

**Tertullian** (198-220 AD.) has an entire work called *On Baptism*. In one place Tertullian says, “But now that faith has been enlarged, and is become a faith which believes in His nativity, passion, and resurrection, there has been an amplification added to the sacrament, viz., the sealing act of baptism; the clothing, in some sense, of the faith which before was bare, and which cannot exist now without its proper law. For the *law* of baptism has been *imposed*, and the formula prescribed: ‘Go,’ *He* saith, ‘teach the nations, baptizing them into the name of the Father, and of the son, and of the Holy Spirit.’” *On Baptism* ch.13 p.676

Tertullian (208-220 A.D.) mentions baptism. *Tertullian on Modesty* ch.17 p.93

Tertullian (207/208 A.D.) discusses water baptism. *Five Books Against Marcion* book 5 ch.10 p.449 Tertullian alludes to 1 Corinthians 15:29 and says that the Apostle mentioned baptism for the dead solely to more firmly insist on the resurrection of the body.

**Hippolytus of Portus** (222-235/236 A.D.) says to baptize in the name of the “Father, Son, and Holy Spirit. He briefly mentions Cornelius. *Against the Heresy of One Noetus* ch.14 p.228

Hippolytus of Portus (222-235/236 A.D.) Hippolytus discusses who can become a true Christian. “For he who comes down in faith to the laver of regeneration and renounces the devil, and joins himself to Christ; who denies the enemy and makes the confession that Christ is God; who puts off the bondage and puts on the adoption, --he comes up from the baptism brilliant as the sun,...” In *Discourse on the Holy Theophany*, ch.10 p.237

**Theodotus the probable Montanist** (ca.240 A.D.) “And is not baptism itself, which is the sign of regeneration, an escape from matter, by the teaching of the Saviour…” *Excerpts of Theodotus* ch.5 p.43

**Origen** (c.227-240 A.D.) says we are buried in Christ through baptism. *Origen’s Commentary on John* book 1 ch.25 p.312. See also in many other places.

Origen (233/234 A.D.) (implied) mentions water baptism. *Origen On Prayer* ch.3.1 p.27

**Novatian** (250/4-256/7 A.D.) says that Baptism restores to us salvation. *Treatise Concerning the Trinity* ch.10 p.620

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.3 p.658 says to baptize in the name of the Father, and of the Son, and of the Holy Spirit.

***Treatise on Rebaptism*** (254-257 A.D.) “baptize them in the name of the Father, and of the Son, and of the Holy Spirit.” ch.7 p.671

*Treatise on Rebaptism* (254-257 A.D.) ch.5 p.669-670 On speaking of Cornelius said, “And there will be no doubt that men may be baptized with the Holy Ghost without water, - as thou observest that these were baptized before they were baptized with water; that the announcements of both John and of our Lord Himself were satisfied, - forasmuch as they received the grace of the promise both without the imposition of the apostle’s hands and without the [baptismal] laver, which they attained afterwards. And their hearts being purified, God bestowed upon them at the same time, in virtue of their faith, remission of sins; so that the subsequent baptism conferred upon them this benefit alone, that they received also the invocation of the name of Jesus Christ, that nothing might appear to be wanting to the integrity of their service and faith.”

*Treatise On Rebaptism* (c.250-258 A.D.) ch.3 p.669 “may not sometimes be such as are not imperfect, but, as it were, entire and complete. For when by imposition of the bishop’s hands the Holy Spirit is given to every one that believes, as in the case of the Samaritans, after Philip’s baptism, the apostles did to them by laying on of hands; in this manner also they conferred on them the Holy Spirit. And that this might be the case, they themselves prayed for them, for as yet the Holy Spirit had not descended upon any of them, but they had only been baptized in the name of the Lord Jesus. Moreover, our Lord after His resurrection, when He had breathed upon His apostles, and had said to them, “Receive ye the Holy Ghost,”

**Cyprian of Carthage** (c.246-258 A.D.) taught that a person has to be baptized in the church; baptism by heretics is not considered “legitimate”. *Epistles of Cyprian* Epistle 70 p.377

Cyprian of Carthage (256 A.D.) “For the Lord after His resurrection, sending His disciples, instructed and taught them in what manner they ought to baptize, saying, ‘All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’ He suggests the Trinity, in whose sacrament the nations were to be baptized. Does Marcion then maintain the Trinity? Does he then assert the same Father, the Creator, as we do? Does he know the same Son, Christ born of the Virgin Mary, who as the Word was made flesh, who bare our sins, who conquered death by dying, who by Himself first of all originated the resurrection of the flesh, and showed to His disciples that He had risen in the same flesh? Widely different is the faith with Marcion, and, moreover, with the other heretics nay, with them there is nothing but perfidy, and blasphemy, and contention, which is hostile to holiness and truth. How then can one who is baptized among them seem to have obtained mission of sins, and the grace of the divine mercy, by his faith, when he has not the truth of the faith itself?” *Epistles of Cyprian* Letter 72 ch.3 p.380-381

Cyprian of Carthage (c.246-258 A.D.) said that baptizing infants soon after birth was better than waiting for the eighth day. *Epistles of Cyprian* Epistle 58 p.353-354.

Cyprian of Carthage (c.246-258 A.D.) strongly emphasized baptism (even of infants), and one can see the doctrine of baptismal regeneration in his writings. Yet in discussing Cornelius he even said, “For we find also, in the Acts of the Apostles, that this is maintained by the apostles, and kept in the truth of the saving faith, so that when, in the house of Cornelius the centurion, the Holy Ghost had descended upon the Gentiles who were there, fervent in the warmth of their faith, and believing in the Lord with the whole heart; and when, filled with the Spirit, they blessed God in divers tongues, still none the less the blessed Apostle Peter, mindful of the divine precept and the Gospel, commanded that those same men should be baptized who had already been filled with the Holy Spirit, that nothing might seem to be neglected to the observance by the apostolic instruction in all things of the law of the divine precept and Gospel.” *Epistles of Cyprian* Letter 71 p.378

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions discusses water baptism in *Letter 74* p.390

Novatus of Thamaguda at the **Seventh Council of Carthage** (258 A.D.) p.566 under Cyprian says that “all the Scriptures give witness concerning the saving baptism”

The Seventh Council of Carthage (258 A.D.) p.565 discusses water baptism of heretics.

**Pontius** (258 A.D.) (implied) “the eunuch is described as at once baptized by Philip” *Life and Passion of Cyprian* (258 A.D.) ch.3 p.268

**Dionysius of Alexandria** (246-265 A.D.) letter 6.1 (to Sixtus, Bishop) p.102 says that baptism cleanses us.

&&&**Adamantius** (c.300 A.D.) &&&

**Victorinus of Petau** (martyred 304 A.D.) (implied) Moreover, they ask that their reproach may be taken away-that is, that they may be cleansed from their sins: for the reproach is the original sin which is taken away in baptism, and they begin to be called Christian men, which is, ‘Let thy name be called upon us.’” *Commentary on the Apocalypse* from the first chapter (16) p.346

Victorinus of Petau (martyred 304 A.D.) “15. ‘And His voice as it were the voice of many waters.’] The many waters are understood to be many peoples, or the gift of baptism that He sent forth by the apostles, saying: “Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” *Commentary on the Apocalypse* from the first chapter p.345

**Council of Elvira** (306/307 A.D.) in the 21 undisputed canons refers to baptized men and women seven times in canons 1, 2, 4, 9, and 10. It refers to an unbaptized woman one time.

**Pamphilus** (martyred 309 A.D.) mentions the people baptized in Acts 10. *An Exposition of the Chapters of the Acts of the Apostles* O,X. vol.6 p.167

**Methodius** (270-311/312 A.D.) (implied) “…in the same way, one should say, does the Church conceive those who flee to the Word, and, forming them according to the likeness and form of Christ, after a certain time produce them as citizens of that blessed state. Whence it is necessary that she should stand upon the laver [of baptism\ bringing forth those who are washed in it.” *The Banquet of the Ten Virgins* discourse 8 ch.6 p.337

**Council of Ancyra** (314 A.D.) says those who sacrificed to the Roman gods before they are baptized are cleansed. canon 12 p.68.

**Council of Neocaesarea** (c.315 A.D.) canon 6 p.82 says that a pregnant woman can be baptized at any time. Her baptism has no effect on her unborn child.

**Lactantius** (c.303-320/325 A.D.) “which He bare; that as He saved the Jews by undergoing circumcision, so He might save the Gentiles also by baptism-that is, by the pouring forth of the purifying dew. Then a voice from heaven was heard: “Thou art my Son,” *The Divine Institutes* book 4 ch.15 p.115

12 + (12) Melito of Sardis (170-177/180 A.D.), &&&

**Eusebius of Caesarea** (318-325 A.D.) (implied) tells of the Christian woman Potomiaena who was martyred. A Roman soldier named Basilides led her to her death, but he drove back her insulters. She said that after her departure she would pray for him and he would receive a reward for his kindness. Not long afterwards, Basilides told other soldiers he could not swear because he was a Christian. At first they thought he was joking, but he said he saw Potomiaena at night three days after her martyrdom. The brothers came and talked with him in prison, and gave him the seal of the Lord (i.e. water baptism). [Of course there was no permission to immerse him in a prison. Then he was beheaded.] *Eusebius’ Ecclesiastical History* book 6 ch.5 p.252

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.490 “And when she had finished her prayer, she turned and saw a ditch full of water, and said: Now it is time to wash myself. And she threw herself in, saying: In the name of Jesus Christ I am baptized on my last day.”

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 6 ch.9 has a chapter on the necessity of baptism.

Hippolytus of Portus (222-235/236 A.D.) discussed the **Elchasaites** and their teaching that Jesus was the Son of God, on astrology, and water baptism. *Refutation of All Heresies* book 9 ch.8-12 p.131-131.

Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.15 p.99 mentions baptism

## Ca4. Observe the Lord’s Supper

Matthew 26:20-30; Mark 14:12-26; Luke 22:1-23; John 13:1-30; 1 Corinthians 11:17-34

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 11:17-34

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 22:4-23

**p37** Matthew 26:19-52 (225-275 A.D.) describes the Last Supper. Matthew 26:20-29

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 26:30-30; Mark 14:12-26; Luke 22:1-23; John 13:1-30

**Ignatius of Antioch** (-107/116 A.D.) “Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants; that so, whatsoever ye do, ye may do it according to [the will of] God.” *Letter of Ignatius to the Philadelphians* ch.4 p.81

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.9-10 p.379-380 discusses taking the Lord’s supper. However, he calls it “Thanksgiving” in two places, but never calls it the Eucharist.

**Justin Martyr** (c.150 A.D.) explains how they partake of the Lord’s Supper in *First Apology of Justin Martyr* ch.65 p.185.

***Irenaeus of Lyons*** (182-188 A.D.) fragment 37 p.574 says “…that He may exhibit this sacrifice, both the bread the body of Christ, and the cup the blood of Christ, in order that the receivers of these antitypes [*antitopon]* may obtain remission of sins and life eternal.

**Clement of Alexandria** (197-217/220 A.D.) “‘Eat ye my flesh,’ He [Jesus] says, ‘and drink my blood.’ Such is he suitable food which the Lord ministers, and He offers He flesh and pours forth His blood, and nothing is wanting for the children’s growth. O Amazing mystery! … Hear it also in the following way. The flesh figuratively represents to us the Holy Spirit; for the flesh was created by Him. The blood points out to us the Word, for as rich blood the Word has been infused with life.” *The Instructor* book 1 ch.6 p.220.

Clement of Alexandria (198-220 A.D.) “Elsewhere the Lord, in the Gospel according to John, brought this out by symbols, when He said: ‘Eat ye my flesh, and drink my blood;’ describing distinctly by metaphor the drinkable properties of faith and the promise, by means of which the Church, like a human being consisting of many members, is refreshed and grows, is welded together and compacted of both,-of faith, which is the body, and of hope, which is the soul; as also the Lord of flesh and blood. For in reality the blood of faith is hope, in which faith is held as by a vital principle. And when hope expires, it is as if blood flowed forth; and the vitality of faith is destroyed.” *The Instructor* book book 1 ch.6 p.219

Clement of Alexandria (197-217/220 A.D.) “And since the Word is the gushing fountain of life, and has been called a river of olive oil, Paul, using appropriate figurative language, and calling Him milk, adds: ‘I have given you to drink; ‘ for we drink in the word, the nutriment of the truth. In truth, also liquid food is called drink; and the same thing may somehow be both meat and drink, according to the different aspects in which it is considered, just as cheese is the solidification of milk or milk solidified; for I am not concerned here to make a nice selection of an expression, only to say that one substance supplies both articles of food. Besides, for children at the breast, milk alone suffices; it serves both for meat and drink. ‘I,’ says the Lord, ‘have meat to eat that ye know not of. My meat is to do the will of Him that sent Me.’ You see another kind of food which, similarly with milk, represents figuratively the will of God. Besides, also, the completion of His own passion He called catachrestically ‘a cup,’ when He alone had to drink and drain it. Thus to Christ the fulfilling of His Father’s will was food; and to us infants,who drink the milk of the word of the heavens, Christ Himself is food. Hence seeking is called sucking; for to those babes that seek the Word, the Father’s breasts of love supply milk. (new paragraph) Further, the Word declares Himself to be the bread of heaven. ‘For Moses,’ He says, ‘gave you not that bread from heaven, but My Father giveth you the true bread from heaven. For the bread of God is He that cometh down from heaven, and giveth life to the world. And the bread which I will give is My flesh, which I will give for the life of the world.’ Here is to be noted the mystery of the bread, in as much as He speaks of it as flesh, and as flesh, consequently, that has risen through fire, as the wheat springs up from decay and germination; and, in truth, it has risen through fire for the joy of the Church, as bread baked. But this will be shown by and by more clearly in the chapter on the resurrection. But since He said, “And the bread which I will give is My flesh,” and since flesh is moistened with blood, and **blood is figuratively termed wine**, we are bidden to know that, as bread, crumbled into a mixture of wine and water, seizes on the wine and leaves the watery portion, so also the flesh of Christ, the bread of heaven absorbs the blood; that is, those among men who are heavenly, nourishing them up to immortality, and leaving only to destruction the lusts of the flesh. (new paragraph) Thus in many ways the **Word is figuratively described, as meat, and flesh, and food, and bread, and blood, and milk**. The Lord is all these, to give enjoyment to us who have believed on Him. Let no one then think it strange, when we say that the **Lord’s blood is figuratively represented as milk. For is it not figuratively represented as wine?** ‘Who washes,’ it is said, ‘His garment in wine, His robe in the blood of the grape.’” *The Instructor* book 1 ch.6 p.220-221

Clement of Alexandria (193-202 A.D.) (partial) describes how Jesus observed the Last Supper. *Stromata* book 1 ch.10 p.310

**Tertullian** (198-220 A.D.) “This she [the Church] seals with the water (or baptism), arrays with the Holy Ghost, feeds with the Eucharist, cheers with martyrdom, and against such a discipline thus (maintained) she admits no gainsayer.” *Prescription Against Heretics* ch.36 p.261

Tertullian (207/208 A.D.) (implied) is against Gnostics who deny their Eucharist to any who are married. *Five Books Against Marcion* book 4 ch.34 p.405

**Hippolytus of Portus** (222-235/236 A.D.) mentions the sacramental food in *Commentary on Genesis* 49:12-15 p.168

**Origen** (225-253/254 A.D.) the bread of the Eucharist is a symbol of gratitude to God. *Origen Against Celsus* book 8 ch.58 p.661

**Cyprian of Carthage** (c.246-258 A.D.) “That the Eucharist is to be received with fear and honour.” *Treatises of Cyprian Treatise 12 Third book* heads p.530

Cyprian of Carthage (c.246-258 A.D.) “Also, the sacrament of the Passover contains nothing else in the law of the Exodus than that the lamb which is slain in the figure of Christ should be eaten in one house. God speaks, saying, ‘In one house shall ye eat it; ye shall not send its flesh abroad from the house.’ The flesh of Christ, and the holy of the Lord, cannot be sent abroad, nor is there any other home to believers but the one Church. This home, this household of unanimity, the Holy Spirit designates and points out in the Psalms, saying, ‘God, who maketh men to dwell with one mind in a house.’ in the house of God, in the Church of Christ, men dwell with one mind, and continue in concord and simplicity:” *Treatises of Cyprian* Treatise 1 ch.8 p.424

Cyprian of Carthage (c.246-258 A.D.) as that the cup which is offered in remembrance of Him should be offered mingled with wine. For when Christ says, ‘I am the true vine.’ the blood of Christ is assuredly not water, but wine; neither can His blood by which we are redeemed and quickened appear to be in the cup, when in the cup there is no wine whereby the blood of Christ is shown forth, which is declared by the sacrament and testimony of all the Scriptures.” *Epistles of Cyprian* letter 62.2 p.359

**Moyses, Maximum, and Nicostratus** (250 A.D.) speak of communion. Letter 25.7 vol.5 p.304.

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian speaks of the Eucharist (Lord’s Supper) in *Letter 74* p.393

Caecilius of Bilta at the **Seventh Council of Carthage** (258 A.D.) (implied) “In addition to all these things, there is also this evil, that the priests of the devil dare to celebrate the Eucharist; or else let those who stand by them say that all these things concerning heretics are false.” p.566

Gregory Thaumaturgus (240-265 A.D.) (partial) “Himself. But let this word of ours be taken primarily as an eucharistic address in honour of this sacred personage, [Cyprian]” *Panegyric to Origen* Argument 4 p.24

**Dionysius of Alexandria** (246-265 A.D.) discusses the Lord’s Supper. *Letter 9* p.103

Dionysius of Alexandria (246-265 A.D.) sent some of the Eucharist (consecrated bread and wine) to a dying person who had denied the faith under persecution but had repented. *Letter 3 - to Bishop Fabian* ch.10 p.101

**Peter of Alexandria** (306,285-311 A.D.) Partake of the body and blood of Christ. *Canonical Epistle* Canon 8 p.272

**Council of Ancyra** (314 A.D.) says deacons who have sacrificed to the Emperor are not allowed to bring forth the bread and cup anymore. canon 2 p.63.

**Council of Neocaesarea** (c.315 A.D.) canon 8 p.85 discusses that country presbyters can administer the bread and cup in the city only when the city presbyters are absent.

## Ca5. No more animal or blood sacrifices

Hebrews 10:18-20

(partial) Hebrews 8:13

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 10:18

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 10:18-20 no longer any more sacrifices.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.2 p.137 is an entire chapter on why God does not need sacrifices, but a true sacrifice to God is a broken spirit and a heart that glorifies Him that made it.

**Justin Martyr** (c.138-165 A.D.) says that now there is no more need of the Sabbaths, feasts, or sacrifices. *Dialogue with Trypho, a Jew* ch.23 p.206

**Clement of Alexandria** (193-217/220 A.D.) says we are not to make any more sacrifices and refers to Psalm 51:17. *The Instructor* book 3 ch.12 p.293

**Tertullian** (198-220 A.D.) says that the sacrifices are done away with in *An Answer to the Jews* ch.5-6 p.156-157.

Tertullian (207/208 A.D.) (implied) “The very Old Testament of the Creator itself, it is possible, no doubt, to charge with foolishness, and weakness, and dishonour and meanness, and contempt. What is more foolish and more weak than God's requirement of bloody sacrifices and of savoury holocausts? What is weaker than the cleansing of vessels and of beds? What more dishonourable than the discoloration of the reddening skin? What so mean as the statute of retaliation? What so contemptible as the exception in meats and drinks? The whole of the Old Testament, the heretic, to the best of my belief, holds in derision.” *Five Books Against Marcion* book 5 ch.5 p.440

**Origen** (c.227-240 A.D.) discusses the Old Testament animal sacrifices and how they have been done away in Christ. *Origen’s Commentary on John* book 6 ch.32 p.376

&&&**Cyprian of Carthage** (c.246-258 A.D.) &&&

**Adamantius** (c.300 A.D.) says that the One who commanded Abraham to offer Isaac, and who commanded sacrifices, not commands no sacrifices today. *Dialogue on the True Faith* first part ch.9 p.50.

**Arnobius** (297-303 A.D.) says “we [Christians] … “do not set up statues and images of any god, do not build altars, do not off the blood of creatures slain *in sacrifices*, incense, nor sacrificial meals.” *Arnobius Against the Heathen* book 6 ch.1 p.506

Arnobius (297-303 A.D.) says that Christian do not slay any victims in sacrifice, do not offer incense or oblations of wine. *Arnobius Against the Heathen* book 6 ch.3 p.507

## Ca6. No need to celebrate the Sabbath (except can fast)

Hosea 2:11

**Ignatius** **of Antioch** (-107/116 A.D.) “If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death” *Epistle of Ignatius to the Magnesians* ch.9 p.62

***Epistle of Barnabas*** (c.70-130 A.D.) ch.2 p.138 “‘Incense is a vain abomination unto Me, and your new moons and sabbaths I cannot endure.’ He has therefore abolished these things, that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation.”

***Epistle to Diognetus*** ch.4 p.26 (c.130 A.D.) mentions how we are not to follow Jewish meats, the Sabbaths, circumcision, new moons, etc.

**Justin Martyr** (c.138-165 A.D.) “Is there any other matter my [Jewish] friends, in which we Christians are blamed, than this: that we do not live after the law, and are not circumcised in the flesh as your forefathers were, and do not observe Sabbaths, as you do?” *Dialogue with Trypho, a Jew* ch.10 p.199

Justin Martyr (c.138-165 A.D.) “Therefore to you alone this circumcision was necessary, in order that the people may be no people, and the nation no nation; as also Hosea, one of the twelve prophets, declares. Moreover, all those righteous men already mentioned, though they kept no Sabbaths, were pleasing to God;” *Dialogue with Trypho, a Jew* ch.19 p.204

Justin Martyr (c.138-165 A.D.) “There was no need of circumcision before Abraham. Nor was there need of the observance of Sabbaths, or of feasts and sacrifices, before Moses. Accordingly, there is no more need of them now.” *Dialogue with Trypho, a Jew* ch.33 p.206

**Irenaeus of Lyons** (c.160-202 A.D.) “It will not require tithes of him who consecrates all his possessions to God, leaving father and mother and all his kindred, and following the Word of God. And there will be no command to remain idle for one day of rest, to him who perpetually keeps sabbath, that is to say, who in the temple of God, which is man’s body, does service to God, and in every hour works righteousness.” *Proof of Apostolic Preaching* ch.96

Irenaeus of Lyons (182-188 A.D.) (partial) “And that man was not justified by these things, but that they were given as a sign to the people, this fact shows,-that Abraham himself, without circumcision and without observance of Sabbaths, ‘believed God, and it was imputed unto him for righteousness; and he was called the friend of God.’ Then, again, Lot, without circumcision, was brought out from Sodom, receiving salvation from God. So also did Noah, pleasing God, although he was uncircumcised, receive the dimensions [of the ark], of the world of the second race [of men]. Enoch, too, pleasing God, without circumcision, discharged the office of God’s legate to the angels although he was a man, and was translated, and is preserved until now as a witness of the just judgment of God, because the angels when they had transgressed fell to the earth for judgment, but the man who pleased [God] was translated for salvation. Moreover, all the rest of the multitude of those righteous men who lived before Abraham, and of those patriarchs who preceded Moses, were justified independently of the things above mentioned, and without the law of Moses. As also Moses himself says to the people in Deuteronomy: “The Lord thy God formed a covenant in Horeb. The Lord formed not this covenant with your fathers, but for you.’” *Irenaeus Against Heresies* book 4 ch.16.2 p.481

**Tertullian** (198-220 A.D.) says that while Jewish feasts were the Sabbath and purification, Christians made Sunday their day of rest/festivity. *Ad Nationes* book 2 ch.13 p.123

Tertullian (198-220 A.D.) “It is this circumcision, therefore, and this renewal, which the apostle insisted on, when he forbade those ancient ceremonies concerning which their very founder announced that they were one day to cease; thus by Hosea: “I will also cause all her mirth to cease, her feast-days, her new moons, and her Sabbaths, and all her solemn feasts.’” (Hosea 2:11) *Five Books Against Marcion* book 1 ch.20 p.286

Tertullian (198-220 A.D.) “In fine, let him who contends that the Sabbath is still to be observed as a balm of salvation, and circumcision on the eighth day because of the threat of death, teach us that, for the time past, righteous men kept the Sabbath, or practised circumcision, and were thus rendered ‘friends of God.’ For if circumcision purges a man since God made Adam uncircumcised, why did He not circumcise him, even after his sinning, if circumcision purges? At all events, in settling him in paradise, He appointed one uncircumcised as colonist of paradise. Therefore, since God originated Adam uncircumcised, and inobservant of the Sabbath, consequently his offspring also, Abel, offering Him sacrifices, uncircumcised and inobservant of the Sabbath, was by Him commended; while He accepted what he was offering in simplicity of heart, and reprobated the sacrifice of his brother Cain, who was not rightly dividing what he was offering. Noah also, uncircumcised-yes, and inobservant of the Sabbath-God freed from the deluge. For Enoch, too, most righteous man, uncircumcised and in-observant of the Sabbath, He translated from this world; who did not first taste death, in order that, being a candidate for eternal life, he might by this time show us that we also may, without the burden of the law of Moses, please God. Melchizedek also, ‘the priest of the most high God,’ uncircumcised and inobservant of the Sabbath, was chosen to the priesthood of God.” *An Answer to the Jews* ch.2 p.153

**Origen** (225-253/254 A.D.) “For as the Son of man is Lord of the sabbath, and not the slave of the sabbath as the people are, so He who gives the law has power to give it ‘until a time of reformation,’ and to change the law, and, when the time of the reformation is at hand, also to give after the former way and after the former heart another way and another heart, ‘in an acceptable time, and in a day of salvation.’” *Commentary on Matthew* book 14 ch.20 p.509

**Cyprian of Carthage** (c.253-258 A.D.) “For in respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is, the first day after the Sabbath, and the Lord’s day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us.” *Epistles of Cyprian* letter 58 ch.4 p.354

**Victorinus of Petau** (martyred 304 A.D.) “On this day also, on account of the passion of the Lord Jesus Christ, we make either a station to God, or a fast. On the seventh day He rested from all His works, and blessed it, and sanctified it. On the former day we are accustomed to fast rigorously, that on the Lord’s day we may go forth to our bread with giving of thanks. And let the *parasceve* become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that ‘His soul hateth;’ which Sabbath He in His body abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel.” *On the Creation of the World* p.341-342

Methodius (270-311/312 A.D.) (partial, not counted because in this allegory does not say if we still follow the Sabbath or not) “For I also, taking my journey, and going forth from the Egypt of this life, came first to the resurrection, which is the true Feast of the Tabernacles, and there having set up my tabernacle, adorned with the fruits of virtue, on the first day of the resurrection, which is the day of judgment, celebrate with Christ the millennium of rest, which is called the seventh day, even the true Sabbath. Then again from thence I, a follower of Jesus, ‘who hath entered into the heavens,’ as they also, after the rest of the Feast of Tabernacles, came into the land of promise, come into the heavens, not continuing to remain in tabernacles-that is, my body not remaining as it was before, but, after the space of a thousand years, changed from a human and corruptible form into angelic size and beauty, where at last we virgins, when the festival of the resurrection is consummated, shall pass froth the wonderful place of the tabernacle to greater and better things, ascending into the very house of God above the heavens, as, says the Psalmist, ‘in the voice of praise and thanksgiving, among such as keep holy day.’” *Banquet of the Ten Virgins* discourse 9 ch.5 p.347

**Eusebius of Caesarea** (318-325 A.D.) says that we do not need to celebrate the Sabbath as the Hebrews do. *Eusebius’ Ecclesiastical History* book 1 ch.4 p.87

**Among spurious works**

Aristides (c.125 A.D.) (Syriac version, not in the Greek) “Nevertheless they too erred from true knowledge. And in their imagination they conceive that it is God they serve; whereas by their mode of observance it is to the angels and not to God that their service is rendered: - as when they celebrate Sabbaths and the beginning of the months, and feasts of unleavened bread, and a great fast; and fasting and circumcision and the purification of meats, which things, however, they do not observe perfectly.” *ANF* vol.9 p.276

**Among heretics**

**X** The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.27 p.129 “[Jesus said,] If you do not fast as regards the world, you will not find the kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the father.”

Manes in Archelaus’ *Disputation with Manes* (262-278 A.D.) ch.40 p.214 (Partial, this is not counted because this is what the heretic Manes taught, trying to show that the Old Testmaent God and the New Testament God are different.) “He told us, too, that there Moses commanded the man to be punished and stoned who did any work on the Sabbath, and who failed to continue in all things that were written in the law, as in fact was done to that person who, yet being ignorant, had gathered a bundle of sticks on the Sabbath-day; whereas Jesus cured a cripple on the Sabbath, and ordered him then also to take up his bed. And further, He did not restrain His disciples from plucking the ears of corn and rubbing them with their hands on the Sabbath-day, which yet was a thing which it was unlawful to do on the Sabbaths. And why should I mention other instances?”

## Ca7. Learn from prior church writers/councils

Learning from Bible authors or the council in Acts are not included here

Acts 15

**Here is a partial list of who referenced whom**

**Clement of Rome:** Dionysius of Corinth, Irenaeus of Lyons, Clement of Alexandria, Tertullian, Origen

**Elders (Papias disciple of John?):** Irenaeus

**Quadratus:** Asterius Urbanus

***Epistle of Barnabas*:** Clement of Alexandria

**Polycarp:** Evarestus, Irenaeus, Tertullian

**Evarestus:** Irenaeus of Lyons

***Shepherd of Hermas*:** Clement of Alexandria, X Tertullian, Origen

**Polycarp disciple of Ignatius:** Irenaeus of Lyons, Tertullian

**Justin Martyr:** Irenaeus of Lyons, Tertullian, Methodius, Encratite Tatian

**Melito of Sardis:** Caius

**Theophilus of Antioch:** Lactantius

**Irenaeus of Lyons, disciple of Polycarp:** Caius, Tertullian, Hippolytus, Anatolius

**Minucius Felix:** Lactantius

**Clement of Alexandria:** Anatolius

**Tertullian:** Cyprian of Carthage, Lactantius

**Hippolytus disciple of Irenaeus:** Anatolius

**Julius Africanus:** Origen

**Origen:** Julius Africanus, Gregory Thaumaturgus, Anatolius, X Methodius

**Novatian:** *X Treatise Against Novatian, X Treatise on Rebaptism*, X Cyprian of Carthage, X Council of Carthage

**Cyprian of Carthage:** Firmilian, Pontius, Lactantius

**Dionysius of Alexandria:** | Dionysius of Rome, Athanasius of Alexandria after Nicea

**Dionysius of Rome:** | Dionysius of Alexandria, Athanasius of Alexandria after Nicea

**Dionysius of Corinth** (170 A.D.) mentions Clement [of Rome] “We passed this holy Lord’s day, in which we read your letter, from the constant reading of which we shall be able to draw admonition, even as from the reading of the former one you sent us written through Clement.” Fragment 2 *Ante-Nicene Fathers* vol.8 p.765

**Irenaeus of Lyons** (182-188 A.D.) mentions Justin [Martyr]. *Irenaeus Against Heresies* book 4 ch.6.2 p.468

Irenaeus of Lyons (182-188 A.D.) the order of the bishops of Rome: Linus, Anacletus, Clement, Evaristus (Evarestus). Alexander, Sixtus, Telephorus, Hyginus, Pius, Anicetus, Soter, and finally, in the time of Irenaeus, Eleutherius. He mentions Clement writing to the Corinthians. *Irenaeus Against Heresies* book 3 ch.3.3 p.416

Irenaeus of Lyons (182-188 A.D.) mentions that Polycarp wrote a letter to the Philippians. Irenaeus also says that he personally saw Polycarp. “But Polycarp also was not only instructed by apostles, and converses with many who had seen Christ, but was also, by apostles in Asia, appointed bishop to the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, …” *Irenaeus Against Heresies* book 3 ch.3.4 p.416

Irenaeus of Lyons (c.160-202 A.D.) mentions the elders, disciples of the apostles. *Proof of Apostolic Preaching* ch.3

Irenaeus of Lyons (182-188 A.D.) “Truly has Justin remarked: That before the Lord’s appearance Satan never dared to blaspheme God, inasmuch as he did not yet know his own sentence, because it was contained in parables and allegories; but that after the Lord’s appearance, when he had clearly ascertained from the words of Christ and His apostles that eternal fire has been prepared for him as he apostatized from God of his own free-will,” (This is from a lost work of Justin Martyr that is also quoted in Eusebius.) *Irenaeus Against Heresies* book 5 ch.26.2 p.555

Polycrates of Ephesus (130-196 A.D.) (partial) “…have gone to their rest, who shall rise again in the day of the coming of the Lord, when He cometh with glory from heaven and shall raise again all the saints.” *Ante-Nicene Fathers* vol.8 p.773 [It does not actually we can learn from them, except implicitly by their example.]

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) preface p.699 learn from past writings

**Clement of Alexandria** (193-202 A.D.) refers to Clement [of Rome in *1 Clement*] *Stromata* book 4 ch.15 p.429

Clement of Alexandria (193-202 A.D.) refers to “the apostle Clement” [Clement of Rome] writing to the Corinthians. *Stromata* book 4 ch.17 p.428 and ch.18 p.429

Clement of Alexandria (193-202 A.D.) “The apostle Clement [of Rome]” and then alludes to 1 Clement. *Stromata* book 4 ch.17 p.428

Clement of Alexandria (193-202 A.D.) refers to “the apostle Barnabas” and quotes from the *Epistle of Barnabas* p.137. *Stromata* book 2 ch.6 p.354

Clement of Alexandria (193-202 A.D.) “Again, he commands to eat that which parts the hoof and ruminates; ‘intimating,’ says [the Epistle of] Barnabas, ‘that we ought to cleave to those who fear the Lord, and meditate in their heart on that portion of the word which they have received, to those who speak and keep the Lord’s statutes, to those to whom meditation is a work of gladness, and who ruminate on the word of the Lord.” *Stromata* book 5 ch.8 p.456

Clement of Alexandria (193-202 A.D.) refers to Hermas in *Stromata* book 1 ch.17 p.319

**Tertullian** (198-220 A.D.) mentions Polycarp in Smyrna and Clement in Rome. *Prescription Against Heretics* ch.32 p.258

Tertullian (208-220 A.D.) says of *The Shepherd of Hermas* “if it had not been hapitually judged by every council of Churches (even of your own); itself adulterous” *Tertullian on Modesty* ch.10 p.85

Tertullian (198-220 A.D.) “Nor shall we hear it said of us from any quarter, that we have of our own mind fashioned our own materials, since these have been already produced, both in respect of the opinions and their refutations, in carefully written volumes, by so many eminently holy and excellent men, not only those who have lived before us, but those also who were contemporary with the heresiarchs themselves: for instance Justin, philosopher and martyr; Miltiades, the sophist of the churches Irenaeus, that very exact inquirer into all doctrines; our own Proculus, the model of chaste old age and Christian eloquence.” *Against the Valentinians* ch.5 p.525

**Asterius Urbanus** (c.232 A.D.) mentions the church apologist Quadratus fragments 9,10 p.337

**Hippolytus of Portus** (222-235/236 A.D.) mentions Irenaeus’ *Refutation of All Heresies*. *Refutation of All Heresies* book 6 ch.50 p.99. He refers to Appollinarius in *Scholia on Daniel* ch.2.31 p.186

**Origen** (239-242 A.D.) refers positively to the Shepherd [of Hermas]. *Homilies on Ezekiel* homily 13 ch.3.3 p.164

Origen (225-253/254 A.D.) (partial) speculates that Celsus took something from the *Epistle of Barnabas*. *Origen Against Celsus* book 1 ch.63 p.424

&&&**Cyprian of Carthage** (c.246-258 A.D.) “” &&&

**Firmilian of Caesarea** to Cyprian (256 A.D.) &&&

&&&**Dionysius of Alexandria** (246-265 A.D.)

**Anatolius** (270-280 A.D.) refers to Hippolytus, Clement, and Origen, “the most erudite of all” *Paschal Canon* ch.1 p.146. He refers to Irenaeus in ch.10 p.149.

**Methodius** (270-311/312 A.D.) mentions Justin [Martyr] of Neapolis as “a man not far removed either from the times or from the virtues of the apostles”. *The Banquet of the Ten Virgins* discourse 2 ch.6 p.374.

Methodius (270-311/312 A.D.) mentions Justin [Martyr] of Neapolis in *Discourse on the Resurrection* part 2 ch.6 p.374

**Athanasius of Alexandria** (318 A.D.) “For although the sacred and inspired Scriptures are sufficient to declare the truth,—while there are other works of our blessed teachers compiled for this purpose, if he meet with which a man will gain some knowledge of the interpretation of the Scriptures, and be able to learn what he wishes to know,—still, as we have not at present in our hands the compositions of our teachers, we must communicate in writing to you what we learned from them,—the faith, namely, of Christ the Saviour; lest any should hold cheap the doctrine taught among us, or think faith in Christ unreasonable.” *Athanasius Against the Heathen* part 1 ch.1.3 p.4

**Lactantius** (c.303-320/325 A.D.) refers to *The Octavius of Minucius Felix* in *The Divine Institutes* book 1 ch.11 p.23. He refers to *Theophilus to Autolycus* in *The Divine Institutes* book 1 ch.23 p.39.

Lactantius (c.303-320/325 A.D.) refers to Minucius Felix, Tertullian, and Cyprian in *The Divine Institutes* book 5 ch.1 p.136

**Eusebius of Caesarea** (318-325 A.D.) mentions Dionysius [orfRome] Against the Sabellilans. *Preparation for the Gospel* book 7 ch.18 p.25

Eusebius of Caesarea (318-325 A.D.) mention Clement [of Alexandria and his *Hypotyposes*. *Eusebius’ Ecclesiastical History* book 1 ch.12.3 p.99. See also book 2 ch.9.1 p.110-111

Eusebius of Caesarea (326-339/340 A.D.) refers to Clement [of Alexandria] and his *Hypotyposes*. *Eusebius’ Ecclesiastical History* book 2 ch.1.3-4 p.104.

Eusebius of Caesarea (318-325 A.D.) refers to Claudius Apolinarius, bishop of Hierapolis, and Tertullian. *Eusebius’ Ecclesiastical History* book 5 ch.5.4 p.220

Eusebius of Caesarea (318-325 A.D.) talks about Clement of Alexandria *Eusebius’ Ecclesiastical History* book 5 ch.11 p.225-226

Eusebius of Caesarea (318-325 A.D.) discusses Rhodo, who studied under Tatian, and wrote an apology against Marcion,and the sects derived from him. *Eusebius’ Ecclesiastical History* book 5 ch.13 p.227

Eusebius of Caesarea (318-325 A.D.) says that Irenaeus in his your was a hearer of Polycarp. *Eusebius’ Ecclesiastical History* book 5 ch.5.8-9 p.220

**Among heretics**

**Tatian** (c.172 A.D.) mentions “And the most admirable Justin [Martyr] has rightly denounced them as robbers.”. *Address of Tatian to the Greeks* ch.18 p.73. See also ibid ch.19 p.73

## Ca8. Cheer up/encourage other believers

Philippians 2:19; 1 Thessalonians 5:11,14; Hebrews 3:13

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 13:22,24

*Letter of* ***Ignatius*** *to the Magnesians* ch.1 p.59 (-107/116 A.D.) “Having been informed of your godly love, so well-ordered, I rejoiced greatly, and determined to commune with you in the faith of Jesus Christ… I commend the churches”

**Clement of Alexandria** (193-217/220 A.D.) quotes 1 Thessalonians 5:13-15, 19-22 and Romans 12:8-13 including “warn them who are unruly, comfort the feeble-minded, support the weak, be patient toward all men. … him that showeth mercy, with cheerfullness. Be kindly affectioned one to another with brotherly love.” *The Instructor* book 3 ch.12 p.294

**Tertullian** (198-220 A.D.) has a 3-page book *To the Martyrs* (p.693-695). He mentions relatives accompanying the martyrs as far as the prison gate. ch.2 p.693

**Origen** (c.227-240 A.D.) “We add a few instances to encourage students to pay more attention to such points.” *Commentary on John* book 6 ch.24 p.371

**Cyprian of Carthage (**250 A.D.) encourages **Moyses, Maximum, and Nicostratus** and they write back saying they were encouraged. Letters 24 and 25 vol.5 p.304.

***Martyrdom of Habib the Deacon*** (events c.318 A.D.) vol.8 p.690 “and [Habib] ministered and read the Scriptures, and encouraged and strengthened many by his words, and admonished them to stand fast in the truth of their belief, and not to be afraid of the persecutors; and gave them directions.”

## Ca9. Correct other believers

1 Corinthians 14:20; 1 Thessalonians 5:14

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 14:20

2 Timothy 4:2

***1 Clement*** (96-98 A.D.) ch.56 p.20 “Let us receive correction, beloved, on account of which no one should feel displeased. Those exhortations by which we admonish one another are both good [in themselves] and highly profitable, for they tend to unite us to the will of God.”

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) (implied) “And reprove one another, not in anger, but in peace, as ye have *it* in the Gospel; but to every one that acts amiss against another, let no one speak, nor let him hear aught from you until he repent.” ch.15 p.381

**Clement of Alexandria** (193-217/220 A.D.) “Such of our brethren as transgress, we must not punish, but rebuke. ‘For he that spareth the rod hateth his son.’” (Proverbs 13:24) *The Instructor* book 3 ch.12 p.293 “warn them who are unruly” ibid ch.12 p.294.

**Tertullian** (198-220 A.D.) “who also “thought that they knew somewhat, whereas they knew not yet anything, as they ought to know.” When they raise the objection that the churches were rebuked, let them suppose that they were also corrected; let them also remember those (churches), concerning whose faith and knowledge and conversation the apostle “rejoices and gives thanks to God,” which nevertheless even at this day, unite with those” *Prescription Against Heretics* ch.27 p.256

**Cyprian of Carthage** (c.246-258 A.D.) “that all good men ought willingly to hear rebuke.” *Treatises of Cyprian* Treatise 12 Third book heads p.530

**The Seventh Council of Carthage** (258 A.D.) p.565 under Cyprian condemns the letter sent by Stephen, bishop of Rome

**Dionysius of Alexandria** (246-265 A.D.) wrote some bad illustrations of the Trinity, which after correction form Dionysius of Rome, he agreed were not appropriate: Son the plant, Father the gardener, Son the boat, the Father the boat builder, a plant and what it sprouted from. *Epistle to Dionysius Bishop of Rome* book 1 ch.6 p.92

**Methodius** (270-311/312 A.D.) corrects the followers of Origen. *The Banquet of the Ten Virgins* discourse 2 ch.5 p.373

## Ca10. Calling ourselves Christians

Acts 11:26b; 1 Peter 4:16; Acts 26:27-29

Isaiah 62:2 (partial) also hints at a change when it says the God’s people will be called by a new name.

**p72 (=Bodmer 7 and 8)** all of 1 Peter, 2 Peter, Jude 191 verses. (ca.300 A.D.) 1 Peter 4:16

**Clement of Rome** (96-98 A.D.) “For this reason righteousness and peace are now far departed from you, inasmuch as every one abandons the fear of God, and is become blind in His faith, neither walks in the ordinances of His appointment, nor acts a part becoming a Christian, but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world.” *1 Clement* ch.3 p.6

Clement of Rome (96-98 A.D.) “Let your children be partakers of true Christian training; let them learn of how great avail humility is with God-how much the spirit of pure affection can prevail with Him-how excellent and great His fear is, and how it saves all those who walk in it with a pure mind.” *1 Clement* ch.21 p.11

Clement of Rome (96-98 A.D.) “But now reflect who those are that have perverted you, and lessened the renown of your far-famed brotherly love. It is disgraceful, beloved, yea, highly disgraceful, and unworthy of your Christian profession, that such a thing should be heard of as that the most stedfast and ancient Church of the Corinthians should, on account of one or two persons, engage in sedition against its presbyters.” *1 Clement* ch.47 p.18

**Ignatius**, disciple of the Apostle John (100-116/117 A.D.) “Therefore, having become His disciples, let us learn to live according to the principles of Christianity. For whosoever is called by any other name besides this, is not of God.” *Epistle of Ignatius to the Magnesians* ch.10 p.63.

Ignatius (100-116/117 A.D.) Ignatius asked the Ephesian believers to pray, “that I may be found in the lot of the Christians of Ephesus, who have always been of the same mind with the apostles through the power of Jesus Christ.” *Letter of Ignatius to the Ephesians* ch.11 p.54.

Ignatius (100-116/117 A.D.) “The tree is made manifest by its fruit; so those that profess themselves to be Christians shall be recognized by their conduct.” *Letter of Ignatius to the Ephesians* ch.14 p.55.

***Didache*** (before 125 A.D.) vol.7 ch.12 p.381 (implied) “2. If he who cometh is a wayfarer, assist him as far as ye are able; but he shall not remain with you, except for two or three days, if need be. 3. But if he willeth to abide with you, being an artisan, let him work and eat; but if he hath no trade, 4. according to your understanding see to it that, as a Christian, he shall not live with you idle.”

***Epistle to Diognetus*** (c.130-200 A.D.) ch.6 p.26 uses the word “Christian” 15 times (not counting chapter titles). One place is “To sum up all in one word-what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world.”

**Justin Martyr** (c.150 A.D.) “For we are accused of being Christians, and to hate what is *excellent* (Chrestian) is unjust. Again, if any of the accused deny the name, and say that he is not a Christian, you acquit him, as having no evidence against him as a wrong-doer; but if any one acknowledge that he is a Christian, you punish him on account of this acknowledgment. Justice requires that you inquire into the life both of him who confesses and of him who denies, that by his deeds it may be apparent what kind of man each is. For as some who have been taught by the Master, Christ, not to deny Him, give encouragement to others when they are put to the question, so in all probability do those who lead wicked lives give occasion to those who, without consideration, take upon them to accuse all the Christians of impiety and wickedness. And this also is not right.” *First Apology of Justin Martyr* ch.4 p.164

Justin Martyr (c.150 A.D.) “Jesus Christ; from whom also we have the name of Christians.” *First Apology of Justin Martyr* ch.12 p.166

Justin Martyr (c.150 A.D.) “And let those who are not found living as He taught, be understood to be no Christians, even though they profess with the lip the precepts of Christ; for not those who make profession, but those who do the works, shall be saved, according to His word: ‘not every one who saith to Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven. For whosoever heareth Me, and doeth My sayings, heareth Him that sent Me. And many will say unto Me, Lord, Lord, have we not eaten and drunk in Thy name, and done wonders? And then will I say unto them, Depart from Me, ye workers of iniquity. Then shall there be wailing and gnashing of teeth, when the righteous shall shine as the sun, and the wicked are sent into everlasting fire. For many shall come in My name, clothed outwardly in sheep’s clothing, but inwardly being ravening wolves. By their works ye shall know them. And every tree that bringeth not forth good fruit, is hewn down and cast into the fire.’ And as to those who are not living pursuant to these His teachings, and are Christians only in name, we demand that all such be punished by you.” *First Apology of Justin Martyr* ch.16 p.168

Justin Martyr (c.150 A.D.) “For in the Jewish war which lately raged, Barchochebas [bar Cochba], the leader of the revolt of the Jews, gave orders that Christians alone should be led to cruel punishments, unless they would deny Jesus Christ and utter blasphemy.” *First Apology of Justin Martyr* ch.31 p.171

Justin Martyr (c.138-165 A.D.) “But this noble husband of hers,-while he ought to have been rejoicing that those actions which formerly she unhesitatingly committed with the servants and hirelings, when she delighted in drunkenness and every vice, she had now given up, and desired that he too should give up the same,-when she had gone from him without his desire, brought an accusation against her, affirming that she was a Christian. And she presented a paper to thee, the Emperor, requesting that first she be permitted to arrange her affairs, and afterwards to make her defence against the accusation, when her affairs were set in order. And this you granted. And her quondam husband, since he was now no longer able to prosecute her, directed his assaults against a man, Ptolemaeus, whom Urbicus punished, and who had been her teacher in the Christian doctrines. And this he did in the following way. He persuaded a centurion- who had cast Ptolemaeus into prison, and who was friendly to himself-to take Ptolemaeus and interrogate him on this sole point: whether he were a Christian? And Ptolemaeus, being a lover of truth, and not of a deceitful or false disposition, when he confessed himself to be a Christian, was bound by the centurion, and for a long time punished in the prison And, at last, when the man came to Urbicus, he was asked this one question only: whether he was a Christian? And again, being conscious of his duty, and the nobility of it through the teaching of Christ, he confessed his discipleship in the divine virtue. For he who denies anything either denies it because he condemns the thing itself, or he shrinks from confession because he is conscious of his own unworthiness or alienation from it, neither of which cases is that of the true Christian. And when Urbicus ordered him to be led away to punishment, one Lucius, who was also himself a Christian, seeing the unreasonable judgment that had thus been given, said to Urbicus: “What is the ground of this judgment? Why have you punished this man, not as an adulterer, nor fornicator. nor murderer, nor thief, nor robber, nor convicted of any crime at all, but who has only confessed that he is called by the name of Christian?” *Second Apology of Justin Martyr* ch.2 p.188-189

**Evarestus** (c.169 A.D.) “And when the proconsul yet again pressed him, and said, ‘Swear by the fortune of Caesar,’ he answered, ‘Since thou art vainly urgent that, as thou sayest, I should swear by the fortune of Caesar, and pretendest not to know who and what I am, hear me declare with boldness, I am a Christian. And if you wish to learn what the doctrines of Christianity are, appoint me a day, and thou shalt hear them.’” *Martyrdom of Polycarp* ch.10 p.41

***Christians of Vienna and Lugdunum*** (177 A.D.) vol.8 p.779 “He was also eager to serve his neighbour in any way, he was very zealous for God, and he was fervent in spirit. Such being the character of the man, he could not bear that judgment should be thus unreasonably passed against us, but was moved with indignation, and requested that he himself should be heard in defence of his brethren, undertaking to prove that there is nothing ungodly or impious amongst us. On this, those who were round the judgment-seat cried out against him, for he was a man of distinction; and the governor, not for a moment listening to the just request thus made to him, merely asked him if he himself were a Christian. And on his confessing in the clearest voice that he was, he also was taken up into the number of the Witnesses, receiving the appellation of the Advocate of the Christians,”

*Christians of Vienna and Lugdunum* (177 A.D.) vol.8 p.780 “For while we were all afraid, and especially her mistress in the flesh, who was herself one of the combatants among the Witnesses, that she would not be able to make a bold confession on account of the weakness of her body, Blandina was filled with such power, that those who tortured her one after the other in every way from morning till evening were wearied and tired, confessing that they had been baffled, for they had no other torture they could apply to her; and they were astonished that she remained in life, when her whole body was torn and opened up, and they gave their testimony that one only of the modes of torture employed was sufficient to have deprived her of life, not to speak of so many excruciating inflictions. But the blessed woman, like a noble athlete, recovered her strength in the midst of the confession; and her declaration, ‘I am a Christian, and there is no evil done amongst us, ‘brought her refreshment, and rest, and insensibility to all the sufferings inflicted on her. // Sanctus also nobly endured all the excessive and *superhuman* tortures which man could possibly devise against him; for the wicked hoped, on account of the continuance and greatness of the tortures, to hear him confess some of the unlawful practices. But he opposed them with such firmness that he did not tell them even his own name, nor that of his nation or city, nor if he were slave or free; but in answer to all these questions, he said in Latin, ‘I am a Christian.’ This was the confession he made repeatedly, instead of giving his name, his city, his race, and indeed in reply to every question that was put to him; and other language the heathens heard not from him. Hence arose in the minds of the governor and the torturers a determined resolution to subdue him; so that, when every other means failed, they at last fixed red-hot plates of brass to the most delicate parts of his body. And these indeed were burned, but he himself remained inflexible and unyielding, firm in his confession, being bedewed and strengthened by the heavenly fountain of the water of life which issues from the belly of Christ. But his body bore witness to what had happened: for it was all wounds and weals, shrunk and torn up, and had lost externally the human shape. In him Christ suffering wrought great wonders, destroying the adversary, and showing for an example to the rest that there is nothing fearful where there is the Father’s love, and nothing painful where there is Christ’s glory. For the wicked after some days again tortured the Witness, thinking that, since his body was swollen and inflamed, if they were to apply the same tortures they would gain the victory over him, especially since the parts of his body could not bear to be touched by the hand, or that he would die in consequence of the tortures, and thus inspire the rest with fear. Yet not only did no such occurrence take place in regard to him, but even, contrary to every expectation of man, his body unbent itself and became erect in the midst of the subsequent tortures, and resumed its former appearance and the use of its limbs, so that the second torture turned out through the grace of Christ a cure, not an affliction. // Among those who had denied was a woman of the name of Biblias. The devil, thinking that he had already swallowed her, and wishing to damn her still more by making her accuse falsely, brought her forth to punishment, and employed force to constrain her, already feeble and spiritless, to utter accusations of atheism against us. But she, in the midst of the tortures, came again to a sound state of mind, and awoke as it were out of a deep sleep; for the temporary suffering reminded her of the eternal punishment in Gehenna, and she contradicted the accusers of Christians, saying, ‘How can children be eaten by those who do not think it lawful to partake of the blood of even brute beasts? ‘And after this she confessed herself a Christian, and was added to the number of Witnesses. // But when the tyrannical tortures were rendered by Christ of no avail through the patience of the blessed, the devil devised other contrivances-confinement in the darkest and most noisome cells of the prison, the stretching of the feet on the stocks, even up to the fifth hole, and the other indignities which attendants stirred up by wrath and full of the devil are wont to inflict on the imprisoned. The consequence was, that very many were suffocated in prison, as many at least as the Lord, showing His glory, wished to depart in this way. For there were others who were tortured so bitterly, that it seemed impossible for them to survive even though they were to obtain every kind of attention; and yet they remained alive in prison, destitute indeed of care from man, but strengthened by the Lord, and invigorated both in body and soul, and they animated and consoled the rest. But the new converts who had been recently apprehended, and whose bodies had not previously been tortured, could not endure the confinement, but died in the prison.”

*Christians of Vienna and Lugdunum* (177 A.D.) “vol.8 p.781 For while those who confessed what they really were, were imprisoned simply as Christians, no other accusation being brought against them, those who denied were detained as murderers and profligates.”

*Christians of Vienna and Lugdunum* (177 A.D.) vol.8 p.782 “Attalus also was vehemently demanded by the mob; for he was a man of mark, He entered the lists a ready combatant on account of his good conscience, since he had been truly practised in the Christian discipline, and had always been a Witness of the truth among us. He was led round the amphitheatre, a tablet going before him, on which was written in Latin, ‘This is Attalus the Christian; ‘and the people swelled with indignation against him.”

*Christians of Vienna and Lugdunum* (177 A.D.) vol.8 p.782-783 “Present at the examination of these was one Alexander, a native of Phrygia, a physician by profession. He had lived for many years in Gaul, and had become well known to all for his love to God and his boldness in proclaiming the truth, for he was not without a share of apostolic grace. He stood near the judgment-seat, and, urging by signs those who had denied to confess, he looked to those who stood round the judgment-seat like one in travail. But the mobs, enraged that those who had formerly denied should now confess, cried out against Alexander as if he were the cause of this change. Then the governor summoned him before him, and inquired of him who he was; and when Alexander said he was a Christian, the governor burst into a passion, and condemned him to the wild beasts. And on the next day he entered the amphitheatre along with Attalus; for the governor, wishing to gratify the mob, again exposed Attalus to the wild beasts. These two, after being tortured in the amphitheatre with all the instruments devised for that purpose, and having undergone an exceedingly severe contest, at last were themselves sacrificed. Alexander uttered no groan or murmur of any kind, but conversed in his heart with God; but Attalus, when he was placed on the iron chair, and all the pans of his body were burning, and when the fumes from his body were borne aloft, said to the multitude in Latin, ‘Lo! this which ye do is eating men. But as for us, we neither eat men nor practise any other wickedness.”

**Athenagoras** (177 A.D.) mentions that we are called Christians in *A Plea for Christians* ch.2 p.130

**Melito of Sardis** (170-177/180 A.D.) “And as regards thyself, seeing that thy sentiments respecting the Christians are not only the same as theirs, but even much more generous and wise, we are the more persuaded that thou wilt do all that we ask of thee.” Fragment 2 from *The Apology addressed to Marcus Aurelius Antoninus* vol.8 p.758

**Theophilus of Antioch** (168-181/188 A.D.) Even though he is mocked by being called a Christian, Theophilus has a whole chapter on what it means that they are called Christians. Here is what he says. “And about your laughing at me and calling me ‘Christian,’ you know not what you are saying. First, because that which is anointed is sweet and serviceable, and far from contemptible. For what ship can be serviceable and seaworthy, unless it be first caulked [anointed]? Or what castle or house is beautiful and serviceable when it has not been anointed? And what man, when he enters into this life or into the gymnasium, is not anointed with oil? And what work has either ornament or beauty unless it be anointed and burnished? Then the air and all that is under heaven is in a certain sort anointed by light and spirit; and you are unwilling to be anointed with the oil of God? Wherefore we are called Christians on this account, because we are anointed with the oil of God.” *Theophilus to Autolycus* book 1 ch.12 p.92. See also ibid book 1 ch.1 p.89.

Theophilus of Antioch (168-181/188 A.D.) And therefore it is proved that all others have been in error; and that we Christians alone have possessed the truth, in as much as we are taught by the Holy Spirit, who spoke in the holy prophets, and foretold all things. *Theophilus to Autolycus* book 2 ch.33 p.107

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) ch.1.2 p.700 Perpetua chose to die rather than give up being called a Christian.

**Irenaeus of Lyons** (182-188 A.D.) uses the word “Christian” 11 times. Here is one place: “Thus God and the Father are truly one and the same; He who was announced by the prophets, and handed down by the true Gospel; whom we Christians worship and love with the whole heart, as the Maker of heaven and earth, and of all things therein.” *Irenaeus Against Heresies* book 3 ch.10.5 p.426

***Passion of the Scillitan Martyrs*** (c.180-202 A.D.) *ANF* vol.9 p.285 “Saturninus said: I will not lend mine ears to thee, when thou beginnest to speak evil things of our sacred rites; but rather swear thou by the genius of our lord the Emperor. Speratus said: The empire of this world I know not; but rather I serve that God, *whom no man hath seen, nor with these eyes can see*. I have committed no theft; but if I have bought anything I pay the tax; because I know my Lord, the King of kings and Emperor of all nations. Saturninus the proconsul said to the rest: Cease to be of this persuasion. Speratus said: It is an ill persuasion to do murder, to speak false witness. Saturninus the proconsul said: Be not partakers of this folly. Cittinus said: We have none other to fear, save only our Lord God, who is in heaven. Donata said: Honour to Caesar as Caesar: but fear to God. Vestia said: I am a Christian. Secunda said: What I am, that I wish to be. Saturninus the proconsul said to Speratus: Dost thou persist in being a Christian? Speratus said: I am a Christian. And with him they all agreed. Saturninus the proconsul said: Will ye have a space to consider? Speratus said: In a matter so straightforward there is no considering. Saturninus the proconsul said: What are the things in your chest? Speratus said: Books and epistles of Paul, a just man. Saturninus the proconsul said: Have a delay of thirty days and bethink yourselves. Speratus said a second time: I am a Christian. And with him they all agreed. Saturninus the proconsul read out the decree from the tablet: Speratus, Nartzalus, Cittinus, Donata, Vestia, Secunda and the rest having confessed that they live according to the Christian rite, since after opportunity offered them of returning to the custom of the Romans they have obstinately persisted, it is determined that they be put to the sword. Speratus said: We give thanks to God. Nartzalus said: To-day we are martyrs in heaven; thanks be to God. Saturninus the proconsul ordered it to be declared by the herald: Speratus, Nartzalus, Cittinus, Veturius, Felix, Aquilinus, Laetantius, Januaria, Generosa, Vestia, Donata and Secunda, I have ordered to be executed. They all said: Thanks be to God. And so they all together were crowned with martyrdom; and they reign with the Father and the Son and the Holy Ghost, for ever and ever. Amen.”

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) vol.3 ch.2.2 p.701 “Then they came to me, and my father immediately appeared with my boy, and withdrew me from the step, and said in a supplicating tone, ‘Have pity on your babe.’ And Hilarianus the procurator, who had just received the power of life and death in the place of the proconsul Minucius Timinianus, who was deceased, said, ‘Spare the grey hairs of your father, spare the infancy of your boy, offer sacrifice for the well-being of the emperors.’ And I replied, ‘I will not do so.’ Hilarianus said, ‘Are you a Christian? ‘And I replied, ‘I am a Christian.’ And as my father stood there to cast me down *from the faith*, he was ordered by Hilarianus to be thrown down, and was beaten with rods. And my father’s misfortune grieved me as if I myself had been beaten, I so grieved for his wretched old age. The procurator then delivers judgment on all of us, and condemns us to the wild beasts, and we went down cheerfully to the dungeon.”

*Passion of Perpetua and Felicitas* (c.201-205 A.D.) (*ANF* vol.3) ch.1.2 p.700 Perpetua told her father that she could not be called by any other name except a Christian. She gave thanks to the Lord and was baptized.

**Minucius Felix** (210 A.D.) “since it is not less wicked to be ignorant of, than to offend the Parent of all, and the Lord of all. And although ignorance of God is sufficient for punishment, even as knowledge of Him is of avail for pardon, yet if we Christians be compared with you, although in some things our discipline is inferior, yet we shall be found much better than you. For you forbid, and yet commit, adulteries; we are born *men* only for our own wives: you punish crimes when committed; with us, even to think of crimes is to sin: you are afraid of those who are aware of what you do; are even afraid of our own conscience alone, without which we cannot exist: finally, from your numbers the prison boils over; but there is no Christian there, unless he is accused on account of his religion, or a deserter.” *The Octavius of Minucius Felix* ch.35 p.195

Minucius Felix (210 A.D.) “How beautiful is the spectacle to God when a Christian does battle with pain; when he is drawn up against threats, and punishments, and tortures; when, mocking the noise of death, he treads under foot the horror of the executioner; when he raises up his liberty against kings and princes, and yields to God alone, whose he is; when, triumphant and victorious, he tramples upon the very man who has pronounced sentence against him! For he has conquered who has obtained that for which he contends. What soldier would not provoke peril with greater boldness under the eyes of his general? For no one receives a reward before his trial, and yet the general does not give what he has not: he cannot preserve life, but he can make the warfare glorious. But God’s soldier is neither forsaken in suffering, nor is brought to an end by death. Thus the Christian may seem to be miserable; he cannot be really found to be so. You yourselves extol unfortunate men to the skies; Mucius Scaevola, for instance, who, when he had failed in his attempt against the king, would have perished among the enemies unless he had sacrificed his right hand. And how many of our people have borne that not their right hand only, but their whole body, should be burned-burned up without any cries of pain, especially when they had it in their power to be sent away! Do I compare men with Mucius or Aquilius, or with Regulus? Yet boys and young women among us treat with contempt crosses and tortures, wild beasts, and all the bugbears of punishments, with the inspired patience of suffering. And do you not perceive, O wretched men, that there is nobody who either is willing without reason to undergo punishment, or is able without God to bear tortures?” *The Octavius of Minucius Felix* ch.37 p.196

**Clement of Alexandria** (193-217/220 A.D.) “Virtue is a will in conformity to God and Christ in life, rightly adjusted to life everlasting. For the life of Christians, in which we are now trained, is a system of reasonable actions-that is, of those things taught by the Word-an unfailing energy which we have called faith.” *The Instructor* book 1 ch.13 p.235

Clement of Alexandria (193-202 A.D.) “Accordingly they persecute us, not from the supposition that we are wrong-doers, but imagining that by the very fact of our being Christians we sin against life in so conducting ourselves, and exhorting others to adopt the like life.” *Stromata* book 4 ch.11 p.423

Clement of Alexandria (c.195 A.D.) speaks of the pious Christian. *Exhortation to the Heathen* ch.12 p.206

**Tertullian** (205 A.D.) “For he who confesses himself to be what he is, that is, a Christian, confesses that likewise by which he is it, that is, Christ. Therefore he who has denied that he is a Christian, has denied in Christ, by denying that Christ is in him, while He denies that he is in Christ, he will deny Christ too.” *Scorpiace* ch.9 p.642

Tertullian (205 A.D.) “Therefore it will be to no purpose to say, ‘Though I shall deny that I am a Christian, I shall not be denied by Christ, for I have not denied Himself.’ For even so much will be inferred from that denial, by which, seeing he denies Christ in him by denying that he is a Christian, he has denied *Christ* Himself also.” *Scorpiace* ch.9 p.642

Tertullian (208-220 A.D.) speaks of us as Christians. *Tertullian on Modesty* ch.1 p.75 and *On Monogamy* (213 A.D.) ch.16 p.72.

Tertullian (198-220 A.D.) The more often we are mown down by you, the more in number we grow. The blood of Christians is seed.” *Apology* ch.50 vol.3 p.55

Tertullian (207/208 A.D.) (implied) “Because, after all, the earliest Christians are found on the side of the Creator, not of Marcion, all nations being called to His kingdom, from the fact that God set up that kingdom from the tree (of the cross), when no Cerdon was yet born, much less a Marcion.” *Five Books Against Marcion* book 3 ch.21 vol.3 p.339

Tertullian (198-220 A.D.) “…and great facts and records of the Christian religion…” *Five Books Against Marcion* book 4 ch.4 p.349

**Asterius Urbanus** (c.232 A.D.) fragment 5 p.337 (implied) “And has not the falsity of this also been made manifest already? For it is now upwards of thirteen years since the woman died, and there has arisen neither a partial nor a universal war in the world. Nay, rather there has been steady and continued peace to the Christians by the mercy of God.”

**Hippolytus of Portus** (222-235/236 A.D.) “For we observe that our discourse has been serviceable not only for a refutation of heresies, but also in reference to those who entertain these opinions. Now these, when they encounter the extreme care evinced by us, will even be struck with admiration of our earnestness, and will not despise our industry and condemn Christians as fools when they discern the opinions to which they themselves have stupidly accorded their belief. And furthermore, those who, desirous of learning, addict themselves to the truth, will be assisted by our discourse to become, when they have learned the fundamental principles of the heresies, more intelligent not only for the easy refutation of those who have attempted to deceive them, but that also, when they have ascertained the avowed opinions of the wise men, and have been made acquainted with them, that they shall neither be confused by them as ignorant persons would, nor become the dupes of certain individuals acting as if from some authority; nay, more than this, they shall be on their guard against those that are allowing themselves to become victims to these delusions.” *Refutation of All Heresies* book 4 ch.45 p.42

Hippolytus of Portus (222-235/236 A.D.) “And of all men, we Christians alone are those who in the third gate celebrate the mystery” *Refutation of All Heresies* book 5 ch.4 p.58

**Commodianus** (c.240 A.D.) “The law is our field; whoever does good in it, assuredly the Ruler Himself will afford a true repose, for the tares are burned with fire. If, therefore, you think that under one they are delaying, you are wrong. I designate you as barren Christians; cursed was the fig-tree without fruit in the word of the Lord, and immediately it withered away. Ye do not works; ye prepare no gift for the treasury, and yet re thus vainly think to deserve well of the Lord.” *Instructions of Commodianus* ch.55 p.213

Commodianus (c.240 A.D.) “It is not right in God that a faithful Christian woman should be adorned. Dost thou seek to go forth after the fashion of the Gentiles, O thou who art consecrated to God? God’s heralds, crying aloud in the law, condemn such to be unrighteous women, who in such wise adorn themselves. Ye stain your hair; ye paint the opening of your eyes with black; ye lift up your pretty hair one by one on your painted brow; ye anoint your cheeks with some sort of ruddy colour laid on; and, moreover, earrings hang down with very heavy weight. Ye bury your neck with necklaces; with gems and gold ye bind hands worthy of God with an evil presage. Why should I tell of your dresses, or of the whole pomp of the devil?” *Instructions of Commodianus* ch.60 p.215

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.2 p.305 “Not so; because the God of the Christians is not circumscribed by place; but being invisible, fills heaven and earth,”

**Origen** (225-253/254 A.D.) “Since, then, he [Celsus] babbles about the public law, alleging that the associations of the Christians are in violation of it, we have to reply,” *Origen Against Celsus* book 1 ch.1 p.397

Origen (225-253/254 A.D.) “Moreover, since he frequently calls the Christian doctrine a secret system (of belief), we must confute him on this point also, since almost the entire world is better acquainted with what Christians preach than with the favourite opinions of philosophers. For who is ignorant of the statement that Jesus was born of a virgin, and that He was crucified, and that His resurrection is an article of faith among many, and that a general judgment is announced to come, in which the wicked are to be punished according to their deserts, and the righteous to be duly rewarded? And yet the mystery of the resurrection, not being understood, is made a subject of ridicule among unbelievers.” *Origen Against Celsus* book 1 ch.7 p.399

Origen (225-253/254 A.D.) “And there are still preserved among Christians traces of that Holy Spirit which appeared in the form of a dove. They expel evil spirits, and perform many cures, and foresee certain events, according to the will of the Logos.” *Origen Against Celsus* book 1 ch.46 p.415

Origen (233/234 A.D.) (implied) speaks of us following “the Christian way of life” *Origen’s Exhortation to Martyrdom* ch.2 p.150

**Novatian** (250-254/257 A.D.) (implied) mentions that some claim the name of Christian falsely. “Nor yet are there wanting, among such things, those who, although they have claimed to themselves the sound of the Christian name, afford instances and teachings of intemperance; whose vices have come even to that pitch, that while fasting they drink in the early morning, not thinking it Christian to drink after meat, unless the wine poured into their empty and unoccupied veins should have gone down directly after sleep: for they seem to have less relish of what they drink if food be mingled with the wine.” *On Jewish Meats* ch.6 p.649

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.8 p.659 (implied) calls Novatians unbelievers, not Christians. “Then shall it be fulfilled that He says, ‘I also will deny them.’ But whom will the Lord Christ chiefly deny, if not all of you heretics, and schismatics, and strangers to His name? For ye who were some time Christians, but now are Novatians, no longer Christians, have changed your first faith by a subsequent perfidy in the calling of your name.”

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.4 p.669 (implied) “Because the Holy Scripture has affirmed that they who should believe in Christ, must needs be baptized in the Spirit; so that these also may not seem to have anything less than those who are perfectly Christians;”

*Treatise On Rebaptism* (c.250-258 A.D.) ch.11 p.673 (implied) “He must needs be brought to confession by us before men, which cannot be done without Him, and without veneration of His name. And therefore both ought to stand by the confessor, sound, and sincere, and uncontaminated, and inviolated, without any choice being made of the confessor himself, whether he is righteous or a sinner, and a perfect Christian or an imperfect one, who has not feared to confess the Lord at his own greatest peril.”

**Cyprian of Carthage** (c.246-258 A.D.) “We must endure and persevere, beloved brethren, in order that, being admitted to the hope of truth and liberty, we may attain to the truth and liberty itself; for that very fact that we are Christians is the substance of faith and hope.” *Treatises of Cyprian*. Treatise 9 ch.13 p.487

Cyprian of Carthage (c.246-258 A.D.) “Why is he who does not altogether trust in Christ named and called a Christian? The name of Pharisee is more fitting for you.” *Treatises of Cyprian* Treatise 8 ch.12 p.479

**Firmilian of Caesarea** to Cyprian (256 A.D.) “So that from this also a severe persecution arose against us of the Christian name; and this after the long peace of the previous age arose suddenly, and with its unusual evils was made more terrible for the disturbance of our people.” *Epistles of Cyprian* letter 74 ch.10 p.392

Firmilian of Caesarea to Cyprian (256 A.D.) “But if this unity which cannot be separated and divided at all, is itself also among heretics, why do we contend any more? Why do we call them heretics and not Christians? Moreover, since we and heretics have not one God, nor one Lord, nor one Church, nor one faith, nor even one Spirit, nor one body, it is manifest that neither can baptism be common to us with heretics, since between us there is nothing at all in common.” *Epistles of Cyprian* letter 74 ch.26 p.397

**Seventh Council of Carthage** (258 A.D.) p.568 “Another Secundinus of Carpi said: Are heretics Christians or not? If they are Christians, why are they not in the Church of God? If they are not Christians, how come they to make Christians? Or whither will tend the Lord’s discourse, when He says, ‘He that is not with me is against me, and he who gathereth not with me scattereth?’ Whence it appears plain that upon strange children, and on the offspring of Antichrist, the Holy Ghost cannot descend only by imposition of hands, since it is manifest that heretics have not baptism.”

**Pontius**’ *Life and Passion of Cyprian of Carthage (258 A.D.)* ch.7 p.269 (implied) “By whom were the blaspheming Gentiles to be overcome by retorting upon themselves the accusations which they heap upon us? By whom were Christians of too tender an affection, or, what is of more importance, of a too feeble faith in respect of the loss of their friends, to be consoled with the hope of futurity? Whence should we so learn mercy? whence patience?”

Pontius *(258 A.D.)* (partial) “There, as he sat moistened after his long journey with excessive perspiration (the seat was by chance covered with linen, so that even in the very moment of his passion he might enjoy the honour of the episcopate), one of the officers (“Tesserarius “), who had formerly been a Christian, offered him his clothes, as if he might wish to change his moistened garments for drier ones; and he doubtless coveted nothing further in respect of his proffered kindness than to possess the now blood-stained sweat of the martyr going to God.” *Life and Passion of Cyprian of Carthage* ch.16 p.273

**Gregory of Thaumaturgus** (240-265 A.D.) “Now, as regards those who have been enrolled among the barbarians, and have accompanied them in their irruption in a state of captivity, and who, forgetting that they were from Pontus, and Christians, have become such thorough barbarians, as even to put those of their own race to death by the gibbet or strangulation, and to show their roads or houses to the barbarians, who else would have been ignorant of them, it is necessary for you to debar such persons even from being auditors in the public congregations, until some common decision about them is come to by the saints assembled in council, and by the Holy Spirit antecedently to them.” *Canonical Epistle* canon 7 p.19

**Dionysius of Alexandria** (246-265 A.D.) “And while the attention of all was directed to them, before any could lay hold of them, they ran quickly up to the bench of judgment and declared themselves to be Christians, and made such an impression that the governor and his associates were filled with fear; and those who were trader trial seemed to be most courageous in the prospect of what they were to suffer, while the judges themselves trembled. These, then, went with a high spirit from the tribunals, and exulted in their testimony, God Himself causing them to triumph gloriously.” Letter 3 ch.8 p.100

Dionysius of Alexandria (246-265 A.D.) “Moreover, I testified openly that I worshipped the only true God and none other, and that I could neither alter that position nor ever cease to be a Christian.” Epistle 10 ch.4 p.105. See also Epistle 10 ch.4 p.104.

**Theonas of Alexandria** (282-300 A.D.) “For just the more completely that the emperor himself. though not yet attached to the Christian religion, has entrusted the care of his life and person to these same Christians as his more faithful servants, so much the more careful ought ye to be, and the more diligent and watchful in seeing to his safety and in attending upon him, so that the name of Christ may be greatly glorified thereby, and His faith extended daily through you who wait upon the emperor.” *Letter to Lucianus* ch.1 p.158-159

**Alexander of Lycopolis** (301 A.D.) “Chapter I.-The Excellence of the Christian Philosophy; The Origin of Heresies Amongst Christians. [new paragraph] The philosophy of the Christians is termed simple. But it bestows very great attention to the formation of manners, enigmatically insinuating words of more certain truth respecting God; the principal of which, so far as any earnest serious purpose in those matters is concerned, all will have received when they assume an efficient cause, very noble and very ancient, as the originator of all things that have existence. For Christians leaving to ethical students matters more toilsome and difficult, as, for instance, what is virtue, moral and intellectual; and to those who employ their time in forming hypotheses respecting morals, and the passions and affections, without marking out any element by which each virtue is to be attained, and heaping up, as it were, at random precepts less subtle-the common people, hearing these, even as we learn by experience, make great progress in modesty, and a character of piety is imprinted on their manners, quickening the moral disposition which from such usages is formed, and leading them by degrees to the desire of what is honourable and good.” *Of the Manichaeans* ch.1 p.241

***Arnobius Against the Heathen*** (297-303 A.D.) book 1 ch.13 p.417 “It is almost three hundred years -something less or more-since we Christians began to exist, and to be taken account of in the world.” See also book 1 ch.1 p.413 for “Christian people” and book 1 ch.3 p.414 for “Christian religion”

**Adamantius** (c.300 A.D.) (implied) asks Megethius that if he could show who Paul was, would Megethius become a Christian. Megethius says that he already is a Christian, but Adamantius denies that Megethius is one. Here are the quotes. “AD. If now I should show that he [Paul] was not present [at the crucifixion], but even persecuted the members of the Church after this, would you become a Christian?” “MEG. But surely I *am* a Christian?” “AD. How can you be a Christian when you did not condescend to bear the name of Christian? You do not call yourself a Christian, but a Marcionite.” *Dialogue on the True Faith* first part ch.8e p.46

**Victorinus of Petau** (martyred 304 A.D.) in discussing Jesus’ promised rewards in Revelation 2, says, “The hidden manna is immortality; the white gem is adoption to be the son of God; the new name written on the stone is “Christian.” *Commentary on the Apocalypse* from the second chapter ch.17 p.347

Victorinus of Petau (martyred 304 A.D.) “For it is not enough for a tree to live and to have no fruit, even as it is not enough to be called a Christian and to confess Christ, but not to have Himself in our work, that is, not to do His precepts.” *Commentary on the Apocalypse* from the third chapter ch.2 p.347. For “Christian people” see *Commentary on the Apocalypse* from the fifth chapter no.8,9 p.350.

**Council of Elvira** (306/307 A.D.) canon 12 “Parents and other Christians who give up their children to sexual abuse are selling others’ bodies, and if they do so or sell their own bodies, they shall not receive communion even at death.”

**Peter of Alexandria** (306,285-311 A.D.) “confessing themselves Christians” *Canonical Epistle* canon 8 p.272

**Methodius** (270-311/312 A.D.) “If we must understand by pearls the glorious and divine teachings, and by swine those who are given up to impiety and pleasures, from whom are to be withheld and hidden the apostle’s teachings, which stir men up to piety and faith in Christ, see how you say that no Christians can be converted from their impiety by the teachings of the apostles. For they would never cast the mysteries of Christ to those who, through want: of faith, are like swine.” *Extracts from the Work on Things Created* ch.1 p.379

**Council of Ancyra** (314 A.D.) (implied) “Those who have fled and been apprehended, or have been betrayed by their servants; of those who have been otherwise despoiled of their goods, or have endured tortures, or been forced to receive something which their persecutors violently thrust into their hands, or meat [offered to idols], continually professing that they were Christians; and who, … always give evidence of grief at what has happened; these persons, inasmuch as they are free from sin, are not to be repelled from the communion;” canon 3 p.64

**Theophilus** (events c.315 A.D.) “Habib said: ‘We are Christians: …’” *Martyrdom of Habib the Deacon* p.692

Theophilus (events c.315 A.D.) “And the Christians were rejoicing forasmuch as he had not turned aside nor quitted his post; but the pagans were threatening him for refusing to sacrifice.” *Martyrdom of Habib the Deacon* p.694

**Lactantius** (c.303-320/325 A.D.) “But all of these, ensnared by frauds of demons, which they ought to have foreseen and guarded against, by their carelessness lost the name and worship of God. For when they are called Phrygians, or Novarians, or Valentinians, or Marcionites, or Anthropians, or Arians, or by any other name they have ceased to be Christians, who have lost the name of Christ, and assumed human and external names.” *The Divine Institutes* book 4 ch.30 p.133

Lactantius (c.303-320/325 A.D.) “The mother of Galerius, a woman exceedingly superstitious, was a votary of the gods of the mountains. Being of such a character, she made sacrifices almost every day, and she feasted her servants on the meat offered to idols: but the Christians of her family would not partake of those entertainments; and while she feasted with the Gentiles, they continued in fasting and prayer. On this account she conceived ill-will against the Christians, and by woman-like complaints instigated her son, no less superstitious than herself, to destroy them. So, during the whole winter, Diocletian and Galerius held councils together, at which no one else assisted; and it was the universal opinion that their conferences respected the most momentous affairs of the empire. The old man long opposed the fury of Galerius, and showed how pernicious it would be to raise disturbances throughout the world and to shed so much blood; that the Christians were wont with eagerness to meet death; and that it would be enough for him to exclude persons of that religion from the court and the army. Yet he could not restrain the madness of that obstinate man.” *Manner in Which the Persecutors Died* ch.11 p.305

Lactantius (c.303-320/325 A.D.) “Next day an edict was published, depriving the Christians of all honours and dignities; ordaining also that, without any distinction of rank or degree, they should be subjected to tortures, and that every suit at law should be received against them; while, on the other hand, they were debarred from being plaintiffs in questions of wrong, adultery, or theft; and, finally, that they should neither be capable of freedom, nor have right of suffrage. A certain person tore down this edict, and cut it in pieces, improperly indeed, but with high spirit, saying in scorn, ‘These are the triumphs of Goths and Sarmatians.’ Having been instantly seized and brought to judgment, he was not only tortured, but burnt alive, in the forms of law; and having displayed admirable patience under sufferings, he was consumed to ashes.” *Manner in Which the Persecutors Died* ch.13 p.305-306

**Alexander of Alexandria** (313-326 A.D.) “For it becomes us as Christians to turn with aversion from all who speak or think against Christ, as the adversaries of God and the destroyers of souls, and ‘not even to wish them Godspeed, lest at any time we become partakers of their evil deeds,’ as the blessed John enjoins.” *Epistles on the Arian Heresy* Epistle 1 ch.6 p.298.

Alexander of Alexandria (321 A.D.) “at another time they cast approbium and infamy upon the Christian religion,” *Epistles on the Arian Heresy* Epistle 1 ch.1 p.291.

**Eusebius of Caesarea** (318-325 A.D.) calls us Christians. *Demonstration of the Gospel* book 1.5 p.8

Eusebius of Caesarea (318-325 A.D.) calls us Christians. *Preparation for the Gospel* book 6 ch.10 p.38

Eusebius of Caesarea(318-325 A.D.) (implied) “If any one should assert that all those who have enjoyed the testimony of righteousness, from Abraham himself back to the firs tman, were Christians in fact if not in name, he would not go beyond the rtuh. For that which the name indicates, that the Christian man, through the knowledge and the teaching of Christ, is distinguished for temperance and righteousness, … - all that was zealously practiced by them not less than by us. *Eusebius’ Ecclesiastical History* book 1 ch.3.6 p.82. See also book 1 ch.3.10 p.86

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.488 calls us Christians.

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) Epistle 1 ch.6 p.57 “Does thou wish to be a Christian? Imitate Christ in everything.”

**Among heretics**

**The Gnostic Basilides** according to Clement of Alexandria (192-217/220 A.D.) “Basilides, in the twenty-third book of the *Exegetics*, respecting those that are punished by martyrdom, expresses himself in the following language: ‘For I say this, Whosoever fall under the afflictions mentioned, in consequence of unconsciously transgressing in other matters, are brought to this good end by the kindness of Him who brings them, but accused on other grounds; so that they may not suffer as condemned for what are owned to be iniquities, nor reproached as the adulterer or the murderer, but because they are Christians; which will console them, so that they do not appear to suffer. *Stromata* book 4 ch.12 p.424

Valentinian ***Gospel of Philip*** (c.150-4th century) *The Gnostic Bible* p.260 “When we were Jews we were orphans with only a mother. When we turned Christian we had a father and a mother.”

**Naasenes** (222-235/236 A.D.) called themselves Christians according to Hippolytus in *Refutation of All Heresies* book 5 ch.4 p.58.

**Bardesan** (154-224/232 A.D.) “‘And what shall we say of the new race of us Christians, whom Christ at His advent planted in every country and in every region? for, lo! wherever we are, we are all called after the one name of Christ-Christians. On one day, the first of the week, we assemble ourselves together, and on the days of the readings we abstain from *taking* sustenance.’” *The Book of the Laws of Diverse Countries* *Ante-Nicene Fathers* vol.8 p.733

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius calls himself a Christian. Adamantius denies that he is one though. *Dialogue on the True Faith* first part ch.8e p.46

**Marinus** (c.300 A.D.) a follower of Bardesanes, says, “The teaching of Christians stands by faith and the Scriptures, so we must convince or be convinced from Scriptures.” *Dialogue on the True Faith* Fourth part 12 p.144

## Ca11. Mention of Easter/Pascha[l]

From Wikipedia: The word for Easter in almost all languages comes from the Greek word *Pascha*, which comes from the Hebrew *Pesach*, meaning Passover. The main exceptions are the Slavic languages and English. Slavic languages call this festival the “Great Night” or “Great Day”. The English word Easter came from the month of the German calendar called Eostre-monath. The name for the month came from the Anglo-Saxon goddess Eostre, similar to how the names January, March, and June came from Roman deities.

**Melito/Meleto of Sardis** (170-177/180 A.D.) was a Quartodecimian who wrote an entire work on Easter called *On Pascha*.

**Theophilus of Caesarea** (180 A.D.) “We would have you know, too, that in Alexandria also they observe *the festival* on the same day as ourselves. For the *Paschal* letters are sent from us to them, and from them to us: so that we observe the holy day in unison and together.” *From His Epistle on the Question of the Passover, Written in the Name of the Synod of Caesarea.* *Ante-Nicene Fathers* vol.8 p.774

**Irenaeus of Lyons** (182-188 A.D.) wrote a treatise on Easter. “This [custom] of not bending the knee upon Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under Him. Now this custom took its rise from apostolic times, as the blessed Irenaeus, the martyr and bishop of Lyons, declares in his treatise *On Easter*, in which he makes mention of Pentecost also; upon which [feast] we do not bend the knee, because it is of equal significance with the Lord’s day, for the reason already alleged concerning it.” fragment 7 *Questions and Responses of Orthodoxy*.

**Polycrates of Ephesus** (130-196 A.D.) (implied) was a was temporarily execommunicated by the bishop of Rome for being a quartodecimian.

Clement of Alexandria (193-202 A.D.) (partial) mentions the paschal feast, but it is in the context of the Old Tastament Passover and ambiguous whether or not it also refers to Easter. *Stromata* book 2 ch.11 p.359

**Tertullian** (198-220 A.D.) “We rejoice in the same privilege also from Easter to Whitsunday.” *The Chaplet* (= *de Corona*) ch.3 p.94

**Hippolytus of Portus** (222-235/6 A D.) criticizes Quartodecimians who think Easter should be celebrated at the same time the Jews celebrate Passover. *The Refutation of All Heresies* book 8 ch.11 p.123 “And certain other (heretics), contentious by nature, (and) wholly uniformed as regards knowledge, as well as in their manner more (than usually) quarrelsome, combine (in maintaining) that Easter should be kept on the fourteenth day of the first month, according to the commandment of the law, on whatever day (of the week) it should occur. (But in this) they only regard what has been written in the law, that he will be accursed who does not so keep (the commandment) as it is enjoined. They do not, however, attend to this (fact), that the legal enactment was made for Jews, who in times to come should kill the real Passover. And this (paschal sacrifice, in its efficacy,) has spread unto the Gentiles, and is discerned by faith, and not now observed in letter (merely). They attend to this one commandment, and do not look unto what has been spoken by the apostle: “For I testify to every man that is circumcised, that he is a debtor to keep the whole law.” In other respects, however, these consent to all the traditions delivered to the Church by the Apostles.”

**Commodianus** (c.240 A.D.) says that we assemble at Easter. “They will assemble together at Easter, that day of ours most blessed; and let them rejoice, who ask for divine entertainments.” *Instructions of Commodianus* ch.75 p.218

**Origen** (225-253/254 A.D.) discusses Christian’s celebrating the Lord’s day, the Preparation, the Passover, and Pentecost. “Again, he who considers that “Christ our Passover was sacrificed for us,” and that it is his duty to keep the feast by eating of the flesh of the Word, never ceases to keep the paschal feast; for the *pascha* means a “Passover,” and he is ever striving in all his thoughts, words, and deeds, to pass over from the things of this life to God, and is hastening towards the city of God. And, finally, he who can truly say, “We are risen with Christ,” and “He hath exalted us, and made us to sit with Him in heavenly places in Christ,” is always living in the season of Pentecost;” *Origen Against Celsus* book 8 ch.22 p.647

**Cyprian of Carthage** (c.246-258 A.D.) mentions Easter. “Know, then, that I have made Saturus a reader, and Optatus, the confessor, a sub-deacon; whom already, by the general advice, we hade made next to the clergy, in having entrusted to Saturus on Easter-day, once and again, the reading; and when with the teach-presbyters we were carefully trying readers – in appointing Optatus from among the readers to be a teacher of the hearers;…” *Epistles of Cyprian* Letter 23 p.301 See also letters 39 and 54.

**Firmilian** (c.246-258 A.D.) “But that they who are at Rome do not observe those things in all cases which are handed down from the beginning, and vainly pretend the authority of the apostles; any one may know also from the fact, that concerning the celebration of Easter, and concerning many other sacraments of divine matters, he may see that there are some diversities among them, and that all things are not observed among them alike, which are observed at Jerusalem, just as in very many other provinces also many things are varied because of the difference of the places and names.” *Letter 74* ch.6 p.391

**Anatolius** (270-280 A.D.) discusses when Easter should be celebrated. *Paschal Canon* ch.10 p.146-147.

Anatolius (270-280 A.D.) “For these make up the best proved accounts according to their calculation, and determine a certain beginning or certain end for the Easter season, so as that the Paschal festival shall not be celebrated before the eleventh day before the Kalends of April, i.e., 24th March, nor after the moon’s twenty-first, and the eleventh day before the Kalends of May, i.e., 21st April. But we hold that these are limits not only not to be followed, but to be detested and overturned. For even in the ancient law it is laid down that this is to be seen to, viz., that the Passover be not celebrated before the transit of the vernal equinox, at which the last of the autumnal *term* is overtaken, on the fourteenth day of the first month, which is one calculated not by the beginnings of the day, but by those of the moon.” *Paschal Canon* ch.15 p.150-151

Malchion (270 A.D.) (partial) says the evil Paul of Samosata did on the Paschal festival. “and preparing women to sing psalms in honour of himself in the midst of the Church. in the great day of the Paschal festival” *Letter written by Malchion in the name of the Synod of Antioch against Paul of Samosata* ch.2 p.170

**Methodius** (270-311/312 A.D.) “but judging it better than burning. Just as though, in the fast which prepares for the Easter celebration, one should offer food to an other who was dangerously ill, and say,” In truth, my friend, it were fitting and good that” *Banquet of the Ten Virgins* book 3 ch.12 p.321

***Letter of the Council of Arles I to Pope Silvester*** (Aug. 314 A.D.) p.391 mentions the pascha of the Lord and bishops.

## Ca12. Calling the Lord’s Supper the Eucharist

**Ignatius of Antioch** (-107/116 A.D.) “Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants: that so, whatsoever ye do, ye may do it according to [the will of] God.” *Ignatius’ Letter to the Philadelphians* [Greek] ch.4 p.81

*Didache* (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.9-10 p.379-380 (No Eucharist, thanksgiving) discusses taking the Lord’s supper. However, he calls it “Thanksgiving” in two places, but never calls it the Eucharist.

**Justin Martyr** (150 A.D.)”And this food is called among us the Eucharist, of which no one is allowed to partake buthte man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined.” *First Apology of Justin Martyr* ch.66 p.285.

Justin Martyr (150 A.D.) says that christians everywhere take “the bread of the Eucharist, and also the cup of the Eucharist” *First Apology of Justin Martyr* ch.41 p.215

**Irenaeus of Lyons** (182-188 A.D.) But if this indeed do not attain salvation, then neither did the Lord redeem us with His blood, nor is the cup of the Eucharist the communion of His blood, nor the bread which we break the communion of His body. For blood can only come from veins and flesh, and whatsoever else makes up the substance of man, such as the Word of God was actually made. *Irenaeus Aginst Heresies* book 5 ch.2.1 p.528

Irenaeus of Lyons (182-188 A.D.) But our opinion is in accordance with the Eucharist, and the Eucharist in turn establishes our opinion. For we offer to Him His own, announcing consistently the fellowship and union of the flesh and Spirit. For as the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity. *Irenaeus Against Heresies* book 4 ch.18.5 p.486

**Clement of Alexandria** (193-202 A.D.) “Both must therefore test themselves: the one, if he is qualified to speak and leave behind him written records; the other, if he is in a right state to hear and read: as also some in the dispensation of the Eucharist, according to custom enjoin that each one of the people individually should take his part. One’s own conscience is best for choosing accurately or shunning.” *Stromata* book 1 ch.1 p.300

**Tertullian** (198-220 A.D.) “He remembers his Father, God; he returns to Him when he has been satisfied; he receives again the pristine ‘garment,’-the condition, to wit, which Adam by transgression had lost. The ‘ring’ also he is then Wont to receive for the first time, wherewith, after being interrogated, he publicly seals the agreement of faith, and thus thenceforward feeds upon the ‘fatness’ of the Lord’s body, -the Eucharist, to wit.” *Tertullian on Modesty* ch.9 p.83

Tertullian (207/208 A.D.) “If, however, you deny that divorce is in any way permitted by Christ, how is it that you on your side destroy marriage, not uniting man and woman, nor admitting to the sacrament of baptism and of the eucharist those who have been united in marriage anywhere else, unless they should agree together to repudiate the fruit of their marriage, and so the very Creator Himself?” *Five Books Against Marcion* book 4 ch.34 p.405

**Hippolytus of Portus** (222-235/236 A.D.) “This (heretic) alleged that there resided in him the mightiest power from invisible and unnameable places. And very often, taking the Cup, as if offering up the Eucharistic prayer, and prolonging to a greater length than usual the word of invocation, he would cause the appearance of a purple, and sometimes of a red mixture, so that his dupes imagined that a certain Grace descended and communicated to the potion a blood-red potency. The knave, however, at that time succeeded in escaping detection from many; but now, being convicted (of the imposture), he will be forced to desist from it.” *Refutation of All Heresies* book 6 ch.34 p.92

**Origen** (225-253/254 A.D.) “We are much more concerned lest we should be ungrateful to God, who has loaded us with His benefits, whose workmanship we are, who cares for us in whatever condition we may be, and who has given us hopes of things beyond this present life. And we have a symbol of gratitude to God in the bread which we call the Eucharist.” *Origen Against Celsus* book 8 ch.57 p.661

Origen (239-242 A.D.) mentions the Eucharist. *Homilies on Ezekiel* homily 9 ch.5.5 p.126

Origen (233/234 A.D.) mentions the “Eucharist” *Origen On Prayer* ch.5.1 p.27

**Cyprian of Carthage** (c.246-258 A.D.) “But now indeed peace is necessary, not for the sick, but for the strong; nor is communion to he granted by us to the dying, but to the living, that we may not leave those whom we stir up and exhort to the battle unarmed and naked, but may fortify them with the protection of Christ’s body and blood. And, as the Eucharist is appointed for this very purpose that it may be a safeguard to the receivers, *it is needful* that we may arm those whom we wish to be safe against the adversary with the protection of the Lord’s abundance. For how do we teach or provoke them to shed their blood in confession of His name. if we deny to those who are about to enter on the warfare the blood of Christ? Or how do we make them fit for the cup of martyrdom, if we do not first admit them to drink, in the Church, the cup of the Lord by the right of communion?” *Epistles of Cyprian* letter 53 ch.2 p.337

**Firmilian of Caesarea** to Cyprian (256 A.D.) Firmilian is critizing apparently Priscilla and the Montanists. “But that woman, who previously by wiles and deceitfullness of the demon was attempting many things for the deceiving of the faithful, among other things by which she had deceived many, also had frequently dared this; to pretend that with an invocation not to be contemned she sanctified bread and celebrated the Eucharist, and to offer sacrifice to the Lord, not without the sacrament of the accustomed utterance; and also to baptize many, making use of the usual and lawful words of interrogation, that nothing might seem to be different from the ecclesiastical rule. 11. What, then, shall we say about the baptism of this woman, by which a most wicked demon baptized through means of a woman?” *Epistles of Cyprian* Letter 74 ch.10-11 p.393

Caecilius of Bilta at the **Seventh Council of Carthage** (258 A.D.) p.566 “In addition to all these things, there is also this evil, that the priests of the devil dare to celebrate the Eucharist; or else let those who stand by them say that all these things concerning heretics are false.”

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.63 p.94 “At last, however, I warned them, that before we should go forth to the Gentiles, to preach to them the knowledge of God the Father, they should themselves be reconciled to God, receiving His Son; for I showed them that in no way else could they be saved, unless through the grace of the Holy Spirit they hasted to be washed with the baptism of threefold invocation, and received the Eucharist of Christ the Lord, whom alone they ought to believe concerning those things which He taught, that so they might merit to attain eternal salvation; but that otherwise it was utterly impossible for them to be reconciled to God, even if they should kindle a thousand altars and a thousand high altars to Him.”

## Ca13. Shun alleged believers persisting in sin

Matthew 18:17 (partial)

1 Corinthians 5:5-13

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 5:11

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 5:11

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) (implied) “And reprove one another, not in anger, but in peace, as ye have *it* in the Gospel; but to every one that acts amiss against another, let no one speak, nor let him hear aught from you until he repent.” ch.15 p.381

***Epistle of Barnabas*** (c.70-130 A.D.) ch.19 p.148 “Thou shalt not commit fornication: thou shalt not commit adultery: thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression.”

Tatian’s ***Diatessaron*** (died c.172 A.D.) section 27 lines 16-17 p.85 (partial) quotes Matthew 18:17.

**Clement of Alexandria** (193-202 A.D.) says to separate (*non conversari*) with evildoers and fornicators *Stromata* book 3 ch.18 p.401.

**Tertullian** (198-220 A.D.) “But it will be said that some of us, too, depart from the rules of our discipline. In that case, however, we count them no longer Christians;” *Apology* ch.46 p.51

Tertullian (213 A.D.) speaks of separating from those in sin. *On Monogamy* ch.15 p.71

Tertullian (207/208 A.D.) says that we are not to communicate or eat with a person defiled by sins. *Five Books Against Marcion* book 4 ch.9 p.356

**Cyprian of Carthage** (c.246-258 A.D.) “That we must depart from him who lives irregularly and contrary to discipline. *Treatises of Cyprian Treatise 12* Third book heads p.529

Cyprian of Carthage (c.246-258 A.D.) *Epistles of Cyprian* has many letters on dealing with the lapsed, and allowing them back into communion only after they have repented and after a period of time.

Cyprian of Carthage (c.246-258 A.D.) specifically mentions whisperers, backbiters, haters of God, injurious, proud, boasters of themselves, inventors of evil things, we should separate from. *Epistles of Cyprian* letter 67 ch.9 p.372

**Gregory Thaumaturgus** (240-265 A.D.) says to excommunicate those who sinned. *Canonical Epistle* canon 2 p.18

Gregory Thaumaturgus (240-265 A.D.) says to excommunicate the covetous. *Canonical Epistle* canon 4 p.18

## Ca14. The Church is the body of Christ

1 Corinthians 12:27; Ephesians 4:12; 5:23

***2 Clement*** (120-140 A.D.) ch.14 p.254 “I think not that ye are ignorant that the living church is the body of Christ (for the Scripture, saith, ‘God created man male and female;’ the male is Christ, the female the church,) and that the Books and the Apostles teach that the church is not of the present, but from the beginning.”

**Irenaeus of Lyons** (182-188 A.D.) “and who look to their own special advantage rather than to the unity of the Church; and who for trifling reasons, or any kind of reason which occurs to them, cut in pieces and divide the great and glorious body of Christ,” *Irenaeus Against Heresies* book 4 ch.33.7 p.508

**Clement of Alexandria** (193-202 A.D.) “And since the omnipotent God Himself ‘gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,” *Stromata* book 4 ch.21 p.433

**Tertullian** (207/208 A.D.) “As, however, he says elsewhere, that the Church is the body of Christ, so here also (the apostle) declares that he ‘fills up that which is behind of the afflictions of Christ in his flesh for His body’s sake, which is the Church.’” *Five Books Against Marcion* book 5 ch.19 p.471

Tertullian (208-220 A.D.) (partial) speaks of our flesh in Christ. *Tertullian on Modesty* ch.6 p.79-80

**Origen** (c.227-240 A.D.) “Now, from the text, ‘Ye are the body of Christ, and members each in his part,’ we see that even though the harmonious fitting of the stones of the temple appear to be dissolved and scattered,” *Origen’s Commentary on John* book 10 no.20 p.400

**Victorinus of Petau** (martyred 304 A.D.) “It is plain, therefore, that to John, armed as he was with superior virtue, this was not necessary, although the body of Christ, which is the Church, adorned with His members, ought to respond to its position.” *Commentary on the Apocalypse* from the tenth chapter no.3 p.353

## Ca15. Footwashing

John 13:5,14; 1 Timothy 5:10

**Irenaeus of Lyons** (182-188 A.D.) “Now in the last days, when the fulness of the time of liberty had arrived, the Word Himself did by Himself ‘wash away the filth of the daughters of Zion,’ when He washed the disciples’ feet with His own hands.” *Against All Heresies* book 4 ch.22.1 p.493

**Clement of Alexandria** (193-217/220 A.D.) “It was on this day, then, that both the consecration of the unleavened bread and the preparation for the feast took place. Whence John naturally describes the disciples as already previously prepared to have their feet washed by the Lord.” Greek fragment 11 p.581

**Tertullian** (198-220 A.D.) “No one’s table or roof did He [Jesus] despise: indeed, Himself ministered to the washing of the disciples’ feet; not sinners, not publicans, did He repel;” *Of Patience* ch.3 p.708

Tertullian (198-220 A.D.) mentions the time Christ washed his disciples’ feet. *de Corona* ch.8 p.98

**Origen** (c.227-240 A.D.) “Again, when He washed the disciples’ feet, He declared Himself in these words to be their Master and Lord: ‘You call Me Master and Lord, and you say well, for so I am.’” *Origen’s Commentary on John* book 1 ch.23 p.309

**Cyprian of Carthage** (c.246-258 A.D.) “Let them imitate the Lord, who at the very time of His passion was not more proud, but more humble. For then He washed His disciples’ feet, saying, ‘If I, your Lord and Master, have washed your feet, ye ought also to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.’” *Epistles of Cyprian* letter 5 ch.2 p.283

## Ca16. Baptize in the name of the Father, Son, Holy Spirit

Matthew 28:19

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.)

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

***Didache*** (before 125 A.D.) vol.7 ch.7 p.379 quotes it as, “Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. [i.e. running water]. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, pour out water thrice upon the head into the name of the Father and Son and Holy Spirit.”

**Irenaeus of Lyons** (182-188 A.D.) “And again, giving to the disciples the power of regeneration unto God, He [Jesus] said to them, ‘Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’” *Irenaeus Against Heresies* book 3 ch.17.1 p.444.

Irenaeus of Lyons (c.160-202 A.D.) says to baptize in the name of the Father, the Son, and the Holy Spirit. *Proof of Apostolic Preaching* ch.3

**Tertullian** (198-220 A.D.) slightly paraphrases this verse as follows: “He [Jesus] commanded the eleven others, on His departure to the Father, to ‘go and teach *all* nations, who were to be baptized into the Father, and into the Son, and into the Holy Ghost.” *On Prescription Against Heretics* ch.20 p.252.

Tertullian says it slightly differently in *On Baptism* ch.13 p.676 “God, *He* [Jesus] saith, ‘teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.”

**Hippolytus of Portus** (222-235/236 A.D.) quotes it as “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” *Against the Heresy of One Noetus* ch.14 p.228

**Origen** (239-242 A.D.) says we baptize in the name of the Father, Son, and Holy Spirit. *Homilies on Ezekiel* homily 7 ch.4.1 p.103

***A Treatise Against Novatian*** (250/4-256/7 A.D.) ch.3 p.658 “Go ye and preach the Gospel to the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. That is, that that same Trinity which operated figuratively in Noah’s days through the dove, now operates in the Church spiritually through the disciples.”

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.7 p.671 “Go ye, teach the nations; baptize them in the name of the Father, and of the Son, and of the Holy Ghost.”

**Seventh Council of Carthage** (258 A.D.) p.567 Munnulus of Girba said, “… even especially in the Trinity of baptism, as our Lord says, ‘Go ye and baptize the nations, in the name of the Father, of the Son, and of the Holy Spirit.”

Seventh Council of Carthage (258 A.D.) p.569 Vincentius of Thibaris said, “Go ye and teach the nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost.”

**Victorinus of Petau** (-307 A.D.) quotes it as “He [Jesus] sent forth the apostles, saying: ‘Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” *Commentary on the Apocalypse* from the first chapter no.15 p.345

**Lucian of Antioch** (c.300-311 A.D.) quotes Matthew 28:19 about baptizing. “as also our Lord Jesus Christ commanded his disciples, saying, ‘Go ye, teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost;’ clearly of the Father who is really a Father, and of a Son who is really a son, and of the Holy Ghost who is really a Holy Ghost; these names being assigned not vaguely nor idly, but indicating accurately the special personality, order, and glory of those named, so that in Personality they are three, but in harmony one.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.27

***Letter of the Council of Arles I to Pope Silvester*** (Aug. 314 A.D.) p.392 “being baptized in the Father and the Son and the Holy Ghost, … But if, on being questioned as to the Creed, he does not give the Trinity in answer,…”

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.63 p.94 says to be baptized in the name of the Father, Son, and Holy Spirit.

## Ca17. We are the flock of Christ

**Clement of Rome** (96-98 A.D.) calls us the flock of Christ. *1 Clement* ch.57 p.20

**Tertullian** (198-220 A.D.) “Now, what are these sheep’s clothing’s, but the external surface of the Christian profession? Who are the ravening wolves but those deceitful senses and spirits which are lurking within to waste the flock of Christ? Who are the false prophets but deceptive predictors of the future? Who are the false apostles but the preachers of a spurious gospel? Who also are the Antichrists, both now and evermore, but the men who rebel against Christ? Heresies, at the present time, will no less rend the church by their perversion of doctrine, than will Antichrist persecute her at that day by the cruelty of his attacks, except that persecution make seven martyrs, (but) heresy only apostates.” *Prescription Against heretics* ch.4 p.245

Tertullian (208-220 A.D.) says we are the flock of Christ. *Tertullian on Modesty* ch.7 p.80 and ch.18 p.94.

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.14 p.661-662 “And indeed the Lord had foretold that many should come as ravening wolves in the skins of sheep. Who are those ravening wolves but such as conspire with treacherous intent to waste the flock of Christ?”

**Cyprian of Carthage** (c.246-258 A.D.) “We ought to remember by what name Christ calls His people, by what title He names His flock. He calls them sheep, that their Christian innocence may be like that of sheep; He calls them lambs, that their simplicity of mind may imitate the simple nature of lambs. Why does the wolf lurk under the garb of sheep? why does he who falsely asserts himself to be a Christian, dishonour the flock of Christ? To put on the name of Christ, and not to go in the way of Christ, what else is it but a mockery of the divine name, but a desertion of the way of salvation;” *Treatises of Cyprian* Treatise 10 ch.12 p.494

## Ca18. Musical choir

**Ignatius of Antioch** (100-107/116 A.D.) “Wherefore it is fitting that ye should run together in accordance with the will of your bishop, which thing also ye do. For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp. Therefore in your concord and harmonious love, Jesus Christ is sung. And do ye, man by man, become a choir, that being harmonious in love, and taking up the song of God in unison, ye may with one voice sing to the Father through Jesus Christ, so that He may both hear you, and perceive by your works that ye are indeed the members of His Son. It is profitable, therefore, that you should live in an unblameable unity, that thus ye may always enjoy communion with God.” *Letter of Ignatius to the Ephesians* [Greek] ch.4 p.50-51

***To Diognetus*** (c.130 A.D.) ch.12 p.30 “and salvation is manifested, and the Apostles are filled with understanding, and the Passover of the Lord advances, and the choirs are gathered together, and are arranged in proper order, and the Word rejoices in teaching the saints,-by whom the Father is glorified: to whom be glory for ever. Amen.”

**Clement of Alexandria** (c.195 A.D.) “The union of many in one, issuing in the production of divine harmony out of a medley of sounds and division, becomes one symphony following one choir-leader and teacher, the Word, reaching and resting in the same truth, and crying Abba, Father. This, the true utterance of His children, God accepts with gracious welcome-the first-fruits He receives from them.” *Exhortation to the Heathen* ch.9 p.197

Malchion (270 A.D.) (partial) says that Malchion put a stop to the songs sung to the Lord and had them sing songs honoring himself. *Letter written by Malchion in the name of the Synod of Antioch against Paul of Samosata* ch.2 p.170

**Methodius** (270-311/312 A.D.) “But if one wishes to hear the choir of the apostles as well, he will find the same harmony of song. For the others sang beforehand the divine plan in a mystical manner; but these sing an interpretation of what has been mystically announced by the former. Oh, concordant harmony, composed by the Divine Spirit! Oh, the comeliness of those who sing of the mysteries *of God*? Oh. that I also may join in these songs in my prayer. Let us then also sing the like song, and raise the hymn to the Holy Father, glorifying in the Spirit Jesus, who is in His bosom. Shun not, man, a spiritual hymn, nor be ill-disposed to listen to it. Death belongs not to it; a story of salvation is our song. Already I seem to taste better enjoyments, as I discourse on such subjects as these; and especially when there is before me such a flowering meadow, that is to say, our assembly of those who unite in singing and hearing the divine mysteries.” *Concerning Free Will* ch.1 p.356

## Ca19. Church(es) of God

Church of God Acts 20:28; 1 Corinthians 1:2; 10:32; 11:22; 2 Corinthians 1:1; Galatians 1:13; 1 Timothy 3:5;

Church of the Living God 1 Timothy 3:15

Churches of God 1 Corinthians 11:16; 1 Thessalonians 2:!4; 2 Thessalonians 1:4

**Clement of Rome** (96-98 A.D.) Church of God at Rome greeting the Church of God at Corinth ch.1 vol.1 p.5. also vol.9 p.229

**Ignatius** (-107/116 A.D.) “I salute you from Smyrna, together with the Churches of God which are with me, who have refreshed me in all things,” *Letter to the Trallians* [Greek] ch.12 p.72

**Evarestus** (c.169 A.D.) “The Church of God which sojourns at Smyrna, to the Church of God sojourning in Philomelium, and to all the congregations of the Holy and Catholic Church in every place: Mercy, peace, and love from God the Father, and our Lord Jesus Christ, be multiplied.” *Martyrdom of Polycarp* preface p.39

**Tertullian** (198-220 A.D.) “In the Revelation of John, again, the order of these times is spread out to view, which ‘the souls of the martyrs’ are taught to wait for beneath the altar, whilst they earnestly pray to be avenged and judged: (taught, I say, to wait), in order that the world may first drink to the dregs the plagues that await it out of the vials of the angels, and that the city of fornication may receive from the ten kings its deserved doom, and that the beast Antichrist with his false prophet may wage war on the Church of God; and that, after the casting of the devil into the bottomless pit for a while, the blessed prerogative of the first resurrection may be ordained from the thrones; and then again, after the consignment of him to the fire, that the judgment of the final and universal resurrection may be determined out of the books.” *On the Resurrection of the Flesh* ch.25 p.563

**Origen** (225-253/254 A.D.) *Origen Against Celsus* book 3 ch.51 p.485. He says that those vanquished by licentiousness or other sins are lost and dead to God. They can come back, as though risen from the dead, but cannot hold a post or work in the church of God after their lapse.

Origen (225-253/254 A.D.) “We are not to credit these men, nor go out from the first and the ecclesiastical tradition; nor to believe otherwise than as the churches of God have by succession transmitted to us.” Origen, Commentary on Matthew (post A.D. 244).

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.1 p.667 tells of people who fled to the church of God, and speaks of the Holy mother church.

**Seventh Council of Carthage** (258 A.D.) p.568 “Another Secundinus of Carpi said: Are heretics Christians or not? If they are Christians, why are they not in the Church of God? If they are not Christians, how come they to make Christians? Or whither will tend the Lord’s discourse, when He says, ‘He that is not with me is against me, and he who gathereth not with me scattereth?’ Whence it appears plain that upon strange children, and on the offspring of Antichrist, the Holy Ghost cannot descend only by imposition of hands, since it is manifest that heretics have not baptism.”

**Gregory Thaumaturgus** (240-265 A.D.) Covetousness is a great evil; and it is not possible in a single letter to set forth those scriptures in which not robbery alone is declared to be a thing horrible and to be abhorred, but in general the grasping mind, and the disposition to meddle with what belongs to others, in order to satisfy the sordid love of gain. And all persons of that spirit are excommunicated from the Church of God.” *Canonical Epistle* Canon 2 p.18

**Malchion** (270 A.D.) “both bishops and presbyters and deacons, together with the churches of God, send greeting to our brethren beloved in the Lord.” *Against Paul of Samosata* preface p.169

**Among corrupt or spurious works**

**pseudo-Methodius** (270-311/312 A.D.) “filled with joyfulness the churches of God that are everywhere amongst the nations.” *Oration on Psalms* ch.1 p.394

## Ca20. Church(es) of Christ

Church of Christ Romans 16:16 (no other verses)

(implied) Matthew 16:18 (Jesus spoke of my church)

(implied) Christ is the head of the church Ephesians 5:23

**Julius Africanus** (235-245 A.D.) “Church of Christ against the exact truth, so as that a lie should be contrived” *Genealogy in the Holy Gospels* (=*Epistle to Aristides)* ch.1 p.125

**Origen** (225-253/254 A.D.) “we preserve both the doctrine of the Church of Christ and the grandeur of the divine promise, proving also the possibility of its accomplishment not by mere assertion, but by arguments; knowing that although heaven and earth, and the things that are in them, may pass away, yet His words regarding each individual thing, being, as parts of a whole, or species of a genus, the utterances of Him who was God the Word,” *Origen Against Celsus* book 5 ch.22 p.552-553

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.13 p.661 “the Church of Christ-would have bewailed the sins of his neighbors as his own”

**Cyprian of Carthage** (c.246-258 A.D.) “Also, the sacrament of the Passover contains nothing else in the law of the Exodus than that the lamb which is slain in the figure of Christ should be eaten in one house. God speaks, saying, ‘In one house shall ye eat it; ye shall not send its flesh abroad from the house.’ The flesh of Christ, and the holy of the Lord, cannot be sent abroad, nor is there any other home to believers but the one Church. This home, this household of unanimity, the Holy Spirit designates and points out in the Psalms, saying, ‘God, who makes men to dwell with one mind in a house.’ in the house of God, in the Church of Christ, men dwell with one mind, and continue in concord and simplicity:” *Treatises of Cyprian* Treatise 1 ch.8 p.424

**Seventh Council of Carthage** (85 bishops) (258 A.D.) p.572 Clarus of Mascula said, “power without, nor have the Church of Christ, are able to baptize no one with his baptism.”

## Ca21. Holy church(es)

**Ignatius of Antioch** (100-107/116 A.D.) “Ignatius, who is also called Theophorus, to the holy Church which is at Tralles, in Asia, beloved of God, the Father of Jesus Christ, elect, and worthy of God, possessing peace through the flesh, and blood, and passion of Jesus Christ, who is our hope, through our rising again to Him, which also I salute in its fulness, and in the apostalical character, and wish abundance of happiness.” *Epistle of Ignatius to the Trallians* [Greek version] intro. p.66

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision first ch.3 p.10 “has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith.”

**Theophilus of Antioch** (168-181/188 A.D.) “And as in the sea there are islands, some of them habitable, and well-watered, and fruitful, with havens and harbours in which the storm-tossed may find refuge, -so God has given to the world which is driven and tempest-tossed by sins, assemblies -we mean holy churches -in which survive the doctrines of the truth, as in the island-harbours of good anchorage; and into these run those who desire to be saved, being lovers of the truth, and wishing to escape the wrath and judgment of God. And as, again, there are other islands, rocky and without water, and barren, and infested by wild beasts, and uninhabitable, and serving only to injure navigators and the storm-tossed, on which ships are wrecked, and those driven among them perish, -so there are doctrines of error -I mean heresies -which destroy those who approach them.” *Theophilus to Autolycus* book 2 ch.14 p.100

**Clement of Alexandria** (193-202 A.D.) “‘Now’ this spiritual ‘body,’ the holy Church, ‘is not for fornication.’ Nor are those things which belong to heathen life to be adopted by apostasy from the Gospel.” *Stromata* book 7 ch.14 p.549

**Tertullian** (207/208 A.D.) “which we have the promise of (Christ’s) holy church;” *Five Books Against Marcion* book 5 ch.4 p.437

**Hippolytus** (222-234/235 A.D.) “To Him be the glory and the power, with the Father and the Holy Spirit, in the holy Church both now and ever, and even for evermore. Amen.” *Against the Heresy of One Noetus* ch.18 p.231

**Apollonius of Ephesus** (c.210 A.D.) “Themison … moreover uttered blasphemy against the Lord and the apostles and the holy church.” *Ante-Nicene Fathers* vol.8 p.776

**Alexander of Cappadocia** (233-251 A.D.) “Asclepiades-who, in regard to the right faith, is most eminently qualified for the office-has undertaken the episcopate of your holy church of Antioch.” *Letters of Alexander* *ANF* vol.6 Letter 1 p.154

**Origen** (c.227-240 A.D.) “What I have said on the text, ‘They believe the Scripture and the word which Jesus had said unto them,’ may lead us to understand, after discussing the subject of faith, that the perfection of our faith will be given us at the great resurrection from the dead of the whole body of Jesus which is His Holy Church.” *Origen’s Commentary on John* book 10 ch.27 p.407

**Cyprian of Carthage** (c.246-258 A.D.) “On which matter, although you yourselves hold thereupon the truth and certainty of the Catholic rule, yet since you have thought that of our mutual love we ought to be consulted, we put forward our opinion, not as a new one, but we join with you in equal agreement, in an opinion long since decreed by our predecessors, and observed by us,-judging, namely, and holding it for certain that no one can be baptized abroad outside the Church, since there is one baptism appointed in the holy Church.” *Epistles of Cyprian* Letter 69 ch.1 p.375

**Firmilian to Cyprian** (250-251 A.D.) “Nor do we remember that this at any time began among us, since it has always been observed here, that we knew none but one Church of God, and accounted no baptism holy except that of the holy Church.” *Epistles of Cyprian* Letter 74 ch.19 p.395

**Seventh council of Carthage** (258 A.D.) p.567 “Theogenes of Hippo Regius said: According to the sacrament of God’s heavenly grace which we have received, we believe one baptism which is in the holy Church.”

**Hymenaeus of Jerusalem** (c.268 A.D.) in the opening speaks of the “holy church” (*Letter of Hymenaeus* (= *Letter of Six Bishops*)

**Peter of Alexandria** (306,285-311 A.D.) “has by divine grace been preserved in the most holy church of Ephesus,” fragment 2 (from the Paschal Chronical) p.283

**Among spurious works**

**pseudo-Ignatius** (after 117 A.D.) “Cast ye out that which defiles you, who are of the most holy Church of the Ephesians, which is so famous and celebrated throughout the world.” Epistle oto the Ephesians (Latin version) ch.8 p.52

**pseudo-Peter of Alexandria** (306,285-311 A.D.) “He feared not to rend asunder the holy Church, which the Son of God redeemed with His precious blood, and to deliver which from the tyranny of the devil He hesitated not to lay down His life.” *Genuine Acts of Peter of Alexandria* p.&&&

**Among heretics**

Gnostic **Ophites and Sethians** according to Irenaeus (-188 A.D.) “The father and son thus both had intercourse with the woman (whom they also call the mother of the living). When, however, she could not bear nor receive into herself the greatness of the lights, they declare that she was filled to repletion, and became ebullient on the left side; and that thus their only son Christ, as belonging to the right side, and ever tending to what was higher, was immediately caught up with his mother to form an incorruptible Aeon. This constitutes the true and holy Church, which has become the appellation, the meeting together, and the union of the father of all, of the first man, of the son, of the second man, of Christ their son, and of the woman who has been mentioned.” *Irenaeus Against Heresies* book 1 ch.30.2 p.354-355

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) starts off with “Peter to James, the lord and bishop of the holy church, under the Father of all, through Jesus Christ,…” It end with “prayed to the Father and God of all, to whom be glory for ever. Amen” ch.5 p.217. See also ibid Intro p.215.

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.1 p.218 speaks of the (universal) church. “The holy church of the Hebrews, and the churches everywhere”

## Ca22. No need to burn incense in the church

See <http://archive.churchsociety.org/churchman/documents/Cman_117_3_Brattston.pdf>

**Justin Martyr** (c.150 A.D.) “What sober-minded man, then, will not acknowledge that we are not atheists, worshipping as we do the Maker of this universe, and declaring, as we have been taught, that He has no need of streams of blood and libations and incense; whom we praise to the utmost of our power by the exercise of prayer and thanksgiving for all things wherewith we are supplied, as we have been taught that the only honour that is worthy of Him is not to consume by fire what He has brought into being for our sustenance, but to use it for ourselves and those who need, and with gratitude to Him to offer thanks by invocations and hymns for our creation, and for all the means of health, and for the various qualities of the different kinds of things, and for the changes of the seasons; and to present before Him petitions for our existing again in incorruption through faith in Him.” *First Apology of Justin Martyr* ch.13 p.&&&

***Epistle of Barnabas*** (c.70-130 A.D.) ch.2 p.&&& “Since, therefore, the days are evil, and Satan possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and long-suffering and continence are things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them. For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, 'What is the multitude of your sacrifices unto Me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before Me: for who hath required these things at your hands? Tread no more My courts, not though ye bring with you fine flour. Incense is a vain abomination unto Me, and your new moons and sabbaths I cannot endure.' He has therefore abolished these things, that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation.”

**Athenagoras** (177 A.D.) “But, as most of those who charge us with atheism, and that because they have not even the dreamiest conception of what God is, and are doltish and utterly unacquainted with natural and divine things, and such as measure piety by the rule of sacrifices, charges us with not acknowledging the same gods as the cities, be pleased to attend to the following considerations, O emperors, on both points. And first, as to our not sacrificing: the Framer and Father of this universe does not need blood, nor the odour of burnt-offerings, nor the fragrance of flowers and incense, for as much as He is Himself perfect fragrance, needing nothing either within or without; but the noblest sacrifice to Him is for us to know who stretched out and vaulted the heavens, and fixed the earth in its place like a centre, who gathered the water into seas and divided the light from the darkness, who adorned the sky with stars and made the earth to bring forth seed of every kind, who made animals and fashioned man. When, holding God to be this Framer of all things, who preserves them in being and superintends them all by knowledge and administrative skill, we 'lift up holy hands' to Him, what need has He further of a hecatomb?” *A Plea for Christians* ch.13 p.&&&

Arnobius (293-303 A.D.) (partial. in this and many other palces against pagan use of incense. Never any positive references to incense.) “But in the discussion which we at present maintain, we do not undertake this trouble or service, to show and declare who all these were. *But* this is what we proposed to ourselves, that as you call us impious and irreligious, *and*, on the other hand, maintain that you are pious and serve the gods, we should prove and make manifest that by no men are they treated with less respect than by you. But if it is proved by the very insults that it is so, it must, as a consequence, be understood that it is yon who rouse the gods to fierce and terrible rage, because you either listen to or believe, or yourselves invent about them, stories so degrading. For it is not he who is anxiously thinking of religious rites, and slays spotless victims, who gives piles of incense to be burned with fire, not he must be thought to worship the deities, or alone discharge the duties of religion. True worship is in the heart, and a belief worthy of the gods; nor does it at all avail to bring blood and gore, if you believe about them things which are not only far remote from and unlike their nature, but even to some extent stain and disgrace both their dignity and virtue.”*Arnobius Against the Heathen* book 7 ch.30 p.&&&.

**Lactantius** (c.33-320/325 A.D.) “But our religion is on this account firm, and solid, and unchangeable, because it teaches justice, because it is always with us, because it has its existence altogether in the soul of the worshipper, because it has the mind itself for a sacrifice. In that religion nothing else is required but the blood of animals, and the smoke of incense, and the senseless pouring out of libations; but in this of ours, a good mind, a pure breast, an innocent life: those rites are frequented by unchaste adulteresses without any discrimination, by impudent procuresses, by filthy harlots; they are frequented by gladiators, robbers, thieves, and sorcerers, who pray for nothing else but that they may commit crimes with impunity.” *The Divine Institutes* book 5 ch.20 p.157

Lactantius (c.303-320/325 A.D.) “For if man shall be just, having received immortality, he will serve God for ever. But that men are not born except for justice, both the ancient philosophers and even Cicero suspects. For, discussing the Laws, he says: 'But of all things which are discussed by learned men, nothing assuredly is of greater importance than that it should be entirely understood that we are born to justice.' We ought therefore to hold forth I and offer to God that alone for the receiving of which He Himself produced us. But how true this twofold kind of sacrifice is, Trismegistus Hermes is a befitting witness, who agrees with us, that is, with the prophets, whom we follow, as much in fact as in words. He thus spoke concerning justice: 'Adore and worship this word, O son.' But the worship of God consists of one thing, not to be wicked. Also in that perfect discourse, when he heard Asclepius inquiring from his son whether it pleased him that incense and other odours for divine sacrifice: were offered to his father, exclaimed: 'Speak words of good omen, O Asclepius. For it is the greatest impiety to entertain any such thought concerning that being of pre-eminent goodness. For these things, and things resembling these, are not adapted to Him. For He is full of all things, as many as exist, and He has need of nothing at all. But let us give Him thanks, and adore Him. For His sacrifice consists only of blessing.' And he spoke rightly.” *The Divine Institutes* book 6 ch.25 p.&&&

X **Eusebius** (318-325 A.D.) *Demonstratio Evangelica* Book 1 Chapter 10 wrote: “So, then, we sacrifice and offer incense.” Furthermore, the liturgical rubrics found in Apostolic Canons Canon 3 allowed for incense to be brought to the altar. Even more significant is the fact that abundant references to the use of incense can be found in the ancient liturgies of St. James, St. Mark, and Ss. Addai and Mari. Second, Brattston argued that the use of incense was expressly prohibited by the early Christian writers. However, a review of the material shows that he took the writings out of context. The polemics against incense by early Christians were directed mostly at the use of incense in pagan worship. A few references were directed against the hypocrisy associated with Old Testament worship and written to show the superiority of Christian worship over Jewish worship. Brattston presented not a single shred of evidence of an early church father objecting to the use of incense in Christian worship.

Note that “M20. Offer money/possessions to God” is under Money and Contentment

## Teachings on Church Assembling Together not on the list

**1. The Church is the Israel of God** 1 Peter 2:9 (only 2 writers: Justin Martyr, Origen)

**2. Taking the bread and cup unworthily** 1 Corinthians 11:27-32 (only 3 writers: Clement of Alexandria, Origen, Cyprian)

**3. We are a peculiar people** Titus 2:14 (only 2 writers: Clement of Rome, Clement of Alexandria)

**4. Mention of Love-feasts** (Lord’s Supper) (only 2 writers: Ignatius of Antioch, Origen)

**5. Baptism of infants** (only 1 writer: Cyprian)

**6. Refuge in the Church** (only 2 writers: Theophilus of Antioch, Felix of Gurgites at the Seventh Council of Carthage)

**7. The Church can never be destroyed** (only 1 writer: Alexander of Alexandria)

**8. Parable of the marriage banquet** (only 2 writers: Irenaeus, Methodius)

**9. Binding and loosing / bind and loose** (only 2 writers: Tertullian, Origen)

**10. We are a royal priesthood** 1 Peter 2:9 (only 2 writers: Clement of Alexandria, Victorinus of Petau)

**11. Women keep silence in the churches** 1 Corinthians 14:34 (only 3 writers: Tertullian, Cyprian, Adamantius)

**12. Lent** (only 2 writers: Tertullian, Peter of Alexandria)

**13. Description of a church service** (only 3 writers: *Didache*, *To Diognetus*, Tertullian. Gnostic Naaseni)

**Be thankful to God for other believers** (Romans 1:8; 1 Corinthians 1:4-6; Philippians 1:3; Colossians 1:3-5; 1 Thessalonians 1:2; 1 Thessalonians 1:3; 2 Thessalonains 2:13; Philemon 4. 2 Timothy 1:3 (implied)) (not analyzed yet)

**Acknowledge people’s hard work.** (Romans 16:6; 12a; 12b; 1 Thessalonians 5:12-13) (not analyzed yet)

**Acknowledge people’s faithfulness (Ephesians 6:**21; Colosians 4:9) (not analyzed yet)

**Divergences**

**1. Divergence: Timing of Easter** (Quartodecimians believed it should coincide with Passoveer)

**2. Divergence: Give the Eucharist to even the lapsed who are about to die.** (2 for, 1 against. For: Dionysius of Alexandria, Council of Ancyra. Against: Council of Elvira)

# Church Leadership

## C1. Obey authority of godly church leaders

1 Thessalonians 5:12-23; Hebrews 13:7,17

(partial) 1 Peter 5:2-3

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 13:7,17

p30 - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) (partial) 1Th 5:12 says “…to recognize those who labor among you, and are over you in the Lord and admonish you.” (NKJV) 1 Thessalonians 5:12

**Clement of Rome** ch.1 vol.1 p.5. also vol.9 p.229 (96-98 A.D.) “obedient to those who had rule over you, and giving all fitting honour to the presbyters among you.”

Clement of Rome (96-98 A.D.) ch.43 p.16 and ch.46 p.17 show that as we follow Christ, as soldiers follow a general, we are to obey our church leaders. (See also vol.9 ch.43 p.242 and ch.57 p.246)

Clement of Rome (96-98 A.D.) ch.44 p.17 Clement believed in episcopal succession. In other words, one way we know that the Christian church is correct vs. other groups, is that the apostles appointed bishops who appointed bishops, etc.

