**What Ephesus and Later Christians Taught on Doctrine**

Mar. 27, 2024 version - unfinished

Here is a consensus of what four or more writers said, and none contradicted, from Nicea (325 A.D.) until the Council of Ephesus (431 A.D.) and beyond. You can read the quotes and context of them at [www.archive.org](http://www.archive.org), <http://www.ccel.org>, and [www.tertullian.org](http://www.tertullian.org).

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# Bible Importance

## Sc1. 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

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

**Council of Ephesus** (431 A.D.) p.198 imples we should study Scripture.

**Socrates of Constantinople** (c.400-439) &&& *Socrates’ Ecclesiastical History* ch.&&&

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.)

“It is impossible either to say or fully to understand anything about God beyond what has been divinely proclaimed to us, whether told or revealed, by the sacred declarations of the Old and New Testaments.” (*On the Orthodox Faith*, I:2, in *The Fathers of the Church*, vol. 37.)

**Peter Lombard** (1142-1160) “who have written of the Trinity, which is God, intended to teach this according to the Scriptures” *Sentences of Peter Lombard* First Book distinction 2 ch.2 p.2

**Thomas Aquinas** (1246-1274 A.D.) refers to scripture as an authority.

**Waldenses** (1176-) “They (says he of the Vaudois) will receive only that which is written in the Old and New Testaments; nay, they say that the Roman pontiffs, and other bishops, have degraded the sacred text, by their doctrine and false comments; they deny the power of absolution, celebrate no saints’ days, and pretend that they alone possess the true evangelic and apostolic doctrine; they despise the indulgences of the church, detest images, teach the words of the evangelists and apostles in the vulgar [common] tongue, and affirm that there is no power which can forbid the right of contracting marriages, and say that mass was not celebrate in the time of the apostles, &c.” *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827. “The profits of this publication are intended for the bvenefit of the Vaudois.”

**Desiderius Erasmus of Rotterdam** (1460-1536) “(Ca) But I am told, that in this Case it is a Piece of the highest Sanctify, even to contemn ones Parents. (Eu) Pray, require these Doctors to shew you a Text for it, out of the holy Scriptures, that teach this Doctrine; but it they can’t do this, bid them drink off a good large Bumper of Burgundian Wine: That they can do bravely.” *Colloquies of Erasmus* p.236

**LCMS** (1932) (Lutheran Church Missouri Synod) “ Since the Holy Scriptrues are the Word of God, it goes without saying that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10:35” Brief Statement of the doctrinal position of the Missouri synod (1932) *Crisis in Christendom* p.197-202 published by Christian News, 2004. (*Christian News* Nov. 2, 2015 p.1)

LCMS (1973) “We believe, teach and confess that all Scripture is given by the inspiration of God the Holy Spirit and that God is therefore the true Author of every Word of Scripture” *Crisis in Christendom* p.149-154 (*Christian News* Nov. 2, 2015 p.1)

LCMS “The Synod, and every member of the Synod, accepts without reservation: 1. The Scriptures of the Old and New Testament as the written Word of God and the only rule and norm of faith and practice.” Constitution of the Lutheran Church-Missouri Synod (*Christian News* Nov. 2, 2015 p.1)

**Among heretics**

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) speaks of Holy Scripture in Acts of the Apostles. *Candidus’ First Letter* p.56

The Arian Candidus’ Letter to Marius Victorinus (359-362 A.D.) says we have learned from the Holy Spirit in his *Candidus’ Second Letter* p.57

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Appeals to the authority of Scripture. *Commentary on Nahum* ch.1 p.250

Theodore of Mopsuestia (392-423/429 A.D.) appeals to divine scripture *Commentary on Zechariah* ch.11 p.377-378

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.14 p.375 (implied) “Then was fulfilled that which was said by Isaiah the prophet, saying: The ox knoweth his owner, and the ass his master’s crib.” [Isaiah 1:3]

## Sc2. Old Testament has God’s words; study it

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

**Vincent of Lerins** (c.434 A.D.) references the Old Testament. *Twelve Books* book1.1 p.201

**Nestorius** (451/452 A.D.) God gave the Law. *The Bazaar of Heracleides* book 1 ch.1.56 p.53

**Council of Constantinople II** (May 553 A.D.) quotes as an authority Hosea and Habacuc [Habakkuk] *The Sentence of the Synod* p.307

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Micah has a thankfulness towards God. *Commentary on Micah* ch.7 p.244

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.14 p.375 (implied) “Then was fulfilled that which was said by Isaiah the prophet, saying: The ox knoweth his owner, and the ass his master’s crib.” [Isaiah 1:3]

## Sc3. New Testament has God’s words; study it

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) refers to the books of Acts of the Apostles.

## Sc4. 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**

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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**p46** Chester Beatty II – 1,680 verses 70% Paul + Hebrews (100-150 A.D.) (partial – For the word of God)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) 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

**Hilary of Poitiers** (355-367/368 A.D.) (implied) says the word of God is profitable, referring to 1 Timothy 3:16. *On the Trinity* book 1 ch.6 p.141

Basil of Cappadocia (357-379 A.D.) (partial) “Of the beliefs and practices whether universally accepted or publicly enjoined which are preserved in the Church some we possess derived from written teaching; others we have received delivered to us ‘in a mystery’ by the tradition of the apostles; and both of these in relation to true religion have the same force. ... For were we to attempt to reject such customs as have no written authority, on the ground that the important they possess is small, we should unintentionally injure the Gospel in its very vitals;”

**Pacian of Barcelona** (342-379/392 A.D.) “be humble and tremble at God’s words” *On Penitents* ch.6.1 p.76

Rufinus (374-410 A.D.) (partial) freely translating Origen (225-253/254 A.D.) “Then, finally, that the Scriptures were written by the Spirit of God.” *Origen’s de Principiis Preface* 8 p.241

**John Chrysostom** (-407 A.D.) (implied) says God’s Word is holy. *Commentary on Matthew* homily 11 p.73

John Chrysostom (-407 A.D.) “God said that the devil is a murderer; they say that he can cure diseases, in contradiction to God’s word.” *Against the Jews* book 8.