**Ignatius** (-107/116 A.D.) Be subject to the bishop and the presbytery. *Ignatius’ Letter to the Ephesians* ch.2 p.50 also ch.6 p.51

Ignatius (-107/116 A.D.) Do not set yourselves up in opposition to the bishop, in order that we may be subject to God. *Ignatius’ Letter to the Ephesians* ch.5 p.51

Ignatius (-107/116 A.D.) Look upon your bishop as you would the Lord himself. *Ignatius’ Letter to the Ephesians* ch.6 p.51-52. See also *Letter to the Magnesians* ch.13 p.64

**Polycarp** (100-155 A.D.) “Wherefore it is needful to abstain from all these things, being subject to the presbyters and deacons, as unto God and Christ.” Polycarp’s Letter to the Philippians ch.4 p.34

**Cyprian of Carthage** (c.246-258 A.D.) “watch against the snares of the devil, and, taking care for you own salvation, be diligently on your guard against this death-bearing fallacy.” *Epistles of Cyprian* letter 5 p.317.

Cyprian of Carthage (c.246-258 A.D.) “Keep discipline, lest haply the Lord be angry, and ye perish from the right way, when His anger shall quickly burn against you. And what shall Christ and our Lord and Judge think, when He sees His virgin, dedicated to Him, and destined for His holiness, lying with another?” *Epistles of Cyprian* letter 61 ch.1 p.357

Cyprian of Carthage (c.246-258 A.D.) “Nor let them think that the way of life or of salvation is still open to them, if they have refused to obey the bishops and priests.” This is in regard to obstinately refusing to cease from adultery. *Epistles of Cyprian* letter 61 ch.4 p.358

## C2. The Church/Christians should have unity

John 17:3; 20-21,23; 1 Corinthians 3:1-10; 12:12-29; Ephesians 4:3-5

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 4:3-5

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 17:3

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 17:3; 20:21,23

**p18???** (fourth century) Acts 4:32 (implied)

**Clement of Rome** ch.2 vol.1 p.5. also vol.9 p.230 (96-98 A.D.) praised the Corinthian church for in the past not having factions or schisms.

Clement of Rome (96-98 A.D.) “Why are there strifes, and tumults, and divisions, and schisms, and wars among you? Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? … Why do we divide and tear to pieces the member of Christ, and raised up strife against our own body, and have reached such a height of madness as to forget that ‘we are members one of another?’” *1 Clement* ch.46 p.17

**Ignatius** (-107/116 A.D.) “Therefore in your concord and harmonious love, Jesus Christ is sung. And do ye, man by man, become a choir, that being harmonious in love, and taking up the song of God in unison, ye may with one voice sing to the Father through Jesus Christ, so that He may both hear you, and perceive by your works that ye are indeed the members of His Son. It is profitable, therefore, that you should live in an unblameable unity, that thus ye may always enjoy communion with God.” I*gnatius’ Letter to the Ephesians* ch.4 p.50-51

*Letter of Ignatius to the Magnesians* ch.6 p.61 (-107/116 A.D.) “Let nothing exist among you that may divide you; but be ye united with your bishop, and those that preside over you, as a type and evidence of your immortality.”

*Ignatius to the Smyrnaeans* ch.9 p.90 (-107/116 A.D.) mentions the Catholic church.

***Didache*** (before 125 A.D.) (implied) “Thou shalt not long for division, but shalt ring those who contend to peace.”

***Epistle of Barnabas*** (c.70-130 A.D.) ch.19 p.148 “Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together.”

***Shepherd of Hermas*** (c.115-155 A.D.) part 3 Simultude 9 ch.31 p.53-54 (implied) “And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks?”

Tatian’s ***Diatessaron*** (c.172 A.D.) section 47 no.19-44 quotes John 17:1-26.

***Christians of Vienna and Lugdunum*** (177 A.D.). “The servants of Christ who sojourn in Vienna and Lugdunum of Gaul to the brethren throughout Asia and Phrygia, who have the same faith and hope of redemption as ourselves, peace, grace, and glory from God the Father, and from Christ Jesus our Lord. p.778

***Irenaeus of Lyons*** (182-188 A.D.) says that God will judge those who start schisms, and who look to their own special advantage rather than to the unity of the church. *Irenaeus Against Heresies* book 4 ch.32.7 p.508 See also *Against Heresies* book 1 ch.10.1,2 p.330-331.

**Tertullian** (198-220 A.D.) “that there should be no divisions and dissensions in the church,’ seeing that they, whether Paul or others, preached the same things.” *Prescription Against Heretics* ch.26 p.255-256.

Tertullian (198-220 A.D.) (implied) “We hold communion with the apostolic churches because our doctrine is in no respect different *from theirs*. This is our witness of truth.” *Prescrption Against Heretics* ch.21 p.252-253

**Theodotus the probable Montanist** (c.240 A.D.) (implied) “Our Pantaenus used to say, that prophecy utters its expressions indefinitely for the most part, and uses the present for the future, and again the present for the past. Which is also seen here. For ‘He hath set’ is put both for the past and the future. For the future, because, on the completion of this period, which is to run according to its present constitution, the Lord will come to restore the righteous, the faithful, in whom He rests, as in a tent, to one and the same unit; for all are one body, of the same race, and have chosen the fame faith and righteousness.” *Excerpts of Theodotus* ch.55 p.49

**Origen** (239-242 A.D.) speaks of the importance of unity and not having schisms, heresies, or dissensions. *Homilies on Ezekiel* homily 9 ch.1.2 p.117

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.10 p.660 quotes 1 Corinthians 11:17 and 3:3 and discusses why Novatian should want to break this unity of believers.

**Cyprian of Carthage** (c.246-258 A.D.) mentioned maintaining the unity of the Lord in *Epistles of Cyprian* letter 69 p.376

**Maximus** (c.246-258 A.D.) in his letter to Cyprian mentions the division that was healed in *Epistles of Cyprian* Letter 49 p.326

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian discusses the importance of unity in *Letter 74* p.390

Firmilian (c.246-258 A.D.) in his letter to Cyprian mentions the “unity of love” in *Letter 74* ch.23 p.396

Nemesianus of Thubunae at the **Seventh Council of Carthage** (258 A.D.) p.566 quotes Ephesians 4:3-6 as keeping the unit of the Spirit and One God.

**Dionysius of Alexandria** (246-265 A.D.) in Part 2 letter 6 p.102 says the church rightly repulses “Novatian, who has rent the church” and for his teaching.

&&&**Adamantius** (c.300 A.D.) (implied) *Dialogue on the True Faith* ch.&&&

**Arnobius** (297-303 A.D.) “All are made with divine nature with one accord acceptedin the same faith” *Arnobius Against the Heathen* book 2 ch.12 p.438

**Peter of Alexandria** (306,285-311 A.D.) fragment 1 p.280 says that since Meletius does not act for the common good, hold no communion with him until Peter meets with Meletius.

**Alexander of Alexandria** (313-326 A.D.) “Since the body of the Catholic Church is one, and it is commanded in Holy Scripture that we should keep the bond of unanimity and peace” *Epistles on the Arian Heresy* Letter 2 ch.1 p.296

## C3. Excommunicate or separate from heretics

2 Timothy 3:1-5

No hospitality to heretics 2 John 10-11

*Letter of* ***Ignatius*** *to the Philadelphians* ch.3 p.80 (-107/116 A.D.) “Keep yourselves from those evil plants which Jesus Christ does not tend, because they are not the planting of the Father…. Do not err, my brethren. If any man follows him that makes a schism in the Church, he shall not inherit the kingdom of God.”

**Caius** (190-217 A.D.) ch.2.1 p.601 mentions that Victor excommunicated Theodotus the Tanner, who said that Christ was a mere man.

**Irenaeus of Lyons** (182-188 A.D.) gives an example of how seriously we should take the truth by separating completely from all relations with heretics. *Irenaeus Against Heresies* book 3 ch.2.3 p.416. Book 3 ch.4 p.452 uses the term “excommunicated” for corrupt teaching.

**Asterius Urbanus** (c.232 A.D.) speaks of examining Montanists, rejecting them as heretical, expelled them from the Church and debarring them from communion. fragment 2 p.336

**Cyprian of Carthage** (c.246-258 A.D.) quotes Titus 3:10,11 as ty Titus and 1 John 2:19 as in the Epistle of John, to separate from heretics. *Treatises of Cyprian* Treatise 12 book 3 ch.78 p.552

Cyprian of Carthage (c.246-258 A.D.) quotes most of 1 Timothy 6:3-5, including “If any man teachotherwise, and consent not to the wholesome words of our Lord Jesus Christ, and to His doctrine, he is proud, knowing nothing: from such withdraw thyself.” *Epistles of Cyprian* Letter 73 ch.3 p.387

**Roman presbyters and deacons** (248-257 A.D.) says to “repel” heretics. *Epistles of Cyprian*. Letter 30.2 p.309.

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions excommunicating heretics in *Letter 74* ch.23 p.396

**Euchratius** Bishop of Thenae at *The Seventh Council of Carthage* (258 A.D.) “Thus the false and wicked baptism of heretics must be rejected by us, and refuted with all detestation, from whose mouth is expressed poison, not life, not celestial grace, but blasphemy against the Trinity.”

Dativus of Badis at *The Seventh Council of Carthage* (258 A.D.) “We, as far as in us lies, do not hold communion with heretics, unless they have been baptized in the Church, and have received remission of their sins.” (p.567)

Gregory Thaumaturgus (240-265 A.D.) (partial) says to excommunicate the covetous. (no mention of heretics though.) *Canonical Epistle* canon 4 p.18

**Dionysius of Alexandria** (246-265 A.D.) in Part 2 letter 8 p.102 says the church rightly repulses “Novatian, who has rent the church” and for his teaching.

Dionysius of Alexandria (246-265 A.D.) says to excommunicate heretics as Paul says. *Commentary on Ecclesiastes* ch.3.7 p.114

**Malchion** (270 A.D.) mentions excommunicating Paul of Samosata and appointing another bishop in his place. Malchion *Against Paul of Samosata* 1.5 p.170

**Peter of Alexandria** (306,285-311 A.D.) fragment 1 p.280 says that since Meletius does not act for the common good, hold no communion with him until Peter meets with Meletius.

**Lactantius** (c.303-320/325 A.D.) (implied) “But some, enticed by the prediction of false prophets, concerning whom both the true prophets and he himself had foretold, fell away from the knowledge of God, and left the true tradition. But all of these, ensnared by frauds of demons, which they ought to have foreseen and guarded against, by their carelessness lost the name and worship of God. For when they are called Phrygians,or Novarians, or Valentinians, or Marcionites, or Anthropians, or Arians, or by any other name they have ceased to be Christians, who have lost the name of Christ, and assumed human and external names. Therefore it is the Catholic Church alone which retains true worship. This is the fountain of truth, this is the abode of the faith, this is the temple of God; into which if any one shall not enter, or from which if any shall go out, he is estranged from the hope of life and eternal salvation. No one ought to flatter himself with persevering strife. For the contest is respecting life and salvation, which, unless it is carefully and diligently kept in view, will be lost and extinguished. But, however, because all the separate assemblies of heretics call themselves Christians in preference to others, and think that theirs is the Catholic Church, it must be known that the true Catholic Church is that in which there is confession and repentance, which treats in a wholesome manner the sins and wounds to which the weakness of the flesh is liable.” *The Divine Institutes* book 4 ch.30 p.133-134.

**Alexander of Alexandria** (313-326 A.D.) mentions excommunicating heretics. *Epistles on the Arian Heresy* Epistle 1.5 vol.6 p.298. See also Epistle 2 ch.1 vol.6 p.297

Alexander of Alexandria (313-326 A.D.) (implied) “To these Arius and Achilles opposing themselves, and those who with them are the enemies of the truth, have been expelled from the Church, as being aliens from our holy doctrine, according to the blessed Paul, who says, ‘If any man preach any other gospel unto you than that ye have received, let him be accursed; even though he feign himself an angel from heaven.’” *Epistles on the Arian Heresy* Epistle 1 ch.13 p.296

Alexander of Alexandria (313-326 A.D.) (implied by example) “For ye yourselves are taught of God, nor are ye ignorant that this doctrine, which hath lately raised its head against the piety of the Church, is that of Ebion and Artemas; nor is it aught else but an imitation of Paul of Samosata, bishop of Antioch, who, by the judgment and counsel of all the bishops, and in every place, was separated from the Church.” *Letter 1 - to Alexander of Constantinople* ch.9 p.294

## C4. Bishop(s)

Philippians 1:1; 1 Peter 5:4

**p8** (4th entury) Acts 6:1-6

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Philippians 1:1

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Elders are Shepherds. Christ is the Chief Shepherd 1 Peter 5:4

**Clement of Rome** (96-98 A.D.) mentions the office of the episcopate, bishops, deacons, that we should obey bishops and presbyters *1 Clement* ch.42 p.16; ch.47 p.18, ch.57 p.20. office of the episcopate in ch.44 p.16-17.

**Ignatius** (-107/116 A.D.) “Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants; that so, whatsoever ye do, ye may do it according to [the will of] God.” *Letter of Ignatius to the Philadelphians* ch.4 p.81

Ignatius (died 107 or 116 A.D.) “But the Spirit proclaimed these words: Do nothing without the bishop; keep your bodies as the temples of God; love unity; avoid divisions; be the followers of Jesus Christ, even as He is of His Father” *Letter to the Philadelphians* ch.7 p.83

Ignatius (-107/116 A.D.) “For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp.” *Letter of Ignatius to the Ephesians* ch.4 p.50

Ignatius of Antioch (-107/116 A.D.) mentions bishops, presbytery, and deacons. *Epistle of Ignatius to the Magnesians* ch.13 p.64

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.15 p.381 “1. Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money”

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision 3 ch.5 p.14 “teachers, and deacons, who have lived in godly purity, and have acted as bishops”

**Polycarp**(100-165 A.D.) “being subject to the presbyters and deacons, as unto God and Christ.” *Letter to the Philippians* ch.5 p.34

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.16 p.42 mentions the elect, and that Polycarp was an “apostolic and prophetic teacher, and bishop of the Catholic Church which is in Smyrna.”

**Dionysius of Corinth** (170 A.D.) “Through the resources which ye have sent from the beginning, ye Romans, keep up the custom of the Romans handed down by the fathers, which your blessed Bishop” ch.1 p.765

***Christians of Vienna and Lugdunum*** (177 A.D.) “Now the blessed Pothinus, who had been entrusted with the service of the bishopric in Lugdunum, was also dragged before the judgment-seat.” p.780

**Hegesippus** (170-180 A.D.) drew up a list of the succession of bishops of Rome. It included Anicetus, Soter, and Eleutherus. Then Hegesippus says, “Therefore was the Church called a virgin, for she was not as yet corrupted by worthless teaching. Thebulis it was who, *displeased* because he was not made bishop, first began to corrupt her by stealth. …” Then he mentions Simon, the Marcionists, Valentinians, Basilidians, Saturnilians, and other Gnostics. *Concerning His Journey to Rome, and the Jewish Sects* vol.8 p.764. From *Eusebius’ Ecclesiastical History* book 4 ch.22 p.198-200

**Irenaeus of Lyons** (182-188 A.D.) “Take heed, therefore, both to yourselves, and to all the flock over which the Holy Ghost has placed you as bishops, to rule the Church of the Lord, which He has acquired for Himself through His own blood.’” *Irenaeus Against Heresies* book 3 ch.14.2 p.438

**Polycrates of Ephesus** (130-196 A.D.) mentions that Polycarp was a bishop and martyr at Smyrna and Thraseas of Eumenia was both a bishop and martyr, who is also buried at Smyrna. Bishop and martyr Sagaris is buried at Laodicea. *Ante-Nicene Fathers* vol.8 p.774

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.4.3 p.703 Called Optatus the bishop “their father”

**Serapion of Antioch** (200-210 A.D.) “brotherhood throughout the world, I have sent you letters of the most blessed Claudius Apollinarius, who was made bishop of Hierapolis in Asia.” fragments vol.8 p.775

**Caius** ch.2 p.602 (190-217 A.D.) “was the thirteenth bishop in Rome from Peter, and that from his successor Zephyrinus the truth was falsified. And perhaps what they allege might be”

**Clement of Alexandria** (193-217/220 A.D.) “And that you may still be more confident, that repenting thus truly there remains for you a sure hope of salvation, listen to a tale, which is not a tale but a narrative, handed down and committed to the custody of memory, about the Apostle John. For when, on the tyrant’s death, he returned to Ephesus from the isle of Patmos, he went away, being invited, to the contiguous territories of the nations, here to appoint bishops, there to set in order whole Churches, there to ordain such as were marked out by the Spirit.” Who is the Rich Man That Shall be Saved? ch.42 p.603

**Tertullian** (213 A.D.) but monogamy is imposed upon bishops alone, (tell me), pray, whether *they* alone are to be pronounced *Christians* upon whom is conferred the entirety of discipline? *On Monogamy* ch.12 p.69. See also ibid ch.11 p.67.

Tertullian (198-220 A.D.) “But when persons in authority themselves-I mean the very deacons, and presbyters, and bishops-take to flight, how will a layman be able to see with what view it was said, Flee from city to city?” *Fleeing Persecution* ch.11 p.122

**Asterius Urbanus** (c.232 A.D.) spirit-those men so highly reputed as men and bishops-namely, Zoticus of the village of Comana, and Julian of Apamea, whose mouths Themison and his followers bridled, and prevented the false and seductive spirit from being confuted by them. *The Exordium* ch.4 p.236-237

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “passed over to these *followers of Callistus*, and served to crowd his school. This one propounded the opinion, that, if a bishop was guilty of any sin, if even *a sin* unto death, he ought not to be deposed.” *Refutation of All Heresies* book 9 ch.7 p.131

**Commodianus** (c.240 A.D.) “Exercise the mystery of Christ, O deacons, with purity; therefore, O ministers, do the commands of your Master;” *Instructions of Commodianus* ch.68 p.216

**Alexander of Cappadocia** (233-251 A.D.) “For, indeed, wherever there are found persons capable of profiting the brethren, such persons are exhorted by the holy bishops to address the people. *ANF* vol.6 p.154

**Origen** (225-253/254 A.D.) mentions bishop, presbyters in *Origen’s Commentary on Matthew* book 14 ch.22 p.509-510

Origen (233/234 A.D.) mentions bishops and deacons. *Origen On Prayer* ch.28.4 p.108

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.4 p.669 mentions the bishop’s imposition of hands to bestow the Holy Spirit.

*Treatise On Rebaptism* (c.250-258 A.D.) ch.1 p.668 (partial) mentions that the Holy Spirit is received at the bishop’s hands [at baptism]. However, in ch.4 p.669 he says that if one died before getting baptized by the bishop’s hands, they are still considered saved.

**Cyprian of Carthage** (c.246-258 A.D.) “a large number of bishops, whom their faith and the divine protection had preserved in soundness and safety, we met together; and the divine Scriptures being brought forward on both sides, we balance the decision with wholesome moderation,…” *Epistles of Cyprian* letter 51 ch.6 p.328

Cyprian of Carthage (c.246-258 A.D.) “Looking forward to which, the blessed Apostle Paul writes to Timothy, and warns him that a bishop must not be ‘litigious, nor contentious, but gentle and teachable.’” [2 Timothy 2:24] *Epistles of Cyprian* Letter 73 ch.10 p.389

Cyprian of Carthage (c.246-258 A.D.) “Thence throgh the changes of times and successinos, the ordering of bishops and the plan of the Chruch flow onwards;” *Epistles of Cyprian* Epistle 26 ch.1 p.305

**Moyses, Maximum, and Nicostratus to Cyprian of Carthage (**250 A.D.) mention the bishop. Letter 25 ch.5 vol.5 p.304 and presbyters in Letter 25.6 p.304.

**Cornelius to Cyprian of Carthage** (c.246-258 A.D.) mentions presbyters (ch.1), bishops (ch.2), Nicephorus the acolyte and the clergy (ch.3). *Epistles of Cyprian* Letter 45 p.323

**Firmilian of Caesarea** to Cyprian (256 A.D.) “Therefore the power of remitting sins was given to the apostles, and to the churches which they, sent by Christ, established, and to the bishops who succeeded to them by vicarious ordination.” *Epistles of Cyprian* Letter 75[74]:16

**The Seventh Council of Carthage** (258 A.D.) p.565 under Cyprian of Carthage (partial) says that it is Jesus Christ and only Jesus Christ who judges bishops in their conduct on earth.

**Pontius** (258 A.D.) “But what did he as bishop in respect of the poor, whom as a catechumen he had loved? Let the priests of piety consider, or those whom the teaching of their very rank has trained to the duty of good works, or those whom the common obligation of the Sacrament has bound to the duty of manifesting love.” *The Life and Passion of Cyprian* ch.6 p.269

**Dionysius of Alexandria** (246-265 A.D.) mentions deacons and Hierax a bishop. Letter 8 ch.1 p.109

**Malchion** (270 A.D.) “To Dionysius and Maximus, and to all our fellows in the ministry throughout the world, both bishops and presbyters and deacons, and to the whole Catholic Church under heaven,” *Against Paul of Samosata* preface p.169

&&&**Adamantius** (c.300 A.D.) “If a man enjoys his vocabulary, speak well; if truly on behalf of him by whom all the world exists, on whose account the Catholic speaks, whom in accordance to your appellation is to be seen fault? Show to me if you may any man judged by name; but I show that not only bishops are bestowed the appellation of a surname, not in the least disciples, indeed, not in the least apostles.” (Adamantius is speaking) *Dialogue on the True Faith* part 5 ch.9 p.&&&

**Council of Elvira** (306/307 A.D.) mentions bishops, elders, and deacons in Canon 19

**Phileas** **of Thmuis** (martyred 306/307 A.D.) “By them it has been established and settled that it is not lawful for any bishop to celebrate ordinations in other parishes” *Letter of Phileas to Meletius of Lycopois* p.163

**Council of Ancyra** (314 A.D.) discusses presbyters in canon 1 and deacons and bishops in canon 2 p.63.

***Letter of the Council of Arles I to Pope Silvester*** (Aug. 314 A.D.) p.390 mentions the Holy Spirit, the glory of God and angels.

**Theonas of Alexandria** (282-300 A.D.) “Bishop Theonas to Lucianus, the Chief Chamberlain of Our Most Invincible Emperor.” *Letter of Theonas to Lucianus the Chief Chamberlain* title p.158

**Victorinus of Petau** (martyred 304 A.D.) “For when Valentinus, and Cerinthus, and Ebion, and others of the school of Satan, were scattered abroad throughout the world, there assembled together to him from the neighbouring provinces all the bishops, and compelled him himself also to draw up his testimony.” *Commentary on the Apocalypse* from the eleventh chapter verse 1 p.353-354

**Peter of Alexandria** (306,285-311 A.D.) gravely accuses those of folly who decree that the dignity of the sacred ministry can be retained by a bishop who has repudiated his bishopric. “For if according to the sentence of the aforesaid canon, a bishop who has been absent”

**Council of Neocaesarea** (315 A.D.) Canon 13 p.85 “Country presbyters may not make the oblation in the church of the city when the bishop of presbyters of the city are present; nor may they give the Bread or the Cup with prayer.”

**Alexander of Alexandria** (313-326 A.D.) “For ye yourselves are taught of God, nor are ye ignorant that this doctrine, which hath lately raised its head against the piety of the Church, is that of Ebion and Artemas; nor is it aught else but an imitation of Paul of Samosata, bishop of Antioch, who, by the judgment and counsel of all the bishops, and in every place, was separated from the Church.” *Epistles on the Arian Heresy* Letter 1 ch.9 p.294

**Eusebius of Caesarea** (318-325 A.D.) &&& *Eusebius’ Ecclesiastical History* book &&&

**Among corrupt or spurious works**

**pseudo-Tertullian**(-207 A.D.) lists the first bishops of Rome: Peter, Linus, Cletus, Anacletus, Clement, Evaristus, Sixtus Sextus, Alexander, Telesphorus, Peter, Hyginus, Hermas his brother, Anicetus. *Five Books in Reply to Marcion* book 3 p.156

**Among heretics**

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.5 p.217 starts off with “Peter to James, the lord and bishop of the holy church, under the Father of all, through Jesus Christ,…” It end with “prayed to the Father and God of all, to whom be glory for ever. Amen.”

The Ebionite *Epistle of Peter to James* (-188 A.D.- uncertain date) ch.4.3 p.216 mentions the bishop.

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.6-7 p.219 discusses bishops in ch.6 and presbyters/elders in ch.7. See also ibid ch.2 p.218.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.66 p.132 mentions making Zaccaheus a bishop.

&&&***Nag Hammadi Apocalypse of Peter*** (3rd century A.D.) p.&&& “And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God.”

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says that Marcion was his bishop. Marcion lived earlier so he obviously means he claims to follow Marcion, not that he personally knew him. *Dialogue on the True Faith* first part ch.809a p.48

## C5. Church leaders should accept each other

(implied) John 13:20; (implied) Romans 15:7; 2 John 9-10

(implied, because accept all believers) Romans 15:7

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) (implied, we all should accept each other) John 13:20

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) John 13:20

**Clement of Rome** (96-98 A.D.) not only warns against divisive leaders, but he also advises how the leaders of sedition can be reconciled back to the body. *1 Clement* ch.54 p.19. also ch.44 p.17

**Ignatius** (-107/116 A.D.) wrote many letters to other churches, commending their leaders.

*Letter of Ignatius to the Ephesians* ch.21 p.58 (-107/116 A.D.) tells the Ephesian Christian to love Polycarp, even as Ignatius loves them.

**Dionysius of Corinth** (170 A.D.) mentions the Roman Church sending the Corinthian church a letter through Clement. *Ante-Nicene Fathers* vol.8 p.765

**Serapion of Antioch** (200-210 A.D.) “That ye may see also that the proceedings of this lying confederacy … I have sent you letters of the most blessed Claudius Apollinarius” *Ante-Nicene Fathers* vol.8 p.775

**Cyprian of Carthage** (256 A.D.) mentions that priestly concord is maintained by them in gentleness and patience. *Epistles of Cyprian* Letter 72 ch.26 p.386

Cyprian of Carthage (c.246-258 A.D.) wrote an entire letter (Epistle 51 p.327-328 commending the character of the fellow-priest Cornelius against the schismatic Novatian.

Cyprian of Carthage (248-257 A.D.) writes to Moyses, Maximum, and Nicostratus and other Roman confessors and they write back Letters 24 and vol.5 p.303-304.

**Dionysius of Alexandria** (246-265 A.D.) (implied) wrote approvingly to the bishop of Antioch Letters 4 and 5 p.97-101

**Alexander of Alexandria** (313-326 A.D.) *Epistles on the Arian Heresy* Epistle 4 p.299 was an letter of Alexander of Alexandria to Aeglon of Cynopolis.

## C6. Reject unchristian church leader authority

1 Timothy 6:3-5; 2 Timothy 3:1-5; Titus 1:14; 2 John 9-11 (implied)

(partial) 1 Timothy 4:1-4

**Clement of Rome** (96-98 A.D.) after stressing obedience to church leaders, then says, “Let us rather offend those men who are foolish, and inconsiderate, and lifted up, and who glory in the pride of their speech, than [offend] God.” *1 Clement* ch.21 p.11

**Ignatius** (-107/116 A.D.) “Do not err, my brethren. If any man follows him that makes a schism in the Church, he shall not inherit the kingdom of God.” *Ignatius’ Letter to the Philadelphians* ch.3 p.80

**Caius** (190-217 A.D.) ch.1.2 p.601 mentions the heretic Cerinthus and the resurrection of us and the future kingdom of Christ.

**Serapion of Antioch** (200-210 A.D.) “That ye may see also that the proceedings of this lying confederacy … I have sent you letters of the most blessed Claudius Apollinarius” *Ante-Nicene Fathers* vol.8 p.775

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.1 p.657 says we are to beware of dogs and evil workers (reference to Philippians 3:2). He applies this to Novatian, whom he says is like the story of the Good Samaritan except that Novatian would kill the wounded man rather than help him.

**Cyprian of Carthage** (c.246-258 A.D.) says we should “not to mingle in sacrilegious communion with profane and polluted priests, but maintain the sound and sincere constancy of your faith with religious fear.” *Epistles of Cyprian* letter 67 ch.9 p.372

**Dionysius of Alexandria** (246-265 A.D.) mentions repulsing Novatian, who rent the church and drew away some to impiety and blasphemies. Mentions the impious doctrine of God not being merciful. In *Letter 8* to Dionysius of Rome p.103.

**Nemesianus of Thubunae** at *The Seventh Council of Carthage* (258 A.D.) “That the baptism which heretics and schismatic bestow is not the true one, is everywhere declared in the Holy Scriptures, since there very leading men are false Christs and false prophets,…” (p.566)

**The Seventh Council of Carthage** (258 A.D.) p.565 under Cyprian condemns the letter sent by Stephen, bishop of Rome

**Caecilius of Bilta** at *The Seventh Council of Carthage* (258 A.D.) wrote “For thus it is written: ‘One faith, one hope, one baptism;’ not among heretics, where there is no hope, and the faith is false, … the faithless gives faith; the wicked bestows pardon of sins; and Antichrist baptizes in the name of Christ…” (p.565-566)

**Peter of Alexandria** (306,285-311 A.D.) fragment 1 p.280 says that since Meletius does not act for the common good, hold no communion with him until Peter meets with Meletius.

&&&There are many more references besides these too.

## C7. Remove leaders fallen in gross sin/heresy

(implied, if remove any Christian from the church that includes leaders) 1 Corinthians 5:9-11; 2 John 9-11 (implied)

***Polycarp’s Letter to the Philippians*** ch.11 p.35 (100-165 A.D.) speaks of Valens “who was once a presbyter among you” and his wife who were financially dishonest.

**Council of Elvira** (306/307 A.D.) mentions priests (flamens) who host public games in Canons 2, 3

**Peter of Alexandria** (306,285-311 A.D.) discusses leaders who fall away and as such are not lawful to remain in sacred ministry. *The Canonical Epistle* Canon 10 p.274

**Council of Ancyra** (314 A.D.) Sometimes deacons should be removed is they were unmarried as deacons and married afterwards canon 10 p.67

Council of Ancyra (314 A.D.) clergy, presbyter, and deacons refuse to eat any meat, … let them be removed.

**Alexander of Alexandria** (313-326 A.D.) *Epistles on the Arian Heresy* ch.1.13 p.296 speaks of enemies of the truth who have been expelled from the church. Then he mentions the blessed Paul and refers to Galatians 1:8-9.

## C8. Concept of one universal church

Ephesians 4:3-5; 1 Corinthians 12:13

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 4:3-5

p49 Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) (partial) do not lie to your neighbor because we are all members of one body. Ephesians 4:25

Clement of Rome (96-98 A.D.) (partial) “The grace of our Lord Jesus Christ be with you, and with all everywhere that are the called of God through Him, …” *1 Clement* ch.59 p.21

**Ignatius** (-107/116 A.D.) “that He might setup a standard for all ages, through His resurrection, to all His holy and faithful [followers], whether among Jews or Gentiles, in the one body of His church.” *Ignatius’ Letter to the Smyrnaeans* ch.1 p.86

***Didache*** (before 125 A.D.) (vol.7) ch.10 p.380 “Remember, Lord, Thy church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which thou has prepared for it;”

***2 Clement*** vol.9 ch.14 p.254-255 (120-140 A.D.) says that the church was from the beginning. We have to belong to this church to be saved. See also vol.7 ch.14 p.521

***Epistle to Diognetus*** ch.6 p.27 (c.130-200 A.D.) says that as the soul is to the body, Christians are to the world. It mentions “the church” is enriched through the Son in ch.11 p.29

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 third vision ch.4 p.12 mentions the church as the first created.

**Evarestus** (c.169 A.D.) “The Church of God which sojourns at Smyrna, to the Church of God sojourning in Philomelium, and to all the congregations of the Holy and Catholic Church in every place: Mercy, peace, and love from God the Father, and our Lord Jesus Christ, be multiplied.” *Martyrdom of Polycarp* preface p.39

Tatian’s ***Diatessaron*** (c.172 A.D.) section 23.37-38 p.79-80 “on this rock I will build my church.”

*Christians of Vienna and Lugdunum* (177 A.D.). (partial) “The servants of Christ who sojourn in Vienna and Lugdunum of Gaul to the brethren throughout Asia and Phrygia, who have the same faith and hope of redemption as ourselves, peace, grace, and glory from God the Father, and from Christ Jesus our Lord. p.778

**Melito of Sardis** (170-177/180 A.D.) “For indeed the Lord’s salvation and his truth were prefigured in the people, and the decrees of the Gospel were proclaimed in advance by the law. Thus the people was a type, like a preliminary sketch, and the law was the writing of an analogy. The Gospel is the narrative and fulfillment of the law, and the church is the repository of reality.” *On Pascha* p.47

**Irenaeus of Lyons** (182-188 A.D.) “She (the church) also believes these points [of doctrine] just as if she had but one soul.... For the churches which have been planted in Germany do not believe or hand down anything different nor do those in Spain nor those in Gaul, nor those in the East nor those in Egypt nor those in Libya, nor ...” *Irenaeus Against Heresies* book 1 ch.10.2 p.331

Irenaeus of Lyons (c.160-202 A.D.) “Wherefore the Church beareth much fruit of the redeemed”. *Proof of Apostolic Preaching* ch.94.

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) preface p.699 “agency of the Church”

**Serapion of Antioch** (191/200-210) &&&

**Clement of Alexandria** (193-202 A.D.) (implied) “So the Church is full of those, as well chaste women as men, who all their life have contemplated the death which rouses up to Christ.” *Stromata* book 4 ch.7 p.419

**Tertullian** (198-220 A.D.) says there is one God, one baptism, and one church. *On Baptism* ch.15 p.676

Tertullian (213 A.D.) “stands before you a monogamist in spirit, having one Church as His spouse,” *On Monogamy* ch.5 p.62. See also Tertullian on modesty (208-220 A.D.) ch.13 p.87; ch.21 p.92.

Tertullian (198-220 A.D.) “it once for all, we are one Church.” *On the Veiling of Virgins* ch.2 p.28

Tertullian (207/208 A.D.) speaks of Christ and His church (singular). *Five Books Against Marcion* book 3 ch.25 p.343

**Asterius Urbanus** (c.232 A.D.) “Church universal under heaven” *The Exordium* book 2 p.336

**Hippolytus of Portus** (222-235/236 A.D.) mentions the church as a life in the sea. *Commentary on Proverbs* p.174

**Theodotus the probable Montanist** (ca.240 A.D.) (implied) speaks of the Church. *Excerpts of Theodotus* ch.22 p.45

**Commodianus** (c.240 A.D.) But a devout man restrains it, governing rightly. The swarms [flock] are rejoiced under suitable kings; in such there is hope, and the entire Church lives. *Instructions of Commodianus* ch.9 p.216

**Origen** (225-253/254 A.D.) “Again, if God set in the Church apostles and prophets and evangelists (gospellers), pastors and teachers, we must first enquire what was the office of the evangelist,” *Commentary on John* book 1 ch.5 p.299

**Novatian** (250/4-256/7 A.D.) says that Christians are in the Church everywhere, and are being perfected and completed. *Treatise Concerning the Trinity* ch.29 p.641

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.1 p.667 tells of people who fled to the church of God, and speaks of the Holy mother church.

**Cyprian of Carthage** (c.246-258 A.D.) “But how can he agree with any one who does not agree with the body of the Church itself, and with the universal brotherhood?” *Treatise of Cyprian* Treatise 1 ch.12 p.425

**Roman Church Leaders** to Cyprian (250-251 A.D.) “and the whole Church, which itself also with the deepest anxiety keeps watch over all who call on the name of the Lord.” *Epistles of Cyprian* Letter 2 ch.3 p.281

Munnulus of Girba at the **Seventh Council of Carthage** (258 A.D.) p.567 says, “our Mother the Catholic Church”

Sedatus of Tuburno at the Seventh Council of Carthage (258 A.D.) p.568 says, “the single and true baptism of the Church”

Lucius of Ausafa at the Seventh Council of Carthage (258 A.D.) p.571 under Cyprian says that there is “one Spirit, and one church”

**Gregory Thaumaturgus** (240-265 A.D.) speaks of one universal church. *Metaphrase of Ecclesiastes* ch.1 p.9

**Dionysius of Alexandria** (246-265 A.D.) says that all Christians are a part of one body. letter 5 p.101

**Malchion** (270 A.D.) “the Church Catholic, and that, as we trust, by the providence of God-namely, the” *Against Paul of Samosata* ch.5 p.170

**Adamantius** (c.300 A.D.) “But if we are called ‘Catholic’ because we have a truly universal existence is this wrong?” *Dialogue on the True Faith* part 1 809a p.47

**Victorinus of Petau** (martyred 304 A.D.) “that they are called seven, and that the Catholic Church is one.” *Commentary on the Apocalypse* from the first chapter verse 16 p.345

**Methodius** (270-311/312 A.D.) The woman in Revelation 12:1-6 is the church. *The Banquet of the Ten Virgins* book 8 ch.5 p.336

***Letter of the Council of Arles I to Pope Silvester*** (Aug. 314 A.D.) p.389 mentions Pope Silvester and the one mother church.

**Theophilus** (events c.315 A.D.) “Domitianus and of all the other emperors who likewise also raised a persecution against the Church, and put a great many to death,…” *Martyrdom of Habib the Deacon* p.695

**Lactantius** (c.303-320/325 A.D.) “For when they are called Phrygians, or Novarians, or Valentinians, or Marcionites, or Anthropians, or Arians, or by any other name they have ceased to be Christians, who have lost the name of Christ, and assumed human and external names. Therefore it is the Catholic Church alone which retains true worship.” *The Divine Institutes* book 4 ch.30 p.133

**Alexander of Alexandria** (313-326 A.D.) “Since the body of the Catholic Church is one, and it is commanded in Holy Scripture that we should keep the bond of unanimity and peace” *Epistles on the Arian Heresy* Letter 2 ch.1 p.296

Alexander of Alexandria (313-326 A.D.) mentions people who are anathematized from the Catholic Church and refers to 2 John. *Epistles on the Arian Heresy* Epistle 1.6 p.298

**Eusebius of Caesarea** (318-325 A.D.) speaks of the “church” *Eusebius’ Ecclesiastical History* book 1.1 p.81

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.1 p.218 speaks of the (universal) church. “The holy church of the Hebrews, and the churches everywhere”

Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.3 p.63 (implied) said the church was from the beginning.

## Ca9. Churches should greet other churches

Romans 16:16

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 16:16

**p18** Revelation 1:4-7 (4 verses) (300 A.D.) John greeted the seven churches in Revelation 1:4

**Clement of Rome** (96-98 A.D.) Church of God at Rome greeting the Church of God at Corinth ch.1 vol.1 p.5. also vol.9 p.229

***Ignatius*** *to the Smyrnaeans* ch.11 p.91 (-107/116 A.D.) tells the Smyrnaean Church to send delegates to fellowship with the church at Antioch.

**Dionysius of Corinth** (170 A.D.) wrote a letter to the Spartans and Athenians, a letter to the Nicomedians against Marcion, and a letter to the Gortynians in Crete. *Ante-Nicene Fathers* vol.8 p.765

Dionysius of Corinth (170 A.D.) mentions the Roman Church sending the Corinthian church a letter through Clement. *Ante-Nicene Fathers* vol.8 p.765

***Christians of Vienna and Lugdunum*** (177 A.D.). “The servants of Christ who sojourn in Vienna and Lugdunum of Gaul to the brethren throughout Asia and Phrygia, who have the same faith and hope of redemption as ourselves, peace, grace, and glory from God the Father, and from Christ Jesus our Lord. p.778

**Theophilus of Caesarea** (180 A.D.) “Endeavor also to send abroad copies of our epistle among all the churches. *From His Epistle on the Question of the Passover, Written in the Name of the Synod of Caesarea.* *Ante-Nicene Fathers* vol.8 p.774

**Irenaeus of Lyons** (182-188 A.D.) gives an example of Clement of Rome writing a “powerful letter” to the Corinthian church, “exhorting them to peace, renewing their faith, and declaring the tradition which it had lately received from the apostles.” *Irenaeus Against Heresies* book 3 ch.3.3 p.416

**Serapion of Antioch** (200-210 A.D.) “That ye may see also that the proceedings of this lying confederacy … I have sent you letters of the most blessed Claudius Apollinarius” *Ante-Nicene Fathers* vol.8 p.775

**Cyprian of Carthage** (c.246-258 A.D.) “Cyprian to the presbyters and dacons, and to the whole people, his brethren in the Lord, greeting.” *Epistles of Cyprian* Letter 33 p.312

**Roman church leaders to Cyprian** (250/251 A.D.) “To Father Cyprian , the presbyters and deacons abiding at Rome, greeting.” *Epistles of Cyprian* Letter 30 ch.1 p.308

**Dionysius of Alexandria** (246-265 A.D.) says he wrote letters against the Sabellian heresy in his letter 6 (to Sixtus) p.102.

**Malchion** (270 A.D.) “together with the churches of God, send greetings to our brethren beloved in the Lord.” *Against Paul of Samosata* preface p.169

## C10. Tradition of the apostles or the church

Ephesians 2:20

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 2:20

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Mentions the apostles. 2 Peter 3:21; Jude 17

**Clement of Rome** (96-98 A.D.) “And thus preaching through countries and cities, they appointed the first-fruits [of their labours], having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus saith the Scripture a certain place, ‘I will appoint their bishops in righteousness, and their deacons in faith.’” (This is Isaiah 60:17 in the Septuagint, except that Clement has altered the text according to footnote 10 p.16) *1 Clement* ch.42 p.16

Clement of Rome (96-98 A.D.) “Our apostles also knew, through our Lord Jesus Christ, and there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry” *1 Clement* ch.44 p.17

Clement of Rome (96-98 A.D.) Clement believed in episcopal succession, i.e. apostolic succession of bishops. In other words, one way we know that the Christian church is correct vs. other groups, is that the apostles appointed bishops who appointed bishops, etc. *1 Clement* ch.44 p.17

***Epistle to Diognetus*** ch.11 p.29 (c.130-200 A.D.) mentions the tradition of the apostles.

*Epistle to Diognetus* ch.11 p.29 (c.130-200 A.D.) says, “and the faith of the gospels is established, and the tradition of the Apostles is preserved”

**Hegesippus** (170-180 A.D.) drew up a list of the succession of bishops of Rome. It included Anicetus, Soter, and Eleutherus. Then Hegesippus says, “Therefore was the Church called a virgin, for she was not as yet corrupted by worthless teaching. Thebulis it was who, *displeased* because he was not made bishop, first began to corrupt her by stealth. …” Then he mentions Simon, the Marcionists, Valentinians, Basilidians, Saturnilians, and other Gnostics. *Concerning His Journey to Rome, and the Jewish Sects* vol.8 p.764. From *Eusebius’ Ecclesiastical History* book 4 ch.22 p.198-200

***Irenaeus of Lyons***(182-188 A.D.) goes into a fair amount of detail about the successors of the apostles and the presbyters. *Irenaeus Against Heresies* book 3 ch.2.2 p.415; book 3 ch.3.2 p.415; book 3 ch.3.3 p.416; book 3 ch.5.1 p.417

Irenaeus of Lyons (c.160-202 A.D.) “Now faith occasions this for us; even as the Elders, the disciples of the Apostles, have handed down to us.”. *Proof of Apostolic Preaching* ch.3.

**Clement of Alexandria** (193-202 A.D.) in discussing heretics says, “The liars, then, in reality are not those who for the sake of the scheme of salvation conform, nor those who err in minute points, but those who are wrong in essentials, and reject the Lord, and as far as in them lies deprive the Lord of the truth teaching; who do not quote or deliver the Scriptures in a manner worthy of God and of the Lord; for the deposit rendered to God, according to the teaching of the Lord by His apostles, is the understanding and the practice of godly tradition.” *Stromata* book 6 ch.15 p.506

Clement of Alexandria (193-202 A.D.) quotes from the Epistle of Barnabas vol.1 p.147. *The Stromata* book 2 ch.20 p.372.

Clement of Alexandria (c.195 A.D.) speaks of the apostolic injunction to flee from “the prince of the power of the air” who works in the children of disobedience,” *Exhortation to the Heathen* ch.1 p.173

Clement of Alexandria (193-217/220 A.D.) “And that you may still be more confident, that repenting thus truly there remains for you a sure hope of salvation, listen to a tale, which is not a tale but a narrative, handed down and committed to the custody of memory, about the Apostle John. For when, on the tyrant’s death, he returned to Ephesus from the isle of Patmos, he went away, being invited, to the contiguous territories of the nations, here to appoint bishops, there to set in order whole Churches, there to ordain such as were marked out by the Spirit.” Who is the Rich Man That Shall be Saved? ch.42 p.603

Clement of Alexandria (193-202 A.D.) mentions the tradition of the blessed doctrine, derived directly from the holy apostles, Peter, James, John, and Paul. *Stromata* book 1 ch.1 p.301

**Tertullian** (198-220 A.D.) “But if there be any (heresies) which are bold enough to plant themselves in the midst Of the apostolic age, that they may thereby seem to have been handed down by the apostles, because they existed in the time of the apostles, we can say: Let them produce the original records of their churches; let them unfold the roll of their bishops, running down in due succession from the beginning in such a manner that [that first bishop of theirs] bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men,--a man, moreover, who continued steadfast with the apostles. …To this test, therefore will they be submitted for proof by those churches, who, although they derive not their founder from apostles or apostolic men (as being of much later date, for they are in fact being founded daily), yet, since they agree in the same faith, they are accounted as not less apostolic because they are akin in doctrine…Then let all the heresies, when challenged to these two tests by our apostolic church, offer their proof of how they deem themselves to be apostolic. But in truth they neither are so, nor are they able to prove themselves to be what they are not. Nor are they admitted to peaceful relations and communion by such churches as are in any way connected with apostles, inasmuch as they are in no sense themselves apostolic because of their diversity as to the mysteries of the faith.” Tertullian, Prescription against the Heretics ch.32 p.258

Tertullian (207/208 A.D.) “Because, after all, the earliest Christians are found on the side of the Creator, not of Marcion, all nations being called to His kingdom, from the fact that God set up that kingdom from the tree (of the cross), when no Cerdon was yet born, much less a Marcion.” *Five Books Against Marcion* book 3 ch.21 p.339

**Hippolytus of Portus** (222-235/236 A.D.) discusses believing according to the tradition of the apostles. *Against the Heresy of One Noetus* ch.17 p.230

**Origen** (225-253/254 A.D.) quotes 1 Clement ch.55 as by “the faithful Clement” *Origen’s Commentary on John* book 6 ch.36 p.366

**Cyprian of Carthage** (c.246-258 A.D.). apostolic succession. Peter … upon this rock, keys. *Epistles of Cyprian*. Letter 26.1 p.305

Cyprian of Carthage (c.246-258 A.D.) “Therefore the power of remitting sins was given to the apostles, and to the churches which they, sent by Christ, established, and to the bishops who succeeded to them by vicarious ordination.” *Epistles of Cyprian* Letter 74 ch.16 p.394

**Lucian of Antioch** (c.300-311 A.D.) “in accordance with evangelic and apostolic tradition” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Lactantius** (c.303-320/325 A.D.) “For when they are called Phrygians, or Novarians, or Valentinians, or Marcionites, or Anthropians, or Arians, or by any other name they have ceased to be Christians, who have lost the name of Christ, and assumed human and external names. Therefore it is the Catholic Church alone which retains true worship.” *The Divine Institutes* book 4 ch.30 p.133

“True knowledge is [that which consists in] the doctrine of the apostles, and the ancient constitution of the Church throughout all the world, and the distinctive manifestation of the body of Christ according to the successions of the bishops, by which they have handed down that Church which exists in every place, and has come even unto us, being guarded and preserved without any forging of Scriptures, by a very complete system of doctrine, and neither receiving addition nor [suffering] curtailment [in the truths which she believes]; and [it consists in] reading [the word of God] without falsification, and a lawful and diligent exposition in harmony with the Scriptures, both without danger and without blasphemy; and [above all, it consists in] the pre-eminent gift of love, which is more precious than knowledge, more glorious than prophecy, and which excels all the other gifts [of God].” Irenaeus, Against Heresies, 4:33:8 (A.D. 180).

Origen (225-253/254 A.D.) “We are not to credit these men, nor go out from the first and the ecclesiastical tradition; nor to believe otherwise than as the churches of God have by succession transmitted to us.” Origen, Commentary on Matthew (post A.D. 244).

“Our Lord, whose precepts and admonitions we ought to observe, describing the honour of a bishop and the order of His Church, speaks in the Gospel, and says to Peter: ‘I say unto thee, That thou art Peter, and upon this rock will I build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven.’ Thence, through the changes of times and successions, the ordering of bishops and the plan of the Church flow onwards; so that the Church is founded upon the bishops, and every act of the Church is controlled by these same rulers.” Cyprian, To the Lapsed, 1 (A.D. 250).

**Firmilian of Caesarea** to Cyprian (256 A.D.) “Therefore the power of remitting sins was given to the apostles, and to the churches which they, sent by Christ, established, and to the bishops who succeeded to them by vicarious ordination.” *Epistles of Cyprian* Letter 75[74]:16

**Eusebius of Caesarea** (329-339/340 A.D.) “It is my purpose to write an account of the successions of the holy apostles, as well as of the times which have elapsed from the days of our Saviour to our own; and to relate the many important events which are said to have occurred in the history of the Church; and to mention those who have governed and presided over the Church in the most prominent parishes, and those who in each generation have proclaimed the divine word either orally or in writing... When Nero was in the eighth year of his reign, Annianus succeeded Mark the evangelist in the administration of the parish of Alexandria...Linus ...was Peter’s successor in the episcopate of the church there...Clement also, who was appointed third bishop of the church at Rome.” Eusebius’ Ecclesiastical History book 1 ch.1 p.81-82.

Eusebius of Caesarea (318-325 A.D.) speaks of the memory of succession of the apostles. *Eusebius’ Ecclesiastical History* book 1 ch.1 p.81-82

**Among corrupt or spurious works**

*The Letter of Ignatius to the Trallians* ch.7 p.69 (Latin version) discusses apostolic succession, but the shorter Greek version is considered authentic instead of the Latin version. The Greek version mentions none of this.

## C11. Ordination [of bishops]

Ordaining of Christ, Old Testament priests, or ordaining in the sense of commanding are not included here. Ordaining of deacons or ordination of all things is not included here either.

**Clement of Alexandria** (193-217/220 A.D.) “And that you may still be more confident, that repenting thus truly there remains for you a sure hope of salvation, listen to a tale, which is not a tale but a narrative, handed down and committed to the custody of memory, about the Apostle John. For when, on the tyrant’s death, he returned to Ephesus from the isle of Patmos, he went away, being invited, to the contiguous territories of the nations, here to appoint bishops, there to set in order whole Churches, there to ordain such as were marked out by the Spirit.” Who is the Rich Man That Shall be Saved? ch.42 p.603

**Tertullian** (198-220 A.D.) “Their ordinations, are carelessly administered, capricious, changeable. At one time they put *novices* in office; at another time, men who are bound to some secular employment; at another, persons who have apostatized from us, to bind them by vainglory, since they cannot by the truth. Nowhere is promotion easier than in the camp of rebels, where the mere fact of being there is a foremost service. And so it comes to pass that to-day one man is their bishop, to-morrow another; to-day he is a deacon who to-morrow is a reader; to-day he is a presbyter who tomorrow is a layman.” *Prescription Against Heretics* ch.41 p.263

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.658 “Among them, shamelessly, and without any law of ordination, the episcopate is sought after; but among us in its own Sees, and in those of the throne delivered to it by God, it is renounced.”

**Cyprian of Carthage** (c.246-258 A.D.) “Neither do we observe that this was regarded by the apostles only in the ordinations of bishops and priests, but also in those of deacons, of which matter itself also it is written in their Acts: ‘And they twelve called together,’ it says, ‘the whole congregation of the disciples, and said to them;’ which was done so diligently and carefully, with the calling together of the whole of the people, surely for this reason, that no unworthy person might creep into the ministry of the altar, or to the office of a priest. For that unworthy persons are sometimes ordained, not according to the will of God, but according to human presumption, and that those things which do not come of a legitimate and righteous ordination are displeasing to God, God Himself manifests by Hosea the prophet, saying, ‘They have set up for themselves a king, but not by me.’” *Epistles of Cyprian* Letter 67 ch.4 p.371

**Firmilian of Caesarea** to Cyprian (254-257 A.D.) “Therefore the power of remitting sins was given to the apostles, and to the churches which they, sent by Christ, established, and to the bishops who succeeded to them by vicarious ordination.” *Epistles of Cyprian* Letter 74 ch.16 p.394

Seventh Council of Carthage (c.258 A.D.) (partial, of Novatianists) p.566 “Novatus of Thamugada said: Although we know that all the Scriptures give witness concerning the saving baptism, still we ought to declare our faith, that heretics and schismatics who come to the Church, and appear to have been falsely baptized, ought to be baptized in the everlasting fountain; and therefore, according to the testimony of the Scriptures, and according to the decree of our colleagues, men of most holy memory, that all schismatics and heretics who are converted to the Church must be baptized; and moreover, that those who appeared to have been ordained [by the Novatianists or heretics] must be received among lay people.”

**Pontius** (258 A.D.) “A crowded fraternity was besieging the doors of the house, and throughout all the avenues of access an anxious love was circulating. Possibly that apostolic experience might then have happened to him, as he desired, of being let down through a window, had he also been equal to the apostle in the honour of ordination.” *Life and Passion of Cyprian* ch.5 p.269

**Dionysius of Alexandria** (246-265 A.D.) “One of the brethren who come together to the church, who for some time has been esteemed as a believer, and who before my ordination, and, if I am not deceived, before even the episcopate of Heraclas himself, had been a partaker of the assembly of the faithful,” Letter 9 p.103

**Phileas of Thmuis** (martyred 306/307 A.D.) “By them it has been established and settled that it is not lawful for any bishop to celebrate ordinations in other parishes than his own; a law which is exceedingly important and wisely devised.” *Letter of Phileas to Meletius of Lycopolis* p.163

## C12. Priesthood of all believers

1 Peter 2:9; Exodus 19:6; Revelation 1:6; 5:10

**Melito of Sardis** (170-177/180 A.D.) “and [Christ] made us a new priesthood, and a people everlasting for himself” *On Pascha* stanza 68 p.55

**Irenaeus of Lyons** (182-188 A.D.) David had been appointed as a priest by God, although Saul persecuted him. For all of the righteous possess the priestly rank.” *Irenaeus Against Heresies* book 4 ch.8.3 p.471

Irenaeus of Lyons (182-188 A.D.) “In the preceding book, I have shown that all the disciples of the Lord are Levites and priests, … but they are blameless.” *Irenaeus Against Heresies* book 5 ch.34.3 p.564

**Clement of Alexandria** (c.195 A.D.) “We have become a consecrated offering to God for Christ’s sake: we are the chosen generation, the royal priesthood, the holy nation, the peculiar people, who once were not a people, but are now the people of God;” *Exhortation to the Heathen* ch.4 p.189

Clement of Alexandria (c.818-217/220 A.D.) “The spiritual man is, then, the truly kingly man. He is the sacred high priest of God.” *Stromata* book 7 ch.7 p.533

Clement of Alexandria (198-217/220 A.D.) “‘But ye are a chosen generation, a royal priesthood.’ That we are a chosen race by the election of God is abundantly clear. He says royal, because we are called to sovereignty and belong to Christ; and priesthood on account of the oblation which is made by prayers and instructions, by which are gained the souls which are offered to God.” *Fragments from Cassiodorus* (fragment 1) p.572

**Tertullian** (198-220 A.D.) “Vain shall we be if we think that what is not lawful for priests is lawful for laics [laity]. Are not even we laics priests? It is written: “A kingdom also, and priests to His God and Father, hath He made us.” *Exhortation to Chastity* ch.7 p.54

Tertullian (213 A.D.) “At all events, priests we are called by Christ;” *On Monogamy* ch.7 p.64-65.

Tertullian (213 A.D.) “Jesus, the Father’s Highest and Great Priest, clothing us from His own store -inasmuch as they ‘who are baptized in Christ have put on Christ’ -has made ‘priests to God His Father,’ according to John.” *On Monogamy* ch.7 p.66

Tertullian (198-220 A.D.) “We are the true adorers and the true priests, who, praying in spirit, sacrifice, in spirit, prayer,” *Tertullian On Prayer* ch.28 p.690

Tertullian (198-220 A.D.) “As for him who affirms that we are ‘the presthood of the cross’ we shall claim him as our co-religionist.” *To the Nations* book 1 ch.12 p.122

Origen (233/234 A.D.) (partial) says we are a kingdom of priests. *Origen’s Exhortation to Martyrdom* ch.5 p.155

**Cyprian of Carthage** (c.246-258 A.D.) “Also in the Apocalypse: … “Worthy art Thou, O Lord, to take the book, and to open its seals: for Thou wast slain, and hast redeemed us with Thy blood from every tribe, and people, and nation; and Thou hast made us a kingdom unto our God, and hast made us priests, and they shall reign upon the earth.” *Treatises of Cyprian* Treatise 12 ch.15 p.522

Alexander of Cappadocia (233-251 A.D.) (partial) “For, indeed, wherever there are found persons capable of profiting the brethren, such persons are exhorted by the holy bishops to address the people. *ANF* vol.6 p.154

**Victorinus of Petau** (martyred 304 A.D.) “And He made us a kingdom and priests unto God and His Father.”] That is to say, a Church of all believers; as also the Apostle Peter says: ‘A holy nation, a royal priesthood.’” *Commentary on the Apocalypse* from the first chapter verse 6 p.344

Victorinus of Petau (martyred 304 A.D.) “The phial [vial] signifies *the* Confession, and the race of the new Priesthood.” *Commentary on Revelation* ch.5 8,9

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 116A.D.) “Blessed, then, are ye who are God-bearers, spirit-bearers, temple-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, being “a royal priesthood, a holy nation, a peculiar people,’ on whose account I rejoice exceedingly, and have had the privilege, by this Epistle, of conversing with “the saints which are at Ephesus, the faithful in Christ Jesus.’” Long version of the *Letter to the Ephesians* ch.9 p.53

**pseudo-Methodius** (after 312 A.D.) “Hail, thou people of the Lord, thou chosen generation, thou royal priesthood, thou holy nation, thou peculiar people-show forth His praises who hath called you out of darkness into His marvellous light; and for His mercies glorify Him.” *Oration of Simeon and Anna* ch.13 p.393

## C13. Christ the head of the church

Ephesians 5:23

**Irenaeus of Lyons** (182-188 A.D.) “He might possess the supremacy, and, taking to Himself the pre-eminence, as well as constituting Himself Head of the Church” *Irenaeus Against Heresies* book 3 ch.16.6 p.443

**Clement of Alexandria** (193-202 A.D.) says that the head of the Church is the savior. *Stromata* book 5 ch.6 p.453

**Tertullian** (207/208 A.D.) quotes Ephesians 5:23. *Five Books Against Marcion* book 5 ch.18 p.469

**Origen** (225-253/254 A.D.) “Therefore, since Christ is the Head of the Church, so that Christ and the Church form one body, the ointment descended from the head to the beard of Aaron, -the symbols of the perfect man,-and this ointment in its descent reached to the very skirt of his garment.” *Origen Against Celsus* book 6 ch.79 p.609

**Dionysius of Alexandria** (246-265 A.D.) *Commentary on Ecclesiastes* fragment vol.6 ch.2.14 p.113

**Athanasius of Alexandria** (c.318 A.D.) says that Christ is the Head of the Church. *Athanasius Against the Heathen* ch.41 p.26.

## C14. Church leaders are shepherds

John 21:15-17; 1 Peter 5:2

**Ignatius** **of Antioch** (100-107/116 A.D.) (implied) “Wherefore, as children of light and truth, flee from division and wicked doctrines; but where the shepherd is, there do ye as sheep follow. For there are many wolves that appear worthy of credit, who, by means of a pernicious pleasure, carry captive those that are running towards God; but in your unity they shall have no place.” *Letter to the Philadelphians* ch.2 p.79-80

***Shepherd of Hermas*** (115-140 A.D.) part 3 Simultude 9 ch.31 p.53-54 “And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks?”

**Clement of Alexandria** (193-202 A.D.) “But in pity for our weakness, the continual dispensations of Providence work, as the care of shepherds towards the sheep, and of a king towards his subjects; we ourselves also conducting ourselves obediently towards our superiors, who take the management of us, as appointed, in accordance with the commission from God with which they are invested.” *Stromata* book 7 ch.7 p.535

**Cyprian of Carthage** (c.246-258 A.D.) “But if God rebukes whom He loves, and rebukes him for the very purpose of amending him, brethren also, and especially priests, do not hate, but love those whom they rebuke, that they may mend them; since God also before predicted by Jeremiah, and pointed to our times, when he said, “And I will give you shepherds according to my heart: and they shall feed you with the food of discipline?” *Treatises of Cyprian* Treatise 2 ch.1 p.430

**Roman Church leaders** to Cyprian (250-251 A.D.) “Since, moreover, it devolves upon us who appear to be placed on high, in the place of a shepherd, to keep watch over the flock; if we be found neglectful, it will be said to us, as it was said to our predecessors also, who in such wise negligent had been placed in charge, that ‘we have not sought for that which was lost, and have not corrected the wanderer, and have not bound up that which was broken, but have eaten their milk, and been clothed with their wool; ‘“ *Epistles of Cyprian* Letter 2 ch.1 p.280

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.66 p.131 mentions the pastor, presbyters, and deacons.

## C15. The episcopate [office of bishop]

**Clement of Rome** (96-98 A.D.) mentions the office of the episcopate, bishops, deacons, that we should obey bishops and presbyters *1 Clement* ch.42 p.16; ch.47 p.18, ch.57 p.20. office of the episcopate in ch.44 p.16-17. See also vol.9

**Irenaeus of Lyons** (182-188 A.D.) “committed into the hands of Linus the office of the episcopate. Of this Linus, Paul makes mention in the Epistles to Timothy. To him succeeded Anacletus; and” *Irenaeus Against Heresies* book 3 ch.3.3 p.416

**Tertullian** (198-220 A.D.) “-and that they at first were believers in the doctrine of the Catholic Church, in the church of Rome under the episcopate of the blessed Eleutherus,” *Prescription Against Heretics* ch.30 p.257

Hippolytus of Portus (222-235/236 A.D.) (partial because only in italics) “And withal, after such audacious acts, they, lost to all shame, attempt to call themselves a Catholic Church! And some, under the supposition that they will attain prosperity, concur with them. During the *episcopate* of this *one*, second baptism was for” *Refutation of All Heresies* book 9 ch.7 p.131

**Origen** (225-253/254 A.D.) “And as he selects for the episcopate a man who has been once married rather than he who has twice entered the married state,” *Origen Against Celsus* book 3 ch.48 p.483

**Alexander of Cappadocia** (233-251 A.D.) “Narcissus salutes you, who held the episcopate in this district before me,” *Letters of Alexander* letter 2 p.154

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.1 p.657 “Among them, shamelessly, and without any law of ordination, the episcopate is sought after; but among us in its own Sees, and in those of the throne delivered to it by God, it is renounced.”

**Cyprian of Carthage** (c.246-258 A.D.) mentions the episcopate in 32 places. Here is one of them: “in the duty of your episcopate” *Epistles of Cyprian* Letter 25 ch.5 p.304. See also ibid Letter 51 ch.24 p.334.

**Pontius** *(258 A.D.)* (implied) “There, as he sat moistened after his long journey with excessive perspiration (the seat was by chance covered with linen, so that even in the very moment of his passion he might enjoy the honour of the episcopate), one of the officers (“Tesserarius”), who had formerly been a Christian, offered him his clothes, as if he might wish to change his moistened garments for drier ones; and he doubtless coveted nothing further in respect of his proffered kindness than to possess the now blood-stained sweat of the martyr going to God.” *Life and Passion of Cyprian of Carthage* ch.16 p.273

**Dionysius of Alexandria** (246-265 A.D.) “before even the episcopate of Heraclas himself, had been a partaker of the assembly of the faithful, when he had been concerned in the baptism of those who”

## C16. Elders/presbyters

1 Timothy 3:1-2; 1 Timothy 3:8; Titus 1:5; Philippians 1:1; 1 Peter 5:4

Old Testament, Jewish or non-Christian elders are not included here.

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Philippians 1:1

**p32** (=P. Rylands 5) Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 1:5,7 “Appoint elders/bishops”

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Elders are Shepherds. Christ is the Chief Shepherd 1 Peter 5:4

**p8** (4th entury) Acts 6:1-6

**Clement** of Rome (96-98 A.D.) mentions the office of the episcopate, bishops, deacons, that we should obey bishops and presbyters [elders]. *1 Clement* ch.42 p.16; ch.47 p.18, ch.57 p.20. office of the episcopate in ch.44 p.16-17.

**Ignatius** (-107/116 A.D.) “Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants; that so, whatsoever ye do, ye may do it according to [the will of] God.” *Letter of Ignatius to the Philadelphians* ch.4 p.81

Ignatius of Antioch (-107/116 A.D.) mentions bishops, presbytery, and deacons. *Epistle of Ignatius to the Magnesians* ch.13 p.64

***2 Clement*** (120-140 A.D.) vol.7 ch.17 p.522 mentions being admonished by the elders/presbyters [of the church].

**Polycarp**(100-165 A.D.) “being subject to the presbyters and deacons, as unto God and Christ.” *Letter to the Philippians* ch.5 p.34

**Irenaeus of Lyons** (182-188 A.D.) mentions presbyters. *Irenaeus Against Heresies* book 4 ch.26.5 p.498

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.4.3 p.703 Optatus the bishop and Aspasius the presbyter

**Clement of Alexandria** (193-202 A.D.) “Ministerial service is rendered to parents by children, to rulers by subjects. Similarly, also, in the Church, the elders attend to the department which has improvement for its object; and the deacons to the ministerial.” *Stromata* book 7 ch.7 p.523

Clement of Alexandria (193-217/220 A.D.) “Innumerable commands such as these are written in the holy Bible appertaining to chosen persons, some to presbyters, some to bishops, some to deacons, others to widows, of whom we shall have another opportunity of speaking. Many things spoken in enigmas, many in parables, may benefit such as fall in with them.” *The Instructor* book 3 ch.12 p.294

**Tertullian** (198-220 A.D.) “But when persons in authority themselves-I mean the very deacons, and presbyters, and bishops-take to flight, how will a layman be able to see with what view it was said, Flee from city to city?” *Fleeing Persecution* ch.11 p.122

Tertullian (208-220 A.D.) speaks of presbyters and deasons. *On Monogamy* ch.11 p.67

**Origen** (225-253/254 A.D.) mentions bishop, presbyters in *Origen’s Commentary on Matthew* book 14 ch.22 p.509-510

**Cyprian of Carthage** (c.246-258 A.D.) mentions the clergy, bishop, presbyters, deacons, confessors, and laity (ch.5) . *Epistles of Cyprian* letter 51 ch.5 p.328

**Cornelius to Cyprian of Carthage** (c.246-258 A.D.) mentions presbyters (ch.1), bishops (ch.2), Nicephorus the acolyte and the clergy (ch.3). *Epistles of Cyprian* Letter 45 p.323

**Malchion** (270 A.D.) To Dionysius and Maximus, and to all our fellows in the ministry throughout the world, both bishops and presbyters and deacons, and to the whole Catholic Church under heaven, *Against Paul of Samosata* preface p.169

**Council of Elvira** (306/307 A.D.) mentions bishops, elders, and deacons in canon 19

**Council of Ancyra** (314 A.D.) discusses presbyters in canon 1 and deacons and bishops in canon 2 p.63.

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.6-7 p.219 discusses bishops in ch.6 and presbyters/elders in ch.7.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.66 p.131 mentions the pastor, presbyters, and deacons.

## C17. Deacons

Acts 6:2-6; 1 Timothy 3:1-2; 1 Timothy 3:8; Titus 1:5; Philippians 1:1; 1 Peter 5:4

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Philippians 1:1

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Elders are Shepherds. Christ is the Chief Shepherd 1 Peter 5:4

**p8** (4th entury) Acts 6:1-6

**Clement** of Rome (96-98 A.D.) mentions the office of the episcopate, bishops, deacons, that we should obey bishops and presbyters [elders]. *1 Clement* ch.42 p.16; ch.47 p.18, ch.57 p.20. office of the episcopate in ch.44 p.16-17.

**Ignatius** (-107/116 A.D.) “Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to [show forth] the unity of His blood; one altar; as there is one bishop, along with the presbytery and deacons, my fellow-servants; that so, whatsoever ye do, ye may do it according to [the will of] God.” *Letter of Ignatius to the Philadelphians* ch.4 p.81

Ignatius of Antioch (-107/116 A.D.) mentions bishops, presbytery, and deacons. *Epistle of Ignatius to the Magnesians* ch.13 p.64

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.15 p.381 “1. Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proved; for they also render to you the service of prophets and teachers.”

**Polycarp**(100-165 A.D.) “being subject to the presbyters and deacons, as unto God and Christ.” *Letter to the Philippians* ch.5 p.34

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision 3 ch.5 p.14 “teachers, and deacons, who have lived in godly purity, and have acted as bishops”

**Justin Martyr** (c.150 A.D.) “Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons.” *First Apology of Justin Martyr* ch.67 p.186

***Christians of Vienna and Lugdunum*** (177 A.D.) p.779 “But in an exceeding degree did the whole wrath of mob, general, and soldiers fall on Sanctus, a deacon from Vienna,”

**Hegesippus** (170-180 A.D.) “On my arrival at Rome, I drew up a list of the succession *of bishops* down to Anicetus, whose deacon was Eleutherus.” *Concerning His Journey to Rome, and the Jewish Sects* vol.8 p.764. From *Eusebius’ Ecclesiastical History* book 4 ch.22 p.198-200

**Irenaeus of Lyons** (182-188 A.D.) “And still further, Stephen, who was chosen the first deacon by the apostles, and who, of all men, was the first to follow the footsteps of the martyrdom of the Lord, being the first that was slain for confessing Christ, speaking boldly among the people, and teaching them, says:” *Irenaeus Against Heresies* book 3 ch.12.10 p.434

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) ch.1.2 p.700 the deacons Tertius and Pomponius ministered to Perpetua.

**Clement of Alexandria** (193-202 A.D.) “Ministerial service is rendered to parents by children, to rulers by subjects. Similarly, also, in the Church, the elders attend to the department which has improvement for its object; and the deacons to the ministerial.” *Stromata* book 7 ch.7 p.523

Clement of Alexandria (193-217/220 A.D.) “Innumerable commands such as these are written in the holy Bible appertaining to chosen persons, some to presbyters, some to bishops, some to deacons, others to widows, of whom we shall have another opportunity of speaking. Many things spoken in enigmas, many in parables, may benefit such as fall in with them.” *The Instructor* book 3 ch.12 p.294

**Tertullian** (198-220 A.D.) “But when persons in authority themselves-I mean the very deacons, and presbyters, and bishops-take to flight, how will a layman be able to see with what view it was said, Flee from city to city?” *Fleeing Persecution* ch.11 p.122

Tertullian (208-220 A.D.) speaks of presbyters and deasons. *On Monogamy* ch.11 p.67

**Hippolytus of Portus** (222-235/236 A.D.) “About the time of this man, bishops, priests, and deacons, who had been twice married, and thrice married, began *to be allowed* to retain their place among the clergy.” *Refutation of All Heresies* book 9 ch.7 p.131

**Commodianus** (c.240 A.D.) “Exercise the mystery of Christ, O deacons, with purity; therefore, O ministers, do the commands of your Master;” *Instructions of Commodianus* ch.68 p.216

**Origen** (225-253/254 A.D.) “And you will say the like in the case of him who seeks the office of a bishop for the sake of glory with men, or of flattery from men, or for the sake of the gain received from those who, coming over to the word, give in the name of piety; for a bishop of this kind at any rate does not ‘desire a good work,’ nor can he be without reproach, nor temperate, nor sober-minded, as he is intoxicated with glory and intemperately satiated with it. And the same also you will say about the elders and deacons.” *Commentary on Matthew* book 11 ch.15

Origen (239-242 A.D.) mentions catechumens and deacons in *Homilies on Ezekiel* homily 5 ch.4.1 p.82

Origen (233/234 A.D.) mentions bishops and deacons. *Origen On Prayer* ch.28.4 p.108

***Treatise on Rebaptism*** (c.250-258 A.D.) ch.4 p.669 “Just as the Ethiopian eunuch, when he was returning from Jerusalem and reading the prophet Isaiah, and was in doubt,having at the Spirit’s suggestion heard the truth from Philip the deacon,”

**Cyprian of Carthage** (c.246-258 A.D.) mentions the clergy, bishop, presbyters, deacons, confessors, and laity (ch.5) . *Epistles of Cyprian* letter 51 ch.5 p.328

**Cornelius to Cyprian of Carthage** (c.246-258 A.D.) mentions presbyters (ch.1), bishops (ch.2), Nicephorus the acolyte and the clergy (ch.3). *Epistles of Cyprian* Letter 45 p.323

***Seventh Council of Carthage*** (c.258 A.D.) preface p.565 “When, in the kalends of September, a great many bishops from the provinces of Africa, Numidia, and Mauritania, had met together at Carthage, together with the presbyters and deacons, and a considerable part of the congregation who were also present;”

**Dionysius of Alexandria** (246-265 A.D.) mentions deacons and Hierax a bishop. Letter 8 ch.1 p.109

**Malchion** (270 A.D.) To Dionysius and Maximus, and to all our fellows in the ministry throughout the world, both bishops and presbyters and deacons, and to the whole Catholic Church under heaven, *Against Paul of Samosata* preface p.169

**Victorinus of Petau** (martyred 304 A.D.) “Behold the seven horns of the Lamb, the seven eyes of God -the seven eyes are the seven spirits of the Lamb; seven torches burning before the throne of God, seven golden candlesticks, seven young sheep, the seven women in Isaiah, the seven churches in Paul, seven deacons, seven angels, seven trumpets, seven seals to the book, seven periods of seven days with which Pentecost is completed, the seven weeks in Daniel, also the forty-three weeks in Daniel; with Noah, seven of all clean things in the ark; seven revenges of Cain, seven years for a debt to be acquitted, the lamp with seven orifices, seven pillars of wisdom in the house of Solomon.” *On the Creation of the World* p.342

**Council of Elvira** (306/307 A.D.) mentions bishops, elders, and deacons in Canon 19

**Phileas of Thmuis** (martyred 306/307 A.D.) “But when all these bishops and presbyters and deacons had suffered martyrdom in the prison at Alexandria, he at once entered Alexandria.” *Letter of Phileas to Meletius of Lycopolis* p.164

**Pamphilus** (martyred 309 A.D.) “G. Of the election of the seven deacons.” p.166

**Council of Ancyra** (314 A.D.) discusses presbyters in canon 1 and deacons and bishops in canon 2 p.63.

**Council of Neocaesarea** (c.315 A.D.) canon 15 p.86 says there ought to be exactly seven deacons in a church as in the Book of Acts, regardless of how large the church is.

**Theophilus** (events c.315 A.D.) “Now Habib, who was of the village of Telzeha and had been made a deacon, went secretly into the churches which were in the villages, and ministered and read the Scriptures, and encouraged and strengthened many by his words,” *Martyrdom of Habib the Deacon* vol.8 p.690

**Alexander of Alexandria** (313-326 A.D.) “Sarapion, Parammon, Zosimus, and Irenaeus, the deacons, have gone over to the party of Arius, and have preferred to be deposed with them;” *Epistles on the Arian Heresy* letter 3 p.299

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.12 p.220 mentions “deacons of the church”.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.66 p.131 mentions the pastor, presbyters, and deacons.

&&&***Nag Hammadi Apocalypse of Peter*** (3rd century A.D.) p.&&& “And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God.”

## C18. Sub-deacons

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**Cyprian of Carthage** (c.246-258 A.D.)“I received a letter sent to me form you by Crementius the sub-deacon”*Epistles of Cyprian* Letter 3 ch.1 p.281

Cyprian of Carthage (c.246-258 A.D.) Letter 14.3 p.194 and Letter 23 p.301 sub-deacons and readers

**Roman Church Leaders to Cyprian** (250-251 A.D.) “We have been informed by Crementius the sub-deacon” *Epistles of Cyprian* Letter 2 ch.1 p.280

**Lucius and the rest of the Martyrs to Cyprian** (257 A.D.)“you sent to us by Herennianus the sub-deacon” *Epistles of Cyprian* Letter 78 ch.1 p.405

**Felix et al. to Cyprian** (257 A.D.) “We reply to your salutation, dearest brother, by Herennianus the sub-deacon” *Epistles of Cyprian* Letter 79 p.406

## C19. Catechumens

**Irenaeus of Lyons** (182-188 A.D.) “For when the Greeks, having arrested the slaves of Christian catechumens, then used force against them, in order to learn from them some secret thing [practised] among Christians, these slaves, having nothing to say that would meet the wishes of their tormentors, except that they had heard from their masters that the divine communion was the body and blood of Christ, and imagining that it was actually flesh and blood, gave their inquisitors answer to that effect.” Fragment 13 from Oecumenius p.570

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.1.1 p.699 mentions the male catechumens Revocatus, Saturninus, Secundulus, and the female catechumens Felicitas and Vivia Perpetua.

**Clement of Alexandria** (193-202 A.D.) “But he who culls what is useful for the advantage of the catechumens, and especially when they are Greeks (and the earth is the Lord’s, and the fullness thereof), must not abstain from erudition, like irrational animals; but he must collect as many aids as possible for his hearers.” *Stromata* book 6 c h.11 p.500

**Tertullian** (198-220 A.D.) “That is the case with all, from catechumens to confessors and martyrs,” *The Chaplet* ch.2 p.94

Tertullian (207/208 A.D.) (partial) “Now, when Marcion wholly prohibits all carnal intercourse to the faithful (for we will saynothing about his catechumens), and when he prescribes repudiation of all engagements” *Five Books Against Marcion* book 5 ch.7 p.443

**Commodianus** (c.240 A.D.) “For if any sinful catechumen is marked with punishment, let him live in the signs *of Christianity*, although not without loss.” *Instructions of Commodianus* ch.46 p.212

**Origen** (239-242 A.D.) mentions catechumens and deacons in *Homilies on Ezekiel* homily 5 ch.4.1 p.82

**Cyprian of Carthage** (246-256 A.D.) “the truth of the Gospel declaration, object to us the case of catechumens;” *Epistles of Cyprian* Letter 72 ch.22 p.385

**Roman Church Leaders** to Cyprian (c.246-258 A.D.) “who are unable to maintain themselves, or those who are in prisons or are excluded from their own dwellings, these ought in all cases to have some to minister to them. Moreover, catechumens when seized with sickness ought not to be deceived, but help is to be afforded them.” *Epistles of Cyprian* Letter 2 ch.3 p.281

**Pontius** (258 A.D.) “when our fathers have given such honour even to lay-people and catechumens who have obtained martyrdom,” *Life and Passion of Cyprian* ch.1 p.267

**Gregory Thaumaturgus** (240-265 A.D.) “Weeping takes place without the gate of the oratory; and the offender standing there ought to implore the faithful as they enter to offer up prayer on his behalf. Waiting on the word, again, takes place within the gate in the porch, where the offender ought to stand until the catechumens *depart*, and thereafter he should go forth. For let him hear the Scriptures and doctrine, it is said, and then be put forth, and reckoned unfit for the privilege of prayer. Submission, again, is that one stand within the gate of the temple, and go forth along with the catechumens. Restoration is that one be associated with the faithful, and go not forth with the catechumens; and last of all comes the participation in the holy ordinances.” *Canonical Epistle* Canon 11 p.20

**Council of Elvira** (306/307 A.D.) canon 11 “If a female catechumen marries a man in the knowledge that he deserted his former wife without cause, she may not be baptized for five years unless she becomes seriously ill.”

**Council of Neocaesarea** (315 A.D.) says that if a catechumen falls into sin, he is to become a “kneeler”. canon 5 p.81

**Among heretics**

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.2 p.215 “telling their catechumens that this is my meaning.”

The Ebionite *Epistle of Clement to James* (-188 A.D.- uncertain date) ch.13 p.220 (partial, Catechists, teachers of catechumens) “the catechists must therefore be learned, and unblameable, of much experience, and approved, a you will know that Clement is, who is to be your instructor after me.”

**Marcion** according to Tertullian (207/208 A.D.) mentions Marcion’s catechumens. “Now, when Marcion wholly prohibits all carnal intercourse to the faithful (for we will say nothing about his catechumens), and when he prescribes repudiation of all engagements before marriage, whose teaching does he follow, that of Moses or of Christ?” *Five Books Against Marcion* book 5 ch.7 p.443

## C20. Must be worthy of being a bishop/priest

**Ignatius of Antioch** (100-107/116 A.D.) “For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp. Therefore in your concord and harmonious love, Jesus Christ is sung.” *Epistle to the Ephesians* ch.4 p.50 [both Greek and Latin

***Didache*** (before 125 A.D.) ch.15.1 vol.7 p.381 “Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proved; for they also render to you the service of prophets and teachers.”

**Origen** (225-253/254 A.D.) (implied) “In like manner, also, in comparing the council of the Church of God with the council in any city, you would find that certain councillors of the Church are worthy to rule in the city of God, if there be any such city in the whole world; whereas the councillors in all other places exhibit in their characters no quality worthy of the conventional superiority which they appear to enjoy over their fellow-citizens.” *Origen Against Celsus* book 3 ch.30 p.476

**Cyprian of Carthage** (c.246-258 A.D.) “Neither do we observe that this was regarded by the apostles only in the ordinations of bishops and priests, but also in those of deacons, of which matter itself also it is written in their Acts: ‘And they twelve called together,’ it says, ‘the whole congregation of the disciples, and said to them;’ which was done so diligently and carefully, with the calling together of the whole of the people, surely for this reason, that no unworthy person might creep into the ministry of the altar, or to the office of a priest. For that unworthy persons are sometimes ordained, not according to the will of God, but according to human presumption, and that those things which do not come of a legitimate and righteous ordination are displeasing to God, God Himself manifests by Hosea the prophet, saying, ‘They have set up for themselves a king, but not by me.’” *Epistles of Cyprian* Letter 67 ch.4 p.371

## C21. Priests [in the church]

Pagan priests, Old Testament priests, Jesus our High Priest, and the priesthood of all believers are not included here. Only Christian clergy are counted here.

No Bible verses

**Ignatius of Antioch** (-107/116 A.D.) “Nor is there any one in the Church greater than the bishop, who ministers as a priest to God for the salvation of the whole world.” *Epistle of Ignatius to the Smyrnaeans* [Greek] ch.9 p.90

&&&**Polycrates of Ephesus** (130-196 A.D.) “John, moreover, who reclined on the Lord’s bosom, and who became a priest wearing the mitre, and a witness and a teacher-he rests at Ephesus.” P.&&&

**Tertullian** (198-220 A.D.) “Of giving it, the chief priest (who is the bishop) has the right: in the next place, the presbyters and deacons, yet not without the bishop’s authority, on account of the honour of the Church, which being preserved, peace is preserved.” *On Baptism* ch.17 p.677

Tertullian (198-220 A.D.) “And thus, from that time forward, every number (of persons) who may have combined together into this faith is accounted ‘a Church,’ from the Author and Consecrator (of the Church). And accordingly ‘the Church,’ it is true, will forgive sins: but (it will be) the Church of the Spirit, by means of a spiritual man; not the Church which consists of a number of bishops. For the right and arbitrament is the Lord’s, not the servant’s; God’s Himself, not the priest’s.” *On Modesty* ch.21 p.99-100

**Hippolytus of Portus** (222-235/236 A.D.) “*Now such disciples as these* passed over to these *followers of Callistus*, and served to crowd his school. This one propounded the opinion, that, if a bishop was guilty of any sin, if even *a sin* unto death, he ought not to be deposed. About the time of this man, bishops, priests, and deacons, who had been twice married, and thrice married, began *to be allowed* to retain their place among the clergy.” *Refutation of All Heresies* book 9 ch.7 p.131

**Cyprian of Carthage** (c.246-258 A.D.) “Now he repents, who, remembering the divine precept, with meekness and patience, and obeying the priests of God, deserves well of the Lord by his obedience and his righteous works.” *Epistles of Cyprian* Letter 13 ch.1 p.293

Cyprian of Carthage (c.246-258 A.D.) “Do you frequently be urgent in supplications, and assist my prayers by yours, that the Lord’s mercy favouring us may soon restore both the priest safe to his people, and the martyr for a reader with the priest. I bid you, beloved brethren in God the Father, and in Jesus Christ, ever heartily farewell.” *Epistles of Cyprian* Letter 32 ch.2 p.312

***Seventh Council of Carthage*** (258 A.D.) p.567 “Crescens of Cirta said: In such an assembly of most holy fellow-priests, as the letters of our most beloved Cyprian to Jubaianus and also to Stephen have been read, containing in them so much of the holy testimonies which descend from the divinely made Scriptures,”

**Pontius** (258 A.D.) “Although Cyprian, the devout priest and glorious witness of God, composed many writings whereby the memory of his worthy name survives;” *The Life and Passion of Cyprian* ch.1 p.267

**Victorinus of Petau** (martyred 304 A.D.) “The tenfold number signifies the decalogue [Ten commandments], and the hundredfold sets forth the crown of virginity: for he who shall have kept the undertaking of virginity completely, and shall have faithfully fulfilled the precepts of the decalogue, and shall have destroyed the untrained nature or impure thoughts within the retirement of the heart, that they may not rule over him, this is the true priest of Christ, and accomplishing the millenary number thoroughly, is thought to reign with Christ; and truly in his case the devil is bound.” *Commentary on the Apocalypse* from the twentieth chapter verse 6 p.359

&&&**Alexander of Alexandria** (313-326 A.D.) “Alexander, to the priests and deacons, Alexandria and Mareotis, being present to them present, brethren beloved in the Lord, sends greeting:” *Epistles on the Arian Heresy* Letter 3 p.&&&

**Among corrupt and spurious works**

**pseudo-Peter of Alexandria** (after 311 A.D.) “In these days information was brought to Maximin about the aforesaid archbishop, that he was a leader and holding chief place among the Christians; and he, inflamed with his accustomed iniquity, on the instant ordered Peter [of Alexandria] to be apprehended and cast into prison. For which purpose he despatched to Alexandria five tribunes, accompanied with their bands of soldiers, who, coming thither as they had been commanded, suddenly seized the priest of Christ and committed him to the custody of a prison. Wonderful was the devotion of the faithful!” *Genuine Acts of Peter of Alexandria* ch.&&&

## Teaching on the church leadership not on the list

**1. Let not many become teachers** James 3:1 (only 2 writers: Tertillian and Origen)

**2. Bishops should have but one wife.** (only 2 writers: Tertullian (208-220 A.D.) *On Monogamy* ch.12 p.69 and Origen (225-254 A.D.) *Commentary on Matthew*

**3. Don’t muzzle an ox while treading grain** (only 3 writers: Clement of Alexandria, Tertullian, Origen. After Nicea: Hegemonius/Archelaus)

**4. Deaconsesses** (no writers) (After Nicea: Council of Chalcedon canon 14 p.278)

**Do not lord over the flock** 2 Corinthians 1:24; 2 Peter 5:3 (not analyzed yet)

**Shepherds should heal God’s sick sheep** (not analyzed yet) (So far 1 writers: Cyprian)

**Don’t let new converts be elders** (not analyzed yet)

**No “bishop of bishops”** (only1 writer: *Seventh Council of Carthage* Proemium p.565

**Acolytes** (not analyzed yet)

**Chorepiscopai** (not analyzed yet)

**Readers** (not analyzed yet)

# Family and Marriage

## fm1. Honor marriage, no extra-marital relations

Matthew 5:27-28; Romans 13:9; Hebrews 12:16; 13:4; James 2:11

Matthew 5:31-32; 19:9; Mark 10:11-12; Luke 16:18; (Divorce)

(implied) Revelation 17:2 (kings of the earth committed adultery with Babylon)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 12:16; 13:4; Romans 13:9

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) shows that adultery is wrong. Matthew 5:27-28

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) says not to have a hint of sexual immorality. Ephesians 5:3

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 (implied) says the kings of the earth committed adultery with Babylon and were intoxicated with the wine of her adulteries.

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 16:18

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) teaches we are not to disobey any of the law, including adultery and murder. James 2:11

**p40** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-15 (3rd century A.D.) threat of [Hell]fire Matthew 3:10,12

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:27-28,31-32; 19:9; Mark 10:11-12; Luke 16:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:27-28; Romans 13:9

***Ignatius*** *to Polycarp* ch.5 p.95 (-107/116 A.D.) says that sisters should be satisfied with their husbands, both in flesh and spirit. Brothers should love their wives even as the Lord the church. If one continues in a state of purity let it be without boasting. But it becomes both men and women to marry.

***Didache*** vol.7 ch.2.1-4 p.377 (before 125 A.D.) Do not commit murder, adultery, corrupt boys, etc.

*Didache* ch.5 p.379 (before 125 A.D.) The way of death is cursings, murder, adulteries, fornication, lusts, … filthy talking, etc,

***Apology of Aristides*** (125 or 138-161 A.D.) ch.13 p.275 speaks of unrighteous things of slaying one another, adultery, thefts, intercourse with males.

*The Apology of Aristides* (125 or 138-161 A.D.) ch.15 p.277 They [Christians] do not commit adultery nor fornication, nor bear false witness, nor cover the things of others; they honour father and mother, and love their neighbours; they judge justly, and they would never do to others what they would not wish to happen to themselves.”

***Epistle of Barnabas*** ch.10 p.143 (c.70-130 A.D.) teaches that we are not to be an adulterer or a corrupter.

***2 Clement*** vol.9 ch.3 p.229-230 (120-140 A.D.) says we are to love one another, by not committing adultery, speaking evil of one another, or cherishing envy.

***Polycarp’s Letter to the Philippians*** ch.4 p.34 (100-165 A.D.) “In like manner, let the young men also be blameless in all things, being especially careful to preserve purity, and keeping themselves in, as with a bridle, from every kind of evil. For it is well that they should be cut off from the lusts that are in the world, since ‘every lust warreth against the spirit;’ and ‘neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God,’ nor those who do things inconsistent and unbecoming.” (quotes 1 Corinthians 6:9)

***Epistle to Diognetus*** ch.5 p.26-27 (c.130-200 A.D.) “[Christians] marry, as do all [others]; they beget children; but they do not destroy their offspring (literally cast away foetuses]. They have a common table, but not a common [bed].

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision 2 ch.8 p.15-16 (partial) mentions virtues we should have of self-restraint, simplicity, guilelessness, chastity, intelligence, and love. Book 2 fourth commandment p.21 also discusses the evil of adultery.

**Justin Martyr** (c.150 A.D.) discusses how Christians are chaste in *First Apology of Justin Martyr* ch.14,15 p.167

**Athenagoras** (177 A.D.) “But we are so far from practicing promiscuous intercourse, that it is not lawful among us to indulge even a lustful look.” and then quotes Matthew 5:28 *A Plea for Christians* ch.32 p.146

**Melito of Sardis** (170-177/180 A.D.) “they were grasped by tyrannical sin” and then lists various sins including “by adultery, by lust, by license, by love of money, by murder,…” *On Pascha* stanza 50 p.50

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 3 ch.13 p.115 has an entire chapter (184 English words) on chastity, and not even looking with lust. He says not to divorce your wife, except for the cause of fornication in book 3 ch.13 p.114.

Theophilus of Antioch (168-181/188 A.D.) mentions sins such as adultery, fornication, theft, robbery, and corrupters of boys. *Letter to Autolycus* book 1 ch.2 p.89

**Irenaeus of Lyons** (182-188 A.D.) discusses how we should not commit fornication. *Irenaeus Against Heresies* book 4 ch.27.3 p.506

Irenaeus of Lyons (182-188 A.D.) “not laying aside God’s handiwork, but the lusts of the flesh, and receiving the Holy Spirit; as the apostle says in the Epistle to the Colossians: ‘Mortify, therefore, your members which are upon the earth.’ And what these are he himself explains: ‘Fornication, uncleanness, inordinate affection, evil concupiscence; and covetousness, which is idolatry.’” *Irenaeus Against Heresies* book 5 ch.12.3 p.538

Irenaeus of Lyons (c.160-202 A.D.) says fornication is wrong. *Proof of Apostolic Preaching* ch.41, 96

**Maximus of Jerusalem** (185-196 A.D.) speaks of sins of adultery, theft, and murder. fragment 1 vol.8 p.769

**Minucius Felix** (210 A.D.) speak against adulters. *The Octavius of Minucius Felix* ch.38 p.197

**Clement of Alexandria** (193-202 A.D.) mentions marriage and celibacy. *Stromata* book 2 ch.23 p.377-378

Clement of Alexandria (193-202 A.D.) do not kill, commit adultery, or bear false witness. *Stromata* book 2 ch.7 p.354

Clement of Alexandria (c.195 A.D.) says don’t commit adultery. *Exhortation to the Heathen* ch.10 p.202

**Tertullian** (198-220 A.D.) “The Christian confines himself to the female sex. … The Christian husband has nothing to do with any but his own wife. *Apology* ch.46 p.51

Tertullian (213 A.D.) says that marriage is good. *On Monogamy* ch.1 p.59; ch.9 p.66

**Hippolytus of Portus** (222-235/236 A.D.) mention’s Job’s covenant with his eyes not to look lustfully upon a woman. *Commentary on Proverbs* p.173,174.

**Origen** (c.240 A.D.) speaks against adultery, homosexuality, and atheism. *Homilies on Jeremiah* homily 12 ch.11 p.124

Origen (233/234 A.D.) says we should not commit adultery. *Origen On Prayer* ch.28.9 p.112

Origen (233/234 A.D.) says we should not commit adultery and fornication. *Origen On Prayer* ch.28.10 p.112

**Cyprian of Carthage** (c.246-258 A.D.) quotes scripture against adulteries, fornications, idolatries, sorceries, murders, hatreds, strifes, heresies, drunkenness in *Treatises of Cyprian* Treatise 12 book 3 ch.64 p.551. Ch.65 p.551 also mentions thieves, cheaters, robbers.

**Methodius** (270-311/312 A.D.) speaks of fornication as wrong, but marriage relations are fine. *The Banquet of the Ten Virgins* ch.12 p.321

**Adamantius** (c.300 A.D.) discusses how adultery, murder, taking money under bad circumstances, and idol worship are doing wrong. *Dialogue on the True Faith* Fourth Part ch.10 p.139

**Alexander of Lycopolis** (301 A.D.) (implied) is against the Manichaeans who say marriage is bad, having children is bad, and it is wrong to eat living things [meat]. *Of the Manichaeans* ch.25 p.251

**Victorinus of Petau** (martyred 304 A.D.) Comentary on the Apocalypse of the Blessed John ch.2 6 p.346; ch.2 14-16 p.346-347

**Council of Elvira** (306/307 A.D.) discusses church discipline for adultery and fornication in Canons 9, 12, 13, 18

**Peter of Alexandria** (306,285-311 A.D.) mentions that the evil Jews turned aside to idolatry and fornication. Fragment 5.1 ch.4 p.281

**Council of Ancyra** (314 A.D.) says that a man or woman who commits adultery and repents can be restored to the church after seven years have passed. canon 20 p.73.

**Council of Neocaesarea** (c.315 A.D.) canon 1 p.79 mention removal from office and penance for a presbyter or elder who commits fornication or adultery.

**Athanasius of Alexandria** (318 A.D.) speaks against adultery. *Athanasius Against the Heathen* part 1 ch.5.1 p.6

**Lactantius** (c.33-320/325 A.D.) “But our religion is on this account firm, and solid, and unchangeable, because it teaches justice, because it is always with us, because it has its existence altogether in the soul of the worshipper, because it has the mind itself for a sacrifice. In that religion nothing else is required but the blood of animals, and the smoke of incense, and the senseless pouring out of libations; but in this of ours, a good mind, a pure breast, an innocent life: those rites are frequented by unchaste adulteresses without any discrimination, by impudent procuresses, by filthy harlots; they are frequented by gladiators, robbers, thieves, and sorcerers, who pray for nothing else but that they may commit crimes with impunity.” *The Divine Institutes* book 5 ch.20 p.157

Lactantius (c.303-320/325 A.D.) discusses adultery, saying sex outside of marriage is prohibited. *Epitome of the Divine Institutes* ch.66 p.250

**Eusebius of Caesarea** (318-325 A.D.) says God forbids fornication *Demonstration of the Gospel* book 1.6 p.9

Eusebius of Caesarea (318-325 A.D.) discusses no sexual relations outside of marriage. *Preparation for the Gospel* book 8 ch.8 p.14

**Among corrupt or spurious works**

pseudo-Clement ***Two Epistles on Virginity*** (3rd century A.D.) refers to the first half of Hebrews 13:4 about “the bed has not been defiled.” First Epistle (allegedly by Clement) ch.4 p.56

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) *TOB* p.389 (implied) emphasize what as scandal it was for a woman to get pregnant outside of marriage.

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.2 p.218; ch.8 p.219 speak of being chaste.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 3 ch.68 p.250 says no fornication. See also Homily 3 ch.8 p.240.

The Sethian Gnostic *Apocryphon of John* (c.150-185 A.D.) ch.28 p.121 (partial) say sthat evil aeons committed adultery with the aeon Sophia.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.20 (implied) mentions that while the Brahmans of India do not murder, commit adultery or worship idols, other Indians do.

X **Tatian the Encratite Gnostic** was against marriage according to Clement of Alexandria (193-202 A.D.). *Stromata* book 3 ch.12 p.396

**Mani** (262-278 A.D.) says that fornication is evil. *Disputation with Manes* ch.17 p.191

***Acts of Thomas*** (early form) (pre-Nicene) p.537 says some bad children will grow up to do adulteries and fornication.

## fm2. No divorce, except for unfaithfulness

Matthew 5:31-32; 19:9; Mark 10:11-12; Luke 16:18; Romans 7:2,3; 1 Corinthians 7:10,11

(partial) 1 Corinthians 7:10-11; 39

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial) A wife must not separate from her husband. But if she does, then she must remain unmarried or else be reconciled. 1 Corinthians 7:10-11

p15 1 Corinthians 7:18-8:4 (late 3rd century) (partial) 1 Corinthians 7:39

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 16:18

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:31-32; 19:9; Mark 10:11-12; Luke 16:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:31-32; 19:9; Mark 10:11-12; Luke 16:18; Romans 7:2,3; 1 Corinthians 7:10,11

**Clement of Rome** (96-98 A.D.) Divorce changes the saying of our Father Adam, This is now bone of my bone and flesh of my flesh. *1 Clement* ch.6 p.6

**Justin Martyr** (c.150 A.D.) quotes Matthew 5:28,29,32 saying that whosoever marries a divorced woman commits adultery. *First Apology of Justin Martyr* ch.15 p.167

Justin Martyr (c.150 A.D.) gives an example of a pagan, unfaithful couple, where the wife became a Christian. After repeatedly trying to persuade her husband to live a chaste, faithful life, she divorced him. *Second Apology of Justin Martyr* ch.2 p.188-189

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 fourth commandment p.21 says that one should not marry another if their spouse is “put away”. However, Hermas is unusual in that it also adds that if the wife separates because she sins, and she repents and wants to be remarried with her husband, the husband sins if he does not take her back.

**Athenagoras** (177 A.D.) quotes Matthew 19:9 and says that divorce is not permitted. He adds that even if the ex-wife later died, he still could not marry again, because he is a “cloaked adulterer”. *A Plea for Christians* ch.33 p.146-147

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 3 ch.13 p.115 says the divorce is not allowed, save for the cause of fornication.

**Clement of Alexandria** (193-202 A.D.) (in Latin) says that they should not separate. If they do, they should be reconciled or not marry (others). *Stromata* book 3 ch.17 p.400-401

**Tertullian** (c.207 A.D.) also wrote that divorce is not allowed except for fornication. *Tertullian to His Wife* book 2 ch.2 p.45

Tertullian (c.207 A.D.) discusses Paul’s teaching on being married to an unbeliever. No one, after attaining the faith, should turn away from his wife, even though she is in some sense an alien and stranger. *Tertullian to His Wife* book 2 ch.2 p.45

Tertullian (213 A.D.) says we should not divorce. *On Monogamyy* ch.9 p.66

**Origen** (225-253/254 A.D.) quotes and discussing Matthew 19:6 about not divorcing. *Origen’s Commentary on Matthew* book 14 ch.16 p.506.

Origen(225-253/254 A.D.) quotes and discusses Matthew 5:2 about no divorce except for adultery. *Origen’s Commentary on Matthew* book 14 ch.24 p.510-511.

**Lactantius** (c.303-320/325 A.D.) in discussing marriage says, “On this account He [God] has commanded that the wife shall not be put away unless convicted of adultery, and that the bond of the conjugal compact shall never be dissolved, unless unfaithfullness have broken it.” *Epitome of the Divine Institutes* ch.66 p.250

## fm3. We should be pure

Ephesians 5:3-4; Matthew 5:28

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 5:3-4

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:28; Ephesians 5:3-4

**Clement of Rome** (96-98 A.D.) “Let us then draw near to Him with holiness of spirit, lifting up pure and undefiled hands unto Him, loving our gracious and merciful Father,” *1 Clement* ch.29 p.12

**Ignatius of Antioch** (100-107/116 A.D.) (implied) “Not that I have found any division among you, but exceeding purity.” *Letter of Ignatius to the Philadelphians* ch.3 p.80

***Epistle of Barnabas*** (c.70-130 A.D.) ch.19 p.148 “Thou shalt not commit fornication: thou shalt not commit adultery: thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression.”

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.11 p.35 says we should be chaste, truthful, and avoid every form of evil [1 Thessalonians 5:22]

*Epistle to Diognetus* (c.130-200 A.D.) ch.5 p.26-27 (partial) says Christians do not destroy their offspring, have a common table but not a common bed (or unclean), and surprass the laws by their lives.

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment Fourth ch.1 “Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man.”

**Justin Martyr** (c.150 A.D.) says we should not look lustfully. *First Apology of Justin Martyr* ch.15 p.167

Tatian’s ***Diatessaron*** (c.172 A.D.) &&&

**Melito of Sardis** (170-177/180 A.D.) (implied) “for why should not the king himself lead the way to all good things, and persuade the people under his rule to behave with purity, and to know God in truth, and in his own person set before them the patterns of all things excellent-since thus it becomes him to do? For it is a shameful thing that a king, however badly he may conduct himself, should *yet* judge and condemn those who do amiss.” *Discourse in the Presence of Antonius Caesar* *ANF* vol.8 p.754

**Theophilus of Antioch** (168-181/188 A.D.) says that we are not only to be chaste, but not to think evil or look upon another’s wife. *Theophilus to Autolycus* book 3 ch.13 p.115

**Irenaeus of Lyons** (182-188 A.D.) (implied) “For the Church alone sustains with purity the reproach of those who suffer persecution for righteousness’ sake, and endure all sorts of punishments, and are put to death because of the love which they bear to God,” *Irenaeus Against Heresies* book 4 ch.33.9 p.508

**Clement of Alexandria** (193-217/220 A.D.) discusses modesty of clothes in *The Instructor* book 2 ch.4 p.263-267. *The Instructor* book 3 ch.11 p.289-290 is also very clear.

Clement of Alexandria (193-202 A.D.) says we are to be pure for prayer” *Stromata* book 7 c h.12 p.545

**Tertullian** (198-220 A.D.) has an entire chapter on woman’s dress in *Tertullian On Prayer* ch.20 p.687.

Tertullian (208-220 A.D.) (implied) sdoes not say pure, but rather sanctification and honor. *Tertullian on Modesty* ch.17 p.92

**Hippolytus of Portus** (222-235/236 A.D.) “If thou practisest adultery no more, and committest not murder, and servest not idols; if thou art not overmastered by pleasure; if thou dost not suffer the feeling of pride to rule thee; if thou cleanest off the filthiness of impurity, and puttest off the burden of sin; if thou castest off the armour of the devil, and puttest on the breastplate of faith,” *Discourse on the Holy Theophany* ch.10 p.237

**Commodianus** (c.240 A.D.) discusses how women should dress modestly. *Instructions of Commodianus* ch.49 p.214

**Origen** (225-253/254 A.D.) “For it is inconsistent with the fitness of things that a polluted heart should look upon God; for that must be itself pure which would worthily behold that which is pure.” *Origen Against Celsus* book 6 ch.69 p.605.

Origen (224-254 A.D.) (implied) “if Jesus, desiring to manifest to the human race the power which He possesses to heal souls, should have selected notorious and wicked men, and should have raised them to such a degree of moral excellence, that they, became a pattern of the purest virtue to all who were converted by their instrumentality to the Gospel of Christ?” *Origen Against Celsus* book 1 ch.63 p.425

**Cyprian of Carthage** (c.246-258 A.D.) “That the sin of fornication is grievous.” *Treatise of Cyprian* Treatise 12 Heads p.529

Cyprian of Carthage (c.246-258 A.D.) quotes scripture against adulteries, fornications, impurities, idolatries, sorceries, murders, hatreds, strifes, heresies, drunkenness in *Treatises of Cyprian* Treatise 12 book 3 ch.64 p.551. ch.65 p.551 also mentions thieves, cheaters, robbers.

**Gregory Thaumaturgus** (240-265 A.D.) “we also give heed to the other virtues, in order that we may not approach our God in unworthiness and impurity, but with all virtue and wisdom” *Panegyric to Origen* Argument 12 p.33

**Theonas of Alexandria** (282-300 A.D.) &&&

**Arnobius** (297-303 A.D.) “Was it for this He sent souls, that, forgetting their importance and dignity *as* divine, they should acquire gems, precious stones, pearls, at the expense of their purity; should entwine their necks with these, pierce the tips of their ears, bind their foreheads with fillets, seek for cosmetics to deck their bodies, darken their eyes with henna; nor, though in the forms of men, blush to curl their hair with crisping-pins, to make the skin of the body smooth, to walk with bare knees, and with every other *kind of* wantonness, both to lay aside the strength of their manhood, and to grow in effeminacy to a woman’s habits and luxury?” *Arnobius Against the Heathen* book 2 ch.41 p.450

**Methodius** (270-311/312 A.D.) “Now Paul, when summoning all persons to sanctification and purity,” *Banquet of the Ten Virgins* discourse 3 ch.10 p.320

**Athanasius of Alexandria**(318 A.D.) says that we are to be pure in heart. *Against the Heathen* ch.2 p.4

Athanasius of Alexandria (318 A.D.) “young men practice holy chastity.” *Incarnation of the Word* ch.48.2 p.62

**Lactantius** (c.303-320/325 A.D.) said similar. “But if He had not assumed a human body, He would not have been able to practice what He taught, - that is, not to be angry, not to desire riches, not to be inflamed with lust, not to fear pain, to despise death. These things are plainly virtues, but they cannot be done without flesh. Therefore He assumed a body on this account, tat, since He taught that the desires of the flesh must be overcome, He might in person first practice it, that no one might allege the frailty of the flesh as an excuse.” *Epitome of the Divine Institutes* ch.50 p.242.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.28 p.105 says we should be pure in heart.

**Bardesan** (154-224/232 A.D.) “And there are those who once behaved with purity and sobriety; and when they turned away from right admonition, and dared to set themselves against the commands of Deity and of their teachers, they fell from the way of truth, and became profligates and revellers.” *The Book of Laws of Diverse Countries* p.727

## fm4. Do not watch violent or lewd shows

(implied) Job 31:1; Prov 6:25; Matthew 5:28; 2 Peter 2:14

Philippians 4:8-9

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Philippians 4:8-9

**p16** Philippians 3:10-17; 4:2-8 (late 3rd century) Philippians 4:8

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied Matthew 5:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Philippians 4:8-9

**Athenagoras** (177 A.D.) says that Christians are not to watch gladiatorial shows. *A Plea for Christians* ch.35 p.147

**Theophilus of Antioch** (168-181/188 A.D.) Christians not only were falsely accused, but Christians are even forbidden to watch the shows of gladiators, lest they become partakers and abettors of murders. They cannot see other spectacles either. *Theophilus to Autolycus* book 3 ch.15 p.115

**Minucius Felix** (210 A.D.) says Christians are to stay away from the gladiatorial games and “scenic games” with “feign lust”. *The Octavius of Minucius Felix* ch.37 p.196

**Clement of Alexandria** (193-217/220 A.D.) discusses staying away from feast of revelry in *The Instructor* book 2 ch.14 p.248-249. See also *The Instructor* book 3 ch.1 p.289 and *The Instructor* book 3 ch.12 p.290.

Clement of Alexandria (193-202 A.D.) (implied) “He, therefore, never surrenders himself to the rabble that rules supreme over the theatres, and gives no admittance even in a dream to the things which are spoken, done, and seen for the sake of alluring pleasures.” *Stromata* book 7 ch.7 p.644

**Tertullian** (198-220 A.D.) renounced going to spectacles. *Apology* ch.38 p.46. He wrote an entire work called *The Shows* or *De Spectaculis*.

Tertullian (208-220 A.D.) (implied) speaks against watching lewd shows. *Tertullian on Modesty* ch.7 p.81

**Commodianus** (c.240 A.D.) “Thou art going to vain shows with the crowd of the evil one, where Satan is at work in the circus with din.” *Instructions of Commodianus* ch.57 p.214

Origen(225-253/254 A.D.) (partial) refers to 1 Corinthians 8:4,11 and says that we cannot go to idol feasts. *Origen Against Celsus* book 8 ch.24 p.648.

**Cyprian** of Carthage (c.246-258 A.D.) says we are not to go to gladiatorial games. *Epistles of Cyprian* Letter 1 ch.7 p.277 or shows where adultery is learned. Ibid Letter 1 ch.8 p.277

**Arnobius** (297-303 A.D.) ridicules pagan games and shows. *Arnobius Against the Heathen* book 7 ch.33 p.531

Arnobius (297-303 A.D.) speaks against “shameful sports and scurrilous plays” *Arnobius Against the Heathen* book 4 ch.35-36 p.487-488

Arnobius (297-303 A.D.) says not to celebrate to play of immorality *Arnobius Against the Heathen* book 2 ch.64 p.432

**Lactantius** (c.303-320/325 A.D.) says that public shows have a more powerful corrupting influence on the mind and ought to be avoided by the wise. *Epitome of the Divine Institutes* ch.62 p.248. See also *The Divine Institutes* book 2 ch.20 p.68

Lactantius (c.303-320/325 A.D.) “For the pantomime is a school of corruption, in which things which are shameful are acted by a figurative representation, that the things which are true may be done without shame. These spectacles are viewed by youths, whose dangerous age, which ought to be curbed and governed, is trained by these representations to vices and sins. The circus, in truth, is considered more innocent, but there is greater madness in this, since the minds of the spectators are transported with such great madness, that they not only break out into revilings, but often rise to strifes, and battles, and contentions. Therefore all shows are to be avoided, that we may be able to maintain a tranquil state of mind. We must renounce hurtful pleasures, lest, charmed by pestilential sweetness, we fall into the snares of death.” *Epitome of the Divine Institutes* ch.63 p.240

**Among heretics**

**Tatian** (c.172 A.D.) “You slaughter animals for the purpose of eating their flesh, and you purchase men [gladiators] to supply a cannibal banquet for the soul,…” *Address of Tatian to the Greeks* ch.23 p.75

Tatian (c.172 A.D.) was also against stage plays. *Address of Tatian to the Greeks* ch.24 p.75

## fm5. No homosexuality

Romans 1:26-27; 1 Corinthians 6:9-11; Leviticus 20:13

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) 1 Corinthians 6:9-11

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) speaks against female ande male homosexuality in Romans 1:26-27

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 1:26-27; 1 Corinthians 6:9-11

Note that if only boys are mentioned, this is counted as Partial, because while teens could be of marriageable age, they could be younger too.

*Didache* vol.7 ch.2.1-4 p.377 (before 125 A.D.) (partial) Do not commit murder, … corrupt boys

***The Apology of Aristides*** (125 or 138-161 A.D.) p.275 mentions unrighteous things the gods did, such as slaying one another, practicing sorceries, adultery, thefts, and intercourse with males.

*Epistle of Barnabas* (c.70-130 A.D.) ch.10 p.143 (partial) says we are not be a corrupter of boys or like unto such.”

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.5 p.34 echoes Paul that “neither fornicators, effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God.”

**Athenagoras** (177 A.D.) spoke of how bad it was that in that culture even males committed shocking abominations with males. *A Plea for Christians* ch.34 p.147

Theophilus of Antioch (168-181/188 A.D.) (partial) mentions sins such as adultery, fornication, theft, robbery, and corrupters of boys. *Letter to Autolycus* book 1 ch.2 p.89

**Irenaeus of Lyons** (182-188 A.D.) quotes 1 Corinthians 6:9,10 in *Irenaeus Against Heresies* book 4 ch.27.4 p.500

**Minucius Felix** (210 A.D.) writes against homosexuality. *The Octavius of Minucius Felix* ch.28 p.191

Clement of Alexandria (c.195 A.D.) (partial) Some Greek poets called Zeus a nefarious scoundrel. He had “adulteries of all sorts, and debauching of boys. For your gods did not even abstain from boys,… Let such gods as these be worshipped by your wives, and let them pray that their husband be such as these – so intemperate; that emulating them in the same practices, they may be like the gods. Such gods let your body be trained to worship, that they may grow up to be men with the accursed likeness of fornication on them received from the gods.” *Exhortation to the Heathen* ch.2 p.180

Clement of Alexandria (193-202 A.D.) (partial) says that Plato thought it a virtue to be a lover of boys. *Stromata* book 1 ch.11 p.311

Clement of Alexandria (193-202 A.D.) says adult paederasty is unclean. *Stromata* book 2 ch.7 p.355

Clement of Alexandria (c.195 A.D.) mentions sins of adultery and “thou shalt not seduce boys” in *Exhortation to the Heathen* ch.10 p.202. See also *The Instructor* book 3 ch.8 p.282

Clement of Alexandria (c.195 A.D.) (partial) says people should not seduce boys. *Exhortation to the Heathen* ch.10 p.202

**Tertullian** (198-220 A.D.) “The Christian confines himself to the female sex. … The Christian husband has nothing to do with any but his own wife. *Apology* ch.46 p.51

Tertullian (198-220 A.D.) (partial) rails against ravishers of virgins and boy-polluters. *Tertullian’s Apology* ch.11 p.28

Tertullian (c.203 A.D.) (partial) Plato taught the only souls that went to mansions above were those that cultivated a love for boys. Tertullian remarks, “So great is the privilege which impurity obtains at the hands of philosophers!” *A Treatise on the Soul* ch.54 p.230

**Origen** (225-253/254 A.D.) discusses Sodom and euphremistically says that it represents that which is is unseemly. *Origen Against Celsus* book 7 ch.49 p.631

Origen (c.240 A.D.) speaks against adultery, homosexuality, and atheism. *Homilies on Jeremiah* homily 12 ch.11 p.124

Origen (225-253/254 A.D.) (partial) speaks of sins such as murder, poisoning, paederasty [homosexuality with boys]. *Commentary on Matthew* book 13 ch.30 p.492

Origen (233/234 A.D.) quotes Romans 1:22 etc. against homosexuality. *Origen On Prayer* ch.29.12 p.119

**Cyprian** of Carthage (c.246-258 A.D.) (implied) speaks of the evil and immodest things people do in secret, such as “men with frenzied lusts rushing upon men” *Epistles of Cyprian* Letter 1 ch.10 p.278

**Arnobius** (297-303 A.D.) (implied) severely chastises Greek philosophical writers, who lie with boys, declare that people are beasts, and exalt the stars of heaven. *Arnobius Against the Heathen* book 1 ch.64 p.432

**Methodius** (270-311/312 A.D.) mentions Noah’s flood, the overthrow of Sodom and Gomorrah, and [male’s] frutless desire for men *The Banquet of the Ten Virgins* discourse 5 ch.5 p.327

**Athanasius of Alexandria** (318 A.D.) quotes Romans 1 about no homosexuality. *The Incarnation* ch.1.5 p.39

Athanasius of Alexandria (318 A.D.) (partial) refers to Romans 1 speaking of “vile passons”. *Against the Heathen* ch.19 p.14

**Eusebius of Caesarea** (318-325 A.D.) speaks against sodomy. *Preparation for the Gospel* book 2 ch.6 p.19. See also ibid book 13 ch.20 p.30

Eusebius of Caesarea (318-325 A.D.) “The intercourse of males it [the law] abhors; and should any one attempt it, the penalty is death.” *Preparation for the Gospel* book 8 ch.8 p.14

**Among heretics and apocryphal books**

*Address of Tatian to the Greeks* ch.28 p.77 (partial) “paederasty is condemned by the Barbarians, but by the Romans, who endeavour to collect herds of boys like grazing horses, it is honoured with certain privileges.”

Bardaisan/Bardesan (154-224/232 A.D.) (partial) says that in Gaul some many took youthful boys as wives. *The Book of the Laws of Diverse Countries* p.731,732

## fm6. We should honor our parents

Exodus 20:12; Deuteronomy 5:16

Mark 7:10-13 (Corban)

(implied) Ephesians 6:1-2

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) Ephesians 6:1-2

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 7:10-12

**Vaticanus** (B) Most of the Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 7:10-12

**Aristides** (125 or 138-161 A.D.) “For they [the Christians] know and trust in God, the Creator of heaven and of earth, in whom and from whom are all things, to whom there is no other god as companion, from whom they received commandments which they engraved upon their minds and observe in hope and expectation of the world which is to come. Wherefore they do not commit adultery nor fornication, nor bear false witness, nor embezzle what is held in pledge, nor covet what is not theirs. They honour father and mother, and show kindness to those near to them; and whenever they are judges, they judge uprightly.” *Apology of Aristides* ch.15 p.277

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision 2 ch.2 p.11 (implied) mentions people sinning wickedly by betraying their parents.

**Athenagoras** (177 A.D.) mentions the command to honor your father and mother. *A Plea for Christians* ch.23 p.161

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 3 ch.9 p.114 We should honor our father and mother.

**Irenaeus of Lyons** (182-188 A.D.) says Jesus taught we should honor our father and mother (Matthew 15:3,4) *Irenaeus Against Heresies* book 4 ch.9.3 p.473

**Clement of Alexandria** (193-217/220 A.D.) says we are to honor our father and mother. *The Instructor* book 3 ch.12 p.292

Clement of Alexandria (193-202 A.D.) “Children, obey your parents in all things; for this is well pleasing to the Lord. Fathers, provoke not your children to anger, lest they be discouraged.” *Stromata* book 4 ch.8 p.420

**Cyprian of Carthage** (c.246-258 A.D.) “That we must obey parents.” *Treatises of Cyprian Treatise 12* Third book heads p.529

**Eusebius of Caesarea** (318-325 A.D.) “It is ordained the honour of parents to be next to that of God;” *Preparation for the Gospel* book 8 ch.8 p.15

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 13 ch.4 p.300 says we should honor our parents.

## fm7. Cherish and nurture our family

1 Corinthians 7:33-34; Titus 2:4

(implied) Ephesians 6:1-4

**p32 (=P. Rylands 5)** Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 2:4 young women should love their husbands and children

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) Ephesians 6:1-4

**p15** 1 Corinthians 7:18-8:4 (late 3rd century) 1 Corinthians 7:25-35

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 7:33-34; Titus 2:4

**Clement of Rome** (96-98 A.D.) says to let our children be partakers of true Christian training. *1 Clement* ch.21 p.11

***Didache*** vol.7 ch.3.9-10 p.378 (before 125 A.D.) Teach your son and daughter the fear of God.

***Epistle of Barnabas*** ch.19 p.148 (c.70-130 A.D.) says we should teach our sons and daughters the fear of the Lord.

**Polycarp** (100-155 A.D.) says wives are to train children up in the knowledge and fear of God. *Letter to the Philippians* ch.4 p.34

***Epistle to Diognetus*** ch.5 p.26-27 (c.130-200 A.D.) “[Christians] marry, as do all [others]; they beget children; but they do not destroy their offspring (literally cast away foetuses). They have a common table, but not a common [bed].

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 5 p.35 (implied) tells us the things we should observe with our children and all our house that we will be blessed.

**Clement of Alexandria** (193-217/220 A.D.) wives submit to husbands, husbands for wives, love one another and children be obedient. *The Instructor* book 3 ch.12 p.294.

**Cyprian of Carthage** (c.246-258 A.D.) “And that fathers ought not to be bitter against their children. *Treatises of Cyprian* Heads p.529

## fm8. Having kids is fine within marriage

(implied) Ephesians 6:1-4; Titus 2:4

**p32 (=P. Rylands 5)** Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 2:4 young women should love their husbands and children

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) Ephesians 6:1-4

**p104** (beginning of the 2nd century) Mt 21:34-37; 43,44,45? (implied) In Mt 21:37 the vineyard owner sent his son.

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) eph 6:1-2; Titus 2:4

**Clement of Rome** (96-98 A.D.) “Thou shalt know also that thy seed shall be great, and thy children like the grass of the field.” *1 Clement* ch.56 p.20.

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.4 p.34 says that parents should train up their children, implying that having children is fine.

***Epistle to Diognetus*** ch.5 p.26-27 (c.130-200 A.D.) “[Christians] marry, as do all [others]; they beget children; but they do not destroy their offspring (literally cast away foetuses]. They have a common table, but not a common [bed].

**Justin Martyr** (c.150 A.D.) says that when Christians marry, it is to bring up children. *First Apology of Justin Martyr* ch.29 p.172

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.1.1 p.699 (implied) Perpetua was a wife and mother, and Felicitas was pregnant. This implies that having childen was fine.

**Clement of Alexandria** (193-202 A.D.) “but he surprasses men, who, disciplined by marriage, procreation of children, and care for the house,…” *Stromata* book 7 ch.12 p.543

Clement of Alexandria (193-217/220 A.D.) shows that marriage is fine. *The Instructor* book 3 ch.8 p.281 Also *Exhortation to the Heathen* (c.195 A.D.) ch.11 p.203.

Clement of Alexandria (193-202 A.D.) (implied) “parents in all things; for this is well pleasing to the Lord. Fathers, provoke not your children to anger, lest they be discouraged.” *Stromata* book 4 ch.8 p.420

**Tertullian** (207/208 A.D.) mentions that the Creator gave people permission to marry in *Tertullian Against Marcion* book 4 ch.38 p.414.

Tertullian (c.203 A.D.) “Now we allow that life begins with conception, because we contend that the soul also begins from conception; life taking its commencement at the same moment and place that the soul does. Thus, then, the processes which act together to produce separation by death, also combine in a simultaneous action to produce life. If we assign priority to (the formation of) one of the natures, and a subsequent time to the other, we shall have further to determine the precise times of the semination, according to the condition and rank of each. And that being so, what time shall we give to the seed of the body, and what to the seed of the soul? Besides, if different periods are to be assigned to the seminations then arising out of this difference in time, we shall also have different substances. For although we shall allow that there are two kinds of seed-that of the body and that of the soul-we still declare that they are inseparable, and therefore contemporaneous and simultaneous in origin. Now let no one take offence or feel ashamed at an interpretation of the processes of nature which is rendered necessary (by the defence of the truth). Nature should be to us an object of reverence, not of blushes. It is lust, not natural usage, which has brought shame on the intercourse of the sexes. It is the excess, not the normal state, which is immodest and unchaste: the normal condition has received a blessing from God, and is blest by Him: 'Be fruitful, and multiply, (and replenish the earth.)' Excess, however, has He cursed, in adulteries, and wantonness, and chambering.” *A Treatise on the Soul* ch. 27 p.207-208

**Cyprian of Carthage** (c.246-258 A.D.) (implied) “Therefore you are an unfair and traitorous father, unless you faithfully consult for your children, unless you look forward to preserve them in religion and true piety. You who are careful rather for their earthly than for their heavenly estate, rather to commend your children to the devil than to Christ, are sinning twice, and allowing a double and twofold crime, both in not providing for your children the aid of God their Father, and in teaching your children to love their property more than Christ.” *Treatises of Cyprian* Treatise 8 ch.19 p.481

**Adamantius** (c.300 A.D.) Adamantius says that procreating children in lawful marriage is fine. *Dialogue on the True Faith* Fourth part ch.10 p.138

**Alexander of Lycopolis** (301 A.D.) (implied) is against the Manichaeans who say marriage is bad, having children is bad, and it is wrong to eat living things [meat]. *Of the Manichaeans* ch.25 p.251

**Methodius** (270-311/312 A.D.) speaks of fornication as wrong, but marriage relations are fine. *The Banquet of the Ten Virgins* book 3 ch.12 p.321 Also book 3 ch.7 p.316

**Athanasius of Alexandria** (318 A.D.) speaks of “lawful procreation” *Athanasius Against the Heathen* part 1 ch.5.1 p.6

**Lactantius** (c.303-320/325 A.D.) Let lust be subject to procreation. *Epitome of the Divine Institutes* ch.62 p.248

**Eusebius of Caesarea** (318-325 A.D.) shows that a husband and wife raising kids is fine, but celibacy is better than marriage. But he implies that we should not lust. *Demonstration of the Gospel* book 1.9 p.13

Eusebius of Caesarea (318-325 A.D.) (implied) shows that having kids to raise in the Lord is fine. *Preparation for the Gospel* book 8 ch.8 p.14

**Among heretics**

The Ebionite ***Protoevangelium of James*** (145-248 A.D.) ch.1 *TOB* p.385 (implied) discusses why Joachim was sad, since he was childless and Abraham and many other righteous people had children.

**X** Marcion of Pontus forbade marriage according to Tertullian (207/208 A.D.) in *Five Books against Marcion* book 1 ch.29 p.293-294

**Bardaisan/Bardesan** (154-224/232 A.D.) producing children is fine, but he also emphasized being pure. *The Book of the Laws of Diverse Countries* p.726

***X Acts of Thomas*** (early form) (pre-Nicene) p.537 teaches it is better not to be married and better not to have children.

## fm9. Celibacy is better than marriage

1 Corinthians 7:1-9; 25-35

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 7:1-9; 25-35

**p15** 1 Corinthians 7:18-8:4 (late 3rd century) 1 Corinthians 7:25-35

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 7:1-9; 25-35

***Ignatius*** *to Polycarp* ch.5 p.95 (-107/116 A.D.) says that sisters should be satisfied with their husbands, both in flesh and spirit. Brothers should love their wives even as the Lord the church. If one continues in a state of purity let it be without boasting. But it becomes both men and women to marry.

*&&&****Tatian’s Diatessaron*** (c.172 A.D.) &&&

**Clement of Alexandria** (193-217/220 A.D.) &&&

**Tertullian** (198-220 A.D.) in *On the Resurrection of the Flesh* ch.27 p.564-565 uses Revelation 3:4 and 14:4 to show that virginity (for men) is a higher calling than marriage.

**Origen** (225-253/254 A.D.) taught that chastity is a special gift from God, and not for everyone. *Origen’s Commentary on Matthew* book 14 ch.25 p.511-512.

Origen (225-253/254 A.D.) says, “God therefore will give the good gift, the perfect purity in celibacy and chastity, to those who ask Him with the whole soul, and with faith, and in prayers without ceasing.” *Origen’s Commentary on Matthew* book 14 ch.25 p.512

**Cyprian of Carthage** (c.246-258 A.D.) discusses 1 Corinthians 7:32 and mentions virginity (for both men and women) as the glory of the church in *Treatises of Cyprian* Treatise 2 ch.4-5 p.431-432.

**Methodius** (270-311/312 A.D.) has a whole work the *Banquet of the Ten Virgins*. Among others things it says, “Consider besides how, in addition to the words already quoted, he commends the state of virginity as a gift of God.” *The Banquet of the Ten Virgins* ch.14 p.322

**Eusebius of Caesarea** (318-325 A.D.) shows that a husband and wife raising kids is fine, but celibacy is better than marriage. But he implies that we should not lust. *Demonstration of the Gospel* book 1.9 p.13

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.487 (implied) “blessed are they that have kept aloof from this word, for they shall be called upright: blessed are they that have wives as not having them, for they shall receive God for their portion:”

**Among heretics**

***X Acts of Thomas*** (early form) (pre-Nicene) p.537 teaches it is better not to be married and better not to have children.

## fm10. Remarriage OK after death of spouse

Romans 7:1-3; 1 Corinthians 7:8-9,39; 1 Timothy 5:14

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 7:39

**p15** 1 Corinthians 7:18-8:4 (late 3rd century) 1 Corinthians 7:39

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 7:1-3; 1 Corinthians 7:39

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 fourth commandment ch.4 p.22 says that there is no sin in remarrying after a spouse has died. However, there is greater glory to God to remain single.

**(partial not) Athenagoras** (177 A.D.) (Athenagoras could mean no remarriage of widowers or widows, or else no remarriage after divorce, even after the ex-spouse died. The second meaning is indicated by “deprives himself” and “dissolving”) “For we bestow our attention; not on the study of words, but on the exhibition and teaching of actions,-that a person should either remain as he was born, or be content with one marriage; for a second marriage is only a specious adultery. ‘For whosoever puts away his wife,’ says He, ‘and marries another, commits adultery;’ not permitting a man to send her away whose virginity he has brought to an end, nor to marry again. For he who deprives himself of his first wife, even though she be dead, is a cloaked adulterer, resisting the hand of God, because in the beginning God made one man and one woman, and dissolving the strictest union of flesh with flesh, formed for the intercourse of the race.” *A Plea for Christians* ch.33 p.146-147

**Clement of Alexandria** (193-202 A.D.) (implied) “Now that the Scripture counsels marriage, and allows no release from the union, is expressly contained in the law, “Thou shalt not put away thy wife, except for the cause of fornication; “and it regards as fornication, the marriage of those separated while the other is alive.” *Stromata* book 2 ch.23 p.379

**Tertullian** (c.207 A.D.) mentions the good of a widow staying single, but adds if they marry, they are to marry in the Lord. *Tertullian to His Wife* book 2 ch.1 p.44

**Methodius** (270-311/312 A.D.) says that celibacy after a spouse has died is best, but remarriage was allowed to us as a concession. *The Banquet of the Ten Virgins* discourse 3 ch.12 p.321

Origen (225-253/254 A.D.) on Matthew 14 ch.22 vol.9 p.509-510 (partial) implies that regarding church leaders second marriage is not OK.

## fm11. No incestual relations

Leviticus 20:17-19

1 Cor 5:1-3 (implied)

**Melito of Sardis** (170-177/180 A.D.) speaks of the evils people commited including incest. *On Pascha* ch.53 p.51

**Athenagoras** (177 A.D.) says Christians are falsely accused of being atheists, cannibals, and incestuous. *A Plea for Christians* ch.3 p.130

**Theophilus of Antioch** (168-181/188 A.D.) says that Christians were falsely accused of incest and cannibalism. *Theophilus to Autolycus* book 3 ch.4 p.112

Theophilus of Antioch (168-181/188 A.D.) “Why, then, do Epicurus and the Stoics teach incest and sodomy, with which doctrines they have filled libraries, so that from boyhood this lawless intercourse is learned?” *Theophilus ot Autolycus* book 3 ch.6 p.112

**Minucius Felix** (210 A.D.) “And of the incestuous banqueting, the plotting of demons has falsely devised an enormous fable against us, to stain the glory of our modesty, by the loathing excited by an outrageous infamy,” *The Octavius of Minucius Felix* ch.31 p.192

**Clement of Alexandria** (183-203 A.D.) “teaching us that children of the same mothers ought not to enter into matrimony.” *Stromata* book 2 ch.23 p.377

Clement of Alexandria (193-217/220 A.D.) (implied) mentions the evil of Persians having incest with their sisters. *The Instructor* book 1 ch.7 p.223

**Tertullian** (198-220 A.D.) “Then, further, wherever you are-at home, abroad, over the seas-your lust is an attendant, whose general indulgence, or even its indulgence in the most limited scale, may easily and unwittingly anywhere beget children, so that in this way a progeny scattered about in the commerce of life may have intercourse with those who are their own kin, and have no notion that there is any incest in the case. A persevering and stedfast chastity has protected us from anything like this: keeping as we do from adulteries and all post-matrimonial unfaithfulness, we are not exposed to incestuous mishaps.” *Apology* ch.9 p.26

**Cyprian** of Carthage (c.246-258 A.D.) (implied) speaks of “incestuous abominations” *Epistles of Cyprian* Letter 1 ch.8 p.277

**Methodius** (270-311/312 A.D.) says incest is wrong. in *The Banquet of the Ten Virgins* discourse 1 ch.2 p.311

**Arnobius** (297-303 A.D.) (implied) speaks of Jupiter shamefully trying to commit incest with ehis mother. *Arnobius Against the Heathen* book 5 ch.910 p.493; book 5 ch.23 p.498.

**Lactantius** (c.303-320/325 A.D.) after speaking of pagans killing their spouses says, “who either strangle the sons born from themselves, or if they are too pious, expose them, who restrains their incestuous passions neither from a daughter, nor sister, nor mother, …” *The Divine Institutes* book 5 ch.9 p.144,145

Lactantius (c.303-320/325 A.D.) (implied) says that Jupiter committed adulteries and incest. *The Divine Institutes* book 1 ch.10 p.20

**Eusebius of Caesarea** (318-325 A.D.) (implied) speaks against the Persian practice of marrying their sisters. *Preparation for the Gospel* book 1 ch.2 p.6

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 19 ch.19 p.336 says that inceustal relations are evil.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.20 p.117 (implied) shows that incest is bad.

## fm12. Do not love family more than Jesus

(implied) Matthew 10:21

Luke 8:20-21

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (partial) When Jesus’ mother and brothers came, He said that his mother and brothers are those who hear the Word of God and do it. Luke 8:20-21

**0171** Matthew 10:17-23,25-32; Luke 22:44-50,52-56,61,63-64 (ca.300 A.D.) (implied) Matthew 10:21 family members will betray Christians.

p15 1 Corinthians 7:18-8:4 (late 3rd century) (partial) 1 Corinthians 7:32-35

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) Matthew 10:21; Luke 8:20-21

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 8:20-21

Tatian’s ***Diatessaron*** (c.172 A.D.) section 13 no.20-21 quotes Luke 12:51-53.

**Irenaeus of Lyons** (182-188 A.D.) quotes Matthew 19:29; Luke 18:29-30 in *Irenaeus Against Heresies* book 5 ch.33.2 p.562

Irenaeus of Lyons (c.160-202 A.D.) says we are to love Christ more. *Proof of Apostolic Preaching* ch.96

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.2.1 p.700-701 (implied) Perpetua would not give up Christ even though her father implored her.

**Clement of Alexandria** (193-202 A.D.) quotes Matthew 19:29 saying such a person is blessed. *Stromata* book 4 ch.4 p.412

Clement of Alexandria (193-217/220 A.D.) “do not destroy each other, nor are they near doing so. For from the same feeling and disposition, and on the ground of the same rule, one loving his enemy may hate his father, in as much as he neither takes vengeance on an enemy, nor reverences a father more than Christ. For by the one word he extirpates hatred and injury, and by the other shamefacedness towards one’s relations, if it is detrimental to salvation. If then one’s father, or son, or brother, be godless, and become a hindrance to faith and an impediment to the higher life, let him not be friends or agree with him, but on account of the spiritual enmity, let him dissolve the fleshly relationship.” *Who is the Rich Man That Shall Be Saved* p.597. See also *Stromata* book 7 ch.12 p.543

**Tertullian** (ca.208 A.D.) “than Me, is not worthy of Me; and he who takes not up his cross and follows Me,” *On Fleeing Persecution* ch.7 p.120

Tertullian (198-220 A.D.) “If that was wanting to the apostles, I know not in the faith of what things it was, that, roused by one word of the Lord, *one* left the toll-booth behind for ever; *another* deserted father and ship, and the craft by which he gained his living; *a third*, who disdained his father’s obsequies, fulfilled, before he heard it, that highest precept of the Lord, ‘He who prefers father or mother to me, is not worthy of me.’” *On Baptism* ch.12 p.675

Tertullian (207/208 A.D.) quotes Luke 12:53. *Five Books Against Marcion* book 4 ch.29 p.399

**Origen** (235 A.D.) speaks of loving God more than our family. *Exhortation to Martyrdom* book 5 ch.37 p.187 and ibid book 3 ch.16 p.157 and book 3 ch.18 p.159.

**Cyprian of Carthage** (c.246-258 A.D.) “In the Gospel the Lord speaks, and says: ‘He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth me, is not worthy of me.’” *Treatises of Cyprian* Treatise 11 ch.6 p.500

**Moyses, Maximum, and Nicostratus** (250 A.D.) “For to this battle our Lord, as with the trumpet of His Gospel, stimulates us when He says, “He that loveth father or mother more than me is not worthy of me: and he that loveth his own soul more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.” *Epistles of Cyprian* Letter 25 ch.4 vol.5 p.303.

**Arnobius** (297-303 A.D.) (implied) “that slaves choose to be tortured by their masters as they please, wives be divorced, children to be disinherited by their parents, rather than be unfaithful to Christ and cast off the oaths of the warfare of salvation?” *Arnobius Against the Heathen* book 2 ch.5 p.435

**Among heretics**

The Ebionite *Epistle of Peter to James* (-188 A.D.- uncertain date) ch.4.3 p.216 (partial) “But otherwise, though he were my son or my brother, or my friend, orotherwise in any way pertaining to me by kindred, if he be unworthy, that I will not vouchsafe the favour to him, as is not meet;”

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 6 ch.6 has a whole chapter that we are to love God more than our own parents. It also says the same in book 3 ch.54 p.128. See also book 2 ch.28-29 p.105.

## fm13. Do not kill/expose infants

***Didache*** vol.7 ch.2.1-4 p.377 (before 125 A.D.) “You shall not murder a child by abortion nor kill one who has been born.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.19 p.148 says “Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord.”

***Epistle to Diognetus*** (c.130-200 A.D.) Christians do not commit abortion [literally “casting away fetuses”] or infanticide. *Epistle to Diognetus* ch.5 p.26

**Athenagoras** (177 A.D.) “We also teach that it is wrong to expose an infant. For those who expose them are guilty of child murder.” *A Plea for Christians* ch.35 p.147

**Clement of Alexandria** (193-217/220 A.D.) “Rather they [evildoers] expose children who are born at home. Yet, they take up the young of birds. So they prefer irrational creatures to rational ones.” *The Instructor* book 3 ch.4 p.279

**Tertullian** (198-220 A.D.) “because although you are forbidden by the laws to slay new-born infants, it so happens that no laws are evaded with more impunity or greater safety, with the deliberate knowledge of the public, and the suffrages of this entire age.” *To the Nations* book 1 ch.15 p.123

**Lactantius** (c.303-320/325 A.D.) after speaking of pagans killing their spouses says, “who either strangle the sons born from themselves, or if they are too pious, expose them, who restrains their incestuous passions neither from a daughter, nor sister, nor mother, …” *The Divine Institutes* book 5 ch.9 p.144,145

Lactantius (c.303-320/325 A.D.) says not to kill infants. *Epitome of the Divine Institutes* ch.64 p.249

**Eusebius of Caesarea** (318-325 A.D.) (implied) speaks against the murder of children [presuambly including infants]. *Preparation for the Gospel* book 2 ch.6 p.19

## fm14. Two become one flesh

Genesis 2:23; Ephesians 5:31

**Theophilus of Antioch** (168-181/188 A.D.) “Therefore said Adam to Eve, ‘This is now bone of my bones, and lfesh of my flesh.’ And besides, he prophesied, saying, ‘For this cause shall a man leave his father and his mnother, and shall cleave unto his wife; and they two shall be one flesh;’” Theophilus t*o Autolycus* book 2 ch.28 p.105

**Tertullian** (198-220 A.D.) “But I prefer to assign this usage as a testimony to Scripture. For when two are made into one flesh through the marriage-tie, the ‘flesh of flesh and bone of bones’ is called the *woman* of him of whose substance she begins to be accounted by being made his *wife*.” *On the Veiling of Virgins* ch.5 p.30

**Origen** (225-253/254 A.D.) “And in another passage the same Paul says: ‘For it is written, For this cause shall a man leave his father and mother and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church.’” *Origen Against Celsus* book 4 ch.49 p.520

**Cyprian of Carthage** (c.246-258 A.D.) “For when the Apostle Paul says, ‘For this cause shall a man leave his father and mother, and shall cleave unto his wife; and they two shall be one flesh.’” *Epistles of Cyprian* Letter 48 ch.1 p.325

**Methodius** (270-311/312 A.D.) quotes both Genesis 2:23 and Ephesians 5:31. *Banquet of the Ten Virgins* discourse 3 ch.1 p.317

**Athanasius of Alexandria** (318 A.D.) quotes Matthew 19:4 where Jesus refers to Genesis the two becoming one flesh. *Incarnation of the Word* ch.2.6 p.37

**Among heretics**

## fm15. No gladiators

***Christians of Vienna and Lugdunum*** (177 A.D.) p.783 (implied) “After all these, on the last day of the gladiatorial shows, Blandina was again brought in along with Ponticus, a boy of about fifteen years of age. These two had been taken daily to the amphitheatre to see the tortures which the rest endured, and force was used to compel them to swear by the idols of the heathen; but on account of their remaining stedfast, and setting all their devices at nought, the multitude were furious against them, so as neither to pity the tender years of the boy nor to respect the sex of the woman. Accordingly they exposed them to every terror, and inflicted on them every torture, repeatedly trying to compel them to swear. But they failed in effecting this; for Ponticus, encouraged by his sister, so plainly indeed that even the heathens saw that it was she that encouraged and confirmed him, after enduring nobly every kind of torture, gave up the ghost; while the blessed Blandina, last of all, after having like a noble mother encouraged her children, and sent them on before her victorious to the King, trod the same path of conflict which her children had trod, hastening on to them with joy and exultation at her departure, not as one thrown to the wild beasts, but as one invited to a marriage supper.”

**Athenagoras** (177 A.D.) “For when they know that we cannot endure even to see a man put to death, though justly; who of them can accuse us of murder or cannibalism? Who does not reckon among the things of greatest interest the contests of gladiators and wild beasts, especially those which are given by you? But we, deeming that to see a man put to death is much the same as killing him, have abjured such spectacles.” *A Plea for Christians* ch.35 p.147

**Theophilus of Antioch** (168-181/188 A.D.) “we are forbidden so much as to witness the shows of gladiators, lest we become partakers and abettors of murders. But neither may we see the other spectacles, lest our eyes and ears be defiled.” *Theophilus to Autolycus* book 3 ch.15 p.115

**Irenaeus of Lyons** (182-188 A.D.) “Then, again, at every heathen festival celebrated in honour of the idols, these men are the first to assemble; and to such a pitch do they go, that some of them do not even keep away from that bloody spectacle hateful both to God and men, in which gladiators either fight with wild beasts, or singly encounter one another. Others of them yield themselves up to the lusts of the flesh with the utmost greediness, maintaining that carnal things should be allowed to the carnal nature, while spiritual things are provided for the spiritual.” *Irenaeus Against Heresies* book 1 ch.6.3 p.324

*Passion of Perpetua and Felicitas* (c.201/205 A.D.) (*ANF* vol.3) ch.6.3 p.705 (partial) “loudly, and she herself placed the wavering right hand of the youthful gladiator”

**Tertullian** (198-220 A.D.) “gladiators, to whom men prostitute their souls, women too their bodies,” *The Shows* ch.22 p.88

**Cyprian of Carthage** (c.246-258 A.D.) “And now, if you turn your eyes and your regards to the cities themselves, you will behold a concourse more fraught with sadness than any solitude. The gladiatorial games are prepared, that blood may gladden the lust of cruel eyes. The body is fed up with stronger food, and the vigorous mass of limbs is enriched with brawn and muscle, that the wretch fattened for punishment may die a harder death. Man is slaughtered that man may be gratified, and the skill that is best able to kill is an exercise and an art. Crime is not only committed, but it is taught. What can be said more inhuman,-what more repulsive?” *Epistles of Cyprian* Letter 1 ch.7 p.277

**Lactantius** (c.303-320/325 A.D.) “those rites are frequented by unchaste adulteresses without any discrimination, by impudent procuresses, by filthy harlots; they are frequented by gladiators, robbers, thieves, and sorcerers, who pray for nothing else but that they may commit crimes with impunity. For what can the robber ask when he sacrifices, or the gladiator, but that they may slay? what the poisoner, but that he may escape notice?” *The Divine Institutes* book 5 ch.20 p.157

Lactantius (c.303-320/325 A.D.) is against gladiator shows. *Epitome of the Divine Institutes* ch.63 p.249

**Among heretics**

**Tatian** (c.172 A.D.) “I have seen men weighed down by bodily exercise, and carrying about the burden of their flesh, before whom rewards and chaplets are set, while the adjudicators cheer them on, not to deeds of virtue, but to rivalry in violence and discord; and he who excels in giving blows is crowned. These are the lesser evils; as for the greater, who would not shrink from telling them? Some, giving themselves up to idleness for the sake of profligacy, sell themselves to be killed; and the indigent barters himself away, while the rich man buys others to kill him. And for these the witnesses take their seats, and the boxers meet in single combat, for no reason whatever, nor does any one come down into the arena to succour. Do such exhibitions as these redound to your credit? He who is chief among you collects a legion of blood-stained murderers, engaging to maintain them; and these ruffians are sent forth by him, and you assemble at the spectacle to be judges, partly of the wickedness of the adjudicator, and partly of that of the men who engage in the combat.” *Address of Tatian to the Greeks* ch.23 p.75

Tatian (c.172 A.D.) “You slaughter animals for the purpose of eating their flesh, and you purchase men [gladiators] to supply a cannibal banquet for the soul,…” *Address of Tatian to the Greeks* ch.23 p.75

## fm16. We should be modest

(Modesty explicitly referring to only humbleness is not included here.)

Ephesians 5:3-4; Matthew 5:28

Job 31:1 Job made a covenant with his eyes not to look lustfully at a girl

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 5:3-4

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:28; Ephesians 5:3-4

**Minucius Felix** (210 A.D.) (implied) “And of the incestuous banqueting, the plotting of demons has falsely devised an enormous fable against us, to stain the glory of our modesty, by the loathing excited by an outrageous infamy,” *The Octavius of Minucius Felix* ch.31 p.192

**Clement of Alexandria** (193-217/220 A.D.) discusses modesty of clothes in *The Instructor* book 2 ch.4 p.263-267. *The Instructor* book 3 ch.11 p.289-290 is also very clear.

***Passion of Perpetua and Felicitas*** (c.201/205 A.D.) (*ANF* vol.3) ch.6.3 p.705 “Perpetua is first led in. She was tossed, and fell on her loins; and when she saw her tunic torn from her side, she drew it over her as a veil for her middle, rather mindful of her modesty than her suffering.”

**Tertullian** (198-220 A.D.) has an entire chapter on woman’s dress in *Tertullian On Prayer* ch.20 p.687.

**Commodianus** (c.240 A.D.) discusses how women should dress modestly. *Instructions of Commodianus* ch.49 p.214. See also ch.59 p.214.

**Origen** (233/234 A.D.) says women should be modest. *Origen On Prayer* ch.2.2 p.18

**Cyprian of Carthage** (c.246-258 A.D.) “Let chaste and modest virgins avoid the dress of the unchaste, the manners of the immodest, the ensigns of brothels, the ornaments of harlots.” *Treatises of Cyprian* Treatise 2 ch.12 p.433

**Theonas of Alexandria** (282-300 A.D.) talking to Lucianus (a man) “You should also all be elegant and tidy in person and attire, yet, at the same time, not in such wise as to attract notice by extravagance of affectation, lest Christian modesty by scandalized.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.8 p.160

**Alexander of Lycopolis** (301 A.D.) “even as we learn by experience, make great progress in modesty, and a character of piety is imprinted on their manners, quickening the moral disposition which from such usages is formed, and leading them by degrees to the desire of what is honourable and good.” *Of the Manichaeans* ch.1 p.241

**Arnobius** (297-303 A.D.) “and as if we do not daily see those who have cut them away from themselves become more wanton, and, neglecting all the restraints of chastity and modesty, throw themselves headlong into filthy vileness, making known abroad their shameful deeds.” *Against the Heathen* book 5 ch.11 p.494. See also book 3 ch.15 p.468

**Lactantius** (c.303-320/325 A.D.) (implied) “For when a woman is destitute of modesty, chastity, and fidelity, she must of necessity be without virtue.” *The Divine Institutes* book 4 ch.3 p.103

Lactantius (c.303-320/325 A.D.) (implied) “What of the stage? Is it more holy,-on which comedy converses on the subject of debaucheries and amours, tragedy of incest and parricide? The immodest gestures also of players, with which they imitate disreputable women, teach the lusts, which they express by dancing.” *Epitome of the Divine Institutes* ch.63 p.249

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.489 (implied) shows God miraculously covering Thecla after she is stripped.

**Among heretics**

“(The **Docetae** maintain) that God is the primal (Being), as it were a seed of a fig-tree, which is altogether very diminutive in size, but infinite in power. (This seed constitutes, according to the Docetae,) a lowly magnitude, incalculable in multitude, (and) labouring under no deficiency as regards generation. (This seed is) a refuge for the terror-stricken, a shelter of the naked, a veil for modesty, (and) the sought-for produce, to which He came in search (for fruit), he says, three times, and did not discover (any).” According to Hippolytus (222-235/236 A.D.) *Refutation of All Heresies* book 8 ch.1 p.177

## fm17. Train your kids in the Lord

Deuteronomy 6:4-9; Psalm 78:4; Proverbs 22:6; Ephesians 6:4

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Clement of Rome** (96-98 A.D.) “Let your children be partakers of true Christian training; let them learn of how great avail humility is with God-how much the spirit of pure affection can prevail with Him-how excellent and great His fear is, and how it saves all those who walk in it with a pure mind.” *1 Clement* ch.21 p.11

***Didache*** (before 125 A.D.) ch.3 vol.7 p.378 “Thou shalt not remove thy hand from thy son or from thy daughter, but from *their* youth shalt teach *them* the fear of God.”.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.19 p.148 “Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy though shalt teach them the fear of the Lord.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 5 p.35 (implied) tells us the things we should observe with our children and all our house that we will be blessed.

**Clement of Alexandria** (193-217 A.D.) (implied) “To speak briefly, therefore, the Lord acts towards us as we do towards our children. ‘Has though children? Correct them,’ is the exhortation of the book of Wisdom.” *The Instructor* book 1 ch.9 p.228. See also *The Instructor* book 1 ch.9 p.230.

Theodotus the probable Montanist (ca.240 A.D.) (partial) quotes half of Proverbs 13:24 (about disciplining your son) in *Excerpts of Theodotus* ch.9 p.44

Origen (239-242 A.D.) (partial) mentions raising your children. *Homilies on Ezekiel* homily 13 ch.3.2 p.163

**Cyprian of Carthage** (c.246-258 A.D.) “Therefore you are an unfair and traitorous father, unless you faithfully consult for your children, unless you look forward to preserve them in religion and true piety. You who are careful rather for their earthly than for their heavenly estate, rather to commend your children to the devil than to Christ, are sinning twice, and allowing a double and twofold crime, both in not providing for your children the aid of God their Father, and in teaching your children to love their property more than Christ.” *Treatises of Cyprian* Treatise 8 ch.19 p.481

Council of Elvira (306/307 A.D.) canon 12 (partial) “Parents and other Christians who give up their children to sexual abuse are selling others’ bodies, and if they do so or sell their own bodies, they shall not receive communion even at death.”

**Lactantius** (c.303-320/325 A.D.) “Avoid unlawful services, and serve the living God. Abstain from adultery and impurity; bring up a pure generation of children; do not kill: for the Immortal will be angry with every one who may sin.” *Treatise on the Anger of God* ch.22 p.278

**Eusebius of Caesarea** (318-325 A.D.) “Moreover, not even on the birthdays of children did it permit us to celebrate a feast and make pretexts for drunkenness; but it directed the very beginning of education to be temperate , and commanded us to instruct children in the learning that relates to the laws,…” *Preparation for the Gospel* book 8 ch.8 p.14. See also ibid ch.12 p.17, p.17

## fm18. Eve was Adam’s bone or flesh

Genesis 2:23a

1 Corinthians 11:8 (implied)

Ephesians 5:28-29 (partial)

**Clement of Rome** (96-08 A.D.) “Envy has alienated wives from their husbands, and changed that saying of our father Adam, ‘This is now bone of my bones, and flesh of my flesh.’” *1 Clement* ch.6 p.6. See also volume 9.

**Theophilus of Antioch** (168-181/188 A.D.) “Therefore said Adam to Eve, ‘This is now bone of my bones, and flesh of my flesh.’ And besides, he prophesied, saying, ‘For this cause shall a man leave his father and his mother, and shall cleave unto his wife; and they two shall be one flesh;’ which also itself has its fulfilment in ourselves.” *Theophilus to Autolycus* book 2 ch.28 p.105

**Tertullian** (207/208 A.D.) “For, inasmuch as Adam straightway predicted that ‘great mystery of Christ and the church,’ when he said, ‘This now is bone of my bones, and flesh of my flesh; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall become one flesh,’ he experienced the influence of the Spirit.” *Treatise on the Soul* ch.11 p.191

**Methodius** (270-311/312 A.D.) discusses how Eve being “bone of my bones and flesh of my flesh” is an allegory of the Lord and His church. *Banquet of the Ten Virgins* discourse 3 ch.1 p.316-317.

Methodius (270-311/312 A.D.) “first man himself acknowledges that he has both bones and flesh; for when he saw the woman brought to him: ‘This is now,’ he cried, ‘bone of my bone and flesh of my flesh.’ And again: ‘She shall be called Woman, because she was taken out of man.’” *Discourse on the Resurrection* part 1 ch.2 p.364

**Athanasius of Alexandria** (318 A.D.) sais Adam and Eve were one flesh. *The Incarnation* ch.2.6 p.37

## fm19. Do not lust (sexually)

Lust for power, revenge, money, gain, and material things are not considered here.

Lust of the flesh is included here.

Matthew 5:28

**p64** (&&&)

**Clement of Rome** (96-98 A.D.) “Seeing, therefore, that we are the portion of the Holy One, let us do all those things which pertain to holiness, avoiding all evil-speaking, all abominable and impure embraces, together with all drunkenness, seeking after change, all abominable lusts, detestable adultery, and execrable pride.” *1 Clement* ch.30 p.13

***The Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.3.3 p.378 “3. My child, be not a lustful one; for lust leadeth the way to fornication; neither a filthy talker, nor of lofty eye; for out of all these adulteries are engendered.”

**Polycarp** (100-155 A.D.) “For it is well that they should be cut off from the lusts that are in the world, since ‘every lust warreth against the spirit;’ and ‘neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God,’ nor those who do things inconsistent and unbecoming.” *Polycarp’s Letter to the Philippians* ch.5 p.34

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment eighth p.25 “‘Are there, sir,’ said I, ‘any other evil deeds?’ ‘There are,’ says he; ‘and many of them, too, from which the servant of God must restrain himself-theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these.’”

**Justin Martyr** (c.150 A.D.) “Concerning chastity, He [Christ] uttered such sentiments as these: ‘Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart before God.’” *First Apology of Justin Martyr* ch.15 p.167

Justin Martyr (c.138-165 A.D.) “These have conquered me-the divinity of the instruction, and the power of the Word: for as a skilled serpent-charmer lures the terrible reptile from his den and causes it to flee, so the Word drives the fearful passions of our sensual nature from the very recesses of the soul; first driving forth lust, through which every ill is begotten-hatreds, strife, envy, emulations, anger, and such like.” *Greek Theogony Exposed* ch.5 (no page number)

**Theophilus of Antioch** (168-181/188 A.D.) “And concerning chastity, the holy word teaches us not only not to sin in act, but not even in thought, not even in the heart to think of any evil, nor look on another man’s wife with our eyes to lust after her” *Theophilus to Autolycus* book 3 ch.13 p.115

**Irenaeus of Lyons** (182-188 A.D.) “but, turning aside to voluptuousness, and lust, and abominable actions, they stand self-condemned when they are tried by their own doctrine.” *Irenaeus Against Heresies* book 2 ch.32.2 p.408

**Minucius Felix** (210 A.D.) (implied) “In the scenic games also the madness is not less, but the debauchery is more prolonged: for now a mimic either expounds or shows forth adulteries; now nerveless player, while he feigns lust, suggests it; the same actor disgraces your gods by attributing to them adulteries, sighs, hatreds; the same provokes your tears with pretended sufferings, with vain gestures and expressions. Thus you demand murder, in fact, while you weep at it in fiction.” *The Octavius of Minucius Felix* ch.37 p.196

**Clement of Alexandria** (c.195 A.D.) says we should not lust. *Exhortation to the Heathen* ch.10 p.202

Clement of Alexandria (193-217/220 A.D.) “For hence wild impulses and burning lusts and fiery habits are kindled; and young men inflamed from within become prone to the indulgence of vicious propensities; so that signs of injury appear in their body, the members of lust coming to maturity sooner than they ought. The breasts and organs of generation, inflamed with wine, expand and swell in a shameful way, already exhibiting beforehand the image of fornication; and the body compels the wound of the soul to inflame, and shameless pulsations follow abundance, inciting the man of correct behaviour to transgression; and hence the voluptuousness of youth overpasses the bounds of modesty. And we must, as far as possible, try to quench the impulses of youth by removing the Bacchic fuel of the threatened danger; and by pouring the antidote to the inflammation, so keep down the burning soul, and keep in the swelling members, and allay the agitation of lust when it is already in commotion. And in the case of grown-up people, let those with whom it agrees sometimes partake of dinner, tasting bread only, and let them abstain wholly from drink; in order that their superfluous moisture may be absorbed and drunk up by the eating of dry food. For constant spitting and wiping off perspiration, and hastening to evacuations, is the sign of excess, from the immoderate use of liquids supplied in excessive quantity to the body. And if thirst come on, let the appetite be satisfied with a little water. For it is not proper that water should be supplied in too great profusion; in order that the food may not be drowned, but ground down in order to digestion; and this takes place when the victuals are collected into a mass, and only a small portion is evacuated.” *The Instructor* book 2 ch.2 p.243

**Tertullian** (198-220 A.D.) “The Christian husband has nothing to do with any but his own wife. Democritus, in putting out his eyes, because he could not look on women without lusting after them, and was pained if his passion was not satisfied, owns plainly, by the punishment he inflicts, his incontinence. But a Christian with grace-healed eyes is sightless in this matter; he is mentally blind against the assaults of passion.” *Apology* ch.46 p.51

Tertullian (207/208 A.D.) “That we should ‘abstain from fornication,’ not from marriage; that every one ‘should know how to possess his vessel in honour.’ In what way? ‘Not in the lust of concupiscence, even as the Gentiles.’” *Five Books Against Marcion* book 5 ch.15 p.462

Tertullian (213 A.D.) speaks against sexual lust. *On Monogamy* ch.1 p.59. See also *Tertullian on Modesty* (2808-220 A.D.) ch.16 p.91.

**Hippolytus of Portus** (222-235/236 A.D.) mention’s Job’s covenant with his eyes not to look lustfully upon a woman. *Commentary on Proverbs* p.173,174.

**Origen** (225-253/254 A.D.) “In reply to which, we say that, as if, while Jesus teaches continence, and says, ‘Whosoever looketh upon a woman to lust after her, hath already committed adultery with her in his heart,’” *Origen Against Celsus* book 3 ch.44 p.482

**Cyprian of Carthage** (c.246-258 A.D.) “To have overcome lust is the palm of continency. To have resisted against anger, against injury, is the crown of patience. It is a triumph over avarice to despise money.” *Treatises of Cyprian* Treatise 10 ch.16 p.495

Cyprian of Carthage (c.246-258 A.D.) “‘let us therefore cast away the works of darkness, and let us put upon us the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in lusts and wantonness, not in strifes and jealousy.’” *Treatises of Cyprian* Treatise 10 ch.10 p.494

**Pontius** (258 A.D.) “For he thought that the heart might then become what it ought to be, and the mind attain to the full capacity of truth, if he trod under foot the lust of the flesh with the robust and healthy vigour of holiness.” *Life and Passion of Cyprian* ch.2 p.267

**Gregory Thaumaturgus** (240-265 A.D.) (implied) “And the end of both is death. The fool is proved above all things by his finding no satisfaction in any lust. But the discreet man is not held captive by these passions.” *Metaphrase of Ecclesiastes* ch.6 p.13

**Dionysius of Alexandria** (246-265 A.D.) “In truth, to those who occupy their minds with the distractions of life, life becomes a painful thing, which, as it were, wounds the heart with its goads, that is, with the lustful desires of increase.” *Commentary on Ecclesiastes* ch.2.22 p.113

**Arnobius** (297-303 A.D.) “23. Men, though prone to lust, and inclined, through weakness of character, to *yield to* the allurements of sensual pleasures, still punish adultery by the laws, and visit with the penalty of death those whom they find to have possessed themselves of others rights by forcing the marriage-bed.” *Arnobius Against the Heathen* book 4 ch.23 p.483

Victorinus of Petau (died 304 A.D.) (partial) “Says Daniel: ‘He shall not know the lust of women, although before he was most impure, and he shall know no God of his fathers: for he will not be able to seduce the people of the circumcision, unless he is a judge of the law.’” *Commentary on the Apocalypse* from the 17th chapter verse 16 p.358

**Methodius** (270-311/312 A.D.) “Lest, however, we should seem prolix in collecting the testimonies of the prophets, let us again point out how chastity succeeded to marriage with one wife, taking away by degrees the lusts of the flesh, until it removed entirely the inclination for sexual intercourse engendered by habit.” *Banquet of the Ten Virgins* discourse 1 ch.3 p.312

**Athanasius of Alexandria** (c.318 A.D.) “4. But others, straining impiety to the utmost, have deified the motive of the invention of these things and of their own wickedness, namely, pleasure and lust, and worship them, such as their Eros, and the Aphrodite at Paphos.” *Athanasius Against the Heathen* ch.9.4 p.8

**Lactantius** (c.303-320/325 A.D.) “Give me one who is grasping, covetous, and tenacious; I will presently restore him to you liberal, and freely bestowing his money with full hands. Give me a man who is afraid of pain and death; he shall presently despise crosses, and fires, and the bull of Phalaris. Give me one who is lustful, an adulterer a glutton; you shall presently see him sober, chaste, and temperate. Give me one who is cruel and bloodthirsty: that fury shall presently be changed into true clemency. Give me a man who is unjust, foolish, an evil-doer; forthwith he shall be just, and wise, and innocent: for by one laver all his wickedness shall be taken away.” *The Divine Institutes* book 3 ch.26 p.96

Lactantius (c.303-320/325 A.D.) “Venus having been subject to the lusts of gods and men, when she reigned in Cyprus, invented the practice of courtesanship, and commanded women to make traffic of themselves, that she might not alone be infamous. Were the virgins themselves, Minerva and Diana, chaste?” *Epitome of the Divine Institutes* ch.9 p.227

Lactantius (c.303-320/325 A.D.) (implied) “What of the stage? Is it more holy,-on which comedy converses on the subject of debaucheries and amours, tragedy of incest and parricide? The immodest gestures also of players, with which they imitate disreputable women, teach the lusts, which they express by dancing.” *Epitome of the Divine Institutes* ch.63 p.249

**Eusebius of Caesarea** (318-325 A.D.) shows that a husband and wife raising kids is fine, but celibacy is better than marriage. But he implies that we should not lust. *Demonstration of the Gospel* book 1.9 p.13

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.7 p.214 says that lust is bad.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.44 p.244 (implied) shows that carnal lusts are bad.

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.22 p.117 (implied) says that the [evil] serpent brought lust.

**Bardesanes** (154-224/232 A.D.) “For lust is one thing, and love is another; and friendship is one thing, and good-fellowship another; and we ought without any difficulty to understand that the false counterfeit of affection which is called lust, even though there be in it the enjoyment of the moment, is nevertheless widely different from true affection, whose enjoyment is for ever, incorruptible and indestructible.’” *Books and Laws of Diverse Countries* p.726

The heretic **Manes** (262-278 A.D.) (implied) “Now, with respect to paradise, it is not called a *cosmos*. The trees that are in it are lust and other seductions, which corrupt the rational powers of those men. And that tree in paradise, by which men know the good, is Jesus Himself, *or* the knowledge of Him in the world.” (Manes is speaking) *Disputation with Manes* ch.10 p.726

## Teachings on Family not on the list

**1. God will judge adulterers** Hebrews 12:4 (only 1 writer: Clement of Alexandria)

**2. Do not curse your father or mother** (only 2 writers: Irenaeus of Lyons, Cyprian of Carthage)

**3. Worse than an infidel if not take care of own family** 1 Timothy 5:6 (only 1 writer: Cyprian of Carthage)

**4. Christians should not marry unbelievers** (only 2 writers: Tertullian, Cyprian of Carthage. Council of Elvira partial)

**5. Stay with unbelieving spouse** (only 3 writers: Irenaeus of Lyons, Clement of Alexandria, Tertullian)

**6. Don’t abandon spouse to become a monk or nun** (no writers)

**7. Wives obey husbands** Ephesians 5:22-24; 2 Peter 3:1 (no writers. Clement of Rome partial)

**8. Love your kids** (only 1 writer: Clement of Alexandria)

**9. Do not exasperate your kids** (only 1 writer: Clement of Alexandria)

**10. Men should not wear women’s clothing** (only 1 writer: Clement of Alexandria)

**11. Don’t break vows to God of celibacy** 1 Timothy 5:11-13 (After Nicea: John Chrysostom)

**A raped woman did not sin** (not analyzed yet. So far three writers: Tertullian, Gregory Thaumaturgus, Council of Ancyra. After Nicea Optatus of Milevis, Augustine of Hippo *City of God*)

**Don’t rob your parents** (Prov 28:24) (not analyzed yet)

**Don’t be an angry man** (Prov 29:23) (not analyzed yet)

**Don’t be a quarrelsome wife** (Prov 25:24) (not analyzed yet)

**Treat your kids fairly** (not analyzed yet)

**Be a good example to your kids** (not analyzed yet)

**Show your kids what is right** (not analyzed yet)

**Children are a reward** (not analyzed yet)

**Pray for your children** (not analyzed yet)

**Pray for your spouse** (not analyzed yet)

**Pray for your parents** (not analyzed yet)

**X Discipline is primarily by the father** (not analyzed yet)

# Government and LAws

## Gv1. Honor the king or government

Proverbs 24:21; Matthew 22:17-21; Luke 20:22-25; Romans 13:1-5; 1 Peter 2:17

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 13:1-5

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Obey kings and governors. 1 Peter 2:13-14. Honor the king. 1 Peter 2:17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 22:17-21; Luke 20:22-25

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 22:17-21; Luke 20:22-25; Romans 13:1-5; 1 Peter 2:17

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.10 p.41 Christians should give due honor to the authorities which are ordained of God.

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 1 ch.11 p.92 says to honor the king and be subject to him.

**Tertullian** (198-220 A.D.) says we are to honor the king, but not worship him. *On Idolatry* ch.15 p.71

The **Scillitan Martyr** Donata (180-202 A.D.) “Honour to Caesar as Caesar: but fear to God.” *The Passion of the Scillitan Martyrs* vol.9 p.285

**Theonas of Alexandria** (282-300 A.D.) has an entire letter about giving honorable service to the Emperor *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* p.158-161

**Among heretics**

&&&**Mani** (262-278 A.D.). *Archelaus’ Disputation with Manes* ch.&&& p.&&&

## Gv2. Obey government [when not against God]

Romans 13:1-5; 1 Peter 2:17

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 13:1-5

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Obey kings and governors. 1 Peter 2:13-14. Honor the king. 1 Peter 2:17

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 13:1-5; 1 Peter 2:17

***Epistle to Diognetus*** ch.5 p.27 (c.130-200 A.D.) says Christians obey the prescribed laws, and even surpass the laws by their lives.

**Justin Martyr** (c.150 A.D.) tells the emperor that to God alone we render worship, but in other things we gladly serve him. *First Apology of Justin Martyr* ch.17 p.168

**Athenagoras** (177 A.D.) says that Christians are to be obedient and loyal to the Roman government. This was at a time when the Roman Emperor was persecuting Christians. *A Plea for Christians* ch.3 p.130

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 1 ch.11 p.92 says to honor the king and be subject to him.

**Irenaeus of Lyons** (182-188 A.D.) says we are to obey the governing powers when they are not against God. *Irenaeus Against Heresies* book 5 ch.24.1 p.552

**Tertullian** (205 A.D.) *Scorpiace* ch.14 p.647 says to obey the governing powers, but not as an opportunity for avoiding martyrdom.

**Theonas of Alexandria** (282-300 A.D.) says that ever command of the Emperor which does not offend God should be considered as coming from God Himself. *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.2 p.159

**Among heretics**

&&&**Mani** (262-278 A.D.). *Archelaus’ Disputation with Manes* ch.&&& p.&&&

## Gv3. Do not aid in persecuting Christians

1 Corinthians 13:7 (always protects)

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 13:7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 13:7

**Clement of Rome** (96-98 A.D.) “For what shall we say, brethren? Was Daniel cat into the den of lions by such as feared God? Were Ananias, and Azariuas, and Nishael shut up in a furnace of fire by those who bserved the great and glorious worship of the Most High? Far from us be such a thought!” *1 Clement* ch.45 p.17. See also vol.9

Clement of Rome (96-98 A.D.) says to deliver the oppressed, judge the fatherless and see that the widow has justice. This is not limited to Christians, but obviously includes Christians. *1 Clement* ch.8 vol.1 p.7 also vol.9 p.231

***Shepherd of Hermas*** (c.115-155 A.D.) book 2 8th commandment p.25 (implied) We should be rescuing servants of God

**Justin Martyr** (c.138-165 A.D.) (implied) says that those who persecute Christians, unless they repent, shall not inherit anything on the holy mountain. *Dialogue with Trypho, a Jew* ch.26 p.207

**Athenagoras** (177 A.D.) “But for us who are called Christians you have not in like manner cared; but although we commit no wrong-nay, as will appear in the sequel of this discourse, are of all men most piously and righteously disposed towards the Deity and towards your government-you allow us to be harassed, plundered, and persecuted, the multitude making war upon us for our name alone. We venture, therefore, to lay a statement of our case before you-and you will team from this discourse that we suffer unjustly, and contrary to all law and reason-and we beseech you to bestow some consideration upon us also, that we may cease at length to be slaughtered at the instigation of false accusers. For the fine imposed by our persecutors does not aim merely at our property, nor their insults at our reputation, nor the damage they do us at any other of our greater interests. These we hold in contempt, though to the generality they appear matters of great importance;” *A Plea for Christians* ch.1 p.129

**Clement of Alexandria** (193-202 A.D.) (implied) says that if someone suicidally presents himself before the persecutors, then he shares in the crime of the persecutor. So by implication one who aids in getting a martyr killed shares in the crime. *Stromata* book 4 ch.10 p.423

**Tertullian** (198-220 A.D.) (implied) “But who has ever suffered harm from our assemblies? We are in our congregations just what we are when separated from each other; we are as a community what we are individuals; we injure nobody, we trouble nobody.” *Apology* ch.39 p.47

Tertullian (198-220 A.D.) “the Christian does no harm even to his foe.” *Apology* ch.46 p.51

Tertullian (205 A.D.) (partial) “It remains for us, … to review the modern Christian system, as though being also from God, it might be different *from what preceded*, and besides, therefore, opposed thereto in its code of rules likewise, so that its Wisdom knows not to murder her own sons! Evidently, in the case of Christ both the divine nature and the will and the sect are different *from any previously known*!” *Scorpiace* ch.9 p.641

&&&**Cyprian of Carthage** (c.246-258 A.D.)

**Gregory Thaumaturgus** (240-265 A.D.) says that people who bound those who had escaped should not be considered Christians. He does not differentiate between Christians and non-Christians. *Canonical Epistle* Canons 6-8 p.19.

**Council of Ancyra** (314 A.D.) canons 8 and 9 p.66-67 says that those who apostasized cannot take communion for four years. However, it is worse for those who not only apostasized, but forced other Christians to apostasize too. They cannot receive communion for six years on top of the four years.

## Gv4. Pay taxes

Mark 12:14-17; Luke 20:22-25; Romans 13:6-7

(implied) Matthew 17:24-27 (Temple tax)

We pay taxes. Romans 13:6-7; Matthew 17:24-27;22:15-21; Mark 12:13-17; Luke 20:22-25

**p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews** (100-150 A.D.) Romans 13:6-7

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Mark 12:14-17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 12:14-17; Luke 20:22-25

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 12:14-17; Luke 20:22-25; Romans 13:6-7

**Justin Martyr** (c.150 A.D.) tells the emperor we should pay the taxes appointed by him, both ordinary and extraordinary. *First Apology of Justin Martyr* ch.17 p.168

Tatian’s ***Diatessaron*** (c.172 A.D.) section 25.4-7 p.82 Peter asks Jesus about paying taxes to Caesar.

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 3 ch.14 p.115 says to render all things to all, including tribute to whom tribute.

**Irenaeus of Lyons** (182-188 A.D.) refers to Romans 13:6 and says we are to pay tribute to the government *Irenaeus Against Heresies* book 5 ch.24.1 p.552

The **Scillitan Martyr** Speratus (180-202 A.D.) said they have not done wrong, paid heed to the Emperor, committed no theft, and pay their taxes. *The Passion of the Scillitan Martyrs* *ANF* vol.9 p.285

**Clement of Alexandria** (193-217/220 A.D.) says on civil government we must render to Caesar the things which are Caesar’s; and unto God the things which are God’s.” *The Instructor* book 3 ch.12 p.293. See also *The Instructor* book 2 ch.1 p.241

**Tertullian** (205 A.D.) *Scorpiace* ch.14 p.647-648 says we are bid to “pay tribute to whom tribute is due, custom to whom custom, that is, the things which are Caesar’s to Caesar, and the things which are God’s to God; but man is the property of God alone.”

Tertullian (207/208 A.D.) “‘Render unto Caesar the things which be Caesar’s, and unto God the things which be God’s.’ What will be ‘the things which are God’s?’ Such things as are like Caesar’s *denarius*-that is to say, His image and similitude. That, therefore, which he commands to be ‘rendered unto God,’ the Creator, is *man*, who has been stamped with His image, likeness, name, and substance. Let Marcion’s god look after his own mint. Christ bids the *denarius* of man’s imprint to be rendered to His Caesar, (His Caesar I say,) not the Caesar of a strange god. The truth, however, must be confessed, this god has not a *denarius* to call his own!” *Five Books Against Marcion* book 4 ch.38 p.413

**Origen** (225-253/254 A.D.) discusses giving to Caesar the things that are Caesars in *Origen’s Commentary on Matthew* book 13 ch.10 p.481

## Gv5. Citizens of Heaven

Philippians 3:20 “Butour citizenship is in heaven.”

**p46** Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – for the word of God) Philippians 3:20

***Epistle to Diognetus*** ch.5 p.26-27 (c.130-200 A.D.) says that Christian dwell in their own countries, but simply as sojourners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. …They pass their days on earth, but they are citizens of heaven.”

**Clement of Alexandria** (c.195 A.D.) “Who, that may become a son of God, prefers to be in bondage? Or who is he that pursues his way to Erebus, when it is in his power to be a citizen of heaven, and to cultivate Paradise, and walk about in heaven and partake of the tree of life and immortality, and, cleaving his way through the sky in the track of the luminous cloud, behold, like Elias, the rain of salvation?” *Exhortation to the Heathen* ch.10 p.198

Clement of Alexandria (c.195 A.D.) (implied) says that heaven is our country. *Exhortation to the Heathen* ch.10 p.202

**Tertullian** (198-220 A.D.) “In this way also ‘shall strength be made perfect in weakness,’ -saving what is lost, reviving what is dead, healing what is stricken, curing what is faint, redeeming what is lost, freeing what is enslaved, recalling what has strayed, raising what is fallen; and this from earth to heaven, where, as the apostle teaches the Philippians, ‘we have our citizenship, from whence also we look for our Saviour Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto His glorious body’ -of course after the resurrection, because Christ Himself was not glorified before He suffered. These must be ‘the bodies’ which he ‘beseeches’ the Romans to ‘present’ as ‘a living sacrifice, holy, acceptable unto God.’” *On the Resurrection of the Flesh* ch.47 p.580

Tertullian (207/208 A.D.) “But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem, ‘let down from heaven,’ which the apostle also calls ‘our mother from above;’ or citizenship, is in heaven, he predicates of it that it is really a city in heaven.” *Five Books Against Marcion* book 3 ch.25 p.342

*Instructions of Commodianus* (c.240 A.D.) ch.22 p.206 (partial) “And yet, on the other hand, He has sent out His mandates, that they who forsake their altars shall become inhabitants of heaven.”

**Origen** (225-253/254 A.D.) says to seek citizenship in heaven. *Origen Against Celsus* book 2 ch.5 p.432

Origen (225-253/254 A.D.) quotes Philippians 3:20 about our citizenzip in heaven. He also says that we will sit with Christ in the heavenly places. *Commentary on Matthew* book 10 ch.15 p.422.

**Methodius** (270-311/312 A.D.) “The Church, then, stands upon our faith and adoption, under the figure of the moon, until the fullness of the nations come in, labouring and bringing forth natural men as spiritual men; for which reason too she is a mother. For just as a woman receiving the unformed seed of a man, within a certain time brings forth a perfect man, in the same way, one should say, does the Church conceive those who flee to the Word, and, forming them according to the likeness and form of Christ, after a certain time produce them as citizens of that blessed state.” *Banquet of the Ten Virgins* discourse 8 ch.6 p.337

**Eusebius of Caesarea** (318-325 A.D.) says we are citizens of the kingdom of heaven *Demonstration of the Gospel* book 1.6 p.11

## Gv6. Christians should not be in lawsuits

1 Corinthians 6:1-8

**Athenagoras** (177 A.D.) ““for we have learned, not only not to return blow for blow, nor to go to law with those who plunder and rob us, but to those who smite us on one side of the face to offer the other side also, and to those who take away our coat to give likewise our cloak.” A Plea for Christians ch.1 p.129

**Clement of Alexandria** (193-217/220 A.D.) “For in the first Epistle to the Corinthians the divine apostle says: ‘Dare any of you, having a matter against the other, go to law before the unrighteous, and not before the saints? Know ye not that the saints shall judge the world?’” *Stromata* book 7 ch.14 p.547

&&&**Tertullian** (198-220 A.D.)

**Cyprian of Carthage** (c.246-258 A.D.) “But those, moreover, whom you consider rich, who add forests to forests, and who, excluding the poor from their neighbourhood, stretch out their fields far and wide into space without any limits, who possess immense heaps of silver and gold and mighty sums of money, either in built-up heaps or in buried stores,-even in the midst of their riches those are torn to pieces by the anxiety of vague thought, lest the robber should spoil, lest the murderer should attack, test the envy of some wealthier neighbour should become hostile, and harass them with malicious lawsuits.” *Epistles of Cyprian* Letter 1 ch.12 p.279

**Gregory Thaumagurgus** (246-265 A.D.) “For though we have not received all that we ought, we are nevertheless going away, leaving behind us what is noble and dear with you and beside you, and taking in exchange only what is inferior. For all things melancholy will now meet us in succession,-tumult and confusion instead of peace, and an unregulated life instead of one of tranquillity and harmony, and a hard bondage, and the slavery of market-places, and lawsuits, and crowds, instead of this freedom; and neither pleasure nor any sort of leisure shall remain to us for the pursuit of nobler objects.” *Oration and Panegyric to Origen* ch.16 p.

Arnobius (297-303 A.D.) (partial) mentions lawsuits in three places, but does not say whether or not Christians should avoid them. *Arnobius Against the Heathen* ch.1, ch.2.

## Gv7. Officials ought to be just

Leviticus 19:15; Romans 13:3-4

(partial) 1 Peter 3:13

**p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.)** Romans 13:3-4

p72 (=Bodmer 7 and 8) (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. (partial) 1 Peter 3:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 13:3-4

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.5 p.379 mentions “lawless judges of the poor” as part of the way of death.

***Epistle of Barnabas*** ch.20 p.149 (c.70-130 A.D.) (implied) criticizes “unjust judges of the poor”

***The Apology of Aristides*** (125 or 138-161 A.D.) ch.14 p.277 (implied) says that Christians judge justly.

**Athenagoras** (177 A.D.) said that as different people in the Roman Empire had different religions, it should “comport with your justice” to tolerate Christians too. *A Plea for Christians* ch.2 p.130

**Theophilus** **of Antioch** (168-181/188 A.D.) says that the king is appointed by God to judge justly; because his government is committed to him by God. *Theophilus to Autolycus* book 1 ch.11 p.92. We should not wrest judgment from the poor, or justify the wicked in book 3 ch.9 p.114.

**Irenaeus of Lyons** (182-188 A.D.) says that magistrates “having laws as a clothing of righteousness whenever they act in a just and legitimate manner, shall not be called in question for their conduct, nor be liable to punishment. But whatsoever they do to the subversion of justice, iniquitously, and impiously, and illegally, and tyrannically, in these things shall they also perish; for the just judgment of God comes equally upon all,…” *Irenaeus Against Heresies* book 5 ch.24.2 p.552

**Origen** (225-253/254 A.D.) says of evil rulers “who had pronounced false judgment, condemning the innocent, and letting the guilty go free;” *Letter from Origen to Africanus* ch.7 p.388

Origen (225-253/254 A.D.) (implied) “the prophet Micah will prove when he says: ‘If it has been announced to thee, O man, what is good, or what does the Lord require of thee, except to do justice and to love mercy?’” [in both Latin and Greek] *de Principiis* book 3 ch.1.6 p.305

**Theonas of Alexandria** (282-300 A.D.) tells Lucianus to be watchful for the safety of the non-Christian Emperor. “He who has charge of the private moneys of the emperor ought to keep everything in an exact reckoning.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.2,4 p.159

**Lactantius** (c.303-320/325 A.D.) says that people ought to have just laws. These just laws will not [completely] suppress crimes, but will check licentiousness. *Epitome of the Divine Institutes* ch.59 p.247.

## Gv8. Disobey or change unjust laws

Leviticus 19:15 (implied); Acts 4:19; 5:29

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 4:19; 5:29

**Clement of Rome** (96-98 A.D.) says to deliver the oppressed, judge the fatherless and see that the widow has justice. *1 Clement* ch.8 vol.1 p.7 also vol.9 p.231

***The Apology of Aristides*** (125 or 138-161 A.D.) ch.15 p.277 (partial) says that Christians should judge justly.

**Athenagoraus** (177 A.D.) specifically asked the emperor to repeal unjust laws persecuting Christians. *A Plea for Christians* ch.1,2 p.129-130

**Polycrates of Ephesus** (196 A.D.) “I … have read through all Holy Scripture, am not frightened at the things which are said to terrify us. For those who are greater than I have said, ‘We ought to obey God rather than men. [Acts 4:19, 5:29]’” *Epistle to Victor and the Roman Church* vol.8 p.774

**Hippolytus of Portus** (222-235/236 A.D.) “‘Then the assembly believed them.’ It becomes us, then, to be steadfast in every duty, and to give no heed to lies, and to yield no obsequious obedience to the persons of rulers, knowing that we have to give account to God; but if we follow the truth, and aim at the exact rule of faith, we shall be well-pleasing to God.” fragment 6 *On Susannah* no.41 p.193

**Origen** (233/234 A.D.) says we should disobey evil laws. *Origen’s Exhortation to Martyrdom* ch.26 p.166

&&&**Cyprian of Carthage** (c.246-258 A.D.), Celerinus, Roman clergy

**Theophilus** (events c.315 A.D.) “goes about and ministers secretly in every place, and resists the command of the emperors, and is not afraid.*Martyrdom of Habib the Deacon* p.690

Theophilus(events c.315 A.D.) (implied) would disobey the law to worship Zeus.*Martyrdom of Habib the Deacon* p.692

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.489-490 Thecla nad Paul refused the governor’s command to stop preaching Christ.

## Gv9. Providence, or God governing the world

Isaiah 46:10

(partial) Luke 12:24

p45 Chester Beatty I – 833 verses (4 gospels plus Acts) (200-225 A.D.) (partial) Luke 12:24

p75 Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) (partial) Luke 12:24

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Luke 12:24

Vaticanus (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (partial) Luke 12:24

**Clement of Rome** (96-98 A.D.) mentions the providence of the Lord raising up plants from seeds. *1 Clement* ch.24 p.12. He also implied the providence of God in ch.20 p.10-11.

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision first ch.3 p.10 “the earth upon the waters, and by His own wisdom and providence”

**Justin Martyr** (c.138-165 A.D.) (implied) “and do not questions continually arise to them about His [God’s] unity and providence?” *Dialogue with Trypho, a Jew* ch.1 p.194

**Christians of Vienna and Lugdunum** (177 A.D.) “Upon this a grand dispensation of God’s providence took place, and the immeasurable mercy of Jesus was made” *Letter of the Christians of Vienna and Lugdunum* ch.781

**Aristides** (125 or 138-161 A.D.) speaks of the providence of God and says that the mover and controller of the universe is God. *Apology of Aristides* (Greek version) ch.1 p.262.

**Tatian** (c.172 A.D.) says Aristotle placed an absurd limit on Providence. *Address of Tatian to the Greeks* ch.2-3 p.65-66

**Athenagoras** (177 A.D.) in *A Plea for Christians* ch.24 p.142 “For this is the office of the angels, - to exercise providence for God over the things created and ordered by Him;”

Athenagoras (177 A.D.) “that it is incumbent on those who admit God to be the Maker of this universe, to ascribe to His wisdom and rectitude the preservation and care of all that has been created if they wish to keep to their own principles; and with such views to hold that nothing either in earth or in heaven is without guardianship or providence, but that; on the contrary, to everything, invisible and visible alike, small and great, the attention of the Creator reaches; for all created things require the attention of the Creator, and each one in particular, according to its nature and the end for which it was made:” *Resurrection of the Dead* ch.18 p.158-159

**Irenaeus of Lyons** (182-188 A.D.) says that God exercises a providence over all things. *Irenaeus Against Heresies* book 3 ch.25.1 p.459

Irenaeus of Lyons (182-188 A.D.) says that God exercised his providence when Christ came. *Irenaeus Against Heresies* book 4 ch.22.2 p.494

**Theophilus of Antioch** (168-181/188 A.D.) “Now we also confess that God exists, but that He is one, the creator, and maker, and fashioner of this universe; and we know that all things are arranged by His providence, but by Him alone.” *Theophilus to Autolycus* book 3 ch.9 p.113

**Minucius Felix** (210 A.D.) mentions Providence. *The Octavius of Minucius Felix* ch.20 p.184

**Clement of Alexandria** (193-202 A.D.) “Some by divine providence meet with the knowledge of God.” *Stromata* book 1 ch.1 p.300

Clement of Alexandria (193-202 A.D.) God is the cause of divine providence. *Stromata* book 1 ch.5 p.509

Clement of Alexandria (c.195 A.D.) (implied) says that God governs everything. *Exhortation to the Heathen* ch.5 p.191

**Tertullian** (198-220 A.D.) “His hand, His eye, His labour, His purpose, His wisdom, His providence, and” *On the Resurrection of the Flesh* ch.6 p.549

Tertullian (207/208 A.D.) “*This*, therefore, the providence of God has ordered throughout its” *Five Books Against Marcion* book 2 ch.15 p.309

**Hippolytus of Portus** (222-235/236 A.D.) in describing the error of the Epicureans says that they denied providence or fate. *The Refutation of All Heresies* book 1 ch.19 p.21

**Commodianus** (c.240 A.D.) says that God governs the world. *Instructions of Commodianus* ch.35 p.209

**Alexander of Cappadocia** (233-251 A.D.) mentions “the providence and supervision of the Master [God]” an Epistle to the People of Antioch *Ante-Nicene Fathers* vol.6 p.154

**Origen** (225-253/254 A.D.) says things happen by Providence, not chance. *Origen Against Celsus* book 4 ch.75 p.530.

Origen (c.240 A.D.) mentions providence. *Homilies on Jeremiah* homily 12 ch.11 p.124

Origen (233/234 A.D.) mentions providence. *Origen On Prayer* ch.5.1 p.27

Origen (233/234 A.D.) mentions providence.. *Origen’s Exhortation to Martyrdom* ch.34 p.275

**Novatian** (250/4-256/7 A.D.) “And His providence has had or has its course among men, not only individually,” *Concerning the Trinity* ch.8 p.617

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.658 “in that ark, to wit, which as fashioned, by the providence of God, under Noah before the deluge,”

**Cyprian of Carthage** (c.246-258 A.D.) “And, indeed, of God’s providence, neither by our wish nor desire, nay, although” *Epistles of Cyprian* Letter 39 ch.1 p.317

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) mention the torture and dying of Christian martyrs. *Letter to Cyprian 25* ch.3 p.303.

**Gregory Thaumaturgus** (240-265 A.D.) speaks of the providential judgment of God. *Metaphrase of Ecclesiastes* ch.8 p.15. He calls God the King and superintendent of all things. *Oration and Panegyric to Origen* argument 4 p.24

**Dionysius of Alexandria** (246-265 A.D.) in Part 2 letter 10.3 p.104 mentions the “marvelous disposition of Providence” of God, and “God’s Providence” in letter 10.3 p.104.

**Malchion** (270 A.D.) “the Church Catholic, and that, as we trust, by the providence of God-namely, the” *Against Paul of Samosata* ch.5 p.170

**Adamantius** (c.300 A.D.) discusses God’s divine Providence. *Dialogue on the True Faith* fourth part ch.11 p.141

**Alexander of Lycopolis** (301 A.D.) (implied) discussed that God commands matter and it involuntarily does His will. *Of the Manichaeans* ch.11 p.245.

**Arnobius** (297-303 A.D.) “God is the Supreme Being” *Arnobius Against the Heathen* book 1 ch.26 p.419. Later he also speaks of providence.

**Victorinus of Petau** (martyred 304 A.D.) “creatures had eyes within and without, shows the spiritual providence which both” *Commentary on the Apocalypse* from the fourth chapter verses 7-10 p.349

Victorinus of Petau (martyred 304 A.D.) “of God in providence; yet, as far as my small capacity shall be able, I will” *On the Creation of the World* ch.343

Peter of Alexandria (306,285-310/311 A.D.) (partial) “The Magi, then as now having been despoiled and divided for a prey, humbly, and in the guise of suppliants, adore the Child, … when they were no longer willing to return to the Assyrian king, being forbidden to do so by Providence.” *Canonical Epistle* Canon 13 p.277

**Methodius** (270-311/312 A.D.) “of angels, they were made by God, in His providence, for the care of the” *Discourse on the Resurrection* part 2 ch.7 p.370

**Athanasius** (318 A.D.) says the Providence extends to the Universe in *Against the Heathen* ch.2 p.5. See also *Incarnation of the Word* ch.14 p.44 and ch.1 p.36

Athanasius of Alexandria (318 A.D.) (partial) mentions how idolators who sacrificed shipwrecked people, tried to frustrate the kindness of providence. *Against the Heathen* ch.25 p.17

**Lactantius** (c.303-320/325 A.D.) prominently emphasizes the providence of God. One of many places where he discusses the providence of God is *The Divine Institutes* book 1 ch.9 p.17-18.

Lactantius (c.303-320/325 A.D.) discusses providence. *Epitome of the Divine Institutes* ch.1 p.224

Lactantius (c.303-320/325 A.D.) . *Epitome of the Divine Institutes* ch.47 p.241.

**Eusebius of Caesarea** (318-325 A.D.) mentions the “providence of God”. *Preparation for the Gospel* book 6 ch.6 p.11. See also ibid book 14 ch.26 p.48.

Eusebius of Caesarea(318-325 A.D.) mentions that some Christians had endured persecution by the “Providence of God” *Eusebius’ Ecclesiastical History* book 6 ch.8.7 p.255

Eusebius of Caesarea (318-325 A.D.) refers to “heavenly providence” *Eusebius’ Ecclesiastical History* book 3 ch.2 p.106

Eusebius of Caesarea (318-325 A.D.) says God is “governing and ordering (all) solely by the power of His own will.” *Theophania* ch.22 p.4

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) speaks of “divine providence”. *Hortatory Address to the Greeks* ch.36 p.288

***Acts of Paul and Thecla*** (before 207 A.D.) p.491 mentions the providence of God

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) “I could laugh at those also who in the present day adhere to his tenets, -people who say that sublunary things are not under the care of Providence; and so, being nearer the earth than the moon, and below its orbit, they themselves look after what is thus left uncared for; and as for those who have neither beauty, nor wealth, nor bodily strength, nor high birth, they have no happiness, according to Aristotle.” *Address of Tatian to the Greeks* ch.2 p.66

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.21 p.82 mentions Divine Providence as well as book 8 ch.34 p.174

## Gv10. Christ is king, or kingdom of Christ

John 1:49; 18:36; Revelation 11:15

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 1:49; 18:36

**p49** Ephesians 4:16-29; 4:31-5:13 (225-275 A.D.) mentions the kingdom of Christ. Ephesians 5:5

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 mentions the kingdom of Christ. Revelation 11:15

**p90** (175 A.D.) John 18:36-19:7 – Jesus spoke of his kingdom in John 18:36

p114 (Hebrews 1:7-12) (6 verses) (3rd century A.D.) Hebrews 1:9 (Partial does not say king or kingdom) “your throne”

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 11:15 Kingdom of Christ

**p78** (300 A.D.) Jude 4-5,7-8 Jude 4-5 “Jesus Christ our only Sovereign and Lord”

**p18** Revelation 1:4-7 (300 A.D.) (implied) “firstborn from the dead.”

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 18:36

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:49; 18:36

**Clement of Rome** (96-98 A.D.) mentions the kingdom of Christ. *1 Clement* ch.50 p.18

***Epistle to Diognetus*** ch.7 p.27 (c.130-200 A.D.) “sends his son, who is also a king, so sent He Him; as God”

**Justin Martyr** (c.138-165 A.D.) says that Jesus is the “absolute Judge of all”, and His an everlasting kingdom.” *Dialogue with Trypho, a Jew* ch.46 p.217

Justin Martyr (c.150 A.D.) says Christ “reigns”. *The First Apology of Justin Martyr* ch.42 p.177

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.9 p.41 “Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and Saviour?”

***Epistle of Barnabas*** ch.8 p.142 (c.70-130 A.D.) “And why was the wool [placed] upon the wood? Because by wood Jesus holds His kingdom, so that [through the cross] those believing on Him shall live for ever.”

***2 Clement*** vol.7 ch.12 p.520 (120-140 A.D.) “For the Lord Himself, being asked by one when His kingdom would come,”

**Melito of Sardis** (170-177/180 A.D.) Jesus Christ is King. p.756 discourse ch.4 *Ante-NiceneFathers* vol.8 p.756 The King of Israel was slain in ch.5 p.757

Melito of Sardis (170-177/180 A.D.) mentions that Jesus is our king. *On Pascha* stanza 103 p.66

**Hegesippus** (170-180 A.D.) mentions Christ and His kingdom. *Five Books of Commentaries on the Acts of the Church* section 1 p.763

**Irenaeus of Lyons** (182-188 A.D.) says that Christ is a king whose kingdom has no end. *Irenaeus Against Heresies* book 3 ch.9.3 p.423

**Caius** (190-217 A.D.) ch.1.2 p.601 says Cerinthus claimed that the kingdom of Christ would be on this earth.

**Clement of Alexandria** (193-217/220 A.D.) says Christ the Savior, Redeemer, and King. *Fragments from Cassiodorus* ch.3 p.576

**Tertullian** (198-220 A.D.) calls Christ a king. *An Answer to the Jews* ch.13 p.169

Tertullian (207/208 A.D.) says that the Magi adored Christ as their God and King. *Five Books Against Marcion* book 3 ch.13 p.332

**Hippolytus of Portus** (222-235/236 A.D.) says that the Son is the King of all in heaven because He was born the Word. He is King of all on earth because He was made man. He is King of those under the earth, because He preached to the souls of the saints. He is Judge of all. *Fragments from Commentaries* *Scholia on Daniel* ch.7.14 p.189

***Instructions of Commodianus*** (c.240 A.D.) ch.52 p.213 (implied) “So Christ is fought against, even as Caesar is obeyed. Seek the refuge of the king, if thou hast been a delinquent. Do thou implore of Him; do thou prostrate confess to Him: He will grant all things whose also are all our things. The camp being replaced, beware of sinning further; do not wander long as a soldier through caves of the wild beasts. Let it be sin to thee to cease from unmeasured doing.”

**Julius Africanus** (235-245 A.D.) says that Christ is King, and the High Priest of His Father. *Epistle to Aristides* ch.1 p.125.

**Origen** (235 A.D.) “There the Lord anwers them that wish for a higher honour in sitting on the right and on the left of Jesus in His kingdom, saying: Can you drink the chalice that I shall drink?” *Exhortation to Martyrdom* part 5 ch.28 p.168

**Novatian** (250/4-256/7 A.D.) mentions his King, referring to Christ. *Treatise Concerning the Trinity* ch.17 p.626

**Cyprian of Carthage** (c.246-258 A.D.) “In the second of Kings: ‘And the word of the Lord came to Nathan, saying, Go and tell my servant David, Thus saith the Lord, Thou shall not build me an house to dwell in; but it shall come to pass, when thy days shall be fulfilled, and thou shall sleep with thy fathers, I will raise up thy seed after thee who shall come from thy loins, and I will establish His kingdom. He shall build me a house in my name, and I will set up His throne for ever; and I will be to; Him a Father, and He shall be to me a Son; and His house shall obtain confidence, and His kingdom for ever in my sight.’” *Treatises of Cyprian* Treatise 12 book 2 ch.11 p.520

Moyses, Maximum, and Nicostratus (248-257 A.D.) (partial) mention us sitting with Christ sitting on His throne. *Letter to Cyprian 25* ch.4 p.303.

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian says that we are espoused to Christ; and the King has greatly desired thy beauty (Psalm 45:11) *Letter 74* p.394

**Victorinus of Petau** (martyred 304 A.D.) mentions Christ’s reign. *Commentary on the Apocalypse* from the first chapter vers 5 p.344

**Lucian of Antioch** (c.300-311 A.D.) refers to Jesus as “...God of God, King of King, Lord of Lord” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26

**Methodius** (270-311/312 A.D.) “For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.396

Methodius (270-311/312 A.D.) says that Christ is the King. *Orations on the Psalms* ch.5 p.397

**Theophilus** (events c.315 A.D.) “And, when he [Habib] was arrived at the place where they were going to burn him, he stood up and prayed, as did all those who came out with him; and he said, ‘O King Christ, since Thine is this world, and Thine the world to come, behold and see, that, while I might have fled from these afflictions, I did not flee, in order that I might not fall into the hands of Thy justice: may this fire, in which I am to be burned, serve me for a recompense before thee, so that I may be delivered from the fire that is not quenched; and receive thou my spirit into Thy presence, through the Divine Spirit, O glorious Son of the adorable Father!’” *Martyrdom of Habib the Deacon* vol.8 p.694

**Athanasius of Alexandria** (318 A.D.) mentiosn Christ our Savior and King. *Incarnation of the Word* ch.51.1 p.64

**Alexander of Alexandria** (313-326 A.D.) Christ is the King forever. *Epistles on the Arian Heresy* Epistle 5.7 p.302

**Lactantius** (c.303-320/325 A.D.) says that during the Millennium Christ will come to judge, will rule over all, and is an everlasting king. *The Divine Institutes* book 7 ch.24-25 p.219-220. See also *The Epitome of the Divine Institutes* ch.47 p.241.

**Eusebius of Caesarea** (318-325 A.D.) mentions that Christ is King of all created things. *Eusebius’ Ecclesiastical History* book 1 ch.2.5 p.82

**Among heretics**

**Tatian** (c.172 A.D.)

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.52 p.91 speaks of the Kingdom of Christ.

**Elkesites (Ebionites)** (before 236 A.D.) baptized in the named of the Most High God, and in the name of His Son, the Mighty King. (in Hippolytus’ *Refutation of All Heresies* book 19 ch.10 p.132)

## Gv11. The Kingdom of heaven

*Epistle to Diognetus* (c.130-200 A.D.) ch.10 p.29 (partial, in heaven, not of heaven) “whom He sent His only-begotten Son, to whom He has promised a kingdom in heaven, and will give it to those who have loved Him.”

**Justin Martyr** (c.138-165 A.D.) “Jordan, having come, put an end to his prophesying and baptizing, and preached also Himself, saying that the kingdom of heaven is at hand, and that He must suffer many things from the Scribes and Pharisees, and be crucified, and on the third day rise again, and would appear again in Jerusalem, and would again eat and drink with His disciples;” *Dialogue with Trypho, a Jew* ch.51 p.221

***Tatian’s Diatessaron*** (c.172 A.D.) section 17 p.69 “And he set forth to them another parable, and said The kingdom of heaven is like a man who sowed good seed in his field;…”

**Irenaeus of Lyons** (c.160-202 A.D.) “For over against Jerusalem, on the mount which is called (the Mount) of Olives, after He was risen from the dead, He assembled His disciples, and expounded to them the things concerning the kingdom of heaven; and they saw that He ascended, and they saw how the heavens were opened and received Him.” *Proof of Apostolic Preaching* ch.84. See also ibid ch.1.

**Minucius Felix** (210 A.D.) (implied) “Unless, perchance – since there is no doubt as to the existence of providence-you think that it is a subject of inquiry, whether the celestial kingdom is governed by the power of one or by the rule of many; and this matter itself does not involve much trouble in opening out, to one who considers earthly empires, for which the examples certainly are taken from heaven.” *The Octavius of Minucius Felix* ch.18 p.182-183

**Clement of Alexandria** (193-202 A.D.) “And again, ‘For your Father knoweth that ye have need of all these things.’ ‘But seek first the kingdom of heaven, and its righteousness,’” *Stromata* book 4 ch.6 p.415

Clement of Alexandria (c.195 A.D.) “No one will be so impressed by the exhortations of any of the saints, as he is by the words of the Lord Himself, the lover of man. For this, and nothing but this, is His only work-the salvation of man.” *Exhortation to the Heathen* ch.9 p.196

Clement of Alexandria (c.195 A.D.) mentions the kingdom of heaven. *Exhortation to the Heathen* ch.1 p.172 and ch.9 p.196.

**Tertullian** (198-220 A.D.) mentions the kingdom of Heaven in *Prescription Against Heretics* ch.13 p.249.

Tertullian (207/208 A.D.) “‘Blessed are the needy’ (for no less than this is required for interpreting the word in the Greek), ‘because theirs is the kingdom of heaven.’” *Five Books Against Marcion* book 4 ch.14 p.365. See also ibid book 3 ch.25 p.344.

**Hippolytus of Portus** (222-235/236 A.D.) in his concluding address says, “And thou shalt receive the kingdom of heaven, thou who, whilst thou didst sojourn in *this* life, didst know the Celestial King. And thou shalt be a companion of the Deity, and a co-heir with Christ,” *Refutation of All Heresies* book 10 ch.30 p.153

**Commodianus** (c.240 A.D.) “In that he placed his hope; but ye, half healed, reject it, and therefore ye shall not be worthy of the kingdom of heaven.” *Instructions of Commodianus* ch.38 p.210

**Origen** (225-253/254 A.D.) “The account, therefore, of the entire and whole life is exacted by that which is called the kingdom of heaven which is likened to a king, when ‘we must all stand before the judgment-sent of Christ that each one may receive the things done in the body according to what he hath done, whether good or bad;’” *Commentary on Matthew* book 14 ch.8 p.499

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.3 p.668 “that the Lord said in the Gospel: ‘Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of heaven.’”

**Cyprian of Carthage** (c.248-256 A.D.) “to rejoice with the righteous and the friends of God in the kingdom of heaven, with the pleasure of immortality given to us-to receive there what neither eye hath seen, nor ear heard, neither hath entered into the heart of man!” *Epistles of Cyprian* letter 55 ch.10 p.350

Sedatus of Tuburbo at the **Seventh Council of Carthage** (258 A.D.) p.567-568 “Wherefore we must endeavour with all peaceful powers, that no one infected and stained with heretical error refuse to receive the single and true baptism of the Church, by which whosoever is not baptized, shall become an alien from the kingdom of heaven.”

**Adamantius** (c.300 A.D.) “But if the Kingdom of Heaven is good, the grain of mustard seed, and all the other products that the good Kingdom of God resembles, must be good, too.” *Dialogue on the True Faith* second part ch.20 p.107.

**Peter of Alexandria** (306,285-311 A.D.) “Moreover, we hear both also preaching, in the first place, not only repentance, but the kingdom of heaven, which, as we have learned, is within us;” *Canonical Epistle* canon 5 p.271

**Methodius** (270-311/312 A.D.) “since it is not given to all to attain that undefiled state of being a eunuch for the sake of the kingdom of heaven,” *Banquet of the Ten Virgins* discourse 2 ch.7 p.319

**Athanasius of Alexandria** (c.318 A.D.) “providence over the Universe; having faith and piety towards Whom, my Christ-loving friend, be of good cheer and of good hope, because immortality and the kingdom of heaven is the fruit of faith and devotion towards Him, if only the soul be adorned according to His [Christ’s] laws.” *Athanasius Against the Heathen* ch. 47.4 p.30

**Lactantius** (c.303-320/325 A.D.) “He [God] will receive the just man who confesses, and exalt him in His heavenly kingdom in proportion to his humility!” *Epitome of the Divine Institutes* ch.67 p.251

**Eusebius of Caesarea** (318-325 A.D.) says we are citizens of the kingdom of heaven *Demonstration of the Gospel* book 1.6 p.11

**Among heretics**

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.20 p.128 “The disciples said to Jesus, ‘Tell us what the kingdom of heaven is like.’”

***A Naasene Sermon*** (188-235 A.D.) mentions the kingdom of heaven. *TGB* p.489

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.2 p.239 mentions the kingdom of heaven.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.55 p.92 “whosoever shall not obtain the baptism of Jesus shall not only be deprived of the kingdom of heaven, but shall not be without peril at the resurrection of the dead, even though he be fortified by the prerogative of a good life and an upright disposition.”

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 10 ch.2 p.193 mentions the perpetuity of the heavenly kingdom.

**Mani** (262-278 A.D.) mentions the kingdom of heaven and says he is the paraclete. *Disputation with Manes* ch.13 p.187

The Ebionite ***Two Epistle on Virginity*** (3rd century A.D.) ch.4 p.56 speaks of “like the holy angels, in work pure and holy, and ‘in the holiness’ of the Spirit of God’, and that he may serve God Almighty through Jesus Christ for the sake of the kingdom of Heaven.”

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius “But the good Lord says [Mt.10:33] : “Permit the children to come to me; for such is the kingdom of heaven”.”*Dialogue on the True Faith* first part ch.16 p.58

## Teachings on Government not on the list

**1. Government bears the sword not in vain** (only 2 writers: Irenaeus of Lyons, Tertullian)

**2. Government should give religious liberty** (only 3 writers: Tertullian, Lactantius, Athenagoras)

**X Women should not be secular leaders** (only 1 writer: Lactantius taught women should not fight in wars or be secular leaders)

Don’t put others to death for religion (not analyzed yet. 1+ writers: Lactantius)

**Lactantius** (c.303-325 A.D.) “For religion is to be defended, not by putting to death, but by dying; not by cruelty, but by patient endurance; not by guilt, but by good faith: for the former; belong to evils, but the latter to goods; and it is necessary for that which is good to have place in religion, and not that which is evil.” *The Divine Institutes* book 5 ch.20 p.157

**Divergences**

**1. Divergence: Military service can be OK.** (4½ for 1½ against. For: Clement of Alexandria (implied), Tertullian (half), Commodianus, Adamantius, Lactantius. Against: Tertullian (half), Origen (implied), After Nicea: Hegemonius/Archelaus)

# KERYGMATIC AND IRENIC EVANGELISM

## k1. Preach the gospel to others

(Mentioning the Preacher, the author of Ecclesiastes, is not counted.)

Luke 7:22; 8:1; 9:6,60; 2 Timothy 4:2; Titus 1:3

The word “preach” is used 118 times in the New Testament

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 10:14

**p32** (=P. Rylands 5) Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 1:3 mentions preaching

**p75** (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Jesus and the disciples went throught the cities and villages preaching and bringing glad tidings of the kingdom of God. Luke 8:1; 7:22; 9:60

p38 Acts 18:27-19:6,12-16. (early 3rd century) (partial) Paul proved in public debate that Jesus was the Christ. Acts 18:28

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 26:13; Luke 9:60

**p65** 1 Thessalonians 1:3-2:1; 2:6-13 (225-275 A.D.) Paul preached the gospel of God in 1 Thessalonians 2:9

**p129** (250 A.D.) 1 Cor 7:36-39;8:10;9:3,14-17;9:27-10:6. 1 Cor 9:13

**p70** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-25 (3rd century A.D.) (implied) says the gospel of the kingdom will be preached. Matthew 24:14

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 7:22; 8:1; 9:6,60

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 8:1; 7:22; 9:6,60

**p18** (4th entury) “testify” Acts 4:33

**Clement of Rome** (96-98 A.D.) (implied) mentions Paul preaching in the east and west. *1 Clement* ch.5 p.6. He also mentions Noah, a preacher of righteousness.

**Ignatius of Antioch** (-107/116 A.D.) “And let us also love the prophets, because they too have proclaimed the Gospel, and placed their hope in Him, and waited for Him;” *Letter of Ignatius to the Philadelphians* ch.5 p.82

***Epistle of Barnabas*** (c.70-130 A.D.) ch.1 p.137 says that the entire point of his letter is “to communicate to you some portion of what I have myself received”

**Polycarp** (100-155 A.D.) (implied) speaks of the apostles who preached the gospel to us. *Polycarp’s Letter to the Philippians* ch.6 p.34

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 Similitude 9 ch.8 p.51 speaks of apostles and teachers preaching to the whole world.

**Justin Martyr** (c.138-165 A.D.) “The Lawgiver is present, yet you do not see Him; to the poor the Gospel is preached, the blind see, yet you do not understand. You have now need of a second circumcision, though you glory greatly in the flesh. The new law requires you to keep perpetual sabbath, and you, because you are idle for one day, suppose you are pious, not discerning why this has been commanded you: and if you eat unleavened bread, you say the will of God has been fulfilled.” *Dialogue with Trypho, a Jew* ch.12 p.200

***Tatian’s Diatessaron*** (c.172 A.D.) section 41.44-48 p.107“But first must my gospel be preached unto all nations. And when they bring you into the synagogues before the rulers and the authorities, be not anxious beforehand how ye shall answer for yourselves, or what ye 47, shall say: because it is not ye that speak, but the Holy Spirit.”

**Athenagoras** (177 A.D.) (implied) Athenagoras’ entire work is an example of preaching the gospel.

**Hegesippus** (170-180 A.D.) (implied) tells how James the Lord’s borther preached about Jesus. *Five Books of Commentaries* ch.1 p.762-763

**Melito of Sardis** (170-177/180 A.D.) exhorts Antoninus Caesar to learn of God. *Discourse in the Presence of Antoninus Caesar* ch.1 p.751

**Theophilus of Antioch** (168-181/188 A.D.) is enthusiastically and boldly preaching the gospel to others. *Theophilus to Autolycus* book 1 ch.7 p.91

**Irenaeus of Lyons** (182-188 A.D.) has a complete section of a gospel presentation in *Irenaeus Against Heresies* book 1 ch.10.1 p.330-331

**Minucius Felix** (210 A.D.) answers Cacelius’ objections and preaches the truth of God to Caecilius. He goes into great detail about how the stars show the glory of God, their author and Parent. *The Octavius of Minucius Felix* ch.17 p.182

**Caius** (190-217 A.D.) (implied) “the truth of Gospel preaching was preserved until the times of Victor” *Against the Heresy of Artemon* p.601

**Clement of Alexandria** (193-217/220 A.D.) “Mark, the follower of Peter, while Peter publicly preached the Gospel at Rome before some of Caesar’s equites…” *Fragments of Cassiodorus* 1 p.573

**Tertullian** (205 A.D.) mentions preaching to others in numerous places. One place he mentions preachers of the Gospel in *Scorpiace* ch.8 p.640

Tertullian (207/208 A.D.) quotes Philippians that some preach Christ out of envy and rivalry, but others out of good will. *Five Books Against Marcion* book 5 ch.20 p.472

**Hippolytus of Portus** (222-235/236 A.D.) preaches to brother Theophilus about the grace of God through the Word of God. Treatise on Christ and Antichrist ch.1-2 p.204-205.

Hippolytus of Portus (222-235/236 A.D.) “for when the threec ore and two weeks are fulfilled, and Christ is come, and the Gospel is preached in every place, the times being then accomplished, there will remain only one week, the last, in which Elias will appear, and enoch, and in the midst of it the abomination of desolation will be manifested.” *Commentary on the Prophet Daniel* ch.2.22 p.182

**Julius Africanus** (235-245 A.D.) “For who does not know that most holy word of the apostle also, who, when he was preaching and proclaiming the resurrection of our Saviour, and confidently affirming the truth, said with great fear, ‘If any say that Christ is not risen, and we assert and have believed this, and both hope for and preach that very thing, we are false witnesses of God, in alleging that He raised up Christ, whom He raised not up?’”*Genealogy in the Holy Gospels* (=*Epistle to Aristides)* ch.1 p.125

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) ch.1 p.305 “Rusticus the prefect said, ‘Are those the doctrines that please you, you utterly wretched man?’ Justin said, ‘Yes, since I adhere to them with right dogma.’ Rusticus the prefect said, ‘What is the dogma?’ Justin said, ‘That according to which we worship the God of the Christians, whom we reckon to be one from the beginning, the maker and fashioner of the whole creation, visible and invisible; and the Jesus Christ, the Son of God, who had also been preached beforehand by the prophets as about to be present with the race of men,’”

**Origen** (225-253/254 A.D.) mentions making disciples of all nations in *Origen’s Commentary on Matthew* book 2 ch.18 p.426

**Novatian** (250/4-256/7 A.D.) (implied) “The Spirit of the Lord is upon me; because He has anointed me, He has sent me to preach the Gospel to the poor.”

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.3 p.658 quotes Matthew 28:19 and discusses Christ’s command to preach the gospel to the nations.

**Cyprian of Carthage** (c.246-258 A.D.) “But with us, according to our faith and the given rule of divine preaching” *Epistles of Cyprian* letter 51 ch.27 p.334

**Euchratius of Thenae** at *The Seventh Council of Carthage* (258 A.D.) quotes Matthew 28:18 “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” p.568

Donatus of Cibaliana at *The Seventh Council of Carthage* (258 A.D.) p.570 (implied) “When a revelation of the truth is made, let error give place to truth; because Peter also, who previously circumcised, yielded to Paul when he preached the truth.”

&&&**Gregory Thaumaturgus** (240-265 A.D.) (implied)

Dionysius bishop of Rome (259-269 A.D.) (partial) “For I have heard that some who preach and teach the word of God among you are teachers of this opinion,” *Against the Sabellians* ch.1 p.365

&&&Pierius of Alexandria (275 A.D.) (partial, does not say gospel) “In saying this, Paul, without disguise, preaches celibacy.” p.&&&

**Adamantius** (c.300 A.D.) mentions Paul preaching the gospel. *Dialogue on the True Faith* p.43.

Adamantius (c.300 A.D.) “First, twelve, and afterwards, seventy-two, those sent to preach the Gospel. Mark and Luke were from among the seventy-two, who along with the apostle Paul preached the gospel.” Part 1 ch.5 d p.42.. See also part 1 ch.6 p.43.

**Victorinus of Petau** (martyred 304 A.D.) “For the Lord says, “This Gospel shall be preached throughout the whole world for a testimony to all nations, and then shall come the end.” *Commentary on the Apocalypse* from the Sixth chapter 1.2 p.350-351

**Pamphilus** (martyred 309 A.D.) (implied) Paul preached the gospel in Iconium *An Exposition of the Chapters of the Acts of the Apostles* “U” p.167

**Peter of Alexandria** (306,285-310/311 A.D.) “especially remembering Him who said: ‘The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord, and the day of recompense unto our God.’” *Canonical Epistle* canon 2 p.270

**Methodius** (270-311/312 A.D.) speaks of us cooperating with Jesus in preaching salvation to others. *Banquet of the Ten Virgins* discourse 3 ch.8 p.319-320

**Theophilus** (events c.315 A.D.) Habib preached the gospel to the governor. *Martyrdom of Habib the Deacon* p.692

**Athanasius of Alexandria** (318 A.D.) (implied) has a whole work preaching to pagans called *Against the Heathen*. He also says “persuading not only those close at hand, but simply the entire world, to worship one and the same Lord, and through Him God, even His Father. *The Incarnation* ch.1.46 p.62

**Lactantius** (c.303-320/325 A.D.) “For there is no one so uncivilized, and of such an uncultivated disposition, who, when he raises his eyes to heaven, although he knows not by the providence of what God all this visible universe is governed, does not understand from the very magnitude of the objects, from their motion, arrangement, constancy, usefulness, beauty, and temperament, that there is some providence, and that that which exists with wonderful method must have been prepared by some greater intelligence. And for us, assuredly, it is very easy to follow up this part as copiously as it may please us.” *The Divine Institutes* book 1 ch.2 p.11

**Alexander of Alexandria** (313-326 A.D.) “These things in part have I written in this epistle, thinking it burdensome to write out each accurately, even as I said before, because they escape not your religious diligence. Thus do we teach, thus do we preach.” *Epistles on the Arian Heresy* letter 1 ch.13 p.296

**Eusebius of Caesarea** (318-325 A.D.) says the gospel is to be preached to Greeks and Barbarians. *Preparation for the Gospel* book 1 ch.21 p.30

Eusebius of Caesarea (318-325 A.D.) says we are to proclaim the divine Word. *Eusebius’ Ecclesiastical History* book 1 ch.1.7 p.87

Eusebius of Caesarea (318-325 A.D.) says that Christ preached the gospel to the poor. *Eusebius’ Ecclesiastical History* book 1 ch.3 p.86

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.487,488 Paul preached the gospel boldly.

**Among heretics**

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.437 the apostles preached to others.

## k2. Bold proclamation of truth

Jeremiah 7; Luke 3:18-19; John 6:53-60; 8:54-56; Acts 4:8-13; 4:29,31; 5:42; 9:27,28; 13:46; 14:3; 28:31; Galatians 2:14-15; (implied) 1 Peter 4:11a

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 2:14-15

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 8:54-56

**p4 + p64 + p67** Luke 1:58-59; 1:62-2:1,6-7; 3:8-4:2,29-32,34-35; 5:3-8; 5:30-6:16; Matthew 26:7-8,10,14-15,22-23,31-33; Matthew 3:9,15; 5:20-22,25-28 -95 verses (c.150-175 A.D.) Luke 3:18-19

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 3:18-19

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) the early believers prayed the God’s servants would speak His word with boldness in Acts 4:29,31; 9:27 (preaching fearlessly); 14:3

**p72 (=Bodmer 7,8)** All of 1,2 Peter, Jude 191 verses (ca.300 A.D.) (implied) speak as speaking the very words of God. 1 Peter 4:11

**p38** Acts 18:27-19:6,12-16. (early 3rd century) Acts 18:28

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 3:18-19; John 6:53-60; 8:54-56

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 6:53-60; 8:54-56; Acts 4:8-13; 4:29,31; 9:27,28; 14:3; Galatians 2:14-15

**Athenagoras** (177 A.D.) “Allow me here to lift up my voice boldly in loud and audible outcry, pleading as I do before philosophic princes.” *A Plea for Christians* ch.11 p.134

***Christians of Vienna and Lugdunum*** (177 A.D.) p.779 “For while we were all afraid, and especially her mistress in the flesh, who was herself one of the combatants among the Witnesses, that she would not be able to make a bold confession on account of the weakness of her body, Blandina was filled with such power, that those who tortured her one after the other in every way from morning till evening were wearied and tired, confessing that they had been baffled, for they had no other torture they could apply to her; and they were astonished that she remained in life, when her whole body was torn and opened up, and they gave their testimony that one only of the modes of torture employed was sufficient to have deprived her of life, not to speak of so many excruciating inflictions. But the blessed woman, like a noble athlete, recovered her strength in the midst of the confession; and her declaration, ‘I am a Christian, and there is no evil done amongst us, ‘brought her refreshment, and rest, and insensibility to all the sufferings inflicted on her.”

**Theophilus of Antioch** (168-181/188 A.D.) is enthusiastically and boldly preaching the gospel to others. *Theophilus to Autolycus* book 1 ch.7 p.91

**Irenaeus of Lyons** (182-188 A.D.) mentions Peter speaking with boldness. *Irenaeus Against Heresies* book 3 ch.12.4 p.431

**Minucius Felix** (210 A.D.) answers Cacelius’ objections and preaches the truth of God to Caecilius. He goes into great detail about how the stars show the glory of God, their author and Parent. *The Octavius of Minucius Felix* ch.17 p.182

Clement of Alexandria (193-202 A.D.) (partial) “And he struggles against fears boldly, trusting in God.” *Stromata* book 7 ch.11 p.540-542 has an entire chapter on boldness of living.

**Tertullian** (198-220 A.D.) “All these things are signs of God’s impending wrath, which we must needs publish and proclaim in every possible way; and in the meanwhile we must pray it may be only local. Sure are *they* to experience it one day in its universal and final form, who interpret otherwise these samples of it.” *The Scapula* ch.3 p.106

***Martyrdom of the Holy Martyrs*** (before 250 A.D.) (*ANF* vol.1) p.305-306 The entire work is abold proclamation of truth int he face of death.

**Origen** (225-253/254 A.D.) If you mean one who approves of virtue, and turns away from vice, and welcomes what is better, then know, that with the greatest boldness will we declare our opinions to the children, *Origen Against Celsus* book 3 ch.58 p.487

&&&**Arnobius** (297-303 A.D.) &&&

***Martyrdom of Habib the Deacon*** p.692 (events c.315 A.D.) in his trial before his death says that Zeus was an idol. And that the governor was right to say that Habib insulted Zeus.

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.487,488 Paul preached the gospel boldly.

**Among heretics**

**Tatian** (c.172 A.D.) “For what reason, men of Greece, do you wish to bring the civil powers, as in a pugilistic encounter, into collision with us? And, if I am not disposed to comply with the usages of some of them, why am I to be abhorred as a vile miscreant? Does the sovereign order the payment of tribute, I am ready to render it. Does my master command me to act as a bondsman and to serve, I acknowledge the serfdom. Man is to be honoured as a fellow-man; God alone is to be feared,-He who is not visible to human eyes, nor comes within the compass of human art. Only when I am commanded to deny Him, will I not obey, but will rather die than show myself false and ungrateful.” *Address of Tatian to the Greeks* ch.4 p.66

***Acts of Thomas*** (early form) (pre-Nicene) p.537 Thomas boldly speaks to the king and his guests.

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 the apostles had boldness.

## k3. Quoting God’s word to unbelievers

(While Satan can be considered an unbeliever, quoting God’s word to Satan is not counted.)

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| --- | --- | --- | --- |
| **O.T. Book** | **Author** | **Dates B.C.** | **Quotes and References** |
| Genesis | Moses | ca.1407 B.C. | Mk 9:16; 10:6,8; Acts 3:25; 7:3,7; Romans 4:17,18; 9:7,9,12; 1 Corinthians 6:16; 15:45; 2 Corinthians 4:6; Galatians 3:6,8,16; 4:30; Ephesians 5:31; Hebrews 4:4; 6:14; James 3:23 |
| Exodus | Moses | ca.1407 B.C. | Mk 7:10; 10:19; 12:26; Luke 2:23; 18:20; ~John 6:31; 19:36; Acts 7:28,32,34,40; 23:5; Romans 9:15,17; 13:9; 1 Cor10:7; 2 Cor8:15; Heb8:5;9:20; 12:20; Jms2:11 (2 times) |
| Leviticus | Moses | ca.1407 B.C. | Matthew 5:38,43; 15:4; 19:19; 22:39; Mark 7:10; 12:31; Luke 2:24; 10:27; Romans 10:5; 13:9; Galatians 3:12; 5:14; James 2:8; 1 Peter 1:16 |
| Numbers | Moses | ca.1407 B.C. | 2 Tm 2:19 (LXX) ~John 19:36 |
| Deuteronomy | Moses (mostly) | ca.1407 B.C. | Matthew 4:4,7,10; 5:38; 6:13; 15:4; 18:16; 19:19; 22:37; Mark 7:10; 10:19; 12:30; Luke 4:4,8,12; 10:27; 18:20; Acts 3:23; 7:37; Romans 10:6-7,8,19; 11;8; 12:19; 13:9; 15:10; 1 Corinthians 9:9; Galatians 3:10,14; Ephesians 6:3; Hebrews 1:6; 10:30 (2 times); 12:21,29; 13:5; James 2:11 (2 times) |
| Joshua | Joshua | ca.1377 B.C. | ~Heb11; James 2:25 |
| 1,2 Samuel | anon. Samuel? | 1050-1004 B.C. | Romans 15:9; 2 Corinthians 6:18; Hebrews 1:5 |
| 1,2 Kings | anonymous | c.950-550 B.C. | Romans 11:3,4 |
| 1,2 Chron. | anon. Ezra? | c.950-550 B.C. | Hebrews 1:5 |
| Nehemiah | Nehemiah | 445-430 B.C. | ~Ezra 2:2; ~John 6:31 |
| Job | anonymous | perhaps 2100 | Romans 11:35; 1 Corinthians 3:19 |
| Psalms | David & others | ca.1050 B.C. | Matthew 4:6; 8:2; 13:35; 21:9,16,42; 22:44; 23:39; 27:46; Mark 11:9; 12:11,36; 15:34; Luke 4:11; 13:35; 19:38; 20:17,43; John 2:17; 6:31,45; 10:34; 12:13; 13:18; 15:25; 19:24,36; Acts 1:20 (2 times); 2:28,35; 4:11,26; 13:33,35; Romans 2:6; 3:12,13 (2 times),14,18; 4:8; 10:18; 11:10; 15:3,9,11; 1 Corinthians 3:20; 10:26; 15:27; 2 Corinthians 4:13; 9:9; Ephesians 4:8,26; Hebrews 1:5,7,9,12,13; 2:8,12; 3:11,15; 4:3,7; 5:5,6; 7:17,21; 10:7,30; 13:6; 1 Peter 2:7; 3:12; Revelation 2:27; 19:15 |
|  | Psalm 137 | after 587 B.C. |  |
| Proverbs | Solomon, Agur, | c.971-931 B.C. | Romans 2:6; 12:20; Hebrews 12:6,13; James 4:6; 1 Peter 4:18; 5:5; 2 Peter 2:22 |
| Ecclesiastes | Solomon | after 967 B.C. | - (Romans 3:12 similar concept) |
| Isaiah | Isaiah | 696-622 B.C. | Matthew 3:3; 4:16; 8:17; 12:21; 13:14-15; 21:13; 24:29; Mark 1:3; 4:12; 7:6,7; 9:48; 11:17; 13:25; Luke 3:4-6; 4:19; 8:10; 19:46; 22:37; John 1:23; 12:40; Acts 7:50; 8:33; 13:34,47; 28:27; Romans 2:24; 3;17; 9:20,28,29,33; 15:12,21; 10:15,16,20, 21; 11:8; 14:11; 1 Corinthians 2:9,16; 14:21; 15:32,54; 2 Corinthians 6:2,17; Galatians 4:27; Hebrews 2:13 (2 times); 1 Peter 1:25; 2:6,8,22; 3:14 |
| Jeremiah | Jeremiah | 627/6-587 B.C. | Matthew 2:18; 21:14; Mark 11:17; Luke 19:46; 23:30; 2 Corinthians 10:17; Hebrews 9:12; 10:16,17 |
| Ezekiel | Ezekiel | 7/593-571 B.C. | Romans 2:24; 2 Corinthians 6:17 |
| Daniel | Daniel | 606-536 B.C. | Matthew 24:15; Mark 13:14; Revelation 4:14 |
| Hosea | Hosea | c.790-710 B.C. | Matthew 2:15; 9:13; 12:7; Luke 23:30; Romans 9:25,26; 1 Corinthians 15:55 |
| Joel | Joel | 900;587;400? | Acts 2:21; Romans 10:13 |
| Amos | Amos | 760 earthquake | Acts 7:43; 15:16-18 |
| Micah | Micah | before 722 B.C. | Matthew 2:6; 10:36; 10:35-36 |
| Habbakuk | Habbakuk | c.697-598 B.C. | Ac 13:41; Romans 1:17; Galatians 3:11; Hebrews 10:38 |
| Haggai | Haggai | 520-515 B.C. | Hebrews 12:26 |
| Zechariah | Zechariah | 520-515 B.C. | Mk 14:27; John 12:15; 19:37 |
| Malachi | Malachi | 538; 450-430 | Mk 1:2; Luke 7:27; Romans 9:13 |

Matthew 5:21,38; 15:4; 19:19; 22:32; Matthew 26:31;

Matthew 11:10; 19:4-5; John 10:34

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) John 10:34 quoting Psalm 82:6 to the Jews.

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 10:34-38

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 11:10; 19:4-5; John 10:4; etc.

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 10:34

**Justin Martyr** (c.138-165 A.D.)

**Irenaeus of Lyons** (182-188 A.D.) relates scripture to disproving the Gnostics. *Irenaeus Against Heresies* book 1 ch.10.3 p.331

**Tertullian** (207/208 A.D.) quotes part of Isaiah 40:18,25 as by Isaiah in *Five Books Against Marcion* book 1 ch.4 p.273.

**Origen** (225-253/254 A.D.) quotes 1 Timothy 4:10 in *Origen Against Celsus* book 3 ch.49 p.484

**Adamantius** (c.300 A.D.) quotes Scipture to the various heretics throught *Dialogue on the True Faith in God*.

***Arnobius*** *Against the Heathen* (297-303 A.D.) book 2 ch.7 p.435 “Have the well-known words never rung in your ears, that the wisdom of man is foolishness with God?” (1 Corinthians 3:19)

**Athanasius of Alexandria** (318 A.D.) quotes scripture to non-believers in many places, including quoting Colossians 2:15 as by Paul in *Incarnation of the Word* ch.45.5 p.61

## k4. Sharing personal testimonies

Acts 15:12-13; 26:2-29; Hebrews 11

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – For the word of God) Hebrews 11

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Acts 15:12-13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 15:12-13; 26:2-29

**Justin Martyr** (c.138-165 A.D.) shared how he came to Christ. *Dialogue with Trypho, a Jew* ch.3-8 p.195-199

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 first vision ch.1 p.9 tells of his personal story before his dream.

**Evarestus’ *Martyrdom of Polycarp***(c.169 A.D.) the entire work is the personal testimony of Polycarps arrest, trial and martyrdom.

**Christians of Vienna & Lugdhunum** (177 A.D.)

**Hegesippus** (170-180 A.D.) shares the personal testimony of James the Lord’s brother. *Hegesippus’ Five Books* ch.1 p.762-763.

***Passion of the Scillitan Martyrs*** (180-202 A.D.) the martyrs share their faith. *ANF* vol.9 p.285

**Minucius Felix** (210 A.D.) tells of the personal testimony. *The Octavius of Minucius Felix* ch.2 p.173

**Cyprian** of Carthage (c.246-258 A.D.) discusses his sinful life before he came to Christ. *Epistles of Cyprian* Letter 1 ch.4 p.276

**Caldonius to Cyprian of Carthage** (c.246-258 A.D.) mentions is situation before martyrdom *Epistles of Cyprian* letter 18 p.299

**Celerinus to Lucian** (c.246-258 A.D.) mentions his situation before martyrdom *Epistles of Cyprian* letter 20 p.298

**Lucian to Celerinus** (c.246-258 A.D.) mentions his situation before martyrdom *Epistles of Cyprian* letter 21 p.299

**Moyses, Maximum, and Nicostratus** (248-257 A.D.) tells of their situation in suffering for the Lord. *Letter to Cyprian 25* p.302-303.

**Pontius’ *Life and Passion*** *of Cyprian* (258 A.D.) p.267-274 speaks all about Cyprian’s life.

**Gregory Thaumaturgus** (254-265 A.D.) shared about his own personal testimony. *Oration and Panegyric to Origen* argument 5 p.25-26

Gregory Thaumaturgus (254-265 A.D.) wrote an entire book praising the life of Origen. *Oration and Panegyric to Origen* argument 15 p.36

**Dionysius of Alexandria** (246-265 A.D.) shares a lot of his flight and the persecutions of others. Letters 1 to 3 p.96-101

**Theophilus’ *Martyrdom of Habib the Deacon*** (events c.315 A.D.)

**Among heretics**

**Ebionites** (before 188 A.D.)

## k5. Creative allegories or metaphors

James 3:4-6; 2 Timothy 2:20-21

**p20** - James 2:19-3:2 (6 out of 96 letters of 3:3; 3:4-9 (3rd century A.D.) gives the example of ships and the tongue. James 3:4-6

**p35** – Matthew 25:12-15,20-23 (3rd century A.D.) Jesus told parables in Matthew 25:12-15, 20-23

**Clement of Rome** (96-98 A.D.) gives the analogy of the phoenix bird of Arabic in *1 Clement* ch.25 p.12.

**Ignatius of Antioch** (-107/116 A.D.) compares heresy to eating a different kind of herbage [vegetables], and heretics mix the truth of Christ with their own poison. *Letter of Ignatius to the Trallians* ch.6 p.68

***Epistle of Barnabas*** ch.4 p.139 (c.70-130 A.D.) calls Satan “the black one”

***Epistle to Diognetus*** ch.6 p.27 (c.130-200 A.D.) says that as the soul is to the body Christians are to the world.

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 third vision ch.3 p.14 is one of many allegories of the church.

**Athenagoras** (177 A.D.) in *A Plea for Christians* ch.16 p.136 “If, therefore, the world is an instrument in tune, and moving in well-measured time, I adore the Being who gave it harmony, and strikes its notes, and sings the accordant strain, and not the instrument. For at the musical contests and adjudicators do not pass by the lute-players and cronw the lutes.”

Athenagoras (177 A.D.) that “to the good that is in God, which belongs of necessity to Him, and co-exists with Him, as colour with body.” *A Plea for Christians* ch.24 p.142

**Theophilus of Antioch** (168-181/188 A.D.) has an analogy of a pure life. *Theophilus to Autolycus* book 1 ch.2 p.89

Theophilus of Antioch (168-181/188 A.D.) “And as in the sea there are islands, some of them habitable, and well-watered, and fruitful, with havens and harbours in which the storm-tossed may find refuge, -so God has given to the world which is driven and tempest-tossed by sins, assemblies -we mean holy churches -in which survive the doctrines of the truth, as in the island-harbours of good anchorage; and into these run those who desire to be saved, being lovers of the truth, and wishing to escape the wrath and judgment of God. And as, again, there are other islands, rocky and without water, and barren, and infested by wild beasts, and uninhabitable, and serving only to injure navigators and the storm-tossed, on which ships are wrecked, and those driven among them perish, -so there are doctrines of error -I mean heresies -which destroy those who approach them.” *Theophilus to Autolycus* book 2 ch.14 p.100

**Irenaeus of Lyons** (182-188 A.D.) “Error, indeed, is never set forth in its naked deformity, lest, being thus exposed, it should at once be detected. But it is craftily decked out in an attractive dress, so as, by its outward form, to make it appear to the inexperienced (ridiculous as the expression may seem) more true than the truth itse.f One far superior to me has wells aid, in reference to this point, ‘A clever imitation in glass casts contempt, as it were, on that precious jewel the emerald (which is most highly esteemed by some), unless it come under the eye of one able to test and expose the counterfeit.” *Irenaeus Against Heresies* book 1 Preface p.315. See also the illustration of the gems used to make a picture of a king rearranged to make a picture of a fox in book 1 ch.9 p.330.

**Minucius Felix** (210 A.D.) mentions that mice nest in the very mouths of their idol gods. *The Octavius of Minucius Felix* ch.24 p.187

**Clement of Alexandria** (193-202 A.D.) compares seekers of truth to birds that use their feet to get the best food.. *Stromata* book 2 ch.1 p.347-348

Clement of Alexandria (c.195 A.D.) “Truth, darting her light to the most distant parts, casts her rays all around…” *Exhortation to the Heathen* ch.1 p.171

Clement of Alexandria (c.195 A.D.) “the celestial Word… What then, does this instrument-the Word of God, the Lord, the New Song-desire? To open the eyes of the blind, and unstop the ears of the deaf, and to lead the lame or the erring to righteousness, to exhibit God to the foolish, to put a stop to corruption, to conquer death, to reconcile disobedient children to their father.” *Exhortation to the Heathen* ch.1 p.172

**Tertullian** (207/208 A.D.) extensively describes the cold, cruel, barbarous region around the Euxine [Black] Sea, and says the worst thing out of that area was the heretic Marcion. *Five Books Against Marcion* book 1 ch.1 p.271-272

**Theodotus the probable Montanist** (ca.240 A.D.) as the fire has two powers: to produce/ mature, and to consume/destroy, so God does these two. *Excerpts of Theodotus* ch.25 p.46

Theodotus the probable Montanist (ca.240 A.D.) “As, then, the magnet, repelling other matter, attracts iron alone by reason of affinity; so also books, though many read them, attract those alone who are capable of comprehending them.” For the word of truth is to some ‘foolishness,’ and to others a ‘stumbling block;’ but to a few ‘wisdom.’” *Excerpts of Theodotus* ch.27 p.46

**Commodianus** (c.240 A.D.) mentions drawing out with the fury of charybdis. *Instructions of Commodianus* ch.30 p.208-209

**Origen** (225-253/254 A.D.) “Of those, then, who seek to enter in, those who are not able to enter will not be able to do so, because the gates of Hades prevail against them; but in the case of those against whom the gates of Hades will not prevail, those seeking to enter in will be strong, being able to do all things, in Christ Jesus, who strengtheneth them. Of those, then, who seek to enter in, those who are not able to enter will not be able to do so, because the gates of Hades prevail against them; but in the case of those against whom the gates of Hades will not prevail, those seeking to enter in will be strong, being able to do all things, in Christ Jesus, who strengtheneth them. And in like manner each one of those who are the authors of any evil opinion has become the architect of a certain gate of Hades; but those who co-operate with the teaching of the architect of such things are servants and stewards, who are the bond-servants of the evil doctrine which goes to build up impiety. And though the gates of Hades are many and almost innumerable, no gate of Hades will prevail against the rock or against the church which Christ builds upon it. Notwithstanding, these gates have a certain power by which they gain the mastery over some who do not resist and strive against them; but they are overcome by others who, because they do not turn aside from Him who said, ‘I am the door,’ have rased [razed] from their soul all the gates of Hades. And this also we must know that as the gates of cities have each their own names, in the same way the gates of Hades might be named after the species of sins; so that one gate of Hades is called ‘fornication,’ through which fornicators go, and another ‘denial,’ through which the deniers of God go down into Hades. And likewise already each of the heterodox and of those who have begotten any ‘knowledge which is falsely so called,’ has built a gate of Hades-Marcion one gate, and Basilides another, and Valentinus another. “ *Commentary on Matthew* book 12 ch.12 p.457

Origen (239-242 A.D.) speaks of honey from the bees of the prophets. *Homilies on Ezekiel* homily 7 ch.4.2 p.103

**Novatian** (250/4-256/7 A.D.) “He [God] has lifted up the loftiest mountains to peak, he has thrown down valleys into the depths, He has smoothly leveled the plains…” *Treatise Concerning the Trinity* ch.1 p.611

**Cyprian of Carthage** (c.246-258 A.D.) “As the sun shines spontaneously, as the day gives light, as the fountain flows, as the shower yields moisture, so does the heavenly Spirit infuse itself in us.” *Epistles of Cyprian* Letter 1 ch.14 p.279

**Roman presbyters and deacons** (248-257 A.D.) mentions driving the ship of the church’s safety among the rocks. *Epistles of Cyprian*. Letter 30.2 p.309.

**Lucian to Celerinus** (c.246-258 A.D.) calls Emperor Decius “the great serpent himself, the pioneer of Antichrist” *Epistles of Cyprian* letter 21 p.299

**Moyses et al. to Cyprian of Carthage (**246-256 A.D.) “For your letter has shone upon us as a calm I the midst of a tempest, and as the longed-for tranquility in the midst of a troubled sea, and as repose in labours, as health in dangers and pains, as in the densest darkness, the bright and glowing light.” *Epistles of Cyprian* Letter 25 p.303.

**Theognostus of Alexandria** (260 A.D.) [Jesus] “is an emanation from the substance of the Father, this substance of the Father suffering the while no partition. For as the sun remains the same and suffers no diminution from the rays that are poured out by it, so neither did the substance of the Father undergo any change in having the Son as an image of itself.” *From His Seven Books of Hypotyposes of Outlines* ch.1 p.155

**Dionysius of Alexandria** (246-265 A.D.) “The plant that springs from the root is something distinct from that whence it grows up; and yet it is of one nature with it. And the river which flows from the fountain is something distinct from the fountain. For we cannot call either the river a fountain, or the fountain a river. Nevertheless we allow that they are both one according to nature, and also one in substance; and we admit that the fountain may be conceived of as father, and that the river is what is begotten of the fountain.” *On the One Substance* p.120

Dionysius of Alexandria (246-265 A.D.) Letter 4 *Epistle to Dionysius Bishop of Rome* ch.7 p.93 says that God is the spring or source of all good things, and the son is a river flowing out of Him. The word is an emanation of the mind.

**Gregory Thaumaturgus** (254-265 A.D.) wrote, “For they [philosophers] are like men caught in a swamp stretching over some wide impassable plain, which, when they have once fallen into it, allows them neither to retrace their steps nor to cross it and effect their saety, but keeps them down in it soil until they meet their end;” *Oration and Panegyric to Origen* argument 14 p.35

**Alexander of Lycopolis** (301 A.D.) “but it were better, that just as in a lyre which sounds out of tune, by the addition of harmony, everything is brought into concord; so the divine virtue when intermixed with that unordered motion, which, according to them, is matter, should add a certain order to it in the place of its innate disorder” *Of the Manichaeans* ch.18 p.248.

**Methodius** (270-311/312 A.D.) has unusual allegories of procreating within and outside of marriage. *The Banquet of the Ten Virgins* discourse 10 ch.4-5 p.314-315.

**Athanasius of Alexandria** (318 A.D.) says that the truth of things manifests itself brightly like the sun by the doctrine of Christ. *Against the Heathen* ch.1.8 p.4

Athanasius of Alexandria (318 A.D.) compares the cross and its effect to a sunrise. *On the Incarnation* ch.29 p.51

Alexander of Alexandria (313-326 A.D.) has a number of metaphors of a king in chains, a city in ruin, a general taken captive, an army scattered abroad, the helmsman [of a boat] is shaken off, and a vessel is submerged to describe our fallen nature. *Epistles on the Arian Heresy* Epistle 5 ch.3 p.300

Athanasius of Alexandria (318 A.D.) compares some wicked people tyo “landsnails”. *Athanasius Against the Heathen* part 1 ch.9.2 p.8

**Lactantius** (c.303-320/325 A.D.) says that when Christ stretched forth His hands on the cross, “He measured out the world, that even then He might show that a great multitude, … was about to come under His wings.” *The Divine Institutes* book 4 ch.26 p.129.

**Eusebius of Caesarea** (318-325 A.D.) “From afar they raise their voices like torches, and they cry out, as from some lofty and conspicuous watch-tower, admonishing us where to walk and how to direct the course of our work steadily and safely. … and having plucked like flower from a meadow the appropriate passages from ancient writers,…” *Eusebius’ Ecclesiastical History* book 1 ch.1.3 p.81

**Eusebius of Caesarea** (318-325 A.D.) “He acts like a physician who, having neglected to give help while the sick man was yet alive, attempts after dath to devise certain contrivances for curing the dead man.” *Preparation for the Gospel* book 15 ch.4 p.12

**Among heretics**

The Ebionite ***Epistle of Clement to James*** (-188 A.D.- uncertain date) ch.14 p.220 has an elaborate metaphor where he3 says to let God be your shipmaster.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.10 p.185 says that the cause of sin is like being smeared with pitch and the demons kindle the fire.

## k6. Quoting poetry to share truth

Quoting poetry in the Bible, and merely mentioning non-Biblical poets is not counted here. Rather, this refers to quoting non-Biblical poetry to show truth.

Acts 17:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 17:28

**Justin Martyr** (c.150 A.D.) quotes from Plato’s Timaeus”Heplaced him crosswise int eh universe”. *First Apology of Justin Martyr* ch.60 p.183

**Athenagoras** (177 A.D.) quotes Homer (*The Illiad* 20 p.131) in *A Plea for All Christians* ch.18 p.137

**Meleto of Sardis** (170-177/180 A.D.) *On Faith* p.756=757 is very poetic, though it did not have rhyme or meter.

**Theophilus** *to Autolycus* (168-181/188 A.D.) refers to the Sibyl and quotes some of her poetry to show even Greek thought contained the idea of a supreme God. He also quotes Greek poets, acknowledging that they contradict themselves in book 2 ch.8 p.97. See also book 2 ch.36 p.108-109 and book 2 ch.2 p.94.

**Irenaeus of Lyons** (182-188 A.D.) quotes Homer in *Irenaeus Against Heresies* book 1 ch.9.4 p.330

**Clement of Alexandria** (193-202 A.D.) Poetic hymn. Clement quotes Homer (*The Illiad* 5 p.739) as well as other poets in *Stromata* book 2 ch.20 p.374

**Tertullian** (198-220 A.D.) quotes Homer’s *Odyssey* ch.16 p.294 (Oehler’s translation) in *On the Pallium* ch.4 p.9

**Hippolytus of Portus** (222-235/236 A.D.) quotes Homer in *Refutation of All Heresies* book 9 ch.4 p.126

**Origen** (225-253/254 A.D.) quotes from Callimachus Hymn 1 on Jupiter’s tomb in *Origen Against Celsus* book 3 ch.43 p.481. He also quote from Homer’s *Illiad* 9.319,320 in *Origen Against Celsus* book 3 ch.68 p.491.

**Anatolius** (270-280 A.D.) refers to Homer’s description of Discord and quotes from Homer’s *Iliad*. *Fragments of the Books on Arithmetic* p.152

**Lactantius** (c.303-320/325 A.D.) quotes Orpheus. *The Divine Institutes* book 1 ch.5 p.13.

&&&**Alexander of Alexandria** (313-326 A.D.) &&&

**Among heretics**

Homer: Tatian?

## k7. Promises of heaven or God’s love

Philippians 3:14

Luke 10:20; John 3:16b; 1 Corinthians 2:9; Revelation 19-21

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 2:9

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 3:16b; 10:28

**p30** - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) mentions God the Father in 1 Thessalonians 4:13,17; 5:9-10

**p47 (= Chester Beatty III) 31% of Rev. Revelation 9:10- etc.** (c.250-300 A.D.) gives many promises to the righteous and threats to the unrighteous in Revelation 19-21.

**p16** Philippians 3:10-17; 4:2-8 (late 3rd century) mentions the prize to which we are called Heavenward in Christ Jesus in Philippians 3:14

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 10:20; John 3:16b

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 10:20; John 3:16b; 1 Corinthians 2:9; Philippians 3:14

**Clement of Rome** (96-98 A.D.) Let us therefore earnestly strive to be found in the number of those that wait for Him, in order that we may share in His promised gifts.” *1 Clement* vol.1 ch.35 p.14 and vol.9 ch.35 p.239

Clement of Rome (96-98 A.D.) “The eye hath not seen,” etc. [1 Corinthians 2:9] *1 Clement* ch.34 p.14

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.141 “For we ought to perceive that to govern implies authority, so that one should command and rule. If, therefore, this does not exist at present, yet still He has promised it to us. When? When we ourselves also have been made perfect [so as] to become heirs of the covenant of the Lord.”

***2 Clement*** (120-140 A.D.) vol.7 ch.11 p.521 “Wherefore, my brethren, let us not be of a double mind, but let us hope and endure, that we also may obtain the reward. For He is faithful who has promised that He will bestow on every one a reward according to his works.”

*2 Clement* (120-140 A.D.) vol.7 ch.11 p.521 “No one can utter of speak ‘what the Lord hath prepared’ for His elect.”

**Polycarp** (100-155 A.D.) “If we please Him in this present world, we shall receive also the future world, according as He has promised to us that He will raise us again from the dead, and that if we live worthily of Him, “we shall also reign together with Him,” provided only we believe.” *Letter of Polycarp to the Philippians* ch.5 p.34

***Epistle to Diognetus*** ch.10 p.29 (c.130-200 A.D.) “privilege of looking upwards to Himself, whom He formed after His own image, to whom He sent His only-begotten Son, to whom He has promised a kingdom in heaven, and will give it to those who have loved Him. And when you have attained this”

***Evarestus’ Martyrdom of Polycarp*** ch.2 p.39 (c.169 A.D.) quotes 1 Corinthians 2:9 that no eye has seen the good things laid up for those who love Him.

**Justin Martyr** (c.150 A.D.) “there is joy afforded to those who expect the immortality promised by Him.” *First Apology of Justin Martyr* ch.42 p.177

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision first ch.3 p.10 “has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith.”

**Athenagoras** (177 A.D.) mentions our hope in heaven. *A Plea for Christians* ch.31 p.146

**Theophilus of Antioch** (168-181/188 A.D.) quotes poetry from the Sibyl that for those who reject God, “every ye shall daily burn in flames”, while those who worship God shall live in the blooming realms of bliss and feast “on sweet food from starry heaven.” *Theophilus to Autolycus* book 2 ch.36 p.109. See also book 1 ch.7 p.91

Theophilus of Antioch (168-181/188 A.D.) quotes 1 Corinthians 2:9 about no eye has seen. *Theophilus to Autolycus* book 1 ch.14 p.91-93

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.1.3 p.700 Perpetua was given a vision of the glories of heaven and terrors of “falling off the ladder”

**Christians of Vienna and Lugdunum** (177 A.D.) “They, moreover, were doubly punished. For the confessors were lightened by the joy of their testimony and their hope in the promises, and by their love to Christ, and by the Father’s Spirit.” p.781

**Irenaeus of Lyons** (182-188 A.D.) “who fashioned man, and gave promise of the inheritance of the earth to the fathers, who brought it (the creature) forth [from bondage] at the resurrection of the just, and fulfils the promises for the kingdom of His Son; subsequently bestowing in a paternal manner those things which neither the eye has seen, nor the ear has heard, nor has [thought concerning them] arisen within the heart of man,” *Irenaeus Against Heresies* book 5 ch.36.3 p.567

Irenaeus of Lyons (182-188 A.D.) says the righteous will have everlasting glory. *Irenaeus Against Heresies* book 1 ch.10.1 p.331

**Clement of Alexandria** (193-202 A.D.) “He rejoices in good things present, and is glad on account of those promised, as if they were already present.” *Stromata* book 7 ch.7 p.535. He also quotes 1 Corinthians 2:9 in *Stromata* book 2 ch.4 p.350.

Clement of Alexandria (c.195 A.D.) quotes “no eye has seen, no ear has heard…” *Exhortation to the Heathen* ch.10 p.198

**Tertullian** (198-220 A.D.) “We are not in any great perturbation or alarm about the persecutions we suffer from the ignorance of men; for we have attached ourselves to this sect, fully accepting the terms of its covenant, so that, as men whose very lives are not their own, we engage in these conflicts, our desire being to obtain God’s promised rewards, and our dread lest the woes with which He threatens an unchristian life should overtake us.” *To Scapula* ch.1 p.105

Tertullian (207/208 A.D.) Now, when he adds of “the inward man” also, that it “is renewed day by day,” he demonstrates both issues here-the wasting away of the body by the wear and tear of its trials, and the renewal of the soul by its contemplation of the promises.” *Five Books Against Marcion* book 5 ch.11 p.455

**Hippolytus of Portus** (222-235/236 A.D.) quotes 1 Corinthians 2:9 “no eye has heard…” *Against Plato and the Cause of the Universe* ch.3 p.223

**Commodianus** (c.240 A.D.) mentions the joys of heaven. *Instructions of Commodianus* ch.26-27 p.208

**Origen** (c.227-240 A.D.) “events no more than the fathers and the prophets did; and yet it is truly said of them that “what to other generations was not revealed was now revealed to the Apostles and prophets, that the Gentiles were fellow-heirs and members of the same body, and partakers in the promise of Christ.” For, in addition to knowing” *Origen’s Commentary on John* 6 ch.2 p.351-352.

**Novatian** “He it is who effects with water the second birth as a certain seed of divine generation, and a consecration of a heavenly nativity, the pledge of a promised inheritance, and as it were a kind of handwriting of eternal salvation; who can make us God’s temple, and fit us for His house; who solicits the divine hearing for us with groanings that cannot be uttered; filling the offices of advocacy, and manifesting the duties of our defence,-an inhabitant given for our bodies and an effector of their holiness.” *Concerning the Trinity* ch.29 p.641

**Cyprian of Carthage** (c.246-258 A.D.) “Christ the Lord also promises that we shall be such, when, that we may be with Him, and that we may live with Him in eternal mansions, and may rejoice in heavenly kingdoms,” *Treatise 7* ch.22 p.474

Cyprian of Carthage (c.248-256 A.D.) “to rejoice with the righteous and the friends of God in the kingdom of heaven, with the pleasure of immortality given to us-to receive there what neither eye hath seen, nor ear heard, neither hath entered into the heart of man!” *Epistles of Cyprian* letter 55 ch.10 p.350

**Methodius** (270-311/312 A.D.) “Hence also the prophet Isaiah proclaims, saying, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.” Now these promises, it is evident to every one, will be fulfilled after the resurrection.” *Banquet of the Ten Virgins* discourse 3 ch.5 p.318

**Theonas of Alexandria** (282-300 A.D.) “patience, ye may discharge the duties of your office religiously and piously-that is, in the love of Christ-and despise all transitory objects for the sake of His eternal promises.which in truth surpass all human comprehension and understanding,” *Letter to Lucianus, the Chief Chamberlain* ch.9 p.161

**Victorinus of Petau** (martyred 304 A.D.) “Moreover, being clothed with the sun intimates the hope of resurrection and the glory of the promise. And the moon intimates the fall of the bodies of the saints under the obligation of death, which never can fail.” *Commentary on the Apocalypse* ch.12 verse 1 p.355

**Athanasius of Alexandria** (318 A.D.) quotes “no eye has seen” *The Incarnation* ch.57 p.67

**Lactantius** (c.303-320/325 A.D.) “For if the hope of immortality is taken away, which God promises to those who continue in His religion,…” *The Divine Institutes* book 6 ch.9 p.172

Lactantius (c.303-320/325 A.D.) “Desire also is reckoned among vices; but if it desires those things which are of the earth, it is a vice; on the other hand, if it desires heavenly things, it is a virtue. For he who desires to obtain justice, God, perpetual life, everlasting light, and all those things which God promises to man, will despise these riches, and honours, and commands, and kingdoms themselves.” *The Divine Institutes* book 6 ch.17 p.182

Lactantius (c.303-320/325 A.D.) mentions that the saved can be “united in a most blissful relationship with God.” *A Treatise on the Anger of God* ch.23 p.279

Lactantius (c.303-320/325 A.D.) Mentions the rewards of our labor [on earth]. *Epitome of the Divine Institutes* ch.66 p.250

**Alexander of Alexandria** (313-326 A.D.) quotes 1 Corinthians 2:9 as by the apostle Paul “no eye has heard…” *Epistles on the Arian Heresy* Epistle 1 ch.5 p.293

**Among heretics**

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.436 speaks of salvation with a promise. It also says that Jesusis the author of [our] life.

## k8. Threats of Hell or God’s wrath

Matthew 3:10,12; 25:41-44; Luke 10:15; John 8:23-24; 15:6; Romans 1:18; 9:22; Revelation 19-21

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 9:22

**p30** - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) mentions God the Father in 1 Thessalonians 5:3,9; 2 Thessalonians 2:9-11

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 8:24-23; 15:6

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 25:41-44 speaks of the goats on the left. Luke 10:15

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 10:29 threat of severe punishment

**p67** Matthew 3:9,15; 5:20-22,25-28 (c.150-175 A.D.) Matthew 5:20-22

**p4** (c.150-175 A.D.) Luke 3:9

**p101** Mt 3:10b-12a; 3:16b-4:3 (6.5 verses) (3d century) Mt 10:12a

**p47 (= Chester Beatty III)** 31% of Rev. Revelation 9:10- etc. (c.250-300 A.D.) gives many promises to the righteous and threats to the unrighteous in Revelation 19-21.

**p70** – Matthew 2:13-16; 2:22-3:1; 11:26-27; 12:4-5; 24:3-6,12-15 (3rd century A.D.) threat of [Hell]fire Matthew 3:10,12

**0171** Matthew 10:17-23,25-32; Luke 22:44-50,52-56,61,63-64 (ca.300 A.D.) Matthew 10:28 be afraid of one who can destroy both body and soul in Hell.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:10,12; 25:41-44; Luke 10:15; John 8:23-24; 15:6

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 25:41-44; Luke 10:15; Mh 8:23-24; 15:6; Romans 1:18; 9:22

***2 Clement*** (120-140 A.D.) vol.7 ch.6 p.518 says that without doing the will of Christ, nothing shall deliver us from eternal punishment.

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.21 p.41 “Thou threatenest me with fire which burneth for an hour, and after a little is extinguished, but art ignorant of the fire of the coming judgment and of eternal punishment, reserved for the ungodly. But why tarriest thou? Bring forth what thou wult.”

*Evarestus’ Martyrdom of Polycarp* ch.2 p.39 (c.169 A.D.) mentions the ternal fire that shall not be quenched.

**Athenagoras** (177 A.D.) mentions the punishment of ungodly. *A Plea for Christians* ch.31 p.146

**Theophilus of Antioch** “Therefore, upon you burning fire shall come, And ever ye shall daily burn in flames,” *Theophilus to Autolycus* book 2 ch.36 p.109. See also book 1 ch.14 p.93

**Irenaeus of Lyons** (182-188 A.D.) says that the angels who transgressed and the ungodly and profane among men will go into everlasting fire. *Irenaeus Against Heresies* book 1 ch.10.1 p.330-331

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.1.3 p.700 Perpetua was given a vision of the glories of heaven and terrors of “falling off the ladder”

**Clement of Alexandria** (193-217/220 A.D.) “‘For honey drops from the lips of a woman who is an harlot; who, speaking to please, lubricates thy throat. But at last thou wilt find it bitterer than bile, and sharper than a two-edged sword. For the feet of folly lead those who practise it to hell after death.’” *The Instructor* book 3 ch.11 p.287

**Tertullian** (198-220 A.D.) “All these things are signs of God’s impending wrath, which we must needs publish and proclaim in every possible way; and in the meanwhile we must pray it may be only local. Sure are *they* to experience it one day in its universal and final form, who interpret otherwise these samples of it.” *To Scapula* ch.3 p.106

&&&**Hippolytus** (222-234/235 A.D.) &&&

**Theodotus the probable Montanist** (ca.240 A.D.) discusses how God burns the chaff with unquenchable fire. *Excerpts of Theodotus* ch.25 p.46

***Instructions of Commodianus*** (240 A.D.) ch.28 p.208 “Dost thou, last of all, hope to laugh at the God of heaven and the Ruler of the sky, by whom all things were made? Thou ragest, thou art mad, and now thou takest away the name of God, from whom, moreover, thou shalt not escape; and He will award punishments according to your deeds. Now I would have you be cautious that thou come not to the burning of fire. Give thyself up at once to Christ, that goodness may attend thee.”. See also ibid ch.80 p.218.

&&&**Origen** (225-253/254 A.D.) &&&

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.16 p.662 “because the death of sinners is evil, and in hell there is no repentance.”

**Cyprian of Carthage** (c.246-258 A.D.) “For God, as He is merciful, so He exacts obedience to His precepts, and indeed carefully exacts it; and as He invites to the banquet, so the man that hath not a wedding garment He binds hands and feet, and casts him out beyond the assembly of the saints. He has prepared heaven, but He has also prepared hell. He has prepared places of refreshment, but He has also prepared eternal punishment. He has prepared the light that none can approach unto, but He has also prepared the vast and eternal gloom of perpetual night.” *Epistles of Cyprian* Letter 30 ch.7 p.311

**Adamantius** (c.300 A.D.) mentions Gehenna and Lazarus and the rich man. *Dialogue on the True Faith* p.89

**Arnobius** (297-303 A.D.) &&& *Arnobius Against the Heathen* ch.&&&

**Athanasius of Alexandria** (318 A.D.) says that those who do not believe in Christ are in “great shame and peril” *Athanasius Against the Heathen* part 3 ch.47.4 p.30

**Lactantius** (c.303-320/325 A.D.) “For he who is without virtue, who is overpowered by desire and wicked lusts, is not, *as the poet feigned*, in subjection to Cupid, but to everlasting death.” *The Divine Institutes* book 1 ch.11 p.20

**Among corrupt or spurious works**

Akhmin ***Apocalypse of Peter*** (135,100-150 A.D.) *Ante-Nicene Fathers* vol.9 p.145-147 is an entire book on the punishments of the wicked.

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) “It would be an excellent thing if your continuance in unbelief should receive a check; but, however that may be, let our cause remain confirmed by the judgment pronounced by God. Laugh, if you please; but you will have to weep hereafter.” *Address of Tatian to the Greeks* ch.32 p.78

Tatian (c.172 A.D.) “so he who boasted of the Magian Ostanes will be delivered up in the day of consummation as fuel for the eternal fire. And you, if you do not cease from your laughter, will gain the same punishment as the jugglers.” *Address of Tatian to the Greeks* ch.17 p.72

The Ebionite ***Epistle of Peter to James*** (-188 A.D.- uncertain date) ch.4.4 p.216 “And in addition to all these things, if I shall lie, I shall be accursed living and dying, and shall be punished with everlasting punishment.”

**Mani** (262-278 A.D.) threatens with eternal fire. *Disputation with Manes* ch.13 p.187

## k9. Mortal life is fleeting/short

Job 14:1-2; Psalm 62:9; 103:13-16; Isaiah 40:6,7; (partial 1 Corinthians 7:31); James 1:10-11; 1 Peter 1:23-24

**Justin Martyr** (c.138-165 A.D.) “What shall I cry? All flesh is grass, and all the glory of man as” *Dialogue with Trypho, a Jew* ch.50 p.220

**Theophilus of Antioch** (168-181/188 A.D.) “For if the children begotten of men who are mortal and short-lived make an appearance even until now, and men have not ceased to be born,” *Theophilus to Autolycus* book 2 ch.3 p.94

**Clement of Alexandria** (193-202 A.D.) quotes Isaiah 40:6,7 about all flesh is grass. *Stromata* book 4 ch.26 p.439

**Tertullian** (198-220 A.D.) “eyes also to that which elevates it. “All flesh is grass.” *On the Resurrection of the Flesh* ch.10 p.552

**Hippolytus of Portus** (222-235/236 A.D.) “‘all flesh is grass, and all the glory of flesh, as it were, a flower of grass. The grass withereth, and its flower falleth; but the word of the Lord abideth for ever.’” *Refutation of All Heresies* book 6 ch.5 p.76

**Commodianus** (c.240 A.D.) says this life of glass is mortal. *Instructions of Commodianus* ch.26 p.207

**Origen** (225-253/254 A.D.) “Now I think that He [Jesus] commanded the multitudes to sit down on the grass because of what is said in Isaiah, ‘All flesh is grass;’” *Commentary on Matthew* book 11 ch.3 p.433

**Cyprian of Carthage** (c.248-256 A.D.) quotes Isaiah 40:6,7 that all flesh is as grass. *The Treatises of Cyprian* Treatise 12 book 3 ch.38 p.548

**Athanasius of Alexandria** (318 A.D.) “For the nature of created things, inasmuch as it is brought into being out of nothing, is of a fleeting sort, and weak and mortal, if composed of *itself* only” Athanasius Against the Heathen ch.41.2 p.26

**Lactantius** (c.303-320/325 A.D.) “These things are not indeed false, but they are all referred to the body. For to be frugal, or constant, or cautious, or calm, or grave, or severe, are virtues indeed, but virtues which relate to this short life.” *The Divine Institutes* book 6 ch.14 p.179

**Eusebius of Caesarea** (318-325 A.D.) quotes Job 14:1a (6/8 words)as “Holy Scripture” to show that we only have a short time to live. *Preparation for the Gospel* book 14 ch.25 p.45

## k10. Martyrs blood is a testimony

Hebrews 10:36-39; Revelation 6:10-11

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 10:36-39

**Ignatius of Antioch** (-107/116 A.D.) (partial) mentions that those near to the sword are near to God. [Does not mention a witness though.] *Letter of Ignatius to the Smyrnaeans* ch.4 p.88

***Christians of Vienna and Lugdunum*** (177 A.D.) sepaks of the witness of the martyrs. p.782

**Minucius Felix** (210 A.D.) says it is a spectacle to God when a Christian does battle with pain. *The Octavius of Minucius Felix* ch.37 p.196

**Clement of Alexandria** (193/217-202 A.D.) “But we have exhibited before our eyes every day abundant sources of martyrs that are burnt, impaled, beheaded. All these the fear inspired by the law,-leading as a paedagogue to Christ, trained so as to manifest their piety by their blood.” *Stromata* book 2 ch.20 p.374

**Tertullian** (198-220 A.D.) speaks of the martyr’s death as a testimony. *To the Nations* ch.1 p.108-109

**Asterius Urbanus** (c.232 A.D.) “But as they have been refuted in all their allegations, and are thus at a loss what to say, they try to take refuge in their martyrs. For they say that they have many martyrs, and that this is a sure proof of the power of their so-called prophetic spirit. But this allegation as it seems, carries not a whit more truth with it than the others. For indeed some of the other heresies have also a great multitude of martyrs; but yet certainly we shall not on that account agree with them, neither shall we acknowledge that they have truth in them. And those first heretics, who from the heresy of Marcion are called Marcionites, allege that they have a great multitude of martyrs for Christ. But yet they do not confess Christ Himself according to truth. Hence, also, whenever those who have been called to martyrdom for the true faith by the Church happen to fall in with any of those so-called martyrs of the Phrygian heresy, they always separate from them, and die without having fellowship with them, because they do not choose to give their assent to the spirit of Montanus and the women. And that this is truly the case, and that it has actually taken place in our own times at Apamea, a town on the Maeander, in the case of those who suffered martyrdom with Caius and Alexander, natives of Eumenia, is clear to all.” Fragment 6 from Book 3 p.337

**Novatian** (250/4-256/7 A.D.) “This is He who in the apostles gives testimony to Christ; in the martyrs shows forth the constant faithfullness of their religion;” *Concerning the Trinity* ch.29 p.641

**Cyprian of Carthage** (c.246-258 A.D.) discusses the testimony of martyrs in rather gory detail. *Epistles of Cyprian* Letter 8 p.288

**Moyses et al. to Cyprian of Carthage (**246-256 A.D.) mentions that the immortalites (not called deaths) of martyrs should be proclaimed. They are a “the promised testimony in the presence of the Father.” *Epistles of Cyprian* Letter 25.3 p.303.

**Pontius’ *Life and Passion*** *of Cyprian* (258 A.D.) p.267-274, the entire work is a witness of the martyrdom of Cyprian.

Dionysius of Alexandria (246-265 A.D.) (partial) tells a lot about martyrs, but never actually says they were a witness for non-Christians. Letters 1 to 3 p.96-101

***Martyrdom of Habib the Deacon*** vol.8 p.691 (events c.315 A.D.) (implied) went to the chief of the band of attendants of the governor and announced that he was the fugitive Christian they were looking for. He did this for the name of Christ.

**Athanasius of Alexandria** (318 A.D.) goes for arguments to appealing to looking at the example of the young women and men and martyrs. *On the Incarnation* ch.25 p.49-50

## k11. Use of Catena of 3 or more verses

Hebrews 1:5-13; Romans 3:10-18

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial – For the word of God) Hebrews 1:5-13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 1:5-13

**Clement of Rome** (96-98 A.D.) Clement uses a catena from Hebrews in *1 Clement* ch.36 vol.1 p.14-15

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 quotes from Isaiah 50:6,7; then Isaiah 50:8, then Isaiah 50:9; then Isaiah 50:7; then Psalm 118:22,24

*Epistle of Barnabas* (c.70-130 A.D.) ch.9 p.142 quotes from half of Psalm 18:44, then Isaiah 33:13; Jeremiah 4:4; Isaiah 1:23; and Isaiah 1:10.

***2 Clement*** (120-140 A.D.) vol.7 ch.13 p.520-521 quotes Acts 5:41; Isaiah 52:5; and Ezek 36:20-23 with only a small amount of text between them.

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.2 p.33 quotes 1 Peter 3:9; Matthew 7:1; Luke 6:37; Luke 6:36; Matthew 7:2 (=Luke 6:38); Matthew 5:3,10

***Epistle to Diognetus*** (c.130-200 A.D.) ch.5 p.27 quotes from 2 Corinthians 10:3; Philippians 3:20; 2 Corinthians 6:9, then 10, 2 Corinthians 4:12.

**Justin Martyr** (c.138-165 A.D.) has a catena of Isaiah 52:5; Isa 3:9ff; Isa 5:18,20; Matthew 21:13. *Dialogue with Trypho, a Jew* ch.17 p.203

**Athenagoras** (177 A.D.) has a catena of Isaiah 41:4; Isa 44:6; Isa 43:10,11; Isa 46:1 in *A Plea for Christians* ch.9 p.133

**Melito of Sardis** (170-177/180 A.D.) “For the Lord was a lamb, like the ram which Abraham saw caught in the bush Sabec. But this bush represented the cross, and that place Jerusalem, and the lamb the Lord bound for slaughter. … For as a ram was He bound, says he concerning our Lord Jesus Christ, and as a lamb was He shorn, and as a sheep was He led to the slaughter, and as a lamb was He crucified; and He carried the cross on His shoulders when He was led up *to the hill* to be slain, as was Isaac by his father. But Christ suffered, and Isaac did not suffer: for he was *but* a type of Him who should suffer. Yet, even when serving only for a type of Christ, he smote men with astonishment and fear.” *Catena on Genesis* p.759

**Theophilus** of Antioch (168-181/188 A.D.) has a catena of Isaiah 42:5; Isa 45:12; Isa 45:28; Jer 10:12,13; Jer 51:17,18; Psalm 14:1,3; Hab 2:18.*Theophilus to Autolycus* book 2 ch.35 p.108.

**Irenaeus of Lyons** (182-188 A.D.) quotes from John 1:29,15,16; Genesis 49:18; Isa 12:2; Psalm 98:2; Lam 4:20 (Septuagint), John 1:14. *Irenaeus Against Heresies* book 3 ch.10.2 p.424. See also book 3 ch.16.3 p.441

Irenaeus of Lyons (182-188 A.D.) quotes Romans 6:3-4, then Romans 5:6-10, then Romans 8:34; then Romans 6:9; then Romans 8:11; then 1 Peter 2:23. *Irenaeus Against Heresies* book 3 ch.16.9 p.444

**Clement of Alexandria** (193-202 A.D.) quotes 2 Tmothy 2:14,16,17; 1 Corinthiand 3:1,20; Jeremiah 9:23,24; 2 Corinthians 1:9,10;Colosians 2:4,8. *Stromata* book 1 ch.11 p.311

Clement of Alexandria (c.195 A.D.) has a catena of John 1:23; Isa 40:3; Isa 54:1. *Exhortation to the Heathen* ch.1 p.174. See also a catena of 15 verses in ibid ch.8 p.94

Clement of Alexandria (193-217/220 A.D.) quotes 1 King 19:4,6; Luke 10:4; half of Proverb 8:8. *The Instructor* book 3 ch.7 p.281

**Tertullian** (207/208 A.D.) has a catena of various verses in Galatians 5-6 in *Five Books Against Marcion* book 5 ch.4 p.437-438.

Tertullian (207/208 A.D.) has an interesting organization of his argument against Marcion. In *Five Books Against Marcion* book 5 ch.11-12-p.452-455, starting with a reference to 2 Corinthians 1:3, he seems to be going more or else sequentially up through 2 Corinthians 5:17, before skipping over to 2 Corinthians 11:2-13:10. Then starting in chapter 13 p.456-458, he more or less sequentially goes through Romans 1:16-3:19, before skipping over to Romans 7:4-8:3.

Tertullian (198-220 A.D.) quotes Matthew 9:9; Matthew 4:21,22; Luke 9:59,60, and Matthew 10:37 one almost right after the other. *On Baptism* ch.12 p.675

**Hippolytus of Portus** (222-235/236 A.D.) has a catena of Revelation 20:6; Matthew 132:43; Matthew 25:24; Revelation 22:15; Isaiah 66:24 and 1 Thessalonians 4:12. *Treatise on Christ and Antichrist* ch.65-66 p.218-219

**Theodotus the probable Montanist** (ca.240) ch.11-12 p.44 proves his points by quoting one right after the other 2 Corinthians 4:18; Matthew 6:33,32; 27; Luke 12:25; Matthew 12:44.

**Origen** (225-253/254 A.D.) quotes right after each other Psalm 148:5; John 1:26; Matthew 18:20; Matthew 28:20; 1 corinthians 6:17 and Matthew 12:24. *Origen Against Celsus* book 2 ch.9 p.433-434

Origen (233/234 A.D.) uses Rom 1:22-29; *Origen On Prayer* ch.29.12 p.119

**Novatian** (250/4-256/7 A.D.) proves his points by quoting Iaiah 66:2; 45:7; Romans 1:20; 1 Timothy 1:26; Romans 11:33; and Genesis 1:31 in *Treatise Concerning the Trinity* ch.3 p.614.

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.2 p.657 has a catena of Revelation 3:17; John 10:1; John 10:8; Isa 30:1

***Treatise on Rebaptism*** (254-257 A.D.) has a catena of Matthew 3:1; Acts 1:4,5; Axts 11:15-17; Acts 15:7,8 ch.2 p.668

**Cyprian of Carthage** (c.246-258 A.D.) quotes in succession Luke 11:23; 1 John 2:18,19; Matthew 18:27; Song of Songs 6:9; Song of Songs 4:12. *Epistles of Cyprian* letter 75 ch.5 p.397

**Moyses, et al. to Cyprian** (250 A.D.) proves his point by quoting in succession Matthew 10:37,38; 5:10-12; 10:18 or 21:22; Revelation 3:21; and Romans 8:35. *Epistles of Cyprian* Letter 25 ch.4 p.303

**Firmilian of Caearea** to Cyprian (256 A.D.) quotes 2 Corinthians 11:2; Psalm 45:11; Song of Songs 4:8; Song of Songs 5:1; Luke 11:23; Song of Songs 4:12-13; 1 Peter 3:21. *Epistles of Cyprian* letter 74 ch.14 p.393-394

Nemesianus of Thubunae at the **Seventh Council of Carthage** (85 bishops) (258 A.D.) p.566 “That the baptism which heretics and schismatics bestow is not the true one, is everywhere declared in the Holy Scirptures, since their very leading men are false Christs and false prophets, as the Lord says by Solomon:” and quotes Proverbs 9:12 (Septuagint). Then he quotes Proverbs 9:19; John 3:5; Ephesians 4:3-6; John 3:6; and Galatians 5:19-21 to prove the point that heretics who repent should be rebaptized.

&&&**Dionysius of Alexandria** (246-265 A.D.) &&&

**Adamantius** (c.300 A.D.) quotes in order Acts 10:36; Genesis 9:25-26; Luke 12:46; Isaiah 52:7; Isaiah 2:3-4. *Dialogue on the True Faith* first part ch.810d p.52-53

**Peter of Alexandria** (306,285-311 A.D.) has a catena of John 1:17; Ephesians 2:8,9; John 1:14; Philippians 2:7; 2 Corinthians 8:9 in Fragment 2 *On the Godhead* p.280

**Methodius** (270-311/312 A.D.) has a catena of 1 Corinthians 7:38; Matthew 22:30; Matthew 19:12 in *The Banquet of the Ten Virgins* book 3 ch.7 p.316

Theophilus (events c.315) (partial, not right after each other) answers the governor’s questions by quoting Romans 8:18, and quoting Matthew 10:39 and Matthew 7:6 as Scripture to prove his points. *Martyrdom of Habib the Deacon* p.694.

**Athanasius of Alexandria** (318 A.D.) has a long catena of Galatians 3:13; Deuteronomy 21:23; Ephesians 2:14; John 12:32; Ephesians 2:2. *On the Incarnation* ch.25 p.49-50

Athanasius of Alexandria (318 A.D.) has a catena of Deuteronomy 28:66; Jeremiah 11:19; Psalm 22:16; Isaiah 11:10. *Incarnation of the Word* ch.35 p.55

**Lactantius** (c.303-320/325 A.D.) has a catena of Isaiah 7:14; Matthew 1:23; Isaiah 45:14-16; Jeremiah 17:9 (LXX), Isaiah 19:20; Numbers 24:17. *Epitome of the Divine Institutes* ch.44 p.239

**Alexander of Alexandria** (313-326 A.D.) as a catena of Ecclesiasticus 3:22 (apocrypha), 1 Corinthians 2:9; Genesis 15:5; Ecclesiasticus 1:2: Isaiah 53:8; *Epistles on the Arian Heresy* Epistle 1 ch.5 p.293

**Eusebius of Caesarea** (318-325 A.D.) has a catena of Psalm 132:11; Psalm 58:26; Psalm 71:8; Psals 71:1,17; Micah 5:2. *Preparation for the Gospel* book 3 ch.1 p.4

## k13. Cross / Christ a stumbling block to Jews

**Clement of Alxandria** (193-202 A.D.) “‘But we preach Jesus Christ crucified; to the Jews a stumbling-block,’ because, though knowing prophecy, they did not believe the event: ‘to the Greeks, foolishness; ‘for those who in their own estimation are wise, consider it fabulous that the Son of God should speak by man and that God should have a Son, and especially that that Son should have suffered. Whence their preconceived idea inclines them to disbelieve.” *Stromata* book 1 ch.18 p.320

**Tertullian** (207/208 A.D.) “The very ‘stumbling-block’ which he declares Christ to be ‘to the Jews,’ points unmistakeably to the Creator’s prophecy respecting Him, when by Isaiah He says: ‘Behold I lay in Sion a stone of stumbling and a rock of offence.’ This rock or stone is Christ.” *Five Books Against Marcion* book 5 ch.5 p.439

**Origen** (225-253/254 A.D.) “For the preaching of Jesus Christ as crucified is the ‘foolishness’ of preaching, as Paul also perceived, when he said, ‘But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ the power of God, and wisdom of God.’” *Origen Against Celsus* book 1 ch.13 p.402

**Cyprian of Carthage** (c.246-258 A.D.) “Hath not God made foolish the wisdom of this world? Since indeed, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Because the Jews desire signs, and the Greeks seek for wisdom: but we preach Christ crucified, to the Jews indeed a stumbling-block, and to the Gentiles foolishness; but to them that are called, Jews and Greeks, Christ the power of God, and the wisdom of God.’” *Treatises of Cyprian* Treatise 12 part 3 ch.69 p.551-552

## k14. Jesus or us speaking in parables

Jesus spoke 39 parables.

**p35** – Matthew 25:12-15,20-23 (3rd century A.D.) Jesus told parables in Matthew 25:12-15, 20-23

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 similitude 5 ch.4 p.35 “I prayed him much that he would explain to me the similitude of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the sakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councillors, for I knew that all these things were a kind of parable.”

**Clement of Alexandria** (193-202 A.D.) discusses Christ speaking in parables in *Stromata* book 6 ch.15 p.506 and book 6 ch.16 p.507

**Origen** (235-245 A.D.) mention the gospel parables. *Homilies on Jeremiah* homily 12 ch.13.2 p.127

Origen (225-253/254 A.D.) “Why spekest thou to us in parables, … the parable of the tares in the field.” *Commentary on Matthew* book 11 ch.4 p.433

**Cyprian of Carthage** (c.246-258 A.D.) quotes the parable of the sheep and the goats in Matthew 19:17-21. *Epistles of Cyprian* Letter 12 book 3 ch.2 p.532

## k15. Parable of the sheep and the goats

Matthew 25:31-46; Luke 10:15

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Matthew 25:41-44 speaks of the goats on the left. Luke 10:15

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 43.43-58 p.110-111 in the parable of the sheep and the goats says the goats go away to eternal punishment, but the righteous [sheep] to eternal life.

**Irenaeus of Lyons** (182-188 A.D.) “But inasmuch as one and the same Lord has pointed out that the whole human race shall be divided at the judgment, ‘as a shepherd divideth the sheep from the goats,’ and that to some He will say, ‘Come, ye blessed of My Father, receive the kingdom which has been prepared for you,’ but to others, ‘Depart from me, ye cursed, into everlasting fire, which My Father has prepared for the devil and his angels,’ one and the same Father is manifestly declared [in this passage], ‘making peace and creating evil things,’ preparing fit things for both; as also there is one Judge sending both into a fit place, as the Lord sets forth in the parable of the tares and the wheat, where He says, ‘As therefore the tares are gathered together, and burned in the fire, so shall it be at the end of the world.” *Irenaeus Against Heresies* book 4 ch.40.2 p.524

**Clement of Alexandria** (193-217/220 A.D.) tells about the sheep and the goats in *Who Is the Rich Man That Shall Be Saved* ch.30 p.599-600. See also *Stromata* (193-202 A.D.) book 2 ch.9 p.357 and *The Instructor* book 3 ch.12 p.294

**Cyprian of Carthage** (c.246-258 A.D.) “And these [the goats] shall go away into everlasting burning, but the righteous into life eternal.” *Treatises of Cyprian* Treatise 12 second book ch.30 p.528

Cyprian of Carthage (c.246-258 A.D.) quotes the parable of the sheep and the goats in Matthew 19:17-21. *Epistles of Cyprian* Letter 12 book 3 ch.2 p.532

## k16. Parable of the prodigal son

Luke 15:11-32

Tatian’s ***Diatessaron*** (c.172 A.D.) section 26-12-33 p.83-84

**Clement of Alexandria** (193-217/220 A.D.) discusses in detail the prodigal son. Fragment 11 (from Macarius Chrysocephalus) ch.4-5 p.583

**Tertullian** (198-220 A.D.) “That most gentle father, likewise, I will not pass over in silence, who calls his prodigal son home, and willingly receives him repentant after his indigence, slays his best fatted calf, and graces his joy with a banquet. Why not? He had found the son whom he had lost; he had felt *him* to be all the dearer of whom he had *made a gain*. Who is that father to be understood by us to be? God, surely: no one is so truly a Father; no one so rich in paternal love. He, then, will receive you, His own son, back, even if you have squandered what you had received from Him, even if you return naked-just because you *have* returned; and will joy more over your return than over the sobriety of the other; but *only* if you heartily repent-if you compare your own hunger with the plenty of your Father’s ‘hired servants’-if you leave behind you the swine, that unclean herd-if you again seek your Father, offended though He be, saying, ‘I have sinned, nor am worthy any longer to be called Thine.’” *On Repentance* ch.8 p.663

Tertullian (198-220 A.D.) “That prodigal son also the father’s patience receives, and clothes, and feeds, and makes excuses for, in the presence of the angry brother’s *im*patience.” *On Patience* ch.12 p.715

**Gregory Thaumaturgus** (254-265 A.D.) discusses the progidal son. *Panegyric to Origen* argument 16 p.37-38

## k17. Parable of the wheat and tares

Matthew 13:24-30

Tatian’s ***Diatessaron*** (c.172 A.D.) section 17 lines 1-7 p.69-70 quotes the parable of the wheat and tares.

**Irenaeus of Lyons** (182-188 A.D.) quotes the parable of the what and the tares. *Irenaeus Against Heresies* book 4 ch.40.2-3 p.524

**Tertullian** (198-220 A.D.) discusses the parable of the wheat and tares. *Prescription Against Heretics* ch.31 p.258

**Hippolytus** (222-235/236 A.D.) “But he [Callistus, heretic and bishop of Rome] asserted that likewise *the* parable of the tares is uttered in reference to this *one*: ‘Let the tares grow along with the wheat;’ or, in other words, let those who in the Church are guilty of sin *remain in it*.” *Refutation of All Heresies* book 9 ch.7 p.131

**Commodianus** (c.240 A.D.) “Of the seed of the tares, who stand mingled in the Church. When the times of the harvest are filled up, the tares that have sprung up are separated from the fruit, because God had not sent them. The husbandman separates all those collected tares. The law is our field; whoever does good in it, assuredly the Ruler Himself will afford a true repose, for the tares are burned with fire. If, therefore, you think that under one they are delaying, you are wrong.” *Instructions of Commodianus* ch.55 p.213

**Origen** (225-253/254 A.D.) tells the parable of the wheat and the tares. *Origen’s Commentary on Matthew* book 10 ch.12 p.420

**Victorinus of Petau** (martyred 304 A.D.) discusses the parable of the wheat and the tares in the gospel. *Commentary on the Apocalypse* from the seventh chapter verse 2 p.352

**Among heretics**

Naasene Gnostic ***Gospel of Thomas*** &&&

## k18. Faith/kingdom of Heaven as a mustard seed

Matthew 13:31; 17:19-21; Mark 4:31; Luke 13:19; 17:5-6

Tatian’s ***Diatessaron*** (c.172 A.D.) section 24.46 p.81 “Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence; and it shall remove; and nothing shall overcome you.”

**Irenaeus of Lyons** (182-188 A.D.) in discussing the heretic Marcus shows how Marcus misuses the parable of the Mustard seed. *Irenaeus Against Heresies* book 1 ch.13.2 p.334

Irenaeus of Lyons (182-188 A.D.) “Observe that, by means of the grain of mustard seed in the parable, the heavenly doctrine is denoted which is sown like seed in the world, as in a field, [seed] which has an inherent force, fiery and powerful.” Fragment 31

**Clement of Alexandria** (193-202 A.D.) Learning, then, is also obedience to the commandments, which is faith in God. And faith is a power of God, being the strength of the truth. For example, it is said, “If ye have faith as a grain of mustard, ye shall remove the mountain.’ And again, ‘According to thy faith let it be to thee.’ And one is cured, receiving healing by faith; and the dead is raised up in consequence of the power of one believing that he would be raised.” *Stromata* book 2 ch.11 p.358

**Tertullian** (205/206 A.D.) “‘The kingdom of God,’ says He, ‘is like a grain of mustard-seed which a man took and cast into his garden.’” *Five Books Against Marcion* book 4 ch.30 p.400

**Origen** (225-253/254 A.D.) “Under the inspiration of this Paul also said, ‘If I have all faith so as to remove mountains;’ for he, who has all faith, which is as a grain of mustard seed, removes not one mountain only, but also several analogous to it; for although faith is despised by men and appears to be something very little and contemptible; yet when it meets with good ground, that is the soul, which is able fittingly to receive such seed, it becomes a great tree, so that no one of those things which have no wings, but the birds of heaven which are winged spiritually, are able to lodge in the branches of faith so great.” *Commentary on Matthew* Book 13 ch.5 p.478

Origen (225-253/254 A.D.) “he removes who has all faith which is as a grain of mustard-seed; and nothing shall be impossible to him who has so great faith.” *Commentary on Matthew* book 13 ch.7 p.479

**Cyprian of Carthage** (c.246-258 A.D.) “Also in Isaiah: ‘And if ye do not believe, neither shall ye understand.’ Also in the Gospel according to Matthew: ‘O thou of little faith, wherefore didst thou doubt?’ Also in the same place: ‘If you have faith as a grain of mustard seed, ye shall say to this mountain, Pass over from here to that place, and it shall pass over; and nothing shall be impossible unto you.’ Also according to Mark: ‘All things whatsoever ye pray and ask for, believe that ye shall receive them, and they shall be yours.’” *Treatises of Cyprian* Treatise 12 part 3 ch.42 p.545

**Adamantius** (c.300 A.D.) “When, again the Saviour says, ‘The Kingdom of heaven is like a grain of mustard seed’, or ‘leaven’, or ‘a drag-net’, [Matthew 13:31,33,47] ... But if the Kingdom of Heaven is good, the grain of mustard seed, and all the other products that the good Kingdom of God resembles, must be good too.” (Adamantius is speaking) *Dialogue on the True Faith* Second Part ch.20 p.107

**Among heretics**

The Gnostic heretic **Marcus**, according to Irenaeus of Lyons (182-188 A.D.) misusesthe parable of the Mustard seed. *Irenaeus Against Heresies* book 1 ch.13.2 p.334

The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.20 p.128 says faith is like a mustard seed.

## k19. Parable of the persistent/importune widow

Luke 18:1-8

Tatian’s ***Diatessaron*** (c.172 A.D.) section 33.18-24 p.94 “And he spake unto them a parable also, that they should pray at all times, and not be slothful: There was a judge in a city, who feared not God, nor was ashamed for men: and there was a widow in that city; and she came unto him, and said, Avenge me of mine adversary. And he would not for a long time: but afterwards he said within himself, If of God I have no fear, and before men I have no shame; yet because this widow vexeth me, I will avenge her, that she come not at all times, and annoy me.”

**Irenaeus of Lyons** (182-188 A.D.) “also His conversation with Zaccheus the publican; also about the Pharisee and the publican, who were praying in the temple at the same time; also the ten lepers, whom He cleansed in the way simultaneously; also how He ordered the lame and the blind to be gathered to the wedding from the lanes and streets; also the parable of the judge who feared not God, whom the widow’s importunity led to avenge her cause; and about the fig-tree in the vineyard which produced no fruit.” *Irenaeus Against Heresies* book book 3 ch.14.3 p.439

**Tertullian** (198-220 A.D.) “The widow kept asking to be heard by the judge, because she was not admitted; but when her suit was heard, thenceforth she was silent.” *Prescription Against Heretics* ch.11 p.249

Tertullian (c.207/208 A.D.) “When He recommends perseverance and earnestness in prayer, He sets before us the parable of the judge who was compelled to listen to the widow, owing to the earnestness and importunity of her requests.” *Five Books Against Marcion* book 4 ch.36 p.409

**Hippolytus** (222-235/236 A.D.) discusses Luke 18:2-5 in *Treatise on Christ and Antichrist* ch.56 p.216

## k20. Parable of the barren fig tree

Luke 13:6-9

&&&Tatian’s ***Diatessaron*** (c.172 A.D.) section 27.36 p.&&& “And he spake unto them this parable: A man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. So he said to the husbandman, Lo, three years do I come and seek fruit on this fig tree, and find none: cut it down; why doth it render the ground unoccupied? The husbandman said unto him, My lord, leave it this year also, that I may dig about it, and dung it; then if it bear fruit--! and if not, then cut it down in the coming year.”

**Irenaeus of Lyons** (182-188 A.D.) “also His conversation with Zaccheus the publican; also about the Pharisee and the publican, who were praying in the temple at the same time; also the ten lepers, whom He cleansed in the way simultaneously; also how He ordered the lame and the blind to be gathered to the wedding from the lanes and streets; also the parable of the judge who feared not God, whom the widow’s importunity led to avenge her cause; and about the fig-tree in the vineyard which produced no fruit.” *Irenaeus Against Heresies* book book 3 ch.14.3 p.439

**Origen** (225-253/254 A.D.) “But the multitude, not perceiving the beauty of the many pearls of the law, and all the knowledge, ‘in part,’ though it be, of the prophets, suppose that they can, without a clear exposition and apprehension of these, find in whole the one precious pearl, and behold ‘the excellency of the knowledge of Christ,’ in comparison with which all things that came before such and so great knowledge, although they were not refuse in their own nature, appear to be refuse. This refuse is perhaps the ‘dung’ thrown down beside the fig tree by the keeper of the vineyard, which is the cause of its bearing fruit.” *Origen’s Commentary on Matthew* book 10 ch.9 p.418

**Peter of Alexandria** (306,285-311 A.D.) mentions repentance and the parable of the fig tree. *Canonical Epistle* canon 3 p.270

## k21. Parable of the Good Samaritan

Luke 10:25-37

&&&Tatian’s ***Diatessaron*** (c.172 A.D.) section 34.30 p.&&& tells the story of the good Samaritan.

**Irenaeus of Lyons** (182-188 A.D.) (implied) “there we may have also an Advocate, the Lord commending to the Holy Spirit His own man, who had fallen among thieves, whom He Himself compassionated, and bound up his wounds, giving two royal *denaria*; ”*Irenaeus Against Heresies* book 3 ch.17.3 p.445

**Clement of Alexandria** (193-217/220 A.D.) “He did not, in the same way with the Jews, specify the blood-relation, or the fellow-citizen, or the proselyte, or him that had been similarly circumcised, or the man who uses one and the same law. But He introduces one on his way down from the upland region from Jerusalem to Jericho, and represents him stabbed by robbers, cast half-dead on the way, passed by the priest, looked sideways at by the Levite, but pitied by the vilified and excommunicated Samaritan; who did not, like those, pass casually, but came provided with such things as the man in danger required, such as oil, bandages, a beast of burden, money for the inn-keeper, part given now, and part promised. 'Which,' said He, 'of them was neighbour to him that suffered these things?'” *Who is the Rich Man that Shall Be Saved?* ch.28 p.599

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.1 p.657 says we are to beware of dogs and evil workers (reference to Philippians 3:2). He applies this to Novatian, whom he says is like the story of the Good Samaritan except that Novatian would kill the wounded man rather than help him.

## k22. Parable of the lost sheep

Luke 15:1-7; Matthew 15:12-14

Just referring to the lost sheep of Israel is not included here.

Tatian’s ***Diatessaron*** (died.172 A.D.) section 26 lines 4-8 p.83 tells the parable of the lost sheep.

**Irenaeus of Lyons** (182-188 A.D.) in discussing the Valentinian Gnostics, refers to the parables of the ninety-nine sheep and the lost coin. *Irenaeus Against Heresies* book 1 ch.8.4 p.327

Irenaeus of Lyons (182-188 A.D.) (implied) “All therefore speak falsely who disallow his (Adam’s) salvation, shutting themselves out from life for ever, in that they [Encratites] do not believe that the wsheep which had perished has been found.” *Irenaeus Against Heresies* book 3 ch.23.8 p.457

**Tertullian** (198-220 A.D.) “What meaning for us have those themes of the Lord’s parables? Is not the fact that a woman has lost a drachma, and seeks it and finds it, and invites her female friends to share her joy, an example of a restored sinner? There strays, withal, one little ewe of the shepherd’s; but the flock was not more dear than the one: that one is earnestly sought; the one is longed for instead of all; and at length she is found, and is borne back on the shoulders of the shepherd himself; for much had she toiled in straying.” *On Repentance* ch.8 p.663

**Methodius** (c.270-311/312 A.D.) discusses the parable of the lost sheep. *Banquet of the Ten Virgins* discourse 3 ch.5 p.318

**Among heretics**

**Valentinian Gnostics** according to Irenaeus of Lyons (182-188 A.D.) have novel interpretations of the parables of the ninety-nine sheep and the lost coin. *Irenaeus Against Heresies* book 1 ch.8.4 p.327

## k23. Parable of the lost coin

Luke 15:8-13

Tatian’s ***Diatessaron*** (died.172 A.D.) section 26 lines 9-12 p.83 tells the parable of the lost coin.

**Irenaeus of Lyons** (182-188 A.D.) in discussing the Valentinian Gnostics, refers to the parables of the ninety-nine sheep and the lost coin. *Irenaeus Against Heresies* book 1 ch.8.4 p.327. See also ibid book 1 ch.16.1 p.341.

**Tertullian** (198-220 A.D.) “What meaning for us have those themes of the Lord’s parables? Is not the fact that a woman has lost a drachma, and seeks it and finds it, and invites her female friends to share her joy, an example of a restored sinner? There strays, withal, one little ewe of the shepherd’s; but the flock was not more dear than the one: that one is earnestly sought; the one is longed for instead of all; and at length she is found, and is borne back on the shoulders of the shepherd himself; for much had she toiled in straying.” *On Repentance* ch.8 p.663

**Methodius** (c.260-311/312 A.D.) “”For it is necessary to come cleansed and adorned to the feast, arrayed, as by a decorator, in the discipline and exercise of virtue. For the mind being cleansed by laborious exercises from the distracting thoughts which darken it, quickly perceives the truth; as the widow in the Gospels found the piece of money after she had swept the house and cast out the dirt, that is, the passions which obscure and cloud the mind, which increase in us from our luxuriousness and carelessness. *Banquet of the Ten Virgins* Discourse 9 ch.4 p.346

**Among heretics**

**Marcosian Gnostics** according to Irenaeus of Lyons (182-188 A.D.) “In the same way [Marcosian Gnostics] they oracularly declare, that one power having departed also from the Duodecad, has perished; and this was represented by the woman who lost the drachma, and, lighting a lamp, again found it.” *Irenaeus Against Heresies* book 1 ch.16.1 p.341

**Valentinian Gnostics** according to Irenaeus of Lyons (182-188 A.D.) have novel interpretations of the parables of the ninety-nine sheep and the lost coin. *Irenaeus Against Heresies* book 1 ch.8.4 p.327

## k24. We want non-believers to get saved (6+)

Generally blessing people is not counted here.

Romans 10:1

Clement of Rome (96-98 A.D.) (partial, because vol.1 only, not vol.9) “Let us then also pray for those who have fallen into any sin, that meekness and humility may be given to them, so that they may submit, not unto us, but to the will of God. For in this way they shall secure a fruitful and perfect remembrance from us, with sympathy for them, both in our prayers to God, and our mention of them to the saints.” *1 Clement* ch.56 p.20

***Epistle of Barnabas*** (c.70-130 A.D.) ch.17 p.147 “As far as was possible, and could be done with perspicuity, I cherish the hope that, according to my desire, I have omitted none of those things ar present which bear upon your salvation.”

**Ignatius of Antioch** (-107/116 A.D.) (implied) “I pray you by Jesus Christ to love, and that you would all seek to be like him.” *Epistle of Ignatius to the Ephesians* ch.1 p.49

**Justin Martyr** (c.138-165 A.D.) “Then I continued, ‘I purpose to quote to you Scriptures, not that I am anxious to make merely an artful display of words; for I possess no such faculty, but God’s grace alone has been granted to me to the understanding of His Scriptures, of which grace I exhort all to become partakers freely and bounteously, in order that they may not, through want of it, incur condemnation in the judgment which God the Maker of all things shall hold through my Lord Jesus Christ.’” *Dialogue with Trypho, a Jew* ch.58 p.225

**Irenaeus of Lyons** (182-188 A.D.) “It was necessary clearly to prove, that, as their very opinions and regulations exhibit them, those who are of the school of Valentinus derive their origin from such mothers, fathers, and ancestors, and also to bring forward their doctrines, with the hope that perchance some of them, exercising repentance and returning to the only Creator, and God the Former of the universe, may obtain salvation, and that others may not henceforth be drown away by their wicked, although plausible, persuasions, imagining that they will obtain from them the knowledge of some greater and more sublime mysteries.” *Irenaeus Against Heresies* book 1 ch.31.3 p.358

*Treatise Against Novatian* (250/4-256/7 A.D.) (partial, referring to the lapsed) ch.1 p.657 says we are to beware of dogs and evil workers (reference to Philippians 3:2). He applies this to Novatian, whom he says is like the story of the Good Samaritan except that Novatian would kill the wounded man rather than help him.

**Cyprian of Carthage** (c.246-258 A.D.) “For we indeed desire that all may be made alive; and we pray that, by our supplications and groans, they may be restored to their original state. But if certain lapsed ones claim to be the Church, and if the Church be among them and in them, what is left but for us to ask of these very persons that they would deign to admit us into the Church?” *Epistles of Cyprian* Letter 26 ch.1 p.305

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Also at the sacrifices we must first pray for the common salvation, and then for ourselves, for we are made for fellowship; and he who esteems this higher than his private interest would be most acceptable to God.” *Preparation for the Gospel* book 8 ch.8 p.14

**Among heretics**

&&&**Ebionites** ?

## Teaching on kerygmatic and irenic evangelism not on the list

**1. There are seven planets [Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn]** (only 3 writers: Clement of Alexandria, Lactantius, Eusebius of Caesarea. Among heretics the Naaseni. Also Josephus the Jew in *Antiquities of the Jews* book 3 ch.7.7 p.75)

**2. Parable of the wineskins** Mt 9:16-17 (only 3 writers: *Diatessaron*, Irenaeus, Tertullian. After Nicea Hegemonius/Archelaus. Among heretics: Megethius)

**3. Parable of the sower** Mt 13:5-8; Mk 4:3-8; Lk 8:1-15 (p75, only 3 Christian writers: Justin Martyr, *Diatessaron* section 16.22-52 p.68-69, Hippolytus. Also Naaseni Gnostics, first form of the Gospel of Thomas)

**4. Parable of the king’s banquet** Luke 14:15-24 (only 3 writers: *Diatessaron* section 30.10-30 p.89-90; Irenaeus, Tertullian)

**5. Parable of the dishonest steward** Lk 16:1-12 (only 3 writers: *Diatessaron*, Tertullian, Origen)

**6. Parable of the unmerciful servant** (only 3 writers: *Diatessaron*, Origen, Cyprian of Carthage)

**7. Parable of the workers in the vineyard** Mt 20:1-16 (Tatian’s *Diatessaron* section 29.27-42 p.88-89; Irenaeus alludes to it as “the parable of the laborers sent into the vineyard” book 1 ch.1.2 p.317)

**Parable of the two houses** Mt 7:24-27; Lk 6:47-49 (not analyzed yet. So far Tatian’s *Diatessaron* section 10.46-48 p.60)

**Parable of the yeast** Mt 13:33; Lk 13:20-21 (not analyzed yet. So far Tatian’s *Diatessaron* section 17.13-14 p.70)

**Parable of the hidden treasure** Mt 13:44 (not analyzed yet. So far Tatian’s *Diatessaron* section 10.37 p.61)

**Parable of the pearl of great price** Mt 13:45-46 (not analyzed yet So far Tatian’s *Diatessaron* section 17.28-29 p.70)

**Parable of the fishing net** Mt 13:47-50 (not analyzed yet So far Tatian’s *Diatessaron* section17.30-31 p.70)

**Parable of the unforgiving servant** Mt 18:23-25 (not analyzed yet)

**Parable of the two sons** Mt 21:28-32 (not analyzed yet So far Tatian’s *Diatessaron* section 33.35-39 p.94)

**Parable of the wicked vinegrowers** Mt 21:33-46; Mk 12:1-12; Lk 20:9-19 (not analyzed yet So far Tatian’s *Diatessaron* section 33.40-55 p.94-95)

**Parable of the wedding banquet** Mt 22:1-14 (not analyzed yet)

**Parable of the two servants** Mt 24:45-51; Lk 12:42-48 (not analyzed yet)

**Parable of the ten virgins** Mt 25:1-13 (not analyzed yet)

**Parable of the talents** Mt 25:14-30 (only 2 writers: Tatian’s Diatessaron and Origen)

**Parable of the secretly growing seed** Mk 4:26-29 (not analyzed yet. So far Tatian’s *Diatessaron* section 16.49-52 p.69)

**Parable of the doorkeeper** Mk 13:34-37 (not analyzed yet)

**Parable of the two debtors** Lk 7:41-43 (not analyzed yet)

**Parable of the friend at midnight** Lk 11:5-8 (not analyzed yet)

**Parable of the rich fool** Lk 12:13-21 (not analyzed yet. *Diatessaron* section 28.33-41 p.87, Tertullian *Five Books Against Marcion* book 4)

**Prable of the unfinished tower and the king’s war** Lk 14:28-33 (not analyzed yet)

**Parable of the servant’s reward** Lk 17:7-10 (not analyzed yet)

**Parable of the Pharisee and the tax collector** Luke 18:9-14 (not analyzed yet. *Diatessaron* section 32.16-21 p.92-93 Tertullian *Five Books Against Marcion* book 4)

**Parable of the ten minas** Lk 19:11-27 (not analyzed yet. *Diatessaron* section 31.36-47 p.91-92 )

# APOLOGETIC EVANGELISM

## Ap1. Answering questions of others

Mark 10:17-21; Luke 12:14-17; John 3:4-15; 9:1; Acts 8:34-35; 1 Corinthians 7

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 1 Corinthians 7

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 9:1

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Mark 12:14-17 Jesus answered the Herodians’ question on paying taxes.

p28 John 6:8-12,17-22 (11 verses) (late 3rd century) (partial) Jesus answers a question about how the will get enough food by having the people sit down. He does not directly answer the question, and it is not a theological question.

p38 or 0162 or 0200 or 0232 &&&

**0171** Mt 10:17-23,25-32; Lk 22:44-50,52-56,61,63-64 (ca.300 A.D.) Mark 10:17

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Always have an answer for the hope that is within you. 1 Peter 3:15

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 10:17-21; Luke 12:14-17; John 3:4-15; 9:1

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 10:17-21; Luke 12:14-17; John 3:4-15; Acts 8:34-35; 1 Corinthians 7

**Justin Martyr** (c.138-165 A.D.) answers Trypho’s question in *Dialogue with Trypho, a Jew* ch.25-26 p.207

**Theophilus of Antioch** (168-181/188 A.D.) answers questions such as “Show me your God” and “Explain the appearance of God.” *Theophilus to Autolycus* book 1 ch.2,3 p.89. He answers that “God ought not to be contained in a place, such as walking in Paradise in book 2 ch.22 p.103.

**Serapion of Antioch** (191/200-210 A.D.) &&&

**Minucius Felix** (210 A.D.) Caecilius asks questions about the resurrection in *The Octavius of Minucius Felix* ch.2 p.178, and Octavius answer them in *The Octavius of Minucius Felix* ch.24 p.194.

**Cyprian of Carthage** (255 A.D.) writes a letter answering the question of the Numidian bishops. *Epistles of Cyprian* Epistle 69.3 p.375.

**Adamantius** (c.300 A.D.) the Marcionite Megethius asks Adamantius about “gospels” vs. gospel” and Adamantius answer. *Dialogue on the True Faith* part 1 ch.6 p.43

**Arnobius** (297-303 A.D.) &&& *Arnobius Against the Heathen* ch.&&&

**Theophilus** (events c.315) answers the governor’s questions by quoting Romans 8:18, and quoting Matthew 10:39 and Matthew 7:6 as Scripture to prove his points. *Martyrdom of Habib the Deacon* p.694.

**Athanasius of Alexandria** (318 A.D.) “You are wondering, perhaps, for what possible reason, having proposed to sepak of the Incarnation of the Word, we are at present treating of the origin of mankind.” *Incarnation of the Word* ch.4,5 .1 p.38

**Eusebius of Caesarea** (326-339/340 A.D.) explains about the genealogoies of Jesus in Matthew and Luke. *Eusebius’ Ecclesiastical History* book 1 ch.7 p.91-94

**Among spurious works**

***Narrative of Zosimus*** (before 240 A.D.) &&&

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 19 ch.1-4 p.330-331 answers a number of questions that Somon Magus poses to him. However, Peter refuses to answer certain other questions about the devil.

**Hermetic Gnostics** (c.150-4th century) &&&

**Bardaisan/Bardesan** (154-224/232 A.D.) answers the question of others of why God did not make everyone righteous. *The Book of the Laws of Diverse Countries* p.723

**Manes** (262-278 A.D.) quotes John 6:38 in answering the question of Archelaus. *Disputation with Manes* ch.47 p.223

**Marinus** (c.300 A.D.) a Bardesene, answers Adamantius’ questions in disputing with Adamantius. *Dialogue on the True Faith* 3rd part ch.8 p.117

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.436 Peter answered questions and asked Socratic questions.

## Ap2. Answering alleged contradictions

Romans 6:1-2

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Rom 6:1-2

&&&

&&&**Tertullian** (198-220 A.D.) &&&

**Novatian** (250/254-257 A.D.) answers why scripture uses “parables” in mentioning bodily parts such as arms and eyes when referring to God. *Concerning the Trinity* ch.6 p.615-616

**Adamantius** (c.300 A.D.) *Dialogue on the True Faith* section &&&

**Athanasius** (c.318 A.D.) &&&

&&&Others too

**Eusebius of Caesarea** (326-339/340 A.D.) explains the genealogies on Matthew and Luke. *Eusebius’ Ecclesiastical History* book 1 ch.7.1-14 p.91-93.

## Ap3. Answering false moral accusations

**Christians of Vienna and Lugdunum** (177 A.D.) ch.779 “also by the soldiers, falsely accused us of Thyestean banquets and Oedipodean connections, and other crimes which it is lawful for us neither to mention nor think of;”

**Athenagoras** (177 A.D.) “Three things are alleged against us: atheism, Thyestean feasts, Oedipodean intercourse. But if these charges are true, spare no class: proceed” *A Plea for Christians* ch.3 p.130

**Theophilus of Antioch** (168-181/188 A.D.) “For if one should speak of cannibalism, in these spectacles the children of Thyestes and Tereus are eaten; and as for adultery, both in the case of men and of gods, whom they celebrate in elegant language for honours and prizes, this is made the subject of their dramas. But far be it from Christians to conceive any such deeds;” *Theophilus to Autolycus* book 3 ch.15 p.115

**Minucius Felix** (210 A.D.) answers the false accusation that Christians commit incest. He throws back at the what Persian ryalty did. *The Octavius of Minucius Felix* ch.31 p.192-193.

**Tertullian** (c.217 A.D.) “How much more would this be the case in such (mysteries as are ascribed to us), which, if divulged, could not fail to bring down instant punishment from the prompt resentment of men! Since, therefore, the Christians are not their own betrayers, it follows that it must be strangers. Now I ask, how could strangers obtain knowledge of us, when even true and lawful mysteries exclude every stranger from witnessing them, unless illicit ones are less exclusive?” *To the Nations* book 1 ch.7 p.115

## Ap4. Using questions

Haggai 1:4,5,9; 2:11-13; Malachi 3:7,8

Matthew 15:3-6; Mark 12:35-37; Luke 6:33-34,38,41,42,46; 13:3-5; John 10:34; 11:9

Romans 3:1,9,27; 4:1; 6:1,15; 7:1, 13; 9:19,20,22; 10:14,19; 11:1,7,11

Rhetorical questions, where no answer was expected. Luke 17:17; John 8:10

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) 6:1; 9:19,20,22; 10:14,19; 11:1,7,11

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 10:34; 11:9

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Mark 11:30 Jesus asked a question back at the elders. Luke 6:33-34,39,41,46

**Green’s Collection #425** Romans 9:18-21 some Romans 10 (early 3rd century) Romans 9:22

**0171** Mt 10:17-23,25-32; Lk 22:44-50,52-56,61,63-64 (ca.300 A.D.) Mark 10:18

**0312** (3rd/4th century) Luke 5:23-24,30-31; 7:9,17-18. Quotes Luke 5:13 where Jesus asks a rhetorical question.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 15:3-6; Matthew 12:35-37; Luke 6:33-34,38,41,42,46; 13:3-5; John 10:34; 11:9

**Clement of Rome** (96-98 A.D.) quotes Psalm 2:7,8 and Hebrews 1:b6 and asks who are the enemies of God. *1 Clement* ch.36 p.15

**Ignatius of Antioch** (-107/116 A.D.) asks why we are not all prudent. *Letter of Ignatius to the Ephesians* ch.17 p.56

***Epistle of Barnabas*** ch.6 p.140 (c.70-130 A.D.) asks repeatedly what God says.

***Epistle to Diognetus*** ch.2 p.25 (c.130 A.D.) asks why idolators dread a stone, similar to what we walk on, and brass, like vessels people commonly use.

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 Vision First ch.2 p.10 asks many questions of the lady he sees in a vision.

**Justin Martyr** (c.138-165 A.D.) In the splendour of the saints before the morning star have I begotten Thee. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.’ Who does not admit, then, that Hezekiah is no priest for ever after the order of Melchizedek? And who does not know that he is not the redeemer of Jerusalem?” *Dialogue with Trypho, a Jew* ch.83 p.240. See also the *First Apology of Justin* (c.150 A.D.) ch.5 p.164

***Evarestus’ Martyrdom of Polycarp*** (c.169 A.D.) ch.9 p.41 Polycarp asks rhetorically how he can blaspheme his King and Savior.

*&&&Tatian’s* ***Diatessaron*** (c.172 A.D.) &&&

***Christians of Vienna and Lugdunum*** p.780 (177 A.D.) rhetorically asks how Christians can be cannibals when they will not even consume the blood of beasts.

**Athenagoras** (177 A.D.) asks is it not absurd to call Christians atheists. *A Plea for Christians* ch.3 p.131

**Melito of Sardis** (170-177/180 A.D.) uses rhetorical questions. *From the Catena on Genesis* ch.1 *Ante-Nicene Fathers* vol.8 p.751,753

**Rhodon** (c.180 A.D.) “On asking him, “Where do you get proof of this? or how are you able to assert that there is *only* one first principle? tell us,”-he said that the prophecies refuted themselves, because they had uttered nothing at all that was true: for that they were discordant and false, and self-contradictory. As to the question, “How does it appear that there is one first principle? “he said he could not tell, only he was impelled to that belief. On my thereupon conjuring him to speak the truth, he solemnly declared that he was expressing his real sentiments; and that he did not know” how” there could be one uncreated God, but that he believed the fact. Here I burst into laughter and rebuked him, because he professed to be a teacher, and yet was unable to confirm *by arguments* what he taught.” vol.8 p.766

**Theophilus of Antioch** (168-181/188 A.D.) rhetorically asks who the physician is, saying it is God. *Theophilus to Autolycus* book 1 ch.7 p.91

**Irenaeus of Lyons** (182-188 A.D.) “For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient Churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present question? For how should it be if the apostles themselves had not left us writings? Would it not be necessary, [in that case,] to follow the course of the tradition which they handed down to those to whom they did commit the Churches? *Irenaeus Against Heresies* book 3 ch.4.1 p.417

Irenaeus of Lyons (182-188 A.D.) For that Aeon, whose type they declare Judas to be, after being separated from her Enthymesis, was restored or recalled [to her former position]; but Judas was deprived [of his office], and cast out, while Matthias was ordained in his place, according to what is written, “And his bishopric let another take.” They ought therefore to maintain that the twelfth Aeon was cast out of the Pleroma, and that another was produced, or sent forth to fill her place; if, that is to say, she is pointed at in Judas. Moreover, they tell us that it was the Aeon herself who suffered, but Judas was the betrayer, [and not the sufferer.] Even they themselves acknowledge that it was the suffering Christ, and not Judas, who came to [the endurance of] passion. How, then, could Judas, the betrayer of Him who had to suffer for our salvation, be the type and image of that Aeon who suffered? *Irenaeus Against Heresies* book 2 ch.22.2 p.390

**Maximus of Jerusalem** (185-196 A.D.) asks questions in his dialog on evil. *From the Book Concerning Matter* 1 (*ANF* vol.8) p.768

**Minucius Felix** (210 A.D.) “For what can possibly be so manifest, so confessed, and so evident, when you lift your eyes up to heaven, and look into the things which are below and around, than that there is some Deity of most excellent intelligence, by whom all nature is inspired, is moved, is nourished, is governed?” *The Octavius of Minucius Felix* ch.17 p.182

**Clement of Alexandria** (193-202 A.D.) asks three questions in a row. *Stromata* book 6 ch.11 p.501

Clement of Alexandria (c.195 A.D.) rehetorically asks if John is not a voice of exhortation. *Exhortation to the Heathen* ch.1 p.174

**Tertullian** (198-220 A.D.) “if so be it be the actual body of a god. If, however, there arises a question of…” *To the Nations* book 1 ch.12 p.122

Tertullian (207/208 A.D.) in one chapter alone rhetorically asks 25 questions in *Five Books Against Marcion* book 4 ch.20 p.378-380.

Tertullian (207/208 A.D.) rhetorically asks how Christ could be before all things, if Christ were not the first-born of every creature. *Five Books Against Marcion* book 5 ch.19 p.470. See also *Five Books Againwst Marcion* book 5 ch.18 p.469.

**Asterius Urbanus** (c.232 A.D.) “let them answer us in the name of God, and tell us, O friends, whether there is any one among those who began to speak from Montanus and the women onward that was persecuted by the Jews or put to death by the wicked? There is not one.” fragment 3 p.336

**Hippolytus of Portus** (225-234/5 A.D.) rhetorically asks with all the witnesses, why we would need more witnesses prior to Noah. *Refutation of All Heresies* book 10 ch.26 p.149

**Origen** (c.227-240 A.D.) “Now the question here before us, is why the light of men should not be the light of other creatures also, and we have seen that to speak of the light of men by no means excludes the possibility that the light may be that of other beings besides man, whether inferior to him or like him, Now a name is given to God; He is said to be the God of Abraham and of Isaac and of Jacob. He, then, who infers from the saying, “The life was the light of men,” that the light is for no other than for men, ought also to conclude that the God of Abraham and the God of Isaac and the God of Jacob is the God of no one else but these three patriarchs.” *Origen’s Commentary on John* 2 ch.16 p.335-336

**Cyprian of Carthage** (255 A.D.) “What, then, can be their deservings in the sight of God, on whom punishments are divinely denounced?” Then Cyprian answers. *Epistles of Cyprian* Letter 75 ch.10 p.400

**Gregory Thaumaturgus** (254-265 A.D.) mentions the Socratic method. *Oration and Panegyric to Origen* argument 7 p.29. See also *Metaphrase of the Book of Ecclesiastes* ch.9 p.15

**Dionysius of Alexandria** (246-265 A.D.) asks rhetorically who can believe that everything in nature move with “unregulated impetus.” *From the Books on Nature* ch.3 p.86

**Dionysius bishop of Rome** (259-269 A.D.) “Oh reckless and rash men! Was then ‘the first-born of every dcreature’ something made? *Dionysius of Rome Against the Sabellians* (*ANF* vol.7) ch.2 p.365

**Malchion** (270 A.D.) rhetorically asks why he should hesitate to name Artemans [spiritual] father. *Letter written by Malchion in the name of the Synod of Antioch against Paul of Samosata* ch.2 p.170

**Anatolius** (270-280 A.D.) rhetorically asks, “What is mathematics?” and then answers the question. *Fragments of the Books on Arithmetic* p.152

**Alexander of Lycopolis** (301 A.D.) rhetorically asks how matter could be unordered motion, and show why this is impossible. *Of the Manichaeans* ch.6 p.243.

**Arnobius** (297-303 A.D.) “That pine which is regularly born into the sanctuary of the Great Mother, is it not in imitation of that tree beneath which Attis mutilated and unmanned himself, which also, they relate, the goddess consecrated to relieve her grief? That erecting of *phalli* and *fascina*, which Greece worships and celebrates in rites every year, does it not recall the deed by which Liber paid his debt? Of what do those Eleusinian mysteries and secret rites contain a narrative?” *Arnobius Against the Heathen* book 5 ch.39 p.504

**Phileas of Thmuis** (martyred 306/307 A.D.) rhetorically asks Meletius how he will justify these things. *Letter of Phileas to Meletius of Lycopolis* p.164

**Methodius** (270-311/312 A.D.) rhetorically asks how could iron, used for good in agriculture, be used for murderous battles. *The Banquet of the Ten Virgins* discourse 2 ch.5 p.315

***Martyrdom of Habib the Deacon*** p.692 (events c.315 A.D.) used questions to confound the governor.

**Athanasius of Alexandria** (318 A.D.) uses questions in many places, including *Incarnation of the Word* ch.18.4 p.46

Athanasius of Alexandria (318 A.D.) “Of whose birth did a star in the skies forerun, to announce to the world him that was born? For when Moses was born, he was hid by his parents: … But of Christ’s birth the witness was not man, but a star in that heaven whence He was descending.” *Incarnation of the Word* ch.38.5 p.55.

Athanasius of Alexandria (318 A.D.) “But if the works [of God] cry aloud and shew it clearly, why do they choose to deny the life so manifestly due to the Resurrection? For even if they be maimed in their intelligence, yet even with the external senses men may see the unimpeachable power and Godhead of Christ.” *Incarnation of the Word* ch.32.2 p.53.

**Lactantius** (c.303-320/325 A.D.) asks many questions about the ancient Biblical prophets in *The Divine Institutes* book 1 ch.4 p.13.

**Alexander of Alexandria** (313-326 A.D.) rhetorically asks how it could be wonderful for someone to write false accusations against him and the pious laity. *Epistles on the Arian Heresy* ch.8 p.294.

**Eusebius of Caesarea** (318-325 A.D.) “who among the Peripatetics gives us any confirmation of these doctrines?” *Preparation for the Gospel* book 15 ch.6 p.13. See also ibid book 6 ch.7 p.22

Eusebius of Caesarea (318-325 A.D.) asks eight rhetorical questions in a row in *Theophania* ch.7-14 p.3

**Among heretics**

**Tatian** (c.172 A.D.) asks the Greeks rhetorically what noble thing have they produced by their philosophy, implying there is nothing. *Address of Tatian to the Greeks* ch.2 p.65

In the Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.40 p.124 Peter uses questions in his debate with Simon the magician.

**Bardaisan/Bardesan** (154-224/232 A.D.) uses questions in *The Book of the Laws of Diverse Countries* p.724

Marcionite heretic **Megethius** (c.300 A.D.) in disputing with Adamantius, rhetorically asks what Ezekiel meant. *Dialogue on the True Faith* 1st part ch.23 p.66

**Marinus** (c.300 A.D.) a Bardesene, uses questions in disputing with Adamantius. “Well now, will you, while I ask some questions?” *Dialogue on the True Faith* 3rd part ch.9 p.118

**Among heretics**

***The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.436 Peter answered questions and asked Socratic questions.

## Ap5. Nature witnesses to God

Psalm 19; Romans 1:18-20

**Clement of Rome** (96-98 A.D.) says the heavens declare the glory of God. *1 Clement* ch.27 vol.1 p.12 (See also vol.9 p.237)

***The Apology of Aristides*** (125 or 138-161 A.D.) ch.1 p.263 says he looked at the movement of the universe was not by chance, he determined that the mover was God.

**Athenagoras** (177 A.D.) “The glory and honour of the orderly arrangement of the world belongs of right not to matter, but to God” *A Plea for Christians* ch.15 p.135

**Theophilus of Antioch** (168-181/188 A.D.) “Then again, an earthly king is believed to exist, even though he be not seen by all; for he is recognised by his laws and ordinances, and authorities, and forces, and statues; and are you unwilling that God should be recognised by His works and mighty deeds?” *Theophilus to Autolycus* book 1 ch.5 p.90

**Minucius Felix** (210 A.D.) answers Cacelius’ objections and preaches the truth of God. He goes into great detail about how the stars show the glory of God, their author and Parent. *The Octavius of Minucius Felix* ch.17 p.182

**Clement of Alexandria** (193-202 A.D.) describes in detail how the numbers in nature witness to God. *Stromata* book 6 ch.16 p.513 and book 2 ch.20 p.371.

**Hippolytus of Portus** (222-235/236 A.D.) discusses the overpowering majesty of God in creation in *Refutation of All Heresies* book 4 ch.43 p.40.

Hippolytus of Portus (222-235/236 A.D.) “Good, yea, very good, are all the works of our God and Saviour-all of them that eye seeth and mind perceiveth, all that reason interprets and hand handles, all that intellect comprehends and human nature understands. For what richer beauty can there be than that of the circle of heaven? And what form of more blooming fairness than that of earth’s surface? And what is there swifter in the course than the chariot of the sun? And what more graceful car than the lunar orb? And what work more wonderful than the compact mosaic of the stars? And what more productive of supplies than the seasonable winds? And what more spotless mirror than the light of day? And what creature more excellent than man? Very good, then, are all the works of our God and Saviour.” *On the Holy Theophany* ch.1 p.234

**Theodotus the probable Montanist** (ca.240 A.D.) quotes Psalm 19:1 as the heavens declare the glory of God. *Excerpts of Theodotus* ch.51 p.49

**Origen** (225-253/254 A.D.) (implied) “For the visible holds the highest relationship with the invisible, as the Apostle says, ‘The invisible is perceived from the creation of the world through the things that were made.’ Therefore, just as ‘the visible and invisible,’ earth and heaven, soul and flesh, body and spirit have mutually this kinship and this world is a result of their union, so also we must believe that Holy Scripture results from the visible and invisible just as from a body the letter, … They serve as models and shadows of the celestial things.” *Homilies on Leviticus* homily 5 ch.3 p.89

**Novatian** (250/254-257 A.D.) “And since by the gaze of our eyes we cannot see Him, we rightly learn of Him from the greatness, and the power, and the majesty of His works. ‘For the invisible things of Him,’ says the Apostle Paul, ‘from the creation of the world, are clearly seen, being understood by those things which are made, even His eternal power and godhead; so that the human mind, learning hidden things from those that are manifest, from the greatness of the works which it should behold, might with the eyes of the mind consider the greatness of the Architect. Of whom the same apostle, ‘Now unto the King eternal, immortal, invisible, the only God, be honour and glory.’” *Concerning the Trinity* ch.3 p.614

**Dionysius of Alexandria** (246-265 A.D.) argues that just as a house or any object cannot exist without a maker, so the universe cannot exist without god. *From the Books on Nature* fragment 2 p.85

**Arnobius** (297-303 A.D.) shows that nature witnesses to God. *Arnobius Against the Heathen* book 2 ch.58-59 p.456

**Athanasius of Alexandria** (318 A.D.) appeals to the order and harmony in the universe and evidence of God in *Against the Heathen* ch.38.2 p.24. He also discusses Romans 1:20 in *Against the Heathen* ch.35-38 p.23-24, ch.27.5-7 p.18, and ch.35.3 p.23.

**Lactantius** (c.303-320/325 A.D.) “And it was no difficult task, indeed, to refute the falsehoods of a few men who entertained perverse sentiments by the testimony of communities and tribes, who on this one point had no disagreement. For there is no one so uncivilized, and of such an uncultivated disposition, who, when he raises his eyes to heaven, although he knows not by the providence of what God all this visible universe is governed, does not understand from the very magnitude of the objects, from their motion, arrangement, constancy, usefulness, beauty, and temperament, that there is some providence, and that that which exists with wonderful method must have been prepared by some greater intelligence. And for us, assuredly, it is very easy to follow up this part as copiously as it may please us.” *The Divine Institutes* book 1 ch.2 p.11

Lactantius (c.303-320/325 A.D.) shows that the order and determinism of nature is a witness of one God. *Epitome of the Divine Institutes* ch.1 p.224-225

## Ap6. Appeal to science

**Justin Martyr** (c.150 A.D.) says that thought it is hard to believe that we were born from a small drop. Since that is true we should not be incredulous about the resurrection. *First Apology of Justin Martyr* ch.19 p.169

**Athenagoras** (177 A.D.) in *The Resurrection of the Dead* ch.5 p.151 shows that God has adapted his creatures through their diet and describes digestion. He does a pretty good job until he speaks of the digestion that takes place in the liver.

**Minucius Felix** (210 A.D.) “Neither does God have care alone for the universe as a whole, but also for its parts. Britain is deficient in sunshine, but it is refreshed by the warmth of the sea that flows around it. The river Nile tempers the dryness of Egypt; the Euphrates cultivates Mesopotamia; the river Indus makes up for the want of rains, and is said both to sow and to water the East. Now if, on entering any house, you should behold everything refined, well arranged, and adorned, assuredly you would believe that a master presided over it, and that he himself was much better than all those excellent things. So in this house of the world, when you look upon the heaven and the earth, its providence, its ordering, its law, believe that there is a Lord and Parent of the universe far more glorious than the stars themselves, and the parts of the whole world.” *The Octavius of Minucius Felix* ch.18 p.182

**Clement of Alexandria** (193-202 A.D.) Now the high priest’s robe is the symbol of the world of sense. The seven planets are represented by five stones and the two carbuncles, for Saturn and the Moon. The former is southern, and moist, and earthy, and heavy; the latter arial, whence she is called by some Artemis, as if Aerotomos (cutting the air); and the air is cloudy.” *Stromata* book 4 ch.6 p.453.

Clement of Alexandria (c.195 A.D.) The seven planets are thought by pagans to be seven gods. *Exhortation to the Heathen* ch.5 p.190

**Theodotus the probable Montanist** (ca.240 A.D.) “For scientific knowledge is necessary both for the training of the soul and for gravity of conduct; making the faithful more active and keen observers of things. For as there is no believing without elementary instructin, so neither is there comprehension without science.” ch.28 p.47

**Dionysius of Alexandria** (246-265 A.D.) appeals to the complexity of nature to speak against the foolish philosophy of atoms. *From the Books on Nature* book 3 p.86

**Methodius** (270-311/312 A.D.) shows how we could not be made without divine help. *Banquet of the Ten Virgins* book 2 ch.6 p.315-316

**Athanasius of Alexandria** (318 A.D.) appeals to science. *Against the Heathen* part 3 ch.36-38 p.23-24 and ch.27.5-7 p.18

**Lactantius** (c.303-320/325 A.D.) has an entire book, *On the Workmanship of God*, describing the marvelous job God did. Here is a small example. “What shall I say of the hands, the ministers of reason and wisdom? Which the most skilful Creator made with a flat and moderately concave bend, that if anything was to be held, it might conveniently rest upon them, and terminated them in the fingers; in which it is difficult to explain whether the appearance or the usefulness is greater. For the perfection and completeness of their number, and the comeliness of their order and gradation, and the flexible bending of the equal joints, and the round form of the nails, comprising and strengthening the tips of the fingers with concave coverings, lest the softness of the flesh should yield in holding any object, afford great adornment.” *On the Workmanship of God* ch.10 p.291-292

Lactantius (c.303-320/325 A.D.) says that the theory of atoms cannot replace God as the cause of all, because what min would they have? If they are smooth, they cannot stick together. If they are hooked and angular, then they are divisible and can be cut off. *Epitome of the Divine Institutes* ch.36 p.236

**Among heretics**

Bardesan/Bardesanes of Syria (154-224/232 A.D.) (partial, this is not necessairly Bardesanes’ view) “poverty, and sickness and health, and blemishes of the body, come to them through the governance of those stars which are called the Seven; and that they are, *in fact*, governed by them. But there are others who affirm the opposite of these things,-how that this art is a lying invention of the astrologers;” *Book of the Laws of Divers Countries* 727

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.18 p.170 says the foolishness of Greeks who claim everything was made of atoms. If everything were, it would fall apart at once.

## Ap7. First Cause (cosmological argument)

Prior to Christ the Greek philosophers, Parmenides, Plato, and Aristotle had arguments similar to the cosmological argument.

See also the related topic that God created everything.

**Athenagoras** (177 A.D.) “For each of those things [idols] to which divinity is ascribed is conceived aof as having existed from the first. For, if they have come into being, having previously had no existence, as those say who treat of the gods, they do not exist. For, a thing is either uncreated and eternal, or created and perishable.” *A Plea for Christians* ch.18 p.137

Athenagoras (177 A.D.) (partial) speaks of God and the first principles of the universe. *A Plea for Christians* ch.9 p.133

Irenaeus of Lyons (182-188 A.D.) (partial) mentions that Gnostics taught that a divine mother was the first cause which had no beginning. *Irenaeus Against Heresies* book 1 ch.2.1 p.317

**Clement of Alexandria** (193-202 A.D.) says that God is the first cause in many places. In one place, Clement says that God is the producer of the beginning, “the first principle of the department of action, as He is good, or morals; as He is mind, on the other hand, He is the first principle of reasoning and of judgment.” *Stromata* book 4 ch.25 p.439. See also *Stromata* book 2 ch.4 p.350.

Clement of Alexandria (193-202 A.D.) calls the Father the timeless and unoriginated First Principle *Stromata* book 7 ch.1 (=ch.50 on-line) *Ante-Nicene Fathers* vol.3 p.523

Hippolytus of Portus (222-235/236 A.D.) (partial gives Aristotle’s view and “first cause” is in the gloss) “As regards, however, the Deity, the Originator of all those glorious objects in creation, (the nature of) this (First Cause)-even to one conducting his speculations by a more prolonged inquiry than that concerning (the soul)-is more difficult to know than the soul itself. The definition, however, which Aristotle furnishes of the Deity is, I admit, not difficult to ascertain, but it is impossible to comprehend the meaning of it” Refutation of All Heresies book 7 ch.7 p.102

**Origen** (225-253/254 A.D.) “lest he should resemble those who mistakenly apply the name of God to lifeless matter, or who drag down the title of “the Good” from the First Cause, or from virtue and excellence, and apply it to blind Plutus, and to a healthy and well-proportioned mixture of flesh and blood and bones, or to what is considered to be noble birth.” *Origen Against Celsus* book 1 ch.24 *Ante-Nicene Fathers* vol.4 p.406

**Methodius** (270-311/312 A.D.) discusses that God is the first cause, and every created thing has a cause. *Work on Things Created* p.380

***Arnobius*** *Against the Heathen* (297-303 A.D.) book1 ch.31 *Ante-Nicene Fathers* vol.6 p.421 “should never cease to feel and to return thanks; that it should throughout the whole of life fall on bended knee, and offer supplication with never-ceasing prayers. For Thou art the first cause; in Thee created things exist, and Thou art the space in which rest the foundations of all things, whatever they be. Thou art illimitable, unbegotten, immortal, enduring for aye, God Thyself alone,”

**Athanasius of Alexandria** (318 A.D.) (implied) says that some such as Epicureans wrongly think “everything had its purpose in itself”. Others such as Plato wrongly think that God is a “mechanic” who could only make things out of pre-existing matter. However, God created the matter too, for God made all things and He made out of nothing. *Incarnation of the Word* ch.2 p.36-37

**Eusebius of Caesarea** (318-325 A.D.) says God is the first cause. *Preparation for the Gospel* book 1 ch.8 p.13

Eusebius of Caesarea (318-325 A.D.) says that all things were created through Christ. He says that the first cause of all was the pre-existent Word. *Eusebius’ Ecclesiastical History* book 1 ch.2.3 p.82

Eusebius of Caesarea (318-325 A.D.) “He who is above all that is good, the same is the (efficient) Cause of all, and is beyond all comprehension; and that on this account He cannot be described, enounced, or named;” *Theophania* ch.21 p.4

**Among heretics**

The Ebionite *Clementine Homilies* (-188 A.D.- uncertain date) homily 3 ch.10 p.240 (partial) Peter says, “gratitude is to preserve our love to Him who is the cause of our being.”

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 8 ch.34 p.174 (partial) “But those who speak of nature instead of God, and declare that all things were made by nature, do not perceive the mistake of the name which they use. For if they think that nature is irrational, it is most foolish to suppose that a rational creature can proceed from an irrational creator. But if it is Reason, that is, Logos by which it appears that all things were made, they change the name without purpose, when they make statements concerning the reason of the Creator.”

## Ap8. Only One is supreme

**Theophilus of Antioch** (168-181/188 A.D.) refers to the Sibyl and quotes some of her poetry to show even Greek thought contained the idea of a supreme God. *Theophilus to Autolycus* book 2 ch.36 p.108-109

**Clement of Alexandria** (193-202 A.D.) “It is essential, certainly, that the providence which manages all, be both supreme and good. For it is the power of both that dispenses salvation-the one correcting by punishment, as supreme, the other showing kindness in the exercise of beneficence, as a benefactor.” *Stromata* book 1 ch.27 p.340

**Tertullian** (198-220 A.D.) “because that is God which is supreme; but nothing else can be supreme than that which is unique; and that cannot possibly be unique which has anything equal to it;” *Tertullian Against Hermogenes* ch.4 p.479

Tertullian (207/208 A.D.) “That supremacy, then, which we ascribe to God in consideration of His essence, and not because of His name, ought, as we maintain, to be equal in both the beings who consist of that substance for which the name of God is given; because, in as far as they are called gods (*i.e.* supreme beings, on the strength, of course, of their unbegotten and eternal, and therefore great and supreme essence), in so far the attribute of being the great Supreme cannot be regarded as less or worse in one than in another great Supreme. If the happiness, and sublimity, and perfection of the Supreme Being shall hold good of Marcion’s god, it will equally so of ours; and if not of ours, it will equally not *hold* of Marcion’s. Therefore two supreme beings will be neither equal nor unequal: not equal, because the principle which we have just expounded, that the Surpeme Being admits of no comparison with Himself, forbids it; not unequal, because another principle meets us respecting the Supreme Being, that He is capable of no diminution.” *Five Books Against Marcion* book 1 ch.7 p.276

**Origen** (225-253/254 A.D.) “inculcate piety to the Supreme Being; and they promote those whose lives in the” *Origen Against Celsus* book 8 ch.74 p.668

Origen (225-253/254 A.D.) “Then this knowledge, making known to us their nature, and the offices to which they are severally appointed, will not permit us to pray with confidence to any other than to the Supreme God, who is sufficient for all things, and that through our Saviour the Son of God, who is the Word, and Wisdom, and Truth, and everything else which the writings of God’s prophets and the apostles of Jesus entitle Him.” *Origen Against Celsus* book 5 ch.5 p.544

Seventh Council of Carthage (partial) p.570 “Saturninus of Thucca said: The Gentiles, although they worship idols, do yet know and confess a supreme God as Father and Creator.”

**Arnobius** (297-303 A.D.) calls to God as “O Supreme Creator of things invisible.” *Arnobius Against the Heathen* book 1 ch.31 p.421

Arnobius (297-303 A.D.) mentions daily prayer to the Supreme Ruler. *Arnobius Against the Heathen* book 1 ch.26 p.419

**Lactantius** (c.303-320/325 A.D.) says that if God is perfect in excellence, there can be only one. *The Divine Institutes* book 1 ch.3 p.11-13

**Eusebius of Caesarea** (318-325 A.D.) says that God is Supreme. *Preparation for the Gospel* book 5 ch.4 p.8. He mentions the One Supreme God in *Preparation for the Gospel* book10 ch.1 p.2 and ibid book 8 ch.1 p.2.

## Ap9. Appeal to historians

Jasher (Upright one) Joshua 10:13; 2 Samuel 1:18

Wars of the Lord Numbers 21:14

**Athenagoras** (177 A.D.) speaks about Herodotus and Alexander [the Great] son of Philip. *A Plea for Christians* ch.28 p.143-144

**Theophilus of Antioch** (168-181/188 A.D.) used the historian Hesiod to show the world has a Creator. *Theophilus to Autolycus* book 2 ch.6 p.96. He mentions Berosus the Chaldean in book 3 ch.29 p.121

**Irenaeus of Lyons** (182-188 A.D.) refers to Josephus in talking about Moses. Fragment 23 p.573

**Minucius Felix** (210 A.D.) appeals to Flavius Josephius and Antoninus Julianus. *The Octavius of Minucius Felix* ch.33 p.194

**Clement of Alexandria** (193-202 A.D.) mentions the *History of the Jews* by Flavius Jospehus the Jew. *Stromata* book 1 ch.21 p.334

Clement of Alexandria (193-202 A.D.) refers to Berosus (the Chaldean/Babylonian historian) *Stromata* book 1 ch.21 p.328

Clement of Alexandria (c.195 A.D.) appeals to Ikesius and Berosus (the Babylonian). *Exhortation to the Heathen* ch.5 p.190

**Tertullian** (198-220 A.D.) appeals to the Greek Diodorus, Thallus, Cassian Severus, and Cornelius Nepos. *Apology* ch.10 p.26

Tertullian (198-220 A.D.) Manetho the Egyptian, and Berosus the Chaldean, and Hieromus the Phoenician king of Tyre; their successors too, Ptolemy the Mendesian, and Demetrius Phalereus, and King Juba, and Apion, and Thallus, and their critic the Jew Josephus, the native vindicator of the ancient history of his people, who either authenticates or refutes the others. Also the Greek censors’ lists must be compared, and the dates of events ascertained, that the chronological connections may be opened up, and thus the reckonings of the various annals be made to give forth light. We must go abroad into the histories and literature of all nations.” *Apology* ch.19 p.33

**Julius Africanus** (235-245 A.D.) mentions the Babylonian historian Berosus. *Five Books of the Chronology of Julius Africanus* ch.13.1 p.133. He refers to Herodotus in ch.13.6 p.134

**Origen** (225-253/254 A.D.) refers to Greek hostorians, historians of the Phoenicians, and Flavius Josephus. *Origen Against Celsus* book 4 ch.10 p.501. He refers to Herodotus in *Origen Against Celsus* book 5 ch.34 p.538 and book 5 ch.36 p.559

Origen (225-253/254 A.D.) “And to so great a reputation among the people for righteousness did this James rise, that Flavius Josephus, who wrote the “Antiquities of the Jews” in twenty books, when wishing to exhibit the cause why the people suffered so great misfortunes that even the temple was razed to the ground, said, that these things happened to them in accordance with the wrath of God in consequence of the things which they had dared to do against James the brother of Jesus who is called Christ.” *Commentary on Matthew* book 10 no.17 p.424

&&&Origen (Prayer or Exhortation to Martyrdom)

&&&**Dionysius of Alexandria** (246-265 A.D.) &&&

**Anatolius** (270-280 A.D.) refers to historians Josephus, Musaeus, and mention the seventy translators of the Septuagint. *Paschal Canon* ch.3 p.147

**Arnobius** (297-303 A.D.) refers to varrus. *Arnobius Against the Heathen* book 5 ch.8 p.493

**Lactantius** (c.303-320/325 A.D.) mentions the historians/chroniclers Homer and Hesiod *The Divine Institutes* book 1 ch.5 p.14

Lactantius (c.303-320/325 A.D.) mentions the ancient historians Diodorus, Thallus, Nepos, Cassius, Varro, and Maro. *The Divine Institutes* book 1 ch.13 p.24

**Eusebius of Caesarea** (318-325 A.D.) appeals to historians in many places including Philo of Byblos in *Preparation for the Gospel* book 1 ch.9 p.17 and Diodorus in his *Histories* in ibid book 2 ch.2 p.11

Eusebius of Caesarea (318-325 A.D.) mentions at length Josephus Flavius in *Eusebius’ Ecclesiastical History* book 1 ch.5.3 p.88. Eusebius quotes the “Testimonium Flavium” in book 1 ch.11.7-9 p.98

Eusebius of Caesarea (318-325 A.D.) quotes from Philo as “So far Philo” in *Preparation for the Gospel* book 8 ch.7 p.10.

Eusebius of Caesarea (318-325 A.D.) quotes from Josephus in *Preparation for the Gospel* book 8 ch.8 p.10-11.

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) refers to Alexander Polyhistor, Philo, and Flavius Josephus. *Hortatory Address to the Greeks* ch.9 p.277

pseudo-Justin Martyr (168-200 A.D.) mentiosn Berossus the Babylonian historian and his daughter. *Hortatory Address to the Greeks* ch.37 p.288

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) mentions that the Babylonian priest Berosus, born in the time of Alexander, mentions Nebuchodonosor [Nebuchadnezzar] who fought the Phoenicians and the Jews. *Address of Tatian to the Greeks* ch.36 p.80

## Ap10. Using chronology in apologetics

**Justin Martyr** (c.150 A.D.) says that the cited utterances of David (all of Psalms 1 and 2) were given 1,500 years before Christ became a man. Justin is mistaken here; it was a little over 1,000 years. *First Apology of Justin Martyr* ch.42 p.177

**Theophilus of Antioch** (168-181/188 A.D.) discusses Hebrew vs. Greek chronology in *Theophilus to Autolycus* book 3 ch.16-23 p.116-118

**Clement of Alexandria** (193-202 A.D.) gives an intertwined chronology of the Hebrews, Greeks, Egyptians, and Romans *Stromata* book 1 ch.21-24 p.324-336

**Hippolytus of Portus** (222-235/236 A.D.) discusses Jewish chronology. *Refutation of All Heresies* book 10 ch.26-27 p.148-149.

**Julius Africanus** (235-245 A.D.) has an entire book on Hebrew and Greek Chronology. *ANF* vol.6 p.130-138

**Anatolius** (270-280 A.D.) uses Hebrew and Roman calendars to calculated the exact day of Easter.

**Eusebius of Caesarea** (318-325 A.D.) uses chronology in *Preparation for the Gospel* book 9 ch.21 p.19.

Eusebius of Caesarea (326-339/340 A.D.) explains who was the Roman emperor when various events happened. *Eusebius’ Ecclesiastical History* book 1 ch.7 p.96

Eusebius of Caesarea (326-339/340 A.D.) explains who the hight priests were when things happened. *Eusebius’ Ecclesiastical History* book 1 ch.10 p.96-97

Eusebius of Caesarea (326-339/340 A.D.) compares the dates to Antony and Cleopatra. *Eusebius’ Ecclesiastical History* book 1 ch.4.2 p.88.

## Ap11. Moses is older than Homer

The prophets are older than the majority of Greek writers, and Moses (1445 B.C.) is older than Homer, about 1000 B.C. But some of the prophets were younger than Homer.

**Justin Martyr** (c.150 A.D.) first speaks critically of the Greek poets, and then says that the prophet Moses was older than all writers. *First Apology of Justin Martyr* ch.54 p.181

Athenagoras (177 A.D.) (partial) says that Homer and other poets are of a recent date, only about 400 years before Herodotus. *A Plea for Christians* ch.17 p.136

**Theophilus of Antioch**(168-181/188 A.D.) says that the writings of Moses are before the birth of Jupiter and the Trojan war in *Theophilus to Autolycus* book 3 ch.23 p.118. He also says that Scripture is older than the other writers in book 3 ch.20 p.117.

**Clement of Alexandria** (197-217/220 A.D.) “And Homer and Hesiod are much more recent than the Trojan war; and after them the legislators among the Greeks are far more recent, Lycurgus and Solon, and the seven wise men, and Pherecydes of Syros, and Pythagoras the great, who lived later, about the Olympiads, as we have shown. We have also demonstrated Moses to be more ancient, not only than those called poets and wise men among the Greeks,” *Stromata* book 1 ch.21 p.325

Tertullian (198-220 A.D.) (partial) briefly mentions Homer. *The Chaplet* ch.13 p.102

**Origen** (225-253/254 A.D.) says that the writings of Moses and theprophets are older not only than Plato, but even of Homer and the invention of letters. *Origen Against Celsus* book 6 ch.7 p.576 also book 4 ch.21 p.505

Methodius (270-311/312 A.D.) (partial) briefly mentions Homer. “For since the children of the wise have said that our life is a festival, and that we have come to exhibit in the theatre the drama of truth, that is, righteousness, the devil and the demons plotting and striving against us, it is necessary for us to look upwards and to take our flight aloft, and to flee from the blandishments of their tongues, and from their forms tinged with the outward appearance of temperance, more than from the Sirens of Homer.” *Banquet of the Ten Virgins* discourse 8 ch.1 p.334

**Lactantius** (c.303-320/325 A.D.) (implied) “Him the prophets, filled with the inspiration of the Divine Spirit, proclaimed; of whom especially Solomon in the book of Wisdom, and also his father [David], the writer of divine hymns-both most renowned kings, who preceded the times of the Trojan war by a hundred and eighty years -testify that He was born of God. His name is known to none, except to Himself and the Father, as John teaches in the Revelation.” *Epitome of the Divine Institutes* ch.42 p.238

**Eusebius of Caesarea** (318-325 A.D.) “Now this was the time in which the very latest of the Hebrew prophets were prophesying, who lived more than six hundred years after the Trojan War, and not less than fifteen hundred years after the age of Moses: and this will be manifest to you when presently going through the records of the chronology.” *Preparation for the Gospel* book 10 ch.4 p.10. See also book 10 ch.9 p.21,23

**Eusebius of Caesarea** (318-325 A.D.) &&& *Chronicon* ch.&&&

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) argues that Moses older not only of Homer, but also of Linus, Philammon, Thmayris, Orpheus, Epimenides of Crete, etc. Linus was Hercules’ teacher, who preceded the Trojan war by one generation. *Address of Tatian to the Greeks* ch.41 p.81

# POLEMIC EVANGELISTIC METHODS

## Po1. Be on guard against error

**Ignatius** (100-107/116 A.D.) “Not that I know there is anything of this kind among you; but I put you on your guard, inasmuch as I love you greatly, and foresee the snares of the devil.” *Ignatius’ Letter to the Trallians* [Greek] ch.8 p.69

***Shepherd of Hermas*** (c.115-155 A.D.) book 3 similitude 5 ch.3 p.34 “First of all, be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world.”

**Justin Martyr** (c.150 A.D.) “For we forewarn you to be on your guard, lest those demons whom we have been accusing should deceive you, and quite divert you from reading and understanding what we say.” *First Apology of Justin Martyr* ch.14 p.167

**Irenaeus of Lyons** (182-188 A.D.) “Or, again, what inexperienced person can with ease detect the presence of brass when it has been mixed up with silver? “Lest, therefore, through my neglect, some should be carried off, even as sheep are by wolves, while they perceive not the true character of these men, -because they outwardly are covered with sheep’s clothing (against whom the Lord has enjoined us to be on our guard), and because their language resembles ours, while their sentiments are very different,-I have deemed it my duty (after reading some of the *Commentaries*, as they call them, of the disciples of Valentinus, and after making myself acquainted with their tenets through personal intercourse with some of them) to unfold to thee, my friend, these portentous and profound mysteries, which do not fall within the range of every intellect, because all have not sufficiently purged their brains.” *Irenaeus Against Heresies* book 1 preface p.315

**Caius** (190-217 A.D.) ch.3 p.602 (implied) “But as to those men who abuse the arts of the unbelievers to establish their own heretical doctrine, and by the craft of the impious adulterate the simple faith of the divine Scriptures, what need is there to say that these are not near the faith? For this reason is it they have boldly laid their hands upon the divine Scriptures, alleging that they have corrected them. And that I do not state this against them falsely, any one who pleases may ascertain. For if any one should choose to collect and compare all their copies together, he would find many discrepancies among them.”

**Clement of Alexandria** (193-202 A.D.) “‘For hatred,’ says Solomon, ‘raises strife, but instruction guardeth the ways of life;’” *Stromata* book 1 ch.6 p.307

**Tertullian** (205 A.D.) “But from the mouth of every prophet in succession, sound forth also utterances of the same God, augmenting the same law of His by a renewal of the same commands, and in the first place announcing no other duty in so special a manner as the being on guard against all making and worshipping of idols;” *Scorpiace* ch.2 p.635

**Asterius Urbanus** (c.232 A.D.) “for they were mindful of the Lord’s distinction and threatening, whereby He warned them to be on their guard vigilantly against the coming of the false prophets.” from Book 1 p.335-336

**Hippolytus** (222-235/236 A.D.) (implied) “Callistus corroborated the heresy of these *Noetians*, but we have *already* carefully explained the details of his life. And *Callistus* himself produced likewise a heresy, and derived its starting-points from these *Noetians*,-namely, so far as he acknowledges that there is one Father and God, viz., the Creator of the universe, and that this (God) is spoken of, and called by the name of Son, yet that in substance He is one Spirit. For Spirit, as the Deity, is, he says, not any *being* different from the Logos, or the Logos from the Deity; therefore this one person, (according to Callistus,) is divided nominally, but substantially not so. He supposes this one Logos to be God, and affirms that there was *in the case of the Word* an incarnation.” *Refutation of All Heresies* book 10 ch.23 *ANF* vol.5 p.148

**Origen** (225-253/254 A.D.) “But since those against whom Jesus would have us to be on our guard give themselves out as the Christ-which is not a claim put forth by sorcerers-and since He says that even some who lead wicked lives will perform miracles in the name of Jesus, and expel demons out of men, sorcery in the case of these individuals, or any suspicion of such, is rather, if we may so speak, altogether banished, and the divinity of Christ established, as well as the divine mission of His disciples; seeing that it is possible that one who makes use of His name, and who is wrought upon by some power, in some way unknown, to make the pretence that he is the Christ, should seem to perform miracles like those of Jesus, while others through His name should do works resembling those of His genuine disciples.” *Origen Against Celsus* book 2 ch.49 p.450

Origen (c.227-240 A.D.) (partial) “to what he wished, not observing that he accuses the prophet of a want of manners, by making him, when asked about one thing, answer about another; for this is a fault to be guarded against in conversation.” *Origen’s Commentary on John* book 6 ch.15 p.365

***Treatise on Rebaptism*** (250-258 A.D.) ch.15 p.676 “or if by chance baptism is given by any one in the name of Jesus Christ, we ought to supplement it, guarding the most holy invocation of the name of Jesus Christ, as we have most abundantly set forth; guarding, moreover, the custom and authority which so much claim our veneration for so long a time and for such great men.”

**Cyprian of Carthage** (c.246-258 A.D.) “For it is not persecution alone that is to be feared; nor those things which advance by open attack to overwhelm and cast down the servants of God. Caution is more easy where danger is manifest, and the mind is prepared beforehand for the contest when the adversary avows himself. The enemy is more to be feared and to be guarded against, when he creeps on us secretly; when, deceiving by the appearance of peace, he steals forward by hidden approaches, whence also he has received the name of the Serpent. That is always his subtlety; that is his dark and stealthy artifice for circumventing man. Thus from (he very beginning of the world he deceived; and flattering with lying words, he misled inexperienced souls by an incautious credulity.” *Treatises of Cyprian* Treatise 1 ch.1 p.421

**Roman church leaders** to Cyprian (250-251 A.D.) “that they might not deservedly forfeit the honour of martyrdom, if, on the occasion of martyrdom, they had wished to be betrayers of the Gospel. For he who does not guard what he has, in that condition whereon he possesses it, by violating the condition whereon he possesses it, loses what he possessed.” *Epistles of Cyprian* letter 30 ch.4 p.309

**Lucius and the brethren** to Cyprian (254-257 A.D.) “seeing that you have always flourished in His Church, guarding the tenor of the faith, keeping firmly the Lord’s commands” *Epistles of Cyprian* Letter 76 ch.1 p.403

Venantius of Timisa at the **Seventh Council of Carthage** (258 A.D.) “Shall we guard her incorrupt and inviolate, or shall we betray her integrity and chastity to adulterers and corrupters? For he who makes the Church’s baptism common to heretics, betrays the spouse of Christ to adulterers.”

&&&**Gregory Thaumaturgus** (254-265 A.D.) “And besides all his other patient and laborious efforts, how shall I in words give any account of what he [Origen] did for us, in instructing us in theology and the devout character? and how shall I enter into the real disposition of the man, and show with what judiciousness and careful preparation he would have us familiarized with all discourse about the Divinity, guarding sedulously against our being in any peril with respect to what is the most needful thing of all, namely, the knowledge of the Cause of all things?” *Oration and Panegyric to Origen* argument 13 p.&&&

**Methodius** (270-311/312 A.D.) “In order, therefore, that the virgin may not, when guarding against those sins which are in their own nature evil, be defiled by those which are like them and akin to them, conquering the one and being conquered by the other, that is, decorating herself with textures of different cloths, or with stones and gold, and other decorations of the body, things which intoxicate the soul;” *Banquet of the Ten Virgins* discourse 5 ch.6 p.327-328

**Lactantius** (c.303-320/325 A.D.) “Be on guard against error” *The Divine Institutes* vol.7 p.133

## Po2. Debate and argument in witnessing

John 8:13-19; 10:34-39; Acts 15:2; Romans 7:1-4; 9:19-22

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 9:19-22

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 10:34-38

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Paul and Barnabas were in sharp dispute and debate with judaizers. Acts 15:2.

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 8:13-19; 10:34-39

**p38** Acts 18:27-19:6,12-16. (early 3rd century) Acts 18:28

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 8:13-19; 10:34-39

**Aristides** (125 or 138-161 A.D.) “The Barbarians then, inasmuch as they did not comprehend God, erred with the elements; and they began to serve created things instead of the Creator of them, and on this account they made likenesses and they enclosed them in temples; and lo! they worship them and guard them with great precaution, that their gods may not be stolen by robbers; and the Barbarians have not understood that whatsoever watches must be greater than that which is watched; and that whatsoever creates must be greater than that whatever is created: if so be then that their gods are too weak for their own salvation, how will they furnish salvation to mankind?” *Apology of Aristides* ch.3 p.&&&

**Justin Martyr** (15-165 A.D.) &&& *Dialogue with Trypho, a Jew*

&&&Tatian’s ***Diatessaron*** (c.172 A.D.)

**Athenagoras** (177 A.D.) wants his listerners to “be acquainted with the argumentative grounds also of our faith.” *A Plea for Christians* ch.18 p.132

Athenagoras (177 A.D.) “though we are able to demonstrate what we apprehend and justly believe, namely that there is one God, with proofs and reason accordant with truth?” *A Plea for Christians* ch.7 p.131

**Rhodon** (c.180 A.D.) (Against Marcion and Apelles) vol.8 p.766

**Irenaeus of Lyons** (182-188 A.D.) has five books called *Irenaeus Against Heresies*

Irenaeus of Lyons (182-188 A.D.) “It was necessary clearly to prove, that, as their very opinions and regulations exhibit them, those who are of the school of Valentinus derive their origin from such mothers, fathers, and ancestors, and also to bring forward their doctrines, with the hope that perchance some of them, exercising repentance and returning to the only Creator, and God the Former of the universe, may obtain salvation, and that others may not henceforth be drown away by their wicked, although plausible, persuasions, imagining that they will obtain from them the knowledge of some greater and more sublime mysteries.” *Irenaeus Against Heresies* book 1 ch.31.3 p.358

**Maximus of Jerusalem** (185-196 A.D.) very logically argues that God is neither the author of evil nor the receptacle of evil. From the *Book Concerning Matter* (*ANF* vol.8) p.767-772

**Serapion of Antioch** (200-210 A.D.) argue against Marcion. vol.8 p.775

**Minucius Felix** (210 A.D.) says that if the gods could create more gods, and not die, there must be more gods than men. *The Octavius of Minucius Felix* ch.13 p.187

**Apollonius of Ephesus** (c.210 A.D.) (against Montanists)

**Clement of Alexandria** (193-202 A.D.) “Now demonstration differs from syllogism; in as much as the point demonstrated is indicative of one thing, being one and identical; as we say that to be with child is the proof of being no longer a virgin. But what is apprehended by syllogism, though one thing, follows from several; as, for example, not one but several proofs are adduced of Pytho having betrayed the Byzantines, if such was the fact. And to draw a conclusion from what is admitted is to *syllogize*; while to draw a conclusion from what is true is to *demonstrate*.” *Stromata* book 8 ch.3 p.559

Clement of Alexandria (c.195 A.D.) uses argument and debate. *Exhortation to the Heathen* ch.10 p.197-202

Clement of Alexandria (c.195 A.D.) says that apes are smart enough not to worship images and ornaments, so don’t deceive yourself and show yourself inferior to apes. *Exhortation to the Heathen* ch.4 p.188

**Tertullian** (c.213 A.D.) has many works, including *Against Praxeas* and *Against Hermogenes*.

Tertullian (207/208 A.D.) has a very long work: *Five Books Against Marcion*.

**Asterius Urbanus** (c.232 A.D.) debates against Monstanus. (Montanists) from Book 1 vol.7 p.335

**Hippolytus of Portus** (222-235/236 A.D.) debates against false beliefs in *Refutation of All Heresies*. An example is his opposition to Marcion in *Refutation of All Heresies* book 7 ch.18 p.112.

**Origen** (225-253/254 A.D.) mentions that Celsus is tautological. *Origen Against Celsus* book 2 ch.5 p.431

**Novatian** (250/4-256/7 A.D.) wrote an entire work against Sabellians called *Treatise Concerning the Trinity*.

***Treatise Against Novatian*** (250/4-256/7 A.D.) is an entire treatise against Novatian and Novatianists, who say that those who did the Roman sacrifices have lost their salvation forever, never to be regained.

***Treatise on Rebaptism*** (c.250-258 A.D.) is an entire treatise against Novatian and Novatianists, who say that those who did the Roman sacrifices have lost their salvation forever, never to be regained.

**Cyprian of Carthage** (c.246-258 A.D.) gives an argument on why Novatianist baptism is invalid in *Epistles of Cyprian* Letter 74 ch.3 p.398.

**Firmilian to Cyprian** (256 A.D.) speaks against Marcion, Cerdo, Apelles, Valentinus, and Basilides in *Epistles of Cyprian* Letter 74 ch.5 p.391. He speaks against Cataphrygians, including Montanus and Priscilla, and all other heretics, in ibid ch.7 p.392.

**Seventh Council of Carthage** (258 A.D.) p.565 Caecilius of Bilta gives logical arguments why the baptism by heretics is not valid.

**Dionysius of Alexandria** (246-265 A.D.) argues why things cannot happen from random reasons. *From the Books on Nature* ch.3 p.86

**Dionysius of Rome** (259-269 A.D.) “Now truly it would be just to dispute against those who, b y dividing and rending the monarchy, which is the most august announcement of the Church of God, into, as it were, three powers, and distinct substances (*hypostases*),…” *Against the Sabellians* ch.1 p.365

**Adamantius** (c.300 A.D.) *Dialogue on the True Faith* (the entire work)

Adamantius (c.300 A.D.) makes the point that if the God of Christ and the Creator are different, then the Creator would have no claim or even reason to punish Judas..*Dialogue on the True Faith* first part ch.16 p.59

Adamantius (c.300 A.D.) anwering Megethius “You and your party argue quite illogically. If you could prove your theories well and good, but if you are hunting for an argument not yet refuted, then your reasoning is irreverent.” Dialogue on the Frist Faith first part 920a 27 p.71

Adamantius (c.300 A.D.) refers to Ephesians 3:8-9. “If indeed this was the dispensation or plan of the unsearchable riches of Christ hidden from eternity, and this is the mystery which Paul brings to light the dispensation hidden in Him and who says that the unsearchable riches of Christ come from none other than the God who created all things, is an apostle of the Creator of all things.” (Adamantius is answering Eutropius) *Dialogue on the True Faith* Second part ch 870a p.105

**Alexander of Lycopolis** (301 A.D.) rhetorically asks how matter could be unordered motion, and show why this is impossible. *Of the Manichaeans* ch.6 p.243.

&&&**Arnobius** (297-303 A.D.) *Arnobius Against the Heathen* book &&&

**Athanasius of Alexandria** (318 A.D.) “So one can fairly refute the Jews by these and by other arugments from the Divine Scriptures.” *Incarnation of the Word* ch.41.8 p.58

Athanasius of Alexandria (318 A.D.) “Dionysius is worshipped among them because he has taught men drunkenness but the true Savior and Lord of all, for teaching temperance, is mocked by these people.” *Incarnation* ch.49.3 p.63

**Lactantius** (c.303-320/325 A.D.) says that since greeks say gods are strong, and women are weaker and more feeble, then “there are no gods, since there are females also among the gods.” *The Divine Institutes* book 1 ch.16 p.29

Lactantius (c.303-320/325 A.D.) Mentions the rewards of our labour [on earth]. *Epitome of the Divine Institutes* ch.66 p.250

**Alexander of Alexandria** (313-326 A.D.) “By saying these things, and by unfolding the divine Scriptures, we have often refuted them [Arians].” *Epistles on the Arian Heresy* Letter 2 ch.5 p.298

**Eusebius of Caesarea** (318-325 A.D.) uses debate in *Preparation for the Gospel* book 4 ch.2 p.5.

**Among heretics**

**Mani** (262-278 A.D.) tries to show that Archelaus contradicts hismelf. *Disputation with Manes* ch.28 p.200-201

Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, says he will give “exact proof”. *Dialogue on the True Faith* 1st part ch.26 p.70

Marcionite heretic Megethius (c.300 A.D.) says he is debating Adamantius *Dialogue on the True Faith* first part ch.1 803 2 p.36-37

Marcionite heretic Megethius (c.300 A.D.) is said by Adamantius: “You and your party argue quite illogically. If you could prove your theories well and good, but if you are hunting for an argument not yet refuted, then your reasoning is irreverent.” Dialogue on the Frist Faith first part 920a 27 p.71

## Po3. Showing misconceptions/contradictions

(Not just saying it is wrong, but proving it is wrong, following the ramifications, appeal to others, etc.)

Luke 6:2-5; John 10:34-38; Galatians 2:14

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 2:14

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 10:34-38

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 6:2-4

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:34-38

***Epistle to Diognetus*** ch.2 p.25 (c.130-200 A.D.) asks why idolators dread a stone, similar to what we walk on, and brass, like vessels people commonly use.

**Justin Martyr** (c.138-165 A.D.) shows why it is it is a perversion to say that the special sign in Isaiah 7:14 referred to a firstborn son born the usual, non-special way. *Dialogue with Trypho, a Jew* ch.84 p.2241

***Christians of Vienna and Lugdunum*** p.780 (177 A.D.) rhetorically asks how Christians can be cannibals when they will not even consume the blood of beasts.

**Athenagoras** (177 A.D.) discusses the birth and sepulchre of Zeus on Crete. *The Resurrection of the Dead* ch.30 p.145

Athenagoras (177 A.D.) asks is it not absurd to call Christians atheists. *A Plea for Christians* ch.3 p.131

**Melito of Sardis** (170-177/180 A.D.) rhetorically asks how people can worship gold and silver as gods when we do with those as we please. *Discourse to Antoninus Caesar* ch.1 *Ante-Nicene Fathers* vol.8 p.751

**Theophilus of Antioch** (168-181/188 A.D.) mentions sibyl’s saying, that if the gods begat and were immortal, then there would be so many gods that mortals would have no room to stand. *Theophilus to Autolycus* book 2 ch.3 p.94

Theophilus of Antioch (168-181/188 A.D.) “But also concerning the origin of the world, they uttered contradictory and absurd opinions. First, some of them, as we before explained, main-mined that the world is uncreated. And those that said it was uncreated and self-producing contradicted those who propounded that it was created. For by conjecture and human conception they spoke, and not knowing the truth. And others, again, said that there was a providence, and destroyed the positions of the former writers. Aratus, indeed, says:” *Theophilus to Autolycus* book 2 ch.6 p.96

Theophilus of Antioch (168-181/188 A.D.) mentions Jupiter’s tomb in Crete, while the rest of the gods, possibly, were not worthy of tombs. *Theophilus to Autolycus* book 1 ch.10 p.92

**Irenaeus of Lyons** (182-188 A.D.) sets out to refute heretics in *Irenaeus Against Heresies* preface p.315.

Irenaeus of Lyons (182-188 A.D.) For that Aeon, whose type they declare Judas to be, after being separated from her Enthymesis, was restored or recalled [to her former position]; but Judas was deprived [of his office], and cast out, while Matthias was ordained in his place, according to what is written, “And his bishopric let another take.” They ought therefore to maintain that the twelfth Aeon was cast out of the Pleroma, and that another was produced, or sent forth to fill her place; if, that is to say, she is pointed at in Judas. Moreover, they tell us that it was the Aeon herself who suffered, but Judas was the betrayer, [and not the sufferer.] Even they themselves acknowledge that it was the suffering Christ, and not Judas, who came to [the endurance of] passion. How, then, could Judas, the betrayer of Him who had to suffer for our salvation, be the type and image of that Aeon who suffered? *Irenaeus Against Heresies* book 2 ch.22.2 p.390

**Maximus of Jerusalem** (185-196 A.D.) says he shows the consequences of beliving wrong on matter and evil. *From the Book Concerning Matter* 1 (*ANF* vol.8) p.768

**Minucius Felix** (210 A.D.) “And what are the sacred rites of Jupiter? His nurse is a she-goat, and as an infant he is taken away from his greedy father, lest he should be devoured; and clanging uproar is dashed out of the cymbals of the Corybantes, lest the father should hear the infant’s wailing. Cybele of Dindymus-I am ashamed to speak of it-who could not entice her adulterous lover, who unhappily was pleasing to her, to lewdness, because she herself, as being the mother of many gods, was ugly and old, mutilated him, doubtless that she might make a god of the eunuch. On account of this story, the Galli also worship her by the punishment of their emasculated body. Now certainly these things are not sacred rites, but tortures. What are the very forms and appearances (of the gods)? do they not argue the contemptible and disgraceful characters of your gods? Vulcan is a lame god, and crippled; Apollo, smooth-faced after so many ages; Aesculapius well bearded, notwithstanding that he is the son of the ever youthful Apollo; Neptune with sea-green eyes; Minerva with eyes bluish grey; Juno with ox-eyes; Mercury with winged feet; Pan with hoofed feet; Saturn with feet in fetters; Janus, indeed, wears two faces, as if that he might walk with looks turned back; Diana sometimes is a huntress, with her robe girded up high; and as the Ephesian she has many and fruitful breasts; and when exaggerated as Trivia, she is horrible with three heads and with many hands. What is your Jupiter himself? Now he is represented in a statue as beardless, now he is set up as bearded; and when he is called Hammon, he has horns; and when Capitolinus, then he wields the thunderbolts; and when Latiaris, he is sprinkled with gore; and when Feretrius, he is not approached; and not to mention any further the multitude of Jupiters, the monstrous appearances of Jupiter are as numerous as his names. Erigone was hanged from a noose, that as a virgin she might be glowing among the stars. The Castors die by turns, that they may live. Aesculapius, that he may rise into a god, is struck with a thunderbolt. Hercules, that he may put off humanity, is burnt up by the fires of Oeta.” *The Octavius of Minucius Felix* ch.21 p.185. For clearing up misconceptions see ch.28 p.10; ch.30 p.192-192; ch.31 p.192

**Clement of Alexandria** (c.195 A.D.) shows the ridiculousness of worshipping Greek gods and the mysteries. *Exhortation to the Heathen* ch.2 p.175

Clement of Alexandria (c.195 A.D.) Theocritus said after Alexander of Macedon died, “Men, keep your hearts up as long as you see the gods dying sooner than men.” *Exhortation to the Heathen* ch.10 p.199

**Origen** Chapter XLIII.He next says of us, that ‘we ridicule those who worship Jupiter, because his tomb is pointed out in the island of Crete; and yet we worship him who rose from the tomb, although ignorant of the grounds on which the Cretans observe such a custom.’ Observe now that he thus undertakes the defense of the Cretans, and of Jupiter, and of his tomb, alluding obscurely

**Dionysius of Alexandria** (246-265 A.D.) shows how absurd it is for people to believe all mater was created and moves by itself. *From the Books on Nature* ch.3 p.86

**Alexander of Lycopolis** (301 A.D.) rhetorically asks how matter could be unordered motion, and show why this is impossible. *Of the Manichaeans* ch.6 p.243.

**Arnobius** (297-303 A.D.) in answering the charge the gods were currently punishing mankind because Christians did not worship them, sarcastically asks if it was because of modern Christians that the ancient wars of Xerxes and Alexander occurred. *Arnobius Against the Heathen* book 1 ch.5 p.415

**Methodius** (270-311/312 A.D.) says that if someone says man does not have free will but is governed by unavoidable necessities of fate, then they are impious against God, making him the cause and author of human evils. *The Banquet of the Ten Virgins* discourse 8 ch.16 p.342

***Martyrdom of Habib the Deacon*** (events c.315 A.D.) p.692 “Habib said: But this Zeus is an idol, the work of men. It is very well for thee to say that I insult him. But, if the carving of him out of wood and the fixing of him with nails proclaim aloud concerning him that he is made, how sayest thou to me that I insult him? Since lo! His insult is from himself, and against himself.”

**Athanasius of Alexandria** (318 A.D.) “In denying this they make a double mistake: either in denying the Creator to be maker of all things, if evil had an independent subsistence and being of its own; or again, if they mean that He is maker of all things, they will of necessity admit Him to be maker of evil also. For evil, according to them, is included among existing things. But this must appear paradoxical and impossible.” *Against the Heathen* ch.6.1-2 p.6

**Lactantius** (c.303-320/325 A.D.) “And it was no difficult task, indeed, to refute the falsehoods of a few men who entertained perverse sentiments by the testimony of communities and tribes, who on this one point had no disagreement. For there is no one so uncivilized, and of such an uncultivated disposition, who, when he raises his eyes to heaven, although he knows not by the providence of what God all this visible universe is governed, does not understand from the very magnitude of the objects, from their motion, arrangement, constancy, usefulness, beauty, and temperament, that there is some providence, and that that which exists with wonderful method must have been prepared by some greater intelligence. And for us, assuredly, it is very easy to follow up this part as copiously as it may please us.” *The Divine Institutes* book 1 ch.2 p.11

Lactantius (c.303-320/325 A.D.) argues that if the Oracle of Delphi spoke of God as without a mother, and Jupiter and the other gods had mothers, then the real God is not one of the Greek gods. *The Divine Institutes* book 1 ch.7 p.17

Lactantius (c.303-320/325 A.D.) points out that “Lucretius, forgetting what he asserted, and what dogma he deended, wrote these verses:” *The Divine Institutes* book 7 ch.12 p.208

**Alexander of Alexandria** (313-326 A.D.) shows that if there was a time when Jesus was not, the Father was not always the Father. *Epistles on the Arian Heresy* ch.6 p.293

**Eusebius of Caesarea** (318-325 A.D.) “moreover of Pyrrho, and those who introduce the ‘suspension of judgement,’ and all the rest, whose opinions have been refuted in the preceding discourse, we have seen that they stand in opposition alike to the doctrines of the Hebrews and of Plato and to the truth itself, and moreover have received their refutation by means of their own weapons.” *Preparation for the Gospel* book 15 preface p.4

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) says Greek philosophers not only contradict each other, they don’t even stay in line with their own opinions. *Hortatory Address to the Greeks* ch.7 p.276

**Among heretics**

**Tatian** (c.172 A.D.) points out the contradiction of the [Cretan] tomb of Olympian Zeus being among the Greeks. *Address of Tatian to the Greeks* ch.27 p.76

**Mani** (262-278 A.D.) tries to show that Archelaus contradicts hismelf. *Disputation with Manes* ch.28 p.200-201

## Po4. Morality vs. evil in other religions

Leviticus 20:2-5

***The Apology of Aristides*** (125 or 138-161 A.D.) p.270 mentions that Greek gods did many wicked and demeaning things. Jupiter changed into various animals to debauch mortal women.

**Justin Martyr** (c.150 A.D.) mentions shortcomings of the Greco-Roman gods. *First Apology of Justin Martyr* ch.25 p.171 and ch.31 p.173

Justin Martyr (probably, but anonymous) (c.150 A.D.) “But since, next to Homer, Hesiod wrote his *Works and Days*, who will believe his driveling theogony? For they say that Chronos, the son of Ouranos,… Jupiter … Neptune, … Pluto ravished Proserpine, … Ceres … Europa … Minerva … Diana.” *Discourse to the Greeks* ch.2 p.271

Justin Martyr (probably, but anonymous) (c.138-165 A.D.) “why are you, being a Greek, indignant at your son when he imitates Jupiter, and rises against you and defrauds you of your own wife? Why do you count him your enemy, and yet worship one that is like him? And why do you blame your wife for living in unchastity, and yet honour Venus with shines?” *Discourse to the Greeks* ch.4 p.272

**Theophilus of Antioch** (168-181/188 A.D.) Why worship Greek gods? Saturn was a cannibal, Jupiter was an adulterer, even with his own daughter. Mars is the “pest of mortals”, some gods got wounded, and Osiris was torn limb from limb. Atys was mutilated, Aesculapius was struck by a thunderbolt from Zeus. *Theophilus Letter to Autolycus* book 1 ch.9 p.91

*Theophilus to Autolycus* (168-181/188 A.D.) book 1 ch.10 p.92 has an entire chapter on the absurdities of Greco-Roman idolatry.

**Minucius Felix** (210 A.D.) discusses the immorality of Greek gods extensively. *The Octavius of Minucius Felix* ch.33 p.194

**Clement of Alexandria** (193-202 A.D.) speaks in detail about Zeus, Athena and other gods and goddesses. *Stromata* book 7 ch.4 p.528-530

&&&**Hippolytus of Portus** (222-235/236 A.D.) &&&

&&&**Dionysius of Alexandria** (246-265 A.D.)

**Arnobius** (297-303 A.D.) “What say you, ye holy and pure guardians of religion? Have the gods, then, sexes; and are they disfigured by those parts, the very mention of whose names by modest lips is disgraceful? What, then, now remains, but to believe that they, as unclean beasts, are transported with violent passions, rush with maddened desires into mutual embraces, and at last, with shattered and ruined bodies, are enfeebled by their sensuality?” *Arnobius Against the Heathen* book 3 ch.10 p.466

**Athanasius of Alexandria** (318 A.D.) says “the idolatry of the Greeks is shwen to be full of all ungodliness, and that its introduction has been not for the good, but for the ruin, of human life;” *Against the Heathen* ch.29 p.19

Athanasius of Alexandria (318 A.D.) mentions that ancient Romans had human sacrifices to Jupiter Latiarius. *Against the Heathen* ch.25 p.17

**Lactantius** (c.303-320/325 A.D.) mentions that worshippers of Saturn burned to death people in sacrifices. Proserpine was incestuously carried away by her uncle. *The Divine Institutes* book 1 ch.21 p.34-35

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) It is not Christians who eat human flesh. Rather, Pelops was said to be a supper for the gods, Kronos devours his children, and Zeus swallows Metis. *Address of Tatian to the Greeks* ch.25 p.76

## Po5. Do not judge/condemn others

Matthew 7:1-5; Luke 6:37; Romans 2:1; 14:4,7,13; 1 Corinthians 4:3

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 5:37

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 6:35-41

**p40** – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) says we are not to judge others. Romans 1:1-3

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 6:37

**Polycarp** (100-155 A.D.) says that the Lord taught, “Judge not, that ye be not judged” *Letter to the Philippians* ch.2 p.33

Tatian’s ***Diatessaron*** (c.172 A.D.) section 10.13 p.59 quotes Matthew 7:1, not to judge others.

**Irenaeus of Lyons** (182-188 A.D.) “goods which are not his. And therefore has the Lord said: “Judge not, that ye be” *Irenaeus Against Heresies* book 4 ch.30.3 p.504

**Clement of Alexandria** (193/217/220 A.D.) “find some one of those who have power with God to save. “Judge not, then, that” *Who is the Rich Man That Shall Be Saved?* ch.33 p.600

**Tertullian** (198-202 A.D.) “says, ‘Judge not, lest ye be judged,’” *Of Patience* ch.10 p.713

Tertullian (207/208 A.D.) “so vast an age? ‘Judge not, and ye shall not be judged; condemn not, and ye…’” *Five Books Against Marcion* book 4 ch.17 p.373

**Origen** (225-253/254 A.D.) “not declare it, according to the precept, ‘Judge not that ye be not judged’” *Commentary on Matthew* book 13 ch.30 p.493

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.12 p.661 quotes Romans 14:4 and says we are not to judge another man’s servant.

**Cyprian of Carthage** (c.246-258 A.D.) “In the Gospel according to Luke: “Judge not, that ye be not judged: condemn” *Treatises of Cyprian* Treatise 12 third part ch.21 p.541

## Po6. Do not throw pearls before swine

Matthew 7:6

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 7:6

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 7:6

**Clement of Alexandria** (198-202 A.D.) “But those who possess the Holy Spirit ‘search the deep things of God,’ -that is, grasp the secret that is in the prophecies. ‘To impart of holy things to the dogs’ is forbidden, so long as they remain beasts. For never ought those who are envious and perturbed, and still infidel in conduct, shameless in barking at investigation, to dip in the divine and clear stream of the living water.” *Stromata* book 2 ch.2 p.348. He also has a direct quote of Matthew 7:6 in *Stromata* book 1 ch.12 p.312.

**Tertullian** (198-220 A.D.) “On the contrary, this *precept* is rather to be looked at carefully: ‘Give not the holy thing to the dogs, nor cast your pearls before swine;’ and, ‘Lay not hands easily on *any*; share not other men’s sins.’” *On Baptism* ch.18 p.677

Tertullian (198-220 A.D.) “in accordance with the Lord’s saying, “Not to cast one’s pearls before swine,” *Prescription Against Heretics* ch.25 p.255. See also *Prescription Against Heretics* ch.41 p.263 and *Tertullian to His Wife* (c.207 A.D.) book 2 ch.5 p.46.

**Hippolytus of Portus** (222-235/236 A.D.) (implied, because Hippolytus is discussing the beliefs of the Phrygians. He acknowledges that Jesus said this, but it is unclear what his interpretation is.) “This, he says, is what (Jesus) asserts: ‘Throw not that which is holy unto the dogs, nor pearls unto the swine.’” *The Refutation of All Heresies* book 5 ch.3 p.55.

**Origen** (225-253/254 A.D.) quotes the first half of Matthew 7:6, and discusses it, then the second half of Matthew 7:6 and then discusses that. *Commentary on Matthew* book 10 ch.8 p.418

**Moyses, Maximum, and Nicostratus** to Cyprian (250 A.D.) “For we observe that you have both rebuked with fitting censure, and worthily, those who, unmindful of their sins, had, with hasty and eager desire, extorted peace from the presbyters in your absence, and those who, without respect for the Gospel, had with profane facility granted the *holiness* of the Lord unto dogs, and pearls to swine;” *Epistles of Cyprian* Letter 25 ch.5 p.304

**Cyprian of Carthage** (c.246-258 A.D.) “And we are, moreover, bidden to keep what is holy within our own knowledge, and not expose it to be trodden down by swine and dogs, since the Lord speaks, saying, ‘Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.’” *Treatises of Cyprian* Treatise 5 ch.1 p.458. See also Treatise 12 part 3 ch.50 p.546.

Cyprian of Carthage (c.246-258 A.D.) quotes Matthew 7:6 “Also in the Gospel according to Matthew: ‘Give not that which is holy to dogs; neither case ye your pearls before the swine, lest perchance they trample them down with their feet, and turn again and crush you.’” *Treatises of Cyprian* Treatise 12 part 3 ch.50 p.546

**Methodius** (270-311/312 A.D.) quotes Matthew 7:6. *Banquet of the Ten Virgins* Discourse 4 ch.6 p.324

Methodius (270-311/312 A.D.) quotes Matthew 7:6 and says why Origen’s allegorical interpretation is wrong. “If we must understand by pearls the glorious and divine teachings, and by swine those who are given up to impiety and pleasures, from whom are to be withheld and hidden the apostle’s teachings, which stir men up to piety and faith in Christ, see how you say that no Christians can be converted from their impiety by the teachings of the apostles. For they would never cast the mysteries of Christ to those who, through want: of faith, are like swine.” *Extracts from the Work on Things Created* ch.1 p.379

**Theophilus** (events c.315 A.D.) says not to cast holy things to dogs or cast pearls before swine. *Martyrdom of Habib the Deacon* vol.8 p.694

**Among spurious works**

***Two Epistles Concerning Virginity*** (3rd century A.D.) Second Epistle ch.7 p.62 quotes Matthew 7:6.

**Among heretics**

***A Naasene Sermon*** (188-235 A.D.) says not to cast what is holy to the dogs or perals to swine. *TGB* p.490

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.1 p.117 “Him by whom he has been sent, and from whom he has received commandment not to throw the pearls of His words before swing and dogs, who striving against them with arguments and sophisms, roll them in the mud of carnal understandings, and by their barkings and base answers break and weary the preachers of God’s word.”

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 2 ch.3 p.98 says not to cast our pearls before swine. No mention of dogs though.

Elchesites (partial, does not mention swine) according to Hippolytus of Portus (222-235/236 A.D.) “Inasmuch as (Elchesai) considers, then, that it would be an insult to reason that these mighty and ineffable mysteries should be trampled under foot, or that they should be committed to many, he adivses that as valuable pearls they should be preserved, expressing himself thus: ‘Do not recite this account to all men, and guard carefully these precepts” *The Refutation of All Heresies* book 9 ch.12 p.133

## Po7. Don’t give what is holy to the dogs

Matthew 7:6

***Didache*** (=*Teaching of the Twelve Apostles*) (120-150 A.D.) ch.9 p.380 “for concerning this also the Lord hath said, Give not that which is holy to the dogs.”

**Clement of Alexandria** (198-202 A.D.) “But those who possess the Holy Spirit ‘search the deep things of God,’ -that is, grasp the secret that is in the prophecies. ‘To impart of holy things to the dogs’ is forbidden, so long as they remain beasts. For never ought those who are envious and perturbed, and still infidel in conduct, shameless in barking at investigation, to dip in the divine and clear stream of the living water.” *Stromata* book 2 ch.2 p.348. He also has a direct quote of Matthew 7:6 in *Stromata* book 1 ch.12 p.312.

**Tertullian** (198-220 A.D.) “On the contrary, this *precept* is rather to be looked at carefully: ‘Give not the holy thing to the dogs, nor cast your pearls before swine;’ and, ‘Lay not hands easily on *any*; share not other men’s sins.’” *On Baptism* ch.18 p.677

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**Hippolytus of Portus** (222-235/236 A.D.) (implied, because Hippolytus is discussing the beliefs of the Phrygians. He acknowledges that Jesus said this, but it is unclear what his interpretation is.) “This, he says, is what (Jesus) asserts: ‘Throw not that which is holy unto the dogs, nor pearls unto the swine.’” *The Refutation of All Heresies* book 5 ch.3 p.55.

**Origen** (225-253/254 A.D.) “He [Jesus] said, ‘Give not that which is holy unto the dogs, neither cast your pearls before the swine.’” *Commentary on Matthew* book 10 ch.8 p.418

**Cyprian of Carthage** (c.246-258 A.D.) “And we are, moreover, bidden to keep what is holy within our own knowledge, and not expose it to be trodden down by swine and dogs, since the Lord speaks, saying, ‘Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.’” *Treatises of Cyprian* Treatise 5 ch.1 p.458.

Cyprian of Carthage (c.246-258 A.D.) quotes Matthew 7:6 “Also in the Gospel according to Matthew: ‘Give not that which is holy to dogs; neither case ye your pearls before the swine, lest perchance they trample them down with their feet, and turn again and crush you.’” *Treatises of Cyprian* Treatise 12 part 3 ch.50 p.546

**Moyses, Maximum, and Nicostratus** to Cyprian (250 A.D.) “For we observe that you have both rebuked with fitting censure, and worthily, those who, unmindful of their sins, had, with hasty and eager desire, extorted peace from the presbyters in your absence, and those who, without respect for the Gospel, had with profane facility granted the *holiness* of the Lord unto dogs, and pearls to swine;” *Epistles of Cyprian* Letter 25 ch.5 p.304

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**Among heretics**

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**Manes** (262-278 A.D.) Manes says, “For it is not meet to give the holy things to dogs.” Fragment Archelaus’ *Disputation with Manes* in Cyril of Jerusalem *Catechisms* ch.6 no.27-29 *ANF* vol.6 p.234

## Po8. Beware of wolves/false prophets

Matthew 7:15-16; 24:24

**Ignatius of Antioch** (c.100-117 A.D.) “For there are many wolves that appear worthy of credit, who, by means of a pernicious pleasure, carry captive those that are running towards God; but in your unity they shall have no place.” *Epistle of Ignatius to the Philadelphians* [Greek] ch.2 p.80

***Didache*** (before 125 A.D.) (vol.7) ch.16 p.382 (implied) “For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increaseth, they shall hate and persecute and betray one another”

**Justin Martyr** (c.138-165 A.D.) “For he said, ‘Many shall come in My name, clothed outwardly in sheep’s clothing, but inwardly they are ravening wolves.’ And, ‘There shall be schisms and heresies.’ And, ‘Beware of false prophets, who shall come to you clothed outwardly in sheep’s clothing, but inwardly they are ravening wolves.’ And, ‘Many false Christs and false apostles shall arise, and shall deceive many of the faithful.’ There are, therefore, and there were many, my friends, who, coming forward in the name of Jesus, taught both to speak and act impious and blasphemous things; and these are called by us after the name of the men from whom each doctrine and opinion had its origin.” *Dialogue with Trypho, a Jew* ch.35 p.212

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 10.34 p.60 says to beware of false prophets and wolves.

**Irenaeus of Lyons** (182-188 A.D.) “‘Lest, therefore, through my neglect, some should be carried off, even as sheep are by wolves, while they perceive not the true character of these men, -because they outwardly are covered with sheep’s clothing (against whom the Lord has enjoined us to be on our guard), and because their language resembles ours, while their sentiments are very different,-I have deemed it my duty (after reading some of the *Commentaries*, as they call them, of the disciples of Valentinus, and after making myself acquainted with their tenets through personal intercourse with some of them) to unfold to thee, my friend, these portentous and profound mysteries, which do not fall within the range of every intellect, because all have not sufficiently purged their brains.” *Irenaeus Against Heresies* book 1 Preface ch.2 p.315

**Clement of Alexandria** (193-202 A.D.) “For the saving Word is called ‘wholesome,’ He being the truth; and what is wholesome (healthful) remains ever deathless. But separation from what is healthful and divine is impiety, and a deadly malady. These are rapacious wolves hid in sheep-skins, men-stealers, and glozing soul-seducers, secretly, but proved to be robbers; striving by fraud and force to catch us who are unsophisticated and have less power of speech.” *Stromata* book 1 ch.8 p.309

Clement of Alexandria (c.195 A.D.) “Again, therefore, some venomous and false hypocrites, who plotted against righteousness, He once called ‘a brood of vipers.’ But if one of those serpents even is willing to repent, and follows the Word, he becomes a man of God. Others he figuratively calls wolves, clothed in sheep-skins, meaning thereby monsters of rapacity in human form. And so all such most savage beasts, and all such blocks of stone, the celestial song has transformed into tractable men.” *Exhortation to the Heathen* ch.1 p.172

**Tertullian** (198-220 A.D.) “Now, what are these sheep’s clothing’s, but the external surface of the Christian profession? Who are the ravening wolves but those deceitful senses and spirits which are lurking within to waste the flock of Christ? Who are the false prophets but deceptive predictors of the future? Who are the false apostles but the preachers of a spurious gospel? Who also are the Antichrists, both now and evermore, but the men who rebel against Christ? Heresies, at the present time, will no less rend the church by their perversion of doctrine, than will Antichrist persecute her at that day by the cruelty of his attacks, except that persecution make seven martyrs, (but) heresy only apostates.” *Prescription Against heretics* ch.4 p.245

**Origen** (239-242 A.D.) says to watch out for heretics like foxes. *Homilies on Ezekiel* homily 2 ch.5.1 p.52

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.14 p.661-662 “And indeed the Lord had foretold that many should come as ravening wolves in the skins of sheep. Who are those ravening wolves but such as conspire with treacherous intent to waste the flock of Christ?”

**Cyprian of Carthage** (c.246-258 A.D.) “We ought to remember by what name Christ calls His people, by what title He names His flock. He calls them sheep, that their Christian innocence may be like that of sheep; He calls them lambs, that their simplicity of mind may imitate the simple nature of lambs. Why does the wolf lurk under the garb of sheep? why does he who falsely asserts himself to be a Christian, dishonour the flock of Christ? To put on the name of Christ, and not to go in the way of Christ, what else is it but a mockery of the divine name, but a desertion of the way of salvation;” *Treatises of Cyprian* Treatise 10 ch.12 p.494

**Adamantius** (c.300 A.D.)quotes Matthew 7:15-16; Luke 6:35; Matthew 15:19. *Dialogue on the True Faith* First part ch.28 821c p.75

**Methodius** (270-311/312 A.D.) “That just as hunters take by a sheep the wolves that devour sheep, even so the Chief Shepherd, offering Himself as man to the spiritual wolves and those who destroy the soul, may make His prey of the destroyers by means of that Adam who was once preyed on by them.” *Oration on Psalms* ch.6 p.397

**Lactantius** (c.303-320/325 A.D.) “Doubtless the crafty man wished to conceal the wolf under the skin of a sheep, that he might ensnare the reader by a deceitful title.” *The Divine Institutes* book 5 ch.3 p.139

**Eusebius of Caesarea** (318-325 A.D.) mentions to watch out for “fierce wolves”. *Eusebius’ Ecclesiastical History* book 1 ch.1.2 p.81

**Among corrupt of spurious books**

**pseudo-Ignatius of Antioch** (c.100-117 A.D.) “For there are many wolves in sheep’s clothing, who, by means of a pernicious pleasure, carry captive those that are running towards God; but in your unity they shall have no place.” *Epistle of Ignatius to the Philadelphians* [Latin version] ch.2 p.80

## Po9. Calling other beliefs delusion(s)

2 Thessalonians 2:11; Isaiah 66:4

Romans 1:25 (partial) lie

*&&&****2 Clement*** (120-140 A.D.) &&&

Athenagoras (177 A.D.) (partial) mentions the absurdity of [pagan] theology. *A Plea for Christians* ch.26 p.143

Minucius Felix (210 A.D.) (partial) says Saturn, Serapis, & Jupiter were demons the pagans worshipped. *The Octavius of Minucius Felix* ch.27 p.190

**Clement of Alexandria** (c.195 A.D.) “I wish to show thoroughly what like these gods of yours are, that now at length you may abandon your delusion, and speed your flight back to heaven. “For we also were once children of wrath, even as others; but God, being rich in mercy, for the great love wherewith He loved us, when we were now dead in trespasses, quickened us together with Christ.’” *Exhortation to the Heathen* ch.2 p.178

Clement of Alexandria (c.195 A.D.) calls idolatry the “delusion of men”. *Exhortation to the Heathen* ch.4 p.187

**Tertullian** (207/208 A.D.) “and “the sending of the strong delusion,” on those who despise and mock, as well as upon those who are ignorant of Him;” *Five Books Against Marcion* book 5 ch.16 p.464

Tertullian (198-220 A.D.) (implied) says that Marcion was “mutilating or misinterpreting the Scriptures, and introducing, above all, apocryphal mysteries and blasphemous fables.” *On the Resurrection of the Flesh* ch.63 p.594

**Asterius Urbanus** (c.232 A.D.) says that Theodotus “was given over to the Spirit of delusion.” From Book 2 p.336

**Hippolytus of Portus** (222-235/236 A.D.) “For we observe that our discourse has been serviceable not only for a refutation of heresies, but also in reference to those who entertain these opinions. Now these, when they encounter the extreme care evinced by us, will even be struck with admiration of our earnestness, and will not despise our industry and condemn Christians as fools when they discern the opinions to which they themselves have stupidly accorded their belief. And furthermore, those who, desirous of learning, addict themselves to the truth, will be assisted by our discourse to become, when they have learned the fundamental principles of the heresies, more intelligent not only for the easy refutation of those who have attempted to deceive them, but that also, when they have ascertained the avowed opinions of the wise men, and have been made acquainted with them, that they shall neither be confused by them as ignorant persons would, nor become the dupes of certain individuals acting as if from some authority; nay, more than this, they shall be on their guard against those that are allowing themselves to become victims to these delusions.” *Refutation of All Heresies* book 4 ch.45 p.42

**Origen** (225-253/254 A.D.) “either from superstition or some other form of delusion, went as far as they could in degrading the Divine Being to the level of brute beasts.” *Origen Against Celsus* book 8 ch.53 p.659

**Cyprian of Carthage** (c.246-258 A.D.) quotes 2 Thessalonians 210-12 that God should send them strong delusion and they believe a lie. *Epistles of Cyprian* letter 54 ch.13 p.343

**Gregory Thaumaturgus** (254-265 A.D.) “he [the philosopher] declares to be the truth, and holds that all else which is maintained by other philosophers is simply delusion and folly, though he himself does not more satisafactorily establish his own positions by argument, that do all the others severally defend their peculiar tenets;” *Oration and Panegyric to Origen* argument 14 p.35

**Arnobius** (297-303 A.D.) calls pagan beliefs delusion. *Arnobius Against the Heathen* book 2 ch.3 p.434 He also mentions “empty delusions”

**Athanasius of Alexandria** (318 A.D.) mentions the teachings of poets, philosophers and delusion of the demons. *The Incarnation of the Word* ch.48 p.63

**Lactantius** (c.303-320/325 A.D.) “In Ennius Africanus thus speaks: ‘If it is permitted any one to ascend to the regions of the gods above, the greatest gate of heaven is open to me alone.’ Because, in truth, he extinguished and destroyed a great part of the human race. Oh how great the darkness in which you were involved, O Africanus, or rather O poet, in that you imagined the ascent to heaven to be open to men through slaughters and bloodshed! And Cicero also assented to this delusion.” *The Divine Institutes* book 1 ch.18 p.31

Lactantius (c.303-320/325 A.D.) “But these are the delusions of those who, concealing themselves under the names of the dead, lay snares for the living. Therefore, whether the impending danger can be avoided, they wish it to appear that they averted it, having been appeased; or if it cannot be avoided, they contrive that it may appear to have happened through disregard of them.” *The Divine Institutes* book 2 ch.17 p.66

**Eusebius of Caesarea** (318-325 A.D.) calls pagan beliefs superstitious delusions in *Preparation for the Gospel* book 2 ch.5 p.26.

**Among heretics**

Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.40 “who love the truth, almost all would have been involved in impious delusion.”

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “Since, therefore, God knew that the first men remembered the old delusion of their forefathers, whereby the misanthropic demon contrived to deceive them when he said to them, 'If ye obey me in transgressing the commandment of God, ye shall be as gods,' calling those gods which had no being, in order that men, supposing that there were other gods in existence, might believe that they themselves could become gods.” *Justin’s Hortatory Address to the Greeks* ch.21 p.281

## Po10. Humor or wit in witnessing

(Dark humor, puns, etc.)

Acts 26:29

**Minucius Felix** (210 A.D.) uses a pun. It says the people slaughtered to Mercury were human, or rather inhuman sacrifies. *Octavius of Minucius Felix* ch.30 p.192

**Clement of Alexandria** (193-217/220 A.D.) “But if you enter the penetralia of the enclosure, and, in haste to behold something better, seek the image that is the inhabitant of the temple, and if any priest of those that offer sacrifice there, looking grave, and singing a paean in the Egyptian tongue, remove a little of the veil to show the god, he will give you a hearty laugh at the object of worship. For the deity that is sought, to whom you have rushed, will not be found within, but a cat, or a crocodile, or a serpent of the country, or some such beast unworthy of the temple, but quite worthy of a den, a hole, or the dirt. The god of the Egyptians appears a beast rolling on a purple couch.” *The Instructor* book 3 ch.2 p.272

**Tertullian** (198-220 A.D.) “Now, how much further need I go in recounting your gods-because I want to descant on the character of such as you have adopted? It is quite uncertain whether I shall laugh at your absurdity, or upbraid you for your blindness. For how many, and indeed what, gods shall I bring forward? Shall it be the greater ones, or the lesser? The old ones, or the novel? The male, or the female? The unmarried, or such as are joined in wedlock? The clever, or the unskilful? The rustic or the town ones? The national or the foreign? For the truth is, there are so many families, so many nations, which require a catalogue (of gods), that they cannot possibly be examined, or distinguished, or described.” *Tertullian To the Nations* book 2 ch.12 p.140

**Commodianus** (c.240 A.D.) uses wit in his argument. *Instructions of Commodianus* ch.80 p.218

**Arnobius** (297-303 A.D.) “For do the bodies of the deities feel parching thirst, and is it necessary that their dryness be tempered by some moisture? Are they accustomed, as men are, to combine eating and drinking? In like manner, also, after the solid food of cakes and pottages, and victims slain in honour of them, do they drench themselves, and make themselves merry with very frequent cups of wine, that their food may be more easily softened, and thoroughly digested? Give, I beg, to the immortal gods to drink; bring forth goblets, bowls, ladles, and cups; and as they stuff themselves with bulls, and luxurious feasts, and rich food,-lest some piece of flesh hastily gulped down should stick in passing through the stomach, run up, hasten, give pure wine to Jupiter, the most excellent, the supreme, lest he be choked. He desires to break wind, and is unable; and unless that hindrance passes away and is dissolved, there is very great danger that his breathing will be stopped and interrupted, and heaven be left desolate without its rulers.” *Arnobius Against the Heathen* book 7 ch.29 p.529-530

Arnobius (297-303 A.D.) “For suppose that it had occurred to us, moved either by suitable influence or violent fear of you, to worship Minerva, for example, with the rights you deem sacred, and the usual ceremony: if, when we prepare sacrifices, and approach to make *the offerings* appointed for her on the flaming altars, all the Minervas shall fly thither, and striving for the right to that name, each demand that the offerings prepared be given to herself; what drawn-out animal shall we place among them, or to whom shall we direct the sacred offices which are our duty? For the first one of whom we spoke will perhaps say: ‘The name Minerva is mine, mine the divine majesty, who bore Apollo and Diana, and by the fruit of my womb enriched heaven with deities, and multiplied the number of the gods.’ ‘Nay, Minerva,’ the fifth will say, ‘are you speaking, who, being a wife, and so often a mother, have lost the sanctity of spotless purity? Do you not see that in all temples the images of Minervas are those of virgins, and that all artists refrain from giving to them the figures of matrons? Cease, therefore, to appropriate to yourself a name not rightfully yours. For that I am Minerva, begotten of father Pallas, the whole band of poets bear witness, who call me Pallas, the surname being derived from my father.’ The second will cry on hearing this: ‘What say you? Do you, then, bear the name of Minerva, an impudent parricide, and one defiled by the pollution of lewd lust, who, decking yourself with rouge and a harlot’s arts, roused upon yourself even your father’s passions, full of maddening desires? Go further, then, seek for yourself another name for this belongs to me, whom the Nile, greatest of rivers, begot from among his flowing waters, and brought to a maiden’s estate from the condensing of moisture. But if you inquire into the credibility of the matter, I too will bring as witnesses the Egyptians, in whose language I am called Neith, as Plato’s *Timaeus* attests.’ What, then, do we suppose will be the result? Will she indeed cease to say that she is Minerva, who is named Coryphasia, either to mark her mother, or because she sprung forth from the top of Jove’s head, bearing a shield, and girt with the terror of arms? *Or are we to suppose* that she who is third will quietly surrender the name? and not argue and resist the assumption of the first *two* with such words as these: ‘Do you thus dare to assume the honour of my name, O Sais, sprung from the mud and eddies of a stream, and formed in miry places? Or do you usurp another’s rank, who falsely say that you were born a goddess from the head of Jupiter, and persuade very silly men that you are reason? Does he conceive and bring forth children from his head? That the arms you bear might be forged and formed, was there even in the hollow of his head a smith’s workshop? *were there anvils*, hammers, furnaces, bellows, coals, and pincers? Or if, as you maintain, it is true that you are reason, cease to claim for yourself the name which is mine; for reason, of which you speak, is not a certain form of deity, but the understanding of difficult questions.’ If, then, as we have said, five Minervas should meet us when we essay to sacrifice, and contending as to whose this name is, each demand that either fumigations of incense be offered to her, or sacrificial wines poured out from golden cups; by what arbiter, by what judge, shall we dispose of so great a dispute? or what examiner will there be, what umpire of so great boldness as to attempt, with such personages, either to give a just decision, or to declare their causes not founded on right? Will he not rather go home, and, keeping himself apart from such matters, think it safer to have nothing to do with them, test he should either make enemies of the rest, by giving to one what belongs to all, or be charged with folly for yielding to all what should be the property of one?” *Arnobius Against the Heathen* book 4 ch.16 p.480-481. See also ibid boo 4 ch.4 p.477 and book 4 ch.13 p.480.

**Lactantius** (c.303-320/325 A.D.) “A noble and wise sentiment. But he ridiculously added this: that there is this gold in the temples, as there are doll presented to Venus by the virgin; which perhaps he may have despised on account of their smallness. For he did not see that the very images and statues of the gods, wrought in gold and ivory by the hand of Polycletus, Euphranor, and Phidias, were nothing more than large dolls, not dedicated by virgins, to whose sports some indulgence may be granted, but by bearded men. Therefore Seneca deservedly laughs at the folly even of old men. We are not (he says) boys twice, as is commonly said, but are always so.” *The Divine Institutes* book 2 ch.4 p.45

## Po11. Harsh rebuke in witnessing

(Satanic, evil, going to Hell, etc.)

Matthew 3:8-10; Luke 6:24-26; John 8:44,55; 9:41; Galatians 1:6-9; Philippians 3:2

Jesus and Paul commanded us to rebuke people in Luke 17:3; 1 Timothy 5:20; Titus 1:13; 2:15

2 Timothy 4:2 says, “Preach the Word; be prepared in season and out of season; correct, rebuke and encourage – with great patience and careful instruction.” (NIV)

John the Baptist called some of the people who came out to see him a “brood of vipers” in Luke 3:7.

Jesus likewise called the Pharisees snakes and a brood of vipers condemned to Hell in Matthew 23:33; hypocrites (Matthew 23:29)

Paul harshly rebuked Elymas, who was opposing the Gospel, in Acts 13:10-12.

Paul spoke harshly about Judaizers, even calling them dogs, in Philippians 3:2

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 1:6-8

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John

**p77** (200 A.D.) - Matthew 23:30-39. Matthew 23:33

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 6:24-26

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) has harsh rebuke of Elymas the sorcerer, calling him “a child of the devil and an enemy of everything that is right.” Acts 13:10-12

**p78** (300 A.D.) Jude 4-5,7-8 Jude 4-5 strong rebuke

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:8-10; Luke 6:24-26; John 8:44,55; 9:41

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 3:8-10; Luke 6:24-26; John 8:44,55; 9:41; Galatians 1:6-9; Philippians 3:2

**Polycarp** (155 A.D.) bravely told his killers before he was burned to death. “You threaten me with fire that can burn for an hour, and after a little while is extinguished, but are ignorant of the fire of the coming judgment and of eternal punishment, reserved for the ungodly.” *Concerning the Martyrdom of Polycarp* ch.11 p.41

**Athenagoras** (177 A.D.) “those who charge us with atheism, and that because they have not even the dreamiest conception of what God is, and are doltish and utterly unacquainted with natural and divinethings…” *A Plea for Christians* ch.13 p.134

**Rhodon** (c.180 A.D.) vol.8 p.766 “On my thereupon conjuring him to speak the truth, he solemnly declared that he was expressing his real sentiments; and that he did not know” how” there could be one uncreated God, but that he believed the fact. Here I burst into laughter and rebuked him, because he professed to be a teacher, and yet was unable to confirm *by arguments* what he taught.”

**Tatian’s *Diatessaron*** (177 A.D.) Jesus harshely rebukes the Pharisees. &&&

**Meleto/Melito of Sardis** (170-177/180 A.D.) “Ungrateful Israel, come to trial with me [God] concerning your ingratitude” *On Pascha* stanza 87 p.61

**Theophilus** (168-181/188 A.D.) “I am silent about the temples of Antinous, and of the others whom you call gods. For when related to sensible persons, they excite laughter. They who elaborated such a philosophy regarding either the non-existence of God, or promiscuous intercourse and beastly concubinage, are themselves condemned by their own teachings. Moreover, we find from the writings they composed that the eating of human flesh was received among them; and they record that those whom they honour as gods were the first to do these things.” *Theophilus to Autolycus* book 3 ch.8 p.113

**Irenaeus of Lyons** (182-188 A.D.) “Since this, however, was so, they certainly did not speak to them in accordance with their old belief. For they, who told them to their face that they were the slayers of the Lord,” *Irenaeus Against Heresies* book 3 ch.12.5 p.431

**Serapion of Antioch** (200-210 A.D.) “That ye may see also that the proceedings of this lying confederacy to which is given the name of New Prophecy, is abominated among the whole brother ood throughout the world,” (*ANF* vol.8) ch.1 p.775

**Apollonius of Ephesus** (211 A.D.) “We declar to you, then, that these first prophetesses, as soon as they were filled with the spirit, left their husbands. OF swhat falsehood, then, were they guilty in calling Prisca a maiden!” *Concerning Montanism* ch.2 (*ANF* vol.8) p.775

**Minucius Felix** (210 A.D.) “How much more truly do dumb animals naturally judge concerning your gods? Mice, swallows, kites, knew thay they have no feeling : they gnaw them, they trample on them, they sit upon them; and unless you drive them off, they build their nests in the very mouth of your god. Spiders, indeed, weave their webs over his face, and suspend their threads from his very head.You wipse, cleanse, scrape, and you protect and fea those whom you make;” *Octavius of Minucius Felix* ch.24 p.187

Minucius Felix (210 A.D.) says Saturn, Serapis, and Jupiter were demons they worshipped. *The Octavius of Minucius Felix* ch.27 p.190

Minucius Felix (210 A.D.) uses dirty language in refuting other religions. *The Octavius of Minucius Felix* ch.28 p.191

**Caius** (190-217 A.D.) says that heretics boldly falsified scripture. ch.3 p.602 “But as to those men who abuse the arts of the unbelievers to establish their own heretical doctrine, and by the craft of the impious adulterate the simple faith of the divine Scriptures, what need is there to say that these are not near the faith? ... And as to the great audacity implied in this offence, it is not likely that even they themselves can be ignorant of that. For either they do not believe that the divine Scriptures were dictated by the Holy Spirit, and are thus infidels; or they think themselves wiser than the Holy Spirit, and what are they then but demoniacs? Nor can they deny that the crime is theirs, when the copies have been written with their own hand; ... And some of them did not even think it worth while to corrupt them; but simply denying the law and the prophets for the sake of their lawless and impious doctrine, trader pretexts of grace, they sunk down to the lowest abyss of perdition.”

**Clement of Alexandria** (193-217/220 A.D.) (implied) “Denunciation is vehement speech. And He employs denunciation as medicine, by Isaiah, saying, “Ah, sinful nation, lawless sons, people full of sins, wicked seed!’ And in the Gospel by John He says, ‘Serpents, brood of vipers.’ Accusation is censure of wrong-doers. This mode of instruction He employs by David, when He says: “The people whom I knew not served me, and at the hearing of the ear obeyed me. Sons of strangers lied to me, and halted from their ways.’ And by Jeremiah: ‘And I gave her a writing of divorcement, and covenant-breaking Judah feared not.’ And again: ‘And the house of Israel disregarded Me; and the house of Judah lied to the Lord.’” *The Instructor* book 1 ch.9 p.229-230

Clement of Alexandria (c.195 A.D.) “But senseless wood and stone, and rich gold, care not a whit for either savoury odour, or blood, or smoke, by which, being at once honoured and fumigated, they are blackened; no more do they for honour or insult. And these images are more worthless than any animal. I am at a loss to conceive how objects devoid of sense were deified, and feel compelled to pity as miserable wretches those that wander in the mazes of this folly: for if some living creatures have not all the senses, as worms and caterpillars, and such as even from the first appear imperfect, as moles and the shrew-mouse, which Nicander says is blind and uncouth; yet are they superior to those utterly senseless idols and images.” *Exhortation to the Heathen* ch.4 p.186. See also ibid ch.1 p.172 and ch.10 p.198.

**Tertullian** (198-220 A.D.) “In short, all heresies, when thoroughly looked into, are detected harbouring dissent in many particulars even from their own founders. The majority of them have not even churches. Motherless, houseless, creedless, outcasts, they wander about in their own essential worthlessness.” *On Prescription Against Heretics* ch.42 p.264

Tertullian (c.213 A.D.) speaks of the “most conceited Monarchians” *Against Praxeas* ch.10 p.604

Tertullian (207/208 A.D.) “Nothing, however, in Pontus is so barbarous and sad as the fact that Marcion was born there, fouler than any Scythian, more roving than the wagon-life of the Sarmatian, more inhuman than the Massagete, more audacious than an Amazon, darker than the could, (of Pojntus) colder than its winter, more brittle than its ice, more deceitful than the Iser, more craggy than Caucasus. Nay more, the true Prometheus, Almighty God, is mangled by Marcion’s blasphemies.” *Five Books Against Marcion* book 1 ch.1 p.272

Tertullian (207/208 A.D.) “Fie on Marcion’s sponge! But indeed it is superfluous to dwell on what he has erased, when he may be more effectually confuted from that which he has retained.” *Five Books Against Marcion* book 5 ch.4 p.435

Tertullian (207/208 A.D.) “What Pontic mouse [Marcion] ever had such gnawing powers as he who has gnawed the Gospels to pieces? Verily, O Euxine, thou hast produced a monster more credible to philosophers than to Christians.” *Five Books Against Marcion* book 1 ch.1 p.272

Tertullian (207/208 A.D.) “Marcion, I pity you; your labour has been in vain. For the Jews Christ who appears in your Gospel is mine.” *Five Books Against Marcion* book 4 ch.43 p.423

**Asterius Urbanus** (c.232 A.D.) “challenged the maddenng and insidious and seductive spirit, being themselves cajoled and misled by him” fragment 2 p.336

**Hippolytus of Portus** (222-235/236 A.D.) “I think I have omitted no opinion found in this earthly and groveling Wisdom, I perceive that the solicitude expended bny us on these subjects has not been useless. For we observe that our discourse has been serviceable not only for a refutation of heresies, but also in reference to those who entertain these opinions. Now these, when they encounter the extreme care evinced by us, will even be struck with admiration of our earnestness, and will not despise our industry and condemn Christians as fools when they discern the opinions to which they themselves have stupidly accorded their belief. And furthermore, those who, desirous of learning, addict themselves to the truth, will be assisted by our discourse to become, when they have learned the fundamental principles of the heresies, more intelligent not only for the easy refutation of those who have attempted to deceive them, but that also, when they have ascertained the avowed opinions of the wise men, and have been made acquainted with them, that they shall neither be confused by them as ignorant persons would, nor become the dupes of certain individuals acting as if from some authority; nay, more than this, they shall be on their guard against those that are allowing themselves to become victims to these delusions.” *Refutation of All Heresies* book 4 ch.45 p.42

Hippolytus of Portus (222-235/236 A.D.) “And the wretched and baneful Sethians …” *Refutation of All Heresies* book 10 ch.7 p.143

**Origen** (225-253/254 A.D.) “On the ground that it is not in conformity with right reason (to suppose) that images, fashioned by the most worthless and depraved of workmen, and in many instances also provided by wicked men, can be (regarded as) gods.” *Origen Against Celsus* book 1 ch.5 p.398

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.1 p.657 “lo, there appeared opposed to me another enemy, and the adversary of his own paternal affection-the heretic Novatian-who not only, as it is signified in the Gospel, passed by the prostrate wounded man, as did the priest or the Levite, but by an ingenious and novel cruelty rather would slay the wounded man, by taking away the hope of salvation, by denying the mercy of his Father, by rejecting the repentance of his brother. Marvellous, how bitter, how harsh, how perverse are many things! But one more easily perceives the straw in another’s eye than the beam in one’s own. … Let not the abrupt madness of this perfidious heretic move or disturb us however,”

*&&&****Treatise on Rebaptism*** (c.250-258 A.D.) &&&

**Cyprian of Carthage** (c.246-258 A.D.) “Men imitate the gods whom they adore, and to such miserable beings their crimes become their religion.” *Epistles of Cyprian* Letter 1 ch.8 p.277

**Caecilius of Bilta at the Seventh Council of Carthage** (258 A.D.) p.565 “not among heretics, where there is no hope, and the faith if false, where all things are carried on by lying; where a demoniac exorcises; wehre one whose mouth and words send forth a cancer put the sacramental interrogation; the faithless gives faith; the wicked bestows pardon of sins; and Antichrist baptizes in the name of Christ”

**Dionysius of Alexandria** (246-265 A.D.) “For since of the doctrine, which lately has been set on foot at Ptolemais, a city of Pentaopolis, impious and full of blasphemy against Almight God and the Father of our Lord Jesus Christ; full of unbelief and perfidy towards His only begotten Son...” *Letter to Stephen of Rome* ch.3 p.102

**Adamantius** (c.300 A.D.) “However, let the Apostle [Paul] come forward to reprove your dishonesty.” *Dialogue on the True Faith* Second Part 831a p.95

**Arnobius** (297-303 A.D.) &&& *Arnobius Against the Heathen* book &&&

**Lucian of Antioch** (c.300-311 A.D.) “And if any one, contrary to the right faith of the Scriptures, teaches and says there has been a season or time or age before the Son of God was begotten, let him be accursed.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.27-28

Lucian of Antioch (c.300-311 A.D.) anathematizes all heretical false doctrine. *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.27

**Lactantius** (c.303-320/325 A.D.) “This man, in truth, who overthrew his own arguments by his character, or censured his own character by his arguments, a weighty censor and most keen accuser against himself, at the very same time in which a righteous people were impiously assailed, vomited forth three books against the Christian religion and name; professing, above all things, that it was the office of a philosopher to remedy the errors of men, and to recall them to the true way, that is, to the worship of the gods, by whose power and majesty, as he said, the world is governed;” *The Divine Institutes* book 5 ch.2 p.137

&&&**Alexander of Alexandria** (313-326 A.D.) &&&

**Eusebius of Caesarea** (c.318-325 A.D.) in speaking of the Egyptian religion says, “These are in very truth mad sophistry-schools of unbelieving men, and gambling houses of pure fraud.” *Preparation for the Gospel* book 2 ch.3 p.12

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) “How is it then that you, who have so many poetesses whose productions are mere trash, and innumerable courtezans, and worthless men, are not ashamed to slander the reputation of our women?” *Address of Tatian to the Greeks* ch.34 p.75

## Po12. Calling people names

Amos 4:1 cows of Bashan

Psalm 22:12-13

Matthew 15:3 “you hypocrites!”;

Matthew 23:25,33; Luke 3:7; 11:40

Philippians 3:2 dogs

John 8:55; 1 John 5:10; Revelation 3:9 “liar”

Revelation 2:9 “a synagogue of Satan”

Partial Ezekiel 36:18 (The *Expositor’s Bible Commentary* volume 6 p.921 says this word, *gillulim*, is a favorite word of Ezekiel’s for idols. It might be derived from the word *gel*, for dung, and thus Ezekiel is calling the idols “dung-things”.)

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Philippians 3:2

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 8:55

**p77** (200 A.D.) - Matthew 23:30-39. Matthew 23:33

**p45 Chester Beatty I** – 833 verses (4 gospels plus Acts) (200-225 A.D.) Luke 11:40 “you foolish people”‘ Acts 10:12 “You are a child of the devil and an enemy of everything that is right!”

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) John 8:55

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 15:3; 23:25,33; Luke 3:7; 11:40; John 8:55

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 15:3; 23:25,33; Luke 3:7; 11:40; John 8:55; Philippians 3:2

***Epistle to Diognetus*** ch.4 p.26 (c.130-200 A.D.) says that philosophers believe vain and silly things and called the philosophers deceivers.

*&&&****Tatian’s Diatessaron*** (c.172 A.D.) &&&

**Theophilus of Antioch** (168-181/188 A.D.) “O fools! ye worship serpents, dogs, and cats, Birds, and the creeping things of earth and sea, images made with hands, statues of stone, And heaps of rubbish by the wayside placed.” *Theophilus to Autolycus* book 2 ch.33 p.107

**Irenaeus of Lyons** (182-188 A.D.) “For, joining the buffooneries of Anaxilaus to the crafitness of the *magi*, as they are called, he is regarded by his senseless and cracked-brain followers as working miracles by these means.” *Irenaeus Against Heresies* book 1 ch.13.1 p.334

Irenaeus of Lyons (182-188 A.D.) “Since this, however, was so, they certainly did not speak to them in accordance with their old belief. For they [the apostles], who told them [the Jews] to their face that they were the slayers of the Lord,” *Irenaeus Against Heresies* book 3 ch.12 p.432

**Minucius Felix** (210 A.D.) “Then let Socrates the Athenian buffoon see to it, confessing that he knew nothing, although boastful in the testimony of a most deceitful demon; let Arcesilaus also, and Carneades, and Pyrrho, and all the multitude of the Academic philosophers, deliberate; let Simonides also for ever put off the decision of his opinion. We despise the bent brows of the philosophers, whom we know to be corrupters, and adulterers, and tyrants, and ever eloquent against their own vices.” *The Octavius of Minucius Felix* ch.38 p.197

**Caius** (190-217 A.D.) ch.3 p.602 (from Eusebius) “For either they [heretics] do not believe that the divine Scriptures were dictated by the Holy Spirit, and are thus infidels; or they think themselves wiser than the Holy Spirit, and what are they but demoniacs?”

**Clement of Alexandria** (193-202 A.D.) quotes Romans 1:22 “fools”. *Stromata* book 1 ch.27 p.340

Clement of Alexandria (193-217/220 A.D.) “And in the Gospel by John He says, “Serpents, brood of vipers.” *The Instructor* book 1 ch.9 p.229

Clement of Alexandria (c.195 A.D.) “He once called ‘a brood of vipers.’” *Exhortation to the Heathen* ch.1 p.172

Clement of Alexandria (c.195 A.D.) “Why, then, foolish and silly men (for I will repeat it), have you, defaming the supercelestial region, dragged religion to the ground, by fashioning to yourselves gods of earth, and by going after those created objects, instead of the uncreated Deity, have sunk into deepest darkness?” *Exhortation to the Heathen* ch.4 p.188

**Tertullian** (207/208 A.D.) “What Pontic mouse [Marcion] ever had such gnawing powers as he who has gnawed the Gospels to pieces? Verily, O Euxine, thou hast produced a monster more credible to philosophers than to Christians.” *Five Books Against Marcion* book 1 ch.1 p.272

**Hippolytus of Portus** (222-235/236 A.D.) calls those Elchasai confused “silly people”. *The Refutation of All Heresies* book 9 ch.9 p.132

Hippolytus of Portus (222-235/236 A.D.) “For we observe that our discourse has been serviceable not only for a refutation of heresies, but also in reference to those who entertain these opinions. Now these, when they encounter the extreme care evinced by us, will even be struck with admiration of our earnestness, and will not despise our industry and condemn Christians as fools when they discern the opinions to which they themselves have stupidly accorded their belief. And furthermore, those who, desirous of learning, addict themselves to the truth, will be assisted by our discourse to become, when they have learned the fundamental principles of the heresies, more intelligent not only for the easy refutation of those who have attempted to deceive them, but that also, when they have ascertained the avowed opinions of the wise men, and have been made acquainted with them, that they shall neither be confused by them as ignorant persons would, nor become the dupes of certain individuals acting as if from some authority; nay, more than this, they shall be on their guard against those that are allowing themselves to become victims to these delusions.” *Refutation of All Heresies* book 4 ch.45 p.42

Hippolytus of Portus (22-235/236 A.D.) “But the Word was not subject to the law in such wise as the sycophants fancy, since He is the law Himself; neither did God need sacrifices of purification, for He purifieth and sanctifieth all things at once in a moment.” Fragments on Luke ch.2 verse 22 p.194

**Commodianus** (c.240 A.D.) calls heretics fools and babies. *Instructions of Commodianus* ch.6 p.204

**Origen** (225-253/254 A.D.) “But surely the Lord is not diminished, nor does he decreas. Rather, we create other images in ourselves instead of the Savior’s image. Instead of being the image of the Word, … we assume the form of the devil. Then we can be called ‘serpents’ and ‘a generation of vipers.’” When we are venomous, cruel, or wily, we have taken on the character of the lion, the snake, or the fox. When we are prone to pleasure, we are like the goat.” *Homilies on Luke* homily 8 ch.3 p.34

Origen (225-253/254 A.D.) “For in our judgment all are intoxicated who address themselves to inanimate objects as to God. And why do I say ‘intoxicated? ‘‘Insane’ would be the more appropriate word for those who hasten to temples and worship images or animals as divinities. And they too are not less insane who think that images, fashioned by men of worthless and sometimes most wicked character, confer any honour upon genuine divinities.” *Origen Against Celsus* book 3 ch.76 p.494

Origen (233/234 A.D.) quotes Matthew 3:7 about brood of vipers. *Origen On Prayer* ch.27.12 p.100

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.1 p.657 “Let not the abrupt madness of that perifidous heretic move or disturb us however, … the apostle has taught that these same dogs must be shunned, as we read, for he says, ‘Beware of dogs, beware of evil workers,” (Philippians 3:2)

**Cyprian of Carthage** (c.246-258 A.D.) “the Lord says in His Gospel, “O generation of vipers, how can ye, being evil, speak good things?” *Epistles of Cyprian* letter 54 ch.3 p.339-340

**Lucian to Celerinus** (c.246-258 A.D.) calls Emperor Decius “the great serpent himself, the pioneer of Antichrist” *Epistles of Cyprian* letter 21 p.299

**Cornelius** (246-256 A.D.) calls Novatian (unnamed) a wily and subtle man in Letter 45.1 p.322. He mentions “the poisoned cunning of the malignant man, as if of a serpent” in Letter 45.2 p.323. *Epistles of Cyprian*.

**Arnobius** (297-303 A.D.) “But if they are liars, declare yourselves what is the truth, and disclose the unassailable mystery. And how can it be done when the services of men of letters are set aside? For what is there which can be said about. the immortal gods that has not reached men’s thoughts from what has been written by men on these subjects?” *Arnobius Against the Heathen* book 4 ch.17 p.&&&

**Victorinus of Petau** (martyred 304 A.D.) calls heretics of the school of Satan and says this is what we gladly know by Scripture. *Commentary on the Apocalypse* 2.18 p.347

**Athanasius of Alexandria** (318 A.D.) “But just as they who have fallen flat creep in the slim like land-snails, so the most impious of manking, having fallen lower and lower from the idea of God, then set up as gods men, and the forms of men, some still living, others even after their death.”*Against the Heathen* ch.9.2 p.18

**Eusebius of Caesarea** (c.318-325 A.D.) says demons “how easily deceive silly souls” *Preparation for the Gospel* book 5 ch.2 p.4

**Among heretics**

**Tatian** (c.172 A.D.) “How is it then that you, who have so many poetesses whose productions are mere trash, and innumerable courtezans, and worthless men, are not ashamed to slander the reputation of our women?” *Address of Tatian to the Greeks* ch.34 p.79

## Po13. Ridicule or sarcasm

1 Kings 18:27; Galatians 5:12

2 Corinthians 11:21

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Galatians 5:12

**Justin Martyr** (c.138-165 A.D.) “laugh out of the uncleanness of Jupiter with his own children. *First Apology of Justin Martyr* ch.4 p.164

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 3 ch.8 p.115 “I am silent about the temples of Antinous, and of the others whom you call gods. For when related to sensible persons, they excite laughter. They who elaborated such a philosophy regarding either the non-existence of God, or promiscuous intercourse and beastly concubinage, are themselves condemned by their own teachings. Moreover, we find from the writings they composed that the eating of human flesh was received among them; and they record that those whom they honour as gods were the first to do these things.”

**Irenaeus of Lyons** (182-188 A.D.) “3. I well know, my dear friend, that when thou hast read through all this, thou wilt indulge in a hearty laugh over this their inflated wise folly! But those men are really worthy of being mourned over, who promulgate such a kind of religion, and who so frigidly and perversely pull to pieces the greatness of the truly unspeakable power, and the dispensations of God in themselves so striking, by means of Alpha and Beta, and through the aid of numbers.” *Irenaeus Against Heresies* book 1 ch.3 p.317

**Tatian** (c.172 A.D.) ridicules the Greek idols *Address of Tatian to the Greeks* ch.10 p.69

**Minucius Felix** (210 A.D.) You, however, do not recognise one another, and you are cruel in your mutual hatreds; nor do you acknowledge one another as brethren, unless indeed for the purpose of fratricide. *The Octavius of Minucius Felix* ch.31 p.193

**Clement of Alexandria** (c.195 A.D.) says that he laughs at the claim of killing the Egyptian god Apis. *Exhortation to the Heathen* ch.4 p.186. In discussing human sacrifices to demons to avert evil, he says, “Philanthropic, assuredly, the demons appear from these example; and how shall those who revere the demons not be correspondingly pious?” See also ch.3 p.183 and ch.10 p.199.

Clement of Alexandria (c.195 A.D.) “Thou makest Zeus venerable, O Homer; and the nod which thou dost ascribe to him is most reverend. But show him only a woman’s girdle, and Zeus is exposed, and his locks are dishonoured. To what a pitch of licentiousness did that Zeus of yours proceed, who spent so many nights in voluptuousness with Alcmene? For not even these nine nights were long to this insatiable monster. But, on the contrary, a whole lifetime were short enough for his lust; that he might beget for us the evil-averting god. Hercules, the son of Zeus-a true son of Zeus-was the offspring of that long night, who with hard toil accomplished the twelve labours in a long time, but in one night deflowered the fifty daughters of Thestius, and thus was at once the debaucher and the bridegroom of so many virgins. It is not, then, without reason that the poets call him a cruel wretch and a nefarious scoundrel. It were tedious to recount his adulteries of all sorts, and debauching of boys. For your gods did not even abstain from boys, one having loved Hylas, another Hyacinthus, another Pelops, another Chrysippus, and another Ganymede. Let such gods as these be worshipped by your wives, and let them pray that their husbands be such as these-so temperate; that, emulating them in the same practices, they may be like the gods. Such gods let your boys be trained to worship, that they may grow up to be men with the accursed likeness of fornication on them received from the gods. But it is only the male deities, perhaps, that are impetuous in sexual indulgence. “The female deities stayed each in the house, for shame,” says Homer; the goddesses blushing, for modesty’s sake, to look on Aphrodité when she had been guilty of adultery. But these are more passionately licentious, bound in the chains of adultery; Eos having disgraced herself with Tithonus, Selene with Endymion, Nereis with Aeacus, Thetis with Peleus, Demeter with Jason, Persephatta with Adonis. And Aphrodité having disgraced herself with Arês, crossed over to Cinyra and married Anchises, and laid snares for Phaethon, and loved Adonis. She contended with the ox-eyed Juno; and the goddesses un-robed for the sake of the apple, and presented themselves naked before the shepherd, that he might decide which was the fairest.” *Exhortation to the Heathen* (top ¼)

**Tertullian** (198-220 A.D.) “Others of your writers, in their wantonness, even minister to your pleasures by vilifying the gods. Examine those charming farces of your Lentuli and Hostilii, whether in the jokes and tricks it is the buffoons or the deities which afford you merriment; such farces I mean as Anubis the Adulterer, and Luna of the masculine gender, and Diana under the lash, and the reading the will of Jupiter deceased, and the three famishing Herculeses held up to ridicule. Your dramatic literature, too, depicts all the vileness of your gods. The Sun mourns his offspring cast down from heaven, and you are full of glee; Cybele sighs after the scornful swain, and you do not blush; you brook the stage recital of Jupiter’s misdeeds, and the shepherd judging Juno, Venus, and Minerva. Then, again, when the likeness of a god is put on the head of an ignominious and infamous wretch, when one impure and trained up for the art in all effeminacy, represents a Minerva or a Hercules, is not the majesty of your gods insulted, and their deity dishonored? Yet you not merely look on, but applaud. You are, I suppose, more devout in the arena, where after the same fashion your deities dance on human blood, on the pollutions caused by inflicted punishments, as they act their themes and stories, doing their turn for the wretched criminals, except that these, too, often put on divinity and actually play the very gods.” *Apology* ch.15 p.30

Tertullian (c.203 A.D.) “I shall only laugh at all, if indeed I ought to laugh at the man who fancied that he was going to persuade us that Saturn dreamt before anybody else; which we can only believe if Aristotle, (who would fain help us to such an opinion), lived prior to any other person. Pray forgive me for laughing.” *A Treatise on the Soul* ch.46 p.225

Tertullian (198-220 A.D.) sarcastically asks if Christians are a third race, like some dog-faced race. *Tertullian to the Nations* book 1 ch.8 p.116

Tertullian (198-220 A.D.) in speaking of Roman gods, said “let one consecrate his own life to his God, and another that of a goat.” *Apology* ch.24 p.39. See also ibid ch.24 p.39 about Cybele.

Tertullian (207/208 A.D.) “Now, if you explain this simply of Solomon, you will send me into a fit of laughter.” *Five Books Against Marcion* book 3 ch.20 p.339

Tertullian (207/208 A.D.) “You may, I asure you, more easily find a man born without a heart or without brains, like Marcion himself, than without a body, like Marcion’s Christ.” *Five Books Against Marcion* book 4 ch.10 p.360

Tertullian (207/208 A.D.) “The proof of the perfect goodness is, that man, after his rescue, should be delivered from the domicile and power of the malignant deity unto the protection of the most good and merciful God. Poor dupe of Marcion, fever is hard upon you; and your painful flesh produces a crop of all sorts of briers and thorns. Nor is it only to the Creator’s thunderbolts that you lie exposed, or to wars, and pestilences, and His other heavier strokes, but even to His creeping insects. In what respect do you suppose yourself liberated from His kingdom when His flies are still creeping upon your face? If your deliverance lies in the future, why not also in the present, that it may be perfectly wrought?” *Five Books Against Marcion* book 1 ch.24 p.290

Tertullian (198-220 A.D.) “O tardy messengers! O sleepy despatches! through whose fault Cybele had not an earlier knowledge of the imperial decease, that the Christians might have no occasion to ridicule a goddess so unworthy. Jupiter, again, would surely never have permitted his own Crete to fall at once before the Roman Fasces, forgetful of that Idean cave and the Corybantian cymbals, and the sweet odour of her who nursed him there. Would he not have exalted his own tomb above the entire Capitol, that the land which covered the ashes of Jove might rather be the mistress of the world? Would Juno have desired the destruction of the Punic city, beloved even to the neglect of Samos, and that by a nation of Aeneadae?” *Apology* ch.25 p.39

**Hippolytus of Portus** “These statements, however, and others similar to them, are rather deserving of laughter than serious consideration.” *Refutation of All Heresies* book 4 ch.6 p.27

**Cyprian of Carthage** (254 A.D.) “Unless all these, who are in communion with me, as you have written, are polluted with the pollution of my lips, and have lost the hope of eternal life by the contagion of my communion. Pupianus alone, sound, inviolate, holy, modest, who would not associate himself with us, shall dwell alone in paradise and in the kingdom of heaven.” *Epistles of Cyprian* Letter 78 ch.7 p.374

**Dionysius of Alexandria** (246-265 A.D.) says that even a spider is wiser than people who believe atoms came about spontaneously. *From the Books on Nature* ch.2 p.86

**Adamantius** (c.300 A.D.) “How is it then that Christ said concerning Lazarus, ‘Where have you laid him?’ Perhaps He was ignorant of where he lay!” *Dialogue on the True Faith* First Part ch.17 p.60

**Arnobius** (297-303 A.D.) sarcastically asks if it was because of modern Christians that the ancient wars of Xerxes and Alexander occurred. *Arnobius Against the Heathen* book 1 ch.5 p.415

Arnobius (297-303 A.D.) “For do the bodies of the deities feel parching thirst, and is it necessary that their dryness be tempered by some moisture? Are they accustomed, as men are, to combine eating and drinking? In like manner, also, after the solid food of cakes and pottages, and victims slain in honour of them, do they drench themselves, and make themselves merry with very frequent cups of wine, that their food may be more easily softened, and thoroughly digested? Give, I beg, to the immortal gods to drink; bring forth goblets, bowls, ladles, and cups; and as they stuff themselves with bulls, and luxurious feasts, and rich food,-lest some piece of flesh hastily gulped down should stick in passing through the stomach, run up, hasten, give pure wine to Jupiter, the most excellent, the supreme, lest he be choked. He desires to break wind, and is unable; and unless that hindrance passes away and is dissolved, there is very great danger that his breathing will be stopped and interrupted, and heaven be left desolate without its rulers.” *Arnobius Against the Heathen* book 7 ch.29 p.529-530

Arnobius (297-303 A.D.) “For suppose that it had occurred to us, moved either by suitable influence or violent fear of you, to worship Minerva, for example, with the rights you deem sacred, and the usual ceremony: if, when we prepare sacrifices, and approach to make *the offerings* appointed for her on the flaming altars, all the Minervas shall fly thither, and striving for the right to that name, each demand that the offerings prepared be given to herself; what drawn-out animal shall we place among them, or to whom shall we direct the sacred offices which are our duty? For the first one of whom we spoke will perhaps say: ‘The name Minerva is mine, mine the divine majesty, who bore Apollo and Diana, and by the fruit of my womb enriched heaven with deities, and multiplied the number of the gods.’ ‘Nay, Minerva,’the fifth will say, ‘are you speaking, who, being a wife, and so often a mother, have lost the sanctity of spotless purity? Do you not see that in all temples the images of Minervas are those of virgins, and that all artists refrain from giving to them the figures of matrons? Cease, therefore, to appropriate to yourself a name not rightfully yours. For that I am Minerva, begotten of father Pallas, the whole band of poets bear witness, who call me Pallas, the surname being derived from my father.’ The second will cry on hearing this: ‘What say you? Do you, then, bear the name of Minerva, an impudent parricide, and one defiled by the pollution of lewd lust, who, decking yourself with rouge and a harlot’s arts, roused upon yourself even your father’s passions, full of maddening desires? Go further, then, seek for yourself another name for this belongs to me, whom the Nile, greatest of rivers, begot from among his flowing waters, and brought to a maiden’s estate from the condensing of moisture. But if you inquire into the credibility of the matter, I too will bring as witnesses the Egyptians, in whose language I am called Neith, as Plato’s *Timaeus* attests.’ What, then, do we suppose will be the result? Will she indeed cease to say that she is Minerva, who is named Coryphasia, either to mark her mother, or because she sprung forth from the top of Jove’s head, bearing a shield, and girt with the terror of arms? *Or are we to suppose* that she who is third will quietly surrender the name? and not argue and resist the assumption of the first *two* with such words as these: ‘Do you thus dare to assume the honour of my name, O Sais, sprung from the mud and eddies of a stream, and formed in miry places? Or do you usurp another’s rank, who falsely say that you were born a goddess from the head of Jupiter, and persuade very silly men that you are reason? Does he conceive and bring forth children from his head? That the arms you bear might be forged and formed, was there even in the hollow of his head a smith’s workshop? *were there anvils*, hammers, furnaces, bellows, coals, and pincers? Or if, as you maintain, it is true that you are reason, cease to claim for yourself the name which is mine; for reason, of which you speak, is not a certain form of deity, but the understanding of difficult questions.’ If, then, as we have said, five Minervas should meet us when we essay to sacrifice, and contending as to whose this name is, each demand that either fumigations of incense be offered to her, or sacrificial wines poured out from golden cups; by what arbiter, by what judge, shall we dispose of so great a dispute? or what examiner will there be, what umpire of so great boldness as to attempt, with such personages, either to give a just decision, or to declare their causes not founded on right? Will he not rather go home, and, keeping himself apart from such matters, think it safer to have nothing to do with them, test he should either make enemies of the rest, by giving to one what belongs to all, or be charged with folly for yielding to all what should be the property of one?” *Arnobius Against the Heathen* book 4 ch.16 p.480-481

One might question Arnobius’ commitment to respecting the idols of other religions.

Arnobius (297-303 A.D.) (implied) ridicules gods of theft and adultery. *Arnobius Against the Heathen* book 4 ch.28 p.485

Arnobius (297-303 A.D.) also mentions the goddess Pallona. *Arnobius Against the Heathen* book 4 ch.4 p.477

**Lactantius** (c.303-320/325 A.D.) “what a derision of rites is this? Who would not laugh … Who can refrain from laughter at hearing of the goddess Muta? …and a thousand other fictions, so that they who regarded these as objects of worship may be said to be more foolish than the Egyptians, who worship certain monstrous and ridiculous images.” *The Divine Institutes* book 1 ch.21 p.34

Lactantius (c.303-320/325 A.D.) quotes Lucretius 3.1056 sand says, “Which verse I am never able to read without laughter. For this was not said respecting Socrates or Plato, who are esteemed as kings of philosophers, but concerning a man who, though of sound mind and vigorous health, raved more senselessly than any one diseased.” *The Divine Institutes* book 1 ch.21 p.34

**Eusebius of Caesarea** (318-325 A.D.) uses sarcasm “wonderful people” in *Preparation for the Gospel* book 4 ch.2 p.5.

Eusebius of Caesarea (318-325 A.D.) “wonderful physical theories” of philosophy, and then he shows their contradictions. *Preparation for the Gospel* book 2 ch.6 p.19

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) calls the ridiculous Greek poets “wonderful sages”. *Hortatory Address to the Greeks* ch.6 p.275

**Among heretics**

***Tatian’s Address to the Greeks*** (c.172 A.D.) ch.2 p.66 says that “he could laugh” at those who adhere to the tenets of Diogenes. “I could laugh at those also who in the present day adhere to his tenets, -people who say that sublunary things are not under the care of Providence; and so, being nearer the earth than the moon, and below its orbit, they themselves look after what is thus left uncared for; and as for those who have neither beauty, nor wealth, nor bodily strength, nor high birth, they have no happiness, according to Aristotle.” *Address of Tatian to the Greeks* ch.2 p.66

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 7 ch.6 p.158 “Peter” uses sarcasm about his great wealth in joking with Clement

**Manes** (262-278 A.D.) “so that the said Marcellus verily, who at present has put himself, like one who has surrendered himself prisoner, under the doctrine of Archelaus, may not, like the dumb animals, which are destitute of intellect and understand not what they do, be fatally smitten to the ruin of his soul, in consequence of any failure in the possession of further facilities for setting about the right observance of divine worship.” (Manes is speaking) *Disputation with Manes* ch.13 p.187

## Po14. Calling other beliefs fables

**Theophilus of Antioch** (168-181/188 A.D.) “So that all the authors and poets, and those called philosophers, are wholly deceived; and so, too, are they who give heed to them. For they plentifully composed fables and foolish stories about their gods, and did not exhibit them as gods, but as men, and men, too,of whom some were drunken, and others fornicators and murderers.” *Theophilus to Autolycus* book 2 ch.7 p.96

**Irenaeus of Lyons** (182-188 A.D. ) “In like manner do these persons patch together old wives’ fables, and then endeavour, by violently drawing away from their proper connection, words, expressions, and parables whenever found, to adapt the oracles of God to their baseless fictions.” *Irenaeus Against Heresies* book 1 ch.8.1 p.326

**Minucius Felix** (210 A.D.) mentions others with their own fables. *The Octavius of Minucius Felix* ch.20 p.184

**Clement of Alexandria** (193-217/220 A.D.) “Wherefore also the Egyptians, in the purifications practised among them, do not allow the priests to feed on flesh; but they use chickens, as lightest; and they do not touch fish, on account of certain fables, but especially on account of such food making the flesh flabby.” *Stromata* book 7 ch.6 p.532

Clement of Alexandria (c.195 A.D.) “These I would instance as the prime authors of evil, the parents of impious fables and of deadly superstition, who sowed in human life that seed of evil and ruin-the mysteries.” *Exhortation to the Heathen* ch.2 p.175

**Tertullian** (198-220 A.D.) “When, therefore, the philosophers have ingeniously composed their physical (theology) out of their own conjectures, when the poets have drawn their mythical from fables, and the (several) nations have forged their gentile (polytheism) according to their own will, where in the world must truth be placed? In the conjectures? Well, but these are only a doubtful conception. In the fables? But they are at best an absurd story.” *To the Nations* book 2 ch.1 p.109

Tertullian (207/208 A.D.) “which are objects of worship with the Persian magi, the Egyptian hierophants, and the Indian gymnosophists. The very superstition of the crowd, inspired by the common idolatry, when ashamed of the names and fables of their ancient dead borne by their idols,” *Five Books Against Marcion* book 1 ch.13 p.280

**Hippolytus of Portus** (222-235/236 A.D.) “Then he [the heretic Justinus] brings forward (these) fables for the purpose of persuasion, in order that they who are conversant with the incalculable trifling of these books may have some consolation in the details of these legends.” *Refutation of All Heresies* book 5 ch.18 p.69

**Origen** (225-253/254 A.D.) “For in the picture at Samos Juno represents matter, and Jupiter god. Now it is on account of these, and of countless other similar fables, that we would not even in word call the God of all things Jupiter, or the sun Apollo, or the moon Diana.” *Origen Against Celsus* book 4 ch.48 p.519

**Dionysius of Alexandria** (246-265 A.D.) “And are we to suppose that the wisdom of man was made up by these atoms, as the myth of Hesiod tells us that Pandora was fashioned by the gods?” *From the Books on Nature* ch.4 p.89

&&&**Alexander of Lycopolis** (301 A.D.) ““

**Lactantius** (c.303-320/325 A.D.) “He [Saturn] was, *they say*, just in his rule. First, from this very circumstance he is not now a god, inasmuch as he has ceased to be. In the next place, he was not even just, but impious not only towards his sons, whom he devoured, but also towards his father, whom he is said to have mutilated. And this may perhaps have happened in truth. But men, having regard to the element which is called the heaven, reject the whole fable as most foolishly invented; though the Stoics, (according to their custom) endeavour to transfer it to a physical system, whose opinion Cicero has laid down in his treatise concerning the Nature of the Gods. They held, he says, that the highest and ethereal nature of heaven, that is, of fire, which by itself produced all things, was without that part of the body which contained the productive organs. Now this theory might have been suitable to Vesta, if she were called a male. For it is on this account that they esteem Vesta to be a virgin, inasmuch as fire is an incorruptible element; and nothing can be born from it, since it consumes all things, whatever it has seized upon.” *The Divine Institutes* book 1 ch.12 p.24

Lactantius (c.303-320/325 A.D.) (partial) “This is plainly incredible; but there is a certain reason why it is thus related, and he who is ignorant of this rejects it as a fable.” *Epitome of the Divine Institutes* ch.14 p.228

**Eusebius of Caesarea** (318-325 A.D.) calls pagan beliefs “fables” in *Preparation for the Gospel* book 2 ch.4 p.16.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.15 p.196 calls the Greek stories “fables”.

## Po15. Calling other beliefs superstition

***Epistle to Diognetus*** ch.4 p.26 (c.130-200 A.D.) “But as to their [Jews’] scrupulosity concerning meats, and their superstition as respects the Sabbaths, and their boasting about circumcision, and their fancies about fasting and new moons, which are utterly ridiculous and unworthy of notice, I do not think that you required to learn anything from me.” (The author apparently forgot to notice that these were commanded in Old Testament times. However, he would still agree they are not to be followed today.)

**Justin Martyr** (c.150 A.D.) “For we have come, not to flatter you by this writing, nor please you by our address, but to beg that you pass judgment, after an accurate and searching investigation, not flattered by prejudice or by a desire of pleasing superstitious men, nor induced by irrational impulse or evil rumours which have long been prevalent, to give a decision which will prove to be against yourselves.” *First Apology of Justin Martyr* ch.2 p.163

**Irenaeus of Lyons** (182-188 A.D.) “As I have pointed out in the preceding book, the apostle did, in the first place, instruct the Gentiles to depart from the superstition of idols, and to worship one God,” *Irenaeus Against Heresies* book 4 ch.24.1p.495

**Minucius Felix** (210 A.D.) “choosing rather to become an addition to the error of others, than to trust themselves; in that they know nothing of what they fear. Thus avarice has been consecrated in gold and silver; thus the form of empty statues has been established; thus has arisen Roman superstition.” *The Octavius of Minucius Felix* ch.24 p.187

**Clement of Alexandria** (193-217/220 A.D.) “Let the pipe be resigned to the shepherds, and the flute to the superstitious who are engrossed in idolatry.” *The Instructor* book 2 ch.4 p.248

Clement of Alexandria (c.195 A.D.) “These I would instance as the prime authors of evil, the parents of impious fables and of deadly superstition, who sowed in human life that seed of evil and ruin-the mysteries.” *Exhortation to the Heathen* ch.2 p.175

**Tertullian** (198-220 A.D.) “Certainly, when first it clothes this wisdom which renounces superstitions with all their vanities, then most assuredly is the Mantle, above all the garments in which you array your gods and goddesses, an august robe; and, above all the caps and tufts of your Salii and Flamines, a sacerdotal attire. Lower your eyes, I advise you, (and) reverence the garb, on the one ground, meantime, (without waiting for others,) of being a renouncer of your error.” *On the Pallium* ch.4 p.10-11

Tertullian (207/208 A.D.) “which are objects of worship with the Persian magi, the Egyptian hierophants, and the Indian gymnosophists. The very superstition of the crowd, inspired by the common idolatry, when ashamed of the names and fables of their ancient dead borne by their idols,” *Five Books Against Marcion* book 1 ch.13 p.280

**Theodotus the probable Montanist** (ca.240 A.D.) “so also, when Scripture is read, one is helped to faith, another to morality, and a third is freed from superstition by the knowledge of things.” *Excepts from Theodotus* ch.28 p.47

**Commodianus** (c.240 A.D.) “We have already said many things of an abominable superstition, and yet we follow up the subject, lest we should be said to have passed anything over. And the worshippers worshipped their Ammydates after their manner. He was great to them when there was gold in the temple.” *Instructions of Commodianus* ch.18 p.206

**Origen** (225-253/254 A.D.) “either from superstition or some other form of delusion, went as far as they” *Origen Against Celsus* book 8 ch.53 p.659

**Novatian** (250/4-256/7 A.D.) “And such the apostle fitly rebuked, as ‘obeying the superstitions of angels, puffed up by their fleshly mind; not holding Christ the head,’” *On Jewish Meats* ch.5 p.649

&&&**Dionysius of Alexandria** (246-265 A.D.) “The persecution with us did not commence with the imperial edict, but preceded it by a whole year. And a certain prophet and poet, an enemy to this city, whatever else he was, had previously roused and exasperated against us the masses of the heathen, inflaming them anew with the fires of their native superstition.” Letter 3 ch.1 p.&&&

**Arnobius** (297-303 A.D.) “To adore God as the highest existence, as the Lord of all things that be, as occupying the highest place among all exalted ones, to pray to Him with respectful submission in our distresses, to cling to Him with all our senses, so to speak, to love Him, to look up to Him with faith,-is this an execrable and unhallowed religion, full of impiety and of sacrilege, polluting by the superstition of its own novelty ceremonies instituted of old?” *Arnobius Against the Heathen* book 1 ch.25 p.&&&

**Victorinus of Petau** (martyred 304 A.D.) “Even though the floods of the nations and the vain superstitions of heretics should revolt against their true faith, they are overcome, and shall be dissolved as the foam, because Christ is the Rock by which, and on which, the Church is founded.” *Commentary on The Apocalypse* from the 21st and 22nd chapters no.16 p.360

**Athanasius of Alexandria** (c.318 A.D.) “What defence, then, what proof that these are real gods, can they offer who hold this superstition?” *Athanasius Against the Heathen* ch.18 p.13

**Lactantius** (c.303-320/325 A.D.) (partial) “For many, pertinaciously adhering to vain superstitions, harden themselves” *The Divine Institutes* book 1 ch.1 p.10-11

Lactantius (c.303-320/325 A.D.) calls other beliefs superstitions. *Epitome of the Divine Institutes* ch.23 p.229

**Eusebius of Caesarea** (318-325 A.D.) calls pagan beliefs superstitious delusions in *Preparation for the Gospel* book 2 ch.5 p.26.

Eusebius of Caesarea (318-325 A.D.) speaks of superstitious errors. *Preparation for the Gospel* book 6 ch.6 p.16

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “I entreat you, but read the prophecies of the sacred writers. And if any slothfullness or old hereditary superstition prevents you from reading the prophecies of the holy men through which you can be instructed regarding the one only God,” *Justin*’*s Hortatory Address to the Greeks* ch.36 p.288

**Among heretics**

**Tatian** (c.172 A.D.) “sometimes Apollo; a solitary accuser of all the gods, an epitome of superstition, a vituperator of heroic deeds, an actor of murders, a chronicler of adultery, a storehouse of madness,” *Address of Tatian to the Greeks* ch.22 p.75

## Po16. Calling false teaching / heresy poison

The poison of envy and the poison of licentiousness are not included here.

**Ignatius of Antioch** (-107/116 A.D.) compares heresy to eating a different kind of herbage [vegetables], and heretics mix the truth of Christ with their own poison. *Letter of Ignatius to the Trallians* ch.6 p.68

**Theophilus of Antioch** (168-181/188 A.D.) “All these, and many more vain things, ye serve, Worshipping things disgraceful even to name: These are the gods who lead vain men astray, From whose mouth streams of deadly poison flow. But unto Him in whom alone is life, Life, and undying, everlasting light; Who pours into man’s cup of life a Sweeter than sweetest honey to his taste,- Unto Him bow the head, to Him alone, And walk in ways of everlasting peace.” *Theophilus to Autolycus* book 2 ch.36 p.109

**Irenaeus of Lyons** (182-188 A.D.) “It will therefore be incumbent upon thee, and all others who give their attention to this writing, and are anxious about their own salvation, not readily to express acquiescence when they hear abroad the speeches of these men: for, speaking things resembling the [doctrine of the] faithful, as I have already observed, not only do they hold opinions which are different, but absolutely contrary, and in all points full of blasphemies, by which they destroy those persons who, by reason of the resemblance of the words, imbibe a poison which disagrees with their constitution, just as if one, giving lime mixed with water for milk, should mislead by the similitude of the colour; as a man superior to me has said, concerning all that in any way corrupt the things of God and adulterate the truth, ‘Lime is wickedly mixed with the milk of God.” *Irenaeus Against Heresies* book 3 ch.17.4 p.445

Clement of Alexandria (193-217/220 A.D.) (partial) “And that deceitful serpent, devouring the understanding part of man through vanity, has the soul as its hole, filling all with deadly poisons; and injecting his own venom of deception, this pander of a dragon has changed women into harlots.” *The Instructor* book 3 ch.2 p.272

**Tertullian** (198-220 A.D.) “Marcion, indeed, [went] with the two hundred sesterces which which he had brought into the church, and, when banished at last to a permanent excommunication, they scattered abroad the poisons of their doctrines.” *Prescription Against Heretics* ch.30 p.257

Tertullian (207/208 A.D.) “Our heretic must now cease to borrow poison from the Jew-’the asp,’ as the adage runs, ‘from the viper’ -and henceforth vomit forth the virulence of his own disposition, as when he alleges Christ to be a phantom.” *Five Books Against Marcion* book 3 ch.8 p.327

**Cyprian of Carthage** (256 A.D.) “If the Patripassians, Anthropians, Valentinians, Apelletians, Ophites, Marcionites, and other pests, and swords, and poisons of heretics for subverting the truth, confess the same Father, the same Son, the same Holy Ghost, the same Church with us, they may also have one baptism if they have also one faith.” *Epistles of Cyprian* Letter 72 ch.4 p.380

Cornelius (246-256 A.D.) (partial) calls Novatian (unnamed) a wily and subtle man in Letter 45.1 p.322. He mentions “the poisoned cunning of the malignant man, as if of a serpent” in Letter 45.2 p.323. *Epistles of Cyprian*.

Euchratius Bishop of Thenae at ***The Seventh Council of Carthage*** (258 A.D.) “Thus the false and wicked baptism of heretics must be rejected by us, and refuted with all detestation, from whose mouth is expressed poison, not life, not celestial grace, but blasphemy against the Trinity.”Ap

## Teachings on Evangelism methods not on the list

**1. Genesis 3:15 refers to Christ** (only 2 writers: Irenaeus and Cyprian)

**2. Heresy is like gangrene** (only 2 writers: Origen, Lactantius. After Nicea: Athanasius of Alexandria)

**3. Mentioned that Mercury was a thief** (only 2 writers: Arnobius and Lactantius. After Reformation Erasmus)

**4. Numbers 24:7 refers to Christ** (only 2 writers: Athanasius and Eusebius)

# REFUTE GNOSTIC-TYPE TEACHING

## Gn1. The Creator is good

Just saying God/ the Lord/ Christ is good is not counted here.

**Clement of Rome** (96-98 A.D.) “All these the great Creator and Lord of all has appointed to exist in peace and harmony; while He does good to all, but most abundantly to us who have fled for refuge to His compassions through Jesus Christ our Lord, to whom be glory and majesty for ever and ever. Amen.” *1 Clement* ch.20 p.11

Clement of Rome (96-98 A.D.) “Let us be kind one to another after the pattern of the tender mercy and benignity of our Creator.” It goes on to say we should be kind-hearted and peaceful. ch.14 vol.1 p.8 (See also vol.9 p.233)

Clement of Rome (96-98 A.D.) “and let us look stedfastly to the Father and Creator of the universe, and cleave to His mighty and surpassingly great gifts and benefactions, of peace. Let us contemplate Him with our understanding, and look with the eyes of our soul to His long-suffering will. Let us reflect how free from wrath He is towards all His creation.” *1 Clement* ch.19 p.10

Clement of Rome (96-98 A.D.) (partial) God is “The Creator and Father of all worlds, the Most Holy, alone knows their amount and their beauty.” *1 Clement* ch.35 vol.1 p.14

Clement of Rome (96-98 A.D.) (partial) “great Creator and Lord of all has appointed to exist in peace and harmony; while He does good to all, but most abundantly to us who have fled for refuge to His compassions through Jesus Christ our Lord, to whom be glory and majesty for ever and ever.” *1 Clement* ch.20 p.11

Justin Martyr (c.150 A.D.) (partial) “But these words Father, and God, and Creator, and Lord, ant Master, are not names, but appellations derived from His good deeds and functions. *Second Apology of Justin Martyr* ch.6 p.190

Theophilus of Antioch (168-181/188 A.D.) (partial) “He the Creator, incorruptible” *Theophilus to Autolycus* book 2 ch.36 p.109

**Irenaeus of Lyons** (182-188 A.D.) (implied) “In like manner do those men, filled with a satanic spirit, bring innumerable accusations against our Creator, who has both given to us the spirit of life, and established a law adapted for all; and they will not admit that the judgment of God is just.” *Irenaeus Against Heresies* book 5 ch.26.2 p.555

Irenaeus of Lyons (182-188 A.D.) (implied) “Those persons who feign the existence of another Father beyond the Creator, and who term him the good God, do deceive themselves; for they introduce him as a feeble, worthless, and negligent being, not to say malign and full of envy, inasmuch as they affirm that our bodies are not quickened by him.” Irenaeus Against Heresies book 5 ch.4.1 p.530

Irenaeus of Lyons (182-188 A.D.) (partial) “-[all these arguments, I say, ] will in like manner apply against those who are of the school of Marcion, and Simon, and Menander, or whatever others there may be who, like them, cut off that creation with which we are connected from the Father.” *Irenaeus Against Heresies* book 2 ch.31.1 p.407

**Clement of Alexandria** (193-217/220 A.D.) “Here it is to be noted that He proclaims His Father to be good, and to be the Creator. And that the Creator is just, is not disputed: And again he says,’ My Father sends rain on the just, and on the unjust.’” *The Instructor* book 1 ch.8 p.228

Clement of Alexandria (193-202 A.D.) (implied) “As, then, the whole family runs back to God the Creator; so also all the teaching of good things, which justifies, does to the Lord, and leads and contributes to this.” *Stromata* book 6 ch.7 p.493

**Tertullian** (198-220 A.D.) (implied) “Great, in all conscience, must be the blindness of our heretics which leaves them to argue in such a way that they either insist on the belief of another God supremely good, on the ground of their thinking the Creator to be the author of evil, or else they set up Matter with the Creator, in order that they may derive evil from Matter, not from the Creator.” *Against Hermogenes* ch.10 p.482

Tertullian (207/208 A.D.) “For it was He who used to speak in the prophets-the Word, the Creator’s Son. ‘I am present, while it is the hour, upon the mountains, as one that brings glad tidings of peace, as one that publishes good tidings of good.’ So one of the twelve (minor prophets), Nahum: ‘For behold upon the mountain the swift feet of Him that brings glad tidings of peace.’” *Five Books Against Marcion* book 4 ch.13 p.364

**Novatian** (250-258 A.D.) “as the Renewer and Creator of those who are dead in their sins, He may be attested by this goodness of mercy granted to those that believe.” *Concerning the Trinity* ch.7 p.617

**Adamantius** (c.300 A.D.) “If the God of the Jews created humanity, how - or rather for what cause does the Good God, or that other, evil *one*, hold power over humanity? For out of either of the two, the Creator is revealed to be good to a greater degree.” (Adamantius is speaking *Dialogue on the True Faith* section 1 ch.3b

Adamantius (c.300 A.D.) (alternate translation) “Since the God of the Jews has created humanity, how and why do the Good God and the Evil One exercise power over them? Whatever way we look at it, the Demiurge appears to be good: if he willingly yields to the two others the rulership over those who belong to him. The Demiurge will of necessity be good,…” (Adamantius is speaking *Dialogue on the True Faith* section 1 ch.3b p.38

**Arnobius** (297-303 A.D.) “Or is there any truer religion-*one* more serviceable, powerful, and -than to have learned to know the supreme God, to know *how* to pray to God Supreme, who alone is the source and fountain of all good, the creator, founder, and framer of all that endures, by whom all things on earth and all in heaven are quickened, and filled with the stir of life, and without whom there would assuredly be nothing to bear any name, and *have any* substance?” *Arnobius Against the Heathen* book 2 ch.2 p.434

Arnobius (297-303 A.D.) “O greatest, O Supreme Creator of things invisible! O Thou who art Thyself unseen, and who art incomprehensible! Thou art worthy, Thou art verily worthy-if only mortal tongue may speak of Thee-that all breathing and intelligent nature should never cease to feel and to return thanks; that it should throughout the whole of life fall on bended knee, and offer supplication with never-ceasing prayers.” *Arnobius Against the Heathen* book 1 ch.31 p.421

Victorinus of Petau (martyred 304 A.D.) (partial) “And *in* that he says that the sun is not necessary in the city, *he* shows, evidently, that the Creator as the immaculate light shines in the midst of it, whose brightness no mind has been able to conceive, nor tongue to tell.” *Commentary on the Apocalypse* from the 21th and 22th chapters no.16 p.359

**Methodius** (260-312 A.D.) “So, after beholding such things as these, I began to inquire whence they arise, and what is their origin, and who is the author of such devices against men, whence came their discovery, and who is the teacher of them. Now to dare to say that God was the author of these things was impossible; for surely it could not even be said that they have from Him their substance, or their existence. For how were it possible to entertain these thoughts of God? For He is good, and the Creator of what is excellent, and to Him belongs nothing bad. Nay, it is His nature to take no pleasure in such things; but He forbids their roduction, and rejects those who delight in them, but admits into His presence those who avoid them. And how could it be anything but absurd to call God the maker of these things of which He disapproves? For He would not wish them not to be, if He had first been their creator; and He wishes those who approach Him to be imitators of Him.” *Concerning Free Will* p.357

Methodius (270-311/312 A.D.) (partial) “joints by God, the Creator and Perfect Artificer, who will then renew the flesh…” *Discourse on the Resurrection* ch.14 p.376

**Athanasius** (318 A.D.) “inasmuch as He [the Creator] is good, He did not leave them destitute of the knowledge of Himself, .. For what profit to the creatures if they knew not their Maker?” *Incarnation of the Word* ch.11 p.42

**Lactantius** (c.303-320/325 A.D.) “For in that book which is entitled the Complete Treatise, after an enumeration of the evils concerning which we have spoken, he added these things: ‘But when these things thus come to pass, then He who is Lord, and Father, and God, and the Creator of the first and one God, looking upon what is done, and opposing to the disorder His own will, that is, goodness, and recalling the wandering and cleansing wickedness, partly inundating it with much water, and partly burning it with most rapid fire, and sometimes pressing it with wars and pestilences, He brought His world to its ancient state and restored it.’” *The Divine Institutes* book 7 ch.19 p.215

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.58 p.181 (implied) “Hence I think it ridiculous when men judge of the power of God in natural ways, and think that this is possible and that impossible to Him, or this greater and that less, while they are ignorant of everything; who, being unrighteous men, judge the righteous God; unskilled, judge the contriver; corrupt, judge the incorruptible; creatures, judge the Creator.” See also book 2 ch.14 p.101.

**X Most Gnostics** would be against this.

**X** The Marcionite **Megethius** debating Adamantius (c.300 A.D.) (implied) “This very fact shows that the Creator God is not good; For he opposed Himself!” *Dialogue on the truth Faith* First part 14 p.57

## Gn2. Do not call matter evil

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Irenaeus (182-188 A.D.) (partial) “If, however, they say that Judas was a type of the Enthymesis, not as separated from the Aeon, but of the passion entwined with her, neither in this way can the number twelve be regarded as a [fitting] type of the number three. For in the one case Judas was cast away, and Matthias was ordained instead of him; but in the other case the Aeon is said to have been in danger of dissolution and destruction, and [there are also] her Enthymesis and passion: for they markedly distinguish Enthymesis from the passion; and they represent the Aeon as being restored, and Enthymesis as acquiring form, but the passion, when separated from these, as becoming matter.” *Irenaeus Against Heresies* book 2 ch.20.5 p.388

**Tertullian** (198-220 A.D.) “Great, in all conscience, must be the blindness of our heretics which leaves them to argue in such a way that they either insist on the belief of another God supremely good, on the ground of their thinking the Creator to be the author of evil, or else they set up Matter with the Creator, in order that they may derive evil from Matter, not from the Creator.” *Against Hermogenes* ch.10 p.482

&&&**Hippolytus of Portus** (222-235/236 A.D.) &&& *Refutation of All Heresies* book &&&

**Origen** (225-253/254 A.D.) “But to maintain that matter, dwelling among mortal things, is the cause of evils, is in our opinion not true.” *Origen Against Celsus* book 4 ch.66 p.527

&&&**Alexander of Lycopolis** (301 A.D.) “Such was he whom they call Manichaeus, a Persian by race, my instructor in whose doctrine was one Papus by name, and after him Thomas, and some others followed them. They say that the man lived when Valerian was emperor, and that he served under Sapor, the king of the Persians, and having offended him in some way, was put to death. Some such report of his character and reputation has come to hie from those who were intimately acquainted with him. He laid down two principles, God and Matter. God he called good, and matter he affirmed to be evil. But God excelled more in good than matter in evil.” *Of the Manichaeans* ch.2 p.&&&

**Lactantius** (c.303-320/325 A.D.) “God made the world, as Plato thought, but he does not show why He made it. Because He is good, he says, and envying no one, He made the things which are good. But we see that there are both good and evil things in the system of nature. Some perverse person may stand forth, such as that atheist Theodorus was, and answer Plato: Nay, because He is evil, He made the things which are evil. How will he refute him? If God made the things which are good, whence have such great evils burst forth, which, for the most part, even prevail over those which are good? They were contained, he says, in the matter.” *Epitome of the Divine Institutes* ch.68 p.251

**Among heretics**

**X Tatian** (c.172 A.D.) “But now this they can by no means effect, for they have not the power; but they make war by means of the lower matter against the matter that is like themselves. Should any one wish to conquer them, let him repudiate matter.” *Address of Tatian* to the Greeks ch.16 p.76

**X Most Gnostics** would be against this.

**X *The Nag Hammadi Apocalypse of Peter*** (3rd century A.D.) &&&

## Gn3. Avoid Docetic belief – not suffer in flesh

**Ignatius** (-107/116 A.D.) says that those who say Christ only seemed to suffer they are without God. “Flee, therefore, those evil offshoots” *Ignatius’ Letter to the Trallians* ch.10-11 p.69-70

**Polycarp’s** ***Letter to the Philippians*** (100-155 A.D.) ch.7 p.34 said that whoever did not acknowledge Christ coming in the flesh is the antichrist.

***Epistle of Barnabas*** (c.70-130 A.D.) says that the Son of God came in the flesh ch.5 p.140 , He was to be manifested in the flesh ch.6 p.141; and the judge of the living and the dead suffered ch.7 p.141. He was to offer in sacrifice for our sins, as the type established in Isaac when he was offered on the alter. ch.7 p.141

**Irenaeus of Lyons** (182-188 A.D.) “This also does likewise meet [the case] of those who maintain that He [Jesus] suffered only in appearance. Fir if He did not truly suffer, no thanks to Him, since there was no suffering at all; and when we shall actually begin to suffer, He will seem as leading us astray, exhorting us to endure buffeting, and to turn the other check, if He did not himself before us in reality suffer the same;… bu exhorting us to endure what He did not endure Himself.” *Irenaeus Against Heresies* book 3 ch.18.6 p.447

**Serapion of Antioch** (200-210 A.D.) speaks against the Docetae. *Ante-Nicene Fathers* vol.8 p.775

**Clement of Alexandria** (193-202 A.D.) discusses the Encratites, Ophians, other Gnostics, and the Docetae [who deny Jesus really being the flesh] in *Stromata* book 7 ch.17 p.555

**Tertullian** (207/208 A.D.) refuted the ideas of Docetism in many places in *Five Books Against Marcion*. One place is book 5 ch.4 p.438 where Christ’s flesh was “real and substantial”, and mentions the scars.

Tertullian (207-220 A.D.) Has an entire work *On the Flesh of Christ*. In ch.6 Tertullian asks how could Christ appear, if His body were not flesh.

**Hippolytus of Portus** (222-235/236 A.D.) discusses the beliefs of the Docetics in *Refutation of All Heresies* book 8 ch.1-4 p.117-120

**Origen** (225-253/254 A.D.) says that certain heretics claimed Jesus only suffered in appearance, not reality. *Origen Against Celsus* book 1 ch.16 p.438 and book 2 ch.25 p.442

**Novatian** (250/4-256/7 A.D.) says not to believe the Christ of the heretics, who came only in appearance, not in reality. *Treatise Concerning the Trinity* ch.10 p.619

**Methodius** (270-311/312 A.D.) “They say, like Sabellios [Sabellius] that the Almighty Person of the Father Himself suffered.” Methodius mentions Artemas, Ebionites, Marcion, Valenintus, Elkaisites. Jesus did not only come in appearance. *The Banquet of the Ten Virgins* book 8 ch.10 p.338

Methodius (c.260-312 A.D.) “He [the Son of God] did not then take the form of a servant uselessly, but to raise it up and save it. For He truly was made man, and died, and not in mere appearance, but that He might truly be shown to be the first begotten from the dead, changing the earthy into the heavenly, and the mortal into the immortal.” *Discourse on the Resurrection* part 1 ch.13 p.368

**Athanasius of Alexandria** (318 A.D.) (implied) says that Jesus did not just come in appearance. *The Incarnation* ch.1.8 p.40

**Among heretics**

**X Most Gnostics** would be against this.

## Gn4. The heretic Cerinthus

**Irenaeus of Lyons** (182-188 A.D.) Cerinthus believed the world was made by a power separated from God and Jesus was not born of a virgin. Ebionites use only the Gospel according to Matthew, repudiate Paul, practice circumcision, are very Judaic, and adore Jerusalem as the house of God. They believe the world was made by God. *Irenaeus Against Heresies* book 1 ch.26.2 p.352. See also *Irenaeus Against Heresies* book 4 ch.33.4 p.507

**Caius** (190-217 A.D.) ch.1.2 p.601 mentions the heretic Cerinthus and the resurrection of us and the future kingdom of Christ.

**Tertullian** (198-220 A.D.) mentions Ebion coming from Cerinthus. However, Cerinthus believed the world was made by angels, and Ebion said the world was made by God. *Against All Heresies* ch.3 p.651 He also mentions that that the followers of Hebion follow the Jewish law in *Prescription Against Heretics* ch.33 p.259 and ch.10 p.248.

**Hippolytus of Portus** (222/235/6 A.D.) has a chapter on the Ebionaeans (Ebionites). He says they are similar to Cerinthus and Carpocrates, except the Ebionites acknowledge that the world was made by God. They live according to the law, and say Jesus was justified by living according to the law. If anyone else had completed fulfilled the law, they would have been Christ too. When they themselves can completely fulfill the law, that they can become Christs too. *The Refutation of all Heresies* book 7 ch.22 p.114.

**Dionysius of Alexandria** (246-265 A.D.) “*Then, a little further on, he speaks of the Revelation of John as follows*:-Now some before our time have set aside this book, and repudiated it entirely, criticising it chapter by chapter, and endeavouring to show it to be without either sense or reason. They have alleged also that its title is false; for they deny that John is the author. Nay, further, they hold that it can be no sort of revelation, because it is covered with so gross and dense a veil of ignorance. They affirm, therefore, that none of the apostles, nor indeed any of the saints, nor any person belonging to the Church, could be its author; but that Cerinthus, and the heretical sect founded by him, and named after him the Cerinthian sect, being desirous of attaching the authority of a great name to the fiction propounded by him, prefixed that title to the book.” *Two Books on Promises* ch.3 p.82

**Victorinus of Petau** (martyred 304 A.D.) mentions “Valentinus and Cerinthus and Ebion, and others of the school of Satan” *Commentary on the Apocalypse* from the eleventh chapter no.1 p.353. See also *Commentary on the Apocalypse* from the twent first and twenty second chapters no.16 p.360.

**Among heretics**

**X Follower of Cerinthus** would be against this.

**X Cerinthus** used part of the Gospel of Matthew according to Epiphanius of Salamis (360-403 A.D.). *The Panarion* section 2 ch.28,5,1 p.109

## Gn5. Nicolaitans

Revelation 2:15

**p115** (=Papyrus Oxyrhynchus 4499) 119 verses of Revelation. 2:1-3,13-15,27-29; 3:10-12; 5:8-9; 6:5-6; 8:3-8,11-13; 9:1-5,7-16,18-21; 10:1-4,8-11; 11:1-5,8-15,18-19; 12:1-5,8-10,12-17; 13:1-3,6-16,18; 14:1-3,5-7,10-11,14-15,18-20; 15:1,4-7 (middle to late 3rd century) Revelation 2:15

**Irenaeus of Lyons** (182-188 A.D.) describes Nicolaitans as libertines, or trying to be both spiritual and immoral. *Irenaeus Against Heresies* book 1 ch.26.3 p.352 and book 3 ch.11.1 p.426

**Clement of Alexandria** (193-202 A.D.) criticizes the Nicholaus and his follower.s. *Stromata* book 2 ch.20 p.373 and *Stromata* book 3 ch.4 p.385.

**Tertullian** (198-220 A.D.) “John, however, in the Apocalypse is charged to chastise those ‘who eat things sacrificed to idols,’ and ‘who commit fornication.’ There are even now another sort of Nicolaitans. Theirs is called the Gaian heresy.” *Prescription Against Heretics* ch.33 p.259

Tertullian (207/208 A.D.) “Let us see, then, whether it be a just one: not as if we aimed at destroying the happiness of sanctity, as do certain Nicolaitans in their maintenance of lust and luxury,” *Five Books Against Marcion* book 1 ch.29 p.293-294

**Hippolytus of Portus** (225-234/5 A.D.) “He, as one of the seven (that were chosen) for the diaconate, was appointed by the Apostles. (But Nicolaus) departed from correct doctrine, and was in the habit of inculcating indifferency of both life and food.” *Refutation of All Heresies* book 7 ch.24 p.115

**Victorinus of Petau** (martyred 304 A.D.) discusses the Nicolaitans. *Commentary on the Apocalypse* from the second chapter verse14-16 p.346

**Among heretics**

**X Follower of Nicolaus** would be against this.

## Gn6. Simon Magus and his heresy/error

(partial) Acts 8:9-23, 18-24 (Does not say whether or not he persisted though)

**Justin Martyr** (c.150 A.D.) mentions Menander, disciple of Simon the Sorcerer. *First Apology of Justin Martyr* ch.26 p.171

Justin Martyr (c.150 A.D.) a Samaritan Christian himself, says that Simon was from the Samaritan village of Gitto. He says he had a disciple, Menander, a Samaritan from the town of Capparetaea, started his own heresy after Simon. Justin says that Simon later went to Rome, performed magic, and there a statue was built honoring him. *First Apology of Justin Martyr* ch.26 p.171

Justin Martyr (c.138-165 A.D.) tells how Simon was honored in the city of Rome during the time of Claudius Caesar. *First Apology of Justin Martyr* ch.56 p.182

**Hegesippus** (170-180 A.D.) listed 11 heresies of the following: Simon, Cleobius, Doritheus, Gorthaeus, Masbothaeus, Menandrianists [Menander], Marcionists [Marcion], Carpocratians [Carpocrates], Valentinians [Valentinus], Basilidians [Basilides], Saturnilians [Saturnilus]. *Concerning His Journey to Rome* (*ANF* vol.8) p.764. From *Eusebius’ Ecclesiastical History* book 4 ch.22 p.198-200

**Irenaeus of Lyons** (182-188 A.D.) discusses Cerdo and his successor Marcion. He also discusses Valentinus, Simon the Sorcerer, and Simon’s disciple Menander. *Irenaeus Against Heresies* book 3 ch.4 p.417. See also ibid book 4 ch.33.3 p.507

**Clement of Alexandria** (193-202 A.D.) mentions the heretical followers of Simon the Magician. *Stromata* book 2 ch.11 p.359

**Tertullian** (c.203 A.D.) mentions the transmigration philosophy, taught by Simon the Sorcerer and Carpocrates, fabricating a story in *A Treatise on the Soul* ch.35 p.216.

Tertullian (198-220 A.D.) mentions Simon the Magician. *Tertullian’s De Fuga Persecution* ch.12 p.123 and *A Treatise on the Soul* ch.23-25 p.215-216. See also *Tertullian’s Apology* ch.13 p.29 and *On Idolatry* ch.9 p.66

**Hippolytus of Portus** (222-235/236 A.D.) discusses at length the heresy of Simon Magus *The Refutation of All Heresies* book 6 ch.2,4-15 p.74,75-81.

Hippolytus of Portus (222-235/236 A.D.) discusses the heresies of Simon and Valentinus. *Refutation of All Heresies* book 4 ch.51 p.45

**Origen** (225-253/254 A.D.) mentions Simon the Samaritan Magician, but does not say if he persisted or not. *Origen Against Celsus* book 1 ch.57 p.421-422.

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.16 p.676 mentions Simon Magus, and Peter telling him he was perishing. He says heretics get their origin from Simon Magus. (Does not say how Simon Magus persisted though.)

**Arnobius** (297-303 A.D.) says that Simon Magus blew his Christianity apart. *Arnobius Against the Heathen* book 2 ch.12 p.438

Pamphilus (martyred 309 A.D.) (partial) mentions Simon Magus being baptized and being a hypocrite. However, Pamphilus but does not say if he persisted in his heresy or not. *An Exposition of the Chapters of the Acts of the Apostles* J,K. vol.6 p.167

**Eusebius of Caesarea** (326-339/340 A.D.) discusses Simon the sorcerer. *Eusebius’ Ecclesiastical History* book 2 ch.1.10 p.104-105

**Among heretics**

**X Follower of Simon (SImonians)** would be against this.

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.19 p.82 speaks against the error and hypocrisy of Simon Magus.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) ch.1.51 p.91 says Simon claim to be virgin-born of Rachel.

## Gn7. Against Carpocrates (from Simon)

**Irenaeus of Lyons** (182-188 A.D.) “Moreover, those also will be confuted who belong to Simon and Carpocrates,” *Irenaeus Against Heresies* book 2 ch.31 p.407

**Clement of Alexandria** (193-202 A.D.) refutes Carpocrates and Epiphanius. *Stromata* book 3 ch.2 p.382.

**Tertullian** (c.203 A.D.) mentions the transmigration philosophy, taught by Simon the Sorcerer and Carpocrates, fabricating a story in *A Treatise on the Soul* ch.35 p.216.

**Hippolytus of Portus** (222-235/236 A.D.) has an entire chapter refuting Carpocrates *Refutation of All Heresies* book 7 ch.20 p.113-114

**Among heretics**

**X Follower of Carpocrates** would be against this.

## Gn8. Against the Gnostic Menander/Meander, Simon Magus’ disciple

A Greek comic poet named Menander (230 B.C.) is a different person.

**Justin Martyr** (c.150 A.D.) mentions Menander, disciple of Simon the Sorcerer. *First Apology of Justin Martyr* ch.26 p.171

**Hegesippus** (170-180 A.D.) listed 11 heresies of the following: Simon, Cleobius, Doritheus, Gorthaeus, Masbothaeus, Menandrianists [Menander], Marcionists [Marcion], Carpocratians [Carpocrates], Valentinians [Valentinus], Basilidians [Basilides], Saturnilians [Saturnilus]. *Concerning His Journey to Rome* (*ANF* vol.8) p.764. From *Eusebius’ Ecclesiastical History* book 4 ch.22 p.198-200

**Irenaeus of Lyons** (182-188 A.D.) “Arising among these men, Saturninus (who was of that Antioch which is near Daphne) and Basilides laid hold of some favourable opportunities, and promulgated different systems of doctrine-the one in Syria, the other at Alexandria. Saturninus, like Menander, set forth one father unknown to all, who made angels, archangels, powers, and potentates.” *Irenaeus Against Heresies* book 1 ch.24.1 p.348-349

Irenaeus of Lyons (182-188 A.D.) discusses Cerdo and his successor Marcion. He also discusses Valentinus, Simon the Sorcerer, and Simon’s disciple Menander. *Irenaeus Against Heresies* book 3 ch.4 p.417. See also ibid book 4 ch.33.3 p.507

**Tertullian** (c.203 A.D.) “Saturninus, the disciple of Menander, who belonged to Simon’s sect, introduced this opinion: he affirmed that man was made by angels.” *A Treatise on the Soul* ch.23 p.203

Tertullian (c.203 A.D.) mentions Menander the Samaritan heretic in *A Treatise on the Soul* ch.50 p.227-228

**Hippolytus of Portus** (222-235/236 A.D.) “But one Saturnilus, who flourished about the same period with Basilides, but spent his time in Antioch, (a city) of Syria, propounded opinions akin to whatever (tenets) Menander (advanced). He asserts that there is one Father, unknown to all-He who had made angels, archangels, principalities, (and) powers; and that by certain angels, seven (in number), the world was made, and all things that are in it. And (Saturnilus affirms) that man was a work of angels.” *Refutation of All Heresies* book 7 ch.16 p.109

**Among heretics**

**X Follower of Menander** would be against this.

## Gn9. Against Marcion

(partial) 1 John 4:2; 2 John 7 (Does not specifically mention Marcion or Gnostics though)

**Justin Martyr** (c.150 A.D.) says the devils put forward Marcion of Pontus. *First Apology of Justin Martyr* ch.58 p.182

**Dionysius of Corinth** (170 A.D.) wrote in a lost work refuting Marcion, according to Eusebius vol.8 preface p.765

**Hegesippus** (170-180 A.D.) listed 11 heresies of the following: Simon, Cleobius, Doritheus, Gorthaeus, Masbothaeus, Menandrianists [Menander], Marcionists [Marcion], Carpocratians [Carpocrates], Valentinians [Valentinus], Basilidians [Basilides], Saturnilians [Saturnilus]. *Concerning His Journey to Rome* (*ANF* vol.8) p.764 From *Eusebius’ Ecclesiastical History* book 4 ch.22 p.198-200

**Rhodon** (c.180 A.D.) mentions the heretics Apelles, Potitus, Basilicus, and Marcion. *Rhodon fragment* *Ante-Nicene Fathers* vol.8 p.766.

**Irenaeus of Lyons** (182-188 A.D.) The Encratites (meaning self-controlled) came from Saturninus and Marcion. *Irenaeus Against Heresies* book 1 ch.28.1 p.353

Irenaeus mentions Cerdo, and his successor Marcion. *Irenaeus Against Heresies* book 3 ch.4 p.417

**The Muratorian Canon** (190-217 A.D.) p.604 is against Arsinous, Valentinus, Miltiades, Marcion, and Basilides as rejected.

**Clement of Alexandria** (193-202 A.D.) uses the term Gnostic in a positive sense, but he “co-opts” the name, because Orthodox Christians are the true Gnostics. *Stromata* book 2 ch.11 p.359 and book 4 ch.22 p.434-435. However, Clement is against Basilides, Valentinus in *Stromata* book 2 ch.8 p.355-356. Clement is against Marcionites in *Stromata* book 3 ch.3 p.383.

**Tertullian** (198-220 A.D.) “On this false principle it was that Marcion actually chose to believe that He was a phantom, denying to Him the reality of a perfect body.” *Treatise on the Soul* ch.17 p.197

Tertullian (207/208 A.D.) “Marcion, I pity you; your labour has been in vain. For the Jesus Christ who appears in your Gospel is mine.” *Five Books Against Marcion* book 4 ch.43 p.423

Tertullian (207/208 A.D.) has the entire work: *Tertullian’s Five Books Against Marcion.* “For indeed the notorious Philumena persuaded Apelles and the other seceders from Marcion rather to believe that Christ did really carry about a body of flesh; not derived to Him, however, from birth, but one which He borrowed from the elements. Now, as Marcion was apprehensive that a belief of the fleshly body would also involve a belief of birth, undoubtedly He who seemed to be man was believed to be verily and indeed born.” *Five Books Against Marcion* book 3 ch.11 p.330

**Asterius Urbanus** (c.232 A.D.) speaks of the heresy of Marcion and Marcionites. They alleged “a great multitude of martyrs for Christ, yet they do not confess Christ Himself according to the truth.” fragment 6 p.337

**Hippolytus of Portus** (222-235/236 A.D.) discusses Marcion and other heretics. *Refutation of All Heresies* book 7 ch.17-19 p.110-113

**Julius Africanus** (235-245 A.D.) mentions the followers of Marcion. *Five Books of the Chronology of Julius Africanus* ch.18.4 p.137.

**Origen** (c.240 A.D.) speaks against Marcion, Basilides, and Valentinus. *Homilies on Jeremiah* homily 10 ch.5 p.99

Origen (225-253/254 A.D.) mentions Apelles the disciple of Marcion in *Origen Against Celsus* book 5 ch.54 p.567.

Origen (225-253/254 A.D.) “Of those, then, who seek to enter in, those who are not able to enter will not be able to do so, because the gates of Hades prevail against them; but in the case of those against whom the gates of Hades will not prevail, those seeking to enter in will be strong, being able to do all things, in Christ Jesus, who strengtheneth them.Of those, then, who seek to enter in, those who are not able to enter will not be able to do so, because the gates of Hades prevail against them; but in the case of those against whom the gates of Hades will not prevail, those seeking to enter in will be strong, being able to do all things, in Christ Jesus, who strengtheneth them. And in like manner each one of those who are the authors of any evil opinion has become the architect of a certain gate of Hades; but those who co-operate with the teaching of the architect of such things are servants and stewards, who are the bond-servants of the evil doctrine which goes to build up impiety. And though the gates of Hades are many and almost innumerable, no gate of Hades will prevail against the rock or against the church which Christ builds upon it. Notwithstanding, these gates have a certain power by which they gain the mastery over some who do not resist and strive against them; but they are overcome by others who, because they do not turn aside from Him who said, ‘I am the door,’ have rased from their soul all the gates of Hades. And this also we must know that as the gates of cities have each their own names, in the same way the gates of Hades might be named after the species of sins; so that one gate of Hades is called ‘fornication,’ through which fornicators go, and another ‘denial,’ through which the deniers of God go down into Hades. And likewise already each of the heterodox and of those who have begotten any ‘knowledge which is falsely so called,’ has built a gate of Hades-Marcion one gate, and Basilides another, and Valentinus another. “ *Commentary on Matthew* book 12 ch.12 p.457

Origen (239-242 A.D.) speaks against Marcion and Valentinus, calling them heretics. *Homilies on Ezekiel* homily 7 ch.3.1 p.101 and homily 7 ch.4.2 p.103

Origen (239-242 A.D.) speaks against Marcion. *Homilies on Ezekiel* homily 8 ch.2.3 p.112-113

**Cyprian of Carthage** (256 A.D.) “it is no pleasure to speak of that which one either dreads or is ashamed to know, let us examine in the meantime about Marcion alone” *Epistles of Cyprian* Letter 72 ch.5 p.380

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions the heretics Marcion, Valentinus, Cerdo, Apelles, Basilides in *Letter 74* p.390

Saturninus of Thucca at the **Seventh Council of Carthage** (258 A.D.) p.579 (partial) mentions Marcion and those who approve of Marcion’s baptism. (No mention of other heresies coming from Marcion though.)

**Adamantius** (c.300 A.D.) *Dialogue on the True Faith* disputes against Megethius in part 1 p.35-76. He dispute against the Marcionite Marcus in the second part p.77-109.

**Methodius** (270-311/312 A.D.) “They say, like Sabellios [Sabellius] that the Almighty Person of the Father Himself suffered.” Methodius mentions Artemas, Ebionites, Marcion, Valentinus, Elkaisites. Jesus did not only come in appearance. *The Banquet of the Ten Virgins* book 8 ch.10 p.338

**Lactantius** (c.303-320/325 A.D.) (partial) “For when they are called Phrygians, or Novarians, or Valentinians, or Marcionites, or Anthropians, or Arians, or by any other name they have ceased to be Christians, who have lost the name of Christ, and assumed human and external names. Therefore it is the Catholic Church alone which retains true worship.” *The Divine Institutes* book 4 ch.30 p.133

**Eusebius of Caesarea** (318-325 A.D.) (implied) discusses Rhodo, who studied under Tatian, and wrote an apology against Marcion,and the sects derived from him. *Eusebius’ Ecclesiastical History* book 5 ch.13 p.227

**Among heretics**

**X** Marcionite heretic **Megethius** (c.300 A.D.) a self-labeled follower of Marcion, in his debate with Adamantius says that Marcion was his bishop. Marcion lived earlier so he obviously means he claims to follow Marcion, not that he personally knew him. *Dialogue on the True Faith* first part ch.809a p.48

## Gn10. Dispute against Valentinian Gnostics

**Justin Martyr** (c.138-165 A.D.) “with whom we have nothing in common, since we know them to be atheists, impious, unrighteous, and sinful, and confessors of Jesus in name only, instead of worshippers of Him. Yet they style themselves Christians, just as certain among the Gentiles inscribe the name of God upon the works of their own hands, and partake in nefarious and impious rites.) Some are called Marcians [Marcion], and some Valentinians, and some Basilidians, and some Saturnilians, and others by other names” *Dialogue with Trypho, a Jew* ch.35 p.212

**Hegesippus** (170-180 A.D.) mentions Simon, the Marcionists, Valentinians, Basilidians, Saturnilians, and other Gnostics. *Concerning His Journey to Rome, and the Jewish Sects* vol.8 p.764. From *Eusebius’ Ecclesiastical History* book 4 ch.22 p.198-200

**Irenaeus of Lyons** (182-188 A.D.) “Such, then, is their system, which neither the prophets announced, nor the Lord taught, nor the apostles delivered, but of which they boast that beyond all others they have a perfect knowledge. They gather their views from other sources than the Scriptures [literally readings from things unwritten]; and, to use a common proverb, they strive to weave ropes of sand, while they endeavour to adapt with an air of probability to their own peculiar assertions the parables of the Lord, the sayings of the prophets, and the words of the apostles, in order that their scheme may not seem altogether without support. In doing so, however, they disregard the order and the connection of the Scriptures, and so far as in them lies, dismember and destroy the truth.” *Irenaeus Against Heresies* book 1 ch.8.1 p.326. Irenaeus is referring to the Valentinians who based their system on unwritten things besides scripture.

Irenaeus of Lyons (182-188 A.D.) mentions Cerdo, his successor Marcion, Valentinus, Simon the Sorcerer, his disciple Menander in *Irenaeus Against Heresies* book 3 ch.4 p.417. He also mentions Valentinus in ibid book 5 ch.15.4 p.543

**The Muratorian Canon** (190-217 A.D.) p.604 is against Arsinous, Valentinus, Miltiades, Marcion, and Basilides as rejected.

**Clement of Alexandria** (193-202 A.D.) writes against Basilides and Valentinus many places including *Stromata* book 2 ch.8 p.355 and Heracleon of the Valentinians in *Stromata* book 4 ch.9 p.422.

Clement of Alexandria (193-202 A.D.) teaches against the Valentinians and followers of Basilides in *Stromata* book 1 ch.1 p.381.

**Tertullian** (198-220 A.D.) mentions Valentinus and Marcion in *The Prescription Against Heretics* ch.7 p.246

Tertullian (207/208 A.D.) mentions Valentinus having two deities. *Five Books Against Marcion* book 1 ch.5 p.274

**Hippolytus of Portus** (222-235/236 A.D.) discusses the heresies of Simon and Valentinus. *Refutation of All Heresies* book 4 ch.51 p.45

**Origen** (c.227-240 A.D.) mentions by name Basilides, Valentinus, and Marcion as those who have fallen away from the doctrines of God and the words of the church and a true mind. *Origen’s Commentary on John* book 11 ch.23 p.463.

Origen (c.240 A.D.) speaks against Marcion, Basilides, and Valentinus. *Homilies on Jeremiah* homily 10 ch.5 p.99

Origen (225-253/254 A.D.) “Of those, then, who seek to enter in, those who are not able to enter will not be able to do so, because the gates of Hades prevail against them; but in the case of those against whom the gates of Hades will not prevail, those seeking to enter in will be strong, being able to do all things, in Christ Jesus, who strengtheneth them.Of those, then, who seek to enter in, those who are not able to enter will not be able to do so, because the gates of Hades prevail against them; but in the case of those against whom the gates of Hades will not prevail, those seeking to enter in will be strong, being able to do all things, in Christ Jesus, who strengtheneth them. And in like manner each one of those who are the authors of any evil opinion has become the architect of a certain gate of Hades; but those who co-operate with the teaching of the architect of such things are servants and stewards, who are the bond-servants of the evil doctrine which goes to build up impiety. And though the gates of Hades are many and almost innumerable, no gate of Hades will prevail against the rock or against the church which Christ builds upon it. Notwithstanding, these gates have a certain power by which they gain the mastery over some who do not resist and strive against them; but they are overcome by others who, because they do not turn aside from Him who said, ‘I am the door,’ have rased from their soul all the gates of Hades. And this also we must know that as the gates of cities have each their own names, in the same way the gates of Hades might be named after the species of sins; so that one gate of Hades is called ‘fornication,’ through which fornicators go, and another ‘denial,’ through which the deniers of God go down into Hades. And likewise already each of the heterodox and of those who have begotten any ‘knowledge which is falsely so called,’ has built a gate of Hades-Marcion one gate, and Basilides another, and Valentinus another. “ *Commentary on Matthew* book 12 ch.12 p.457

Origen (239-242 A.D.) speaks against Marcion and Valentinus, calling them heretics. *Homilies on Ezekiel* homily 7 ch.3.1 p.101 and homily 7 ch.4.2 p.103

**Cyprian of Carthage** (256 A.D.) “If the Patripassians, Anthropians, Valentinians, Apelletians, Ophites, Marcionites, and other pests, and swords, and poisons of heretics for subverting the truth, confess the same Father, the same Son, the same Holy Ghost, the same Church with us, they may also have one baptism if they have also one faith.” *Epistles of Cyprian* Letter 72 ch.4 p.380

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions the heretics Marcion, Valentinus, Cerdo, Apelles, Basilides. *Epistles of Cyprian* Letter 74 ch.2 p.390

**Adamantius** (c.300 A.D.) debated against the Valentinian Droserius in *Dialogue on the True Faith* fourth part p.124-133.

**Victorinus of Petau** (martyred 304 A.D.) mentions “Valentinus and Cerinthus and Ebion, and others of the school of Satan” *Commentary on the Apocalypse of the Blessed John* p.353

**Methodius** (270-311/312 A.D.) “They say, like Sabellios [Sabellius] that the Almighty Person of the Father Himself suffered.” Methodius mentions Artemas, Ebionites, Marcion, Valentinus, Elkaisites. Jesus did not only come in appearance. *The Banquet of the Ten Virgins* book 8 ch.10 p.338

**Lactantius** (c.303-320/325 A.D.) “For when they are called Phrygians, or Novarians, or Valentinians, or Marcionites, or Anthropians, or Arians, or by any other name they have ceased to be Christians, who have lost the name of Christ, and assumed human and external names. Therefore it is the Catholic Church alone which retains true worship.” *The Divine Institutes* book 4 ch.30 p.133

**Alexander of Alexandria** (313-326 A.D.) mentions Jesus Christ the only-begotten son, but not in a corporeal manner, or by excision or division as Sabellius and Valentinus taught. *Epistles on the Arian Heresy* Epistle 1 ch.12 p.295

**Among heretics**

**X Valentiinians** would be against this.

## Gn11. Against the Valentinian Gnostic Heracleon

**Irenaeus of Lyons** (182-188 A.D.) “But if, in truth, vacuity was produced, then its producer Valentinus is also a vacuum, as are likewise his followers. If, again, it was not produced, but was generated by itself, then that which is really a vacuum is similar to, and the brother of, and of the same honour with, that Father who has been proclaimed by Valentinus; while it is more ancient, and dating its existence from a period greatly anterior, and more exalted in honour than the remaining Aeons of Ptolemy himself, and Heracleon, and all the rest who hold the same opinions.” *Irenaeus Against Heresies* book 2 ch.4.1 p.363

**Clement of Alexandria** (193-202 A.D.) writes Heracleon of the Valentinians in *Stromata* book 4 ch.9 p.422.

**Hippolytus of Portus** (222-235/246 A.D.) “And from this (system), not from the Gospels, Valentinus, as we have proved, has collected the (materials of) heresy-I mean his own (heresy)-and may (therefore) justly be reckoned a Pythagorean and Platonist, not a Christian. Valentinus, therefore, and Heracleon, and Ptolemaeus, and the entire school of these (heretics), as disciples of Pythagoras and Plato, (and) following these guides, have laid down as e fundamental principle of their doctrine the arithmetical system. For, likewise, according to these (Valentinians), the originating cause of the universe is a Monad, unbegotten, imperishable, incomprehensible, inconceivable, productive, and a cause of the generation of all existent things.” *Against All Heresies* book 6 ch.24 p.85

**Origen** (c.227-240 A.D.) “We have presented all these statements as to the Saviour’s sayings and doings at Capernaum in order to refute Heracleon’s interpretation of our passage, ‘Hence He is not said to have done or to have spoken anything there.’” *Origen’s Commentary on John* book 10 ch.9 p.386

&&&**Adamantius** (c.300 A.D.)

**Among spurious works**

**pseudo-Tertullian** (198-220 A.D.) mentions Ptolemy, Secundus, and Valentinus, Heracleon *Against All Heresies* ch.4 p.652

**Among heretics**

**X Valentinian followers of Heracleaon** would be against this.

## Gn12. Dispute against Sethian/Ophite Gnostics

**Irenaeus of Lyons** (182-188 A.D.) wrote against the Ophites p.354 and Sethians p.354

**Clement of Alexandria** (193-202 A.D.) discusses the Encratites, Ophians, and other Gnostics in *Stromata* book 7 ch.17 p.555

**Hippolytus of Portus** (222-235/236 A.D.) “And the wretched and baneful Sethians …” *Refutation of All Heresies* book 10 ch.7 p.143

Hippolytus of Portus (222-235/236 A.D.) wrote against the Sethians in *Refutation of All Heresies* book 5 ch.14-17 p.64-69, also p.142 and Ophites p.74,124.

Hippolytus of Portus (222-235/236 A.D.) wrote against the Ophites. *Refutation of All Heresies* book 5 ch.6 p.58

**Origen** (225-253/254 A.D.) wrote against the Ophites. p.584,586,590

**Cyprian of Carthage** (c.246-258 A.D.) “For if we and heretics have one faith, we may also have one grace. If the Patripassians, Anthropians, Valentinians, Apelletians, Ophites, Marcionites, and other pests, and swords, and poisons of heretics for subverting the truth, confess the same Father, the same Son, the same Holy Ghost, the same Church with us, they may also have one baptism if they have also one faith.” *Epistles of Cyprian Letter* 72 ch.4 p.&&&

**Among spurious works**

**pseudo-Tertullian** (198-220 A.D.) discusses the Sethites/Sethians. *Against All Heresies* ch.2 p.651

**Among heretics**

**X Sethians** would be against this.

## Gn13. Against the Gnostic heretic Apelles

There was also a Greek painter named Apelles, who was a different person.

Note that Hegesippus (170-180 A.D.) lists 11 heresies and Irenaeus of Lyons (182-188 A.D.) lists even more, but they did not mention Apelles or the Naaseni.

**Rhodon** (c.180 A.D.) mentions the heretics Apelles, Potitus, Basilicus, and Marcion. *Rhodon fragment* *Ante-Nicene Fathers* vol.8 p.766.

Rhodon (c.180 A.D.) says that Apelles prided himself on the strictness of his life. Apelles taught there is only one first principle. *Rhodon fragment* vol.8 p.766

Irenaeus of Lyons (182-188 A.D.) (partial) lumps followers of Marcion together, and Apelles was from Marcion. “-[all these arguments, I say, ] will in like manner apply against those who are of the school of Marcion, and Simon, and Menander, or whatever others there may be who, like them, cut off that creation with which we are connected from the Father.” *Irenaeus Against Heresies* book 2 ch.31.1 p.407

**Tertullian** (c.203 A.D.) “Saturninus, the disciple of Menander, who belonged to Simon’s sect, introduced this opinion: he affirmed that man was made by angels. A futile, imperfect creation at first, weak and unable to stand, he crawled upon the ground like a worm, because he wanted the strength to maintain an erect posture; but afterwards having, by the compassion of the Supreme Power (in whose image, which had not been fully understood, he was clumsily formed), obtained a slender spark of life, this roused and righted his imperfect form, and animated it with a higher vitality, and provided for its return, on its relinquishment of life, to its original principle. Carpocrates, indeed, claims for himself so extreme an amount of the supernal qualities, that his disciples set their own souls at once on an equality with Christ (not to mention the apostles); and sometimes, when it suits their fancy, even give them the superiority-deeming them, forsooth, to have partaken of that sublime virtue which looks down upon the principalities that govern this world. Apelles tells us that our souls were enticed by earthly baits down from their super-celestial abodes by a fiery angel, Israel’s God; and ours, who then enclosed them firmly within our sinful flesh. The hive of Valentinus fortifies the soul with the germ of *Sophia*, or Wisdom; by means of which germ they recognise, in the images of visible objects, the stories and Milesian fables of their own aeons.” *A Treatise on the Soul* ch.23 p.203

Tertullian (207/208 A.D.) “For indeed the notorious Philumena persuaded Apelles and the other seceders from Marcion rather to believe that Christ did really carry about a body of flesh; not derived to Him, however, from birth, but one which He borrowed from the elements. Now, as Marcion was apprehensive that a belief of the fleshly body would also involve a belief of birth, undoubtedly He who seemed to be man was believed to be verily and indeed born.” *Five Books Against Marcion* book 3 ch.11 p.330

**Hippolytus of Portus** (222-235/236 A.D.) has an entire chapter on Apelles. “But Apelles, a disciple of this *heretic*, [Marcion] was displeased at the statements advanced by his preceptor, as we have previously declared, and by another theory supposed that there are four gods. And the first of these he [the heretic Apelles] alleges to be the ‘Good Being,’ whom the prophets did not know, and Christ to be His Son. And the second *God, he affirms* to be the Creator of the universe, and Him he does not wish to be a God. And the third *God, he states* to be the fiery one that was manifested; and the fourth to be an evil one. And *Apelles* calls these angels; and by adding (to their number) Christ likewise, he will assert Him to be a fifth *God*. But *this heretic* is in the habit of devoting his attention to a book which he calls ‘Revelations’ of a certain Philumene, whom he considers a prophetess. And he affirms that Christ did not receive his flesh from the Virgin, but from the adjacent substance of the world. In this manner he composed his treatises against the law and the prophets, and attempts to abolish them as if they had spoken falsehoods, and had not known God. And *Apelles*, similarly with Marcion, affirms that the different sorts of flesh are destroyed.” *Refutation of All Heresies* book 10 ch.16 p.147

**Origen** (225-253/254 A.D.) mentions Apelles the disciple of Marcion in *Origen Against Celsus* book 5 ch.54 p.567.

**Cyprian of Carthage** (c.246-258 A.D.) “But as no heresy at all, and equally no schism, being without, can have the sanctification of saving baptism, why has the bitter obstinacy of our brother Stephen broken forth to such an extent, as to contend that sons are born to God from the baptism of Marcion; moreover, of Valentinus and Apelles, and of others who blaspheme against God the Father; and to say that remission of sins is granted in the name of Jesus Christ where blasphemy is uttered against the Father and against Christ the Lord God?” *Epistles of Cyprian* Letter 73 ch.7 p.388. See also ibid Letter 79 ch.5 p.391

Cyprian of Carthage (256 A.D.) “If the Patripassians, Anthropians, Valentinians, Apelletians, Ophites, Marcionites, and other pests, and swords, and poisons of heretics for subverting the truth, confess the same Father, the same Son, the same Holy Ghost, the same Church with us, they may also have one baptism if they have also one faith.” *Epistles of Cyprian* Letter 72 ch.4 p.380

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions the heretics Marcion, Valentinus, Cerdo, Apelles, Basilides. “Apelles, also concensint to his [Marcion’s] blasphemy, added many other new and more important matters hostile to faith and truth.” *Epistles of Cyprian* Letter 74 ch.5 p.391

**Among heretics**

**X Follower fo Apelles** would be against this.

## Gn14. Against the Gnostic Heretic Basilides

**Justin Martyr** (c.138-165 A.D.) “with whom we have nothing in common, since we know them to be atheists, impious, unrighteous, and sinful, and confessors of Jesus in name only, instead of worshippers of Him. Yet they style themselves Christians, just as certain among the Gentiles inscribe the name of God upon the works of their own hands, and partake in nefarious and impious rites.) Some are called Marcians [Marcion], and some Valentinians, and some Basilidians, and some Saturnilians, and others by other names” *Dialogue with Trypho, a Jew* ch.35 p.212

**Hegesippus** (170-180 A.D.) listed 11 heresies of the following: Simon, Cleobius, Doritheus, Gorthaeus, Masbothaeus, Menandrianists [Menander], Marcionists [Marcion], Carpocratians [Carpocrates], Valentinians [Valentinus], Basilidians [Basilides], Saturnilians [Saturnilus]. *Concerning His Journey to Rome* (*ANF* vol.8) p.764. From *Eusebius’ Ecclesiastical History* book 4 ch.22 p.198-200

**Irenaeus of Lyons** (182-188 A.D.) “Arising among these men, Saturninus (who was of that Antioch which is near Daphne) and Basilides laid hold of some favourable opportunities, and promulgated different systems of doctrine-the one in Syria, the other at Alexandria. Saturninus, like Menander, set forth one father unknown to all, who made angels, archangels, powers, and potentates.” *Irenaeus Against Heresies* book 1 ch.24.1 p.348-349

**Caius** (190-217 A.D.) p.604 “Those are rejected too who wrote the new *Book of Psalms* for Marcion, together with Basilides and the founder of the Asian Cataphrygians.”

**Clement of Alexandria** (193-202 A.D.) “The adherents of Basilides are in the habit of calling the passions appendages: … But against this dogma we shall argue subsequently, when we treat of the soul.” *Stromata* book 2 ch.20 p.372-373.

Clement of Alexandria (193-202 A.D.) teaches against the Valentinians and followers of Basilides in *Stromata* book 1 ch.1 p.381.

**Tertullian** (198-220 A.D.) “His very flesh; contending with Marcion and Basilides that it possessed no reality,” *On the Resurrection of the Flesh* ch.2 p.546

**Hippolytus of Portus** (222-235/236 A.D.) “But one Saturnilus, who flourished about the same period with Basilides, but spent his time in Antioch, (a city) of Syria, propounded opinions akin to whatever (tenets) Menander (advanced). He asserts that there is one Father, unknown to all-He who had made angels, archangels, principalities, (and) powers; and that by certain angels, seven (in number), the world was made, and all things that are in it. And (Saturnilus affirms) that man was a work of angels.” *Refutation of All Heresies* book 7 ch.16 p.109

**Origen** (c.240 A.D.) speaks against Marcion, Basilides, and Valentinus. *Homilies on Jeremiah* homily 10 ch.5 p.99

Origen (225-253/254 A.D.) “Of those, then, who seek to enter in, those who are not able to enter will not be able to do so, because the gates of Hades prevail against them; but in the case of those against whom the gates of Hades will not prevail, those seeking to enter in will be strong, being able to do all things, in Christ Jesus, who strengtheneth them.Of those, then, who seek to enter in, those who are not able to enter will not be able to do so, because the gates of Hades prevail against them; but in the case of those against whom the gates of Hades will not prevail, those seeking to enter in will be strong, being able to do all things, in Christ Jesus, who strengtheneth them. And in like manner each one of those who are the authors of any evil opinion has become the architect of a certain gate of Hades; but those who co-operate with the teaching of the architect of such things are servants and stewards, who are the bond-servants of the evil doctrine which goes to build up impiety. And though the gates of Hades are many and almost innumerable, no gate of Hades will prevail against the rock or against the church which Christ builds upon it. Notwithstanding, these gates have a certain power by which they gain the mastery over some who do not resist and strive against them; but they are overcome by others who, because they do not turn aside from Him who said, ‘I am the door,’ have rased from their soul all the gates of Hades. And this also we must know that as the gates of cities have each their own names, in the same way the gates of Hades might be named after the species of sins; so that one gate of Hades is called ‘fornication,’ through which fornicators go, and another ‘denial,’ through which the deniers of God go down into Hades. And likewise already each of the heterodox and of those who have begotten any ‘knowledge which is falsely so called,’ has built a gate of Hades-Marcion one gate, and Basilides another, and Valentinus another. “ *Commentary on Matthew* book 12 ch.12 p.457

Origen (239-242 A.D.) is against the heretic Basilides. *Homilies on Ezekiel* homily 8 ch.2.3 p.112-113 and homily 7 ch.4.2 p.103

**Among heretics**

**X Follows of Basilides** would disagree.

## Gn15. Dispute against Encratite Gnostics

(partial) 1 Timothy 4:3

**Irenaeus of Lyons** (182-188 A.D.) The Encratites (meaning self-controlled) came from Saturninus and Marcion. Encratites were against marriage, and some among them were against animal food [meat]. Tatian, a hearer of Justin [Martyr] was the one who introduced this blasphemy. Tatian was novel in denying the salvation of Adam. *Irenaeus Against Heresies* book 1 ch.28.1 p.353

**Clement of Alexandria** (193-202 A.D.) discusses the Encratites, Ophians, and other Gnostics in *Stromata* book 7 ch.17 p.555

Clement of Alexandria(193-202 A.D.) in discussing other religions besides Christianity writes, “The Indian gymnosophists are also in the number, and the other barbarian philosophers. And of these there are two classes, some of them called Sarmanae, and others Brahmins. And those of the Sarmanae who are called Hylobii neither inhabit cities, nor have roofs over them, but are clothed in the bark of trees, feed on nuts, and drink water in their hands. Like those called Encratites in the present day, they know not marriage nor begetting of children. (para) Some, too, of the Indians obey the precepts of Buddha; *Stromata* book 1 ch.5 p.316.

Clement of Alexandria (193-202 A.D.) mentions that Tatian was against marriage. *Stromata* book 3 ch.12 p.396

**Hippolytus of Portus** (222-235/236 A.D.) has a short chapter on Tatian. Tatian was a pupil of Justin Martyr but had different views. He said there were aeons, similar to Valentinus, believed “marriage is destruction” and Adam was not saved. *The Refutation of All Heresies* book 8 ch.9 p.122 and book 8 ch.13 p.124

**Origen** (225-253/254 A.D.) refers to heretical groups such as two groups of Ebionites and Encratites *Origen Against Celsus* book 5 ch.65 p.571

Origen (233/234 A.D.) (implied) write against Tatian, the Encratite Gnostic. *Origen On Prayer* ch.24.5 p.83-84

**Among spurious works**

**Tertullian** (198-220 A.D.) mentions Tatian, a brother-heretic. He was a disciple of Justin Martyr, but after Justin’s death he had different opinions, and like Valentinus. *Against All Heresies* ch.7 p.654

**Among heretics**

**X Encratites** would disagree.

**X Tatian** would disagree.

## Gn16. Against the Encratite Saturninus/Saturnilus

**Justin Martyr** (c.138-165 A.D.) “with whom we have nothing in common, since we know them to be atheists, impious, unrighteous, and sinful, and confessors of Jesus in name only, instead of worshippers of Him. Yet they style themselves Christians, just as certain among the Gentiles inscribe the name of God upon the works of their own hands, and partake in nefarious and impious rites.) Some are called Marcians [Marcion], and some Valentinians, and some Basilidians, and some Saturnilians, and others by other names” *Dialogue with Trypho, a Jew* ch.35 p.212

**Irenaeus of Lyons** (182-188 A.D.) “Arising among these men, Saturninus (who was of that Antioch which is near Daphne) and Basilides laid hold of some favourable opportunities, and promulgated different systems of doctrine-the one in Syria, the other at Alexandria. Saturninus, like Menander, set forth one father unknown to all, who made angels, archangels, powers, and potentates. The world, again, and all things therein, were made by a certain company of seven angels. Man, too, was the workmanship of angels, a shining image bursting forth below from the presence of the supreme power;” *Irenaeus Against Heresies* book 1 ch.24.1 p.348-349

**Hegesippus** (170-180 A.D.) listed 11 heresies of the following: Simon, Cleobius, Doritheus, Gorthaeus, Masbothaeus, Menandrianists [Menander], Marcionists [Marcion], Carpocratians [Carpocrates], Valentinians [Valentinus], Basilidians [Basilides], Saturnilians [Saturnilus]. *Concerning His Journey to Rome* (*ANF* vol.8) p.764. From *Eusebius’ Ecclesiastical History* book 4 ch.22 p.198-200

**Tertullian** (c.203 A.D.) “Some suppose that they [souls] came down from heaven, with as firm a belief as they are apt to entertain, when they indulge in the prospect of an undoubted return thither. Saturninus, the disciple of Menander, who belonged to Simon’s sect, introduced this opinion: he affirmed that man was made by angels. A futile, imperfect creation at first, weak and unable to stand, he crawled upon the ground like a worm, because he wanted the strength to maintain an erect posture; but afterwards having, by the compassion of the Supreme Power (in whose image, which had not been fully understood, he was clumsily formed), obtained a slender spark of life, this roused and righted his imperfect form, and animated it with a higher vitality, and provided for its return, on its relinquishment of life, to its original principle.” *A Treatise on the Soul* ch.23 p.203

**Hippolytus of Portus** (222-235/236 A.D.) “But one Saturnilus, who flourished about the same period with Basilides, but spent his time in Antioch, (a city) of Syria, propounded opinions akin to whatever (tenets) Menander (advanced). He asserts that there is one Father, unknown to all-He who had made angels, archangels, principalities, (and) powers; and that by certain angels, seven (in number), the world was made, and all things that are in it. And (Saturnilus affirms) that man was a work of angels.” *Refutation of All Heresies* book 7 ch.16 p.109

**Among heretics**

**X Follower of Saturninus** would disagree.

## Gn17. Dispute against other Gnostics

(partial) 1 John 4:7

**Justin Martyr** (c.150 A.D.) mentions Menander, disciple of Simon the Sorcerer. *First Apology of Justin Martyr* ch.26 p.171. He also mentioned Simon Magus.

Justin Martyr (c.138-165 A.D.) “with whom we have nothing in common, since we know them to be atheists, impious, unrighteous, and sinful, and confessors of Jesus in name only, instead of worshippers of Him. Yet they style themselves Christians, just as certain among the Gentiles inscribe the name of God upon the works of their own hands, and partake in nefarious and impious rites.) Some are called Marcians [Marcion], and some Valentinians, and some Basilidians, and some Saturnilians, and others by other names” *Dialogue with Trypho, a Jew* ch.35 p.212

Justin Martyr (c.138-165 A.D.) (probably by Justin) “For does not the word say, ‘Let Us make man in our image, and after our likeness?’ What kind of man? Manifestly He means fleshly man, For the word says, ‘And God took dust of the earth, and made man.’ It is evident, therefore, that man made in the image of God was of flesh. Is it not, then, absurd to say, that the flesh made by God in His own image is contemptible, and worth nothing? But that the flesh is with God a precious possession is manifest, first from its being formed by Him, if at least the image is valuable to the former and artist; and besides, its value can be gathered from the creation of the rest of the world. For that on account of which the rest is made, is the most precious of all to the maker.” *On the Resurrection* ch.7 p.297

**Hegesippus** (170-180 A.D.) mentions Simon, the Marcionists, Valentinians, Basilidians, Saturnilians, and other Gnostics. *Concerning His Journey to Rome, and the Jewish Sects* vol.8 p.764. From *Eusebius’ Ecclesiastical History* book 4 ch.22 p.198-200

**Rhodon** (c.180 A.D.) mentions the heretics Apelles, Potitus, Basilicus, and Marcion. *Rhodon fragment* p.766.

Rhodon (c.180 A.D.) says that Apelles prided himself on the strictness of his life. Apelles taught there is only one first principle. *Rhodon fragment* vol.8 p.766

**Irenaeus of Lyons** (182-188 A.D.) “I do this, in order that thou, obtaining an acquaintance these things, mayest in turn explain them to all those with whom thou art connected, and exhort them to avoid such an abyss of madness and of blasphemy against Christ. I intend, then, to the best of my ability, with brevity and clearness to set for the opinions of those who are now promulgating heresy.” *Irenaeus Against Heresies* book 1 Preface p.315-316.

Irenaeus of Lyons mentions Cerdo, his successor Marcion, Valentinus, Simon the Sorcerer, his disciple Menander in *Irenaeus Against Heresies* book 3 ch.4 p.417

**Caius** (190-217 A.D.) ch.1.2 p.601 mentions the heretic Cerinthus and the resurrection of us and the future kingdom of Christ.

**Clement of Alexandria** (193-202 A.D.) writes against Basilides and Valentinus in *Stromata* book 2 ch.8 p.355

**Tertullian** (c.203 A.D.) mentions Carpocrates the libertine Gnostic in *A Treatise on the Soul* ch.25 p.216

Tertullian (198-220 A.D.) mentions Marcion, Tatian, and Pythagorean heretics all in one sentence *Tertullian On Fasting* ch.15 vol.4 p.112

Tertullian (c.203 A.D.) mentions Apelles (the heretic, not the painter) in *A Treatise on the Soul* ch.36 p.217

Tertullian (c.203 A.D.) mentions Menander the Samaritan heretic in *A Treatise on the Soul* ch.50 p.227-228

Tertullian mentions Valentinus and Marcion in *The Prescription Against Heretics* ch.7 p.246

**Asterius Urbanus** (c.232 A.D.) speaks against Marcion and the Marcionites in fragment 6 p.337.

**Hippolytus of Portus** (222-235/236 A.D.) mentions the Naasani Gnostics. *Refutation of All Heresies* book 5 ch.1-3 p.47

Translation of Hipppolytus of Portus (222-235/236 A.D.)Chapter III.-Further Exposition of the Heresy of the Naaseni; Profess to Follow Homer; Acknowledge a Triad of Principles; Their Technical Names of the Triad; Support These on the Authority of Greek Poets; Allegorize Our Saviour’s Miracles; The Mystery of the Samothracians; Why the Lord Chose Twelve Disciples; The Name Corybas, Used by Thracians and Phrygians, Explained; Naasseni Profess to Find Their System in Scripture; Their Interpretation of Jacob’s Vision; Their Idea of the ‘Perfect Man; ‘The ‘Perfect Man’ Called ‘Papa’ By the Phrygians; The Naasseni and Phrygians on the Resurrection; The Ecstasis of St. Paul; The Mysteries of Religion as Alluded to by Christ; Interpretation of the Parable of the Sower; Allegory of the Promised Land; Comparison of the System of the Phrygians with the Statements of Scripture; Exposition of the Meaning of the Higher and Lower Eleusinian Mysteries; The Incarnation Discoverable Here According to the Naasseni. Refutation of All Heresies book 5 table of contents. (written by the translator, not Hippolytus, but a good summary of what Hippolytus knew of Naaseni beliefs)

Hippolytus of Portus (222-235/236 A.D.) mentions the Naaseni Gnostics and their gospel inscribed “according to the Egyptians”. *The Refutation of All Heresies* book 5.2 p.49

Hippolytus of Portus (222-235/236 A.D.) mentions the Gnostic heresy of Justin and the Gnostic Book of Baruch. *Refutation of All Heresies* book 5 ch.20-23 p.69-73

**Origen** (c.227-240 A.D.) mentions by name Basilides, Valentinus, and Marcion as those who have fallen away from the doctrines of God and the words of the church and a true mind. *Origen’s Commentary on John* book 11 ch.23 p.463.

Origen (225-253/254 A.D.) speaks of Basilides, Valentinus and Marcion as teaching the things of man as the things of God in *Commentary on Matthew* book 12 ch.23 p.463

Origen (c.227-240 A.D.) “And here I wonder how the dissentients can connect the two Testaments with two different Gods. These words, were there no others, are enough to convict them of their error. For how can John be the beginning of the Gospel if they suppose he belongs to a different God, if he belongs to the demiurge, and, as they hold, is not acquainted with the new deity? *Origen’s Commentary on John* book 1 ch.14 p.305

Origen (233/234 A.D.) write against Gnostics in general. *Origen On Prayer* ch.29.12 p.119-120

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.17 p.677 criticizes the Preaching of Paul which claims Christ sinned.

**Firmilian** (c.246-258 A.D.) in his letter to Cyprian mentions the heretics Marcion, Valentinus, Cerdo, Apelles, Basilides in *Letter 74* p.390

**Adamantius** (c.300 A.D.) disputes against Marcionites, Bardasenes, Valentinians and Gnostics in Generaal in *Dialog on the True Faith*.

**Victorinus of Petau** (martyred 304 A.D.) mentions “Valentinus and Cerinthus and Ebion, and others of the school of Satan” *Commentary on the Apocalypse of the Blessed John* p.353

**Among corrupt or spurious works**

**pseudo-Tertullian** (after 200 A.D.) mentions the Gnostics Marcus, Colorbasus. *Against All Heresies* ch.v p.653 and Cerdo ch.6

pseudo-Tertullian (198-220 A.D.) mentions Ptolemy, Secundus, and Valentinus, Heracleon *Against All Heresies* ch.4 p.652

pseudo-Tertullian mentions Cerdo, Marcion, Lucian, and Apelles. *Against All Heresies* ch.6 p.653

pseudo-Tertullian mentions Tatian, pupil of Justin Martyr, Cataproclans, Cataeschinetans. *Against All Heresies* ch.7 p.654

pseudo-Tertullian mentions Blastus, Cataphrygians, Cataproclans, Cataeschinetans and two Theodotus’ in *Against All Heresies* ch.7-8 p.654

pseudo-Tertullian mentions Dositheus the proto-Gnostic, as the first to repudiate the prophets *Against All Heresies* ch.1 p.649.

pseudo-Tertullian mentions Saturninus *Against All Heresies* ch.1 p.649.

pseudo-Tertullian describes the heresy of the Gnostics Basilides and Nicolaus (Nicolatians) in *Against All Heresies* ch.1 p.649-650.

pseudo-Tertullian mentions the Ophites. *Against All Heresies* ch.2 p.650

pseudo-Tertullian mentions the Cainites and Sethites. *Against All Heresies* ch.2 p.651

pseudo-Tertullian mentions Carpocrates, Cerinthus, and Ebion. *Against All Heresies* ch.3 p.651

pseudo-Tertullian mentions the Gnostics Marcion, Lucan, Apelles. *Against All Heresies* ch.v p.653 and Cerdo ch.6

pseudo-Tertullian mentions the Cataphrygians (Montanists) *Against All Heresies* ch.7 p.654

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.54 p.91 speaks against Dositheus.

**X Various Gnostics** would disagree.

## Gn18. The [Gnostic] Demiurge is false

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**Irenaeus** (182-188 A.D.) “By means of specious and plausible words, they [Gnostics] cunningly allure the simple-minded to inquire into their system; but they nevertheless clumsily destroy them, while they initiate them into their blasphemous and impious opinions respecting the Demiurge; and these simple ones are unable, even in such a matter, to distinguish falsehood from truth.” *Irenaeus Against Heresies* book 1 preface ch.1 p.315

**Tertullian** (198-220 A.D.) speak against the Demiurge. “Ptolemy remembered perfectly well the prattle of his boyhood, that apples grew in the sea, and fishes on the tree; after the same fashion, he assumed that nut-trees flourished in the skies. The Demiurge does his work in ignorance, and therefore perhaps he is unaware that trees ought to be planted only on the ground.” *Against the Valentinians* ch.20 p.514

**Hippolytus** (222-235/236 A.D.) “And from this (source), they [the Docetae] allege, was generated the Great Archon, regarding whom Moses converses, saying that He is a fiery Deity and Demiurge, who also continually alters the forms of all (Aeons) into bodies. And the (Docetae) allege that these are the souls for whose sake the Saviour was begotten, and that He points out the way through which the souls will escape that are (now) overpowered (by darkness).” *Refutation of All Heresies* book 10 ch.12 p.146

**Origen** (225-253/254 A.D.) “For the same Mark says: ‘The beginning of the Gospel of Jesus Christ, as it is written in Isaiah the prophet, Behold I send my messenger before thy face, who shall prepare thy way. The voice of one crying m the wilderness, Prepare ye the way of the Lord, make His paths straight.’ And here I must wonder how the dissentients can connect the two Testaments with two different Gods. These words, were there no others, are enough to convict them of their error. For how can John be the beginning of the Gospel if they suppose he belongs to a different God, if he belongs to the demiurge, and, as they hold, is not acquainted with the new deity?” *Commentary on John* book 1 ch.14 p.304-305

**Adamantius** (c.300 A.D.) speaks against Megethius’s idea of the Demiurge. *Dialogue on the True Faith* second part ch.18 p.99-100.

&&&**Alexander of Lycopolis** (301 A.D.) in refuting the Manichaeans, discucces their beliefs about the Demiurge. *Of the Manichaeans* ch.3-4 p.&&&

**Eusebius of Caesarea** (c.318-325 A.D.) says the demiurge is false in *Preparation for the Gospel* book 7 ch.20 p.26 and ibid book 6 ch.11 p.39

**Among heretics**

**X** Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.11 p.87 teaches on the Demiurge.

**X** Marcionite heretic **Megethius** (c.300 A.D.) explains there are three first principles: the good god, the Demiurge, and the evil one. *Dialogue on the True Faith* first part ch.2 p.37-38.

**X Many other Gonstics** would disagree.

## Gn19. The [Gnostic] Ogdoad is false

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**Irenaeus** (182-188 A.D.) “Such are the thirty Aeons in the erroneous system of these men; and they are described as being wrapped up, so to speak, in silence, and known to none [except these professing teachers]. Moreover, they declare that this invisible and spiritual Pleroma of theirs is tripartite, being divided into an Ogdoad, a Decad, and a Duodecad. And for this reason they affirm it was that the ‘Saviour’-for they do not please to call Him ‘Lord’-did no work in public during the space of thirty years, thus setting forth the mystery of these Aeons.” *Irenaeus Against Heresies* book 1 ch.1.3 p.317

**Tertullian** (198-220 A.D.) speaks against the Valentinian system. Specifically, “had the title Ogdoada, after thre precedent of the primeval Ogdoad.” *Against the Valentinians* ch.20 p.514

**Hippolytus** (222-235/236 A.D.) “Valentinus, however, and the adherents of this school, though they agree in asserting that the originating principle of the universe is t*he* Father, still they are impelled into the adoption of a contrary opinion *respecting Him*. For some of them *maintain* that (the Father) is solitary and generative; whereas others *hold* the impossibility, (in His as in other cases,) of procreation without a female. They therefore add Sige as *the* spouse of this *Father*, and style *the Father* Himself Bythus. From this *Father* and His spouse some *allege* that there have been six projections,-viz., Nous and Aletheia, Logos and Zoe, Anthropos and Ecclesia,-and that this constitutes the procreative Ogdoad. And *the Valentinians maintain* that those *are the first* projections which have taken place within the limit, *and* have been again denominated ‘*those* within the Pleroma; ‘and the second are ‘those without the Pleroma’; and the third, ‘those without the Limit.’ Now the generation of these constitutes the Hysterema *Acamoth*. And he asserts that what has been generated from an Aeon, *that exists* in *the* Hysterema *and* has been projected (beyond the Limit), is the Creator. But *Valentinus* is not disposed *to affirm what is thus generated* to be primal Deity, but speaks in detractive terms both of Him and the things made by Him. And (he asserts) that Christ came down from within the Pleroma for the salvation of the spirit who had erred. This spirit, (according to the Valentinians,) resides in our inner man; and they say that this *inner man* obtains salvation on account of this indwelling *spirit*.” *Refutation of All Heresies* book 10 ch.9 p.144

**Origen** (225-253/254 A.D.) “Moreover, if any one would wish to become acquainted with the artifices of those sorcerers,… They say also that the beginnings of the Ogdoad are derived from this.” *Origen Against Celsus* book 6 ch.31 p.587

**Among heretics**

**X Many Gonstics** would disagree.

## Gn20. The [Gnostic] Pleroma is false

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**Irenaeus** (182-188 A.D.) “Such are the thirty Aeons in the erroneous system of these men; and they are described as being wrapped up, so to speak, in silence, and known to none [except these professing teachers]. Moreover, they declare that this invisible and spiritual Pleroma of theirs is tripartite, being divided into an Ogdoad, a Decad, and a Duodecad. And for this reason they affirm it was that the ‘Saviour’-for they do not please to call Him ‘Lord’-did no work in public during the space of thirty years, thus setting forth the mystery of these Aeons.” *Irenaeus Against Heresies* book 1 ch.1.3 p.317

Irenaeus of Lyons (182-188 A.D.) “He [Paul] does not say this with any thought of an erratic Aeon, or of any other power which departed from the Pleroma, or of Prunicus, but of the Jerusalem which has been delineated on [God’s] hands.” *Irenaeus Against Heresies* book 5 ch.35.2 p.566

**Clement of Alexandria** (198-202 A.D.) “Or, finally, suppose, trusting to their [theValentinians’] knowledge, they dared (but this also were impossible for them), on learning the excellence that is in the Pleroma, to conspire against man.” *Stromata* book 2 ch.8 p.356

**Tertullian** (198-220 A.D.) describes and speaks against the Pleroma in *Against the Valentinians* ch.24 p.515

**Hippolytus** (222-235/236 A.D.) “Valentinus, however, and the adherents of this school, though they agree in asserting that the originating principle of the universe is t*he* Father, still they are impelled into the adoption of a contrary opinion *respecting Him*. For some of them *maintain* that (the Father) is solitary and generative; whereas others *hold* the impossibility, (in His as in other cases,) of procreation without a female. They therefore add Sige as *the* spouse of this *Father*, and style *the Father* Himself Bythus. From this *Father* and His spouse some *allege* that there have been six projections,-viz., Nous and Aletheia, Logos and Zoe, Anthropos and Ecclesia,-and that this constitutes the procreative Ogdoad. And *the Valentinians maintain* that those *are the first* projections which have taken place within the limit, *and* have been again denominated ‘*those* within the Pleroma; ‘and the second are ‘those without the Pleroma’; and the third, ‘those without the Limit.’ Now the generation of these constitutes the Hysterema *Acamoth*. And he asserts that what has been generated from an Aeon, *that exists* in *the* Hysterema *and* has been projected (beyond the Limit), is the Creator. But *Valentinus* is not disposed *to affirm what is thus generated* to be primal Deity, but speaks in detractive terms both of Him and the things made by Him. And (he asserts) that Christ came down from within the Pleroma for the salvation of the spirit who had erred. This spirit, (according to the Valentinians,) resides in our inner man; and they say that this *inner man* obtains salvation on account of this indwelling *spirit*.” *Refutation of All Heresies* book 10 ch.9 p.144

**Origen** (225-253/254 A.D.) “He [the heretic Heracleon] considers the temple to be the Holy of Holies, into which none but the High-Priest enters, and there I believe he says that the spiritual go; while the court of the temple, where the levites also enter, is a symbol of these psychical ones who are saved, but outside the Pleroma.” *Commentary on John* book 10 ch.19 p.399

**Among heretics**

**X** Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 2 ch.6 p.71 teaches on pleromas (plural). It also teaches on the Pleroma (singular) in *Tripartite Tract* part 1 ch.6 p.72.

**X *The Valentinian Letter of Peter to Philip*** (c.300 A.D.) *The Nag Hammadi Library in English* p.434 speaks of the truth of the Pleroma and aeons. On p.435 it sepaks of the archons.

**X Many other Gonstics** would disagree.

# Against PAGAN RELIGIONS

## Pg1. Speaking against human sacrifice

**Justin Martyr** (c.138-165 A.D.) “Which precept, however, you have not observed; nay, you sacrificed your children to demons. And you were commanded to keep Sabbaths, that you might retain the memorial of God.” *Dialogue with Trypho, a Jew* ch.19 p.204

Theophilus of Antioch (168-181/188 A.D.) (partial) “And I will inquire of you, my friend, how many Jupiters exist. For there is, firstly, Jupiter surnamed Olympian, then Jupiter Latiaris, and Jupiter Cassius, and Jupiter Tonans, and Jupiter Propator, and Jupiter Pannychius, and Jupiter Poliuchus, and Jupiter Capitolinus; and that Jupiter, the son of Saturn, who is king of the Cretans, has a tomb in Crete, but the rest, possibly, were not thought worthy of tombs.” *Theophilus to Autolycus* part 1 ch.10 p.92

**Minucius Felix** (210 A.D.) “And these things assuredly come down from the teaching of your gods. For Saturn did not expose his children, but devoured them. With reason were infants sacrificed to him by parents in some parts of Africa, caresses and kisses repressing their crying, that a weeping victim might not be sacrificed. Moreover, among the Tauri of Pontus, and to the Egyptian Busiris, it was a sacred rite to immolate their guests, and for the Galli to slaughter to Mercury human, or rather inhuman, sacrifices. The Roman sacrificers buried living a Greek man and a Greek woman, a Gallic man and a Gallic woman; and to this day, Jupiter Latiaris is worshipped by them with murder; and, what is worthy of the son of Saturn, he is gorged with the blood of an evil and criminal man.” *The Octavius of Minucius Felix* ch.30 p.192

**Tertullian** (198-220 A.D.) “But, indeed, the world has held it lawful for Diana of the Scythians, or Mercury of the Gauls, or Saturn of the Africans, to be appeased by human sacrifices; and in Latium to this day Jupiter has human blood given him to taste in the midst of the city; and no one makes it a matter of discussion, or imagines that it does not occur for some reason, or that it occurs by the will of his God, without having value.” *Scorpiace* ch.7 p.640

**Origen** (225-253/254 A.D.) “and how it is an act of impiety to do away with those laws which, for example, prevail in the Tauric Chersonese, regarding the offering up of strangers in sacrifice to Diana, or among certain of the Libyan tribes regarding the sacrifice of children to Saturn. Moreover, this inference follows from the dictum of Celsus, that it is an act of impiety on the part of the Jews to do away with those ancestral laws which forbid the worship of any other deity than the Creator of all things.” *Origen Against Celsus* book 5 ch.27 p.555

&&&**Dionysius of Alexandria** (246-265 A.D.) “of the Magi of Egypt prevailed on him to abandon that course, urging him to slay and persecute those pure and holy men as adversaries and obstacles to their accursed and abominable incantations. For there are, indeed, and there were men who, by their simple presence, and by merely showing themselves, and by simply breathing and uttering some words, bare been able to dissipate the artifices of wicked demons. But he put it into his mind to practise the impure rites of initiation, and detestable juggleries, and execrable sacrifices, and to slay miserable children, and to make oblations of the offspring of unhappy fathers, and to divide the bowels of the newly-born, and to mutilate and cut up the creatures made by God, as if by such means they would attain to blessedness.” *Letter 11 (Letter to Hermammon)* ch.2 p.&&&

&&&**Arnobius** (297-303 A.D.) “But some have been led by this time to such a pitch of irreligion and folly as to slay and to offer in sacrifice to their false gods even actual men, whose figures and forms the gods are. Nor do they see, wretched *men, that* the victims they are slaying are the patterns of the gods they make and worship, and to whom they are offering the men.” *Arnobius Against the Heathen* book 1 ch.24 p.&&&

**Athanasius of Alexandria** (318 A.D.) was against human sacrifice. “And even the ancient Romans used to worship Jupiter Latiarius, as he was called, with human sacrifices, and some in one way, some in another, but all without exception committed and incurred the pollution: they incurred it by the mere perpetration of the murderous deeds, while they polluted their own templted by filling them with the smoke of such sacrifices.” *Athanasius Against the Heathen* part 1 ch.23.2 p.16

**Lactantius** (303-320/325 A.D.) “We have spoken of the gods themselves who are worshipped; we must now speak a few words respecting their sacrifices and mysteries. Among the people of Cyprus, Teucer sacrificed a human victim to Jupiter, and handed down to posterity that sacrifice which was lately abolished by Hadrian when he was emperor. There was a law among the people of Tauris, a fierce and inhuman nation, *by which it was ordered* that strangers should be sacrificed to Diana; and this sacrifice was practised through many ages. The Gauls used to appease Hesus and Teutas with human blood. Nor, indeed, were the Latins free from this cruelty, since Jupiter Latialis is even now worshipped with the offering of human blood.” *The Divine Institutes* book 1 ch.21 p.34

Lactantius (c.303-320/325 A.D.) speaks of the error of human sacrifice. *Epitome of the Divine Institutes* ch.22,23 p.229

**Eusebius of Caesarea** (c.318-325 A.D.) speaks extensively against the evils of human sacrifices. *Preparation for the Gospel* book 4 ch.15 p.20, book 4 ch.16 p.20-21, book 4 ch.16 p.24, and book 4 ch.19 p.29

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) “Wherefore, having seen these things, and moreover also having been admitted to the mysteries, and having everywhere examined the religious rites performed by the effeminate and the pathic, and having found among the Romans their Latiarian Jupiter delighting in human gore and the blood of slaughtered men, and Artemis not far from the great city sanctioning acts of the same kind, and one demon here and another there instigating to the perpetration of evil,-retiring by myself, I sought how I might be able to discover the truth.” *Address of Tatian to the Greeks* ch.29 p.77

## Pg2. Dispute against the Magi / Zoroastrians

**Melito of Sardis** (170-177/180 A.D.) speaks against the Hadran, the image of Zaradusht, a Persian Magus. The Magi practiced magic and there was an unclean spirit. discourse *to Antonius Caesar* in *Ante-Nicene Fathers* vol.8 p.753

**Minucius Felix** (210 A.D.) mentions the Magi in *The Octavius of Minucius Felix* ch.27 p.189

**Clement of Alexandria** (193-202 A.D.) refers to Zoroaster and his teaching in *Stromata* book 5 ch.14 p.469

Clement of Alexandria (193-217/220 A.D.) says that Persian noble sons practiced incest and sex with courtesans. *The Instructor* book 1 ch.7 p.223

Clement of Alexandria (c.195 A.D.) discusses the errors of the Magi. *Exhortation to the Heathen* ch.4 p.188

Clement of Alexandria (c.195 A.D.) is against the Persian religion. *Exhortation to the Heathen* ch.3 p.184

**Tertullian** (198-220 A.D.) (partial) *On Idolatry* ch.9 p.65-66 has a whole chapter on though astrology is wrong, and the Magi were astrologers who came to worship Christ, they were to “go home by a different way than they came. He is not so much criticizing the Magi as much as the astrology the Magi practiced though.

**Hippolytus of Portus** (222-235/236 A.D.) says the Persians deify luminous bodies. *Refutation of All Heresies* book 4 ch.43 p.40

**Origen** (225-253/254 A.D.) discusses the Magi. *Origen Against Celsus* book 1 ch.24 p.406; *Origen Against Celsus* book 6 ch.80 p.609-610

Origen (225-253/254 A.D.) refers to Zoroaster. *Origen Against Celsus* book 1 ch.16 p.406

**Arnobius** (297-303 A.D.) spoke against the Magi and Zoroastrianism. *Arnobius Against the Heathen* book 4 ch.12 p.479

**Athanasius of Alexandria** (318 A.D.) (implied) in speaking against the gods of all the other peoples mentions how the Scythians reject the gods of the Persians, and the Persians reject the gods of the Syrians. *Against the Heathen* ch.23 p.16

Athanasius of Alexandria (318 A.D.) (patrial, no mention of Magi or Zoroaster) speaks against the gods of the Egyptians, Persians, Syrians, Scythians, Thracians, Arabs, Indians, and Phoenicians. *Against the Heathen* ch.23 p.16

**Lactantius** (c.303-320/325 A.D.) “subject of these beings. For Plato attempted even to explain their natures in his “Banquet; “and Socrates said that there was a demon continually about him, who had become attached to him when a boy, by whose will and direction his life was guided. The art also and power of the Magi altogether consists in the influences of these; invoked by whom they deceive the sight of men with deceptive” *The Divine Institutes* book 2 ch.15 p.64

**Eusebius of Caesarea** (c.318-325 A.D.) speaks against many religions incluing “the magi and Zoroaster” *Preparation for the Gospel* book 5 ch.4 p.6

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) Greeks considered incest with a mother and son unlawful, but the Persian Magi thought it most becoming according to *Address of Tatian to the Greeks* ch.28 p.76-77

**Bardaisan**/Bardesan (154-224/232 A.D.) says that Persians practiced incest. *The Book of the Laws of Diverse Countries* p.731,732

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.33 p.86 (partial) says the Egyptians learned to be circumcised and were of purer observance than the others (Persians, Arabians, and Brachmans [Brahmans]).

## Pg3. Against Mithras / a sun-god

**Justin Martyr** (150 A.D.) “Which wicked devils have imitated in the mysteries of Mithras…” *First Apology of Justin Martyr* ch.66 p.185

Justin Martyr (c.138-165 A.D.) mentions a believe of those who follow Mithras that he was begotten of a rock.He says the prophecy in Daniel was imitated by them, as well as Isaiah’s words. “For they contrived that the words of righteousness be quoted also by them.” *Dialogue with Trypho, a Jew* ch.70 p.233-234

**Clement of Alexandria** (c.195 A.D.) “He, having been by profession a grammarian, assumed the character of the sun-god, as Aristus of Salamis relates.” *Exhortation to the Heathen* ch.4 p.187

**Tertullian** (198-220 A.D.) “For washing is the channel through which they are initiated into some sacred rites-of some notorious Isis or Mithras. The gods themselves likewise they honour by washings.” *On Baptism* ch.5 p.671

Tertullian (207/208 A.D.) “The very superstition of the crowd, inspired by the common idolatry, when ashamed of the names and fables of their ancient dead borne by their idols, has recourse to the interpretation of natural objects, and so with much ingenuity cloaks its own disgrace, figuratively reducing Jupiter to a heated substance, and Juno to an aërial one (according to the literal sense of the Greek words); Vesta, in like manner, to fire, and the Muses to waters, and the Great Mother to the earth, mowed as to its crops, ploughed up with lusty arms, and watered with baths. Thus Osiris also, whenever he is buried, and looked for to come to life again, and with joy recovered, is an emblem of the regularity wherewith the fruits of the ground return, and the elements recover life, and the year comes round; as also the lions of Mithras are philosophical sacraments of arid and scorched nature.” *Five Books Against Marcion* book 1 ch.13 p.280-281

**Origen** (225-253/254 A.D.) (implied) “But it seems to me, that to quote the language of Celsus upon these matters would be absurd, and similar to what he himself [Celsus] has done, when, in his accusations against Christians and Jews, he quoted, most inappropriately, not only the words of Plato; but, dissatisfied even with these, he adduced in addition the mysteries of the Persian Mithras, and the explanation of them. Now, whatever be the case with regard to these,-whether the Persians and those who conduct the mysteries of Mithras give false or true accounts regarding them,-why did he select these for quotation, rather than some of the other mysteries, with the explanation of them? For the mysteries of Mithras do not appear to be more famous among the Greeks than those of Eleusis, or than those in Aegina, where individuals are initiated in the rites of Hecate. But if he must introduce barbarian mysteries with their explanation, why not rather those of the Egyptians, which are highly regarded by many, or those of the Cappadocians regarding the Comanian Diana, or those of the Thracians, or even those of the Romans themselves, who initiate the noblest members of their senate? But if he deemed it inappropriate to institute a comparison with any of these, because they furnished no aid in the way of accusing Jews or Christians, why did it not also appear to him inappropriate to adduce the instance of the mysteries of Mithras?” *Against Celsus* book 6 ch.22 p.583

## Pg4. Dispute Druid or other European myths

Clement of Alexandria (193-202 A.D.) (partial) mentions the Egyptians, Chaldeans, Druids among the Gauls, Samanaeans among the Bactrians, and Magi among whom Christ was foretold. *Stromata* book 1 ch.15 p.316 [He does not criticize them here though.]

**Tertullian** (198-220 A.D.) in the context of talking about why Christianity is reasonable vs. insane religious practices, mentioned that the Syrias [Syrians] exhale the odors of their death, and the Gauls fail to wash away (their blood) in the Rhone River. [The Gauls followed the Druid religion.] *To the Nations* book 1 ch.17 p.125

**Hippolytus of Portus** (222-235/236 A.D.) mentions Anaxagoras, Anaximenes, Archelaus (262-278 A.D.), Aristotle, Chrysippus, Democritus, Ecphantus, Empedocles, Epicurus, Hippo, Leucippus, Pythagoras, Thales, Heraclitus, Parmenides, Plato, Socrates, Stoics, Zeno, Brahmins/Brachmans, Celtic Druids, Hesiod. *The Refutation of All Heresies* Contents p.9.

Hippolytus of Portus (222-235/236 A.D.) Speaks of the errors of the Druids. *Refutation of All Heresies* book 1 ch.21 p.22

**Origen** (225-253/254 A.D.) refers to Druids. *Origen Against Celsus* book 1 ch.16 p.403

**Lactantius** (c.303-320/325 A.D.) says that the Gauls used to appease Hesus and Teutas with human blood. Even the early Latins had human sacrifices. *The Divine Institutes* book 1 ch.21 p.34

**Among heretics**

**Bardaisan**/Bardesan (154-224/232 A.D.) mentions the religious morals of the Brahmans of India, other Indians, the circumcision of the Arabians, the Persians, and the Gauls. *The Book of the Laws of Diverse Countries* p.730

Bardaisan/Bardesan (154-224/232 A.D.) mentions polyandry in Britain *The Book of the Laws of Diverse Countries* p.731

## Pg5. Dispute against Indian Bra[c]hmans

The Jewish scholar **Philo of Alexandria** (20 B.C. to 20 A.D.) writes positively of the gymnosophists of India. *Every Good Man is Free* ch.XI (72) p.689

**Clement of Alexandria** (193-202 A.D.) “Qui autem propier odium adversus carnem susceptum a conjugali conjunctione, et eorum qui conveniunt ciborum participatione, liberari desiderant, indocti sunt et impii, et absque ratione continentes, sicut aliae genres plurimae. Brachmanes quidem certe neque animatum comedunt, neque vinum bibunt; sed aliqui quidera ex iis quotidie sicut nos cibum capiunt; nonnulli autem ex iis tertio quoque die, ut ait Alexander Polyhistor in *Indicis*; mortem autem contemnunt, et vivere nihili faciunt; credunt enim esse regenerationem: aliqui autem colunt Herculem et Pana. Qui autem ex Indis vocantur Semnoi, hoc est, *venerandi*, nudi totam vitam transigunt: ii veritatem exercent, et futura praedicunt, et colunt quamdam pyramidera, sub qua existimant alicujus dei ossa reposita. Neque vero Gymnosophistae, nec qui dicuntur Semnoi, utuntur mulieribus, hoc enim praeter naturam et iniquum esse existimant; qua de causa seipsos castos conservant. Virgines autem sunt etiam mulieres, qua: dicuntur Semnai, hoc est, *venerandae*. Videntur autem observare coelestia, et per eorum significationem quae dam futura praedicere.” *Stromata* book 3 ch.7 p.392

Clement of Alexandria (c.195 A.D.) is against Indian religion. *Exhortation to the Heathen* ch.2 p.178

**Tertullian** (198-220 A.D.) mentions Indian Brahmins and Gymnosophists *Apology* ch.42 p.49

Tertullian (207/208 A.D.) discusses the Indian gymnosophists in *Five Books Against Marcion* book.1 ch.13 p.280

**Hippolytus of Portus** (222-235/236 A.D.) mentions Anaxagoras, Anaximenes, Archelaus (262-278 A.D.), Aristotle, Chrysippus, Democritus, Ecphantus, Empedocles, Epicurus, Hippo, Leucippus, Pythagoras, Thales, Heraclitus, Parmenides, Plato, Socrates, Stoics, Zeno, Brahmins/Brachmans, Celtic Druids, Hesiod. *The Refutation of All Heresies* Contents p.9. See also book 1 p.21-22

**Origen** (225-253/254 A.D.) refers to Indian philosophers called Brahmans. *Origen Against Celsus* book 1 ch.24 p.406

**Athanasius of Alexandria** (318 A.D.) mentions the inconsistencies of Arabian, Syrian, Egyptian, Phoenician, Persian, and Indian religions. *Against the Heathen* ch.25 p.17

**Among heretics**

**Bardaisan**/Bardesan (154-224/232 A.D.) mentions the religious morals of the Brahmans of India, other Indians, the circumcision of the Arabians, the Persians, and the Gauls. *The Book of the Laws of Diverse Countries* p.730

Bardaisan/Bardesan (154-224/232 A.D.) knew of suttee. He wrote, “The Hindoos when they die, are all of them burnt with fire, and many of their wives are burnt along with them alive.” *The Book of the Laws of Diverse Countries* *Ante-Nicene Fathers* vol.8 p.732

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.20 p.187 mentions the customs and errors of the Brahmans and others of India. While the Brahmans do not murder, commit adultery or worship idols, other Indians do.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.33 p.86 (partial) says the Egyptians leaned to be circumcised and were of purer observance than the others (Persians, Arabians, and Brachmans [Brahmans]).

## Pg6. Dispute Chaldean/Babylonian religion

***The Apology of Aristides*** (125 or 138-161 A.D.) ch.3 p.265 “The Chaldeans, then, not knowing God went astray after the elements and began to worship the creation more than their creator.”

***Theophilus to Autolycus*** (168-181/188 A.D.) book 2 ch.33 p.107 shows why the Old Testament prophets were true and the Egyptian and Chaldean prophets were in error.

**Minucius Felix** (210 A.D.) mentions Eleusians worship Ceres, Phrygians Mater, the Epidaurians Aesculapius, the Chaldeans Belus (Bel), the Syrians Astarte, the Taurians Diana, the Gauls Mercurius, the Romans all deities. *The Octavius of Minucius Felix* ch.6 p.176

**Clement of Alexandria** (c.195 A.D.) is against the Egyptian myths. *Exhortation to the Heathen* ch.5 p.190

Clement of Alexandria (193-202 A.D.) (partial) mentions the Egyptians, Chaldeans, Druids among the Gauls, Samanaeans among the Bactrians, and Magi among whom Christ was foretold. *Stromata* book 1 ch.15 p.316 [He does not criticize them here though.]

**Tertullian** (198-220 A.D.) says that after the gospel, there are not sophists, Chaldeans, enchanters, diviners, or magicians except that they will be punished. *On Idolatry* ch.9 p.66

**Hippolytus of Portus** (222-235/236 A.D.) speaks of the errors of the Chaldeans. *Refutation of All Heresies* book 4 ch.7-8 p.27-28

**Julius Africanus** (235-245 A.D.) mentions the follows of the Chaldeans. prophet. *Five Books of the Chronology of Julius Africanus* ch.1 p.131.

**Origen** (225-253/254 A.D.) “After this, it seemed proper to Celsus to term the Chaldeans a most divinely-inspired nation from the very earliest times, from whom the delusive system of astrology” *Origen Against Celsus* book 6 ch.80 p.609.

**Athanasius of Alexandria** (c.318 A.D.) “or even the Egyptians and Chaldees, men that mind magic and are superstitious beyond nature and savage in their ways,” *Incarnation of the Word* ch.51.2 p.64

**Lactantius** (c.303-320/325 A.D.) “Plato and many others of the philosophers, since they were ignorant of the origin of all things, and of that primal period at which the world was made, said that many thousands of ages had passed since this beautiful arrangement of the world was completed; and in this they perhaps followed the Chaldeans, who, as Cicero has related in his first book respecting divination, foolishly say that they possess comprised in their memorials four hundred and seventy thousand years; in which matter, because they thought that they could not be convicted, they believed that they were at liberty to speak falsely. But we, whom the Holy Scriptures instruct to the knowledge of the truth, know the beginning and the end of the world, respecting which we will now speak in the end of our work, since we have explained respecting the beginning in the second book. Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place,” *The Divine Institutes* book 7 ch.14 p.211

**Among heretics**

**Bardaisan**/Bardesan (154-224/232 A.D.) mentions the astrology of the Egyptians and Chaldeans. *The Book of the Laws of Diverse Countries* p.729

## Pg7. Against Egyptian religion

***The Apology of Aristides*** (125 or 138-161 A.D.) p.272-273 mentions idols believed by the simple Egyptians.

**Athenagoras** (177 A.D.) discusses the false beliefs about Osiris. *A Plea for Christians* ch.28 p.144

**Theophilus of Antioch** (168-181/188 A.D.) shows why the Old Testament prophets were true and the Egyptian and Chaldean prophets were in error. *Theophilus to Autolycus* book 2 ch.33 p.107

**Minucius Felix** (210 A.D.) mentions Apis the ox and Egyptian religion in *The Octavius of Minucius Felix* ch.28 p.191. See also ibid ch.29 p.191

**Clement of Alexandria** (193-202 A.D.) discusses the errors of the Egyptians where they worship the sun, crocodile, sphinx, etc. *Stromata* book 5 ch.7 p.454

Clement of Alexandria (193-217/220 A.D.) speaks against the Egyptian religion. *The Instructor* book 2 ch.2 p.272.

**Tertullian** (198-220 A.D.) speaks of the Egyptians’ “ridiculous superstition” *Apology* ch.24 p.39

**Hippolytus of Portus** (222-235/236 A.D.) speaks against Egyptian religion. *Refutation of All Heresies* book 4 ch.44 p.41

**Origen** (225-253/254 A.D.) says the Egyptian priests abstained from swine, goats, sheep, oxen, and fish. Pythagorean abstained from beans. *Origen Against Celsus* book 5 ch.49 p.565

**Alexander of Lycopolis** (301 A.D.) mentions the foolishness of the Egyptian religion that worships a crocodile. *Of the Manichaeans* ch.14 p.246.

**Arnobius** (297-303 A.D.) speaks against Egyptian religion. *Arnobius Against the Heathen* book ch.43 p.425; book 3 ch.15 p.468; book 2 ch.73 p.462.

**Athanasius of Alexandria** (c.318 A.D.) “or even the Egyptians and Chaldees, men that mind magic and are superstitious beyond nature and savage in their ways,” *Incarnation of the Word* ch.51.2 p.64. See also *Athanasius Against the Heathen* ch.9.3 p.8

Athanasius of Alexandria (318 A.D.) mentions the inconsistencies of Arabian, Syrian, Egyptian, Phoenician, Persian, and Indian religions. *Against the Heathen* ch.25 p.17

**Lactantius** (c.303-320/325 A.D.) conjectures how the errors of the Egyptian, Macedonian, Carthaginian, Latin, Sabin, Roman, and Athenian religions got started. *The Divine Institutes* book 1 ch.15 p.27

Lactantius (c.303-320/325 A.D.) “and a thousand other fictions, so that they who regarded these as objects of worship may be said to be more foolish than the Egyptians, who worship certain monstrous and ridiculous images.” *The Divine Institutes* book 1 ch.21 p.34

**Eusebius of Caesarea** (318-325 A.D.) speaks against Egyptian religion. *Preparation for the Gospel* book 2 ch.3 p.12

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.35 p.87 discusses the error of Apis and other Egyptian idols.

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.33 p.86 (partial) says the Egyptians leaned to be circumcised and were of purer observance than the others (Persians, Arabians, and Brachmans [Brahmans]).

## Pg8. Against the religion of Scythians

**Theophilus of Antioch** (168-181/188 A.D.) “And why should I speak of Atys mutilated, or of Adonis wandering in the wood, and wounded by a boar while hunting; or of Aesculapius struck by a thunderbolt; or of the fugitive Serapis chased from Sinope to Alexandria; or of the Scythian Diana, herself, too, a fugitive, and a homicide, and a huntress, and a passionate lover of Endymion? Now, it is not we who publish these things, but your own writers and poets.” *Theophilus to Autolycus* book 1 ch.9 p.92

**Clement of Alexandria** (c.195 A.D.) mentions “Scythians myths” *Exhortation to the Heathen* ch.3 p.184

Clement of Alexandria (c.195 A.D.) says that the Sauromatae, a tribe of Scythians, worship a saber according to Ikesius in *Mysteries*. *Exhortation to the Heathen* ch.5 p.190

**Tertullian** (198-220 A.D.) (implied) “But, indeed, the world has held it lawful for Diana of the Scythians, or Mercury of the Gauls, or Saturn of the Africans, to be appeased by human sacrifices; and in Latium to this day Jupiter has human blood given him to taste in the midst of the city; and no one makes it a matter of discussion, or imagines that it does not occur for some reason, or that it occurs by the will of his God, without having value.” *Scorpiace* ch.7 p.640

**Origen** (225-253/254 A.D.) “And although the Scythians may call Pappaeus the supreme God, yet we will not yield our assent to this; granting, indeed, that there is a Supreme Deity, although we do not give the name Pappaeus to Him as His proper title, but regard it as one which is agreeable to the demon to whom was allotted the desert of Scythia, with its people and its language.” *Origen Against Celsus* book 5 ch.46 p.564

&&&**Arnobius** (297-303 A.D.) ““ *Arnobius Against the Heathen* book &&&ch.&&&

**Athanasius of Alexandria** (318 A.D.) shows the mutual inconsistences of the religion of the Phoenicians, Egyptians, Scythians, Syrians, Pelasgians, Indians, Arabs, and Ethiopians. *Athanasius Against the Heathen* part 1 ch.23.2 p.16-17

**Eusebius of Caesarea** (318-325 A.D.) speaks against the Scythian religion. *Preparation for the Gospel* book 1 ch.2 p.6

## Pg9. Against Syrian religion

**Athenagoras** (177 A.D.) mentions Egyptian, Roman, and Syrian gods in *A Plea for Christians* ch.28 p.143-144. He also speaks against the Syrian goddess in *A Plea for Christians* ch.30 p.175.

Athenagoras (177 A.D.) “the daughter of Derceto, Semiramis, a lascivious and blood-stained woman, was esteemed a Syria goddess; and if, on account of Derceto, the Syrians worship doves and Semiramis (for, a thing impossible, a woman was changed into a dove: the story is in Ctesias), what wonder if some should be called gods by their people on the ground of their rule and sovereignty” *A Plea for Christians* ch.30 p.145

**Melito of Sardis** (170-177/180 A.D.) vol.8 ch.1 p.752 “The Syrians worshipped Athi, a Hadibite, who sent the daughter of Belat, a person skilled in medicine, and she healed Simi, the daughter of Hadad king of Syria;”

**Clement of Alexandria** (c.195 A.D.) speaks against Syrian religion. “Nor shall I forget the Syrians, who inhabit Phoenicia, of whom some revere doves, and others fishes, with as excessive veneration as the Eleans do Zeus.” *Exhortation to the Heathen* ch.2 p.182

**Tertullian** (198-220 A.D.) mentions the Syrian Atargatis, the African Coelestis, the Moorish Varsutina, the Arabian Obodas and Dusaris, and the Norican Belenus, or Deluentinus of Casinum, Visidianus of Narnia, Numiternus of Atina, or Ancharia of Asculum. Nortia of Vulsinii in *To the Nations* book 2 ch.8 p.136

Tertullian (198-220 A.D.) “Syria has Astarte, Arabia has Dusares, the Norici have Belenus, Africa has its Caelestis, Mauritania has its own princes.” *Apology* ch.24 p.39

Tertullian (198-220 A.D.) in the context of talking about why Christianity is reasonable vs. insane religious practices, mentioned that the Syrias [Syrians] exhale the odors of their death, and the Gauls fail to wash away (their blood) in the Rhone River. [The Gauls followed the Druid religion.] *To the Nations* book 1 ch.17 p.125

**Arnobius** (297-303 A.D.) “Is it the Titans and the Bocchores of the Moors, and the Syrian deities, the offspring of eggs? Is it Apis, born in the Peloponnese, and in Egypt called Serapis? Is it Isis, tanned by Ethiopian suns, lamenting her lost son and husband torn limb from limb?”. *Arnobius Against the Heathen* book 1 ch.36 p.422. See also ibid book 6 ch.11 p.510.

**Athanasius of Alexandria** (318 A.D.) shows the mutual inconsistences of the religion of the Phoenicians, Egyptians, Scythians, Syrians, Pelasgians, Indians, Arabs, and Ethiopians. *Athanasius Against the Heathen* part 1 ch.23.2 p.16-17

**Eusebius of Caesarea** (318-325 A.D.) speaks against the Syrian religion. *Preparation for the Gospel* book 6 ch.10 p.38

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.27 p.199 speaks of the “demons of the Syrians”.

## Pg10. Against Arabian religion

Maximum Tyrius (Sermon. 38 p.225, *Philosophouma* Steph.) “The Arabians worship I know not whom, but the image which I saw was a squared stone;”

Suidas “a stone, black, square, unfashioned”

This stone might be from the Nabatean Arabs at Petra, not necessarily Mecca.

Note from <https://sacredsites.com/middle_east/jordan/petra_ruins.html> Copyright ©1982-2017 Martin Gray, ALL RIGHTS RESERVED

Located in a remote gorge, northwest of the center of Petra, Al Deir is the largest and most visually stunning of all the structures in Petra. Carved entirely out of the red sandstone of a mountain wall, the temple is 50 meters wide by 45 meters tall and has an 8-meter tall entrance door. Inside the single empty chamber (12.5 by 10 meters), the walls are plain and unadorned except for a niche in the back wall with a block of stone representing the deity Dushara. The chief deities of the Nabataeans were Dushara, Al-Uzza and Allat. The name Dushara means ‘He of the Shara’, referring to the Sharra Mountains on the northern border of Petra. Like the Hebrew god, Jehovah, Dushara was symbolized by an obelisk or standing block of stone (and this indicates influences from archaic Sumerian, Egyptian and megalithic cultures) and his symbolic animal was the bull. The goddess Al-Uzza was symbolized by a lion and was the ‘peoples’ deity, where as Dushara was the god of the nobility and the official cult. The goddess Allat was associated with natural springs, of which there are several in the otherwise extremely arid lands of the Sharra Mountains.

An elaborate processional way leads to Al Deir from the center of Petra and the enormous flat courtyard in front of the temple, capable of accommodating thousands of people, suggests that the temple was the site of large-scale ceremonies. There are traces of a stone ring in the courtyard but no other indications of the type of worship that was practiced by the Nabataeans. While the exact age of the temple is unknown, on stylistic grounds scholars date it to the mid-1st century AD. The Al Deir is sometimes called ‘The Monastery’ because of a belief that it served as a church during Byzantine times. A few small crosses carved on the interior walls show that the Christians used the temple for some purpose.

**Clement of Alexandria** (c.195 A.D.) Anciently, then, the Scythians worshipped their sabers, the Arabs stones, the Persians rivers. And some, belonging to other races still more ancient, set up blocks of wood in conspicuous situations, and erected pillars of stone, which were called Xoana, from the carving of the material of which they were made.” *Exhortation to the Heathen* ch.4 p.184

Clement of Alexandria(193-202 A.D.) “The Isaurians and the Arabians invented augury, as the Telmesians divination by dreams.” *Stromata* book 1 ch.l6 p.317

**Tertullian** (198-220 A.D.) mentions the Syrian Atargatis, the African Coelestis, the Moorish Varsutina, the Arabian Obodas and Dusaris, and the Norican Belenus, or Deluentinus of Casinum, Visidianus of Narnia, Numiternus of Atina, or Ancharia of Asculum. Nortia of Vulsinii in *To the Nations* book 2 ch.8 p.136

Tertullian (198-220 A.D.) “Syria has Astarte, Arabia has Dusares, the Norici have Belenus, Africa has its Caelestis, Mauritania has its own princes.” *Apology* ch.24 p.39

**Origen** (225-253/254 A.D.) refers to the Arabians only worship Bacchus (as a male) and Urania (as a female), as well as mentioning the Ethiopian religion in *Origen Against Celsus* book 5 ch.37 p.560

**Arnobius** (297-303 A.D.) “You [pagans] laugh because in ancient times the Persians worshipped rivers, as is told in the writings which hand down these things to memory; the Arabians an unshapen stone; the Scythian nations a saber;…” *Arnobius Against the Heathen* book 6 ch.10 p.510

**Athanasius of Alexandria** (318 A.D.) mentions the inconsistencies of Arabian, Syrian, Egyptian, Phoenician, Persian, and Indian religions. *Athanasius Against the Heathen* ch.25 p.17

**Eusebius of Caesarea** (318-325 A.D.) speaks against the Arabian religion, saying they sacrifice a boy. *Preparation for the Gospel* book 4 ch.16 p.26

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.53 p.119 says that Arabs practiced circumcision in imitation of the Jews for the Arabs’ impious religion.

**Bardaisan**/Bardesan (154-224/232 A.D.) mentions the religious morals of the Brahmans of India, other Indians, the circumcision of the Arabians, the Persians, and the Gauls. *The Book of the Laws of Diverse Countries* p.730

## Pg11. Against [Phrygian] Great Mother

**Minucius Felix** (210 A.D.) “Thence, therefore, we see through all empires, and provinces, and cities, that each people has its national rites of worship, and adores its local gods: as the Eleusinians worship Ceres; the Phrygians, Mater [mother]; the Epidaurians, Aesculapius; the Chaldaeans; Belus; the Syrians, Astarte; the Taurians, Diana; the Gauls, Mercurius; the Romans, all divinities.” *The Octavius of Minucius Felix* ch.6 p.176

**Clement of Alexandria** (c.195 A.D.) speaks against the Phrygian religion. *Exhortation to the Heathen* ch.2 p.178

Clement of Alexandria (c.195 A.D.) “All honour to that king of the Scythians, whoever Anacharsis was, who shot with an arrow one of his subjects who imitated among the Scythians the mystery of the Mother of the gods, as practised by the inhabitants of Cyzicus, beating a drum and sounding a cymbal strung from his neck like a priest of Cybele, condemning him as having become effeminate among the Greeks, and a teacher of the disease of effeminacy to the rest of the Cythians.” (Cyzicus is near Phrygia) *Exhortation to the Heathen* ch.2 p.178

**Tertullian** (207/208 A.D.) “Vesta, in like manner, to fire, and the Muses to waters, and the Great Mother to the earth, mowed as to its crops, ploughed up with lusty arms, and watered with baths.” *Five Books Against Marcion* book 1 ch.13 p.280-281

**Hippolytus of Portus** (222-235/236 A.D.) “On account of these and such like reasons, these constantly attend the mysteries called those of the ‘Great Mother,’ supposing especially that they behold by means of the ceremonies performed there the entire mystery.” *Refutation of All Heresies* book 5 ch.4 p.56

**Arnobius** (297-303 A.D.) is against the “Phrygian mother” *Arnobius Against the Heathen* book 7 ch.50 p.538-539

**Lactantius** (c.303-320/325 A.D.) “And not more mild than these are those offerings which are even now made to the Great Mother and to Bellona, in which the priests make an offering, not with the blood of others, but with their own blood; when, mutilating themselves, they cease to be men, and yet do not pass over to the women; or, cutting their shoulders, they sprinkle the loathsome altars with their own blood. But these things are cruel.” *Epitome of the Divine Institutes* ch.23 p.229

## Pg12. Dispute against Greco-Roman paganism

***The Apology of Aristides*** (125 or 138-161 A.D.) p.270 mentions that Greek gods did many wicked and demeaning things. Jupiter changed into various animals to debauch mortal women.

***Epistle to Diognetus*** ch.2 p.25-26 (c.130-200 A.D.) spoke against pagan gods.

**Justin Martyr** (c.150 A.D.) “But since, next to Homer, Hesiod wrote his *Works and Days*, who will believe his driveling theogony? For they say that Chronos, the son of Ouranos,… Jupiter … Neptune, … Pluto ravished Proserpine, … Ceres … Europa … Minerva … Diana.” *Discourse to the Greeks* ch.2 p.271

Justin Martyr (c.150 A.D.) mentions shortcomings of the Greco-Roman gods. *First Apology of Justin Martyr* ch.25 p.171 and ch.31 p.173

Justin Martyr (probably, but anonymous) (c.138-165 A.D.) “why are you, being a Greek, indignant at your son when he imitates Jupiter, and rises against you and defrauds you of your own wife? Why do you count him your enemy, and yet worship one that is like him? And why do you blame your wife for living in unchastity, and yet honour Venus with shines?” *Discourse to the Greeks* ch.4 p.272

**Athenagoras** (177 A.D.) writes extensively against Greco-Roman idols. *A Plea for Christians* ch.28 p.143-144

Athenagoras (177 A.D.) “Euripides, speaking of those who, according to popular preconception, are ignorantly called gods, says doubtingly:- ‘If Zeus indeed does reign in heaven above, He ought not on the righteous ills to send.’” *A Plea for Christians* ch.5 p.131

**Melito of Sardis** (170-177/180 A.D.) speaks against the Greco-Roman gods. *Discourse to Antonius Caesar* in *Ante-Nicene Fathers* vol.8 p.752

**Theophilus of Antioch** (168-181/188 A.D.) Why worship Greek gods? Saturn was a cannibal, Jupiter was an adulterer, even with his own daughter. Mars is the “pest of mortals”, some gods got wounded, and Osiris was torn limb from limb. Atys was mutilated, Aesculapius was struck by a thunderbolt from Zeus. Theophilus’ *Letter to Autolycus* book 1 ch.9 p.91

Theophilus of Antioch (168-181/188 A.D.) has an entire chapter on the absurdities of Greco-Roman idolatry. *Theophilus to Autolycus* book 1 ch.10 p.92

**Minucius Felix** (210 A.D.) When does a god begin its existence as a statue? When it is cut, fashioned, finished, worshipped, etc. *The Octavius of Minucius Felix* ch.25 p.187. See also ibid ch.21 p.185 and ch.38 p.197

**Clement of Alexandria** (c.195 A.D.) wrote an entire work, called *Exhortation to the Heathen* discussing mainly Greco-Roman gods and Greek philosophy. See especially ch.2 p.177.

Clement of Alexandria (c.195 A.D.) asks why there are multiple Athenas/Minervas. *Exhortation to the Heathen* ch2. p.179.

Clement of Alexandria (c.195 A.D.) calls Mars/Ares “the pest of mortals”. *Exhortation to the Heathen* ch.2. p.179.

Clement of Alexandria (c.195 A.D.) is against worshipping Hermes as a god; he was not divine. *Exhortation to the Heathen* ch.4 p.186; ch.2 p.179; ch.2 p.180.

**Tertullian** (198-220 A.D.) mentions to polytheists that since Saturn and Jove (Jupiter) were born, they once dread the lightnings you put in his hand. *Tertullian’s Apology* ch.11 p.27

**Commodianus** (c.240 A.D.) speaks against the pagan gods Saturn, Jupiter, Sun, moon, Mercury, Neptune, Bacchus, Unconquered One, Sylvanus, Hercules, etc. *Instructions of Commodianus* ch.4-15 p.203-205

**Origen** (225-253/254 A.D.) shows the shortcomings of believing the Jupiter and Greco-Roman gods. *Origen Against Celsus* book 8 ch.17,19 p.646.

**Cyprian of Carthage** (c.246-258 A.D.) “1. That those are no gods whom the common people worship, is known from this. They were formerly kings, who on account of their royal memory subsequently began to be adored by their people even in death. … 2. Jupiter is to be seen in Crete, and his sepulchre is shown; and it is manifest that Saturn was driven away by him, and that from him Latium received its name, as being his lurking-place.” *Treatises of Cyprian* Treatise 6 ch.1,2 p.465,366

**Gregory Thaumaturgus** (240-265 A.D.) discusses belief in God versus Epicureans. *On Nature* ch 2.4 p.88

**Alexander of Lycopolis** (301 A.D.) “Moreover, they far surpass the mythologists in fables, those, namely, who either make Coelus suffer mutilation, or idly tell of the plots laid for Saturn by his son, in order that that son might attain the sovereignty; or those again who make Saturn devour his sons and to have been cheated of his purpose by the image of a stone that was presented to him. For how are these things which they put forward dissimilar to those? When they speak openly of the war between God and matter, and say not these things either in a mythological sense, as Homer in the *Iliad*; when he makes Jupiter to rejoice in the strife and war of the gods with each other, thus obscurely signifying that the world is formed of unequal elements, fitted one into another, and either conquering or submitting to a conqueror.” *Of the Manichaeans* ch.10 p.245

**Arnobius**(297-303 A.D.) speaks against the “unanimous approbation of the Gauls” the temples of the Great Mother. *Arnobius Against the Heathen* book 1 ch.41 p.424

Arnobius (297-303 A.D.) “If, then, this is so, how can Jupiter be God *supreme*, when it is evident that He is everlasting, and the former is represented by you as having had a natal day, and as having uttered a mournful cry, through terror at the strange scene?” *Arnobius Against the Heathen* book 1 ch.34 p.422

**Methodius** (270-311/312 A.D.) “Then they say that the Zodiac touches all the circles, making its movements diagonally, and that there are in it a number of signs, which are called the twelve signs of the Zodiac, beginning with the Ram, and going on to the Fishes, which, they say, were so determined from mythical causes; saying that it was the Ram that conveyed Helle, the daughter of Athamas, and her brother Phryxos into Scythia; and that the head of the Ox is in honour of Zeus, who, in the form of a Bull, carried over Europe into Crete; and they say the circle called the Galaxy, or milky way, which reaches from the Fishes to the Ram, was poured forth for Herakles from the breasts of Hera, by the commands of Zeus. And thus, according to them, there was no natal destiny before Europe or Phryxos, and the Dioscuroi,and the other signs of the Zodiac, which were placed among the constellations, from men and beasts. But our ancestors lived without destiny. Let us endeavour now to crush falsehood, like physicians, taking its edge off, and quenching it with the healing medicine of words, here considering the truth.” *Banquet of the Ten Virgins* discourse 8 ch.14 p.341

**Athanasius of Alexandria** (318 A.D.) wrote an entire work called *Against the Heathen.*

Athanasius of Alexandria (318 A.D.) says “the idolatry of the Greeks is shewn to be full of all ungodliness, and that its introduction has bee not for the good, but for the ruin, of human life;” *Against the Heathen* ch.29 p.19

Athanasius of Alexandria (318 A.D.) mentions that ancient Romans had human sacrifices to Jupiter Latiarius. *Against the Heathen* ch.25 p.17

**Lactantius** (c.303-320/325 A.D.) proves why the Greco-Roman gods and goddesses were just men and women. *The Divine Institutes* book 1 ch.3-15 p.25-27

**Eusebius of Caesarea** (318-325 A.D.) &&& *Preparation for the Gospel* book &&&

Clement of Alexandria and others also refer to the customs of other peoples, but those references are not in a negative sense and so are not counted.

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) speaks against all Greek religion in *Hortatory Address to the Greeks* ch.2 p.273

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) ridicules the Greek idols *Address of Tatian to the Greeks* ch.10 p.69

The Encratite Gnostic Tatian (c.172 A.D.) “And if you adhere to *their* teaching, why do you fight against me for choosing such views of doctrine as I approve? Is it not unreasonable that, while the robber is not to be punished for the name he bears, but only when the truth about him has been clearly ascertained, yet we are to be assailed with abuse on a judgment formed without examination? Diagoras was an Athenian, but you punished him for divulging the Athenian mysteries; yet you who read his Phrygian discourses hate us. You possess the commentaries of Leo, and are displeased with our refutations of them; and having in your hands the opinions of Apion concerning the Egyptian gods, you denounce us as most impious. The tomb of Olympian Zeus is shown among you, though some one says that the Cretans are liars. Your assembly of many gods is nothing.” *Address of Tatian to the Greeks* ch.27 p.76

Tatian (c.172 A.D.) It is not Christians who eat human flesh. Rather, Pelops was said to be a supper for the gods, Kronos devours his children, and Zeus swallows Metis. *Address of Tatian to the Greeks* (-172 A.D.) ch.25 p.76

## Pg13. Pointing out adulteries of Greek gods

**Athenagoras** (177 A.D.) describes the impure loves of Greek gods and the adulteries of Mars. *A Plea for Christians* ch.21 p.138-139. See also ibid ch.20 p.138.

**Justin Martyr** (probably, but anonymous) (c.150 A.D.) And as for Jupiter, he was a various adulterer.” *Discourse to the Greeks* ch.2 p.271

**Theophilus of Antioch** (168-181/188 A.D.) speaks of Jupiter’s adulteries, his tomb on Crete, and he calls Mars “the pest of mortals” *Theophilus to Autolycus* book 1 ch.9 p.91-92. He mentions the adulteries of gods in general in book 3 ch.3 p.111-112.

**Minucius Felix** (210 A.D.) “actor disgraces your gods by attributing to them adulteries, sighs, hatreds;” *The Octavius of Minucius Felix* ch.37 p.196

**Clement of Alexandria** (193-202 A.D.) (implied) describes the licentousness of Zeus. *Stromata* book 5 ch.14 p.470.

Clement of Alexandria (c.195 A.D.) “Then there are the mysteries of Demeter, and Zeus’s wanton embraces of his mother, and the wrath of Demeter; I know not what for the future I shall call her, mother or wife,” *Exhortation to the Heathen* ch.2 p.175

**Commodianus** (c.240 A.D.) speaks of the immorality of the Greek gods. *Instructions of Commodianus* ch.7 p.204

**Arnobius** (297-303 A.D.) (implied) ridicules gods of theft and adultery. *Arnobius Against the Heathen* book 4 ch.28 p.485

Arnobius (297-303 A.D.) speaks of Jupiter shamefully trying to commit incest with his mother. *Arnobius Against the Heathen* book 5 ch.910 p.493; book 5 ch.23 p.498.

**Athanasius of Alexandria** (318 A.D.) says the poets speak of the licentiousness of Zeus. *Athanasius Against the Heathen* part 1 ch.11.2 p.10

**Lactantius** (c.303-320/325 A.D.) “foolish in upbraiding Caius Verres with adulteries, for Jupiter, whom he worshipped, committed the same;” *The Divine Institutes* book 1 ch.10 p.20

Lactantius (c.303-320/325 A.D.) goes into great detail about the adulteries of male and female Greek gods. *Epitome of the Divine Institutes* ch.8-9 p.226

**Eusebius of Caesarea** (318-325 A.D.) mentions the adulteries of Aphrodite and Hermes. *Preparation for the Gospel* book 2 ch.6 p.19

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) speaks of the adulteries of Venus and Mars. *Sole Government of God* ch.6 p.293

**Among heretics**

**The Encratite Tatian** (c.172 A.D.) “adulteries? How can it be noble to stimulate men in hating one another? Or how” *The Address of Tatian to the Greeks* ch.17 p.72

The Encratite Tatian (c.172 A.D.) “Ares committed adultery with Aphrodite, and Andron made an image of their offspring Harmonia. Sophron, who committed to writing trifles and absurdities, was more celebrated for his skill in casting metals, of which specimens exist even now.” *Address of Tatian to the Greeks* ch.34 p.&&&

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 10 ch.21 p.198 mentions the adulteries of Greek gods.

## Pg14. Incest of Zeus/Jupiter

**Athenagoras** (177 A.D.) “But it behoved them, if they meant to condemn shameless and promiscuous intercourse, to hate either Zeus, who begat children of his mother Rhea and his daughter Koré, and took his own sister to wife, or Orpheus, the inventor of these tales, which made Zeus more unholy and detestable than Thyestes himself; for the latter defiled his daughter in pursuance of an oracle, and when he wanted to obtain the kingdom and avenge himself.” *A Plea for Christians* ch.32 p.140

**Clement of Alexandria** (c.195 A.D.) “Zeus has intercourse with his own daughter Pherephatta,-after Ceres, the mother,-forgetting his former abominable wickedness.” *Exhortation to the Heathen* ch.2 p.175

Clement of Alexandria (c.195 A.D.) “Then there are the mysteries of Demeter, and Zeus’s wanton embraces of his mother, and the wrath of Demeter; I know not what for the future I shall call her, mother or wife, on which account it is that she is called Brimo, as is said; also the entreaties of Zeus, and the drink of gall, the plucking out of the hearts of sacrifices, and deeds that we dare not name.” *Exhortation to the Heathen* ch.2 p.175

**Tertullian** (198-220 A.D.) (implied) “Then who are more given to the crime of incest than those who have enjoyed the instruction of Jupiter himself?” *Apology* ch.9 p.26

**Origen** (225-253/254 A.D.) “And I do not dwell on this, that when the name of Zeus is uttered, there is heard at the same time that of the son of Kronos and Rhea, and the husband of Hera, and brother of Poseidon, and father of Athene, and Artemis, who was guilty of incest with his own daughter Persephone;” *Origen Against Celsus* book 1 ch.25 p.406

&&&**Arnobius** (297-303 A.D.) “After the tenth month she bears a daughter, of beautiful form, whom later ages have called now Libera, now Proserpine; whom when Jupiter Verveceus saw to be strong, plump, and blooming, forgetting what evils and what wickedness, and how great recklessness, he had a little before fallen into, he returns to his former practices; and because it seemed too wicked that a father openly be joined as in marriage with his daughter, he passes into the terrible form of a dragon: he winds his huge coils round the terrified maiden, and under a fierce appearance sports and caresses *her* in softest embraces. She, too, is in consequence filled with the seed of the most powerful Jupiter, but not as her mother *was*, for she bore a daughter like herself; but from the maiden was born something like a bull, to testify to her seduction by Jupiter.” *Arnobius Against the Heathen* book 5 ch.21 p.&&&

Arnobius (297-303 A.D.) speaks of shame and Jupiter trying to commit incest with his mother. *Arnobius Against the Heathen* book 5 ch.9-10 p.493; book 5 ch.23 p.498.

**Athanasius of Alexandria** (318 A.D.) speaks of Jupiter having his sister as his wife. *Athanasius Against the Heathen* part 1 ch.2.1 p.10

**Lactantius** (c.303-320/325 A.D.) says that Jupiter committed adulteries and incest. *The Divine Institutes* book 1 ch.10 p.20

**Eusebius of Caesarea** (318-325 A.D.) mentions the incest of Zeus [Jupiter]. *Preparation for the Gospel* book 2 ch.3 p.13

**Among heretics**

**Tatian** (c.172 A.D.) “Poseidon frequents the seas; Ares delights in wars; Apollo is a player on the cithara; Dionysus is absolute sovereign of the Thebans; Kronos is a tyrannicide; Zeus has intercourse with his own daughter, who becomes pregnant by him.” *Address of Tatian to the Greeks* ch.8 p.68

## Pg15. Apologetic use of the tomb of Jupiter/Zeus

**Theophilus of Antioch** (168-181/188 A.D.) speaks of Jupiter’s adulteries, his tomb on Crete, and he calls Mars “the pest of mortals” *Theophilus to Autolycus* book 1 ch.9 p.91-92

Theophilus of Antioch (168-181/188 A.D.) “And I will inquire of you, my friend, how many Jupiters exist. For there is, firstly, Jupiter surnamed Olympian, then Jupiter Latiaris, and Jupiter Cassius, and Jupiter Tonans, and Jupiter Propator, and Jupiter Pannychius, and Jupiter Poliuchus, and Jupiter Capitolinus; and that Jupiter, the son of Saturn, who is king of the Cretans, has a tomb in Crete, but the rest, possibly, were not thought worthy of tombs.” *Theophilus to Autolycus* part 1 ch.10 p.92

**Minucius Felix** (210 A.D.) discusses Jupiter’s tomb, showing that He must be dead. *The Octavius of Minucius Felix* ch.22 p.186

**Clement of Alexandria** (c.195 A.D.) mentions by name Callimachus and quotes ‘for thy tomb, O king, the Cretans fashioned!’ referring to Zeus being dead. *Exhortation to the Heathen* ch.2 p.181.

Clement of Alexandria (c.195 A.D.) refutes Greek gods with Zeus’ tomb. *Exhortation to the Heathen* ch.2 p.185

**Tertullian** (198-220 A.D.) “Thus not even Jupiter could suffer his own Crete to be subdued by the Roman fasces, forgetting that cave of Ida, and the brazen cymbals of the Corybantes, and the most pleasant odour of the goat which nursed him on that *dear* spot. Would he not have made that tomb of his superior to the whole Capitol, so that that land should most widely rule which covered the ashes of Jupiter?” *To the Nations* book 2 ch.17 p.145-146

Tertullian (198-220 A.D.) (partial) “You tear the sides of Christians with your claws; but in the case of your own gods, axes, and planes, and rasps are put to work more vigorously on every member of the body. We lay our heads upon the block; before the lead, and the glue, and the nails are put in requisition, your deities are headless. We are cast to the wild beasts, while you attach them to Bacchus, and Cybele, and Coelestis. We are burned in the flames; so, too, are they in their original lump. We are condemned to the mines; from these your gods originate. We are banished to islands; in islands it is a common thing for your gods to have their birth or die.” *Apology* ch.12 p.28

Tertullian (198-220 A.D.) (partial) “Comic poets deride the Phrygians for their cowardice; Sallust reproaches the Moors for their levity, and the Dalmatians for their cruelty; even the apostle brands the Cretans as ‘liars.’” *Apology* ch.20 p.33

Commodianus (c.240 A.D.) (partial) says that Jupiter died. *Instructions of Commodianus* ch.6 p.204

**Origen** (225-253/254 A.D.) answers Celsus’ charge that they [pagans] worship Jupiter who has a tomb in Crete while Christ has no tomb. Origen points out that Callimachus asked which one lied, when some say Jupiter was born in Crete, others Arcadia. *Origen Against Celsus* book 3 ch.43 p.481

**Cyprian of Carthage** (c.246-258 A.D.) “1. That those are no gods whom the common people worship, is known from this. They were formerly kings, who on account of their royal memory subsequently began to be adored by their people even in death. … 2. Jupiter is to be seen in Crete, and his sepulchre is shown; and it is manifest that Saturn was driven away by him, and that from him Latium received its name, as being his lurking-place.” *Treatises of Cyprian* Treatise 6 ch.1,2 p.465-466

Athanasius Against the Heathen ch.9 p.8 (318 A.D.) (partial) mentions the tyranny of the Cretan Zeus; but does not explicitly mention his tomb.

**Lactantius** (c.303-320/325 A.D.) “And the Curetes, his sons, took charge of him, and honoured him; and his tomb is in Crete, in the town of Cnossus, and Vesta is said to have founded this city; and on his tomb is an inscription in ancient Greek characters, ‘Zan Kronou,’ which is in Latin, ‘Jupiter the son of Saturn.’” *The Divine Institutes* book 1 ch.11 p.23

Lactantius (c.303-320/325 A.D.) mentions Jupiter dying in Crete. *Epitome of the Divine Institutes* ch.13 p.228

**Eusebius of Caesarea** (318-325 A.D.) mentions the inconsistency of the tomb of Zeus. *Preparation for the Gospel* book 2 ch.2 p.11

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) “The tomb of Olympian Zeus is shown among you, though some one says that the Cretans are liars. Your assembly of many gods is nothing.” *Address of Tatian to the Greeks* ch.76

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) (partial) book 10 ch.23 p.179 mention Jupiter and Cretans but nothing more.

## Pg16. Thyestean [cannibalistic] banquet

**Justin Martyr** (probably by Justin by anonymous) (c.138-165 A.D.) “Since, therefore, ye Greeks, your gods are convicted of intemperance, and your heroes are effeminate, as the histories on which your dramas are founded have declared, such as the curse of Atreus, the bed of Thyestes and the taint in the house of Pelops, and Danaus murdering through hatred and making Aegyptus childless in the intoxication of his rage, and the Thyestean banquet spread by the Furies.” *Discourse to the Greeks* ch.3 p.272

**Christians of Vienna and Lugdunum** (177 A.D.) ch.779 “also by the soldiers, falsely accused us of Thyestean banquets and Oedipodean connections, and other crimes which it is lawful for us neither to mention nor think of;”

**Athenagoras** (177 A.D.) “Three things are alleged against us: atheism, Thyestean feasts, Oedipodean intercourse.” *A Plea for Christians* ch.3 p.130

**Theophilus of Antioch** (168-181/188 A.D.) “For if one should speak of cannibalism, in these spectacles the children of Thyestes and Tereus are eaten; and as for adultery, both in the case of men and of gods, whom they celebrate in elegant language for honours and prizes, this is made the subject of their dramas. But far be it from Christians to conceive any such deeds;” *Theophilus to Autolycus* book 3 ch.15 p.115

**Clement of Alexandria** (c.195 A.D.) (implied) is against cannibalism. *Exhortation to the Heathen* ch.2 p.181

**Tertullian** (198-220 A.D.) “Thyestes or Oedipus, do not at all come forth to light, nor find their way” *To the Nations* book 1 ch.7 p.116

**Origen** (225-253/254 A.D.) “as worse than the crimes of Thyestes.’” *Origen Against Celsus* book 4 ch.45 p.518

**Methodius** (270-311/312 A.D.) “Thyestes had really taken place; and believed in the unlawful lust of Oinomaos,” *Concerning Free Will* p.357

**Eusebius of Caesarea** (318-325 A.D.) mentions a Thyestean banquet. *Preparation for the Gospel* book 5 ch.33 p.50

**Among heretics**

Encratic heretic Tatian (c.172 A.D.) (partial) “The kings of the Argives were these: Inachus, Phoroneus, Apis, Criasis, Triopas, Argeius, Phorbas, Crotopas, Sthenelaus, Danaus, Lynceus, Proetus, Abas, Acrisius, Perseus, Sthenelaus, Eurystheus, Atreus, Thyestes, and Agamemnon, in the eighteenth year of whose reign Troy was taken.” *Tatian*’*s Address to the Greeks* ch.39 p.80

**Droserius** (c.300 A.D.) the Valentinian Gnostic, in disputing Adamantius, has Valentinian read, where the evil Thyestean banquet is alludged to. *Dialogue on the True Faith* 4th part ch.841a p.126

## Pg17. Mention of Oedipus

**Justin Martyr** (probably by Justin by anonymous) (c.138-165 A.D.) “of Oedipus, and the murder of Laius, and the marrying his mother, and the mutual” *The Discourse to the Greeks* ch.3 p.272

**Christians of Vienna and Lugdunum** (177 A.D.) ch.779 “also by the soldiers, falsely accused us of Thyestean banquets and Oedipodean connections, and other crimes which it is lawful for us neither to mention nor think of;”

**Athenagoras** (177 A.D.) “Oedipodean intercourse. But if these charges are true, spare no class: proceed” *A Plea for Christians* ch.3 p.130

**Irenaeus of Lyons** (182-188 A.D.) like the tragic Oedipus. And as those who are not practised in wrestling, when *Irenaeus Against Heresies* book 5 ch.13.2 p.539

**Tertullian** (198-220 A.D.) “They keep them all to themselves, then, and take them for granted; and so these tragedies, (worse than those) of Thyestes or Oedipus, do not at all come forth to light, nor find their way to the public. Even more voracious bites take nothing away from the credit of such as are initiated, whether servants or masters.” *To the Nation*s book 1 ch.7 p.116

**Origen** (225-253/254 A.D.) “And suppose, also, that some one disbelieved the story of Oedipus and Jocasta, and of their two sons Eteocles and Polynices, because the sphinx, a kind of half-virgin, was introduced into the narrative, how should we demonstrate the reality of such a thing?” *Origen Against Celsus* book 1 ch.42 p.414

**Lactantius** (c.303-320/325 A.D.) “or are accustomed to happen, in the case of each sex, even through error? For this is shown by the example of Oedipus alone, confused with twofold guilt.” *The Divine Institutes* book 6 ch.20 p.187

**Eusebius of Caesarea** (318-325 A.D.) mentions Oedipus in a number of places. A couple of places are *Preparation for the Gospel* book 5 ch.33 p.50 and book 4 ch.3 p.8.

## Pg18. Cannibalism of Kronos/Saturn

**Justin Martyr** (probably, but anonymous) (c.150 A.D.) “For they say that Chronos, the son of Ouranos, in the beginning slew his father, and possessed himself of his rule; and that, being seized with a panic lest he should himself suffer in the same way, he preferred devouring his children; but that, by the craft of the Curetes, Jupiter was conveyed away and kept in secret, and afterwards bound his father with chains, and divided the empire;” *Discourse to the Greeks* ch.2 p.271

**Theophilus of Antioch** (168-181/188 A.D.) “Is not Saturn found to be a cannibal, destroying and devouring is own children?” *Theophilus to Autolycus* book 1 ch.9 p.91

**Minucius Felix** (210 A.D.) “And these things assuredly come down from the teaching of your gods. For Saturn did not expose his children, but devoured them. With reason were infants sacrificed to him by parents in some parts of Africa, caresses and kisses repressing their crying, that a weeping victim might not be sacrificed.” *The Octavius of Minucius Felix* ch.30 p.192

**Tertullian** (198-220 A.D.) “Then, when male children were born to him [Saturn], he [Saturn] would devour them; better himself (should take them) than the wolves, (for to these would they become a prey) if he exposed them.” *To the Nations* book 2 ch.12 p.122

Tertullian (198-217 A.D.) (partial) “When Saturn did not spare his own children, he was not likely to spare the children of others; whom indeed the very parents themselves were in the habit of offering, gladly responding to the call which was made on them, and keeping the little ones pleased on the occasion, that they might not die in tears.” *Apology* ch.9 p.25

**Commodianus** (c.240 A.D.) “And Saturn the old, if he is a god, how does he grow old? Or if he was a god, why was he driven by his terrors to devour his children? But because he was not a god, he consumed the bowels of his sons in a monstrous madness.” *Instructions of Commodianus* ch.4 p.203

&&&**Alexander of Lycopolis** (301 A.D.) “Moreover, they far surpass the mythologists in fables, those, namely, who either make Coelus suffer mutilation, or idly tell of the plots laid for Saturn by his son, in order that that son might attain the sovereignty; or those again who make Saturn devour his sons and to have been cheated of his purpose by the image of a stone that was presented to him.” *Of the Manichaeans* ch.10 p.&&&

**Athanasius of Alexandria** (318 A.D.) mentions Chronos eating his own children as an example of worshipping someone as an idol that is not worthy of respect. *Athanasius Against the Heathen* part 1 ch.10.4 p.9

**Lactantius** (c.303-320/325 A.D.) “He [Saturn] was, *they say*, just in his rule. First, from this very circumstance he is not now a god, inasmuch as he has ceased to be. In the next place, he was not even just, but impious not only towards his sons, whom he devoured, but also towards his father, whom he is said to have mutilated.” *The Divine Institutes* book 1 ch.12 p.24

**Eusebius of Caesarea** (318-325 A.D.) mentions Chronos [Saturn] devouring his own children. *Preparation for the Gospel* book 2 ch.8 p.21

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) It is not Christians who eat human flesh. Rather, Pelops was said to be a supper for the gods, Kronos devours his children, and Zeus swallows Metis. *Address of Tatian to the Greeks* ch.25 p.76

## Pg19. Against bloodthirsty Mars, or pest/bane of mortals

**Athenagoras** (177 A.D.) speaks of Mars as the “bane of mortals” *A Plea for Christians* ch.21 p.139

Athenagoras (177 A.D.) describes the impure loves of Greek gods and the adulteries of Mars. *A Plea for Christians* ch.21 p.138-139. See also ibid ch.20 p.138.

**Theophilus of Antioch** (168-181/188 A.D.) Why worship Greek gods? Saturn was a cannibal, Jupiter was an adulterer, even with his own daughter. Mars is the “pest of mortals”, some gods got wounded, and Osiris was torn limb from limb. Atys was mutilated, Aesculapius was struck by a thunderbolt from Zeus. Theophilus’ *Letter to Autolycus* book 1 ch.9 p.91

**Clement of Alexandria** (c.195 A.D.) “At any rate, the native countries of your gods, and their arts and lives, and besides especially their sepulchres, demonstrate them to have been men. Mars, accordingly, who by the poets is held in the highest possible honour:- ‘Mars, Mars, bane of men, blood-stained stormer of walls,’- this deity, always changing sides, and implacable, as Epicharmus says, was a Spartan; Sophocles knew him for a Thracian; others say he was an Arcadian. This god, Homer says, was bound thirteen months:- ‘Mars had his suffering; by Aloeus’ sons, Otus and Ephialtes, strongly bound, He thirteen months in brazen fetters lay.’ Good luck attend the Carians, who sacrifice dogs to him!” *Exhortation to the Heathen*

Clement of Alexandria (c.195 A.D.) calls Mars/Ares “the pest of mortals”. *Exhortation to the Heathen* ch.2. p.179.

Tertullian (198-220 A.D.) (partial) “This goes also to taint the origin: you cannot surely hold that to be good which has sprung from sin, from shamelessness, from violence, from hatred, from a fratricidal founder, from a son of Mars. Even now, at the first turning-post in the circus, there is a subterranean altar to this same Consus, with an inscription to this effect: ‘Consus, great in counsel, Mars, in battle mighty tutelar deities.’” *The Shows* ch.5 p.82

&&&**Arnobius** (297-303 A.D.) “We shall bring forward Mars himself, and the fair mother of the Desires; to one of whom you commit wars, to the other love and passionate desire. My opponent says that Mars has power over wars; whether to quell those which are raging, or to revive them when interrupted, and kindle them in time of peace? For if he claims the madness of war, why do wars rage every day? But if he is their author, we shall then say that the god, to satisfy his own inclination, involves the whole world in strife; sows the seeds of discord and variance between far-distant peoples; gathers so many thousand men from different quarters, and speedily heaps up the field with dead bodies; makes the streams flow with blood, sweeps away the most firmly-founded empires, lays cities in the dust, robs the free of their liberty, and makes them slaves; rejoices in civil strife, in the bloody death of brothers who die in conflict, and, in fine, in the dire, murderous contest of children with their fathers.” *Arnobius Against the Heathen* book 3 ch.26 p.&&&

**Lactantius** (c.303-320/325 A.D.) “But you perchance believed it from the circumstance of your having consecrated the homicide Mars as a god, though you would not have done this if the Areopagites had crucified him.” *The Divine Institutes* book 5 ch.3 p.138

Lactantius (c.303-320/325 A.D.) “Mars, when guilty of homicide, and set free from the charge of murder by the Athenians through favour, lest he should appear to be too fierce and savage, committed adultery with Venus.” *The Divine Institutes* book 1 ch.10 p.19

**Eusebius of Caesarea** (318-325 A.D.) mentions Area [Mars] wanting violence and battle. *Preparation for the Gospel* book 3 ch.1 p.3

## Pg20. Against Bacchus [the Greek/Roman/Arabian/Ethiopian idol]

&&&**Justin Martyr** (c.138-165 A.D.) “For when they tell that Bacchus, son of Jupiter, was begotten by [Jupiter's] intercourse with Semele, and that he was the discoverer of the vine; and when they relate, that being torn in pieces, and having died, he rose again, and ascended to heaven; and when they introduce wine into his mysteries, do I not perceive that [the devil] has imitated the prophecy announced by the patriarch Jacob, and recorded by Moses?” *Dialogue with Trypho, a Jew* ch.69 p.&&&

**Athenagoras** (177 A.D.) “But it is perhaps necessary, in accordance with what has already been adduced, to say a little about their names. Herodotus, then, and Alexander the son of Philip, in his letter to his mother (and each of them is said to have conversed with the priests at Heliopolis, and Memphis, and Thebes), affirm that they learnt from them that the gods had been men. Herodotus speaks thus: 'Of such a nature were, they said, the beings represented by these images, they were very far indeed from being gods. However, in the times anterior to them it was otherwise; then Egypt had gods for its rulers, who dwelt upon the earth with men, one being always supreme above the rest. The last of these was Horus the son of Osiris, called by the Greeks Apollo. He deposed Typhon, and ruled over Egypt as its last god-king. Osiris is named Dionysus (Bacchus) by the Greeks.' 'Almost all the names of the gods came into Greece from Egypt.'” *A Plea for Christians* ch.28 p.143-144

**Theophilus of Antioch** (168-181/188 A.D.) “the drunk and raging Bacchus; and of Apollo fearing and fleeing from Achilles,” *Theophilus to Autolycus* book 1 ch.9 p.91

**Clement of Alexandria** (c.195 A.D.) “For those two identical fratricides, having abstracted the box in which the phallus of Bacchus was deposited, took it to Etruria-dealers in honourable wares truly. They lived there as exiles, employing themselves in communicating the precious teaching of their superstition, and presenting phallic symbols and the box for the Tyrrhenians to worship. And some will have it, not improbably, that for this reason Dionysus was called Attis, because he was mutilated. And what is surprising at the Tyrrhenians, who were barbarians, being thus initiated into these foul indignities, when among the Athenians, and in the whole of Greece-I blush to say it-the shameful legend about Demeter holds its ground?” *Exhortation to the Heathen* ch.2 p.176

**Tertullian** (198-220 A.D.) “You tear the sides of Christians with your claws; but in the case of your own gods, axes, and planes, and rasps are put to work more vigorously on every member of the body. We lay our heads upon the block; before the lead, and the glue, and the nails are put in requisition, your deities are headless. We are cast to the wild beasts, while you attach them to Bacchus, and Cybele, and Coelestis. We are burned in the flames; so, too, are they in their original lump. We are condemned to the mines; from these your gods originate. We are banished to islands; in islands it is a common thing for your gods to have their birth or die.” *Apology* ch.12 p.28

**Hippolytus** (222-235/236 A.D.) “But prior to the observance of the mystic rite of Celeus, and Triptolemus, and Ceres, and Proserpine, and Bacchus in Eleusis, these orgies have been celebrated and handed down to men in Phlium of Attica. For antecedent to the Eleusinian mysteries, there are (enacted) in Phlium the orgies of her denominated the 'Great (Mother).'” *Refutation of All Heresies* book 5 ch.15 p.&&&

**Commodianus** (c.240 A.D.) speaks against the pagan gods Saturn, Jupiter, Sun, moon, Mercury, Neptune, Bacchus, Unconquered One, Sylvanus, Hercules, etc. *Instructions of Commodianus* ch.4-15 p.203-205

**Origen** (225-253/254 A.D.) refers to the Arabians only worship Bacchus (as a male) and Urania (as a female), as well as mentioning the Ethiopian religion in *Origen Against Celsus* book 5 ch.37 p.560

**Alexander of Lycopolis** (301 A.D.) “Those of them who are better educated, and not unacquainted with Greek literature, instruct us from their own resources. From the ceremonies and mysteries, for instance: by Bacchus, who was cut out from the womb, is signified that the divine virtue is divided into matter by the Titans, as they say; from the poet's fable of the battle with the Giants, is indicated that not even they were ignorant of the rebellion of matter against God.” *Against the Manichaeans* ch.5 p.&&&

**Arnobius** (297-303 A.D.) “For if you believe that father Bacchus can give a good vintage, *but* cannot give relief from sickness; if *you believe* that Ceres *can give* good crops, Aesculapius health, Neptune one thing, Juno another, that Fortune, Mercury, Vulcan, are each the giver of a fixed and particular thing,-this, too, you must needs receive from us, that souls can receive from no one life and salvation, except from Him to whom the Supreme Ruler gave this charge and duty.” *Arnobius Against the Heathen* book 2 ch.65 p.&&&

**Lactantius** (c.303-320/325 A.D.) “Sibyl says: 'It is impossible for a God to be fashioned from the loins of a man and the *womb of a woman*.' And if this is true, as it really is, it is evident that Hercules, Apollo, Bacchus, Mercury, and Jupiter, with the rest, were but men, since they were born from the two sexes. But what is so far removed from the nature of God as that operation which He Himself assigned to mortals for the propagation of their race, and which cannot be affected without corporeal substance?” *The Divine Institutes* book 1 ch.8 p.&&&

Lactantius (c.303-320/325 A.D.) “Castor and Pollux carried off the brides of others, but not with impunity, to whose death and burial Homer bears witness, not with poetical, but simple faith. Mercurius, who was the father of Androgynus by his intrigue with Venus, deserved to be a god, because he invented the lyre and the *paloestra*. Father Bacchus, after subduing India as a conqueror, having by chance come to Crete, saw Ariadne on the shore, whom Theseus had forced and deserted. Then, being inflamed by love, he united her in marriage to himself, and placed her crown, as the poets say, conspicuously among the stars. The mother of the gods herself, while she lived in Phrygia after the banishment and death of her husband, though a widow, and aged, was enamoured of a beautiful youth; and because he was not faithful, she mutilated, and rendered him effeminate: on which account even now she delights in the Galli as her priests.” *Epitome of the Divine Institutes* ch.8 p.&&&

**Eusebius of Caesarea** (318-325 A.D.) is against Dionysius [Bacchus]. *Preparation for the Gospel* book 2 ch.2 p.17

# DISPUTE AGAINST OTHER RELIGIONS

## Or1. Religion can be bad

*Epistle to Diognetus* ch.3,4 p.26 (c.130-200 A.D.) (partial) criticizes as Jewish superstitions some practices commanded in the Old Testament.

**Athenagoras** (177 A.D.) “If Herodotus alone had said that the Egyptians spoke in their histories of the gods as of men, when he says, “What they told me concerning their religion it is not my intention to repeat, except only the names of their deities, things of very trifling importance,” *A Plea for Christians* ch.28 p.144

**Irenaeus of Lyons** (182-188 A.D.) “Now, this Jesus did by drawing us off from the religion of stones, and bringing us over from hard and fruitless cogitations, and establishing in us a faith like to Abraham.” *Irenaeus Against Heresies* book 4 ch.7.2 p.470

**Minucius Felix** (210 A.D.) “In like manner with respect to the gods too, our ancestors believed carelessly, credulously, with untrained simplicity; while worshipping their kings religiously, desiring to look upon them when dead in outward forms, anxious to preserve their memories in statues, those things became sacred which had been taken up merely as consolations.” *The Octavius of Minucius Felix* ch.20 p.184-185

**Clement of Alexandria** (193-217/220 A.D.) “they adorn their bed-chambers with painted tablets hung up in them, regarding licentiousness as religion;” *Exhortation to Religion* c.4 p.&189

**Hippolytus of Portus** (225-235/6 A.D.) “Neither shall I pass over the witless philosophy of these men; but, after explaining it, I shall prove that those who attempt to form a system of religion out of these (aforesaid elements), are disciples of a school weak and full of knavery.” *Refutation of All Heresies* book 4 ch.13 p.30

**Arnobius**(297-303 A.D.) in many places shows that pagan religions are wrong and insulting. One place is *Arnobius Against the Heathen* book 1 ch.28 p.420.

**Lactantius** (c.303-320/325 A.D.) But during the government of the Judges the people had often undertaken corrupt religious rites; *The Divine Institutes* book 4 ch.10 p.109

Lactantius (c.303-320/325 A.D.) “Nor, indeed, were the Latins free from this cruelty, since Jupiter Latialis is even now worshipped with the offering of human blood. What benefit do they who offer such sacrifices implore from the gods? Or what are such deities able to bestow on the men by whose punishments they are propitiated? But this is not so much a matter of surprise with respect to barbarians, whose religion agrees with their character.” *The Divine Institutes* book 1 ch.21 p.34

**Eusebius of Caesarea** (318-325 A.D.) speaks on how pagan religion can be bad. *Preparation for the Gospel* book 1 ch.1 p.1

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) calls the Greek religious teachers ridiculous. *Hortatory Address to the Greeks* ch.2 p.273

## Or2. No mixing Christ and other religions

1 John 4:3; Galatians 1:8-9

**p47 (= Chester Beatty III)** (c.250-300 A.D.) 31% of Revelation. Revelation 9:20-11:3; 11:5-16:15; 16:17-17:2 (partial) Revelation 14:9

**Ignatius of Antioch** (-107/116 A.D.) “I therefore, yet not I, but the love of Jesus Christ, entreat you that ye use Christian nourishment only, and abstain from herbage of a different kind; I mean heresy. For those [that are given to this] mix up Jesus Christ with their own poison, speaking things which are unworthy of credit, like those who administer a deadly drug in sweet wine, which he who is ignorant of does greedily take, with a fatal pleasure, leading to his own death.” *Letter of Ignatius to the Trallians* ch.6 p.68

***2 Clement*** (120-140 A.D.) ch.3 p.251 “Since, then, He has displayed os great mercy towards us, and especially in this respect, that we who are living should not offer sacrifices to gods that are dead, or pay them worship,”

**Justin Martyr** (c.138-165 A.D.) “with whom we have nothing in common, since we know them to be atheists, impious, unrighteous, and sinful, and confessors of Jesus in name only, instead of worshippers of Him. Yet they style themselves Christians, just as certain among the Gentiles inscribe the name of God upon the works of their own hands, and partake in nefarious and impious rites.) Some are called Marcians [Marcion], and some Valentinians, and some Basilidians, and some Saturnilians, and others by other names” *Dialogue with Trypho, a Jew* ch.35 p.212

**Athenagoras** (177 A.D.) (implied) explains why Christians cannot offer sacrifices to any [false] gods. *A Plea for Christians* ch.13 p.134

**Hegesippus** (170-180 A.D.) (implied) says that until the apostles died, the church was not yet corrupted by worthless teaching. *Concerning His Journey to Rome, and the Jewish Sects* vol.8 p.764. From *Eusebius’ Ecclesiastical History* book 4 ch.22 p.198-200

**Theophilus of Antioch** (168-181/188 A.D.) “frivolities is very great; and not a stray morsel of truth is found in them. For even if any truth seems to have been uttered by them, it has a mixture of error. And as a deleterious drug, when mixed with honey or wine, or some other thing, makes the whole [mixture] hurtful and profitless; so also eloquence is in their case found to be labour in vain; yea, rather an injurious thing to those who credit it.” *Theophilus to Autolycus* book 2 ch.12 p.99

**Irenaeus of Lyons** (182-188 A.D.) “Error, indeed, is never set forth in its naked deformity, lest, being thus exposed, it should at once be detected. But it is craftily decked out in an attractive dress, so as, by its outward form, to make it appear to the inexperienced (ridiculous as the expression may seem) more true than the truth itself. … Lest, therefore, though my neglect, some should be carried off, even as sheep are by wolves, while they perceive not the true character of these men, - because they are outwardly covered with sheep’s clothing…” *Irenaeus Against Heresies* book 1 ch.1.2 p.315

**Serapion of Antioch** (200-210 A.D.) “For we, brethren, receive both Peter and the rest of the apostles as Christ *Himself*. But those writings which are falsely inscribed with their name, we as experienced persons reject, knowing that no such writings have been handed down to us.” *Ante-Nicene Fathers* vol.8 p.775

**Apollonius of Ephesus** (c.210 A.D.) “Themison … moreover uttered blasphemy against the Lord and the apostles and the holy church.” *Ante-Nicene Fathers* vol.8 p.776

**Clement of Alexandria** (193-217/220 A.D.) says to guard against the blasts of heresies. *The Instructor* book 1 ch.5 p.213

**Tertullian** (198-220 A.D.) “…he [Paul] expressly names philosophy as that which he would have us be on our guard against. Writing to the Colossians, he says, ‘See that no one beguile you through philosophy and vain deceit, after the tradition of men and contrary to the wisdom of the Holy Ghost. *On Prescription Against Heretics* ch.7 p.246

**Origen** (225-253/254 A.D.) “And although the Scythians may well call Pappaeus the supreme God, yet we will not yield our assent to this; granting, indeed, that there is a Supreme Deity, although we do not give the name Pappaeus to Him as His proper title, but regard it as one which is agreeable to the demon to whom was allotted the desert of Scythia, with its people and language. He, however, who gives God His title in the Scythian tongue, or in the Egyptian or in any language in which he has been brought up, will not be guilty of sin.” *Origen Against Celsus* book 5 ch.46 p.564.

Origen (225-253/254 A.D.) those who worship the Supreme Being should not serve demons. *Origen Against Celsus* book 7 ch.67 p.638

Origen (c.227-240 A.D.) interprets that the way of the Lord is straight in two ways: clear in truth without any mixture of falsehood (contemplation) and the way of conduct. *Origen’s Commentary on John* book 10 ch.11 p.388

Origen (225-253/254 A.D.) masters, we have already shown what appears to us the principle contained in it, when we proved that no sedition or disloyalty could be charged against the followers of Jesus their Lord, who confess that they reject every other lord, and serve Him alone who is the Son and Word of God.” *Origen Against Celsus* book 8 ch.16 p.645

***Treatise On Rebaptism*** (c.250-258 A.D.) ch.17 p.677 criticizes the work, *The Preaching of Paul* which claims Christ sinned.

**Cyprian** (c.246-258 A.D.) “although the Lord says, ‘To them [other gods] have ye poured a drink-offering, and to them have ye offered a meat-offering. Shall I not be angry for these things? saith the Lord.’ And in another place, ‘He that sacrificeth to any god, save unto the Lord only, shall be destroyed.’ Moreover, the Lord again speaks, and says, ‘They have worshipped those whom their own fingers have made: and the mean man boweth down, and the great man humbleth himself: and I will not forgive them.’ In the Apocalypse also, we read the anger of the Lord threatening, and saying, ‘If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God mixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torments shall ascend up for ever and ever; neither shall they have rest day nor night, who worship the beast and his image.’ 2. Since, therefore, the Lord threatens these torments, these punishments in the day of judgment, to those who obey the devil and sacrifice to idols, how does he think that he can act as a priest of God who has obeyed and served the priests of the devil; or how does he think that his hand can be transferred to the sacrifice of God and the prayer of the Lord which has been captive to sacrilege and to crime, when in the sacred Scriptures God forbids the priests to approach to sacrifice even if they have been in lighter guilt;” *Epistles of Cyprian* letter 63 ch.1-2 p.364

**Arnobius** (297-303 A.D.) “You do not believe our writers, and we do not believe yours.” *Arnobius Against the Heathen* book 1 ch.57 p.429

**Victorinus of Petau** (martyred 304 A.D.) *Commentary on the Apocalypse of the Blessed John* ch.2.6 p.345

**Phileas of Thmuis, Egypt** (martyred 306/307 A.D.) mentions the tortures and deaths of martyrs. See also, “He that sacrificeth to other gods,’ it is said, ‘shall be utterly destroyed.’” *Letter of Phileas to the People of Thmuis* ch.2,3 p.162-163

**Athanasius of Alexandria** (318 A.D.) “For if after the Cross all idolatry was overthrown, while every manifestation of demons is driven away by this Sign and Christ alone is worshipped and the Father known through Him, and, while gainsayers are put to shame, He daily invisibly wins over the souls of these gainsayers,” *Athanasius Against the Heathen* ch.5 p.6

**Lactantius** (c.303-320/325 A.D.) “For we are created on this condition, that we pay just and due obedient to God who created us, that we should know and follow Him alone. We are *bound* and *tied* to God by this *chain of piety*;” *The Divine Institutes* book 4 ch.28 p.131.

## Or3. Dispute against Judaism

Against just the Pharisees, Sadducees, or just certain specific Jews is not counted here.

John 6:45; 8:24; 12:47-48; Acts 3:23; 13:45-46+48; 20:21; Romans 9:1-2; 10:1-3; 11:23

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 10:1-3

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 6:45; 8:24; 12:47-48

**Ignatius of Antioch** (-107/116 A.D.) “But if any one preach the Jewish law unto you, listen not to him…. they are in my judgment but as monuments and sepulchers of the dead, upon which are written only the names of men.” *Letter of Ignatius to the Philadelphians* ch.6 p.82

Ignatius of Antioch (-107/116 A.D.) says that it is absurd to profess Christ and to Judaize. Christianity did not embrace Judaism, but Judaism Christianity. *Letter of Ignatius to the Magnesians* ch.10 p.63

***The Apology of Aristides*** (125 or 138-161 A.D.) p.276 says the Jews perished by their own transgression when the crucified the Son of God on the cross

***Epistle of Barnabas*** ch.15 p.147 (c.70-130 A.D.) says that the wretched [Jews] trusted in the temple, not in God Himself.

***Epistle to Diognetus*** ch.1 p.25 and ch.3 p.26 (c.130-200 A.D.) mentions the superstitions of the Jews.

**Justin Martyr** (c.138-165 A.D.) had an entire *Dialogue with Trypho*. Justin and Trypho set an example of being very courteous in the discussion of their differences.

&&&Tatian’s ***Diatessaron*** (c.172 A.D.) ““ &&&

&&&**Meleto/Melito of Sardis** (170-177/180 A.D.) &&&

**Irenaeus of Lyons** (182-188 A.D.) fragment 37 p.574-575 says those who take the Lord’s supper do not go with the Jewish views, but will be called sons of wisdom.

Irenaeus of Lyons (182-188 A.D.) “If the Egyptians had not been afflicted with plagues, and, when pursuing after Israel, been choked in the sea, God could not have saved His people, this answer may be given;-Unless, then, the Jews had become the slayers of the Lord (which did, indeed, take eternal life away from them), and, by killing the apostles and persecuting the Church, had fallen into an abyss of wrath, we could not have been saved.” *Irenaeus Against Heresies* book 4 ch.28.3 p.501

**Clement of Alexandria** (193-202 A.D.) “‘But we preach Jesus Christ crucified; to the Jews a stumbling-block,’ because, though knowing prophecy, they did not believe the event: ‘to the Greeks, foolishness; ‘for those who in their own estimation are wise, consider it fabulous that the Son of God should speak by man and that God should have a Son, and especially that that Son should have suffered.” However, Clement emphasizes that Jewish believers have a place in the church. *Stromata* book 1 ch.18 p.320

**Tertullian** (198-220 A.D.) wrote an entire work: *An Answer to the Jews*.

**Hippolytus of Portus** (222-235/236 A.D.) speaks against Judaism in *Refutation of All Heresies* book 9 ch.13-25 p.134-138

Hippolytus of Portus (222-235/236 A.D.) says that the Jews had the way of wisdom but did not know the way of the Lord. *Expository Treatise Against the Jews* ch.10 p.221

**Commodianus** (c.240 A.D.) says that the Jews will not escape the judgment of Christ. *Instructions of Commodianus* ch.37 p.210

**Origen** (225-253/254 A.D.) has two chapters on the offense of the Pharisees. *Origen’s Commentary on Matthew* book 11 ch.13,14 p.441-442

**Novatian** (250/4-256/7 A.D.) corrected the Jews, who say Christ was only a man. *Treatise Concerning the Trinity* ch.15 p.624

**Cyprian of Carthage** (c.246-258 A.D.) “For as the Jews were alienated from God, as those on whose account ‘the name of God is blasphemed among the Gentiles,’ so on the other hand those are dear to God through whose conformity to discipline the name of God is declared with a testimony of praise,” *Epistles of Cyprian* letter 6 ch.3 p.284

**Arnobius** (297-303 A.D.) speaks against Judaism. “And let no one here bring up against us Jewish fables and those of the sect of the Sadducees, as though we, too, attribute to the Deity forms; for this is supposed to be taught in their writings, and asserted as if with assurance and authority. For these stories either do not concern us, and have nothing at all in common with us, or if they are shared in *by us*, as you believe, you must seek out teachers of greater wisdom, through whom you may be able to learn how best to overcome the dark and recondite sayings of those writings.” *Arnobius Against the Heathen* book 3 ch.12 p.467

**Victorinus of Petau** (martyred 304 A.D.) (implied) “And let the *parasceve* [Passover] become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that ‘His soul hateth;’ which Sabbath He in His body abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel.” *On the Creation of the World* p.341

**Council of Elvira** (306/307 A.D.) canon 16 (implied) “Heretics shall not be joined in marriage with Catholic girls unless they accept the Catholic faith. Catholic girls may not marry Jews or heretics, because they cannot find a unity when the faithful and the unfaithful are joined. Parents who allow this to happen shall not commune for five years.”

**Methodius** (270-311/312 A.D.) says the Jews are like bees fluttering on the leaves of Scripture, not the flowers or fruits. *The Banquet of the Ten Virgins* discourse 9 ch.1 p.344

Methodius (270-311/312 A.D.) rebukes the unbelieving Jews. *Orations on the Psalms* ch.4 p.396

**Athanasius of Alexandria** (318 A.D.) All scripture teems with the disobedience of the Jews. *The Incarnation* ch.35.7 p.55

**Lactantius** (c.303-320/325 A.D.) says that the Jews have been rejected By God as the sacred writings show and the Gentiles brought in. He who has not acknowledged the Son has been unable to acknowledge the Father. *Epitome of the Divine Institutes* ch.49 p.242.

Lactantius (c.303-320/325 A.D.) The Old Testament prophecies were read by the Jews who denied Christ. *The Divine Institutes* book 4 ch.12 p.110.

**Alexander of Alexandria** (313-326 A.D.) (implied) “Since, therefore, they [Colluthus and his party] back up the impious opinion concerning Christ, which is held by the Jews and Greeks, in every possible way they strive to gain their approval;” *Epistles on the Arian Heresy* Letter 1 ch.1 p.291

## Or4. Errors of the Pharisees

Luke 15:1-4

Jesus likewise called the Pharisees snakes and a brood of vipers condemned to Hell in Matthew 23:33; hypocrites (Matthew 23:29)

p77 (Matthew 23:30-39) (200 A.D.) (partial) Matthew 23:33 says the teachers of the law and the Pharisees will not escape being condemned to Hell.

**Justin Martyr** (136-165 A.D.) “For He exclaimed before His crucifixion: ‘The Son of man must suffer many things, and be rejected by the Scribes and Pharisees, and be crucified, and on the third day rise again” *Dialogue with Trypho, a Jew* ch.76 p.236-237

*Tatian’s* ***Diatessaron*** (c.172 A.D.) section 26 p.83 quotes Luke 15:1-4 about the Pharisees murmering against Jesus.

**Hegesippus** (170-180 A.D.) “The aforesaid scribes and Pharisees accordingly set James on the summit of the temple, and cried aloud to him, and said: “O just one, whom we are all bound to obey, forasmuch as the people is in error, and follows Jesus the crucified, do thou tell us what is the door of Jesus, the crucified.” And he answered with a loud voice: “Why ask ye me concerning Jesus the Son of man? He Himself sitteth in heaven, at the right hand of the Great Power, and shall come on the clouds of heaven.” *Five Books of Commentaries on the Acts of the Church* section 1 p.763

**Clement of Alexandria** (193-202 A.D.) speaks against the Pharisees. *Stromata* book 3 ch.4 p.387

Clement of Alexandria (193-217/220 A.D.) warns against the Pharisees. *The Instructor* book 3 ch.12 p.293

**Tertullian** (207/208 A.D.) “Then the Pharisees, who were covetous of riches, derided Him [the Lord], when they understood that by mammon He meant money.” *Five Books Against Marcion* book 4 ch.33 p.403

**Hippolytus of Portus** (222-235/236 A.D.) scribes and Pharisees, hypocrites who, while in possession of the power of Fragment1

**Origen** (225-253/254 A.D.) has two chapters on the offense of the Pharisees. *Origen’s Commentary on Matthew* book 11 ch.13,14 p.441-442

**Cyprian of Carthage** (c.246-258 A.D.) Why is he who does not altogether trust in Christ named and called a Christian? The name of Pharisee is more fitting for you. *Treatises of Cyprian* Treatise 8 ch.12 p.479

**Athanasius of Alexandria** (318 A.D.) Against Pharisees who would not believe. *Incarnation of the Word* ch.23.3 p.49

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 236 A.D.) “And therefore have they [the Jews] no longer king or high priest or prophet, nor even scribes and Pharisees and Sadducees among them. He does not, however, say that they are to be cut off;” *On Psalm* 59 p.202

**Among heretics**

The Sethian Gnostic ***Apocryphon of John*** (c.150-185 A.D.) ch.1 p.105 “The Pharisee [said to him, ‘With deception did this Nazarene] deceive you [plural], and he filled [your ears wit lies], and closes [your hearts (and) turned you] from the traditions [of your fathers.]”

## Or5. Errors of the Sadducees

**0189** (175-225 A.D.) Act 5:3-21 (19 verses)Acts 5:17

The Sadducees were only mentioned 14 times in scripture, while the Pharisees were mentioned over 100 times. See *The Expositor’s Bible Commentary* vol.8 p.735 for more info.

**Justin Martyr** (c.138-165 A.D.) “For I choose to follow not men or men’s doctrines, but God and the doctrines [delivered] by Him. For if you have fallen in with some who are called Christians, but who do not admit this [truth], and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians, even as one, if he would rightly consider it, would not admit that the Sadducees, or similar sects of Genistae, Meristae, Galilaeans, Hellenists, Pharisees, Baptists, are Jews (do not hear me impatiently when I tell you what I think), but are [only] called Jews and children of Abraham, worshipping God with the lips, as God Himself declared, but the heart was far from Him. But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, [as] the prophets Ezekiel and Isaiah and others declare.” *Dialogue with Trypho, a Jew* ch.80 p.239

Justin Martyr (c.138-165 A.D.) (probably by Justin Martyr) “If He had no need of the flesh, why did He heal it? And what is most forcible of all, He raised the dead. Why? Was it not to show what the resurrection should be? How then did He raise the dead? Their souls or their bodies? Manifestly both. If the resurrection were only spiritual, it was requisite that He, in raising the dead, should show the body lying apart by itself, and the soul living apart by itself. But now He did not do so, but raised the body, confirming in it the promise of life. Why did He rise in the flesh in which He suffered, unless to show the resurrection of the flesh? And wishing to confirm this, when His disciples did not know whether to believe He had truly risen in the body, and were looking upon Him and doubting, He said to them, ‘Ye have not yet faith, see that it is I;’ and He let them handle Him, and showed them the prints of the nails in His hands. And when they were by every kind of proof persuaded that it was Himself, and in the body, they asked Him to eat with them, that they might thus still more accurately ascertain that He had in verity risen bodily; and He did eat honey-comb and fish. And when He had thus shown them that there is truly a resurrection of the flesh, wishing to show them this also, that it is not impossible for flesh to ascend into heaven (as He had said that our dwelling-place is in heaven), ‘He was taken up into heaven while they beheld,’as He was in the flesh. If, therefore, after all that has been said, any one demand demonstration of the resurrection, he is in no respect different from the Sadducees, since the resurrection of the flesh is the power of God, and, being above all reasoning, is established by faith, and seen in works.” *On the Resurrection* ch.9 p.298

***Tatian’s Diatessaron*** (c.172 A.D.) section 34.9 p.95-96 mentions the resurrection of all when Jesus rebukes the Sadducees.

**Hegesippus** (170-180 A.D.) mentions seven false-Christians groups among the people: from Simon, Cleobius, Doritheus, Gorthaeus, Masbothaeus, Menander, Marcion, Carpocrates, Valentinians, Basilideans, and Saturnilians. (vol.8 p.764). He mentions he Jewish sects of the Essenes, the Galileans, Hemerobaptists, the Masbothaei, Samaritans, Sadducees, and the Pharisees in Concerning His Journey to Rome, and the Jewish Sects *Five Books of Commentaries on the Acts of the Church* - Concerning His Journey to Rome, and the Jewish Sects vol.8 p.765.

**Irenaeus of Lyons** (182-188 A.D.) “For our Lord and Master, in the answer which He gave to the Sadducees, who say that thee is no resurrection, and who do dishonor God, and lower the credit of the law,” *Irenaeus Against Heresies* book 4 ch.5.2 p.466-467

**Tertullian** (198-220 A.D.) compares Christian heretics who deny the physical resurrection with the Sadducees with which Jesus had to contend. *On the Resurrection of the Flesh* ch.2 p.546

Tertullian (207/208 A.D.) “The Sadducees, who said there was no resurrection, in a discussion on that subject, had proposed to the Lord a case of law touching a certain woman, who, in accordance with the legal prescription, had been married to seven brothers who had died one after the other.” *Five Books Against Marcion* book 4 ch.38 p.413

**Hippolytus of Portus** (222-235/236 A.D.) in *The Refutation of All Heresies* book 9 chapter 22 p.136-137 has a whole chapter on the Sadducees. As Josephus says, they say that God does not affect earthly concerns. They deny the resurrection of the flesh, and say the soul does not continue to exist after death. He also gives other details that are found in Josephus. In addition to Josephus, Hippolytus also says that they are especially strong in Samaria. “They do not, however, devote attention to prophets, but neither *do they* to any other sages, except to the law of Moses only, *in regard of which*, however, they frame no interpretations.”

Hippolytus of Portus (222-235/236 A.D.) The Sadducees, however, are for abolishing fate, and they acknowledge that God does nothing that is wicked, nor exercises providence over (earthly concerns); but *they contend* that the choice between good and evil lies within the power of men. And they deny that there is a resurrection not only of flesh, but also they suppose that the soul does not continue *after death. The soul they consider nothing* but mere vitality, and that it is on account of this that man has been created. However, (they maintain) that the notion of the resurrection has been fully realized by the single circumstance, that we close our days after having left children upon earth. But (they still insist) that after death one expects to suffer nothing, either bad or good; for that there will be a dissolution both of soul and body, and that man passes into non-existence, similarly also with the *material of* the animal creation. But as regards whatever wickedness a man may have committed in life, provided he may have been reconciled *to the injured party*, he has been a gainer (by transgression), inasmuch as he has escaped the punishment (that otherwise would have been inflicted) by men. And whatever acquisitions a man may have made. and (in whatever respect), by becoming wealthy, he may have acquired distinction, he has so far been a gainer. But (they abide by their assertion), that God has no solicitude about the concerns of an individual *here*.” *Refutation of All Heresies* book 9 ch.24 p.137

**Origen** (225-253/254 A.D.) “The Jews had different opinions, some false, such as the Sadducees held about the resurrection of the dead, that they do not rise, and in regard to angels that they do not exist, but that those things which were written about them were only to be interpreted figuratively, but had no reality in point of fact;” *Commentary on Matthew* chapter 20 p.427. Origen also says the Samaritans and Sadducees receive the books of Moses alone in *Origen Against Celsus* book 1.

**Arnobius** (297-303 A.D.) “And let no one here bring up against us Jewish fables and those of the sect of the Sadducees, as though we, too, attribute to the Deity forms; for this is supposed to be taught in their writings, and asserted as if with assurance and authority.” *Arnobius Against the Heathen* book 3 ch.12 p.467

**Methodius** (270-311/312 A.D.) “Wherefore observe that these are the very things which the Lord wished to teach to the Sadducees, who did not believe in the resurrection of the flesh. For this was the opinion of the Sadducees. Whence it was that, having contrived the parable about the woman and the seven brethren, that they might cast doubt upon the resurrection of the flesh,” *Discourse on the Resurrection* ch.12 p.367

**Spurious or corrupt works**

**pseudo-Hippolytus** (after 236 A.D.) “And therefore have they [the Jews] no longer king or high priest or prophet, nor even scribes and Pharisees and Sadducees among them. He does not, however, say that they are to be cut off;” *On Psalm* 59 p.202

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.56 p.91 (implied) is against the Sadducees because they denied the resurrection of the dead.

## Or6. Sadducees wrong to deny resurrection

Justin Martyr (c.138-165 A.D.) (partial) (probably by Justin Martyr) “If He had no need of the flesh, why did He heal it? And what is most forcible of all, He raised the dead. Why? Was it not to show what the resurrection should be? How then did He raise the dead? Their souls or their bodies? Manifestly both. If the resurrection were only spiritual, it was requisite that He, in raising the dead, should show the body lying apart by itself, and the soul living apart by itself. But now He did not do so, but raised the body, confirming in it the promise of life. Why did He rise in the flesh in which He suffered, unless to show the resurrection of the flesh? And wishing to confirm this, when His disciples did not know whether to believe He had truly risen in the body, and were looking upon Him and doubting, He said to them, ‘Ye have not yet faith, see that it is I;’ and He let them handle Him, and showed them the prints of the nails in His hands. And when they were by every kind of proof persuaded that it was Himself, and in the body, they asked Him to eat with them, that they might thus still more accurately ascertain that He had in verity risen bodily; and He did eat honey-comb and fish. And when He had thus shown them that there is truly a resurrection of the flesh, wishing to show them this also, that it is not impossible for flesh to ascend into heaven (as He had said that our dwelling-place is in heaven), ‘He was taken up into heaven while they beheld,’as He was in the flesh. If, therefore, after all that has been said, any one demand demonstration of the resurrection, he is in no respect different from the Sadducees, since the resurrection of the flesh is the power of God, and, being above all reasoning, is established by faith, and seen in works.” *On the Resurrection* ch.9 p.298

***Tatian’s Diatessaron*** (c.172 A.D.) section 34.9 p.95-96 mentions the resurrection of all when Jesus rebukes the Sadducees.

**Irenaeus of Lyons** (182-188 A.D.) “For our Lord and Master, in the answer which He gave to the Sadducees, who say that thee is no resurrection, and who do dishonor God, and lower the credit of the law,” *Irenaeus Against Heresies* book 4 ch.5.2 p.466-467

**Tertullian** (198-220 A.D.) compares Christian heretics who deny the physical resurrection with the Sadducees with which Jesus had to contend. *On the Resurrection of the Flesh* ch.2 p.&&&

Tertullian (207/208 A.D.) “The Sadducees, who said there was no resurrection, in a discussion on that subject, had proposed to the Lord a case of law touching a certain woman, who, in accordance with the legal prescription, had been married to seven brothers who had died one after the other.” *Five Books Against Marcion* book 4 ch.38 p.413

**Hippolytus of Portus** (222-235/236 A.D.) in *The Refutation of All Heresies* book 9 chapter 22 p.136-137 has a whole chapter on the Sadducees. As Josephus says, they say that God does not affect earthly concerns. They deny the resurrection of the flesh, and say the soul does not continue to exist after death. He also gives other details that are found in Josephus. In addition to Josephus, Hippolytus also says that they are especially strong in Samaria. “They do not, however, devote attention to prophets, but neither *do they* to any other sages, except to the law of Moses only, *in regard of which*, however, they frame no interpretations.”

Hippolytus of Portus (222-235/236 A.D.) The Sadducees, however, are for abolishing fate, and they acknowledge that God does nothing that is wicked, nor exercises providence over (earthly concerns); but *they contend* that the choice between good and evil lies within the power of men. And they deny that there is a resurrection not only of flesh, but also they suppose that the soul does not continue *after death. The soul they consider nothing* but mere vitality, and that it is on account of this that man has been created. However, (they maintain) that the notion of the resurrection has been fully realized by the single circumstance, that we close our days after having left children upon earth. But (they still insist) that after death one expects to suffer nothing, either bad or good; for that there will be a dissolution both of soul and body, and that man passes into non-existence, similarly also with the *material of* the animal creation. But as regards whatever wickedness a man may have committed in life, provided he may have been reconciled *to the injured party*, he has been a gainer (by transgression), inasmuch as he has escaped the punishment (that otherwise would have been inflicted) by men. And whatever acquisitions a man may have made. and (in whatever respect), by becoming wealthy, he may have acquired distinction, he has so far been a gainer. But (they abide by their assertion), that God has no solicitude about the concerns of an individual *here*.” *Refutation of All Heresies* book 9 ch.24 p.137

**Origen** (225-253/254 A.D.) “The Jews had different opinions, some false, such as the Sadducees held about the resurrection of the dead, that they do not rise, and in regard to angels that they do not exist, but that those things which were written about them were only to be interpreted figuratively, but had no reality in point of fact;” *Commentary on Matthew* book 10 ch.20 p.427. Origen also says the Samaritans and Sadducees receive the books of Moses alone in *Origen Against Celsus* book 1.

**Methodius** (270-311/312 A.D.) “Wherefore observe that these are the very things which the Lord wished to teach to the Sadducees, who did not believe in the resurrection of the flesh. For this was the opinion of the Sadducees. Whence it was that, having contrived the parable about the woman and the seven brethren, that they might cast doubt upon the resurrection of the flesh,” *Discourse on the Resurrection* ch.12 p.367

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.54,56 p.91 is against the Sadducees because they denied the resurrection of the dead.

## Or7. Dispute against Sabellian Oneness

Matthew 3:16-17; Luke 3:21-22; John 1:1;6:38;14:31;15:26;16:28;17:5; Acts 5:31-32; Hebrews 5:7-8

1 Corinthians 11:3; 15:25-28; Matthew 12:18; Ephesians 1:17; John 1:33; 14:16,26,28; 20:17; Romans 8:26-27; 1 Peter 1:3-4

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) Matthew 3:16-17

Papias of Hierapolis (95-110 A.D.) (partial, Sabellius did not live yet) “The presbyters, the disciples of the apostles, say that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; and that, moreover, they ascend through the Spirit to the Son, and through the Son to the Father; and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, ‘For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.’”

Aristides (125 or 138-161 A.D.) (partial, Sabellius did not live yet) “Now Christians trace their origin from the Lord Jesus Christ. And He is acknowledged by the Holy Spirit to be the son of the most high God, who came down from heaven for the salvation of men.” *Apology of Aristides* [Greek] ch.10 p.276

Justin Martyr (c.138-165 A.D.) (partial, Sabellius did not live yet) “Then I replied, ‘Reverting to the Scriptures, I shall endeavour to persuade you, that He who is said to have appeared to Abraham, and to Jacob, and to Moses, and who is called God, is distinct from Him who made all things,-numerically, I mean, not [distinct] in will.” *Dialogue with Trypho, a Jew* ch.56 p.223. See also ibid ch.62

Justin Martyr (c.138-165 A.D.) (partial, Sabellius did not live yet) “And Trypho said, ‘We have heard what you think of these matters. Resume the discourse where you left off, and bring it to an end. For some of it appears to me to be paradoxical, and wholly incapable of proof. For when you say that this Christ existed as God before the ages, then that He submitted to be born and become man, yet that He is not man of man, this [assertion] appears to me to be not merely paradoxical, but also foolish.’ And I replied to this, ‘I know that the statement does appear to be paradoxical, especially to those of your race, who are ever unwilling to understand or to perform the [requirements] of God, but [ready to perform] those of your teachers, as God Himself declares.” *Dialogue with Trypho, a Jew* ch.48 p.219

Athenagoras (177 A.D.) (partial, Sabellius did not live yet) “The Holy Spirit Himself also, which operates in the prophets, we assert to be an effluence of God, flowing from Him, and returning back again like a beam of the sun. Who, then, would not be astonished to hear men who speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and their distinction in order, called atheists? Nor is our teaching in what relates to the divine nature confined to these points; but we recognize also a multitude of angels and ministers,…” *A Plea for Christians* ch.10 p.133

Athenagoras (177 A.D.) (partial) says the Father, Son, and Spirit have distinction in unity. *A Plea for Christians* ch.12 p.134. Note that Athenagoras talked about the Trinity in many places, except that he did not use the word “Trinity”.

Melito of Sardis (170-177/180 A.D.) (partial) “On these accounts He came to us; on these accounts, though He was incorporeal, He formed for Himself a body after our fashion, -appearing as a sheep, yet still remaining the Shepherd; being esteemed a servant, yet not renouncing the Sonship; being carried *in the womb* of Mary, yet arrayed in *the nature of* His Father; treading upon the earth, yet filling heaven; appearing as an infant, yet not discarding the eternity of His nature; being invested with a body, yet not circumscribing the unmixed simplicity of His Godhead; being esteemed poor, yet not divested of His riches; needing sustenance inasmuch as He was man, yet not ceasing to feed the entire world inasmuch as He is God; putting on the likeness of a servant, yet not impairing the likeness of His Father. He sustained every character *belonging to Him* in an immutable nature: He was standing before Pilate, and *at the same time* was sitting with His Father; He was nailed upon the tree, and *yet* was the Lord of all things.” *Discourse on the Cross* (*ANF* vol.8) p.756

Theophilus of Antioch (168-181/188 A.D.) (partial) “And first, they taught us with one consent that God made all things out of nothing; for nothing was coeval with God: but He being His own place, and wanting nothing, and existing before the ages, willed to make man by whom He might be known; for him, therefore, He prepared the world. For he that is created is also needy; but he that is uncreated stands in need of nothing. God, then, having His own Word internal within His own bowels, begat Him, emitting Him along with His own wisdom before all things. He had this Word as a helper in the things that were created by Him, and by Him He made all things.” *Theophilus to Autolycus* book 2 ch.10 p.98

**Irenaeus of Lyons** (182-188 A.D.) says “the Word, namely the Son, was always with the Father; and that Wisdom also, which is the Spirit, was present with Him, anterior to all creation.” He then goes on quoting Proverb 3:19,20 and so forth, showing that the Holy Spirit is the third person. *Irenaeus Against Heresies* book 4 ch.20.3 p.488

*Passion of the Scillitan Martyr****s*** (180 A.D.) *ANF* vol.9 p.285 (partial) “all [the Scillitan martyrs] together were crowned with martyrdom; and they reign with the Father and the Son and the Holy Ghost, for ever and ever.”

**Clement of Alexandria** (193-202 A.D.) spoke of “the Holy Trinity.” *Stromata* book 5 ch.14 p.468

**Tertullian** (c.213 A.D.) wrote an entire work against Sabellianism: *Against Praxeas*. He also mentions the heretics Blastus, two Theodotuses, and Praxeas. *Against All Heresies* ch.8 p.654

Tertullian (c.213 A.D.) “He exclaims that God had forsaken Him. He commends His spirit into the hands of the Father. After His resurrection He promises in a pledge to His disciples that He will send them the promise of His Father; and lastly, He commands them to baptize into the Father and the Son and the Holy Ghost, not into a unipersonal God. And indeed it is not once only, but three times, that we are immersed into the Three Persons, at each several mention of Their names.” *Against Praxeas* ch.26 p.624

**Hippolytus of Portus** (222-235/236 A.D.) teaches the Trinity in opposition to Noetus in *Against the Heresy of One Noetus*. Hippolytus says that not only did Noetus say that the Son and Father are the same, but that the Father “He Himself became His own Son, not another’s.” *The Refutation of All Heresies* book 9 ch.5-6 p.128.

Hippolytus of Portus (222-235/236 A.D.) (implied) “they killed the Son of their Benefactor, for He is coeternal with the Father.” *Expository Treatise Against the Jews* ch.7 p.220

**Origen** (225-253/254 A.D.) (implied) “And it is He whom we call Son of God-Son of that God, namely, whom, to quote the words of Celsus, ‘we most highly reverence; ‘and He is the Son who has been most highly exalted by the Father. Grant that there may be some individuals among the multitudes of believers who are not in entire agreement with us, and who incautiously assert that the Saviour is the Most High God; however, we do not hold with them, but rather believe Him when He says, ‘The Father who sent Me is greater than I.’ We would not therefore make Him whom we call Father inferior-as Celsus accuses us of doing-to the Son of God.” *Origen Against Celsus* book 8 ch.14 p.644

Origen (c.227-240 A.D.) (implied) “Now there are many who are sincerely concerned about religion, and who fall here into great perplexity. They are afraid that they may be proclaiming two Gods, and their fear drives them into doctrines which are false and wicked. Either they deny that the Son has a distinct nature of His own besides that of the Father, and make Him whom they call the Son to be God all but the name, or they deny the divinity of the Son, giving Him a separate existence of His own, and making His sphere of essence fall outside that of the Father, so that they are separable from each other.” *Origen’s Commentary on John* book 2 ch.2 p.323

Origen (c.227-240 A.D.) (partial) speak of the three hypostases, the Father, Son and Holy Spirit. *Origen’s Commentary on John* book 2 ch.6 p.328

**Novatian** (250/4-256/7 A.D.) “why do they shrink from being associated with the boldness of Sabellius, who says that Christ is the Father? Unless because, whether they call Him Father or Son, from his heresy, however, unwillingly” *Treatise Concerning the Trinity* ch.12 p.621-622

The schismatic Novatian (250/254-256/7 A.D.) wrote a whole *Treatise Concerning the Trinity*.

***Treatise Against Novatian*** (250/4-256/7 A.D.) (implied) while against Novatian, also teaches the Trinity. “‘Go ye and preach the Gospel to the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’ That is, that that same Trinity which operated figuratively in Noah’s days through the dove, now operates in the church spiritually through the disciples.” ch.3 p.658

**Cyprian of Carthage** (256 A.D.) “If the Patripassians, Anthropians, Valentinians, Apelletians, Ophites, Marcionites, and other pests, and swords, and poisons of heretics for subverting the truth, confess the same Father, the same Son, the same Holy Ghost, the same Church with us, they may also have one baptism if they have also one faith.” *Epistles of Cyprian* Letter 72 ch.4 p.380

Cyprian of Carthage (256 A.D.) after quoting Jesus speaking Matthew 28:18-19, says “He [Jesus] suggests the Trinity, in whose sacrament the nations were to be baptized.” *Epistles of Cyprian* Letter 72 ch.5 p.380.

Cyprian of Carthage (c.246-258 A.D.) (implied) “Therefore eternal and divine things are to be followed, and all things must be done after the will of God, that we may follow the divine footsteps and teachings of our Lord, who warned us, and said, ‘I came down from heaven, not to do my own will, but the will of Him that sent me.’ But if the servant is not greater than his lord, and he that is freed owes obedience to his deliverer, we who desire to be Christians ought to imitate what Christ said and did. It is written, and it is read and heard, and is celebrated for our example by the Church’s mouth, ‘He that saith he abideth in Christ.’” *Treatises of Cyprian* Treatise 2 ch.7 p.432

**Firmilian of Caesarea in Cappadocia to Cyprian of Carthage (**256 A.D.) mentions the Trinity. *Epistles of Cyprian* Letter 74 ch.11 p.393

**Bishop Munnulus of Girba** mentions the Trinity and quotes Matthew 28:19 “…in the name of the Father, of the Son, and of the Holy Spirit” *The Seventh Council of Carthage* (258 A.D.) p.567

**Euchratius** Bishop of Thenae quotes Matthew 28:19 “…in the name of the Father, of the Son, and of the Holy Spirit” and mentions heretics as blasphemy of the Trinity. *The Seventh Council of Carthage* (258 A.D.) p.568

***A Sectional Statement of Faith*** (c.240-265 A.D.) (probably by Gregory Thaumaturgus, but it does not say) mentions that Christians “clear ourselves” of Sabellius in ch.7 p.42

*A Sectional Statement of Faith* (c.240-265 A.D.) (probably by Gregory Thaumaturgus, but it does not say) mentions the Trinity in ch.5 p.41 ch.7p.7; ch.18 p.45; ch.20 p.45

**Gregory Thaumaturgus** (240-265 A.D.) in *A Declaration of Faith* p.7 mentions the Father, Son, and he mentions the “Trinity” three times.

Gregory Thaumaturgus (240-265 A.D.) “true Son of true Father, Invisible of Invisible, and Incorruptible of Incorruptible, and Immortal of Immortal and Eternal of Eternal. And there is One Holy Spirit, having His subsistence from God, and being made manifest by the Son, [to wit to men:] Image of the Son,” *A Declaration of Faith* p.7

**Dionysius of Alexandria** (246-265 A.D.) “In the same letter, says Eusebius, he informs Xystus of the Sabellian heretics, that they were gaining ground at that time,” letter 6 ch.2 p.102. See also *From the Books Against Sabellius* ch. p.91-91

Dionysius of Alexandria (246-265 A.D.) mentions the Trinity by name twice in *Letter 4* ch.8 p.93.

Dionysius of Alexandria (246-265 A.D.) (partial) ch.1 “There certainly was not a time when God was not the Father” ch.4 “Since, therefore, the Father is eternal, the Son also is eternal, Light of Light. For where there is the begetter, there is also the offspring. And if there is no offspring, how and of what can He be the begetter? But both are, and always are.” Letter 4 *Letter to Dionysius, bishop of Rome* p.92

**Dionysius bishop of Rome** (259-269 A.D.) has an entire work *Against the Sabellians*

Dionysius bishop of Rome (259-269 A.D.) “For the doctrine of the foolish Marcion, which cuts and divides the monarchy into three elements, is assuredly of the devil, and is not of Christ’s true disciples… For these [true disciples] indeed rightly know that the Trinity is declared in the divine Scripture, but that the doctrine that there are three gods is neither taught in the Old nor the New Testament.” *Dionysius of Rome Against the Sabellians* ch.1 p.365

**Victorinus of Petau** (martyred 304 A.D.) (implied) “He [Jesus] had seven stars, because the Holy Spirit of sevenfold agency was given into His power by the Father. As Peter exclaimed to the Jews: ‘Being at the right hand of God exalted, He hath shed forth this Spirit received from the Father, which ye both see and hear.’ Moreover, John the Baptist had also anticipated this, by saying to his disciples: ‘For God giveth not the Spirit by measure unto Him. The father,’ says he, ‘loveth the Son, and hath given all things into His hands.’” *Commentary on the Apocalypse* from the first chapter no.16 (second time) p.345.

Victorinus of Petau (martyred 304 A.D.) “*He is*, because He endures continually; *He was*, because with the Father He made all things, and has at this time taken a beginning from the Virgin;” *Commentary on the Apocalypse* from the first chapter no.4 p.344

**Lucian of Antioch** (c.300-311 A.D.) (implied) “clearly of the Father who is really a Father, and of a Son who is really a Son, and of the Holy Ghost who is really a Holy Ghost; these names being assigned not vaguely or idly, but indicating accurately the special personality, order, and glory of those named, so that in Personality they are three, but in harmony one.” *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.27

**Peter, Bishop of Alexandria** (306,285-311 A.D.) (implied) Jesus prayed to His Father. *Canonical Epistle 9* p.273

Peter of Alexandria (306,285-311 A.D.) (partial) “the Creator and Lord of every visible and invisible creature, the only-begotten Son, and the Word co-eternal with the Father and the Holy Spirit, and of the same substance with them, according to His divine nature, our Lord and God, Jesus Christ,…” fragment 5 p.282

**Methodius** (270-311/312 A.D.) “They say, like Sabellios [Sabellius] that the Almighty Person of the Father Himself suffered.” Methodius mentions Artemas, Ebionites, Marcion, Valentinus, Elkaisites. Jesus did not only come in appearance. *The Banquet of the Ten Virgins* book 8 ch.10 p.338

Methodius (270-311/312 A.D.) “For the kingdom of the Father, of the Son, and of the Holy Ghost is one, even as their substance is one and their dominion one. Whence also, with one and the same adoration, we worship the one Deity in three Persons, subsisting without beginning, uncreate, without end, and to which there is no successor. For neither will the Father ever cease to be the Father, nor again the Son to be the Son and King, nor the Holy Ghost to be what in substance and personality He is. For nothing of the Trinity will suffer diminution, either in respect of eternity, or of communion, or of sovereignty. For not on that account is the Son of God called king, because for our sakes He was made man,” *Oration on Psalms* ch.5 p.397. (also *The Banquet of the Ten Virgins* discourse 8 ch.10 p.338 and ch.11 p.339)

**Lactantius** (c.303-320/325 A.D.) “When he had set forth two persons, one of God the King, that is, Christ, and the other of God the Father, who after His passion raised Him from the dead,…” *The Divine Institutes* book 4 ch.29 p.132

Lactantius(c.303-320/325 A.D.) “God, therefore, the contriver and founder of all things, as we have said in the second book, before He commenced this excellent work of the world, begat a pure and incorruptible Spirit, whom He called His Son. And although He had afterwards created by Himself innumerable other beings, whom we call angels, this first-begotten, however, was the only one whom He considered worthy of being called by the divine name, as being powerful in His Father’s excellence and majesty. But that there is a Son of the Most High God, who is possessed of the greatest power,” *The Divine Institutes* book 4 ch.6 p.105

**Alexander of Alexandria** (313-326 A.D.) mentions Jesus Christ the only-begotten son, but not in a corporeal manner, or by excision or division as Sabellius and Valentinus taught. *Epistles on the Arian Heresy* Epistle 1 ch.12 p.295

Alexander of Alexandria (313-326 A.D.) “Then the Lord, the third day after His death, rose again, thus bringing man to a knowledge of the Trinity. Then all the nations of the human race were saved by Christ. ... Moreover, He being made like to man whom He had saved, ascended to the height of heaven, to offer before His Father, not gold or silver, or precious stones, but the man whom He had formed after His own image and similitude; and the Father, raising Him to His right hand, hath seated Him upon a throne on high, and hath made Him to be judge of the peoples,...” *Epistles on the Arian Heresy* Epistle 5 p.302

**Eusebius of Caesarea** (318-325 A.D.) (implied) speaks of Dionysius of Rome and the Sabellians. *Preparation for the Gospel* book 2 ch.6 p.25

## Or8. Dispute with Ebionites / Hebion [from Cerinthus]

(partial) Colossians 2:16-17 (Does not mention Ebionites or Judaizers by name).

***Ignatius*** *to the Magnesians* (-107/116 A.D.) ch.10 p.63 “It is absurd to profess Christ Jesus, and to Judaize. For Christianity did not embrace [believe into / merge into] Judaism, but Judaism Christianity,”

**Irenaeus of Lyons** (182-188 A.D.) Cerinthus believed the world was made by a power separated from God and Jesus was not born of a virgin. Ebionites use only the Gospel according to Matthew, repudiate Paul, practice circumcision, are very Judaic, and adore Jerusalem as the house of God. They believe the world was made by God. *Irenaeus Against Heresies* book 1 ch.26.2 p.352. See also *Irenaeus Against Heresies* book 4 ch.33.4 p.507

Irenaeus of Lyons (182-188 A.D.) has about half a page on Ebionites. Irenaeus says that Ebionites use only the Gospel of Matthew. *Irenaeus Against Heresies* book 3 ch.11.7 p.428

**Tertullian** (198-220 A.D.) has only a few sentences on Ebionites. Tertullian mentions Ebion coming from Cerinthus. However, Cerinthus believed the world was made by angels, and Ebion said the world was made by God. *Against All Heresies* ch.3 p.651 He also mentions that that the followers of Hebion follow the Jewish law in *Prescription Against Heretics* ch.33 p.259 and ch.10 p.248.

Tertullian (207-220 A.D.) “This opinion will be very suitable for Ebion, who holds Jesus to be a mere man, and nothing more than a decendant of David, and not also the Son of God; although He is, to be sure, in one respect more glorious than the prophets, inasmuch as he declares that there was an angel in Him, just as there was in Zechariah.” *On the Flesh of Christ* ch.14 p.534

**Hippolytus of Portus** (222/235/6 A.D.) has a quarter-page chapter on the Ebionaeans (Ebionites). He says they are similar to Cerinthus and Carpocrates, except the Ebionites acknowledge that the world was made by God. They live according to the law, and say Jesus was justified by living according to the law. If anyone else had completed fulfilled the law, they would have been Christ too. When they themselves can completely fulfill the law, that they can become Christs too. *The Refutation of all Heresies* book 7 ch.22 p.114.

Hippolytus of Portus (222-235/236 A.D.) discussed the Elchasaites and their teaching that Jesus was the Son of God, on astronomy, and water baptism. *Refutation of All Heresies* book 9 ch.8-12 p.131-131.

**Origen** (225-253/254 A.D.) has about a quarter of a page on Ebionites. Origen discusses two sects of Ebionites. One acknowledges that Jesus was born of a virgin, and one denies this. *Origen Against Celsus* book 5 ch.61,65 p.570,571

Origen (225-253/254 A.D.) “let us proceed to consider what he [Celsus] has to say to the converts from Judaism. He asserts that ‘they have forsaken the law of their fathers, in consequence of their minds being led captive by Jesus; that they have been most ridiculously deceived, and that they have become deserters to another name and to another mode of life.’ Here he has not observed that the Jewish converts have not deserted the law of their fathers, inasmuch as they live according to its prescriptions, receiving their very name from the poverty of the law, according to the literal acceptation of the word; for Ebion signifies ‘poor’ among the Jews, and those Jews who have received Jesus as Christ are called by the name of Ebionites. Nay, Peter himself seems to have observed for a considerable time the Jewish observances enjoined by the law of Moses, not having yet learned from Jesus to ascend from the law that is regulated according to the letter, to that which is interpreted according to the spirit,-a fact which we learn from the Acts of the Apostles.” *Origen Against Celsus* book 2 ch.1 p.429

Origen (225-253/254 A.D.) says that both Jews and Ebionites thought dietary laws still applied today. *Origen’s Commentary on Matthew* book 11 ch.12 p.440

**Victorinus of Petau** (martyred 304 A.D.) mentions “Valentinus and Cerinthus and Ebion, and others of the school of Satan” *Commentary on the Apocalypse of the Blessed John* p.353

Victorinus of Petau (martyred 304 A.D.) “and no one worships the holy altar save he who confesses this faith.” *Commentary on the Apocalypse* from the 11th chapter ch.1 p.354

**Methodius** (270-311/312 A.D.) “They say, like Sabellios [Sabellius] that the Almighty Person of the Father Himself suffered.” Methodius mentions Artemas, Ebionites, Marcion, Valentinus, Elkaisites (Elkesaios). Jesus did not only come in appearance. *The Banquet of the Ten Virgins* discourse 8 ch.10 p.338.

## Or9. No Spiritism or the Occult

Deuteronomy 18:10-12; Galatians 5:19-21; Revelation 21:8

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

***Didache*** (before 125 A.D.) vol.7 ch.3 p.378 “My child, be not an observer of omens, since it leadeth the way to idolatry; neither an enchanter, nor an astrologer, nor a purifier, nor be willing to took at these things; for out of all these idolatry is engendered.”

**Irenaeus of Lyons** (c.160-202 A.D.) is against “amours, concupiscence, constraints of love, spells of bewitchment and all sorcery and idolatry hateful to God” *Proof of Apostolic Preaching* ch.18

**Tertullian** (198-220 A.D.) “No other than that spirit, half devil and half angel, who, hating us because of his own separation from God, and stirred with envy for the favour God has shown us, turns your minds against us by an occult influence, moulding and instigating them to all that perversity in judgment, and that unrighteous cruelty, which we have mentioned at the beginning of our work, when entering on this discussion. For, though the whole power of demons and kindred spirits is subject to us, yet still, as ill-disposed slaves sometimes conjoin contumacy with fear, and delight to injure those of whom they at the same time stand in awe, so is it here.” *Apology* ch.27 p.41

**Hippolytus of Portus** (222-235/236 A.D.) is an exposer of magic, explaining how they do various deceptions. Refutation of All Heresies book 4 ch.28-42 p.35-40.

**Origen** (239-242 A.D.) says that no Christian practices divination. *Homilies on Ezekiel* homily 2 ch.5.2 p.52

&&&**Cyprian of Carthage** (c.246-258 A.D.) “”

**Lactantius** (c.303-320/325 A.D.) has an extensive discussion on why we are to have nothing to do with demons or astrology. *The Divine Institutes* book 2 ch.16-18 p.64-66.

Lactantius (c.303-320/325 A.D.”) These [demons] were the inventors of astrology, and soothsaying, and divination, and those productions which are called oracles, and necromancy [communication with the dead], and the art of magic, and whatever evil practices besides these men exercise, either openly or in secret.” *The Divine Institutes* book 2 ch.17 p.65.

**Eusebius of Caesarea** (318-325 A.D.) speaks against sorcery. *Preparation for the Gospel* book 2 ch.6 p.25

## Teachings on Heretical Groups not on the list

**1. Against Elkasaites** (only 1 writer: Hippolytus)

**2. Against The Gnostic Monoimus** (only 1 writer: Hippolytus)

**3. Against the Naasene Gnostics** (only 1 writer: Hippolytus)

**4. Against the Gnostic Ptolemy/Ptolemaeus** (only 3 writers: Irenaeus, Tertullian, Hippolytus)

**5. Against the Gnostic Isidorus [Basilides’ pupil]** (only 2 writers: Clement of Alexandria, Hippolytus)

**6. [Gnostic] Aeons are false** (only 3 writers: Irenaeus, Clement of Alexandria, Hippolytus)

**7. [Gnostic] Aletheia is false** (only 2 writers: Irenaeus, Hippolytus)

**8. [Gnostic] Barbelo is false** (only 1 writers: Irenaeus. Heretics against: Sethians)

**9. [Gnostic] Bythus is false** (only 3 writers: Irenaeus, Tertullian, Hippolytus)

**10. [Gnostic] Duodecad is false** (only 1 writer: Irenaeus)

**11. [Gnostic] Nous is false** (only 2 writers: Irenaeus, Hippolytus)

**12. [Gnostic] Sige is false** (only 3 writers: Irenaeus,Tertullian, Hippolytus)

**13. [Gnostic] Sophia is false** (only 3 writers: Irenaeus,Tertullian, Hippolytus)

**14. [Gnostic] Zoe is false** (only 2 writers: Irenaeus, Hippolytus)

**15. Against the Philisint god Dagon** (no writers. After Nicea Tyconius (after 390 A.D.)

**Divergences**

**1. Divergence: We are the true Gnostics** (1 for: many against the term. For: Clement of Alexandria)

**2. Against Tatian** [the Encratite] (5 for, 1 against. For: Irenaues, Caius, Clement of Alexandria, Tertullian, Hippolytus. Against: Origen)

# On PHILOSOPHY THAT DENIES ONE GOD

## Ph1. Dispute philosophy that denies one God

***Epistle to Diognetus*** ch.4 p.26 (c.130-200 A.D.) says that philosophers believe vain and silly things and called them deceivers. He was also against Greek philosophers in ch.8 p.28.

**Justin Martyr** (c.138-165 A.D.) briefly describes the many-headed schools of Greek philosophy. *Dialogue with Trypho, a Jew* ch.2 p.195

After studying Plato, Justin says in his [Justin’s] stupidity he had supposed he had become wise. *Dialogue with Trypho, a Jew* ch.2 p.195

**Athenagoras** (177 A.D.) discusses the philosophers who criticize popular misconceptions of what are ignorantly called gods. *A Plea for Christians* ch.5 p.131

**Theophilus of Antioch** (161-181/188 A.D.) Epicurus and Chrysippus said either there is no god at all, or if there is, he cares only for himself. *Letter to Autolycus* book 2 ch.4 p.95

**Minucius Felix** (210 A.D.) “Then let Socrates the Athenian buffoon see to it, confessing that he knew nothing, although boastful in the testimony of a most deceitful demon; let Arcesilaus also, and Carneades, and Pyrrho, and all the multitude of the Academic philosophers, deliberate; let Simonides also for ever put off the decision of his opinion. We despise the bent brows of the philosophers, whom we know to be corrupters, and adulterers, and tyrants, and ever eloquent against their own vices.” *The Octavius of Minucius Felix* ch.38 p.197

**Clement of Alexandria** (c.195 A.D.) “Consequently the choir of philosophers are in error, who indeed most nobly confess that made was made for the contemplation of the heavens, but who worship the objects that appear in the heavens and are apprehended by sight.” *Exhortation to the Heathen* ch.4 p.190

Clement of Alexandria (193-202 A.D.) is against ascribing things to destiny. *Stromata* book 1 ch.11 p.311

**Tertullian** (198-220 A.D.) discusses the absurdities of Greek philosophy. *To the Nations* ch.2 -3 p.130-131

**Hippolytus of Portus** (222-235/236 A.D.) was against all philosophy in *Refutation of All Heresies* book 10 ch.1 p.140. I found no statements by Hippolytus supporting learning truth from any human philosophy.

Hippolytus of Portus (222-235/236 A.D.) is against some Greek philosophers *Refutation of All Heresies* book 1 *Procemium* through ch.20 p.9-21

Hippolytus of Portus (222-235/236 A.D.) mentions Anaxagoras, Anaximenes, Archelaus (262-278 A.D.), Aristotle, Chrysippus, Democritus, Ecphantus, Empedocles, Epicurus, Hippo, Leucippus, Pythagoras, Thales, Heraclitus, Parmenides, Plato, Socrates, Stoics, Zeno, Brahmins/Brachmans, Celtic Druids, and Hesiod. *The Refutation of All Heresies* Contents p.9.

**Origen** (225-253/254 A.D.) is against the “polytheism of the heathen” *Origen Against Celsus* book 1 ch.36 p.411

Origen (225-253/254 A.D.) “We term, then, ‘the wisdom of this world,’ every false system of philosophy, which, according to the Scriptures, is brought to nought; *Origen Against Celsus* book 1 ch.13 p.402

Origen (c.240 A.D.) (partial) speaks against adultery, homosexuality, and atheism. *Homilies on Jeremiah* homily 12 ch.11 p.124

**Gregory Thaumaturgus** (254-265 A.D.) teaches against atheists and philosophers. *Oration and Panegyric to Origen* argument 13 p.34

Gregory Thaumaturgus (240-265 A.D.) discusses belief in God versus Epicureans. *On Nature* ch 2.4 p.88

**Dionysius of Alexandria** (246-265 A.D.) (implied) “Now to work, and administer, and do good, and exercise care, and such like actions, may perhaps be hard tasks for the idle, and silly, and weak, and wicked; in whose number truly Epicurus reckons himself, when he propounds such notions about the gods.” *From Two Books on Nature* ch.5 p.89

**Alexander of Lycopolis** (301 A.D.) disputes about the philosopher Zeno of Citium. *Of the Manichaeans* ch.12 p.246.

**Arnobius** (297-303 A.D.) was against Thales, Harclitus, Aristotle, Epicurus, the Peripatetics, Chrysippus. *Arnobius Against the Heathen* book 1 ch.52 p.428

**Athanasius of Alexandria** (318 A.D.) (implied) “Or when did those who are called gods and heroes in the poets begin to be convicted of being merely mortal men, save since the Lord erected His conquest of death, and preserved incorruptible the body he had taken, raising it from the dead? Or when did the deceitfulness and madness of demons fall into contempt, save when the power of God, the Word, the Master of all these as well, condescending because of man’s weakness, appeared on earth? Or when did the art and the schools of magic begin to be trodden down, save when the divine manifestation of the Word took place among men? And, in a word, at what time has the wisdom of the Greeks become foolish, save when the true Wisdom of God manifested itself on earth?” *Incarnation of the Word* ch.46.2-4 p.61

**Lactantius** (c.303-320/325 A.D.) speaks against Arcesilas, Zeno the Stoic in *The Divine Institutes* book 3 ch.6 p.73. He speaks against Anaxagoras in book 3 ch.9 p.77

Lactantius (c.303-320/325 A.D.) refutes Cicero’s argument that there cannot be one God who was happy and not lonely. *The Divine Institutes* book 1 ch.8 p.17

**Eusebius of Caesarea** (318-325 A.D.) speaks against polytheism. *Preparation for the Gospel* book 4 ch.15 p.26

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) speaks against polytheistic philosophy. *Hortatory Address to the Greeks* ch.3-4 p.274-275

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) ridicules the Greek philosophers Diogenes, Aristippus, Plato, Aristotle, Heraclitus, Zeno, Pherecydes, and Pythagoras. *Address of Tatian to the Greeks* ch.2-3 p.65-66

## Ph2. Apologetic use of Plato’s *Timaeus*

**Justin Martyr** ( c.138-165 A.D.) “Is what you say, then, of a like nature with that which Plato in *Timaeus* hints about the world, when he says that it is indeed subject to decay, inasmuch as it has been created, but that it will neither be dissolved nor meet with the fate of death on account of the will of God? Does it seem to you the very same can be said of the soul, and generally of all things?” *Dialogue with Trypho, a Jew* ch.5 p.&&&

**Minucius Felix** (210 A.D.) says that Plato in his *Timeaus* says God is the parent of this world. *Octavius of Minucius Felix* 210 A.D. ch.19 p.184

**Clement of Alexandria** (193-202 A.D.) discusses by name Plato’s *Timaeus*. *Stromata* book 5 ch.12 p.463.

Clement of Alexandria (c.195 A.D.) quotes as truth from Plato’s *Timaeus*. *Exhortation to the Heathen* ch.6 p.191

**Hippolytus of Portus** (222-235/236 A.D.) mentions that the Greeks can learn from Plato of the immortality of the soul. Plato taught this in *Timaeus*. *Against Plato, on the Cause of the Universe* ch.2 p.222

Hippolytus of Portus (222-235/236 A.D.) “Plato, in the *Timaeus*, altogether derives his impressions” *Refutation of All Heresies* book 6 ch.16 p.81

**Origen** (225-253/254 A.D.) “Plato is guilty of boasting, when in the *Timaeus* he puts the following language in the month of Zeus: ‘Gods of gods, whose creator and father I am,’ and so on. And if any one will defend such language on account of the meaning which is conveyed under the name of Zeus, thus speaking in the dialogue of Plato, why should not he who investigates the meaning of the words of the Son of God, or those of the Creator (in the prophets), express a profounder meaning than any conveyed by the words of Zeus in the *Timaeus*?” *Origen Against Celsus* book 6 ch.10 p.577

**Arnobius** (297-303 A.D.) mentions many thoughts worthy of God in Plato’s *Timaeus*. *Arnobius Against the Heathen* book 2 ch.36 p.447

**Eusebius of Caesarea** (318-325 A.D.) uses Plato’s Timaeus frequently to prove truth. One place is *Preparation for the Gospel* book 2 ch.6 p.20

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) uses the Plato’s *Timaeus* in preaching to Greeks. *Hortatory Address to the Greeks* ch.26 p.283

pseudo-Justin Martyr (168-200 A.D.) “Again, Plato, in *Timaeus*,” *On the Sole Government of God* ch.4 p.291

## Ph3. Against Pythagoras

**Justin Martyr** (c.150 A.D.) “when we listen to such an argument as this: that the soul is immortal, but the body mortal, and incapable of being revived? For this we used to hear from Pythagoras and Plato, even before we learned the truth.” *On the Resurrection* ch.10 p.298-299

**Theophilus of Antioch** (168-181/188) “And Plato, who spoke so much of the unity of God and of the soul of man, asserting that the soul is immortal, is not he himself afterwards found, inconsistently with himself, to maintain that some souls pass into other men, and that others take their departure into irrational animals? How can his doctrine fail to seem dreadful and monstrous-to those at least who have any judgment-that he who was once a man shall afterwards be a wolf, or a dog, or an ass, or some other irrational brute? Pythagoras, too, is found venting similar nonsense, besides his demolishing providence.” *Theophilus to Autolycus* book 3 ch.7 p.113

**Irenaeus of Lyons** (182-188 A.D.) “Marcus boasts of such views as if they were his own, and as if he were seen to have discovered something more novel than others, while he simply sets forth the Tetrad of Pythagoras as the originating principle and mother of all things.” *Irenaeus Against Heresies* book 2 ch.14.6 p.378

**Clement of Alexandria** (193-202 A.D.) says that the Stoics, Plato, Pythagoras, Aristotle and others incorrectly say that matter was among the first principles. *Stromata* book 5 ch.14 p.465

**Tertullian** (198-220 A.D.) “Finding a simple revelation of God, they proceeded to dispute about Him, not as He had revealed to them, but turned aside to debate about His properties, His nature, His abode. Some assert Him to be incorporeal; others maintain He has a body,-the Platonists teaching the one doctrine, and the Stoics the other. Some think that He is composed of atoms, others of numbers: such are the different views of Epicurus and Pythagoras.” *Apology* ch.47 p.52

**Hippolytus of Portus** (222-235/236 A.D.) “Zamolxis [follower of Pythagoras], who also is said to have taught the Celtic Druids to cultivate the philosophy of Pythagoras. And they assert that Pythagoras learned from the Egyptians his system of numbers and measures; and I being struck by the plausible, fanciful, and not easily revealed wisdom of the priests, he himself likewise, in imitation of them, enjoined silence, and made his disciples lead a solitary life in underground chapels.” *Refutation of All Heresies* book 1 ch.2 p.13

**Origen** (225-253/254 A.D.) “The disciples of Pythagoras, too, and of Plato, although they appear to hold the incorruptibility of the world, yet fall into similar errors.” *Origen Against Celsus* book 5 ch.21 p.552

&&&**Dionysius of Alexandria** (246-265 A.D.) ““

Anatolius (270-280 A.D.) (partial, not against) “that Pythagoras was not the only one who duly honoured arithmetic, but that his best known disciples did so too, being wont to say that ‘all things fit number.’” *Fragments of the Books on Arithmetic* p.153

**Alexander of Lycopolis** (301 A.D.) “For if he thinks this to be God, which is good, and wishes to conceive of something opposite to Him, why does he not, as some of the Pythagoreans, set evil over against Him?” *Of the Manichaeans* ch.6 p.243

**Arnobius** (297-303 A.D.) speaks aginst Pythagoras, Plato, and Democritus in *Arnobius Against the Heathen* book 2 ch.9-10 p.437

**Lactantius** (c.303-320/325 A.D.) “Other arguments of the Epicurean system are opposed to Pythagoras, who contends that souls migrate from bodies worn out with old age and death, and gain admission into those which are new and recently born; and that the same souls are always reproduced at one time in a man, at another time in a sheep, at another in a wild beast, at another in a bird; and that they are immortal on this account, because they often change their abodes, consisting of various and dissimilar bodies. And this opinion of a senseless man, since it is ridiculous and more worthy of a stage-player than of a school of philosophy, ought not even to have been refuted seriously; for he who does this appears to be afraid lest any one should believe it.” *The Divine Institutes* book 7 ch.12 p.210

Eusebius of Caesarea (318-325 A.D.) (partial, not against) mentions Pythagoras in *Preparation for the Gospel* book 10 ch.4 p.11

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) speaks against Pythagoras and Epicurus. *Hortatory Address to the Greeks* ch.4 p.274

**Among heretics**

**Tatian** (c.172 A.D.)

## Ph4. Errors of Aristotle

**Athenagoras** (177 A.D.) “The same thing led Aristotle to say that the things below the heaven are not under the care of Providence, although the eternal providence of God concerns itself equally with us below,” *A Plea for Christians* ch.25 p.142

**Minucius Felix** (210 A.D.) “Aristotle varies, but nevertheless assigns a unity of power: for at one time he says that Mind, at another the World, is God; at another time he sets God above the world.” *The Octavius of Minucius Felix* ch.19 p.184

**Clement of Alexandria** (193-202 A.D.) “But the philosophers, the Stoics, and Plato, and Pythagoras, nay more, Aristotle the Peripatetic, suppose the existence of matter among the first principles; and not one first principle.” *Stromata* book 5 ch.14 p.465

Clement of Alexandria (c.195 A.D.) (partial) speaks against Aristotle’s pupil the Eresian Theophrastus. *Exhortation to the Heathen* ch.5 p.191

**Tertullian** (198-220 A.D.) “If the comparison be made in regard to trustworthiness, Anaxagoras denied the deposit of his enemies: the Christian is noted for his fidelity even among those who are not of his religion. If the matter of sincerity is to be brought to trial, Aristotle basely thrust his friend Hermias from his place: the Christian does no harm even to his foe. With equal baseness does Aristotle play the sycophant to Alexander, instead of exercising to keep him in the right way,” *Apology* ch.46 p.51

**Hippolytus of Portus** (222-235/236 A.D.) “But throughout these he aims at rendering the habits of his hearers excellent from being worthless. When, therefore, Basilides has been discovered, not in spirit alone, but also in the actual expressions and names, transferring the tenets of Aristotle into our evangelical and saving doctrine, what remains, but that, by restoring what he has appropriated from others, we should prove to the disciples of this (heretic) that Christ will in no wise profit them, inasmuch as they are heathenish?” *Refutation of All Heresies* book 7 ch.7 p.103

**Origen** (225-253/254 A.D.) “And now we maintain that the nature of names is not, as Aristotle supposes, an enactment of those who impose them.” *Origen Against Celsus* book 5 ch.45 p.563

**Arnobius** (297-303 A.D.) is against thales, heraclitus, Aristotoe, Epicurus, the Peripatetics, and other philosophers. *Arnobius Against the Heathen* book 1 ch.52 p.428

**Lactantius** (c.303-320.325 A.D.) “Aristotle, although he is at variance with himself, and both utters and holds sentiments opposed to one another, yet upon the whole bears witness that one Mind presides over the universe.” *The Divine Institutes* book 1 ch.5 p.14

Lactantius (c.303-320/325 A.D.) “For the Stoics attribute the formation of animals to divine skill. But Aristotle freed himself from labour and trouble, by saying that the world always existed, and therefore that the human race, and the other things which are in it, had no beginning, but always had been, and always would be. But when we see that each animal separately, which had no previous existence, begins to exist, and ceases to exist, it is necessary that the whole race must at some time have begun to exist, and must cease at some time because it had a beginning.” *The Divine Institutes* book 2 ch.7 p.50

Lactantius (c.303-320/325 A.D.) “But, in truth, Aristotle wandered far from reason, who connected honour with virtue, as though it were possible for virtue at any time to be separated from honour, or to be united with baseness.” *Epitome of the Divine Institutes* ch.33 p.234

**Eusebius of Caesarea** (318-325 A.D.) speaks against Aristotle’s teaching in *Preparation for the Gospel* book 4 ch.2 p.6

**Among corrupt and spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) “But possibly those who are unwilling to give up the ancient and inveterate error, maintain that they have received the doctrine of their religion not from those who have now been mentioned, but from those who are esteemed among them as the most renowned and finished philosophers, Plato and Aristotle. For these, they say, have learned the perfect and true religion. But I would be glad to ask, first of all, from those who say so, from whom they say that these men have learned this knowledge; for it is impossible that men who have not learned these so great and divine matters from some who knew them, should either themselves know them, or be able correctly to teach others; and, in the second place, I think we ought to examine the opinions even of these sages. For we shall see whether each of these does not manifestly contradict the other. But if we find that even they do not agree with each other, I think it is easy to see clearly that they too are ignorant.” *Hortatory Address to the Greeks* ch.5 p.275

**Among heretics**

The Encratite heretic **Tatian** (c.172 A.D.) “And Aristotle, who absurdly placed a limit to Providence and made happiness to consist in the things which give pleasure, quite contrary to his duty as a preceptor flattered Alexander, forgetful that he was but a youth;” *Address of Tatian to the Greeks* ch.2 p.65

## Ph5. Against Stoics

**Justin Martyr** (c.150 A.D.) While the Stoics say fate, God made the angels and all men, with free will. *Second Apology of Justin Martyr* ch.7 p.190

**Athenagoras** (177 A.D.) “we shall be, unawares to ourselves putting perishable and fluctuating and changeable matter on an equality with the uncreated, and eternal, and ever self-accordant God. Zeus is, according to the Stoics, the fervid part of nature; Hera is the air -the very name, if it be joined to itself, signifying this; Poseidon is what is drunk (water). But these things are by different persons explained of natural objects in different ways.” *A Plea for Christians* ch.22 p.140

**Theophilus of Antioch** (168-181/188 A.D.) “Why, then, do Epicurus and the Stoics teach incest and sodomy, with which doctrines they have filled libraries, so that from boyhood this lawless intercourse is learned? And why should I further spend time on them, since even of those they call gods they relate similar things?” *Theophilus to Autolycus* book 3 ch.6 p.112

Minucius Felix (c.210 A.D.) (partial) mentions views of the stoics but does not say anything against them. *The Octavius of Minucius Felix* ch.34 p.194

**Clement of Alexandria** (193-202 A.D.) says that the Stoics, Plato, Pythagoras, Aristotle and others incorrectly say that matter was among the first principles. *Stromata* book 5 ch.14 p.465 See also *Stromata* book 1 ch.11 p.311-312

Clement of Alexandria (c.195 A.D.) speaks against Stoics of the porch. *Exhortation to the Heathen* ch.5 p.191

**Tertullian** (198-220 A.D.) “how is it that some assign generation to the elements, which they hold to be gods, when the Stoics deny that anything can be born of a god?” *To the Nations* ch.3 p.111

Tertullian (198-220 A.D.) “Finding a simple revelation of God, they proceeded to dispute about Him, not as He had revealed to them, but turned aside to debate about His properties, His nature, His abode. Some assert Him to be incorporeal; others maintain He has a body,-the Platonists teaching the one doctrine, and the Stoics the other. Some think that He is composed of atoms, others of numbers: such are the different views of Epicurus and Pythagoras.” *Apology* ch.47 p.52

**Hippolytus of Portus** (222-235/236 A.D.) “Among logicians is Aristotle, pupil of Plato. He systematized the art of dialectics. Among the Stoic (logicians) were Chrysippus (and) Zeno. Epicurus, however, advanced an opinion almost contrary to all philosophers. Pyrrho was an Academic; this (speculator) taught the incomprehensibility of everything. The Brahmins among the Indians, and the Druids among the Celts, and Hesiod (devoted themselves to philosophic pursuits). … -Motives for Undertaking the Refutation; Exposure of the Ancient Mysteries; Plan of the Work; Completeness of the Refutation; Value of the Treatise to Future Ages. We must not overlook any figment devised by those denominated philosophers among the Greeks.” *Refutation of All Heresies* book 1 Contents p.9

**Origen** (225-253/254 A.D.) “For even the Stoics were unable distinctly to comprehend the natural idea of God, as of a being altogether incorruptible and simple, and uncompounded and indivisible. And with respect to His having descended among men, He was ‘previously in the form of God;’” *Origen Against Celsus* book 4 ch.14 p.502

**Lactantius** (c.303-320/325 A.D.) speaks against Arcesilas, Zeno the Stoic in *The Divine Institutes* book 3 ch.6 p.73. He speaks against Anaxagoras in book 3 ch.9 p.77

Lactantius (c.303-320/325 A.D.) “But what wonder is it if uncivilized or ignorant men err, since even philosophers of the Stoic sect are of the same opinion, so as to judge that all the heavenly bodies which have motion are to be reckoned in the number of gods; inasmuch as the Stoic Lucilius thus speaks in Cicero:” *The Divine Institutes* book 2 ch.5 p.47

Lactantius (c.303-320/325 A.D.) speaks against the teachings of the stoics. *Epitome of the Divine Institutes* ch.26 p.231; ch.38 p.237

**Eusebius of Caesarea** (318-325 A.D.) &&& *Preparation for the Gospel* book &&&

**Among heretics**

**Tatian** (c.172 A.D.) discusses the resurrection of bodies, in contrast to the Stoics who believed in cycles. *Address of Tatian to the Greeks* ch.6 p.67

## Ph6. Dispute against Epicureans

**Justin Martyr** (c.150 A.D.) “And Plato says that all things are made from matter by God, and according to His design; but Epicurus and his followers say that all things are made from the atom and the void by some kind of self-regulating action of the natural movement of the bodies; and the Stoics, that all are made of the four elements, God pervading them. But while there is such discrepancy among them, there are some doctrines acknowledged by them all in common, one of which is that neither can anything be produced from what is not in being, nor anything be destroyed or dissolved into what has not any being, and that the elements exist indestructible out of which all things are generated.” *On the Resurrection* ch.6 p.296

**Theophilus of Antioch** (168-181/188 A.D.) “Why, then, do Epicurus and the Stoics teach incest and sodomy, with which doctrines they have filled libraries, so that from boyhood this lawless intercourse is learned?” *Theophilus to Autolycus* book 3 ch.6 p.112

**Irenaeus of Lyons** (182-188 A.D.) “but they dream of a non-existent being above Him, that they may be regarded as having found out the great God, whom nobody, [they hold, ] can recognise holding communication with the human race, or as directing mundane matters: that is to say, they find out the god of Epicurus, who does nothing either for himself or others; that is, he exercises no providence at all.” *Irenaeus Against Heresies* book 3 ch.24.2 p.459

**Minucius Felix** (210 A.D.) “Moreover, Epicurus, the man who feigns either those gods or none at all, still places above all, Nature.” *The Octavius of Minucius Felix* ch.19 p.184

**Clement of Alexandria** (193-202 A.D.) “And the introduction of ‘chance’ was hence suggested by Epirucus, who misapprehended the statement, ‘Vanity of vanities, and all is vanity.’” *Stromata* book 5 ch.14 p.465

Clement of Alexandria (c.195 A.D.) “Epicurus alone I shall gladly forget, who carries impiety to its full length, and thinks that God takes no charge of the world. *Exhortation to the Heathen* ch.5 p.191.

**Tertullian** (198-220 A.D.) “Finding a simple revelation of God, they proceeded to dispute about Him, not as He had revealed to them, but turned aside to debate about His properties, His nature, His abode. Some assert Him to be incorporeal; others maintain He has a body,-the Platonists teaching the one doctrine, and the Stoics the other. Some think that He is composed of atoms, others of numbers: such are the different views of Epicurus and Pythagoras.” *Apology* ch.47 p.52

**Hippolytus of Portus** (222-235/236 A.D.) in describing the error of the Epicureans says that they denied providence or fate. *The Refutation of All Heresies* book 1 ch.19 p.21

**Origen** (225-253/254 A.D.) “whereas the gods of Epicurus, being composed of atoms, and, so far as their structure is concerned, capable of dissolution, endeavour to throw off the atoms which contain the elements of destruction.” *Origen Against Celsus* book 4 ch.14 p.502

**Gregory Thaumaturgus** (240-265 A.D.) discusses belief in God versus Epicureans. *On Nature* ch 2.4 p.88

**Dionysius of Alexandria** (246-265 A.D.) “Now to work, and administer, and do good, and exercise care, and such like actions, may perhaps be hard tasks for the idle, and silly, and weak, and wicked; in whose number truly Epicurus reckons himself, when he propounds such notions about the gods.” *From Two Books on Nature* ch.5 p.89

**Adamantius** (c.300 A.D.) speaks against Epicurus. *Dialogue on the True Faith* 2nd part 868a 19 p.101

**Arnobius** (297-303 A.D.) “But again, if souls draw near to the gates of death, as is laid down in the doctrine of Epicurus, in this case, too, there is no sufficient reason why philosophy should be sought out, even if it is true that by it souls are cleansed and made pure from all uncleanness. For if they all die, and even in the body the feeling characteristic of life perishes, and is lost; it is not only a very great mistake, but *shows* stupid blindness, to curb innate desires, to restrict your mode of life within narrow limits, not yield to your inclinations, and do what our passions have demanded and urged, since no rewards await you for so great toil when the day of death comes, and you shall be freed from the bonds of the body.” *Arnobius Against the Heathen* book 2 ch.30 p.445-446

**Athanasius of Alexandria** (318 A.D.) (implied) says that some such as Epicureans wrongly think “everything had its purpose in itself”. Others such as Plato wrongly think that God is a “mechanic” who could only make things out of pre-existing matter. However, God created the matter too, for God made all things and He made out of nothing. *Incarnation of the Word* ch.2 p.36-37

**Lactantius** (c.303-320/325 A.D.) “Do we destroy them [false gods] in a worse manner than the Epicureans, who admit the existence of gods, but deny that they regard anything, and say that they are neither angry nor are influenced by favour? By which words they plainly persuade men that they are not to be worshipped at all, inasmuch as they neither regard their worshippers, nor are angry with those who do not worship them. Moreover, when they argue against fears, they endeavour to effect nothing else than that no one should fear the gods. And yet these things are willingly heard by men, and discussed with impunity.” *The Divine Institutes* book 5 ch.21 p.158

Lactantius (c.303-320/325 A.D.) refutes Epicurus. *Epitome of the Divine Institutes* ch.1 p.224

**Eusebius of Caesarea** (318-325 A.D.) speaks against Epicureans in *Preparation for the Gospel* book 2 ch.2 p.6-7

**Among spurious books**

**pseudo-Justin Martyr** (168-200 A.D.) speaks against Pythagoras and Epicurus. *Hortatory Address to the Greeks* ch.4 p.274

## Ph7. Against Cynic philosophy

**Justin Martyr** (c.138-165 A.D.) “But it is impossible for a Cynic, who makes indifference his end, to know any good but indifference.” *Second Apology of Justin Martyr* ch.3 p.189

**Theophilus of Antioch** (168-181/188 A.D.) “Or what good did their tragedies do to Euripides and Sophocles, or the other trapgedians? Or their comedies to Menander and Aristophanes, and the other comedians? Or their histories to Herodotus and Thucydides? Or the shrines and the pillars of Hercules to Pythagoras, or the Cynic philosophy to Diogenes? What good did it do Epicurus to maintain that there is no providence; or Empedocles to teach atheism; or Socrates to swear by the dog, and the goose, and the plane-tree, and Aesculapius struck by lightning, and the demons whom he invoked? And why did he willingly die? What reward, or of what kind, did he expect to receive after death? What did Plato’s system of culture profit him?” *Theophilus to Autolycus* book 3 ch.2 p.111

**Irenaeus of Lyons** (182-188 A.D.) “For, since they are destitute of all those [virtues] which have been mentioned, they will [of necessity] pass into the destruction of fire. These men, while they boast of Jesus as being their Master, do in fact emulate the philosophy of Epicurus and the indifference of the Cynics,” *Irenaeus Against Heresies* book 2 ch.32.2 p.408

Clement of Alexandria (193-202 A.D.) (partial, mentions them but does not say they are wrong) “Antisthenes, after being a pupil of Socrates, introduced the Cynic philosophy; and Plato withdrew to the Academy. Aristotle, after studying philosophy under Plato, withdrew to the Lyceum, and founded the Peripatetic sect.” *Stromata* book 1 ch.14 p.314

**Hippolytus of Portus** (222-235/236 A.D.) “Others, however, styling themselves Encratites, acknowledge some things concerning God and Christ in like manner with the Church. In respect, however, of their mode of life, they pass their days inflated with pride. They suppose, that by meats they magnify themselves, while abstaining from animal food, (and) being water-drinkers, and forbidding to marry, and devoting themselves during the remainder of life to habits of asceticism. But persons of this description are estimated Cynics rather than Christians, inasmuch as they do not attend unto the words spoken against them through the Apostle Paul.” *Refutation of All Heresies* book 8 ch.13 p.124

Origen (225-253/254 A.D.) (partial, mentions cynic philosophy but does not criticize it.) “Long ago, indeed, that Greek philosopher who preferred a state of poverty, and who exhibited the pattern of a happy life, showing that he was not excluded from happiness although he was possessed of nothing, termed himself a Cynic; while these impious wretches, as not being human beings, whose enemy the serpent is, but as being serpents, pride themselves upon being called Ophites from the serpent,” *Origen Against Celsus* book 6 ch.28 p.586

**Lactantius** (c.303-320/325 A.D.) “For why should I speak of the Cynics, who practised licentiousness in public? What wonder if they derived their name and title from dogs, since they also imitated their life? Therefore there is no instruction of virtue in this sect, since even those who enjoin more honourable things either themselves do not practise what they advise; or if they do (which rarely happens), it is not the system which leads them to that which is right, but nature which often impels even the unlearned to praise.” *The Divine Institutes* book 3 ch.15 p.84

**Eusebius of Caesarea** (318-325 A.D.) speaks against Cynic philosophy in *Preparation for the Gospel* book 4 ch.2 p.6

Eusebius of Caesarea (318-325 A.D.) mentions that Justin Martyr refuted cynics. *Eusebius’ Ecclesiastical History* book 4 ch.16.1-2 p.193

## Ph8. Against Pyrrho the philosopher

**Minucius Felix** (210 A.D.) “Then let Socrates the Athenian buffoon see to it, confessing that he knew nothing, although boastful in the testimony of a most deceitful demon; let Arcesilaus also, and Carneades, and Pyrrho, and all the multitude of the Academic philosophers, deliberate; let Simonides also for ever put off the decision of his opinion. We despise the bent brows of the philosophers, whom we know to be corrupters, and adulterers, and tyrants, and ever eloquent against their own vices.” *Octavius of Minucius Felix* ch.38 p.197

**Clement of Alexandria** (193-202 A.D.) “They accordingly despise and laugh at one another. And it happens that the same thought is held in the highest estimation by some, and by others condemned for insanity. And, indeed, we have learned that voluptuousness, which is to be attributed to the Gentiles, is one thing; and wrangling, which is preferred among the heretical sects, is another; and joy, which is to be appropriated to the Church, another; and delight, which is to be assigned to the true Gnostic, another. And as, if one devote himself to Ischomachus, he will make him a farmer; and to Lampis, a mariner; and to Charidemus, a military commander; and to Simon, an equestrian; and to Perdices, a trader; and to Crobytus, a cook; and to Archelaus, a dancer; and to Homer, a poet; and to Pyrrho, a wrangler; and to Demosthenes, an orator; and to Chrysippus, a dialectician; and to Aristotle, a naturalist; and to Plato, a philosopher: so he who listens to the Lord, and follows the prophecy given by Him, will be formed perfectly in the likeness of the teacher-made a god going about in flesh.” *Stromata* book 7 ch.16 p.553

**Hippolytus of Portus** (222-235/236 A.D.) “And another opinion of the philosophers was called that of the Academics, on account of those holding their discussions in the Academy, of whom the founder Pyrrho, from whom they were called Pyrrhonean philosophers, first introduced the notion of the incomprehensibility of all things, so as to (be ready to) attempt an argument on either side of a question, but not to assert anything for certain; for that there is nothing of things intelligible or sensible true, but that they appear to men to be so; and that all substance is in a state of flux and change, and never continues in the same (condition). Some followers, then, of the Academics say that one ought not to declare an opinion on the principle of anything, but simply making the attempt to give it up; whereas others subjoined the formulary ‘not rather’ (this than that), saying that the fire is not rather fire than anything else. But they did not declare what this is, but what sort it is.” *Refutation of All Heresies* book 1 ch.20 p.21

**Lactantius** (c.303-320/325 A.D.) “Herillus the Pyrrhonist made knowledge the chief good. This indeed belongs to man, and to the soul only, but it may happen to him without virtue. For he is not to be considered happy who has either learnt anything by hearing, or has gained the knowledge of it by a little reading; nor is it a definition of the chief good, because there may be a knowledge either of bad things, or at any rate of things that are useless. And if it is the knowledge of good and useful things which you have acquired by labour, nevertheless it is not the chief good, because knowledge is not sought on its own account, but on account of something else.” *Epitome of the Divine Institutes* ch.33 p.234-235

**Eusebius of Caesarea** (318-325 A.D.) “moreover of Pyrrho, and those who introduce the ‘suspension of judgement,’ and all the rest, whose opinions have been refuted in the preceding discourse, we have seen that they stand in opposition alike to the doctrines of the Hebrews and of Plato and to the truth itself, and moreover have received their refutation by means of their own weapons.” *Preparation for the Gospel* book 15 preface p.4

## Ph9. Socrates even said he had a demon

**Minucius Felix** (c.210 A.D.) “The poets know that those spirits are demons; the philosophers discourse of them; Socrates knew it, who, at the nod and decision of a demon that was at his side, either declined or undertook affairs.” *The Octavius of Minucius Felix* ch.26 p.189

**Clement of Alexandria** (193-202 A.D.) “For the demon of Socrates was a cause, not by not preventing, but by exhorting, even if (strictly speaking) he did not exhort.” *Stromata* book 1 ch.17 p.319

**Cyprian of Carthage** (c.246-258 A.D.) “These demons the poets also acknowledge, and Socrates declared that he was instructed and ruled at the will of a demon; and thence the Magi have a power either for mischief or for mockery,” *Treatises of Cyprian* Treatise 6 ch.6 p.467

**Lactantius** (c.303-320/325 A.D.) “For Plato attempted even to explain their natures in his ‘Banquet;’ and Socrates said that there was a demon continually about him, who had become attached to him when a boy, by whose will and direction his life was guided.” *The Divine Institutes* book 2 ch.15 p.64

Lactantius (c.303-320/325 A.D.) mentions that Socrates said he had a demon. “In fine, Socrates used to give out that he had a demon as the guardian and director of his life from his first childhood and that he could do nothing without his assent and command.” *Epitome of the Divine Institutes* ch.28 p.232

## Ph10. We are not ruled by fate

**Justin Martyr** (c.150 A.D.) “But lest some suppose, from what has been said by us, that we say that whatever happens, happens by a fatal necessity, because it is foretold as known beforehand, this too we explain. We have learned from the prophets, and we hold it to be true, that punishments, and chastisements, and good rewards, are rendered according to the merit of each man’s actions. Since if it be not so, but all things happen by fate, neither is anything at all in our own power. For if it be fated that this man, e.g., be good, and this other evil, neither is the former meritorious nor the latter to be blamed. And again, unless the human race have the power of avoiding evil and choosing good by free choice, they are not accountable for their actions, of whatever kind they be. But that it is by free choice they both walk uprightly and stumble, we thus demonstrate.” … Unlike man, trees and quadrupeds cannot act by choice. *First Apology of Justin Martyr* ch.43 p.177

Justin Martyr (c.150 A.D.) “But neither do we affirm that it is by fate that men do what they do, or suffer what they suffer, but that each man by free choice acts rightly or sins; and that it is by the influence of the wicked demons that earnest men, such as Socrates and the like, suffer persecution and are in bonds, while Sardanapalus, Epicurus, and the like, seem to be blessed in abundance and glory. The Stoics, not observing this, maintained that all things take place according to the necessity of fate. But since God in the beginning made the race of angels and men with free-will, they will justly suffer in eternal fire the punishment of whatever sins they have committed.” *Second Apology of Justin Martyr* ch.7 p.190

**Minucius Felix** (210 A.D.) says we are not ruled by fate. *The Octavius of Minucius Felix* ch.36 p.195

**Tertullian** (c.203 A.D.) “Now these are the supreme powers: according to our (Christian) notions, they are the Lord God and His adversary the devil; but according to men’s general opinion about providence, they are fate and necessity; and about fortune, it is man’s freedom of will.” *A Treatise on the Soul* ch.20 p.201

&&&**Arnobius** (297-303 A.D.) “For if, as is evident, and as is agreed by all, infirmities and bodily sufferings, if deafness, deformity, and dumbness, if shrivelling of the sinews and the loss of sight happen to us, and are brought on us by the decrees of fate and if Christ alone has corrected this, has restored and cared man, it is clearer than the sun himself that He was more powerful than the fates are when He has loosened and overpowered those things which were bound with everlasting knots, and fixed by unalterable necessity.” *Arnobius Against the Heathen* book 1 ch.47 p.&&&

**Methodius of Olympas** (270-311/312 A.D.) “But virtue is lovable and praiseworthy, God having appointed a law for the punishment of the wicked. Therefore there is no Fate.” *Banquet of the Ten Virgins* discourse 8 ch.16 p.343

**Lactantius** (c.303-320/325 A.D.) “‘The only protection,’ he says, ‘is piety, for over a pious man neither evil demon nor fate has any power: for God rescues the pious man from all evil; for the one and only good thing among men is piety.’” *The Divine Institutes* book 2 ch.16 p.65

**Eusebius of Caesarea** (318-325 A.D.) argues why the fatalism of some stoics overthrows laws and piety. *Preparation for the Gospel* book 6 ch.6 p.10. See also ibid book 6 ch.7 p.27.

**Among heretics**

The Encratite Gnostic **Tatian** (c.172 A.D.) “For, having shown them a plan of the position of the stars, like dice-players, they introduced Fate, a flagrant injustice. For the judge and the judged are made so by Fate; the murderers and the murdered, the wealthy and the needy, are the offspring of the same Fate; and every nativity is regarded as a theatrical entertainment by those beings of whom Homer says,” *Address of Tatian to the Greeks* ch.8 p.68

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 9 ch.27 p.189 and book 9 ch.30 p.190 says that fate is not determined by birth or other things.. Aee also ibid book 8 ch.2-3 p.165

**Bardaisan/Bardesan** (154-224/232 A.D.) “Fate does not compel the Seres to commit murder against their wish, nor the Brahmans to eat flesh; nor does it hinder the Persians from taking *as wives* their daughters and their sisters, nor the Hindoos from being burnt, nor the Medes from being devoured by dogs, nor the Parthians from taking many wives, nor among the Britons many men from taking one *and the same* wife, nor the Edessaeans from cultivating chastity, nor the Greeks from practising gymnastics, ..., nor the Romans from perpetually seizing upon *other* countries, nor the *men of the* Gauls from marrying one another; nor *does it compel* the Amazons to rear the males; nor does his Nativity compel any man within the circumference of the *whole* world to cultivate the art of the Muses; but, as I have *already* said, in every country and in every nation all men avail themselves of the freedom of their nature in any way they choose, and, by reason of the body with which they are clothed, do service to Fate and to Nature, sometimes as they wish, and at other times as they do not wish.” *The Book of Laws of Diverse Countries* p.727

**Among others**

**Epicurus**, founder of Epicureanism, said there was not such thing as fate according to Hippolytus (222-235/236 A.D.) “Acknowledging the Deity to be eternal and incorruptible, he [Epicurus] says that God has providential care for nothing, and that there is no such thing at all as providence or fate, but that all things are made by chance.” *Refutation of All Heresies* book 1 ch.19 p.21

## Ph11. [Stoic] Chrysippus was wrong on some points

**Theophilus of Antioch** (161-181/188 A.D.) “Some of the philosophers of the Porch say that there is no God at all; or, if there is, they say that He cares for none but Himself; and these views the folly of Epicurus and Chrysippus has set forth at large.” *Letter to Autolycus* book 2 ch.4 p.95

Theophilus of Antioch (161-181/188 A.D.) “And Chrysippus, who talked a deal of nonsense, is he not found publishing that Juno had the foulest intercourse with Jupiter?” *Theophilus to Autolycus* part 3 ch.8 p.113

**Minucius Felix** (210 A.D.) “Chrysippus says almost the same. He believes that a divine force, a rational nature, and sometimes the world, and a fatal necessity, is God; and he follows the example of Zeno in his physiological interpretation of the poems of Hesiod, of Homer, and of Orpheus.” *The Octavius of Minucius Felix* ch.19 p.&&&

**Clement of Alexandria** (193-202 A.D.) “The disciple of Crates was Zeno of Citium, the founder of the Stoic sect. He was succeeded by Cleanthes; and the latter by Chrysippus, and others after him.” *Stromata* book 1 ch.14 p.314

+ Clement of Alexandria (193-202 A.D.) says that the Stoics, Plato, Pythagoras, Aristotle and others incorrectly say that matter was among the first principles. *Stromata* book 5 ch.14 p.465 See also *Stromata* book 1 ch.11 p.311-312

+ Clement of Alexandria (c.195 A.D.) speaks against Stoics of the porch. *Exhortation to the Heathen* ch.5 p.191

Clement of Alexandria (193-202 A.D.) (partial) “They accordingly despise and laugh at one another. And it happens that the same thought is held in the highest estimation by some, and by others condemned for insanity. And, indeed, we have learned that voluptuousness, which is to be attributed to the Gentiles, is one thing; and wrangling, which is preferred among the heretical sects, is another; and joy, which is to be appropriated to the Church, another; and delight, which is to be assigned to the true Gnostic, another. And as, if one devote himself to Ischomachus, he will make him a farmer; and to Lampis, a mariner; and to Charidemus, a military commander; and to Simon, an equestrian; and to Perdices, a trader; and to Crobytus, a cook; and to Archelaus, a dancer; and to Homer, a poet; and to Pyrrho, a wrangler; and to Demosthenes, an orator; and to Chrysippus, a dialectician; and to Aristotle, a naturalist; and to Plato, a philosopher: so he who listens to the Lord, and follows the prophecy given by Him, will be formed perfectly in the likeness of the teacher-made a god going about in flesh.” *Stromata* book 7 ch.16 p.553

**Hippolytus of Portus** (222-235/236 A.D.) “Among logicians is Aristotle, pupil of Plato. He systematized the art of dialectics. Among the Stoic (logicians) were Chrysippus (and) Zeno. Epicurus, however, advanced an opinion almost contrary to all philosophers. Pyrrho was an Academic; this (speculator) taught the incomprehensibility of everything. The Brahmins among the Indians, and the Druids among the Celts, and Hesiod (devoted themselves to philosophic pursuits) *Refutation of All Heresies* book 1 contents p.9

Hippolytus of Portus (222-235/236 A.D.) mentions Anaxagoras, Anaximenes, Archelaus (262-278 A.D.), Aristotle, Chrysippus, Democritus, Ecphantus, Empedocles, Epicurus, Hippo, Leucippus, Pythagoras, Thales, Heraclitus, Parmenides, Plato, Socrates, Stoics, Zeno, Brahmins/Brachmans, Celtic Druids, Hesiod. *The Refutation of All Heresies* Contents p.9.

**Origen** (225-253/254 A.D.) “(Take the instance) where Chrysippus of Soli, who is considered to be an ornament of the Stoic sect, on account of his numerous and learned treatises, explains a picture at Samos, in which Juno was represented as committing unspeakable abominations with Jupiter. This reverend philosopher says in his treatises, that matter receives the spermatic words of the god, and retains them within herself, in order to ornament the universe. For in the picture at Samos Juno represents matter, and Jupiter god. Now it is on account of these, and of countless other similar fables, that we would not even in word call the God of all things Jupiter, or the sun Apollo, or the moon Diana.” *Origen Against Celsus* book 4 ch.48 p.&&&

**Arnobius** (297-303 A.D.) was against Thales, Harclitus, Aristotle, Epicurus, the Peripatetics, Chrysippus. *Arnobius Against the Heathen* book 1 ch.52 p.428

**Lactantius** (c.303-320/325 A.D.) “contrary, imprudence? On the same principle, he [the Greek philosopher Chrysippus] says, why do the foolish men not” *Epitome of the Divine Institutes* ch.29 p.233

Lactantius (c.303-320/325 A.D.) “Chrysippus, a man of active mind, saw this when discussing the subject of providence, and charges those with folly who think that good is caused by God, but say that evil is not thus caused.” *Epitome of the Divine Institutes* ch.29 p.&&&

**Eusebius of Caesarea** (318-325 A.D.) disucsses the fatalism of Chrysippus in *Preparation for the Gospel* book 6 ch.6 p.19. See also ibid book 4 ch.2 p.6.

## Teachings on refuting other groups not on the list

**1. God provoked the Jews to jealousy** (only 2 writers: Justin Martyr, Clement of Alexandria)

**2. The Essenes** (only 3 writers: Hegesippus, Hippolytus, Eusebius describes, but not for or against. Prep. Fo rthe Gospel book 8 ch.11 p.23-25)

**3. Against the heretic Artemas** (only 3 writers: Malchion, Methodius, Alexander of Alexandria)

**4. Against Callistus the heretic, bishop of Rome** (only 1 writer: Hippolytus)

**5. The heretic Miltiades** (only 3 writers: Caius, Tertullian, Asterius Urbanus)

**6. Against Manes / the Manichaeans** (only 2 writers: Archealus, Alexander of Lycopolis)

**7. Against the idol Moloch** (only 3 writers: Justin Martyr, Irenaeus, Origen)

**8. Mention of Buddha** (only 1 writer: Clement of Alexandria)

**9. Against Isidorus [Basilides’ pupil)** (only 2 writers: Clement of Alexandria, Hippolytus)

**10. Quoting the Greek poet Menander positively** (only 2 writers: Justin Martyr, Clement of Alexandria. After Nicea: Eusebius)

**11. Against the Ethiopian religion** (only 2 writers: Origen, Athanasius)

**Against the Elkesaites/Elchasaites** (not analyzed yet) (So far two writers: Hippolytus, Methodius)

**Mention of Arians** (not analyzed yet) (So far 2 writers: Lactantius, Alexander of Alexandria)

**Divergences**

**1. Divergence: Against Montanists** (Many for two against. Against: Tertullian, Theodotus the probable Montanist, if he was a Montanist)

**2. Divergence: Against the Montanist Themison** (2 against Themison: Apollonius of Ephesus, Asterius Urbanus. Presumably Montanists such as Tertullian were for Themison, though he is not elsewhere mentioned.)

**3. Divergence: Against Novatianists** (Many for: 1 against: Against: Novatian)

**4. Divergence: Against Plato** (Some for some against. For: many. Against: Hippolytus)

**5. Divergence: For the Sibyl** (some for some against)

# MANY Christians would Agree

## ma1. God is timeless or before/ beyond time

[References saying that God is eternal, or always existed are not included here, if they do not specifically say God is outside of time.]

Titus 1:2 (before the beginning of time)

**Ignatius of Antioch** (-107/116 A.D.) Jesus Christ was with the Father before the beginning of time. *Letter of Ignatius to the Magnesians* ch.6 p.61

Ignatius (100-117 A.D.) says that God was before time, yet appeared in time. See also that God is above all time. *Letter to Polycarp* ch.3 p.99

**Clement of Alexandria** (193-202 A.D.) “the most ancient philosophy and primeval prophecy; and among intellectual ideas, what is oldest in origin, the timeless and unoriginated First Principle, and Beginning of existence”-the Son-from whom we are to learn the remoter Cause, the Father, of the universe, the most ancient and the most beneficent of all;” *Stromata* book 7 ch.1 (=ch.50 on-line) *Ante-Nicene Fathers* vol.3 p.523

Clement of Alexandria (193-202 A.D.) calls the Father the timeless and unoriginated First Principle *Stromata* book 7 ch.1 (=ch.50 on-line) *Ante-Nicene Fathers* vol.3 p.523

Clement of Alexandria (193-217/220 A.D.) (partial) says that God’s “power working without beginning of time.” *Comments on the Second Epistle of John* (fragment 1) p.576

Clement of Alexandria (193-202 A.D.) “The absence of respect of persons in God is not then in time, but from eternity.” *Stromata* book 6 ch.8 p.495

**Tertullian** (207/208 A.D.) says that God in His goodness created time. “‘Let them [the stars and luminaries] be,’ says God, ‘for seasons, and for days, and years.’ Previous, then, to this temporal course, (the goodness) which created time had not time; nor before that beginning which the same goodness originated, had it a beginning.” *Five Books Against Marcion* book 2 ch.3 p.299. See also ibid book 1 ch.8 p.276.

**Victorinus of Petau** (martyred 304 A.D.) (implied) “Who, then, that is taught in the law of God, who that is filled with the Holy Spirit, does not see in his heart, that on the same day on which the dragon seduced Eve, the angel Gabriel brought the glad tidings to the Virgin Mary; that on the same day the Holy Spirit overflowed the Virgin Mary, on which He made light; that on that day He was incarnate in flesh, in which He made the land and water; that on the same day He was put to the breast, on which He made the stars; that on the same day He was circumcised, on which the land and water brought forth their offspring; that on the same day He was incarnated, on which He formed man out of the ground; that on the same day Christ was born, on which He formed man; that on that day He suffered, on which Adam fell; that on the same day He rose again from the dead, on which He created light?” *On the Creation of the World* ch.343

**Alexander of Alexandria** (313-326 A.D.) “But if it be true that ‘all things were made by Him,’ it is established that both every age and time and all space, and that “when” in which the “was not” is found, was made by Him. And is it not absurd that He who fashioned the times and the ages and the seasons, in which that ‘was not’ is mixed up, to say of Him, that He at some time was not? For it is devoid of sense, and a mark of great ignorance, to affirm that He who is the cause of everything is posterior to the origin of that thing.” *Epistles on the Arian Heresy* ch.6 p.293

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) claims that Plato got the idea that time was created along with the heavens from Moses. *Justins Hortatory Address to the Greeks* ch.33 p.287

## ma2. Jesus appeared on earth prior to His birth

**Justin Martyr** (c.150 A.D.) writes how God appeared to Moses in the flame out of the bush. Justin believed it specifically was not the Father that appeared, but Christ. *First Apology of Justin Martyr* ch.63 p.184.

Justin Martyr (c.138-165 A.D.) says that Jesus was one of the three who appeared to Abraham. *Dialogue with Trypho, a Jew* ch.56 p.223

**Theophilus of Antioch** (168-181/188 A.D.) “The God and Father, indeed, of all cannot be contained, and is not found in a place, for there is no place of His rest; but His Word, through whom He made all things, being His power and His wisdom, assuming the person of the Father and Lord of all, went to the garden in the person of God, and conversed with Adam.” *Theophilus to Autolycus* book 2 ch.22 p.103

**Irenaeus of Lyons** (182-188 A.D.) “But His Word [Christ],… For at one time He [Christ] was seen with those who were around Ananias, Azarias, Misael, as present with them in the furnace of fire, in the burning, and preserving them from [the effects of] fire: ‘And the appearance of the fourth,’ it is said, ‘was like to the Son of God.’” *Irenaeus Against Heresies* book 4 ch.20.11 p.491

Irenaeus of Lyons(182-188 A.D.) says the “Word” spoke to Moses through the bush, meaning Jesus. *Irenaeus Against Heresies* book 4 ch.29.2 p.502

Irenaeus of Lyons (170-212 A.D.) *Demonstration of the Apostolic Teaching* teaches that all of the to Theophanies were appearances of Christ. It was Christ, “the Word of God,” who walked with Adam in the Garden of Eden “prefiguring what was to come to pass in the future, how He would become man’s fellow, and talk with him, and come among mankind, teaching them justice” (*Dem.* 12).79 It was Christ, “the Son of God,” who appeared to Abraham as God and Lord in Genesis 18; 80 to Jacob in Genesis 28; 81 and to Moses in Exodus 3.82 In fact, it was not God the Father “but the Word of God, who was always with mankind, and foretold what was to come to pass in the future, and acquainted man with God” (*Dem.* 45). See <http://www.earlychurch.org.uk/pdf/angel_juncker.pdf>

**Tertullian** (c.213 A.D.) says that the appearances of God in the Old Testament were appearances of the Son, not the Father. *Against Praxeas* ch.21 p.616

Tertullian (198-220 A.D.) taught that no one has seen the Father because no one can see God and lived. It was Jesus who spoke to Moses. *An Answer to the Jews* ch.8 p.163

Tertullian (198-205 A.D.) “…even Jesus the Creator. It was He who was seen by the king of Babylon in the furnace with His martyrs: ‘the fourth, who was like the Son of man.’” *Five Books Against Marcion* book 4 ch.5 p.359

Tertullian (207/208 A.D.) says that it was Christ who appeared to Abraham. *Five Books Against Marcion* book 3 ch.9 p.329

**Hippolytus of Portus** (222-235/236 A.D.) in *fragment 3* *Commentary on Daniel* ch.2.93 p.188 mentions that Jesus was in the furnace with Shadrach, Meshach, and Abednego, though Jesus was not yet born of a virgin.

**Novatian** (250/4-256/7 A.D.) mentions that the Son was one of the three angels visiting Abraham. *Concerning the Trinity* ch.18 p.628

**Cyprian of Carthage** (c.246-258 A.D.) “6. That Christ is God. In Genesis: ‘And God said unto Jacob, Arise, and go up to the place of Bethel, and dwell there; and make there an altar to that God who appeared unto thee when thou reddest from the face of thy brother Esau.’” *Treatises of Cyprian* Treatise 12 second part ch.6 p.517

**Eusebius of Caesarea** (318-325 A.D.) The Word of God appeared in OT times *Demonstration of the Gospel* book 1.5 p.8

Eusebius of Caesarea (318-325 A.D.) says that Jesus was one of the three men who appeared to Abraham. *Eusebius’ Ecclesiastical History* book 1 ch.2 p.83

**Among heretics**

**Elchesaites** (in Hippolytus) said that Christ was not born of a virgin, but that He had been born on earth many times before. *The Refutation of All Heresies* book 9 ch.9 p.132

## ma3. Mention of the laity/layman or clergy

**Clement of Rome** (96/98 A.D.) “For his own peculiar services are assigned to the high priest, and their own proper place is prescribed to the priests, and their own special ministrations devolve on the Levites. The layman is bound by the laws that pertain to laymen.” *1 Clement* ch.40 (vol.1) p.16. (Also vol.9 ch.40 p.241)

**Caius** (190-217 A.D.) “tears, rolling beneath the feet not only of the clergy, but even of the laity,”

**Tertullian** (213 A.D.) “universally and carefully attended to, that the laity might the better know that they must themselves observe that order which was indispensable to their overseers;” *On Monogamy* ch.12 p.69

**Hippolytus of Portus** (222-235/236 A.D.) “*Now such disciples as these* passed over to these *followers of Callistus*, and served to crowd his school. This one propounded the opinion, that, if a bishop was guilty of any sin, if even *a sin* unto death, he ought not to be deposed. About the time of this man, bishops, priests, and deacons, who had been twice married, and thrice married, began *to be allowed* to retain their place among the clergy.” *Refutation of All Heresies* book 9 ch.7 p.131

**Cyprian of Carthage** (c.246-258 A.D.) mentions the clergy, bishop, presbyters, deacons, confessors, and laity (ch.5) . *Epistles of Cyprian* letter 51 ch.5 p.328

Cyprian of Carthage (c.246-258 A.D.) mentions Crementius the subdeacon. *Epistles of Cyprian* Letter 13 ch.3 p.295

**Lucian** to Celerinus (250 A.D.) “the clergy, Uranius, Alexius, Quintainus, Colonica, and all whose names I have” *Epistles of Cyprian* Letter 21 ch.1 p.299

The Confessors to Cyprian (including Lucian) (250 A.D.) “with the holy martyrs. Lucianus wrote this, there being present of the clergy,” *Epistles of Cyprian* Letter 16 p.296

**Roman Clergy to Cyprian of Carthage** (c.246-258 A.D.) mentions presbyters, deacons, confessors and laity. *Epistles of Cyprian* Letter 30 ch.5 p.310

**Cornelius** to Cyprian of Carthage (251 A.D.) “might, as if you had been present among that clergy and in that assembly of” *Epistles of Cyprian* Letter 45 ch.3 p.323

Cornelius to Cyprian of Carthage (c.246-258 A.D.) mentions presbyters (ch.1), bishops (ch.2), Nicephorus the acolyte and the clergy (ch.3). *Epistles of Cyprian* Letter 45 p.323

**Maximus et al.** to Cyprian (251 A.D.) “Cornelius our bishop, as well as with the whole clergy.” *Epistles of Cyprian* Letter 49 p.326

**Firmilian** to Cyprian(256 A.D.) “are in Africa, and all the clergy, and all the brotherhood, farewell; that,” *Epistles of Cyprian* Letter 74 ch.26 p.397

**Pontius** (after 258 A.D.) “For who is there that would not entrust every grade of honour to one who believed with such a disposition? There are many things which he did while still a layman, and many things which now as a presbyter he did-many things which, after the examples of righteous men of old, and following them with a close imitation, he accomplished with the obedience of entire consecration-that deserved well of the Lord.” *The Life and Passion of Cyprian* ch.3 p.&&&

**Malchion** (270 A.D.) “For, beloved, we know that the bishop and all the clergy ought to be an example in all good works to the people.” *Against Paul of Samosata* ch.3 p.170

**Alexander of Cappadocia** (270-280 A.D.) “And he -i.e., *Demetrius*-has added to his letter that this is a matter that was never heard of before, and has never been done now,-namely, that laymen should take part in *public speaking*, when there are bishops present.” ch.4 p.&&&

**Council of Elvira** canon 20 (306/307 A.D.) “If any clergy are found engaged in usury, let them be censured and dismissed. If a layman is caught practicing usury, he may be pardoned if he promises to stop the practice. If he continues this evil practice, let him be expelled from the church.”

**Council of Neocaesarea** (315 A.D.) says that if a layman’s wife commits adultery, the layman cannot enter the ministry. canon 8 p.82

**Peter of Alexandria** (306,285-311 A.D.) mentions the clergy. *Canonical Epistle* canon 10 p.274

**Alexander of Alexandria** (313-326 A.D.) mentions the presbyters and clergy. *Deposition of Arius* p.69

## ma4. The church can be called the city of God

Hebrews 11:10; 12:22-23

**p46 Chester Beatty II** – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 12:22-23

**p13** Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17 (225-250 A.D.) Hebrews 11:10 mentions the city of God

*Shepherd of Hermas* (c.115-155 A.D.) book 3 Similitude 1 p.31 (partial) says that we live in a strange land, for our city is far away.

**Irenaeus of Lyons** (182-188 A.D.) “made new, he shall truly dwell in the city of God.” *Irenaeus Against Heresies* book 5 ch.35.2 p.566

**Tertullian** (198-220 A.D.) “‘the wise architect’ too, who builds the church, God’s temple, and the holy city, and the house of the Lord.” *An Answer to the Jews* ch.13 p.171

Tertullian (207/208 A.D.) “that is, His Holy Spirit, who builds the church, which is indeed the temple, and household and city of God.” *Five Books Against Marcion* book 3 ch.23 p.341

**Hippolytus of Portus** (222-235/236 A.D.) “that makes glad the city of God have been dipped in a little water!” *Discourse on the Holy Theophany* ch.2 p.235

**Origen** (c.227-240 A.D.) “His current, flowing in the descending stream, makes glad, as we find in the Psalms, the city of God, not the visible Jerusalem-for it has no river beside it-but the blameless Church of God, built on the foundation of the Apostles and Prophets, Christ Jesus our Lord being the chief corner-stone.” *Origens’ Commentary on John* book 6 ch.25 p.371-372

**Methodius** (270-311/312 A.D.) “called tabernacles, until they come to enter into the temple and city of God,” *Banquet of the Ten Virgins* discourse 9 ch.5 p.347

Methodius (270-311/312 A.D.) “for the truth will be accurately made manifest after the resurrection, when we shall see the heavenly tabernacle (the city in heaven ‘whose builder and maker is God’)” *Banquet of the Ten Virgins* discourse 5 ch.7 p.328

**Among heretics**

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.51 p.91 (partial) mentions the heavenly city of Jerusalem.

## ma5. People have free will / choice

Luke 7:30; Joshua 24:14-22; Jonah 2:8

Isaiah 66:4 They chose what God did not delight in.

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 7:30

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 7:30

**Justin Martyr** (c.150 A.D.) “In the beginning He made the human race with the power of thought and of choosing the truth and doing right, so that all men are without excuse before God.” *First Apology of Justin Martyr* ch.28 p.172

Justin Martyr (c.150 A.D.) “And again, unless the human race have the power of avoiding evil and choosing good by free choice, they are not accountable for their actions, of whatever kind they be. But that it is by free choice they both walk uprightly and stumble, we thus demonstrate.” … Unlike man, trees and quadrupeds cannot act by choice. *First Apology of Justin Martyr* ch.43 p.177

Justin Martyr (c.150 A.D.) “So, too, Plato, when he says, ‘The blame is his who chooses, and God is blameless,’ took this from the prophet Moses and uttered it. For Moses is more ancient than all the Greek writers.” *First Apology of Justin Martyr* ch.44 p.177

Justin Martyr (c.150 A.D.) While the Stoics say fate, God made the angels and all men, with free will. *Second Apology of Justin Martyr* ch.7 p.190

Justin Martyr (c.138-165 A.D.) Jesus did not submit to be born and crucified because of his need, but because of the human race. God endowed both angels and men with free will. *Dialogue with Trypho, a Jew* ch.88 p.243

Justin Martyr (c.150 A.D.) God’s foretelling does not does not prove fatal necessity or nullify free will because God’s foretelling is through His foreknowledge. “The words cited above, David uttered 1500 years before Christ... But lest some suppose, from what has been said by us, that we say that whatever happens, happens by a fatal necessity, because it is foretold as known beforehand, this too we explain.” *First Apology of Justin Martyr* ch.44 p.177 (end of the page)

**Athenagoras** (177 A.D.) “Just as with men, who have freedom of choice as to both virtue and vice (for you would not either honour the good or punish the bad, unless and vice and virtue were in their own power” *A Plea for Christians* ch.24 p.142

**Irenaeus of Lyons** (182-188 A.D.) “all such have been created for the benefit of that human nature which is saved, ripening for immortality that which is [possessed] of its own free will and its own power” *Irenaeus Against Heresies* book 5 ch.24.1 p.558

Irenaeus of Lyons (182-188 A.D.) “And not merely in works, but also in faith, has God preserved the will of man free and under his own control, saying, ‘According to thy faith be it unto three;’ thus showing that there is a faith specially belonging to man, since he has an opinion specially his own.” *Irenaeus Against Heresies* book 4 ch.37.5 p/519-520

**Clement of Alexandria** (193-202 A.D.) “But since free choice and inclination originate sins, … punishments are rightly inflicted. For to take fever is involuntary, but when one takes fever through his own fault, from excess, we blame him.” *Stromata* book 1 ch.17 p.319

**Tertullian** (c.203 A.D.) (against total depravity) “Still there is a portion of good in the soul, of that original, divine, and genuine good, which is its proper nature. For that which is derived from God is rather obscured than extinguished.” *A Treatise on the Soul* ch.41 p.220

Tertullian (207/208 A.D.) “Behold, they [Marcionites] say, how He acknowledges Himself to be the creator of evil in the passage, ‘It is I who created evil.’ They take a word whose one form reduces to confusion and ambiguity two kinds of evils (because both sins and punishments are called evils), and will have Him in every passage to be understood as the creator of all evil things, in order that He may be designated the author of evil.” *Against Marcion* book 2 ch.14 p.308

Tertullian (207/208 A.D.) “Therefore it was proper that (he who is) the image and likeness of God should be formed with a free will and a mastery of himself; so that this very thing-namely, freedom of will and self-command-might be reckoned as the image and likeness of God in him.” *Five Books Against Marcion* book 2 ch.6 p.301-302

**Theodotus the probable Montanist** (ca.240 A.D.) says that God gives the soul free choice. “Wherefore God has endowed the soul with free choice, that He may show it its duty, and that it choosing, may receive and retain.” *Excerpts of Theodotus* ch.21 p.45

**Hippolytus of Portus** (222-235/236 A.D.) says that man has free will. *Refutation of All Heresies* book 10 ch.29 p.151

**Origen** (225-253/254 A.D.) believe in free will for each individual in *Origen Against Celsus* book 5 ch.21 p.552. While Origen was most unfortunately a universalist, a large number of Christians after Origen respected him as a good Christian writer. The Council of Chalcedon in 450 A.D. anathematized him though.

Origen (233/234 A.D.) mentions our free will. *Origen’s Exhortaiton to Martyrdom* ch.10 p.149

Origen (233/234 A.D.) mentions free will. *Origen On Prayer* ch.6.2 p.32-33

**Novatian** (250/4-256/7 A.D.) *Concerning the Trinity* ch.1 p.612 said that evil would arise if man exercised his free will and take of the fruit of the tree. He also says that man is in the image of God. “He [God laid down a command, in which man was taught that there was no evil in the fruit of the tree; but he was forewarned that evil would arise if perchance he should exercise his free will, in the contempt of the law that was given. For, on the one hand, it had behooved him to be free, lest the image of God should,”

**Cyprian of Carthage** (c.246-258 A.D.) “a necessity, which they of their own free will have sought, they are compelled” Epistles of Cyprian Letter 25 ch.7 p.305

Dionysius of Alexandria (246-265 A.D.) (partial) “For as incurable wounds are wounds which cannot be remedied either by severe applications, or by those which may act more pleasantly upon them; so the soul, when it is once carried captive, and gives itself up to any kind of wickedness, and refuses to consider what is really profitable for it, although a myriad counsels should echo in it, takes no good to itself. But just as if the sense of hearing were dead within it, it receives no benefit from exhortations addressed to it; not because it cannot, but only because it will not. This was what happened in the case of Judas. And yet Christ, although He knew all these things beforehand, did not at any time, from the beginning on to the end, omit to do all in the way of counsel that depended on Him. And inasmuch as we know that such was His practice, we ought also unceasingly to endeavour to set those right who prove careless, even although no actual good may seem to be effected by that counsel.” *The Gospel According to Luke ch.42-48* ch.48 p.117

**Adamantius** (c.300 A.D.) “Evil does not arise as a part of the nature, essence or substance of being, but by means of free will.” *Dialogue on the True Faith* Fourth Part ch.9 p.137. See also First part ch.821c p.75 and also fourth parg ch.11 p.142.

Adamantius (c.300 A.D.) in debating Droserius calls God “Almighty”and discusses free will. *Dialogue on the True Faith* fourth part ch.11 p.140

Adamantius (c.300 A.D.) “However, I am going to show from the Gospel that Christ is speaking of men possessing free will, and not of principles!” Then he quotes Matthew 7:15-16; Luke 6:45; Matthew 5:19. (Adamantius is speaking) *Dialogue on the True Faith* first part ch.821.c p.75

**Arnobius** (297-303 A.D.) “*I [Arnobius] reply*, does not He free all alike who invites all alike? Or does He thrust back or repel any one from the kindness of the Supreme who gives to all alike the power of coming to Him,-to men of high rank, to the meanest slaves, to women, to boys? To all, He says, the fountain of life is open, and no one is hindered or kept back from drinking. If you are so fastidious as to spurn the kindly offered gift, nay, more, if your wisdom is so great that you term those things which are offered by Christ ridiculous and absurd, why should He keep on inviting you, while His only duty is to make the enjoyment of His bounty depend upon your own free choice?” *Arnobius Against the Heathen* book 2 ch.64 p.458

Arnobius (297-303 A.D.) (partial) “And yet Christ assisted the good and the bad alike; nor was there any one rejected by Him, who in adversity sought help against violence and the ills of fortune. For this is the mark of a true god and of kingly power, to deny his bounty to none, and not to consider who merits it or who does not; since natural infirmity and not the choice of his desire, or of his sober judgment, makes a sinner.” Arnobius Against the Heathen book 1 ch.49 p.427

**Methodius** bishop of Olympus, Patara, and Tyre, martyr (270-311/312 A.D.) 6:356-363 Wrote a whole work called *Concerning Free Will*. As an aside, Methodius was quite critical of Origen.

Methodius (270-311/312 A.D.) says that if someone says man does not have free will but is governed by unavoidable necessities of fate, then they are impious against God, making him the cause and author of human evils. *The Banquet of the Ten Virgins* discourse 8 ch.16 p.342

**Athanasius of Alexandria** (318 A.D.) says the soul departed from Truth by abuse of freedom of choice. *Against the Heathen* ch.1 p.5-6

**Lactantius** (c.303-320/325 A.D.) “For if you wish to defend religion by bloodshed, and by tortures, and by guilt, it will no longer be defended, but will be polluted and profaned. For nothing is so much a matter of free-will as religion; in which, if the mind of the worshipper is disinclined to it, religion is at once taken away, and ceases to exist.” *The Divine Institutes* book 5 ch.20 p.157

Lactantius (c.303-320/325 A.D.) (partial) “And yet He [God] set before him [man] both good and evil things, inasmuch as He gave to him wisdom, the whole nature of which is employed in discerning things evil and good: for no one can choose better things, and know what is good, unless he at the same time knows to reject and avoid the things which are evil.” *Treatise on the Anger of God* ch.13 p.271

**Eusebius of Caesarea** (c.318-325 A.D.) “But further, this opinion would overthrow piety towards deity, if, fetter as we are by the necessities of fate, neither God Himself, nor the minister of these oracular gods give us any help either in answer to our prayers or for our piety. And would it not be most shameless and impudent to say that we are moved like lifeless puppets pulled by strings this way and that by some external power, to will of necessity to do this or that, and to choose other things against our will? For we plainly feel ourselves desiring this or that by our own impulses and motion, and again we take ourselves to task for carelessness, and feel that we succeed or not from this cause, and suffer no compulsion from any external source, but choose some things by voluntary determination, and shun and decline others of our own deliberate purpose. So evident therefore is the argument for free-will.., *Preparation for the Gospel* book 6 ch.6 p.10

Eusebius of Caesarea (c.318-315 A.D.) (implied) “And if this was not subject to necessity, it is evident also that the occurrence of this or that was not eternally predetermined, unless even the very wish to guard the cloak, or the unwillingness, was a consequence of some fate and the effect of some external necessary cause. But in this latter case the power of our free will is utterly destroy, and the cause of the cloak being saved or being lost would no longer be in me; wherefore also I should reasonably be free form blame if it were lose (for its loss was due to some other cause), and on the other hand I should deserve no praise if it were saved, because even this was not my doing.” *Preparation for the Gospel* book 6 ch.8 p.29

Eusebius of Caesarea (c.318-315 A.D.) “For God made neither nature nor yet the substance of the soul evil: since a good Being may not create anything but what is good. Everything, then, that is according to nature is good: and every rational soul possesses by nature the good gift of free-will, which has been given for choosing what is good.” *Preparation for the Gospel* book 6 ch.6 p.14

Eusebius of Caesarea (c.318-315 A.D.) “For whether God Himself, being present with all things, and seeing all and hearing all, compels men to act thus, or Himself constituted the course of the universe and the motion of the stars such as we see it, to effect and to compel such actions, He who arranged such an instrument, and contrived the net for ensnaring the prey, must Himself be also the one to blame for those who are caught therein. Wherefore therefore by Himself alone, or else by some necessity contrived by Himself, He entangles the unwilling in these evils. Himself and no other must be the author of all evil; and it could no longer be justly said that man was prone to sin, but the doer thereof was God. And what statement could be more impious than this?” *Preparation for the Gospel* book 6 ch.6 p.15

**Among corrupt or spurious works**

**Acts of Xanthippe, Polyxena, and Rebecca** (perhaps mid 3rd century) ch.9 p.207 Paul speaks of Xanthippe’s “own free will”

**Among heretics**

**Tatian** (c.172 A.D.) says that people have free choice to transgress the will or God or not. *Address of Tatian to the Greeks* ch.7 p.67

**Bardaisan/Bardesan** (154-224/232 A.D.) discusses the exercise of our will, the freedom which has been given to us. *The Book of Laws of Diverse Countries* p.727

Bardaisan/Bardesan (154-224/232 A.D.) (partial) mentions the goodness of God towards man and the freedom given to man. *The Book of the Laws of Diverse Countries* p.724

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch. 22 p.120. speaks of responsibility and freewill.

## ma6. Babylon refers to Rome

1 Peter 5:13

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. The prophets prophecied about Christ. 1 Peter 1:13

The apocryphal book ***4 Ezra*** 3:1,28,31 refers to Babylon as Rome.

The Jewish pseudepigraphal book ***Apocalypse of Baruch*** 10:1-3; 11:1; 67:7 does too

Also the ***Sybilline Oracles*** 5.153-168; 5:434.

**Tertullian** (198-220 A.D.) “Babylon, in our own John, is a figure of the city Rome” *An Answer to the Jews* ch.9 p.162

Tertullian (207/208 A.D.) “By a similar usage Babylon also in our (s.) John is a fiture of the city of Rome, as being like (Babylon) great and proud in royal power and warring down the saints of God.” *Five Books Against Marcion* book 3 ch.13 p.332

**Hippolytus of Portus** (222-235/236 A.D.) says that Rome is the fourth beast in Daniel and the beast out of the earth in Revelation. *Treatise on Christ and Antichrist* ch.49 p.214

Hippolytus of Portus (222-235/236 A.D.) (implied) “30. Come, then, O blessed Isaiah; arise, tell us clearly what thou didst prophesy with respect to the mighty **Babylon**. For thou didst speak also of Jerusalem, and thy word is accomplished. For thou didst speak boldly and openly: “Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate as overthrown by many strangers. The daughter of Sion shall be left as a cottage in a vineyard, and as a lodge in a garden of cucumbers, as a besieged city.” What then? Are not these things come to pass? Are not the things announced by thee fulfilled? Is not their country, Judea, desolate? Is not the holy place burned with fire? Are not their walls cast down? Are not their cities destroyed? Their land, do not strangers devour it? Do not the **Romans** rule the country? And indeed these impious people hated thee, and did saw thee asunder, and they crucified Christ.” *Treatise on Christ and Antichrist* ch.30 p.210

***Instructions of Commodianus*** (c.240 A.D.) ch.41 p.210-211 “But Elias shall occupy the half of the time, Nero shall occupy half. Then the whore Babylon, being reduced to ashes, its embers shall thence advance to Jerusalem; and the Latin conqueror shall then say, I am Christ, whom ye always pray to; and, indeed, the original ones who were deceived combine to praise him.”

**Victorinus of Petau** (martyred 304 A.D.) says, “the great overthrow of Babylon, that is, the Roman state” *Commentary on the Apocalypse* from the seventh chapter verse 8 p.352. See also from the twenty-first chapter verse 17 p.357-358. The twelfth chapter verse 3 p.355 where the seven heads are seven Roman kings.

## ma7. There are greater/mortal and lesser sins

Matthew 11:21-24 - more toleable on the day of judgment for some

John 19:11b; 1 John 5:16b-17; Ezekiel 8:6,13,15

Matthew 12:31; Mark 3:28-29 Blasphemy against the Holy spirit

**p66 Bodmer II papyri** - 817 verses (92%) of John (125-175 A.D.) John 19:11b

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 12:31; Mark 3:28-29

***The Shepherd of Hermas*** (c.115-155 A.D.) book 2 commandment 11th p.27 speaks of the heathen bringing greater sin upon themselves by idolatry. Book 2 similitude 7 is speaks of sins that is great, but not great enough to be delivered over to a [punishing] angel.

**Clement of Alexandria** (193-202 A.D.) “For the law, in its solicitude for those who obey, trains up to piety, and prescribes what is to be done, and restrains each one from sins, imposing penalties even on lesser sins.” *Stromata* book 1 ch.27 p.339

Clement of Alexandria (192-217/220 A.D.) “John, too, manifestly teaches the differences of sins, in his larger Epistle, in these words: ‘If any man see his brother sin a sin that is not unto death, he shall ask, and he shall give him life: for these that sin not unto death,’ he says. ‘For there is a sin unto death: I do not say that one is to pray for it. All unrighteousness is sin; and there is a sin not unto death.’” *Stromata* book 2 ch.15 p.362

**Tertullian** (208-220 A.D.) “Jeremiah had been prohibited by God to deprecate (Him) on behalf of a people which was committing mortal sins. ‘Every unrighteousness is sin; and there is a sin unto death.’” *Tertullian on Modesty* ch.19 p.97. See also ibid ch.2 p.76

Tertullian (198-220 A.D.) “either to deny that adultery and fornication are mortal sins; or else to confess” *On Modesty* ch.19 p.97

**Hippolytus of Portus** (222-235/236 A.D.) (implied) “passed over to these *followers of Callistus*, and served to crowd his school. This one propounded the opinion, that, if a bishop was guilty of any sin, if even *a sin* unto death, he ought not to be deposed.” *Refutation of All Heresies* book 9 ch.7 p.131

**Origen** (225-253/254 A.D.) speaks of greater sin. “For we shall ask them if Pharaoh was of an earthy nature; and when they answer, we shall say that he who is of an earthy nature is altogether disobedient to God: but if disobedient, what need is there of his heart being hardened, and that not once, but frequently? Unless perhaps, since it was possible for him to obey (in which case he would certainly have obeyed, as not being earthy, when hard pressed by the signs and wonders), God needs him to be disobedient to a greater degree, in order that He may manifest His mighty deeds for the salvation of the multitude, and therefore hardens his heart.” [Greek] *de Principiis* book 3 ch.1.8 p.308

**Cyprian of Carthage** (c.246-258 A.D.) “For, as in smaller sins which are not committed against God, penitence may be fulfilled in a set time, and confession may be made with investigation of the life of him who fulfils the penitence, and no one can come to communion unless the hands of the bishop and clergy be first imposed upon him;” *Epistles of Cyprian* Letter 11 ch.2 p.292

Cyprian of Carthage (c.246-258 A.D.) “Let us look briefly into a few things out of many, that from a few the rest also may be understood. Adultery, fraud, manslaughter, are mortal crimes. Let patience be strong and stedfast in the heart; and neither is the sanctified body and temple of God polluted by adultery, nor is the innocence dedicated to righteousness stained with the contagion of fraud; nor, after the Eucharist carried in it, is the hand spotted with the sword and blood.” *Treatises of Cyprian*. Treatise 9 ch.14 p.488

**Athanasius of Alexandria** (318 A.D.) says that some sins are worse than others. *Athanasius Against the Heathen* part 1 ch.8.1 p.8

## ma8. Christians can lose their salvation

Note that most Baptists, Bible church people, Reformed, and Calvinists believe that genuine Christians cannot lose their salvation. Most conservative Lutherans, Christian & Missionary Alliance, Church of God Anderson, Calvary Chapel, Assembly of God and other Charismatics, Church of Christ, Nazarenes, conservative Methodists, and Christians who are Catholic, Orthodox, and Coptic believe a person can, and they are the numerical majority.

(partial) Hebrews 6:4-6; 10:26-31; 2 Peter 2:20-22

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.139 “for the whole [past] time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God. … Take heed, lest resting at our ease, as those who are the called [of God], we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. … Let us beware lest we be found [fulfilling that saying] as it is written, ‘Many are called, but few are chosen.’”

***2 Clement*** (120-140 A.D.) vol.7 ch.17 p.522 “Let us therefore repent from the whole heart, that no one of us perish by the way. For if we have commandments that we should also practice this, to draw away men from idols and instruct them, how much more ought a soul already knowing God not to perish? Let us therefore assist one another that we may also lead up those weak as to what is good, in order that all may be saved; and let us convert and admonish one another.”

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 ch.2 p.11. says that those who endure the great tribulation do not deny their own life. Those who denied the Lord have abandoned their life.

***Christians of Vienna and Lugdunum*** (177 A.D.) “For through the living the dead were made alive; and the Witnesses conferred favours on those who were not Witnesses, and the Virgin Mother had much joy in, receiving back alive those whom she had given up as dead abortions. For through the Witnesses the greater number of those who had denied returned, as it were, into their mother’s womb, and were conceived again and re-quickened; and they learned to confess. And being now restored to life, and having their spirits braced, they went up to the judgment-seat to be again questioned by the governor, while that God who wishes not the death of the sinner, but mercifully calls to repentance, put sweetness: into their souls.”

**Irenaeus of Lyons** (182-188 A.D.) (implied) “For as, among men, those sons who disobey their fathers, being disinherited, are still their sons in the course of nature, but by law are disinherited, for they do not become the heirs of their natural parents; so in the same way is it with God,-those who do not obey Him being disinherited by Him, have ceased to be His sons.” *Irenaeus Against Heresies* book 4 ch.41.3 p.525

Irenaeus of Lyons (182-188 A.D.) “And to as many as continue in their love towards God, does He grant communion with Him. But communion with God is life and light, and the enjoyment of all the benefits which He has in store. But on as many as, according to their own choice, depart from God. He inflicts that separation from Himself which they have chosen of their own accord. But separation from God is death, and separation from light is darkness; and separation from God consists in the loss of all the benefits which He has in store. Those, therefore, who cast away by apostasy these forementioned things, being in fact destitute of all good, do experience every kind of punishment.” *Irenaeus Against Heresies* book 5 ch.27.2 p.556

***Passion of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.1.3 p.700 Perpetua was given a vision of the glories of heaven and terrors of “falling off the ladder”

**Tertullian** (208-220 A.D.) “But there are, too, the contraries of these [lighter sins]; as the graver and destructive ones, such as are incapable of pardon – murder, idolatry, fraud, apostasy, blasphemy; (and), of course, too, adultery and fornication; and if there be any other ‘violation of the temple of God.’ For these Christ will no more be the successful Pleader : these will not at all be incurred by one who has been born of God, who will cease to be the son of God if he do incur them.” *Tertullian on Modesty* ch.19 p.97

Tertullian (198-220 A.D.) “Thus there is no course left for you, but either to deny that adultery and fornication are mortal sins; or else to confess them irremissible, for which it is not permitted even to make successful intercession.” *Tertullian on Modesty* ch.19 p.97

**Origen** (233/234 A.D.) (implied) says that belivers can apostasize. *Origen on Prayer* ch.29.11 p.118

**Novatian** (250-256/7 A.D.) “no one can be saved by God the Father unless he shall have confessed Christ to be God, in whom and by whom the Father promises that He will give him salvation: so that, reasonably, whoever acknowledges Him to be God, may find salvation in Christ God; whoever does not acknowledge Him to be God, would lose salvation which he could not find elsewhere than in Christ God.” *Novatian Concerning the Trinity* ch.12 p.621

**Cyprian of Carthage** (c.246-258 A.D.) “if martyrs become martyrs for no other reason than that by not sacrificing they may keep the peace of the Church even to the shedding of their own blood, lest, overcome by the suffering of the torture, by losing peace, they might lose salvation;” Cyprian Letter 29 p.307

Cyprian of Carthage (c.246-258 A.D.) be afraid lest perchance your estate should fail, if you begin to act liberally from it; and you do not know, miserable man that you are, that while you are fearing lest your family property should fail you, life itself, and salvation, are failing; and whilst you are anxious lest any of your wealth should be diminished, you do not see that you yourself are being diminished, in that you are a lover of mammon more than of your own soul; and while you fear, lest for the sake of yourself, you should lose your patrimony, you yourself are perishing for the sake of your patrimony.” *Treatises of Cyprian* Treatise 8 ch.10 p.478-479

Cyprian of Carthage (c.246-258 A.D.) Let us look briefly into a few things out of many, that from a few the rest also may be understood. Adultery, fraud, manslaughter, are mortal crimes. Let patience be strong and stedfast in the heart; and neither is the sanctified body and temple of God polluted by adultery, nor is the innocence dedicated to righteousness stained with the contagion of fraud; nor, after the Eucharist carried in it, is the hand spotted with the sword and blood. *Treatises of Cyprian*. Treatise 9 ch.14 p.488

Note that Novatian had a different view than other writers. He caused a church split over his view that if a person denied Christ by sacrificing to the Roman Emperor or gods, not only did he lose salvation, but it was impossible for him to ever get it back. The rest of the church believed the person would lose their salvation, but by later repentance, they could eventually get it back. Cyprian of Cartahge took a strong stand against Novatian on this.

**Dionysius of Alexandria** (246-265 A.D.) “But these latter will fall away at once from the peace of God and from peace with themselves, and both in this world and after death they will abide with the spirits of blood-guiltiness.” *On the Reception of the Lapsed* (exegetical fragment 7) p.120

**Malchion** (270 A.D.) (implied) “he [Paul of Samosata] was deceived by that denier of his God and Lord, and betrayer of the faith which he formerly held.” *Against Paul of Samosata* ch.1 p.169

**Theophilus** (events c.315 A.D.) Habib was concerned that if he fled the confession Christianity he would lose his salvation. *Martyrdom of Habib the Deacon* p.691

**Alexander of Alexandria** (313-326 A.D.) “and before them Judas, who, though he followed the Saviour, afterwards became a traitor and an apostate.” *Epistles on the Arian Heresy* Epistle 2.5 p.298. See also *Nicene and Post-Nicene Fathers Second Series* vol.4 p.84.

**Among heretics**

**Bardaisan/Bardesan** of Syria (154-224/232 A.D.) says that some follow God and then fall away. *The Book of Laws of Divers Countries* p.727

## ma9. God knows all things in the future

Psalm 139:16

***2 Clement*** (120-140 A.D.) vol.7 ch.9 p.519 “of a sincere heart; for He knows all things beforehand”

**Justin Martyr** (c.150 A.D.) says that God foreknows all that shall be done by all men. *The First Apology of Justin Martyr* ch.44 p.177

**Irenaeus of Lyons** (182-188 A.D.) says that God foreknew all things *Irenaeus Against Heresies* book 4 ch.29.2 p.502

**Clement of Alexandria** (193-202 A.D.) “For God knows all things-not those only which exist, but those also which shall be-and how each thing shall be.” *Stromata* book 6 ch.17 p.517. He says that God knows and perceives all things in *Stromata* book 7 ch.7 p.538

Clement of Alexandria (193-202 A.D.) says that God foreknew the future. *Stromata* book 2 ch.13 p.360. See also *The Instructor* book 1 ch.9 p.228

**Tertullian** (207/208 A.D.) God foreknew all things. *Five Books Against Marcion* book 2 ch.5 p.301

**Origen** (225-253/254 A.D.) “Wherefore, I the case of such persons, the everlasting God, the Knower of secrets, who knows all things before they exist, …” [Greek] *de Principiis* book 3 ch.17 p.318

Origen (225-253/254 A.D.) “firmness of his perseverance made known, not so much to God, who knows all things before they happen,” *de Principiis* book 3 ch.1.12 [Greek] p.312 (Latin) p.313

## ma10. Jesus preached to the dead

1 Peter 3:19; 4:6

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Jesus preached to the dead. 1 Peter 3:19; 4:6

*Shepherd of Hermas* (c.115-155 A.D.) book 3 similitude 9 ch.16 p.49 (partial) refers to those who died before Christ and before being baptized. It says apostles and teachers [no mention of Christ] preached it to those already asleep.

**Irenaeus of Lyons** (182-188 A.D.) “It was for this reason, too, that the Lord descended into the regions beneath the earth, preaching His advent there also and [declaring] the remission of sins received by those who believe in Him. Now all those believed in Him who had hope towards Him, that is, those who proclaimed His advent, and submitted to his dispensations, the righteous men, the prophets, and the patriarchs,… For ‘all men come short of the glory of the God,’ and are not justified of themselves, but by the advent of the Lord,” *Irenaeus Against Heresies* book 4 ch.27.1 p.499

Irenaeus of Lyons (182-188 A.D.) “And on this account all things have been [by general consent] placed under the sway of Him who is styled the Most High, and the Almighty. By calling upon Him, even before the coming of our Lord, men were saved both from most wicked spirits, and from all kinds of demons, and from every sort of apostate power.” *Irenaeus Against Heresies* book 2 ch.6.2 p.365

**Clement of Alexandria** (193-202 A.D.) “For to those who were righteous according to God’s Law, only faith was wanting. Wherefore also the Lord, in healing them, said, ‘Thy faith hath saved thee.’ But to those that were righteous according to philosophy, not only faith in the Lord, but also the abandonment of idolatry, were necessary. Straightaway, on the revelation of the truth, they also repented of the previous [idolatrous] conduct. Wherefore the Lord preached the Gospel to those in Hades. Accordingly the Scripture says, ‘Hades says to Destruction, We have not seen His form, but we have heard his voice.’ [paraphrase of Job 28:22] It is not plainly the place, which, the words above says, heard the voice, but those who have been put in Hades, and have abandoned themselves to destruction, as persons who have thrown themselves voluntarily from a ship into the sea. They, then, are those that hear the divine power and voice. For who in his senses can suppose the souls of the righteous and those of sinners in the same condemnation, charging Providence with injustice? But how? Do not [the Scriptures] show that. the Lord preached the Gospel to those that perished in the flood, or rather had been chained, and to those kept ‘in ward and guard’? And it has been shown also, in the second book of the *Stromata*, that the apostles, following the Lord, preached the Gospel to those in Hades. For it was requisite, in my opinion, that as here, so also there, the best of the disciples should be imitators of the Master; so that He should bring to repentance those belonging to the Hebrews, and they the Gentiles; that is, those who had lived in righteousness according to the Law and Philosophy, who had ended life not perfectly, but sinfully. For it was suitable to the divine administration, that those possessed of greater worth in righteousness, and whose life had been pre-eminent, on repenting of their transgressions, though found in another place, yet being confessedly of the number of the people of God Almighty, should be saved, each one according to his individual knowledge. And, as I think, the Saviour also exerts His might because it is His work to save; which accordingly He also did by drawing to salvation those who became willing, by the preaching [of the Gospel], to believe on Him, wherever they were. If, then, the Lord descended to Hades for no other end but to preach the Gospel, as He did descend; it was either to preach the Gospel to all or to the Hebrews only. If, accordingly, to all, then all who believe shall be saved, although they may be of the Gentiles, on making their profession there; since God’s punishments are saving and disciplinary, leading to conversion, and choosing rather the repentance thorn the death of a sinner; and especially since souls, although darkened by passions, when released from their bodies, are able to perceive more clearly, because of their being no longer obstructed by the paltry flesh. If, then, He preached only to the Jews, who wanted the knowledge and faith of the Saviour, it is plain that, since God is no respecter of persons, the apostles also, as here, so there preached the Gospel to those of the heathen who were ready for conversion. And it is well said by the Shepherd, ‘They went down with them therefore into the water, and again ascended. But these descended alive, and again ascended alive. But those who had fallen asleep, descended dead, but ascended alive.’ Further the Gospel says, ‘that many bodies of those that slept arose,’ -plainly as having been translated to a better state. There took place, then, a universal movement and translation through the economy of the Saviour. One righteous man, then, differs not, as righteous, from another righteous man, whether he be of the Law or a Greek. For God is not only Lord of the Jews, but of all men, and more nearly the Father of those who know Him. For if to live well and according to the law is to live, also to live rationally according to the law is to live; and those who lived rightly before the Law were classed under faith, and judged to be righteous,-it is evident that those, too, who were outside of the Law, having lived rightly, in consequence of the peculiar nature of the voice, though they are in Hades and in ward [jail], on hearing the voice of the Lord, whether that of His own person or that acting through His apostles, with all speed turned and believed. For we remember that the Lord is ‘the power of God,’ and power can never be weak. So I think it is demonstrated that the God being good, and the Lord powerful, they save with a righteousness and equality which extend to all that turn to Him, whether here or elsewhere. For it is not here alone that the active power of God is beforehand, but it is everywhere and is always at work. Accordingly, in the Preaching of Peter, the Lord says to the disciples after the resurrection, ‘I have chosen you twelve disciples, judging you worthy of me,’ whom the Lord wished to be apostles, having judged them faithful, sending them into the world to the men on the earth, that they may know that there is one God, showing clearly what would take place by the faith of Christ; that they who heard and believed should be saved; and that those who believed not, after having heard, should bear witness, not having the excuse to allege, We have not heard. What then? Did not the same dispensation obtain in Hades, so that even there, all the souls, on hearing the proclamation, might either exhibit repentance, or confess that their punishment was just, because they believed not? And it were the exercise of no ordinary arbitrariness, for those who had departed before the advent of the Lord (not having the Gospel preached to them, and having afforded no ground from themselves, in consequence of believing or not) to obtain either salvation or punishment. For it is not right that these should be condemned without trial, and that those alone who lived after the advent should have the advantage of the divine righteousness. But to all rational souls it was said from above, ‘Whatever one of you has done in ignorance, without clearly knowing God, if, on becoming conscious, he repent, all his sins will be forgiven him.’ ‘For, behold,’ it is said, ‘I have set before your face death and life, that ye may choose life.’ God says that He set, not that He made both, in order to the comparison of choice. And in another Scripture He says, ‘If ye hear Me, and be willing, ye shall eat the good of the land. But if ye hear Me not, and are not willing, the sword shall devour you: for the mouth of the Lord hath spoken these things.’” *Stromata* book 6 ch.6 p.490-491

Clement of Alexandria (193-202 A.D.) said that Christ preached to those who departed this life before his advent. Here is the quote: “If, then, He preached the Gospel to those in the flesh that they might not be condemned unjustly, how is it conceivable that He did not for the same cause preach the Gospel to those who had departed this life before His advent? ‘For the righteous Lord loveth righteousness: His countenance beholdeth uprightness.’ ‘But he that loveth wickedness hateth his own soul.’ If, then, in the deluge all sinful flesh perished, punishment having been inflicted on them for correction, we must first believe that the will of God, which is disciplinary and beneficent, saves those who turn to Him.” *Stromata* book 6 ch.6 p.492.

Tertullian (c.203 A.D.) mentions that Christ went to Hades (partial) “that He might there make the patriarchs and prophets partakers of Himself.... You have a treatise by us (on Paradise), in which we have established the position that every soul is detained in safe keeping in Hades until the day of the Lord.” It implies that they were righteous men but still needed Christ to go to heaven. (It does not say whether or not Jesus preached to them though.) *A Treatise on the Soul* ch.55 p.231.

**Hippolytus of Portus** (222-235/236 A.D.) “He [Jesus] who is become the preacher of the Gospel to the dead, the redeemer of souls, and the resurrection of the buried;” *Fragment from Commentary on Psalm 119 or 110* p.170.

Hippolytus of Portus (222-235/236 A.D.) “‘Which shall not pass away.’ He exhibited all the dominion given by the Father to His own Son, who is manifested as King of all in heaven and on earth, and under the earth, and as Judge of all: of all in heaven, because He was born the Word, of the heart of the Father before all; and of all in earth, because He was made man, and created Adam anew of Himself; and of all under the earth, because He was also numbered among the dead, and preached to the souls of the saints, (and) by death overcame death.” *Scholia on Daniel* ch.7.14 p.189

**Origen** (225-253/254 A.D.) “but also, then when He became a soul, without the covering of the body, He dwelt among those souls which were without bodily covering, converting such of them as were willing to Himself, or those who He saw, for reasons known to Him alone, to be better adapted to such a course.” *Origen Against Celsus* book 2 ch.43 p.448.

## ma11. Religion is/can be good

James 1:27

**Quadratus** (126 A.D.) (implied) has a work entitled *Apology for the Christian Religion*.

***Epistle to Diognetus*** (c.130-200 A.D.) ch.1 p.25 (implied) answers what some of religion Christians observe.

***Theophilus*** *to Autolycus* (168-181/188 A.D.) book 2 ch.1 p.89 (implied) “discourse, I made some explanations to you concerning my religion; and then having bid one another adieu, we went with much mutual friendliness each to his”

Irenaeus of Lyons (182-188 A.D.) (partial) “But those men are really worthy of being mourned over, who promulgate such a kind of religion, and who so frigidly and perversely pull to pieces the greatness of the truly unspeakable power, and the dispensations of God in themselves so striking,” *Refutation of All Heresies* book 1 ch.16.3 p.341

**Minucius Felix** (210 A.D.) “And thus, when my thoughts were traversing the entire period of our intimacy and friendship, the direction of my mind fixed itself chiefly on that discourse of his, wherein by very weighty arguments he converted Caecilius, who was still cleaving to superstitious vanities, to the true religion.” *Octavius of Minucius Felix* ch.1 p.173

Minucius Felix (210 A.D.) “For they themselves also, as long as they worshipped our God-and He is the same God of all-with chastity, innocency, and religion,” *Octavius of Minucius Felix* ch.33 p.193

**Clement of Alexandria** (c.195 A.D.) (implied) “Why, then, foolish and silly men (for I will repeat it), have you, defaming the supercelestial region, dragged religion to the ground” *Exhortation to the Heathen* ch.4 p.188

**Tertullian** (198-220 A.D.) “that treatment which the prophets always suffered on account of divine religion:” *Answer to the Jews* ch.13 p.170

Tertullian (207/208 A.D.) “‘To another, faith by the same Spirit’; this will be ‘the spirit of religion and the fear of the Lord.’” *Five Books Against Marcion* book 5 ch.8 p.446

Tertullian (198-220 A.D.) “…and great facts and records of the Christian religion” *Five Books Against Marcion* book 4 ch.4 p.349

**Hippolytus of Portus** (222-243/5 A.D.) (implied) “I trust, therefore, that as regards these doctrines it is obvious to all possessed of a sound mind, that (these tenets) are unauthoritative, and far removed from the knowledge that is in accordance with Religion,” *Refutation of All Heresies* book 6 ch.47 p.97

**Origen** (c.227-240 A.D.) “God of the universe through Mediator and High-Priest and Paraclete, and as his religion is a halting one who does not go in through the door to the Father, so also in the case of men of old time. Their religion was sanctified and made acceptable to God by their knowledge and faith and expectation of Christ.” *Origen’s Commentary on John* 2 ch.28 p.343

**Novatian** (250-254/257) “This is He who in the apostles gives testimony to Christ; in the martyrs shows forth the constant faithfullness of their religion; in virgins restrains the admirable continency of their sealed chastity; in others, guards the laws of the Lord’s doctrine incorrupt and uncontaminated; destroys heretics, corrects the perverse, condemns infidels, makes known pretenders; moreover, rebukes the wicked, keeps the Church uncorrupt and inviolate, in the sanctity of a perpetual virginity and truth.” *Concerning the Trinity* ch.29 p.641

**Cyprian of Carthage** (c.246-258 A.D.) “Therefore you are an unfair and traitorous father, unless you faithfully consult for your children, unless you look forward to preserve them in religion and true piety. You who are careful rather for their earthly than for their heavenly estate, rather to commend your children to the devil than to Christ, are sinning twice, and allowing a double and twofold crime, both in not providing for your children the aid of God their Father, and in teaching your children to love their property more than Christ.” *Treatises of Cyprian* Treatise 8 ch.19 p.481

**Pontius’ *Life and Passion of Cyprian of Carthage (258 A.D.)*** ch.7 p.269 “For nothing else was proper than that he who in the secret recesses of his conscience was rich in the full honour of religion and faith,”

**Theonas of Alexandria** (282-300 A.D.) “Let all the lust of avarice be put from you, which serves the cause of idolatry rather than the religion of Christ.” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.2 p.159

Theonas of Alexandria (282-300 A.D.) (implied) “let them mark it and admire it, and by reason there of praise Jesus Christ our Lord in you. Let your conversation always be temperate and modest, and seasoned with religion as with salt.” ch.8 p.161

**Arnobius** (297-303 A.D.) “Since the name of the Christian religion began to be used on the earth” *Arnobius Against the Heathen* book 1 ch.2 p.413. See also book 1 ch.3 p.414.

**Methodius** (270-311/312 A.D.) “childhood, in respect of the knowledge of God, and their after perfecting, by the worship of God and the exercise of the true religion. To-day, according to the prophet,” *Oration on the Psalms* p.395

**Athanasius of Alexandria** (318 A.D.) speaks of the Christian religion in the first paragraph of *Against the Heathen* ch.1.8 p.4

**Lactantius** (c.303-320/325 A.D.) “Therefore the chief good of man is in religion only” *The Divine Institutes* book 3 ch.10 p.77. See also ibid book 4 ch.28 p.131 and ibid book 1 ch.1 p.10.

**Alexander of Alexandria** (321 A.D.) “at another time they cast approbium and infamy upon the Christian religion,” *Epistles on the Arian Heresy* Epistle 1 ch.1 p.291.

Alexander of Alexandria (313-326 A.D.) “14. These men, therefore, who have dared such things against Christ; who have partly in public derided the Christian religion” *Epistles on the Arian Heresy* ch.14. p.296

**Eusebius of Caesarea** (318-325 A.D.) (implied) speaks of the religion of Abraham *Demonstration of the Gospel* book 1.6 p.10

Eusebius of Caesarea (326-339/340 A.D.) (implied) says that the religion of Abraham has reappeared [in Christ]. *Eusebius’ Ecclesiastical History* book 1 ch.4.14 p.88

Eusebius of Caesarea (318-325 A.D.) says that Jeshua was originally called Auses [Hoshea], but his name was changed to Jesus [Joshua] because he “bore a resemblance to our Saviour in the fast that he alone, after Moses and after the completion of the symbolical worship which had been transmitted by him, succeeded to the government of the trure religion. *Eusebius’ Ecclesiastical History* book 1 ch.3.4 p.85

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) speaks of proper religion. *Hortatory Address to the Greeks* ch.36 p.288

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) “account the whole business of religion needed a true prophet, that he might tell us things that are, as they are, and how we must believe concerning all things.” Clementine homily 1 ch.19 p.&&

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.25 p.84 “And then, having perceived that the sum of all religion and piety consists in this, I immediately replied: ‘You have proceeded most excellently, O Peter:’”

## ma12. Drinking wine is OK

1 Timothy 5:23; Titus 2:3

1 Corinthians 11:21 (implied)

**p32 (=P. Rylands 5)** Titus 1:1-15; 2:3-8 (21 verses) (150-200 A.D.) Titus 2:3 older women should not be addicted to much wine.

**Irenaeus of Lyons** (182-188 A.D.) “That wine, which was produced by God in a vineyard, and which was first consumed, was good. None of those who drank of it found fault with it; and the Lord partook of it also. But that wine was better which the Word made form water, on the moment,” *Irenaeus Against Heresies* book 3 ch.11.5 p.427

**Clement of Alexandria** (193-217/220 A.D.) “For rest assured, He Himself also partook of wine; for He, too, was man. For the Son of man,’ He says, ‘came and they says, Behold a glutton and a wine-bibber, a friend of publicans.’ Let this be held fast by us against those that are called Encratites.” *The Instructor* book 2 ch.3 [title On Drinking] p.246

Clement of Alexandria (193-217/220 A.D.) says that mixing wine with water is fine and healthy. He then has a lengthy passage on the evils of drunkenness. *The Instructor* book 2 ch.2 [title On Drinking] p.242-246

**Tertullian** (198-220 A.D.) Says that Paul knew drinking a little wine was good. *The Chaplet* ch.8 p.97

**Commodianus** (c.240 A.D.) “Let what is sufficient be expended upon them, wine and food.” *Instructions of Commodianus* ch.75 p.218

**Origen** (235-245 A.D.) “For Jesus, who cheers up the disciples with *undiluted* wine, cheers them up and says to them: ‘Take, drink, this is my blood, which is poured out for you for the forgiveness of sins.’” *Homilies on Jeremiah* homily 12 ch.2.2 p.112-113

**Novatian** (250/4-256/7 A.D.) condemns drunkenness, and those who fast but still drink wine, but does not forbid wine. *On Jewish Meats* ch.6 p.649

## ma13. No food sacrificed to idols

Acts 15:29; 21:25

**Tertullian** (198-220 A.D.) “the meaning of “what the Spirit saith to the churches.” He imputes to the Ephesians “forsaken love; “ reproaches the Thyatirenes with “fornication,” and “eating of things sacrificed to idols; “ accuses the Sardians of “works not full; “ censures the Pergamenes for teaching perverse things; upbraids the Laodiceans for trusting to their riches; and yet gives them all general monitions to repentance-under comminations, it is true; but He would not utter comminations to one *un*repentant if He did not forgive the repentant. The matter were doubtful if He had not withal” *On Repentance* ch.8 p.663

**Origen** (225-253/254 A.D.) discusses that a) the Jews could not eat certain foods and blood, b) Christ in order not to hinder anyone pronounced everything clean, c) but because of obscurity in this manner, the apostles forbade them to take of food offered to idols or blood, d) probably because the odor of the blood was said to be the food of demons. *Origen Against Celsus* book 8 ch.29-30 p.650

Origen (225-253/254 A.D.) “It is not, therefore, simply an account of some traditions of our fathers that we refrain from eating victims offered to those called gods or heroes or demons, but for other reasons, some of which I have here mentioned.” *Origen Against Celsus* book 8 ch.30 p.650

**Victorinus of Petau** (martyred 304 A.D.) “effect that what had been offered to idols might be exorcised and eaten,” *Commentary on the Apocalypse* ch.2 verses 4,5 p.346

**Council of Ancyra** (314 A.D.) (implied) “Those who have fled and been apprehended, or have been betrayed by their servants; of those who have been otherwise despoiled of their goods, or have endured tortures, or been forced to receive something which their persecutors violently thrust into their hands, or meat [offered to idols], continually professing that they were Christians; and who, … always give evidence of grief at what has happened; these persons, inasmuch as they are free from sin, are not to be repelled from the communion;” canon 3 p.64

**Lactantius** (c.303-320/325 A.D.) (implied) “The mother of Galerius, a woman exceedingly superstitious, was a votary of the gods of the mountains. Being of such a character, she made sacrifices almost every day, and she feasted her servants on the meat offered to idols: but the Christians of her family would not partake of those entertainments; and while she feasted with the Gentiles, they continued in fasting and prayer.

**Among heretics**

***Recognitions of Clement*** book 4 ch.36 p.142-143 “And the things which pollute at once the soul and the body are these: to partake of the table of demons, that is, to taste things sacrificed, or blood, or a carcase which is strangled,”

## ma14. Christ died for all people

1 Timothy 2:5-6

1 Timothy 4:9-10

Hebrews 2:9-10 “… he [Jesus] suffered death, so that by the grace of God he might taste death for everyone. I bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.”

1 John 2:2

**Clement of Rome** (96-98 A.D.) “...being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory for ever and ever.” *1 Clement* ch.32 p.13.

**Irenaeus of Lyons** (182-188 A.D.) “they [unbelievers] despise the workmanship of God, speaking against their own salvation.” *Irenaeus Against Heresies* book 1 ch.22.1 p.347

Irenaeus of Lyons (182-188 A.D.) “[God] did indeed show Himself to be long-suffering in the matter of the correction of man and the probation of all” *Irenaeus Against Heresies* book 3 ch.23.1 p.455

Irenaeus of Lyons (182-188 A.D.) “indicating that eternal fire was not originally prepared for man, but for him [Satan] who beguiled man, and caused him to offend” *Irenaeus Against Heresies* book 3 ch.23.3 p.456

**Origen** (225-253/254 A.D.) says that God the Father delivered up Jesus as His lamb, the Lamb of God, by dying for all men, to take away the sin of the world. *Origen Against Celsus* book 8 ch.44 p.655.

**Gregory Thaumaturgus** (240-265 A.D.) “But why should I utter such lamentations? There lives still the Saviour of all men, even of the half-dead and the despoiled, the Protector and Physician for all, the Word, that sleepless Keeper of all.” *Oration and Panegyric to Origen* ch.17 p.38

**Athanasius of Alexandria** (318 A.D.) says that Christ died for all, and by the suffering of death tasted death for every man. *Incarnation of the Word* ch.10.2 p.41. See also ibid ch.7.5 p.40.

Athanasius of Alexandria (318 A.D.) says that Jesus ransomed the sins of all. *The Incarnation* ch.40.2 p.57. See also *Incarnation of the Word* ch.25.4 p.50

Athanasius of Alexandria (318 A.D.) says that Christ “died to ransom all” *Incarnation of the Word* ch.21.7 p.48

Athanasius of Alexandria (318 A.D.) says that Christ “died on the cross for the salvation of all” *Incarnation of the Word* ch.36.4 p.55. See also ibid ch.37.1 p.55-56

Athanasius of Alexandria (318 A.D.) “the common savior of all, the Word of God, our Lord Jesus Christ.” *Incarnation of the Word* ch.37.2 p.56

Athanasius of Alexandria (318 A.D.) “He it is that was crucified before the sun and all creation as witnesses, and before those who put Him to death: and by His death has salvation come to all, and all creation been ransomed. He is the Life of all, and He it is that as a sheep yielded His body to death as a substitute, for the salvation of all, even though the Jews believe it not.”*Incarnation of the Word* ch.37.7 p.56

# Disputed PArts

## di1. Prophets proclaimed 2 advents of Christ

**Justin Martyr** (c.138-165 A.D.) “For the prophets have proclaimed two advents of His: the one, that which is already past” *First Apology of Justin Martyr* ch.52 p.180

**Irenaeus of Lyons** (182-188 A.D.) spoke against the Jews says they, “do not recognise the advent of Christ, which He accomplished for the salvation of men, nor are willing to understand that all the prophets announced His two advents: the one, indeed, in which He became a man subject to stripes, and knowing what it is to bear infirmity,” *Irenaeus Against Heresies* book 4 ch.33.1 p.506

**Tertullian** (198-220 A.D.) “We affirm two characters of the Christ demonstrated by the prophets, and as many advents of His forenoted…” *An Answer to the Jews* ch.14 p.172

Tertullian (198-220 A.D.) (partial, does not say both foretold) “For two comings of Christ having been revealed to us: a first, which has been fulfilled in the lowliness of a human lot; a second, which impends over the world, now near its close, in all the majesty of Deity unveiled;” *Apology* ch.21 p.35

Tertullian (207/208 A.D.) says that the prophets set forth two conditions of Christ. This points to two advents. *Five Books Against Marcion* book 3 ch.7 p.326

**Hippolytus of Portus** (222-235/236 A.D.) “44. For as two advents of our Lord and Saviour are indicated in the Scriptures,” *Treatise on Christ and Antichrist* ch.44 p.213

**Origen** (225-253/254 A.D.) “In the preceding pages we have already spoken of this point, viz., the prediction that there were to be two advents of Christ to the human race, so that it is not necessary for us to reply to the objection,” *Origen Against Celsus* book 2 ch.29 p.443

Origen (225-253/254 A.D.) “the prophecies speak of two advents of Christ: the former characterized by human suffering and humility, in order that Christ, being with men, might make known the way that leads to God,” *Origen Against Celsus* book 1 ch.56 p.421

**Adamantius** (c.300 A.D.) “The Prophets and the gospel plainly speak of two Advents of Christ – the first in humility, and the one after this, in glory.” Then he quotes Isaiah 53:2-3. *Dialogue on the True Faith* First part ch.25 p.68

**Lactantius** (c.303-320/325 A.D.) “two advents on His part were foretold by the prophets: the first, obscure in humility of the flesh; the other, manifest in the power of His majesty. Of the first David thus speaks in the seventy-first Psalm:” *The Divine Institutes* book 4 ch.16 p.117

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 236 A.D.) says the prophets proclaimed two advents of Christ. *Discourse on the End of the World* ch.21 p.247

## di2. Seventy Septuagint translators

Seventy Septuagint translators (6) Justin Martyr, Irenaeus, Clement of Alexandria, Hippolytus, Theonas of Alexandria (282-300 A.D.), Anatolius

**Justin Martyr** (c.138-165 A.D.) “If therefore, I shall show that this prophecy of Isaiah refers to our Christ, and not to Hezekiah, as you say, shall I not in this matter, too, compel you not to believe your teachers, who venture to assert that the explanation which your seventy elders that were with Ptolemy the king of the Egyptians gave, is untrue in certain respects? For some statements in the Scriptures, which appear explicitly to convict them of a foolish and vain opinion, these they venture to assert have not been so written. But other statements, which they fancy they can distort and harmonize with human actions, these, they say, refer not to this Jesus Christ of ours, but to him of whom they are pleased to explain them. Thus, for instance, they have taught you that this Scripture which we are now discussing refers to Hezekiah, in which, as I promised, I shall show they are wrong. And since they are compelled, they agree that some Scriptures which we mention to them, and which expressly prove that Christ was to suffer, to be worshipped, and [to be called] God, and which I have already recited to you, do refer indeed to Christ, but they venture to assert that this man is not Christ. But they admit that He will come to suffer, and to reign, and to be worshipped, and to be God;” *Dialogue with Trypho, a Jew* ch.68 p.232-233. See also ibid ch.131 p.265

Justin Martyr (c.150 A.D.) (partial) “There were, then, among the Jews certain men who were prophets of God, through whom the prophetic Spirit published beforehand things that were to come to pass, ere ever they happened. And their prophecies, as they were spoken and when they were uttered, the kings who happened to be reigning among the Jews at the several times carefully preserved in their possession, when they had been arranged in books by the prophets themselves in their own Hebrew language. And when Ptolemy king of Egypt formed a library, and endeavoured to collect the writings of all men, he heard also of these prophets, and sent to Herod, who was at that time king of the Jews, requesting that the books of the prophets be sent to him. And Herod the king did indeed send them, written, as they were, in the foresaid Hebrew language. And when their contents were found to be unintelligible to the Egyptians, he again sent and requested that men be commissioned to translate them into the Greek language. And when this was done, the books remained with the Egyptians, where they are until now.” *The First Apology of Justin Martyr* ch.31 p.173

**Irenaeus of Lyons** (182-188 A.D.) “Ptolemy the son of Lagus, being anxious to adorn the library which he had founded in Alexandria, with a collection of the writings of all men, which were [works] of merit, made request to the people of Jerusalem, that they should have their Scriptures translated into the Greek language. And they-for at that time they were still subject to the Macedonians-sent to Ptolemy seventy of their elders, who were thoroughly skilled in the Scriptures and in both the languages, to carry out what he had desired. But he, wishing to test them individually, and fearing lest they might perchance, by taking counsel together, conceal the truth in the Scriptures, by their interpretation, separated them from each other, and commanded them all to write the same translation. He did this with respect to all the books. But when they came together in the same place before Ptolemy, and each of them compared his own interpretation with that of every other, God was indeed glorified, and the Scriptures were acknowledged as truly divine. For all of them read out the common translation [which they had prepared] in the very same words and the very same names, from beginning to end, so that even the Gentiles present perceived that the Scriptures had been interpreted by the inspiration of God. And there was nothing astonishing in God having done this,-He who, when, during the captivity of the people under Nebuchadnezzar, the Scriptures had been corrupted, and when, after seventy years, the Jews had returned to their own land, then, in the times of Artaxerxes king of the Persians, inspired Esdras the priest, of the tribe of Levi, to recast all the words of the former prophets, and to re-establish with the people the Mosaic legislation. 3. Since, therefore, the Scriptures have been interpreted with such fidelity, and by the grace of God, and since from these God has prepared and formed again our faith towards His Son, and has preserved to us the unadulterated Scriptures in Egypt, where the house of Jacob flourished, fleeing from the famine in Canaan; where also our Lord was preserved when He fled from the persecution set on foot by Herod; and [since] this interpretation of these Scriptures was made prior to our Lord’s descent [to earth], and came into being before the Christians appeared-for our Lord was bern about the forty-first year of the reign of Augustus; but Ptolemy was much earlier, under whom the Scriptures were interpreted;-[since these things are so, I say, ] truly these men are proved to be impudent and presumptuous, who would now show a desire to make different translations, when we refute them out of these Scriptures, and shut them up to a belief in the advent of the Son of God.” *Irenaeus Against Heresies* book 3 ch.21.2 p.451

**Clement of Alexandria** (193-202 A.D.) “It is said that the Scriptures both of the law and of the prophets were translated from the dialect of the Hebrews into the Greek language in the reign of Ptolemy the son of Lagos, or, according to others, of Ptolemy surnamed Philadelphus; Demetrius Phalereus bringing to this task the greatest earnestness, and employing painstaking accuracy on the materials for the translation. For the Macedonians being still in possession of Asia, and the king being ambitious of adorning the library he had at Alexandria with all writings, desired the people of Jerusalem to translate the prophecies they possessed into the Greek dialect. And they being the subjects of the Macedonians, selected from those of highest character among them seventy elders, versed in the Scriptures, and skilled in the Greek dialect, and sent them to him with the divine books. And each having severally translated each prophetic book, and all the translations being compared together, they agreed both in meaning and expression. For it was the counsel of God carried out for the benefit of Grecian ears. It was not alien to the inspiration of God, who gave the prophecy, also to produce the translation, and make it as it were Greek prophecy.” *Stromata* book 1 ch.22 p.334

**Tertullian** (198-220 A.D.) “But that the understanding of their books might not be wanting, this also the Jews supplied to Ptolemy; for they gave him seventy-two interpreters-men whom the philosopher Menedemus, the well-known asserter of a Providence, regarded with respect as sharing in his views. The same account is given by Aristµus. So the king left these works unlocked to all, in the Greek language.” *Tertullian’s Apology* ch.18 p.32

**Anatolius** (270-280 A.D.) ch.3 p.147 “who was one of the Seventy who translated the sacred and holy Scriptures of the Hebrews for Ptolemy Philadelphus and his father, and dedicated his exegetical books on the law of Moses to the same kings. These writers, in solving some questions which are raised with respect to Exodus, say that all alike ought to sacrifice the Passover”

**Theonas of Alexandria** (282-300 A.D.) the proceedings of the ancients. On occasion also he will endeavour to laud the divine Scriptures, which, with marvellous care and most liberal expenditure, Ptolemy Philadelphus caused to be translated into our language;”. He also mentions the “Seventy Interpreters” *Letter of Theonas, Bishop of Alexandria, to Lucianus, the Chief Chamberlain* ch.7 p.160

**Eusebius of Caesarea**(318-325 A.D.) mentions what he learned reading Irenaeus about Seventy Jewish translators Ptolemy had translate the Old Testament into Greek. *Eusebius’ Ecclesiastical History* book 5 ch.8.11-13 p.223-224

**Among corrupt or spurious works**

**pseudo-Justin Martyr** (168-200 A.D.) tells at length about the seventy Septuagint translators. *Hortatory Address to the Greeks* ch.13 p.278-279

## di3. God is simple, or not composite

**Justin Martyr** (c.138-165 A.D.) “possessing resistance, composite, changeable, decaying, and renewed every day” *Dialogue with Trypho, a Jew* ch.

Justin Martyr 9c.138-165 A.D.) “fingers, and a soul, like a composite being; and they for this reason teach that” *Dialogue with Trypho, a Jew* ch.

Irenaeus of Lyons (182-188 A.D.) (partial, soul not composite, does not refer to God) “not composite, so that it cannot be decomposed, and is itself the life of those” *Irenaeus Against Heresies* book 5 ch.7.1 p.533

Clement of Alexandria (183-217/220 A.D.) (partial) discusses God and calls created things composite. “Nor is there at all any composite thing, and creature endowed with sensation,” *Stromata* book 5 ch.6 p.453

Tertullian (c.213 A.D.) (partial) discusses how Christ is not a composite essence formed out of the Two substances. (partial because refers to the two natures of Christ, not the Trinity.) *Against Praxeas* ch.27 p.623-624

Tertullian (c.203 A.D.) (partial) discusses a composite and structural formation of the soul, but this does not refer to the Trinity. *A Treatise on the Soul* ch.9 p.188

Tertullian (207/208 A.D.) (partial) says that God is of simple goodness. *Five Books Against Marcion* book 1 ch.25 p.290

**Novatian** (250/254-257 A.D.) “For He [God] is simple and without any corporeal commixture, being wholly of that essence, which, whatever it be,-He alone knows,-constitutes His being, since He is called Spirit.” *Concerning the Trinity* ch.5 p.615

**Alexander of Lycopolis** (301 A.D.) (implied) speaks against the Manichaeans, who would make God composite and corporeal. *Of the Manichaeans* ch.17 p.247

**Athanasius of Alexandria** (318 A.D.) (implied) shows that God is one and not composite, without using the word composite. *Athanasius Against the Heathen* ch.41.1 p.26

**Eusebius of Caesarea** (318-325 A.D.) (implied) “The First God, being in Himself, is simple” God however the Second and Third is one:” *Preparation for the Gospel* book 11 ch.18 p.24

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.9 p.168 (implied) shows that God is not diverse.

## di4. God is impassable (without passion)

*Letter of* ***Ignatius*** *to Polycarp* ch.3 p.99 (-107/116 A.D.) “look for Him that is above the times, Him who has no times, Him who is invisible, Him who for our sakes became visible, Him who is impalpable, Him who is impassable, Him who for our sakes suffered, him who endured everything in every form for our sakes.”

**Athenagoras** (177 A.D.) “That we are not atheists, therefore, seeing that we acknowledge one God, uncreated, eternal, invisible, impassible, incomprehensible, illimitable, who is apprehended by the understanding only and the reason, who is encompassed by light, and beauty, and spirit, and power ineffable, by whom the universe has been created through His Logos, and set in order, and is kept in being-I have sufficiently demonstrated. [I say ‘His Logos’], for we acknowledge also a Son of God.” *A Plea for Christians* ch.10 p.133

**Melito of Sardis** (170-177/180 A.D.) says that God is impassable, but the impassible suffered but did not avenge, the immortal died, but answered not a word. *Discourse on the Soul and Body* p.756.

**Irenaeus of Lyons** (182-188 A.D.) (implied) “In this manner, therefore, did they also see the Son of God as a man conversant with men, while they prophesied what was to happen, saying the He who was not come as yet was present; proclaiming also the impassible as subject to suffering, and declaring that He who was then in heaven had descended into the dust of death.” *Irenaeus Against Heresies* book 4 ch.20.8 p.490

Irenaeus of Lyons (182-188 A.D.) (partial) says the Gnostics were wrong to says that the Superior Savior was not really killed since He was impassible. *Irenaeus Against Heresies* book 3 ch.12.6 p.432

**Athenagoras** (177 A.D.) says that God is impassable. *A Plea for Christians* ch.8 p.132 and ch.10 p.133

**Clement of Alexandria** (193-202 A.D.) refers to Jesus, who while still in the body, enjoyed “impassability and tranquillity of soul.” *Stromata* book 4 ch.7 p.419

Clement of Alexandria (193-202 A.D.) “for it were wrong to conceive of God as subject to passions,” *Stromata* book 5 ch.4 p.450

**Theodotus the probable Montanist** (ca.240 A.D.) says that God is passionless, good, knowing all things, foreknowing all things. *Excerpts of Theodotus* ch.21 p.45

**Hippolytus of Portus** (222-235/236 A.D.) says that the Father is impassable. *Against the Heresy of One Noetus* ch.8 p.226

Origen (225-253/254 A.D.) “And great is the crowd without to whom the Word of God goes out, and, having poured out upon it the light of His ‘visitation,’ beholds it; and, seeing that they were rather deserving of being pitied, because they were in such circumstances, as a lover of men He who was impassible suffered the emotion of pity, and not only had pity but healed their sick, who had sicknesses diverse and of every kind arising from their wickedness.” *Commentary on Matthew* book 10 ch.23 p.430

**Novatian** (250/4-256/7 A.D.) “For such passions as these will rightly be said to be in men, and will not rightly be judged to be in God.” *Concerning the Trinity* ch.5 p.615

**Dionysius of Alexandria** (246-265 A.D.) “For then they will have to furnish an explanation of the fact that, though both are supposed to be ungenerated, God is nevertheless impassible, immutable, imperturbable, energetic; while matter is the opposite, impressible, mutable, variable, alterable.” *From the Books Against Sabellius* p.91

**Adamantius** (c.300 A.D.) (implied, said of Word of God, not God) says that the Word of God had an impassable and unchangeable nature. *Dialogue on the True Faith in God* Fifth Part p.158.

Adamantius (c.300 A.D.) calls Christ the “Word of God” “The Word of god experiences some passion if the Godhead feels shame. … Because you stated that it is shame to say that the Word assumed flesh. But the Godhead does not feel shame; it does not grasp at *glory*; nor does it experience desire. These thing are passions, bu the godhead is not susceptible to passons.” (Adamantius is speaking) *Dialogue on the True Faith* Fourth Part d14 p.144-145.

**Methodius** (270-311/312 A.D.) “Wherefore for this cause the Son of God was in the manhood enclosed, because this was not impossible to Him. For with power He suffered, remaining impassible; and He died, bestowing the gift of immortality upon mortals.” *Homily on the Cross and Passion of Christ* Fragment 3 p.400

**Athanasius of Alexandria** (c.318 A.D.) (implied, said of Word of God, not God) says that Christ was impassable and incorruptible. *Incarnation of the Word* ch.54 p.65

## di5. Some fallen angels sinned with women

(partial) Genesis 6:1-5

**Justin Martyr** (c.150 A.D.) said that of old evil demons, making apparitions of themselves defiled both women and corrupted boys. *First Apology of Justin Martyr* ch.5 p.164. See also *Second Apology of Justin Martyr* ch.5 p.190.

**Athenagoras** (177 A.D.) said that some angels fell into impure love of virgins and were subjugated by the flesh. “Of these lovers of virgins, therefore, were begotten those who are called giants.” [Genesis 6:1-4]. The souls of the giants are the demons that inhabit the world. *A Plea for Christians* ch.24-25 p.142.

**Irenaeus of Lyons** (c.160-202 A.D.) “And for a very long while wickedness extended and spread, and reached and laid hold upon the whole race of mankind, until a very small seed of righteousness remained among them: and illicit unions took place upon the earth, since angels were united with the daughters of the race of mankind; and they bore to them sons who for their exceeding greatness were called giants.” *Proof of Apostolic Preaching* ch.18

**Clement of Alexandria** (193-217/220 A.D.) (implied) “An example of this [licentiousness] are the angels, who renounced the beauty of God for a beauty which fades, and so fell from heaven to earth.” *The Instructor* book 3 ch.2 p.274

**Tertullian** (198-220 A.D.) “for the apostle [Paul] was quite aware that ‘spiritual wickedness’ had been at work in heavenly places, when angels were entrapped into sin by the daughters of men.” *Tertullian Against Marcion* book 5 ch.18 p.470.

**Commodianus** (c.240 A.D.) says that demons fell from heaven because of women. *Instructions of Commodianus* ch.3 p.203

**Julius Africanus** (235-245 A.D.) “But if it is thought that these refer to angels, we must take them to be those who deal with magic and jugglery, who taught the women the motions of the stars and the knowledge of things celestial, by whose power they conceived the giants as their children, by whom wickedness came to its height on the earth, until God decreed that the whole race of the living should perish in their impiety by the deluge.” *The Extant Fragments of the Five Books of the Chronography of Julius Africanus* ch.2 p.131

**Alexander of Lycopolis** (301 A.D.) says that some angels sinned with women. *Of the Manichaeans* ch.25 p.252.

Alexander of Lycopolis (301 A.D.) says that some fallen angels came down and had sexual relations with women. *Of the Manichaeans* ch.17 p.248

**Methodius** (270-311/312 A.D.) As angels fell, some sinned with women. *On the Resurrection* Part 3 ch.7 p.370

**Lactantius** (c.303-320/325 A.D.) says that fallen angels were tempted to be polluted by intercourse with women. *The Divine Institutes* book 2 ch.15 p.64

Lactantius (c.303-320/325 A.D.) says that Satan fell because he envied that man was made immortal. Some of God’s angels defiled themselves with women and fell. *Epitome of the Divine Institutes* ch.27 p.231-232.

**Eusebius of Caesarea** (318-325 A.D.) says that agnels hwo were gainst God had relations with women.. *Preparation for the Gospel* book 5 ch.4 p.8

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.29 p.85 says that some angels fell with women. See also book 4 ch.26 p.140.

**Bardesan/Bardesaines** of Syria (154-224/232 A.D.) “For we are sure that, if the angels likewise had not been possessed of personal freedom, they would not have consorted with the daughters of men, and sinned, and fallen from their places.” *The Book of the Laws of Divers Countries* p.725

**Manichaeans** (301 A.D.) “But what the poets say about the giants is manifestly a fable. For those who lay it down about these, bring forward such matters in allegories, by a species of fable hiding the majesty of their discourse; as, for instance, when the Jewish history relates that angels came down to hold intercourse with the daughters of men; for this saying signifies that the nutritive powers of the soul descended from heaven to earth.” According to Alexander of Lycopolis *Of the Manichaeans* ch.25 p.252

## di6. Against jewelry or false/dyed hair

***Didache*** (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7

**Clement of Alexandria** (193-217/220 A.D.) is against women being fond of gold and jewelry, or staining the cheeks or painting their eyes. *The Instructor* book 3 ch.2 p.272

**Tertullian** (198-220 A.D.) was against precious stones, pearls, and “little pebbles” *On the Apparel of Women* book 1 ch.6 p.16-17

**Theodotus** (probable Montanist (ca.240 A.D.) (implied) women who were punished account of their hair and finery.

**Commodianus** (c.240 A.D.) “Hear my voice, thou who wishest to remain a Christian woman, in what way the blessed Paul commands you to be adorned. Isaiah, moreover, the teacher and author that spoke from heaven, for he detests those who follow the wickedness of the world, says: The daughters of Zion that are lifted up shall be brought low. It is not right in God that a faithful Christian woman should be adorned. Dost thou seek to go forth after the fashion of the Gentiles, O thou who art consecrated to God? God’s heralds, crying aloud in the law, condemn such to be unrighteous women, who in such wise adorn themselves. Ye stain your hair; ye paint the opening of your eyes with black; ye lift up your pretty hair one by one on your painted brow; ye anoint your cheeks with some sort of ruddy colour laid on; and, moreover, earrings hang down with very heavy weight. Ye bury your neck with necklaces; with gems and gold ye bind hands worthy of God with an evil presage. Why should I tell of your dresses, or of the whole pomp of the devil? Ye are rejecting the law when ye wish to please the world. Ye dance in your houses; instead of psalms, ye sing love songs. Thou, although thou mayest be chaste, dost not prove thyself so by following evil things.” *Instructions of Commodianus* ch.60 p.215. See also ibid ch.59 p.214.

**Cyprian of Carthage** (c.246-258 A.D.) “And although it is written, ‘Ye shall not mar the figure of your beard,’ he plucks out his beard, and dresses his hair; and does he now study to please any one who displeases God? Or does she groan and lament who has time to put on the clothing of precious apparel, and not to consider the robe of Christ which she has lost; to receive valuable ornaments and richly wrought necklaces, and not to bewail the loss of divine and heavenly ornament? Although thou clothest thyself in foreign garments and silken robes, thou art naked; although thou adornest thyself to excess both in pearls, and gems, and gold, yet without the adornment of Christ thou art unsightly. And you who stain your hair, now at least cease in the midst of sorrows; and you who paint the edges of your eyes with a line drawn around them of black powder, now at least wash your eyes with tears. If you had lost any dear one of your friends by the death incident to mortality, you would groan grievously, and weep with disordered countenance, with changed dress, with neglected hair, with clouded face, with dejected appearance, you would show the signs of grief. Miserable creature, you have lost your soul; spiritually dead here, you are continuing to live to yourself, and although yourself walking about, you have begun to carry your own death with you. And do you not bitterly moan; do you not continually groan; do you not hide yourself, either for shame of your sin or for continuance of your lamentation? Behold, these are still worse wounds of sinning; behold, these are greater crimes-to have sinned, and not to make atonement-to have committed crimes, and not to bewail your crimes.” *Treatises of Cyprian* Treatise 3 ch.30 p.445-446

**Arnobius** (297-303 A.D.) “Was it for this He sent souls, that, forgetting their importance and dignity *as* divine, they should acquire gems, precious stones, pearls, at the expense of their purity; should entwine their necks with these, pierce the tips of their ears, bind their foreheads with fillets, seek for cosmetics to deck their bodies, darken their eyes with henna; nor, though in the forms of men, blush to curl their hair with crisping-pins, to make the skin of the body smooth, to walk with bare knees, and with every other *kind of* wantonness, both to lay aside the strength of their manhood, and to grow in effeminacy to a woman’s habits and luxury?” *Arnobius Against the Heathen* book2 ch.41 p.450

## di7. Christians must fast on certain days

***Didache*** (before 125 A.D.) vol.7 ch.1.5 p.377 Bless, pray for, and fast for your enemies.

*Didache* ch.2.7 p.378 (before 125 A.D.) “Thou shalt not hate any man” ch.8 p.379 mentions fasting on the fourth day and preparation day, not the second and fifth day.

**Irenaeus of Lyons** (182-188 A.D.) For the controversy is not merely as regards the day, but also as regards the form itself of the fast. For some consider themselves hound to fast one day, others two days, others still more, while others [do so during] forty: the diurnal and the nocturnal hours they measure out together as their [fasting] day. And this variety among the observers [of the fasts] had not its origin in our time, but long before in that of our predecessors, some of whom probably, being not very accurate in their observance of it, handed down to posterity the custom as it had, through simplicity or private fancy, been [introduced among them]. And yet nevertheless all these lived in peace one with another, and we also keep peace together. Thus, in fact, the difference [in observing] the fast establishes the harmony of [our common] faith.” Irenaeus fragment 3 p.568-569

**Tertullian** (198-220 A.D.) “If this savours more of the spirit of Christian religion, while it celebrates more the glory of Christ, I am equally able, from the self-same order of events, to fix the condition of *late protraction of the Station*; (namely), that we are to fast till a late hour, awaiting the time of the Lord’s sepulture, when Joseph took down and entombed the body which he had requested. Thence (it follows) that it is even irreligious for the flesh of the servants to take refreshment before their Lord did.” *Tertullian On Fasting* ch.10 p.109

**Dionysius of Alexandria** (246-265 A.D.) “You have sent to me, most faithful and accomplished son, in order to inquire what is the proper hour for bringing the fast to a close on the day of Pentecost. For you say that there are some of the brethren who hold that that should be done at cockcrow, and others who hold that it should be at nightfall.” *letter 5: Letter to Bishop Basilides* Canon 1 p.94

**Victorinus of Petau** (martyred 304 A.D.) mentions that Christians fast on the fourth day. Fragment p.341

**Methodius** (270-311/312 A.D.) speaks of the fast which prepares for the Easter celebration” *Banquet of the Ten Virgins* discourse 3 ch.12 p.321

## di8. No drinking or eating blood

Acts 15:29; 21:25

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 15:29

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Acts 15:29

**Justin Martyr** (c.150 A.D.) Christians were falsely accused of killing people and drinking blood. *Second Apology of Justin Martyr* ch.12 p.192

***Christians of Vienna and Lugdunum*** (177 A.D.). p.780 says that Christians do not think it lawful to partake of blood of even animals.

**Minucius Felix** (210 A.D.) says Christians did not even use blood of eatable animals in their food. *The Octavius of Minucius Felix* ch.30 p.192

**Clement of Alexandria** (193-217/220 A.D.) says it is unlawful to drink blood. *The Instructor* book 3 ch.3 p.277

**Tertullian** (198-220 A.D.) Christians were forbidden to eat the blood of even animals. *Tertullian’s Apology* ch.9 p.25

Tertullian (198-220 A.D.) “To clench the matter with a single example, you tempt Christians with sausages of blood, just because you are perfectly aware that the thing by which you thus try to get them to transgress they hold unlawful.” *Tertullian’s Apology* ch.9 p.25

**Origen** (225-253/254 A.D.) quotes Acts 15:28029. Then he says, “As to things strangled, we aqre forbidden by Scripture to partake of them, because the blood is still in them; and blood, especially the odour arising from blood, is said to be the food of demons.” *Origen Against Celsus* book 8 ch.30 p.650.

Origen (225-253/254 A.D.) (partial) discusses that a) the Jews could not eat certain foods and blood, b) Christ in order not to hinder anyone pronounced everything clean, c) but because of obscurity in this manner, the apostles forbade them to take of food offered to idols or blood, d) probably because the odor of the blood was said to be the food of demons. *Origen Against Celsus* book 8 ch.29-30 p.650

**Lactantius** (c.303-320/325 A.D.) (implied) says that some evil men would rather imbibe blood than hear the words of the righteous. *The Divine Institutes* 5 book 1 p.135

**Eusebius of Caesarea** (329-339/340 A.D.) Blandina says that they would not eat even the blood of irrational animals. *Eusebius’ Ecclesiastical History* book 5 ch.1.26 p.214

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 4 ch.36 p.142-143 “And the things which pollute at once the soul and the body are these: to partake of the table of demons, that is, to taste things sacrificed, or blood, or a carcase which is strangled,”

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 1 ch.30 p.85 forbids eating blood.

## di9. No worshipping true God with images

Deuteronomy 4:15-19; (implied) Deuteronomy 27:15

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

***Epistle of Barnabas*** ch.14 p.146 (c.70-130 A.D.) (implied) mentions how the Israelites sinned by making images.

**Athenagoras** (177 A.D.) in *A Plea for Christians* ch.15 p.135 (implied) “Because of the multitude, who cannot distinguish between matter and God, or see how great is the interval which lies between them, pray to idols made of matter, are we therefore, who do distinguish and separate the uncreated and the created, that which is and that which is not, that which is apprehended by the understanding and that which is perceived by the senses, and who give the fitting name to each of them, - are we to come and worship images? If, indeed, matter and God are the same, two names for one thing, then certainly, in not regarding stocks and stones, gold and silver, as gods, we are guilty of impiety. But if they are at the greatest possible remove from one another – as far asunder as the artist and the materials of his art,- why are we called to account.”

Athenagoras (177 A.D.) (implied) “If, therefore, the world is an instrument in tune, and moving in well-measured time, I adore the Being who gave it harmony, and strikes its notes, and sings the accordant strain, and not the instrument. For at the musical contests and adjudicators do not pass by the lute-players and crown the lutes.” *A Plea for Christians* ch.16 p.136

***Theophilus to Autolycus*** (168-181/188 A.D.) book 3 ch.9 p.114 quotes Exodus 20:3 saying we should not make to God any graven image.

**Minucius Felix** (210 A.D.) “But do you think that we conceal what we worship, if we have not temples and altars? And yet what image of God shall I make, since, if you think rightly, man himself is the image of God? What temple shall I build to Him, when this whole world fashioned by His work cannot receive Him” *The Octavius of Minucius Felix* ch.32 p.193

**Clement of Alexandria** (193-202 A.D.) “The law… teaches wisdom, by abstinance from sensible images.” *Stromata* book 2 ch.18 p.365

Clement of Alexandria (193-217/220 A.D.) says Moses commanded the people not to make an image to represent God. *The Instructor* book 3 ch.2 p.274

Clement of Alexandria (193-202 A.D.) “Such, then, being the case, the Greeks ought by the Law and the Prophets to learn to worship one God only, the only Sovereign; then to be taught by the apostle, ‘but to us an idol is no, thing in the world,’ since nothing among created things can be a likeness of God; and further, to be taught that none of those images which they worship can be similitudes: for the race of souls is not in form such as the Greeks fashion their idols.” *Stromata* book 6 ch.18 p.519

**Origen** (225-253/254 A.D.) It is not, however, with images that we are to worship the Father, but ‘in truth,’ which ‘came by Jesus Christ,’ after the giving of the law by Moses. *Origen Against Celsus* book 6 ch.70 p.605

Origen (225-253/254 A.D.) (implied) says to have no graven images, without specifying images of idols or the true God. *Origen Against Celsus* book 7 ch.64 p.636

Origen (225-253/254 A.D.) (implied) “And we clearly manifest the illustrious nature of our origin, and do not (as Celsus imagines) conceal it, when we impress upon the minds of our first converts a contempt for idols, and images of all kinds, and, besides this, raise their thoughts from the worship of created things instead of God, and elevate them to the universal Creator;” Origen Against Celsus book 3 ch.15 p.470

**Athanasius of Alexandria** (318 A.D.) says not to portray Deity in human or animal form. “And generally, if they conceive the Deity to be corporeal, so that they contrive for it and represent belly and hands and feet, and neck also, and breasts and the other organs that go to make man, see to what impiety and godlessness their mind has come down, to have such ideas of the Deity. … But these and like things are not properties of God, but rather of earthly bodies.” *Against the Heathen* ch.22 p.15-16.

Athanasius of Alexandria (318 A.D.) “For ye carve the figures for the sake of the apprehension of God, as ye say, but invest the actual images with the honor and title of God, thus placing yourselves in a profane position.” *Against the Heathen* ch.21.1 p.15

**Lactantius** (c.303-320/325 A.D.) We should not worship with images. *The Divine Institutes* book 2 ch.2 p.41, also book 2 ch.18 p.67

**Among corrupt or spurious works**

**pseudo-Council of Elvira** (c.305 A.D.) canon 36 “Pictures are not to be placed in churches, so that they do not become objects of worship and adoration.” (The original Council likely only had 21 canons, and this canon was likely added centuries later.)

How in the world could the early Christians all be venerating icons, when they said these things, and nothing positive was said about any icons or other images?

## di10. Miracle healings in post-Acts church

[Healing of transgressions, of Christ healing while on earth are not included here.]

Justin Martyr (c.138-165 A.D.) (partial) “Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God;”

Clement of Alexandria (193-202 A.D.) (partial, does not say anything after Acts) “Learning, then, is also obedience to the commandments, which is faith in God. And faith is a power of God, being the strength of the truth. For example, it is said, “If ye have faith as a grain of mustard, ye shall remove the mountain.’ And again, ‘According to thy faith let it be to thee.’ And one is cured, receiving healing by faith; and the dead is raised up in consequence of the power of one believing that he would be raised.” *Stromata* book 2 ch.11 p.358

**Tertullian** (198-220 A.D.) (implied) was a Montanist, and they practiced healings and prophesy.

Tertullian (207/208 A.D.) mentions the spiritual gifts, including tongues, prophecy, and healing as operating in the apostles in Acts, in the church now, but not with Marcion’s group. *Five Books Against Marcion* book 5 ch.8 p.445-446

**Theodotus** (probable Montanist) The Montanists practiced healings and prophesy.

**Novatian** (250/4-256/7 A.D.) “This is He [the Spirit] who places prophets in the Church, instructs teachers, directs tongues, gives powers and healings, does wonderful works, offers discrimination of spirits, affords powers of government, suggests counsels, and order and arranges whatever other gifts there are of charismata; and thus make the Lord’s Church everywhere, and in all, perfected and completed.” *Treatise Concerning the Trinity* ch.29 p.640-641

**Cyprian** Letter 1 ch.5 mentions the Spirit giving power for healing the sick.

Pamphilus (martyred 309 A.D.) (partial) in his outline of Acts mentions the prophet Agabus. *An Exposition of the Chapters of the Acts of the Apostles* DD. vol.6

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (before 207 A.D.) p.492 shows the woman Thecla healing the sick.

## di11. Prophesy in church after Acts

Justin Martyr (c.138-165 A.D.) (partial) “Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God;” *Dialogue with Trypho, a Jew* ch.88 p.243

**Evarestus** (c.169 A.D.) “He [Polycarp] departed, therefore, to a country house not far distant from the city. There he stayed with a few [friends], engaged in nothing else night and day than praying for all men, and for the Churches throughout the world, according to his usual custom. And while he was praying, a vision presented itself to him three days before he was taken; and, behold, the pillow under his head seemed to him on fire. Upon this, turning to those that were with him, he said to them prophetically, ‘I must be burnt alive.’” *Martyrdom of Polycarp* ch.5 p.40

***Shepherd of Hermas*** (c.115-155 A.D.) purports to be a vision given by God.

***Martyrdom of Perpetua and Felicitas*** (c.201-205 A.D.) (*ANF* vol.3) ch.1.3 p.700 Perpetua asked God for a vision of prophecy whether she would be spared or martyred, and God answered her that night.

**Tertullian** (198-220 A.D.) (implied) was a Montanist, and they practiced healings and prophesy.

**Theodotus** (probable Montanist) The Montanists practiced healings and prophesy.

**Origen** (225-253/254 A.D.) “And there are still preserved among Christians traces of that Holy Spirit which appeared in the form of a dove. They expel evil spirits, and perform many cures, and foresee certain events, according to the will of the Logos.” *Origen Against Celsus* book 1 ch.46 p.415

**Novatian** (250/4-256/7 A.D.) “This is He [the Spirit] who places prophets in the Church, instructs teachers, directs tongues, gives powers and healings, does wonderful works, offers discrimination of spirits, affords powers of government, subbests counsels, and order and arranges whatever other gifts there are of charismata; and thus make the Lord’s Church everywhere, and in all, perfected and completed.” *Treatise Concerning the Trinity* ch.29 p.640-641

**Eusebius of Caesarea** (318-325 A.D.) (implied) “Neither can they [false prophets] boast of Agabus, or Judas, or Silas, or the daughters of Philip, or Ammia in Philadelphia, or Quadratus, or any others not belonging to them.” *Eusebius’ Ecclesiastical History* book 5 ch.17.3 p.234

## di12. Godly authority besides the Bible

Authority of God, Father, Jesus, the Holy Spirit, or every believer is not included here.

Authority of the prophets and apostles is not included here.

Authority to preach the gospel is not included here.

Authorityof parents over children, a husband over a wife, or a boss over a laborer are not included here

Authority of a governing authority or master over a slave are not included here

Secular authorities over secular facts are not included here either.

**Tertullian** (198-220 A.D.) “But when persons in authority themselves-I mean the very deacons, and presbyters, and bishops-take to flight, how will a layman be able to see with what view it was said, Flee from city to city?” *Fleeing Persecution* ch.11 p.122

Tertullian (198-220 A.D.) “Of giving it, the chief priest (who is the bishop) has the right: in the next place, the presbyters and deacons, yet not without the bishop’s authority, on account of the honour of the Church, which being preserved, peace is preserved.” *On Baptism* ch.17 p.677

Tertullian (198-220 A.D.) “It is the authority of the Church, and the honour which has acquired sanctity through the joint session of the Order, which has established the difference between the Order and the laity.” *On Exhortation to Chastity* ch.7 p.54

***Treatise on Rebaptism*** (250-258 A.D.) ch.15 p.676 “or if by chance baptism is given by any one in the name of Jesus Christ, we ought to supplement it, guarding the most holy invocation of the name of Jesus Christ, as we have most abundantly set forth; guarding, moreover, the custom and authority which so much claim our veneration for so long a time and for such great men.”

&&&*Treatise on Rebaptism* (250-258 A.D.) ch.1 p.&&& “And therefore some things were talked about as having been written and replied on this new question, wherein both sides endeavoured with the greatest eagerness to demolish what had been written by their antagonists. In which kind of debate, as it appears to me, no controversy or discussion could have arisen at all if each one of us had been content with the venerable authority of all the churches, and with becoming humility had desired to innovate nothing, as observing no kind of room for contradiction. For everything which is both doubtful and ambiguous, and is established in opinions differing *among those* of prudent and faithful men, if it is judged to be against the ancient and memorable and most solemn observance of all those holy and faithful men who have deserved well, ought assuredly to be condemned; since in a matter once arranged and ordained, whatever that is which is brought forward against the quiet and peace of the Church, will result in nothing but discords, and strifes, and schisms.”

**Cyprian of Carthage** (c.246-258 A.D.) “When, then, such and so great examples, and many others, are precedents whereby the priestly authority and power by the divine condescension is established, what kind of people, think you, are they who, being enemies of the priests, and rebels against the Catholic Church, are frightened neither by the threatening of a forewarning Lord, nor by the vengeance of coming judgment?” *Epistles of Cyprian* Letter 54 ch.5 p.340

Cyprian of Carthage (c.246-258 A.D.) “In your return the dignity of his confession has not been abridged in the bishop, but the priestly authority has rather increased; so that a priest is assisting at the altar of God, who exhorts the people to take up the arms of confession, and to submit to martyrdom, that Antichrist is near, prepares the soldiers for the battle, not only by the urgency of his speech and his words, but by the example of his faith and courage.” *Epistles of Cyprian* Letter 57 ch.2 p.352-353

Cyprian of Carthage (c.246-258 A.D.) “We have read your letter, dearest brother, in which you intimated concerning Victor, formerly a presbyter, that our colleague Therapius, rashly at a too early season, and with over-eager haste, granted peace to him before he had fully repented, and had satisfied the Lord God, against whom he had sinned; which thing rather disturbed us, that it was a departure from the authority of our decree, that peace should be granted to him before the legitimate and full time of satisfaction, and without the request and consciousness of the people-no sickness rendering it urgent, and no necessity compelling it.” *Epistles of Cyprian* Letter 58 ch.1 p.353

Firmilian to Cyprian (250-251 A.D.) (partial) “And in this respect I am justly indignant at this so open and manifest folly of Stephen, that he who so boasts of the place of his episcopate, and contends that he holds the succession from Peter, on whom the foundations of the Church were laid, should introduce many other rocks and establish new buildings of many churches; maintaining that there is baptism in them by his authority.” *Epistles of Cyprian* Letter 74 ch.17 p.394

**Anatolius** (270-280 A.D.) “so far as regards this matter, with the authority of some, namely, the successors of Peter and Paul, who have taught all the churches in which they sowed the spiritual seeds of the Gospel,” *The Paschal Canon of Anatolius* ch.10 p.149

&&&Anatolius (270-280 A.D.) “Following their example up to the present time all the bishops of Asia-as themselves also receiving the rule from an unimpeachable authority, to wit, the evangelist John, who leant on the Lord’s breast, and drank in instructions spiritual without doubt-were in the way of celebrating the Paschal feast, without question, every year, whenever the fourteenth day of the moon had come, and the lamb was sacrificed by the Jews after the equinox was past;” *The Paschal Canon* ch.10 p.1&&&

&&&**Phileas of Thmuis** (307 A.D.) “And when they discovered the object of Meletius’s passion and what it was that he sought, hastening to him, and looking with an evil eye on the episcopal authority of the blessed Peter, that the aim and desire of Meletius might be made patent, they discovered to Meletius certain presbyters, then in hiding, to whom the blessed Peter had given power to act as parish-visitors. And Meletius recommending them to improve the opportunity given them for rectifying their error, suspended them for the time, and by his own authority ordained two persons in their place, namely, one in prison and another in the mines.” *Letter of Phileas to Meletius of Lycopolis* &&&

&&&**Peter of Alexandria** (306,285-310/311 A.D.) “Peter, to the brethren beloved and established in the faith of God, peace in the Lord. Since I have found out that Meletius acts in no way for the common good,-for neither is he contented with the letter of the most holy bishops and martyrs,-but, invading my parish, hath assumed so much to himself as to endeavour to separate from my authority the priests, and those who had been entrusted with visiting the needy; and, giving proof of his desire for pre-eminence, has ordained in the prison several unto himself; now, take ye heed to this, and hold no communion with him, until I meet him in company with some wise and discreet men, and see what the designs are which he has thought upon.” Fragment 1 p.&&&

## di13. Tread on serpents and scorpions

**Justin Martyr** (c.135-165 AD.) “And again, in other words, He said, ‘I give unto you power to tread on serpents, and on scorpions, and on *scolopendras*, and on all the might of the enemy.’ And now we, who believe on our Lord Jesus, who was crucified under Pontius Pilate, when we exorcise all demons and evil spirits, have them subjected to us.” *Dialogue with Trypho, a Jew* ch.76 p.236

**Irenaeus of Lyons** (182-188 A.D.) “For He says, ‘Behold, I confer upon you the power of treading upon serpents and scorpions, and upon all the power of the enemy,’” *Irenaeus Against Heresies* book 5 ch.24.4 p.553

**Clement of Alexandria** (193-202 A.D.) “received power to become the sons of God,’ and ‘to tread on serpents and scorpions,’ and to rule over demons and ‘the host of the adversary.” *Stromata* book 4 ch.6 p.415

**Tertullian** (207/208 A.D.) “The authority of both offices will have to be equally divided, as it proceeds from one and the same Lord, (the God) of apostles and prophets. Who is He that shall bestow ‘the power of treading on serpents and scorpions?’ Shall it be He who is the Lord of all living creatures or he who is not god over a single lizard?” *Five Books Against Marcion* book 4 ch.24 p.388

**Origen** (225-253/254 A.D.) “Jesus, who subdued the fierceness of every opposing power, and gave to us ‘authority to tread on serpents and scorpions, and over all the power of the enemy.’” *Origen Against Celsus* book 7 ch.57 p.568

***Treatise Against Novatian*** (250/4-256/7 A.D.) ch.6 p.659 “as He says in the Gospel: ‘Lo, I give unto you power to tread on all the power of the enemy, and upon serpents and scorpions; and they shall not harm you.’” [Luke 10:19)

**Cyprian of Carthage** (c.246-258 A.D.) (allegorical) “For as scorpions and serpents, which prevail on the dry ground, when cast into water, cannot prevail nor retain their venom; so also the wicked spirits, which are called scorpions and serpents, and yet are trodden under foot by us, by the power given by the Lord, cannot remain any longer in the body of a man in whom, baptized and sanctified, the Holy Spirit is beginning to dwell.” *Epistles of Cyprian* Letter 75 ch.15 p.402

## di14. God is ineffable or indescribable

**Justin Martyr** (c.150 A.D.) says that God have ineffable glory and form. *First Apology of Justin Martyr* ch.9 p.165

Justin Martyr (138-165 A.D.) “For the ineffable Father and Lord of all neither has come to any place, nor walks, nor sleeps, nor rises up, but remains in His own place, wherever that is, quick to behold and quick to hear, having neither eyes nor ears, but being of indescribable might; and He sees all things, and knows all things, and none of us escapes His observation; and He is not moved or confined to a spot in the whole world, for He existed before the world was made.” *Dialogue with Trypho, a Jew* ch.127 p.263

**Athenagoras** (177 A.D.) “That we are not atheists, therefore, seeing that we acknowledge one God, uncreated, eternal, invisible, impassible, incomprehensible, illimitable, who is apprehended by the understanding only and the reason, who is encompassed by light, and beauty, and spirit, and power ineffable, by whom the universe has been created through His Logos, and set in order, and is kept in being-I have sufficiently demonstrated. [I say ‘His Logos’], for we acknowledge also a Son of God.” *A Plea for Christians* ch.10 p.133

**Meleto/Melito of Sardis** (170-177/180 A.D.) “This is the alpha and omega, this is the beginning and the end, the ineffable beginning and the incomprehensible end. This is the Christ, this is the King, this is Jesus.” *On Pascha* stanza 105 p.66

**Theophilus of Antioch** (168-181/188 A.D.) says “in glory He [God] is incomprehensible, in greatness unfathomable, in height inconceivable, in power incomparable, … in goodness inimitable, in kindness unutterable.” *Theophilus to Autolycus* book 1 ch.3 p.89

Theophilus of Antioch (168-181/188 A.D.) “Hear, O man. The appearance of God is ineffable and indescribable,” *Theophilus to Autolycus* book 1 ch.3 p.89

**Irenaeus of Lyons** (182-188 A.D.) “But to allege that those things which are super-celestial and spiritual, and, as far as we are concerned, invisible and ineffable, are in their turn the types of celestial things and of another Pleroma, and [to say] that God is the image of another Father, is to play the part both of wanderers from the truth, and of absolutely foolish and stupid peresons.” *Irenaeus Against Heresies* book 4 ch.19.1 p.486-487

Irenaeus of Lyons (c.160-202 A.D.) (implied) “although the sublimity and greatness of this God is unspeakable.. *Proof of Apostolic Preaching* ch.8.

**Clement of Alexandria** (193-202 A.D.) “Zephaniah the prophet? ‘And the Spirit of the Lord took me, and brought me up to the fifth heaven, and I beheld angels called Lords; and their diadem was set on in the Holy Spirit; and each of them had a throne sevenfold brighter than the light of the rising sun; and they dwelt in temples of salvation, and hymned the ineffable, Most High God.’” *Stromata* book 5 ch.11 p.462. See also *Stromata* book 5 ch.6 p.452.

**Tertullian** (198-220 A.D.) “The eye cannot see Him [the One God], though He is (spiritually) visible. He is incomprehensible, though in grace He is manifested. He is beyond our utmost thought, though our human faculties conceive of Him.” *Apology* ch.17 p.31-32

**Hippolytus of Portus** (222-235/236 A.D.) “For you have it not in your power to acquaint yourself with the practised and indescribable art (method) of the Maker, but only to see, and understand, and believe that man is God’s work.” *Against the Heresy of One Noetus* ch.16 p.229

Hippolytus of Portus (222-235/236 A.D.) says that God has “incomprehensibility” *Against Beron and Helix* fragment 6 p.233

**Origen** (225-253/254 A.D.) “He [God] would do it by His ineffable power. For it is not with God as with us;” *Commentary on Matthew* book 14 ch.9 p.500

**Methodius** (270-311/312 A.D.) “had suffered injury, even by the same receiving into itself in an ineffable.” *Homily on the Cross and Passion of Christ* ch.1 p.399

Lactantius (c.303-320/325 A.D.) (partial) says the Greeks taught the [Mercury Trismegistus was ineffable, and they really applied to God.] “And of this divine speech not even the philosophers were ignorant, since Zeno represents the *Logos* as the arranger of the established order of things, and the framer of the universe: whom also He calls Fate, and the necessity of things, and God, and the soul of Jupiter, in accordance with the custom, indeed, by which they are wont to regard Jupiter as God. But the words are no obstacle, since the sentiment is in agreement with the truth. For it is the spirit of God which he named the soul of Jupiter. For Trismegistus, who by some means or other searched into almost all truth, often described the excellence and majesty of the word, as the instance before mentioned declares, in which he acknowledges that there is an ineffable and sacred speech, the relation of which exceeds the measure of man’s ability.” *The Divine Institutes* book 4 ch.107

Alexander of Alexandria (321 A.D.) (partial, ineffable mystery) “These men, therefore, who have dared such things against Christ; who have partly in public derided the Christian religion; partly seek to traduce and inform against its professors before the judgment-seats; who in a time of peace, as far as in them lies, have stirred up a persecution against us; who have enervated the ineffable mystery of Christ’s generation; from these, I say, beloved and like-minded brethren, turning away in aversion,” *Letters on the Arian Heresy* letter 1 ch.14 p.296

**Eusebius of Caesarea** (318-325 A.D.) (implied) says that God’s power is ineffable. *Preparation for the Gospel* book 2 ch.4 p.16

Eusebius of Caesarea (318-325 A.D.) “He who is above all that is good, the same is the (efficient) Cause of all, and is beyond all comprehension; and that on this account He cannot be described, enounced, or named;” *Theophania* ch.21 p.4

**Among corrupt or spurious works**

**pseudo-Clement of Rome** (96-98 A.D.) (not in volume 1, only the later volume 9) “of the kingdom by Thy glorious and ineffable might, to the end that we may know” *1 Clement* vol.9 ch.61 vol.9 p.244

**pseudo-Methodius** (after 312 A.D.) “in a manner ineffable, and without corruption, has become man.” *Oration Concerning Simeon and Anna* ch.8 p.388

**Among heretics**

**Tatian** (c.172 A.D.) “ineffable God to be presented with gifts; for He who is in want of nothing is” *Address of Tatian to the Greeks*

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.17 p.118 speaks of “the ineffable Father”

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.43 p.109 says that God is ineffable.

**Gnostics** believe God is indescribable according to Hippolytus (222-235/236 A.D.) *Refutation of All Heresies* book 5 ch.3 p.53

Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.2 p.62 and ch.15 p.99 says that God is ineffable.

## di15. Number of nations according to angels

Deuteronomy 32:8 (Septuagint)

“He set up the bounds of the peoples, according to the number of the children/sons of Israel” (Masoretic text) vs. “he set the bounds of the nations according to the number of the angels of God” (Septuagint, Dead Sea Scrolls) vs. “sons of God” (Dead Sea scroll 4Q37, Symmachus, Latin) vs. “sons of Adam” (KJV)

**Clement of Rome** (96-98 A.D.) “For thus it is written, ‘When the Most High divided the nations, when He scattered the sons of Adam, He fixed the bounds of the nations according to the number of the angels of God.” *1 Clement* ch.29 p.12

**Justin Martyr** (c.138-165 A.D.) “But I shall quote the passage by which it is made known that God divided all the nations. It is as follows: ‘Ask thy father, and he will show thee; thine elders, and they will tell thee; when the Most High divided the nations, as He dispersed the sons of Adam. He set the bounds of the nations according to the numbers of the children of Israel; and the Lord’s portion became His people Jacob, and Israel was the lot of His inheritance.’ And having said this, I added: ‘The Seventy have translated it, ‘He set the bounds of the nations according to the number of the angels of God.’ But because my argument is again in nowise weakened by this, I have adopted your exposition.” *Dialogue with Trypho, a Jew* ch.131 p.265

**Irenaeus of Lyons** (182-188 A.D.) “Now in this passage he does not only declare to them God as the Creator of the world, no Jews being present, but that He did also make one race of men to dwell upon all the earth; as also Moses declared: ‘When the Most High divided the nations, as He scattered the sons of Adam, He set the bounds of the nations after the number of the angels of God;’ but that people which believes in God is not now under the power of angels, but under the Lord’s [rule].” *Irenaeus Against Heresies* book 3 ch.12.9 p.433-434

**Clement of Alexandria** (193-202 A.D.) “Besides, the thoughts of virtuous men are produced through the inspiration of God; the soul being disposed in the way it is, and the divine will being conveyed to human souls, particular divine ministers contributing to such services. For regiments of angels are distributed over the nations and cities. And, perchance, some are assigned to individuals.” *Stromata* book 6 ch.17 p.517

Clement of Alexandria (193-202 A.D.) “For by an ancient and divine order the angels are distributed among the nations.” *Stromata* book 7 ch.2 p.524

**Origen** (225-253/254 A.D.) “-it is necessary to touch upon the narrative of the divisions (of the nations), and to make it evident why it was, that ‘when the Most High divided the nations, when He separated the sons of Adam, He set the bounds of the nations according to the number of the angels of God,’” *Origen Against Celsus* book 4 ch.8 p.500

Origen (225-253/254 A.D.) (partial, not one per nation) discusses angels over different regions in *Origen Against Celsus* book 5 ch.32 p.537

**Novatian** (250/4-256/7 A.D.) “And yet in Deuteronomy we observe that God told these things, and that God said, where it is written, ‘When He scattered abroad the children of Adam, He determined the bounds of the nations according to the number of the angels of God.’” *Concerning the Trinity* ch.17 p.627

**Victorinus of Petau** (martyred 304 A.D.) “By the corners of the earth, or the four winds across the river Euphrates, are *meant* four nations, because to every nation is sent an angel; as said the law, ‘He determined them by the number of the angels of God,’” *Commentary on the Apocalypse* From the ninth chapter no.13,14 p.352

**Eusebius of Caesarea** (318-325 A.D.) says the number of nations is the same as the angels. *Preparation for the Gospel* book 11 ch.26 p.34

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 2 ch.72 p.109 says the number of nations is according to the number of angels.

## di16. People can have worthiness related to salvation

Matthew 10:13 (implied) if you come to a worthy house

Revelation 3:4f

(partial) Acts 10:30-31,35 (no mention of worthy though)

**p110** (late 3rd century (Mt 10:13-15, 25-27) (implied) Matthew 10:13

**Papias** (95-110 A.D.) “As the presbyters say, then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of Paradise, and others shall possess the splendour of the city; for everywhere the Saviour will be seen, according as they shall be worthy who see Him.” Fragment 5 p.154

*Epistle of Barnabas* (c.70-130 A.D.) ch.14 p.146 (Partial, tablets, not salvation) “Lord said to Moses, ‘Moses, Moses, go down quickly; for thy people hath sinned, whom thou didst bring out of the land of Egypt.’ And Moses understood that they had again made molten images; and he threw the tables out of his hands, and the tables of the testament of the Lord were broken. Moses then received it, but they proved themselves unworthy.”

**Justin Martyr** (c.138-165 A.D.) “Again, in other words, by which He shall condemn those who are unworthy of salvation, He said, ‘Depart into outer darkness, which the Father has prepared for Satan and his, angels.’” *Dialogue with Trypho, a Jew* ch.76 p.236

Justin Martyr (c.138-165 A.D.) (partial) “The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.’” *Dialogue with Trypho, a Jew* ch.5 p.

**Irenaeus of Lyons** (182-188 A.D.) “But when the king heard this, he was wroth, and sent his armies and destroyed these murderers, and burned up their city, and said to his servants. The wedding is indeed ready, but they which were bidden were not worthy. Go out therefore into the highways, and as many as ye shall find, gather in to the marriage. So the servants went out, and collected together as many as they found, bad and good, and the wedding was furnished with guests. But when the king came in to see the guests, he saw there a man not having on a wedding garment; and he said unto him, Friend, how camest thou hither, not having on a wedding garment? But he was speechless. Then said the king to his servants, Take him away, hand and foot, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.’” *Irenaeus Against Heresies* book 4 ch.36.5 p.516

**Clement of Alexandria** (183-202 A.D.) “And clearer arguments must be employed, I reckon, with the philosophers, so that they may be able, from the exercise they have already had through their own training, to understand, although they have not yet shown themselves worthy to partake of the power of believing.” *Stromata* book 7 ch.1 p.523

Clement of Alexandria (193-202 A.D.) “God wished to save the Jews by giving to them prophets, so also by raising up prophets of their own in their own tongue, as they were able to receive God’s beneficence, He distinguished the most excellent of the Greeks from the common herd,” *Stromata* book 6 ch.5 p.490

Clement of Alexandria (c.195 A.D.) “But if thou desirest truly to see God, take to thyself means of purification worthy of Him, not leaves of laurel fillets interwoven with wool and purple; but wreathing thy brows with righteousness, and encircling them with the leaves of temperance, set thyself earnestly to find Christ. ‘For I am,’ He says, ‘the door,’ which we who desire to understand God must discover, that He may throw heaven’s gates wide open to. us. For the gates of the Word being intellectual, are opened by the key of faith.” *Exhortation to the Heathen* ch.1 p.174

**Tertullian** (198-220 A.D.) “If Philip so ‘easily’ baptized the chamberlain [Ethiopian eunuch], let us reflect that a manifest and conspicuous evidence that the Lord deemed him worthy had been interposed.” *On Baptism* ch.18 p.677-678

**Hippolytus** (222-235/236 A.D.) “If, then, the blessed (apostle) delivered these things with a pious caution, which could be easily known by all, as he perceived in the spirit that ‘all men have not faith,’ how much greater will be our danger, if, rashly and without thought, we commit the revelations of God to profane and unworthy men?” *Treatise on Christ and Antichrist* ch.1 p.204

**Theodotus the probable Montanist** (ca.240 A.D.) “God made us, having previously no existence. For if we had a previous existence, we must have known where we were, and how and why we came hither. But if we had no pre-existence, then God is the sole author of our creation. As, then, He made us who had no existence, so also, now that we are made, He saves us by His own grace, if we show ourselves worthy and susceptible.” *Excerpts of Theodotus* ch.17 p.45

**Commodianus** (c.240 A.D.) “Ye [Jews] look upon the law which Moses in wrath dashed to pieces; and the same Lord gave to him a second law. In that he placed his hope; but ye, half healed, reject it, and therefore ye shall not be worthy of the kingdom of heaven.” *Instructions of Commodianus* ch.38 p.210

**Origen** (225-254/255 A.D.) “For those who act honestly, only after a long and careful examination into the details of a subject, slowly and cautiously express their opinion of the veracity or falsehood of this or that person with regard to the marvels which they may relate; since it is the case that neither do all men show themselves worthy of belief, nor do all make it distinctly evident that they are relating to men only fictions and fables.” *Origen Against Celsus* book 5 ch.57 p.568

**Moyses, et al.** to Cyprian (c.246-258 A.D.) “For to this battle our Lord, as with the trumpet of His Gospel, stimulates us when He says, ‘He that loveth father or mother more than me is not worthy of me: and he that loveth his own soul more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.’” *Epistles of Cyprian* Letter 25.4 p.303

**Dionysius of Alexandria** (246-265 A.D.) “A time to keep the Scripture against the unworthy, and a time to put it forth for the worthy.” *Commentary on Ecclesiates* ch.3.6 p.114

**Arnobius** (297-303 A.D.) “Not that we deny either that they [philosophers] are worthy of praise for the soundness of their morals, or that they are skilled in all kinds of studies and learning; for we know that they both speak in the most elegant language, and *that their words* flow in polished periods; that they reason in syllogisms with the utmost acuteness; that they arrange their inferences in due order; that they express, divide, distinguish principles by definitions; that they say many things about the *different* kinds of numbers, many things about music; that by their maxims and precepts they settle the problems of geometry also.” *Arnobius Against the Heathen* book 2 ch.11 p.438

**Pamphilus** (martyred 309 A.D.) “Of the sons of Sceva, and as to its not being meet to approach those who have become unbelieving and unworthy of the faith;” *Exposition of Acts* section bb vol.6 p.168

**Lactantius** (c.303-320-325 A.D.) “Therefore he who shall have profited by this first discussion of mine, in which we have exposed false things, will be excited to the knowledge of the truth, than which no pleasure is more gratifying to man; and he will now be worthy of the wisdom of heavenly training, who shall approach with willingness and preparation to the knowledge of the other subjects.” *The Divine Institutes* book 1 ch.23 p.39

**Among corrupt or spurious works**

**pseudo-Hippolytus** (after 236 A.D.) “‘If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee,’we understand wisdom at the same time, and are deemed worthy by God to know the truth of things, till now kept hid from us; and a ‘psalm of song,’ when, by revolving with the light of wisdom some of the more abstruse questions pertaining to morals, we first become prudent in action, and then also able to tell what, and when, and how action is to be taken.” *On the Psalms* ch.7 p.201

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.9 p.79 shows that some were worthy to be saved.

## di17. Multiple Archangels

**Uriel** (Fire of God) found in 2 Esdras 4:36, 4:1

**Salathiel** (Prayer to God), found in 2 Esdras 5:16

Daniel 12:10 and Revelation 12:7 mention the angel Michael

Daniel 9:21 and Luke 1:19 mention Gabriel

“I am Raphael, one of seven angels who stand every ready to enter the presence of the glory of the Lord.” Tobit 12:15 (The Jerusalem Bible)

2 Esdras (=4 Esdras) 4:1 says that the angel Uriel was sent to Ezra.

The Book of Enoch (Ethiopic translation) mentions lots of angels. It mentions the good angels Michael, Surafel, andGabriel in 1 Enoch 9:1, Asuryal in 1 Enoch 10:1; and Uriel in 1 Enoch 19:1. It lists “the holy angels who watch:” Suru’el, Raphael, Raguel, Michael, Saraqa’el, and Gabriel in 1 Enoch 20.

The forgery called the *Gospel of Barnabas* (written between 1380 and 1550 A.D.) mentions archangels Michael, Raphael, and Uriel. ch.209 p.461, ch.215 p.471, ch.220 p.485

**Irenaeus of Lyons** (c.160-202 A.D.) “Now this world is encompassed by seven heavens, in which dwell powers and angels and archangels, doing service to God, the Almighty and Maker of all things: not as though He was in need, but that they may not be idle and unprofitable and ineffectual.” *Proof of Apostolic Preaching* ch.9

Irenaeus of Lyons (182-188 A.D.) “Neither Valentinus, nor Marcion, nor Saturninus, nor Basilides, nor angels, nor archangels, nor principalities, nor powers [possess this knowledge], but the Father only who begat, and the Son who was begotten.” *Irenaeus Against Heresies* book 2 ch.22.6 p.392

**Clement of Alexandria** (193-202 A.D.) “Nor yet any of the angels: for in the way that angels, in virtue of being angels, speak, men do not hear; nor, as we have ears, have they a tongue to correspond; nor would any one attribute to the angels organs of speech, lips I mean, and the parts contiguous, throat, and windpipe, and chest, breath and air to vibrate, And God is far from calling aloud in the unapproachable sanctity, separated as He is from even the archangels.” *Stromata* book 6 ch.7 p.493

**Hippolytus of Portus** (222-235/236 A.D.) “And by the soldiers He is mocked, at whose behest stand thousands of thousands and myriads of myriads of angels and archangels.” *Against the Heresy of One Noetus* ch.18 p.230

Hippolytus of Portus (222-235/236 A.D.) (partial) “But the righteous shall obtain the incorruptible and unfading kingdom, who indeed are at present detained in Hades, but not in the same place with the unrighteous. For to this locality there is one descent, at the gate whereof we believe an archangel is stationed with a host.” *Against Plato on the Cause of the Universe* ch.1 p.221

**Theodotus the probable Montanist** (ca.240 A.D.) “And what is “above all rule, and authority, and power, and every name that is named,” are those from among men that are made perfect as angels and archangels, *so as to rise* to the nature of the angels first-created.” *Excerpts from Theodotus* ch.57 p.50

**Origen** (225-253/254 A.D.) “servants of God, are to be worshipped.’ If he had meant this to apply to those who are truly the servants of God, after His only-begotten Son,-to Gabriel and Michael, and the other angels and archangels, and if he had said of these that they ought to be worshipped,-if also he had clearly defined the meaning of the word ‘worship,’ and the duties of the worshippers,-we might perhaps have brought forward such thoughts as have occurred to us on so important a subject.” *Origen Against Celsus* book 8 ch.13 p.644

**Cyprian of Carthage** (c.246-258 A.D.) (implied) in recounting the story of Tobias, quotes the angel saying, “For I am Raphael, one of the seven holy angels which stand and go in and out before the glory of God.” *Treatises of Cyprian* Treatise 4 ch.33 p.456

**Victorinus of Petau** (martyred 304 A.D.) “Therefore He shall send these seven great archangels to smite the kingdom of Antichrist; for He Himself also thus said: “Then the Son of man shall send His messengers; and they shall gather together His elect from the four corners of the wind, from the one end of heaven even to the other end thereof.” *Commentary on the Apocalypse* from the seventh chapter no.2 p.352

Victorinus bishop of Petau in Austria (martyred 304 A.D.) (partial) Michael and his archangels fought with the dragon *Commentary on the Apocalypse* from the Twelfth chapter no.7-9 p.356

**Methodius** (270-311/312 A.D.) “I have become the torch-bearer of the unapproachable lights, and I join with their company in the new song of the archangels, showing forth the new grace of the Church; for the Word says that the company of virgins always follow the Lord, and have fellowship with Him wherever He is. And this is what John signifies in the commemoration of the hundred and forty-four thousand.” *Banquet of the Ten Virgins* discourse 6 ch.5 p.331

**Eusebius of Caesarea** (c.318-325 A.D.) “angels of God, and ‘ministering spirits,’, and divine powers, and archangels,” *Preparation for the Gospel* book 4 ch.5 p.10

**Among corrupt or spurious works**

The *Book of Enoch* (Ethiopic translation) (partial) mentions lots of angels. It mentions the good angels Michael, Surafel, and Gabriel in 1 Enoch 9:1, Asuryal in 1 Enoch 10:1; and Uriel in 1 Enoch 19:1. It lists “the holy angels who watch:” Suru’el, Raphael, Raguel, Michael, Saraqa’el, and Gabriel in 1 Enoch 20.

**Among heretics**

The Encratite heretic **Saturninus** according to Irenaeus (182-188 A.D.) “Saturninus [the Encratite], like Menander, set forth one father unknown to all, who made angels, archangels, powers, and potentates.” *Irenaeus Against Heresies* book 1 ch.24.1 p.349

**Some Gnostics** according to Irenaeus (182-188 A.D.) “They [some Gnostics] affirm, therefore, that he was constituted the Father and God of everything outside of the Pleroma, being the creator of all animal and material substances.” *Irenaeus Against Heresies* book 1 ch.5.2 p.322

**Valentinians** according to Tertullian (198-220 A.D.) “These heavens, however, they consider to be intelligent, and sometimes they make angels of them, as indeed they do of the Demiurge himself; as also (they call) Paradise the fourth archangel, because they fix it above the third heaven, of the power of which Adam partook, when he sojourned there amidst its fleecy clouds and shrubs.” *Against the Valentinians* ch.20 p.514

Revised Valentinian ***Tripartite Tract*** (200-250 A.D.) part 1 ch.10 p.85 mentions plural archangels.

## di18. The angel Raphael

In the apocrypha in Tobit 3:17; 12:15

**Clement of Alexandria** (193-202 A.D.) “At this period, too, occurred the sign of Jonah; and Tobias, through the assistance of the angel Raphael, married Sarah, the demon having killed her seven first suitors; and after the marriage of Tobias, his father Tobit recovered his sight.” *Stromata* book 1 ch.21 p.328

**Hippolytus of Portus** (222-235/236 A.D.) “‘For even now the angel of God.’ He shows also, that when Susannah prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of Tobias and Sara. For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both.” *On Susannah* ch.55 p.193

**Origen** (225-253/254 A.D.) “angels of God, of whom one is called Michael, and another Gabriel, and another Raphael” *Origen Against Celsus* book 1 ch.25 p.406

Origen (233/234 A.D.) “And Raphael himself, in revealing to them [Tobias and Sara] his mission to them both” *Origen On Prayer* ch.11.1 p.43. See also ibid ch.31.5 p.134.

**Cyprian of Carthage** (c.246-258 A.D.) in recounting the story of Tobias, quotes the angel saying, “For I am Raphael, one of the seven holy angels which stand and go in and out before the glory of God.” *Treatises of Cyprian* Treatise 4 ch.33 p.456

**Among heretics**

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## di19. Susannah

In an apocryphal addition to Daniel.

**Clement of Alexandria** (193-202 A.D.) “I pass over in silence Susanna and the sister of Moses, since the latter was the prophet’s associate in commanding the host, being superior to all the” *Stromata* book 4 ch.19 p.431

**Tertullian** (198-220 A.D.) “If Susanna also, who was subjected to unveiling on her trial, furnishes an argument for the veiling of women, I can say here also, the veil” *The Chaplet* ch.4 p.95

**Hippolytus of Portus** (222-235/236 A.D.) “by the mouth of the prophet Jeremiah, saying, ‘The sanctuary shall be desolate seventy years;’ then we find that the blessed Daniel prophesied in Babylon, and appeared as the vindicator of Susanna.” On Daniel 1 ch.1 p.178

**Origen** (225-253/254 A.D.) discusses Susannah and Daniel *Letter of Origen to Africanus* ch.2 p.387

**Cyprian of Carthage** (c.246-258 A.D.) “Let not the age nor the authority deceive you of those who, answering to the ancient wickedness of the two elders; as they attempted to corrupt and violate the chaste Susannah, are thus also attempting, with their adulterous doctrines, to corrupt the chastity of the Church and violate the truth of the Gospel.” *Epistles of Cyprian* Letter 39 ch.4 p.317-318

**Methodius** (270-311/312 A.D.) “Thekla. 15. Seeing the great beauty of Susanna, the two Judges, maddened with desire,…” *Banquet of the Ten Virgins* Discourse 11 ch.352

**Eusebius of Caesarea** (318-325 A.D.) mentions Susannah in *Preparation for the Gospel* book 6 ch.10 p.41

## di20. Tobias

In the apocryphal Book of Tobit

**Irenaeus of Lyons** (182-188 A.D.) (Implied, Ophites and Sethians list these, and Irenaeus calls these prophets) “Samuel, and Nathan, and Jonah, and Micah, to Iao; Elijah, Joel, and Zechariah to Sabaoth; Isaiah, Ezekiel, Jeremiah, and Daniel, to Adohai; Tobias and Haggai to” *Irenaeus Against Heresies* book 1 ch.30.11 p.356

**Clement of Alexandria** (193-202 A.D.) “At this period, too, occurred the sign of Jonah; and Tobias, through the assistance of the angel Raphael, married Sarah, the demon having killed her seven first suitors; and after the marriage of Tobias, his father Tobit recovered his sight.” *Stromata* book 1 ch.21 p.328

**Hippolytus of Portus** (222-235/236 A.D.) “‘For even now the angel of God.’ He shows also, that when Susannah prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of Tobias and Sara. For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both.” *On Susannah* ch.55 p.193

**Commodianus** (c.240 A.D.) “Look forward to thy meals from that Tobias who always on every day shared them entirely with the poor man. Thou seekest to feed him, O fool, who” *Instructions of Commodianus* ch.61 p.215

**Origen** (225-253/254 A.D.) “However, since the Churches use Tobias, you must know that even in the captivity some of the captives were rich and well to do.” *Letter of Origen to Africanus* ch.13 p.391

**Origen** (233/234 A.D.) mentiosn Tobias. *Origen On Prayer* ch.14.4 p.55 and 31.5 p.134.

**Cyprian of Carthage** (c.246-258 A.D.) in recounting the story of Tobias, quotes the angel saying, “For I am Raphael, one of the seven holy angels which stand and go in and out before the glory of God.” *Treatises of Cyprian* Treatise 4 ch.33 p.456

&&&**Pontius** (258 A.D.) “Tobias collected together those who were slain by the king and cast out, of his own race only.” *Life and Passion of Cyprian* ch.10 p.&&&

**Among heretics**

**Ophites and/or Sethians** according to Irenaeus (182-188 A.D.) “Samuel, and Nathan, and Jonah, and Micah, to Iao; Elijah, Joel, and Zechariah to Sabaoth; Isaiah, Ezekiel, Jeremiah, and Daniel, to Adohai; Tobias and Haggai to” *Irenaeus Against Heresies* book 1 ch.30.11 p.356

# ERRORS

## er1. Incorrect references to Bible verses

***Epistle of Barnabas*** (c.70-130 A.D.) ch.4 p.138 refers to Daniel 9:24-27 as by Enoch.

**Justin Martyr** (c.150 A.D.) quotes Zechariah 9:9 as by Zephaniah. *First Apology of Justin Martyr* ch.35 p.175

Justin Martyr (c.150 A.D.) quotes Jeremiah 9:26 as by Isaiah. *First Apology of Justin Martyr* ch.53 p.181

Justin Martyr (c.138-165 A.D.) “and [Jesus] exclaimed, ‘woe unto you, Scribes and Pharisees, hypocrites! Because ye pay tithe or mint and rue, but do not observe the love of God and justice. We whited sepulchers! Appearing beautiful outward, but are within full of dead men’s bones.’ *Dialogue with Trypho, a Jew* ch.17 p.203. mixed from two different times in Jesus’ life in Matthew 23 and Luke 11.

Justin Martyr (c.138-165 A.D.) “‘For your ears are closed, your eyes are blinded, and the heart is hardened, ‘Jeremiah has cried; yet not even then do you listen.” [This is not a quote from Jeremiah. *Dialogue with Trypho, a Jew* ch.12 p.200

**Irenaeus of Lyons** (182-188 A.D.) (this is not in Mark) “’No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son was willed to reveal [Him].’ Thus hath Matthew set it down, and Luke in like manner, and Mark the very same, for John omits this passage.” *Irenaeus Against Heresies* book 4 ch.6.1 p.467-468

Ireneaus of Lyons (182-188 A.D.) quotes all of Luke 1:76-77 as “Then he says in John”. This is in Luke, not John. *Irenaeus Against Heresies* book 3 ch.10.2 p.424

**Clement of Alexandria** (193-217/220 A.D.) “And in the Gospel of John He says, ‘Serpents, brood of vipers.’” *The Instructor* book 1 ch.9 p.229. This is in Matthew 3:7 and Luke 3:7, but not in the Gospel of John.

Clement of Alexandria (c.195 A.D.) speaks of the apostolic injunction to flee from “the prince of the power of the air” who works in the children of disobedience,” *Exhortation to the Heathen* ch.1 p.173. We are to flee temptation, but stand firm against Satan and he will flee from us.

Clement of Alexandria (193-217/220 A.D.) quotes from 1 Timothy 2:9-10 as by Peter. The Instructor book 2 ch.13 p.269.

**Tertullian** (198-220 A.D.) “But how Paul, an apostle, from being a persecutor, who first of all shed the blood of the church, though afterwards he exchanged the sword for the pen, and turned the dagger into a plough, being *first* a ravening wolf of Benjamin, then himself supplying food as did Jacob, -how he, (I say, ) speaks in favour of martyrdoms, now to be chosen by himself also, when, rejoicing over the Thessalonians, he says, ‘So that we glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations, in which ye endure a manifestation of the righteous judgment of God, that ye may be accounted worthy of His kingdom, for which ye also suffer! [2 Thessalonians 1:4] ... But writing in bonds to the Thessalonians, he certainly affirmed that they were blessed, since to them it had been given not only to believe on Christ, but also to suffer for His sake. ‘Having,’ says he, ‘the same conflict which ye both saw in me, and now hear to be in me.’ ‘For though I are offered upon the sacrifice, I joy and rejoice with you all; in like manner do ye also joy and rejoice with me.’ [Philippians 2:29-30] You see what he decides the bliss of martyrdom to be, in honour of which he is providing a festival of mutual joy.” *Scorpiace* ch.13 p.646-647

**Theodotus the probable Montanist** fragment 41 p.48 (ca.240 A.D.) “Wherefore also Peter, in the Revelation, says: ‘And a flash of fire leaping from those infants, and striking the eyes of the women.’ For the justice shines forth as a spark in a reed, and will judge the nations.” The first quote is unknown. The last quote is from the apocryphal book Wisdom 3:7.

**Origen** (233/234 A.D.) quotes both Jeremiah 7:22 and Zecharia 7:10 as by Jeremiah. *Origen On Prayer* ch.9.3 p.40

Origen (233/234 A.D.) quotes 1 Kings 1:9-11 as the First book of Kings (he should have said 3 Kings). *Origen On Prayer* ch.4.1 p.25-26

**Lactantius** (c.303-320/325 A.D.) quotes from Jeremiah 4:3-4 as by Isaiah. *The Divine Institutes* book 4 ch.17 p.118.

Lactantius (c.303-320/325 A.D.) “The prophet Ezra also, who was in the times of the same Cyrus by whom the Jews were restored, thus speaks: ‘They rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them, that they might turn unto Thee.’” [Nehemiah 9:26, Nehemiah was often called 2 Ezra] *The Divine Institutes* book 4 ch.11 p.109

**Eusebius of Caesarea** (318-325 A.D.) quotes 2 Samuel 4:20 as by Jeremiah. *Eusebius’ Ecclesiastical History* book 1 ch.3.6 p.85-86

## er2. Misquoted or unknown Bible verses

**Clement of Rome** (96-98 A.D.) “And in another place [the Scripture] saith, ‘Behold, the Lord taketh unto Himself a nation out of the midst of the nations, as a man takes the first-fruits of his threshing floor; and from that nation shall come for the Most Holy [or Holy or Holies].” *1 Clement* vol.1 ch.29 p.13. See also vol.29 ch.29 p.237-238. The first part sounds a little like Numbers 18:27.

***Epistle of Barnabas*** (c.70-130 A.D.) ch.6 p.140 “For the prophet says, ‘who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?” This is not found in scripture.

*Epistle of Barnabas* (c.70-130 A.D.) ch.7 p.141 “What, then, says He in the prophet? ‘And let them eat of the goat which is offered, with fasting, for all their sins.’ Attend carefully: ‘And let all the priests alone east the inwards, unwashed with vinegar.’”

***2 Clement*** (120-140 A.D.) vol.7 ch.14 p.518 “the Lord hath said, ‘Even though ye were gathered together in Me in My very bosom, yet if ye were not to keep My commandments, I would cast you off, and say unto you, Depart from Me; I know you not whence ye are, ye workers of iniquity.” The second half is like Matthew 7:23 and Luke 13:27, but the first half is unknown.

*2 Clement* (120-140 A.D.) vol.7 ch.5 p.518 “For the Lord saith, ‘Ye shall be as lambs in the midst of wolves.’ And Peter answer and said unto Him, ‘What, the, if the wolves shall tear in pieces the lambs?’ Jesus said unto Peter, ‘The lambs have no cause after they are dead to fear the wolves; and in like manner, fear not yet them that kill you, and can do nothing more unto you; but fear Him who, after you are dead, has power over both soul and body to cast them into hell-fire.”

**Justin Martyr** (c.138-165 A.D.) has a quote he says is from Jeremiah. *Dialogue with Trypho, a Jew* ch.72 p.234-235. He says the Jews cut this out of their scriptures. Here is the quote “And from the sayings of Jeremiah they have cut out the following: ‘I [was] like a lamb that is brought to the slaughter: they devised a device against me, saying, Come, let us lay on wood on His bread, and let us blot Him out from the land of the living; and His name shall no more be remembered.’ And since this passage from the sayings of Jeremiah is still written in some copies [of the Scriptures] in the synagogues of the Jews (for it is only a short time since they were cut out), and since from these words it is demonstrated that the Jews deliberated about the Christ Himself, to crucify and put Him to death, He Himself is both declared to be led as a sheep to the slaughter, as was predicted by Isaiah, and is here represented as a harmless lamb; but being in a difficulty about them, they give themselves over to blasphemy. And again, from the sayings of the same Jeremiah these have been cut out: ‘The Lord God remembered His dead people of Israel who lay in the graves; and He descended to preach to them His own salvation.’” “Irenaeus quotes this as from Jeremiah in *Irenaeus Against Heresies* book 2 ch.22 and as by Isaiah in *Irenaeus Against Heresies* book 3 ch.20.

Justin Martyr (c.138-165 A.D.) The Lord shall make bare His holy arm in the eyes of all the nations, and all the nations and the ends of the earth shall see the salvation of God. Depart ye, depart ye, depart ye, go ye out from thence, and touch no unclean thing;” *Dialogue with Trypho, the Jew* ch.13 p.200. Justin quotes this two other places too.

Justin Martyr (c.138-165 A.D.) “Wherefore also our Lord Jesus Christ said, ‘In whatsoever things I shall take you, in these I shall judge you.’” *Dialogue with Trypho, a Jew* ch.47 p.219

**Athenagoras** (177 A.D.) “for the Logos again says to us, ‘If anyone kiss a second time because it has given him pleasure [he sins]; ‘adding, ‘therefore the kiss, or rather the salutation, should be given with the greatest care, since, if there be mixed with it the least defilement of thought, it excludes us from eternal life.” *A Plea for Christians* ch.32 p.146.

**Hegesippus** (170-180 A.D.) mentions scripture in Isaiah**.** Then he mistakenly quotes something not in Isaiah. It is Let us away with the just man, because he is troublesome to us: therefore shall they eat the fruit of their doings.” *Fragments of Five books of Commentaries on the Acts of the Church* p.763

**Irenaeus of Lyons** (182-188 A.D.) “As He [God] elsewhere declares: ‘The sacrifice to God is an afflicted heart: a sweet savour to God is a heart glorifying Him who formed it.’” *Irenaeus Against Heresies* book 4 ch.17.2 p.483 this sounds almost like an interpretation of Psalm 51:17-18. Clement of Alexandria quotes the same in *The Instructor* book 3 cap.12.

Irenaeus of Lyons (182-188 A.D.) “And they shall hear those words, to be found in Daniel the prophet: ‘O thou seed of Canaan, and not of Judah, beauty hath deceived thee, and lust perverted thy heart.’” *Irenaeus Against Heresies* book 4 ch.26.3 p.497. This is reminiscent of Ezekiel 16:3,15.

Irenaeus of Lyons (182-188 A.D.) “As Jeremiah declares, ‘The holy Lord remembered His dead Israel, who slept in the land of sepulture; andHe descended to make known to them His salvation, that they might be saved.’” *Irenaeus Against Heresies* book 4 ch.22.1 p.493-494.

Irenaeus of Lyons (182-188 A.D.) “But the case was, that for three days He dwelt in the place where the dead were, as the prophet says concerning Him: 'And the Lord remembered His dead saints who slept formerly in the land of sepulture; and He descended to them, to rescue and save them.'” *Irenaeus Against Heresies* book 5 ch.31.1 p.560.

**Clement of Alexandria** (193-202 A.D.) “Are not these statements [of Plato] like those of Zephaniah the prophet? ‘And the Spirit of the Lord took me, and brought me up to the fifth heaven, and I beheld angels called Lords; and their diadem was set in the Holy Spirit; and each of them had a throne sevenfold brighter than the light of the rising sun; and they dwelt in temples of salvation, and hymned the ineffable, Most High God.’” *Stromata* book 5 ch.11 p.462. He also quotes something unknown as by “Zephaniah the prophet” in *Stromata* book 5 ch.11 p.462.

Clement of Alexandria (193-202 A.D.) “Such as they of whom Micah the prophet says, ‘Hear the word of the Lord, ye peoples who dwell with pangs.’” *Stromata* book 4 ch.26 p.440

Clement of Alexandria (193-202 A.D.) “And there is written in the Kings the judgment and sentence of the Lord, which stands thus: ‘The Lord hears the righteous, but the wicked he saveth not, because they do not desire to know God.’” (This is not in 1, 2 Samuel or 1,2 Kings.) *Stromata* book 4 ch.26 p.440

Clement of Alexandria (193-202 A.D.) “Thou hast lived for the defense of the people, thy children were blessed in the tents of their fathers.’ And if the same mansions are promised by prophecy to us and to the patriarchs, the god of both covenants is shown to be one. Accordingly it is added more clearly, ‘Thou has inherited the covenant of Israel,’” *Stromata* book 2 ch.6 p.354. (This is two quotes that are not found in scripture)

Clement of Alexandria (193-202 A.D.) “The Lord will not wait for the voice of this man in prayer. ‘Ask,’ He says, ‘and I will do it; think, and I will give.’” *Stromata* book 6 ch.9 p.498.

Clement of Alexandria (193-202 A.D.) “‘for,’ it is said, ‘seek what is great, and the little things shall be added.’” (reference may loosely be to Matthew 6:33) *Stromata* book 1 ch.24 p.336

Clement of Alexandria (193-202 A.D.) “And if it is that he has become ‘common’ as the Scripture says, in consequence of being overcome by the habits which formerly had sway over him, the habits must be entirely put a stop to, and the soul trained to oppose them.” *Stromata* book 7 ch.16 p.552.

**Tertullian** (207/208 A.D.) “‘Behold,’ says Isaiah, ‘the proselytes shall come unto me through Thee,’ showing that they were even proselytes who were to find their way to God through Christ.’” *Five Books Against Marcion* book 3 ch.21 p.339

Tertullian (205 A.D.) “Get thee behind me, Satan; thou art an offence unto me. It is written, ‘though shalt worship the Lord thy god, and Him only shalt thou serve.’” *Scorpiace* ch.15 p.648

Tertullian (198-220 A.D.) “There is a caution in Leviticus: ‘my priests shall not pluralize marriages.’” *On Exhortation to Chastity* ch.7 p.54

Tertullian (198-220 A.D.) “just as Moses beforetime kept on announcing in Exodus,” then quotes Deuteronomy. *An Answer to the Jews* ch.11 p.168

**Theodotus the probable Montanist** fragment 41 p.48 (ca.240 A.D.) “Wherefore also Peter, in the Revelation, says: ‘And a flash of fire leaping from those infants, and striking the eyes of the women.’ For the just shines forth as a spark in a reed, and will judge the nations.” The first quote is unknown. The last quote is from the apocryphal book Wisdom 3:7.

**Commodianus** (c.240 A.D.) In Adam’s fall was at a palm tree, with an apple. *Instructions of Commodianus* ch.35 p.209

**Cyprian of Carthage** (c.246-258 A.D.) quotes Titus 3:2 as “in the Epistle of Paul to the Colossians” *Treatises of Cyprian* Treatise 12 part 3 ch.107 p.555

**Lactantius** (c.303-320/325 A.D.) quotes from 1 Kings 9:6-9 with some additions and omissions, and then immediately says, “And they shall say, Because they forsook the Lord their God, and persecuted their King most beloved by God, and crucified him with great degradation, therefore hath God brought upon them these evils.” *The Divine Institutes* book 4 ch.18 p.121

Lactantius (c.303-320/325 A.D.) “In Esdras [Ezra] it is thus written: ‘And Ezra said to the people, This Passover is our Saviour and our refuge. Consider and let it come into your heart, that we have to abase Him in a figure; and after these things we will hope in Him, lest this place be deserted for ever, saith the Lord God of hosts. If you will not believe him, nor hear His announcement, ye shall be a derision among the nations.’” *The Divine Institutes* book 4 ch.18 p.121

**Among heretics**

Marcionite heretic **Megethius** (c.300 A.D.) in disputing with Adamantius says, “My bow is bent, and my arrows are sharpened.” which seems to be a combination of Isaiah 5:28 and Deuteronomy 3:23 (Septuagint). *Dialogue on the True Faith* First part ch.19 p.61

## er3. Over-allegorical Bible interpretation

**Justin Martyr** (c.138-165 A.D.) says that the two goats in the Temple ceremony were types of the appearance of Christ. *Dialogue with Trypho, a Jew* ch.40 p.215

**Theophilus of Antioch** (168-181/188 A.D.) “On the fifth day the living creatures which proceed from the waters were produced, through: which also is revealed the manifold wisdom of God in these things; for who could count their multitude and very various kinds? Moreover, the things proceeding from the waters were blessed by God, that this also might be a sign of men’s being destined to receive repentance and remission of sins, through the water and laver of regeneration,-as many as come to the truth, and are born again, and receive blessing from God. But the monsters of the deep and the birds of prey are a similitude of covetous men and transgressors.” *Theophilus to Autolycus* book 2 ch.16 p.101

**Clement of Alexandria** (193-202 A.D.) says that in Matthew 23 Jerusalem is interpreted as “a vision of peace”. *Stromata* book 1 ch.4 p.306

Clement of Alexandria (193-202 A.D.) says there were ten commandments because it was an image of heaven, embracing the sun, moon, stars, clouds, light, wind, water, air, darkness, and fire. It is also a representation on earth of men, cattle, reptiles, wild beasts, water dwellers, fishes, and whales, winged animals, carnivorous, animals that eat mild food. *Stromata* book 6 ch.16 p.511

Clement of Alexandria (193-202 A.D.) says the tree of life symbolizes divine prudence, and the fruit of it symbolizes Christ. *Stromata* book 5 ch.11 p.461

Clement of Alexandria (193-217/220 A.D.) is too allegorical on Leviticus 15:29; and 12:8. He says that the timorousness of the turtle-dove typifies far in reference to sin. *The Instructor* book 1 ch.5 p.212.

Clement of Alexandria (c.195 A.D.) says that in Deuteronomy 25:13,15 a just balance is an allegory to unjust idols hidden at home. *Exhortation to the Heathen* ch.6 p.191

Clement of Alexandria (193-202 A.D.) Now the high priest’s robe is the symbol of the world of sense. The seven planets are represented by five stones and the two carbuncles, for Saturn and the Moon. The former is southwestern, and moist, and earthy, and heavy; the latter arial, whence she is called by some Artemis, as if Aerotomos (cutting the air); and the air is cloudy.” *Stromata* book 4 ch.6 p.453

**Hippolytus of Portus** (222-235/236 A.D.) interprets Proverbs 30:21-23 as referring to the Father, Son, and Holy Spirit. *Commentary on Proverbs* ch.10-11 p.174

Hippolytus of Portus (222-235/236 A.D.) “As a figure of the Holy Spirit, moveover, she [Rebecca] cares for Jacob in preference…” exegetical fragment 3 p.169

**Origen** (c.227-240 A.D.) “Some students do not take anything at all out of the statement that the Saviour is the Word; and it is important for us to assure ourselves that we are not chargeable with caprice in fixing our attention on that notion. If it admits of being taken in a metaphorical sense we ought not to take it literally.” *Origen’s Commentary on John 1* ch.24 p.312

Origen (239-242 A.D.) has over-allegorical interpretation in *Homilies on Ezekiel* homily 1 ch.5.2 p.35

**Novatian** (250/4-256/7 A.D.) says that the Old Testament command not to eat camel means that it condemns life crooked with crimes. *On the Jewish Meats* ch.3 p.647

**Dionysius of Alexandria** (246-265 A.D.) over-allegorizes part of the gospel accounts in *The Gospel According to Luke* ch.44 p.115

**Firmilian** (250-251 A.D.) says that abstaining from strange water (in Proverbs 9:19 LXX) refers to baptism. *Epistles of Cyprian* Letter 74 ch.23 p.396

**X Methodius** (270-311/312 A.D.) refutes Origen that the same flesh will not be restored to the soul. *From the Discourse on the Resurrection* A Synopsis ch.12 p.373

**Victorinus of Petau** (martyred 304 A.D.) “On the fourth day He made two lights in the heaven, the greater and the lesser, that the one might rule over the day, the other over the night,” - *the lights of* the sun and moon and He placed the rest of the stars in heaven, that they might shine upon the earth, and by their positions distinguish the seasons, and years, and months, and days, and hours. Now is manifested the reason of the truth why the fourth day is called the Tetras, why we fast even to the ninth hour, or even to the evening, or why there should be a passing over even to the next day. Therefore this world of ours is composed of four elements-fire, water, heaven, earth. These four elements, therefore, form the quaternion of times or seasons. The sun, also, and the moon constitute throughout the space of the year four seasons-of spring, summer, autumn, winter; and these seasons make a quaternion. And to proceed further still from that principle, lo, there are four living creatures before God’s throne, four Gospels, four rivers flowing in paradise; four generations of people from Adam to Noah, from Noah to Abraham, from Abraham to Moses, from Moses to Christ the Lord, the Son of God; and four living creatures, *viz.*, a man, a calf, a lion, an eagle; and four rivers, the Pison, the Gihon. the Tigris, and the Euphrates. The man Christ Jesus, the originator of these things whereof we have above spoken, was taken prisoner by wicked hands, by a quaternion *of soldiers*. Therefore on account of His captivity by a quaternion, on account of the majesty of His works,-that the seasons also, wholesome to humanity, joyful for the harvests, tranquil for the tempests, may roll on,-therefore we make *the fourth day* a station or a supernumerary fast. *Victorinus On the Creation of the World* p.341

**Among heretics**

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 2 ch.16 p.231 says that Noah’s raven and dove symbolized two forms of spirits.

## er4. Four elements make up the world

This non-biblical teaching was first taught by Orpheas, according to Niceta in the Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 10 ch.30 p.200.

Justin Martyr (c.138-165 A.D.) (partial) (probably by Justin Martyr) Stoics say that four elements make up the world. “And Plato says that all things are made from matter by God, and according to His design; but Epicures [Epicurius] and his followers say that all things are made from the atom and the void by some kind of self-regulating action of the natural movement of the bodies; and the Stoics, that all are made of the four elements, God pervading them. But while there is such discrepancy among them, there are some doctrines acknowledged by them all in common, one of which is that neither can anything be produced from what is not in being, nor anything be destroyed or dissolved into what has not any being, and that the elements exist indestructible out of which all things are generated. … But according to the Stoics even, the body being produced by the mixture of the four elementary substances, when this body has been dissolved into the four elements, these remaining indestructible, it is possible that they receive a second time the same fusion and composition, from God pervading them, and so re-make the body which they formerly made.” *On the Resurrection* ch.6 p.296

***Shepherd of Hermas*** (c.115-155 A.D.) book 1 vision 3rd ch.13 p.17 ‘four elements. Those, therefore, who repent completely and with the whole heart,”

**Clement of Alexandria** (193-202 A.D.) “as also certainly in the universe overleaping the nine division, the first consisting of the four elements put in one place for equal interchange; and then the seven wandering stars and the one that wanders not, the ninth, to the perfect number, which is above the none, and the tenth division, we must reach to the knowledge of God, to speak briefly, desiring the Maker after the creation.” *Stromata* book 2 ch.11 p.359

Hippolytus of Portus (222-235/236 A.D.) (partial, does not say he believes this) “Whence also the Pythagoreans have a certain object of adjuration, viz., the concord of the four elements.” *Refutation of All Heresies* book 6 ch.18 p.82

**Origen** (c.227-240 A.D.) “Consider if the forty cannot be taken as due to the four elements of the world arranged in the building of the temple at the points at issue, and the six to the fact that man was created on the sixth day.” *Origen’s Commentary on John* book 10 ch.22 p.403

Origen (239-242 A.D.) mentions the four elements: air, earth, fire, and water comprising the world. *Homilies on Ezekiel* homily 1 ch.4.4 p.34

*Arnobius Against the Heathen* (297-303 A.D.) book 2 ch.56 p.455 (partial) discusses, without an recommendation that that some teach the world is made up for four elements, or two elements, or one elements, or none but instead is made up of atoms. None of these opinions are certain.

Adamantius (c.300 A.D.) (partial) Marinus says that a human is composed of earth, water, fire, and air. Adamantius does not agree with his point that man goes into dissolution after death. *Dialogue on the True Faith in God* Fifth part p.171.

**Victorinus of Petau** (martyred 304 A.D.) says the world is composed of four elements, just as there are four gospels, four generations from Adam to Noah, from Abraham to Moses, four rivers in paradise, four soldiers at the crucifixion, four living creatures, and four seasons. *Victorinus On the Creation of the World* p.341

Methodius (270-311/312 A.D.) (partial, fire and water) “ORTHODOXUS: Yet water is contrary to fire, and darkness to light, and heat to cold, and moisture to dryness. … ORTHODOXUS: If, then, nothing that exists is contrary to itself, and these are contrary to one another, they will not be one and the same matter”… ORTHODOXUS: And that fire and water, and the rest likewise, are parts of matter?” *Concerning Free-Will* p.361

**Athanasius of Alexandria** (318 A.D.) mentions the four elements: air, earth, fire, water. *Athanasius Against the Heathen* ch.27.7 p.18

**Lactantius** (c.303-320/325 A.D.) “Empedocles-whom you cannot tell whether to reckon among poets or philosophers, for he wrote in verse respecting the nature of things, as did Lucretius and Varro among the Romans-determined that there were four elements, that is, fire, air, water, and earth; perhaps following Trismegistus, who said that our bodies were composed of these four elements by God, for *he said* that they contained in themselves something of fire, something of air, something of water, and something of earth, and *yet* that they were neither fire, nor air, nor water, nor earth. And these things indeed are not false; for the nature of earth is contained in the flesh, that of moisture in the blood, that of air in the breath, that of fire in the vital heat. But neither can the blood be separated from the body, as moisture is from the earth; nor the vital heat from the breath, as fire from the air: so that of all things only two elements are found, the whole nature of which is included in the formation of our body.” *The Divine Institutes* book 2 ch.13 p.61

**Eusebius of Caesarea** (318-325 A.D.) speaks at length on eair, earth, fire, and water. *Preparation for the Gospel* book 2 ch.6 p.19

Eusebius of Caesarea (318-325 A.D.) “term the primary elements of all, - the earth, water, air, and fire,” *Theophania* ch.6 p.3

**Among heretics**

The Sethian Gnostic *Apocryphon of John* (c.150-185 A.D.) ch.24 p.119 (partial) mentions four elements.

**Marcosian Gnostics** (182-188 A.D.) “They [the Marcosian Gnostics] maintain, then, that first of all the four elements, fire, water, earth, and air, were produced after the image of the primary Tetrad above, and that then, we add their operations, viz., heat, cold, dryness, and humidity, an exact likeness of the Ogdoad is presented.” *Irenaeus Against Heresies* book 1 ch.17.1 p.342

The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 8 ch.14 p.169 (partial) mentions the four elements as “some philosophers say” without saying it this is correct or not.

Marinus (c.300 A.D.) (partial) a Bardesene, in disputing with Adamantius, said that man was composed of earth, water, fire, and air. *Dialogue on the True Faith* 5th part ch.18 p.171-172

## er5. Atoms do not really exist

**Justin Martyr** (c.138-165 A.D.) discusses the opinions of Epicurus on atoms and the void being indestructible. *On the Resurrection* ch.6 p.297

**Theophilus of Antioch** (168-181/188 A.D.) “For some said that they were composed of atoms; and others, again, that they eventuate in atoms;” *Theophilus to Autolycus* book 3 ch.7 p.112-113

**Irenaeus of Lyons** (182-188 A.D.) “Again, adopting the [ideas of] shade and vacuity from Democritus and Epicurus, they have fitted these to their own views, following upon those [teachers] who had already talked a great deal about a vacuum and atoms, the one of which they called *that which is*, and the other *that which is not*. In like manner, these men call those things which are within the Pleroma real existences, just as those philosophers did the atoms; while they maintain that those which are without the Pleroma have no true existence, even as those did respecting the vacuum. They have thus banished themselves in this world (since they are here outside of the Pleroma) into a place which has no existence.” *Irenaeus Against Heresies* book 2 ch.14.3 p.376-377

Minucius Felix (210 A.D.) (partial, not for or against) “Neither do I refuse to admit what Caecilius earnestly endeavoured to maintain among the chief matters, that man ought to know himself, and to took around and see what he is, whence he is, why he is; whether collected together from the elements, or harmoniously formed of atoms, or rather made, formed, and animated by God.” *The Octavius of Minucius Felix* ch.17 p.181

Minucius Felix (210 A.D.) (partial, not for or against) “It was delivered to him by God. You see that the opinion of this original philosopher absolutely agrees with ours. Afterwards Anaximenes, and then Diogenes of Apollonia, decide that the air, infinite and unmeasured, is God. The agreement of these also as to the Divinity is like ours. But the description of Anaxagoras also is, that God is said to be the motion of an infinite mind; and the God of Pythagoras is the soul passing to and fro and intent, throughout the universal nature of things, from whom also the life of all animals is received. It is a known fact, that Xenophanes delivered that God was all infinity with a mind; and Antisthenes, that there are many gods of the people, but that one God of Nature was the chief of all; that Xeuxippus acknowledged as God a natural animal force whereby all things are governed. What says Democritus? Although the first discoverer of atoms, does not he especially speak of nature, which is the basis of forms, and intelligence, as God?” *The Octavius of Minucius Felix* ch.19 p.184

**Clement of Alexandria** (193-202 A.D.) “The elements are worshipped,-the air by Diogenes, the water by Thales, the fire by Hippasus; and by those who suppose atoms to be the first principles of things, arrogating the name of philosophers, being wretched creatures devoted to pleasure.” *Stromata* book 1 ch.11 p.312

**Tertullian** (c.203 A.D.) “But even if I could take in my hand the ‘atoms’ of Epicurus, or if my eye could see the ‘numbers’ of Pythagoras, or if my foot could stumble against the ‘ideas’ of Plato, or if I could lay hold of the ‘entelechies’ of Aristotle, the chances would be, that even in these (impalpable) classes I should find such animals as I must oppose to one another on the ground of their contrariety.” *A Treatise on the Soul* ch.32 p.212

**Hippolytus of Portus** (222-235/236 A.D.) “Epicurus, however, advanced an opinion almost contrary to all. He supposed, as originating principles of all things, atoms and vacuity. He considered vacuity as the place that would contain the things that will exist, and atoms the matter out of which all things could be formed; and that from the concourse of atoms both the Deity derived existence, and all the elements, and all things inherent in them, as well as animals and other (creatures); so that nothing was generated or existed, unless it be from atoms.” *Refutation of All Heresies* book 1 ch.19 p.21

**Origen** (225-253/254 A.D.) “We show, accordingly, that the holy Scriptures represent God as unchangeable, both by such words as ‘Thou art the same,’ and ‘I change not;’ whereas the gods of Epicurus, being composed of atoms, and, so far as their structure is concerned, capable of dissolution, endeavour to throw off the atoms which contain the elements of destruction.” *Origen Against Celsus* book 4 ch.14 p.502

**Dionysius of Alexandria** (246-265 A.D.) appeals to the complexity of nature to speak against the foolish philosophy of atoms. *Fragment 1* ch.4 p.83

Dionysius of Alexandria (246-265 A.D.) speaks against the view of “atoms, as they are borne along causally in the void, and clash all fortuitously against each other in an unregulated whirl, and become commingled one with another in a multitude of forms” as the opinion of Epicurus and Democritus. *From the Books on Nature* fragment 1 ch.2,3 p.85-86, 87. see also *From the Books on Nature* ch.2.1 and 2.2 p.85.

Dionysius of Alexandria (246-265 A.D.) “And are we to suppose that the wisdom of man was made up by these atoms, as the myth of Hesiod tells us that Pandora was fashioned by the gods?” *From the Books on Nature* ch.4 p.89

Anatolius (270-280 A.D.) (partial, not for or against) “Thus it is said that Democritus used a hypothesis, namely, that of atoms and a vacuum; and Asclepiades that of atoms and pores.” *Fragments of the Books on Arithmetic* p.153

**Arnobius** (297-303 A.D.) lists as a form of madness to “construct the whole fabric of the universe by chance accidents and by random collision, and fashion it by the concourse of atoms of different shapes”. He calls these “perverse convictions”. *Arnobius Against the Heathen* book 1 ch.31 *Ante-Nicene Fathers* vol.6 p.421 See also book 1 ch.10 p.437.

Arnobius (297-303 A.D.) (partial) discusses, without an recommendation that that some teach the world is made up for four elements, or two elements, or one elements, or none but instead is made up of atoms. None of these opinions are certain. *Arnobius Against the Heathen* book 2 ch.56 p.455

**Lactantius** (c.303-320/325 A.D.) “They therefore are in error, who have said either that all things were produced of their own accord or from an assemblage of atoms; since so great a world, so adorned and of such magnitude, could neither have been made nor arranged and set in order without some most skilful author, and that very arrangement by which all things are perceived to be kept together and to be governed bespeaks an artificer with a most skilful mind.” *The Divine Institutes* book 7 ch.7 p.204

Lactantius (c.303-320/325 A.D.) “Whence, then, did the world derive its origin, if God takes no care of anything? There are, he says, minute atoms, which can neither be seen nor touched, and from the fortuitous meeting of these all things arose, and are continually arising. If they are neither seen nor perceived by any part of the body, how could you know of their existence? In the next place, if they exist, with what mind do they meet together to effect anything? If they are smooth, they cannot cohere: if they are hooked and angular, then they are divisible; for hooks and angles project, and can be cut off. But these things are senseless and unprofitable. Why should I mention that he also makes souls capable of extinction?” *Epitome of the Divine Institutes* ch.36 p.236

**Eusebius of Caesarea** (318-325 A.D.) mentions against Democritus’ concept of atoms. *Preparation for the Gospel* book 3 ch.10 p.18

Eusebius of Caesarea (318-325 A.D.) “Or do atoms, O ye blind, bring you winter and rains, that the earth may send up food for you and all the living creatures thereone?” *Preparation for the Gospel* book 14 ch.25 p.47. See also ibid book 14 ch.45 p.44,45.

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.17-19 p.170 says the foolishness of Greeks who claim everything was made of atoms. If everything were, it would fall apart at once.

## er6. Errors on the hyena, phoenix, or other animals

Prior to the time of Christ, the Greek historian Herodotus in his *History* book 2 ch.73 p.64 reports the story of the phoenix, though Herodotus did not necessarily believe it. Herodotus does not say the phoenix burned itself to death, but that the young phoenix brought the bones of its parent to a temple in Egypt every 500 years.

**Clement of Rome** (96-98 A.D.) gives an analogy of the resurrection of the phoenix bird exactly every 500 years. *1 Clement* ch.25 p.12

***Epistle of Barnabas*** ch.10 p.143 (c.70-130 A.D.) says the hyena annually changes its sex.

**Athenagoras** (177 A.D.) in *The Resurrection of the Dead* ch.5 p.151 shows that God has adapted his creatures through their diet and describes digestion. He does a pretty good job until he speaks of the digestion that takes place in the liver.

**Irenaeus of Lyons** (182-188 A.D.) (partial, not really air but dissolved air (oxygen and carbon dioxide) says that arteries and veins are passages for blood and air. *Irenaeus Against Heresies* book 5 ch.3.2 p.529

**Minucius Felix** (210 A.D.) The bees have one king; the flocks one leader; among the herds there is one ruler. *The Octavius of Minucius Felix* ch.18 p.183

**Clement of Alexandria** (193-202 A.D.) says that ants and animals can talk with their own kind. *Stromata* book 1 ch.21 p.333

**Tertullian** (198-220 A.D.) says how the peculiar bird of the east [the phoenix], voluntarily dies on its birthday, but is resurrection. This prefigures Christ. *On the Resurrection of the Flesh* ch.13 p.554

Tertullian (198-220 A.D.) “behind him then and there, and uncoils himself in a new youth: with his scales his years, too, are repudiated.” He says that the hyena is alternately masculine and feminine. A stag feeds on the serpent. *On the Pallium* vol.4 ch.3 p.7

Tertullian (198-220 A.D.) “…descends from the Father that Holiest Spirit. Over the waters of baptism, recognising as it were His primeval seat, He reposes: (He who) glided down on the Lord ‘in the shape of a dove,’ in order that the nature of the Holy Spirit might be declared by means of the creature (the emblem) of simplicity and innocence, because even in her bodily structure the dove is without literal gall.” *On Baptism* ch.8 p.673

Tertullian (c.203 A.D.) “The eyes of the owl cannot endure the sun, whilst the eagle is so well able to face his glory, that the noble character of its young is determined by the unblinking strength of their gaze; while the eaglet, which turns away its eye from the sun's ray, is expelled from the nest as a degenerate creature!” *A Treatise on the Soul* ch.8 p.187

**Hippolytus of Portus** (222-245/6 A.D.) “and nitre and myrrh, along with vinegar, he wash them in brine frequently, he is not scorched: and he does not burn his feet, provided he smear them with isinglass and a salamander” *Refutation of All Heresies* book 4 ch.33 p.37

**Origen** (225-253/254 A.D.) mentions the phoenix of Arabia in *Origen Against Celsus* book 8 ch.8 p.541

Origen (225-253/254 A.D.) For it is ascertained that there is a certain female animal which has no intercourse with the male (as writers on animals say is the case with vultures), and that this animal, without sexual intercourse, preserves the succession of race. What incredibility, therefore, is there in supposing that, if God wished to send a divine teacher to the human race, He caused Him to be born in some manner different from the common! *Origen Against Celsus* book 1 ch.37 p.412

**Dionysius of Alexandria** (246-265 A.D.) speaks of elephants and dragons. *From the Books on Nature* ch.3 p.86

**Eusebius of Caesarea** (318-325 A.D.) says that the Armenians came from Phoenicians. *Preparation for the Gospel* book 9 ch.17 p.14

**Among heretics**

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.25 p.172 says that hares and hyenas change their sex every year, and moles spontaneously spring from the earth.

## er7. Errors on geography or tribes

**Justin Martyr** (c.138-165 A.D.) “and was conquered by a dead Amazon; and putting off the god-fabricated armour,” *Dialogue with Trypho, a Jew* ch.1 p.194

Justin Martyr (c.138-165 A.D.) says that the Magi came from Arabia (two times). *Dialogue with Trypho, a Jew* ch.78 p.237-238

**Clement of Alexandria** (193-202 A.D.) mentions the Amazons in Hercules’ time. *Stromata* book 1 ch.21 p.331

Clement of Alexandria (193-202 A.D.) (partially not) says some think the war between the “Atlantini” and Athenians is to be taught allegorically, not absolutely. *Stromata* book 5 ch.9 p.458

Clement of Alexandria (193-202 A.D.) says that there are 75 main tongues. “Euphorus and many other historians say that there are seventy-five nations and tongues, in consequence of hearing the statement made by Moses: ‘All the souls that sprang from Jacob, which went down into Egypt, were seventy-five.’ According to the true reckoning, there appear to be seventy-two generic dialects, as our Scriptures hand down. The rest of the vulgar tongues are formed by the blending of two, or three, or more dialects.” *Stromata* book 1 ch.21 p.332.

**Tertullian** (198-220 A.D.) “Luperci; and the Amazons before the Vestal Virgins. And to add another point: if” *Apology* ch.26 p.40

Tertullian (207/208 A.D.) “more audacious than an Amazon, darker than the cloud,” *Five Books Against Marcion* book 1 ch.1 p.272

Tertullian (198-220 A.D.) (partial) sarcastically asks if Christians are some subterranean antipodes, but he does not commit to whether or not he believes in antipodes or not. *Tertullian to the Nations* book 1 ch.8 p.116

Hippolytus of Portus (222-235/236 A.D.) (partially not) mentions that Anaximander that the earth is poised aloft, suspended on nothing, and curved with two surfaces. He does not says whether he thinks this is right or wrong though. *Refutation of All Heresies* book 1 ch.5 p.13-14

&&&Hippolytus of Portus (222-235/236 A.D.) (partial) &&&

**Origen** (239-242 A.D.) “The schism [between Israel and Judah] grew all the more afte rhte captivity of the the ten tribes, when guards were sent by the Assyrians to the land of Israel, who are called Samaritans; for in the Hebrew language ‘guard’ is translated as *somar*.” *Homilies on Ezekiel* homily 9 ch.1.4 p.118

&&&**Dionysius of Alexandria** (246-265 A.D.) ““

**Arnobius** (297-303 A.D.) says that 10,000 years ago men from the island called the Atlantis of Neptune exterminated numerous tribes as Plato tells us. *Arnobius Against the Heathen* book 1 ch.5 p.415

**Lactantius** (c.303-320/325 A.D.) taught the earth is flat. It is silly to think it is a ball and there are people at the antipodes who walk upside down. *The Divine Institutes* book 3 ch.24 p.94.

Lactantius (c.303-320/325 A.D.) “For he is not to be thought braver who overcomes a lion, than he who overcomes the violent wild beast shut up within himself, viz. anger; or he who has brought down most rapacious birds, than he who restrains most covetous desires; or he who subdues a warlike Amazon, than he who subdues lust, the vanquisher of modesty and fame; or he who cleanses a stable from dung, than he who cleanses his heart from vices, which are more destructive evils because they are peculiarly his own, than those which might have been avoided and guarded against.” *The Divine Institutes* book 1 ch.9 p.18-19

**Among heretics**

**Bardesan/Bardesaines of Syria** (154-224/232 A.D.) “another; nor *does it compel* the Amazons to rear the males; nor does his”

**X Tatian** (c.172 A.D.) “Who would not laugh when you tell us that the Amazons, and Semiramis, and certain other warlike women existed, while you cast reproaches on our maidens?” *Address of Tatian to the Greeks* ch.32 p.78

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 8 ch.28 p.173 says that no Jew has ever omitted circumcision on the eighth day (false), and that no Gentile has ever submitted to circumcision on the eighth day.

(Not an error but interesting) The Ebionite *Recognitions of Clement* (c.211-231 A.D.) book 8 ch.21 p.171 discusses the view of some Greek philosophers that the earth is a sphere. It does not say whether it is correct or not. But it says, “Now if the fabric of the world really has this form, the divine work is evident in it.”

## er8. Collective guilt of the Jews

**Melito of Sardis** (170-177/180 A.D.) “What strange injustice have you done, O Israel?’ *On Pascha* stanza 73 p.57. “‘I’, said Israel, ‘I killed the Lord.’” *On Pascha* stanza 74 p.58

**Irenaeus of Lyons** (182-188 A.D.) says that the Jews hands are full of blood for rejecting Christ. *Irenaeus Against Heresies* book 4 ch.18.4 p.485

**Tertullian** (198-220 A.D.) Accordingly, all the synagogue of Israel did slay Him [Jesus], saying to Pilate, when he was desirous to dismiss Him, ‘His blood be upon us, and upon our children;’” *An Answer to the Jews* ch.8 p.160

Tertullian (207/208 A.D.) (partial) discusses the role of the Jews in rejecting Christ. *Five Books Against Marcion* book 5 ch.11 p.453-454

**Hippolytus of Portus** (225-235/6 A.D.) discusses the guilt of the Jews over Christ’s death. *Commentary on Proverbs* ch.5 p.172

**Origen** (c.240 A.D.) “The ordinary Jew killed the Lord Jesus and is liable today also for the murder of Jesus.” *Homilies of Jeremiah* homily 12 ch.13 p.127

Origen (c.240 A.D.) “The [the Jews] killed Jesus... laid hands on Christ.” *Homilies on Jeremiah* homily 13 ch.1 p.131

Origen (225-253/254 A.D.) “But He had made the fulfilment of His promises to depend on certain conditions,-namely, that they should observe and live according to His law; and if the Jews bare not a plot of ground nor a habitation left to them, although they had received these conditional promises, the entire blame is to be laid upon their crimes, and especially upon their guilt in the treatment of Jesus.” *Origen Against Celsus* book 8 ch.69 p.666

**Lactantius** (c.303-320/325 A.D.) “I have been very jealous for the Lord God of hosts, because the children of Israel have forsaken Thee, thrown down Thine altars, and slain Thy prophets with the sword; and I only am left, and they seek my life to take it away.” On account of these impieties of theirs He cast them off for ever; and so He ceased to send to them prophets. But He commanded His own Son, the first-begotten, the maker of all things, His own counsellor, to descend from heaven, that He might transfer the sacred religion of God to the Gentiles, that is, to those who were ignorant of God, and might teach them righteousness, which the perfidious people had cast aside· And He had long before threatened that He would do this, as the prophet Malachi shows, saying: “I have no pleasure in you, saith the Lord, and I will not accept an offering from your hands; for from the rising of the sun even unto its setting, my name shall be great among the Gentiles.’” *The Divine Institutes* book 4 ch.11 p.109

Alexander of Alexandria (313-326 A.D.) (partial) says that Israel killed her benefactor, “by nailing to a tree Him who had brought to life their dead, had healed their maimed, had made their lepers clean, had given light to their blind.” *Epistles on the Arian Heresy* epistle 5 ch.5 p.301

**Eusebius of Caesarea** (318-325 A.D.) mentions all Jews were guilty. *Eusebius’ Ecclesiastical History* book 1 ch.1 p.81

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) (implied) “He [Jesus] also lived a holy life, and healed every kind of sickness and disease among the people, and wrought signs and wonders for the benefit of men; and to those who had fallen into the error of polytheism He made known the one and only true God, His Father, and underwent the passion, and endured the cross at the hands of the Christ-killing Jews, under Pontius Pilate the governor and Herod the king.” *Epistle to the Magnesians (Latin form)* ch.11 p.64

## er9. Errors on people

**Justin Martyr** (c.150 A.D.) says that Ptolemy, the king [Pharaoh] of Egypt at the time the Septuagint was translated, send to Herod, king of the Jews. Ptolemy was much earlier than Herod. *The First Apology of Justin Martyr* ch.31 p.173

Justin Martyr (c.150 A.D.) says that the cited utterances of David (all of Psalms 1 and 2) were given 1,500 years before Christ became a man. Justin is mistaken here; it was a little over 1,000 years. *First Apology of Justin Martyr* ch.42 p.177

**Clement of Alexandria** (193-217/220 A.D.) “A cropped head not only shows a man to be grave, but renders the cranium less liable to injury, by accustoming it to the presence of both cold and heat; and it averts the mischiefs arising from these, which the hair absorbs into itself like a sponge, and so inflicts on the brain constant mischief from the moisture.” *The Instructor* book 3 ch.11 p.286

Clement of Alexandria (193-202 A.D.) said Amos was the father of Isaiah. Isaiah’s father was named Amoz in Isaiah 1:1. The names are different in Hebrew, but they are the ame in the Greek. *Stromata* book 1 ch.21 p.327

**Athanasius of Alexandria** (318 A.D.) says the Phoenicians invented letters. Actually Egyptians and Sumerians were before them. *Athanasius Against the Heathen* part 1 ch.9.2 p.9

Athanasius of Alexandria (318 A.D.) says Theseus was the first to institute worship of the Greek gods. Actually they were worshipped before then. *Athanasius Against the Heathen* part 1 ch.9.4 p.9

## er10. Other errors on science

&&& A child resembles the man a mother loves, not the father. *Philippians* ch.78 p.156

**Athanasius of Alexandria** (318 A.D.) winds are caused by the burning heat of the upper air. Actually the upper air is cold. *Athanasius Against the Heathen* part 1 ch.27.7 p.18

Athanasius of Alexandria (318 A.D.) discusses “when the sun is under the earth” in *Athanasius Against the Heathen* part 2 ch.29.2 p.19.

**Eusebius of Caesarea** (318-325 A.D.) speaks incorrectly about the moon. *Preparation for the Gospel* book 15 ch.36 p.44

Eusebius of Caesarea (318-325 A.D.) “for eclipses are the consequences of the divine natures of the sun and moon; and they are indications either of the death of kings, or of the destruction of cities, a fact to which indar obscurely allued on the occasion of an eclipse in the passage previously quoted.”. *Preparation for the Gospel* book 8 ch.14 p.36

## Teachings that are errors not on the List

**1. Be skillful/skilful money-changers** (only 3 writers: Clement of Alexandria, Origen, Dionysius of Alexandria)

**Writers Not Included and Reasons:**

Note: I had mixed feelings about whether to put the Diatessaron under heretics or orthodox works. The author, Tatian was a heretic, but there was nothing heretical or incorrect that he put in the Diatessaron; it was what was omitted that was a problem. I included it in orthodox works because orthodox Syriac-speaking Christians used this for a couple of centuries.

**Archelaus** (262-278 A.D.) The earliest copies we have were translted or edited by Hegemonius in the 4th century A.D. So I included this in the Nicea to Ephesus part instead. However, these also has a good picture of what Manes believed, so I included the part about Manes, but it is not counted in any totals.

**Aristo of Pella** is in the *Ante-Nicene Fathers* vol.9 p.749. However, he was a Jew, not a Christian, so his references are not included.

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.) was a work written at various times, and it is not sure how much they have been edited, so this work is counted in the Nicea to Ephesus section.

We do not know when the first edition of the ***Didascalia*** was written. However, in what we have preserved, it references not marrying Nestorians, so I have assigned it a date of “after 431 A.D.”

**Ignatius** has a shorter and longer version, as well as a middle Syriac version. Ignatius wrote in Greek, and the longer Latin version seems an extrapolation of the shorter Greek version. Only the shorter Greek version is used.

**Julius Cassianus** (190 A.D.) was a prominent Alexandrian Encratite Gnostic. We do not have any of his writings though.

**Pantaneus** has only one sentence quoted from him in *Ante-Nicene Fathers* vol.8 p.777, so he is not referenced here.

**pseudo-Zephyrinus of Rome** (199-217 A.D.) has two letters purportedly by him. However, these are now known to be ninth century frauds.

**Sections Not Included**

There are some writings that are questionable or even known spurious. These are not included. Authors who were claimed for questionable or spurious works or parts were Ignatius, Justin Martyr, Hippolytus, Gregory Thaumaturgus, Arnobius, Council of Elvira, Peter of Alexandria Alexander of Alexandria.

Methodius’ *Oration of Simeon and Anna*

**For further Reading**

Most of these references were taken from the following.

Roberts, Alexander, and James Donaldson (editors) ***Ante-Nicene Fathers*** vols. 1-9 + 10 (Annotated Index) Hendrickson Publishers 1886, 1994

Pretty, Robert A. *Adamantius : Dialogue on the True Faith in God*. Peeters 1997

**Wrong Teaching**

**Clement of Rome** (96-98 A.D.) “Let us contemplate Him with our understanding, and look with the eyes of our soul to His long-suffering will. Let us reflect how free from wrath He is towards all His creation.” *1 Clement* ch.19 p.10

**Justin Martyr** (c.138-165 A.D.) said that the high priest had 12 bells on the bottom of his robe. Actually there were 12 gemstones in the ephod, but an unspecified number of bells at the bottom of his robe. *Dialogue with Trypho, a Jew* ch.42 p.215

Justin Martyr (c.138-165 A.D.) quotes unknown scripture. *Dialogue with Trypho, a Jew* ch.47 p.219

**Irenaeus of Lyons** (182-188 A.D.) says that Jesus was almost 50 when he began His ministry. “But, besides this, those very Jews who then disputed with the Lord Jesus Christ have most clearly indicated the same thing. For when the Lord said to them, ‘Your father Abraham rejoiced to see My day; and he saw it, and was glad,’ they answered Him, ‘Thou art not yet fifty years old, and hast Thou seen Abraham? ‘ Now, such language is fittingly applied to one who has already passed the age of forty, without having as yet reached his fiftieth year, yet is not far from this latter period. But to one who is only thirty years old it would unquestionably be said, ‘Thou art not yet forty years old.’ For those who wished to convict Him of falsehood would certainly not extend the number of His years far beyond the age which they saw He had attained; but they mentioned a period near His real age, whether they had truly ascertained this out of the entry in the public register, or simply made a conjecture from what they observed that He was above forty years old, and that He certainly was not one of only thirty years of age. For it is altogether unreasonable to suppose that they were mistaken by twenty years, when they wished to prove Him younger than the times of Abraham. For what they saw, that they also expressed; and He whom they beheld was not a mere phantasm, but an actual being of flesh and blood. He did not then wont much of being fifty years old;” *Irenaeus Against Heresies* book 2 ch.22.6 p.392 (Irenaeus did not consider that the Jews were giving an exaggerated age.)

**Theodotus the probable Montanist** (ca.240 A.D.) “‘God set His tabernacle in the sun’ to be understood thus? God ‘set in the sun,’ that is, in the God who is beside Him, as in the Gospel, Eli, Eli, instead of my God, my God.” The footnote says Theodotus confused Eli, Eli, with Helios, Helios. *Excerpts of Theodotus* ch.57 p.50 5:2,8

Here are historical examples, that all Christians today should agree are wrong. The point of bringing this up is not to look down on people who have said these errors, but to make sure we don’t make other mistakes for the same reason.

**Lack of attention to detail:** Justin Martyr (c.138-165 A.D.) said that the high priest had 12 bells on the bottom of his robe. Actually there were 12 gemstones in the ephod, but an unspecified number of bells at the bottom of his robe. *Dialogue with Trypho, a Jew* ch.42 p.215

**Confusing what Scripture says a non-believer said with what God says:** Irenaeus of Lyons (182-188 A.D.) says that Jesus was almost 50 when he began His ministry. *Irenaeus Against Heresies* book 2 ch.22.6 p.392

**Not taking into account other scriptures:** *Shepherd of Hermas* (c.115-155 A.D.) book 2 commandment 10 ch.2 p.27 grief drives out the Holy Spirit, because the Holy Spirit is a cheerful spirit. What about repentance, and the Book of Lamentations? Is the Holy Spirit really driven out of Christians every time we grieve?

**Over-allegorizing scripture:** Clement of Alexandria (193-202 A.D.) says there were ten commandments because it was an image of heaven, embracing the sun, moon, stars, clouds, light, wind, water, air, darkness, and fire. It is also a representation on earth of men, cattle, reptiles, wild beasts, water dwellers, fishes, and whales, winged animals, carnivorous, animals that eat mild food. *Stromata* book 6 ch.16 p.511

**Really over-allegorizing scripture:** Novatian (250/4-256/7 A.D.) says that the Old Testament command not to eat camel means that it condemns life crooked with crimes. *On the Jewish Meats* ch.3 p.647

**Really, really, over-allegorizing scripture:** Clement of Alexandria (193-202 A.D.) Now the high priest’s robe is the symbol of the world of sense. The seven planets are represented by five stones and the two carbuncles, for Saturn and the Moon. The former is southwestern, and moist, and earthy, and heavy; the latter arial, whence she is called by some Artemis, as if Aerotomos (cutting the air); and the air is cloudy.” *Stromata* book 4 ch.6 p.453

**Misreading the translated words:** Theodotus the probable Montanist (ca.240 A.D.) “‘God set His tabernacle in the sun’ to be understood thus? God ‘set in the sun,’ that is, in the God who is beside Him, as in the Gospel, Eli, Eli, instead of my God, my God.” The footnote says Theodotus confused Eli, Eli, with Helios, Helios. *Excerpts of Theodotus* ch.57 p.50 5:2,8

**Restricting beyond what scripture says:** The Anabaptist Conrad Grebel (1498-1526 A.D.) believed that no singing was allowed in church. Colossians 3:16 says “...sing psalms, hymns, and spiritual songs with gratitude in your hearts to God.” However, Conrad interpreted “in your hearts” to mean you were not supposed to sing out loud.

**Projecting your feelings on God:** God is free from all wrath, according to Clement of Rome (96-98 A.D.) (*1 Clement* ch.19 p.10) and *Epistle to Diognetus* (c.130-200 A.D.) ch.8 p.28.

**Equating your views with Scripture:** Cyprian of Carthage (c.248-256 A.D.) (*Epistles of Cyprian* letter 58.2 p.353), Ambrose of Milan (370-390 A.D.), Augustine of Hippo (388-430 A.D.), and Prosper of Aquitaine (c.390-455) (*On Forgiveness of Sin* 5:25,26-28-29, and *Baptism* ch.26-30, 33-35) all taught that baptized babies who die definitely go to heaven, and unbaptized babies who die definitely go to Hell.

**Bringing your own view of nature into scripture:** Lactantius (c.303-c.325 A.D.) taught the earth is flat. It is silly to think it is a ball and there are people at the antipodes who walk upside down. *The Divine Institutes* book 3 ch.24 p.94.

**Adding your spiritual views into Scripture:** Origen (225-254 A.D.) believed in the pre-existence of souls in *de Principiis*. (He did not believe in reincarnation though.)

**Lack of Forgiveness:** Novatian (250/254-256/257 A.D.) started a schism within the church. Novatianists believed just like other Christians, except that if a person ever denied the faith, even under duress, Novatianists taught that they had lost their salvation forever and could never get it back.

**Putting your prejudices in God’s Word:** Lactantius (c.303-320/325 A.D.) calls men strong and more robust, and women weaker and more feeble. *The Divine Institutes* book 1 ch.16 p.29. Athanasius of Alexandria (318 A.D.) wrote: “For even women, whom it is not safe to admit to deliberation about public affairs, they worship and serve with the honor due to God, such as those enjoined by Theseus as above stated,” *Athanasius Against the Heathen* ch.10.2 p.9.

Athanasius (318 A.D.) says that women are not suitable for public office. *Athanasius Against the Heathen* part 1 ch.9.2 p.9

But genuine Christians can still have errors of the same magnitude as above. We need to have right doctrine as well as be in tune with the Spirit. As one modern Christian writer quipped: “If you have doctrine without the Spirit you dry up, if you have the Spirit without doctrine you blow up, and if you have both you grow up.”

**Among heretics**

Nag Hammadi ***Apocalypse of Peter*** (3rd century A.D.) *Nag Hammadi Library in English* p.377 “one crucified is the first-born, the home of the demons”

Hippolytus of Portus (222-235/236 A.D.) discussed the Elchasaites and their teaching on the Serai. *Refutation of All Heresies* book 9 ch.8 p.131-132.

It is somewhat involved counting the number of pages of Origen. All of Origen’s works in which our only copy is Rufinus’ Latin translation are not counted, because Rufinus added much of his own material. So the parts to include are the parts of *de Principiis* from the Greek, and dividing by 3.5 (for the columns in *ANF*, it is (25 + 26 / 3.5) = 14.6 pages. Including *Letter to Gregory*, (1 2/3 pages) *Commentary on John* and *Commentary on Matthew* (216 pages), *Origen Against Celsus* (279 pages). The subtotal here is 511 pages.

Taking three pages from the commentaries, those three pages are 2545 words. Dividing by 3 is 848 words per page (not counting titles and notes.)

*Prayer* and *Exhortation to Martyrdom* 181 pages. (\*.3514 = 63.5 equivalent big pages)

*Homilies and Jeremiah* and *Homily on 1 Kings 28* are 330.5 pages. (\*.3514 = 116 equivalent big pages)

*Homilies 10-14 on Ezekiel* are 145 pages. ( \*.3514 = 51 equivalent big pages)

Taking three pages, there were an average of 298 words per page.

these 656.6 smaller pages are equivalent to 231 pages.

So the total for Origen’s writing is (511 + 231) = 742 pages.

Eusebius:

Demonstration of the Gospel 10 vols. 184485 words / 848 words per ANF pages = 217.55 pages

Chronicon + Letter to Carpasia 46559 words / 848 words per ANF page = 54.9 pages

Preparation for the Gospel (15 volumes) 331333 words / 848 = 375.73 pages

Commentary on Ps 51 2729 words / 848 words per ANF page = 3.21 pages

Irenaeus *Proof of Apostolic Preaching* is about 19398 words. Divided by 848 words per *ANF* page, that would be 22.75 pages.

Adamantius is about (284\*2 + 64 + 181 + 146+ 220) / 5 = 236 words per page. =190-35-8 = 148 physical pages. 148 \* 236 / 848 = 42 equivalent pages.

Council of Evira is 804 words for the first 21 canons (including the 21 section numbers). 804/ / 848 word per ANF page gives about 1 page.

*The Epistle of the Apostles* has about 8315 words in English / 848 word per ANF page = 9.8 pages.

The spurious *Sentences of Sextus* (partial) is 1709 words. Divided by 848 words per *ANF* page, would be 2 equivalent pages.

The Valentinian *Gnostic Letter of Peter to Philip* 382 \* 523 \* 2 + 92 words. At 878 words per *ANF* page, that would be 1.75 *ANF* pages.

*Ascension of Isaiah* 9137 words / 848 words per ANF page = 10.2 pages = 10 pages.

*Odes of Solomon* 8646 words / 848 words per ANF page = 10.8 pages = 11 pages.

*Bible Knowledge Commentary : New Testament* Here are the numbers, then subtracting verse references. p.246 725 words minus 36 words = **689 words**. P.65 781 words minus 42 words = **739 words**. P.116 666 words – 61 words= **605 words**. Average is 678 words. 848 words per ANF page / 678 pages = 1.25

**Irenaeus of Lyons** (182-188 A.D.) But [it has, on the other hand, been shown], that the preaching of the Church is everywhere consistent, and continues in an even course, and receives testimony from the prophets, the apostles, and all the disciples-as I have proved-through [those in] the beginning, the middle, and the end, and through the entire dispensation of God, and that well-grounded system which tends to man’s salvation, namely, our faith; which, having been received from the Church, we do preserve, and which always, by the Spirit of God, renewing its youth, as if it were some precious deposit in an excellent vessel, causes the vessel itself containing it to renew its youth also.” *Irenaeus Against Heresies* book 3 ch.21.1 p.451

**Divergences**

**Divergence: Body is not the fetter of the soul.** (For: Methodius, Against: Origen)

**Methodius** (c.260-311/312 A.D.) “That Origen said that the body was given to the soul as a fetter after the fall, and that previously it lived without a body; but that this body which we wear is the cause of our sins; wherefore also he called it a fetter, as it can hinder the soul from good works.” *From the Discourse on the Resurrection* ch.2 p.364

**Divergence: Man is not just the soul alone.** (For: Methodius, Against: Origen)

**Methodius** (c.260-311/312 A.D.) “That man, with respect to his nature, is most truly said to be neither soul without body, nor, on the other hand, body without soul; but a being composed out of the union of soul and body into one form of the beautiful. But Origen said that the soul alone is man, as did Plato.” *From the Discourse on the Resurrection* ch.4 p.364

**Divergence: Our own body is resurrected glorified, not a different body.** (For:Methodius, Against: Origen)

**Methodius** (c.260-311/312 A.D.) “X. For, he says, whatever is composed and consists of pure air and pure fire, and is of like substance with the angelic beings, cannot have the nature of earth and water; since it would then be earthy. And of such nature, and consisting of such things, Origen has shown that the body of man shall be which shall rise, which he also said would be spiritual. XI. And he asks what will be the appearance of the risen body, when this human form, as according to him useless, shall wholly disappear; since it is the most lovely of all things which are combined in living creatures, as being the form which the Deity Himself employs, as the most wise Paul explains: ‘For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God;’ in accordance with which the rational bodies of the angels are set in order? will it be circular, or polygonal, or cubical, or pyramidal? For there are very many kinds of forms; but this is impossible. Well then, what are we to think of the assertion, that the godlike shape is to be rejected as more ignoble, for he himself allows that the soul is like the body, and that man is to rise again without hands or feet? XII. The transformation, he says, is the restoration into an impassible and glorious state. For now the body is a body of desire and of humiliation, and therefore Daniel was called ‘a man of desires.’ But then it will be transfigured into an impassible body, not by the change of the arrangement of the members, but by its not desiring carnal pleasures. Then he says, refuting Origen, Origen therefore thinks that the same flesh will not be restored to the soul, but that the form of each, according to the appearance by which the flesh is now distinguished, shall arise stamped upon another spiritual body; so that every one will again appear the same form; and that this is the resurrection which is promised. For, he says, the material body being fluid, and in no wise remaining in itself, but wearing out and being replaced around the appearance by which its shape is distinguished, and by which the figure is contained, it is necessary that the resurrection should be only that of the forth. XIII. Then, after a little, he says: If then, O Origen, you maintain that the resurrection of the body changed into a spiritual body is to be expected only in appearance, and put forth the vision of Moses and Elias as a most convincing proof of it; saying that they appeared after their departure from life, preserving no different appearance from that which they had from the beginning; in the same way will be the resurrection of all men. But Moses and Elias arose and appeared with this form of which you speak, before Christ suffered and rose. How then could Christ be celebrated by prophets and apostles as ‘the first begotten of the dead?’” *From the Discourse on the Resurrection* ch.10-13 p.366-368

**Divergence: Ezekiel dry bones refer to the resurrection of the dead, not just the return form Babylon** (For: Methodius, Against: Origen)

Methodius (c.260-311/312 A.D.) “And, when Origen allegorises that which is said by the prophet Ezekiel concerning the resurrection of the dead, and perverts it to the return of the Israelites from their captivity in Babylon, the saint in refuting him, after many other remarks,” *Discourse on the Resurrection* ch.18 p.376

**Divergence: The pearls are not more mystical teachings and the swin are not those who roll in impiety** (For: Methodius, Against: Origen)

**Methodius** (c.260-311/312 A.D.) “The passage, ‘Give not that which is holy unto the dogs, neither cast ye your pearls before swine,’ is explained by Origen as signifying that the pearls are the more mystical teachings of our God-given religion, and the swine those who roll in impiety and in all kinds of pleasures, as swine do in mud; for he said that it was taught by these words of Christ not to cast about the divine teachings, inasmuch as they could not bear them who were held by impiety and brutal pleasures. The great Methodius says: If we must understand by pearls the glorious and divine teachings, and by swine those who are given up to impiety and pleasures, from whom are to be withheld and hidden the apostle’s teachings, which stir men up to piety and faith in Christ, see how you say that no Christians can be converted from their impiety by the teachings of the apostles. For they would never cast the mysteries of Christ to those who, through want: of faith, are like swine. Either, therefore, these: things were cast before all the Greeks and other unbelievers, and were preached by the disciples of Christ, and converted them from impiety to the faith of Christ, as we believers certainly confess, and then the words, ‘Cast not your pearls before swine,’ can no longer mean what has been said; or meaning this, we must say that faith in Christ and deliverance from impiety have been accorded to none of the unbelievers, whom we compare to swine, by the apostolic instructions enlightening their souls like pearls. But this is blasphemous.” *Extract from the Work on Things Created* ch.1 p.379

**Divergence: The Universe had a beginning.** (Mk 10:6; 13:19; Rom 1:20; 2 Pet 3:4) (For: Methodius, Against: Origen)

Methodius (c.260-311/132 A.D.) says that in contrast to Origen God the Almighty and Creator existed before any objects to be Almighty about and created. *Extract from the Work on Things Created* ch.2 p.379

**Divergence: It could have been a long period of time before Adam.** (For: Origen, Against: Methodius)

**Methodius** (c.260-311/312 A.D.) *Extract from the Work on Things Created* ch.9 p.381

A total of 52 Divergences, where at least one early Christian writer said one thing, and at least one other contradicted it.

The Nicene orthodox are the pre-Nicene proto-orthodox; there is no discontinuity or disagreement between them; however, the Nostroains, Monophysites, and Arians are also the proto-orthodox; there is no discontinuity or disagreement between them either.

B6. Naasene Gnostic Gospel of Thomas *TGB* p.489

T2 (Imp), P6 Dialogue of the Savior *TGB* p.&&&

X G1. Thomas&&& ch.30 *TGB* p.130

X G2. Almighty God is Almighty Sophia ch.1 *TGB* p.234

G3. Second Apocryphon of James *TGB* p.272 says that God has compassion.

G11 Full of in&&& glory Sep&&& ch.1 *TGB* p.221

DONE

***X A Naasene Sermon*** (188-235 A.D.) tells the parable of the sower. *TGB* p.489

***Pat21. A Naasene Sermon*** (188-235 A.D.) mentions Jeremiah and Rachel weeping for her children. *TGB* p.490-491

***A Naasene Sermon*** (188-235 A.D.) all will be made male by the virginal spirit. *TGB* p.492

***holyspirit***

END OF DONE

G6. Song of Solomon&&&

G14 God want s repentaance (partial) Thomas the Contender *TGB* p.413

G15 (Living God) (implied) Loving Father Temp 50 *TGB* p.132

G16 God is invisible Second Apocryphon of James *TGB* p.274

G11 Majestry &&& Spirit on the origin of the Word *TGB* p.444

G21. God is Spirit. Naasene Gnostic Gospel of Thomas *TGB* p.4?2 (0,9)

G26. God is eternal Sophia ch.1 *TGB* p.224

G28 God is uncreated (God is unbegotten) Sophia ch.1 *TGB* p.224

G29 God is light Sophia ch.1 *TGB* p.224

Ch.10 *TGB* p.127

(implied) T2 D&&& of the Son ch.1 *TGB* p.246

T5 Second Treatise &&& Seth *TGB* p.474

J2 Human son Second Tract&&& *TGB* p.476

J8 Jesus rose form the Dead Sophia ch.1 *TGB* p.222

Xt1 Jesus is not the master. Thomas ch.13 p.127

T7. Jesus is the Light Naasene Gospel of Thomas ch.77 p.135

I12 Jesus is the son of Man. S Sophia ch.1 p.231; Apocalypse of Peter p.372

Sethian Gnostic *Baptismal Ceremony of the Gospel of the Egyptians* (before 185 A.D.) p.223 (partial) Jesus will send someone to purify him.

Sethian Gnostic *Baptismal Ceremony of the Gospel of the Egyptians* (before 185 A.D.) p.223 You [god] who are forever in truth truly.”

***The Gnostic Song of Solomon*** (&&&) ch.89 p.371 and ch.213 p.374 mentions the Hloly Spirit.

Thomas ch.44 p.131 mentions blasphemy against the Spirit

The Sethian Gnostic ***Second Treatise of Seth*** p.474 (partial) mentions a new mediator.

The Gnostic ***Justin’s Book of Baruch*** (185-225 A.D.) *TGB* p.129 mentions the tree of knowledge of good and evil

On to Only of the Word&&& p.425 mentions the Tree of immortal life

Thomas the Contender p.403 s(partial) says reign

W6 (Garden of Eden) ***Justin’s Book of Baruch*** p.126 mentions Eden.

W8 Judgment of Noah’s flood Apocryphon of Adam p.280

Moses (partial)Justin’s Book of Baruch ch.12 7, 130 Heracles and Jesus

The Apostles worked miracles Thomas ch.14 p.128

P3 (partial) Man fell Mentions Adam Thomas ch.85 p.135

W23 names the four rivers. Justin’s Bookk of Baruch p.127

P4 Adam and Eve covered themselves for shame On the Origin of the World p.437

On the Origin of the World p.434

On the Origin of the T&&& p.436

The Apocalypse of Peter p.375 mentions the Mystery of &&&

***S6. The Gnostic Song of Solomon*** ch.23 p.373 Says that some are the elect

The Gnostic Song of Solomon ch.41 p.384 (implied) says “I am an alien in this world”

P4 (partial) covered themselves for shame The Naaseen Sermon p.485

P6 reason/understanding was darkened Dig of the S&&& ch.8 p.244

P6 in the && ch.18 p.130

N7 (partial) Mary Sophia ch.1 p.239

N4 Peter The Gnostic Thomas ch.13 p.127

Matthew Sophia ch.1 p.224? 7? 9?

N2 John the Baptist Thomas ch.46 p.131

Bartholomew Sophia ch.1 p.231

U29 Cherubim The Gnostic origin of the World p.421

The Sethian Gnostic ***Second Treatise of the Great Seth*** (&&&) p.473 Adam, Abraham, Isaac, Jacob, Solomon, twelve prophets, Moses, and John the Baptist all laughing.

by Steven M. Morrison, PhD.