How important are we to consider God’s word in scripture? To explain this, it is hard to improve on what an ancient Christian saint and deep Biblical scholar said:

“Let us then also learn hence to consider all things secondary πάρεργα to the hearing the word of God, and to deem no season unseasonable, and, though a man may even have to go into another person’s house, and being a person unknown to make himself known to great men, though it be late in the day, or at any time whatever, never to neglect this traffic. Let food and baths and dinners and the other things of this life have their appointed time; but let the teaching of heavenly philosophy have no separate time, let every season belong to it. For Paul saith, “In season, out of season, reprove, rebuke, exhort” and the Prophet too saith, ‘and David also glances at this, saying, ‘In His law will he meditate day and night’ and Moses commanded the Jews to do this always.’” John Chrysostom (-407 A.D.) *Homilies on John* homily 18 ch.4 p.65. John Chrysostom preached a lot of good words himself, but even he would consider his own words secondary to God’s word.

## Sc5. Divine Scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Nicea** (325 A.D.) “Forasmuch as may enrolled among the Clergy, following covetousness and lust of gain, have forgotten the divine Scripture, which says, ‘He hath not given his money upon usury,” and in lending money ask the hundredth of the sum [as monthly interest],… he shall be deposed from the clergy and his name stricken from the list.” Canon 17 p.36

**Marcellus of Ancyra** (c.336 & 340 A.D.) frequently mentions “divine scripture”

**Macrostich Creed** (344/345 A.D.) “and are contrary indeed to the sense of the divinely-inspired Scripture.” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

Macrostich Creed (344/345 A.D.) “divine Word” *Socrates Ecclesiastical History* book 2 ch.19 p.45 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Council of Arminum** (orthodox Arian compromise) (355 A.D.) “since the divine Scriptures have nowhere spoken concerning the substance fo the Father and the Son.” *Socrates Ecclesiastical History* ch.37 p.62

**Athanasius of Alexandria** (346-356 A.D.) mentions “divine scripture” *Defense of the Nicene Definition* ch.6 p.154

**Ambrosiaster** (Latin, after 384 A.D.) mentions divine scripture. question 73 p.208; question 65 p.305

**Cyril of Jerusalem** (c.349-386 A.D.)

**Gregory of Nyssa** (382-397 A.D.) mentions “divine Scripture”. *Against Eunomius* book 3 ch.2 p.142

**John Chrysostom** (martyred 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

**Augustine of Hippo** (388-430 A.D.) says there are differing opinions on marriage, but we must see which of them are agreeable to the truth of divine Scriptures. *On the Good of Marriage* ch.2 p.399.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Ephesus** (431 A.D.) speaks of divinely inspired scripture. P.237

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) speaks of divine Scripture in Exposition ch.23 p.95

**Thomas Aquinas** (1246-1274 A.D.) refers to scripture as an authority.

**Among heretics**

**Nestorius** (451/452 A.D.) speaks of divine Scripture. *Bazaar of Heracleides* book 1 part 1 ch.23 and “Divine Scriptures” book 1 part 1 ch.56.

## Sc6. Scripture is Holy/Sacred

Romans 1:2; 2 Timothy 3:15

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Socrates of Constantinople** (c.400-439) &&& *Socrates’ Ecclesiastical History* ch.&&&

**Fulgentius of Ruspe** (507-532/533 A.D.) says that Scripture is holy. *To Peter on the Faith* ch.5 p.63

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) speaks of Holy Scripture in Exposition ch.19 p.93

**Anastasius Bibliothecarius** (858-878 A.D.) freely translating Peter of Alexandria (306,285-311 A.D.) “Inferior to none who bad gone before him in his knowledge of Holy Scripture, he nobly applied himself to the advantage and instruction of the Church;” *Genuine Acts of Peter* p.261

**Peter Lombard** (1142-1160) mentions the “holy scriptures” *Sentences of Peter Lombard* First Book distinction 2 ch.2 p.3

Peter Lombard (1142-1160) mentions “in the Sacred Scripture” *Sentences of Peter Lombard* First Book distinction 10 ch.3 p.12

**Waldenses** (1176-) “In proof of which it appears by the noble Leicon, dated 1100, that they had rejected and continued to reject all traditions, nor had ever received other doctrines that those contained in the Holy Scriptures.” p.118 *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827.

**Thomas Aquinas** (1246-1274 A.D.) refers to scripture as an authority.

**Desiderius Erasmus of Rotterdam** (1460-1536) “(Ca) “But I am told, that in this Case it is a Piece of the highest Sanctify, even to contemn ones Parents. (Eu) Pray, require these Doctors to shew you a Text for it, out of the holy Scriptures, that teach this Doctrine; but it they can’t do this, bid them drink off a good large Bumper of Burdundian Wine: That they can do bravely.” *Colloquies of Erasmus* p.236

Desiderius Erasmus of Rotterdam (1460-1536) mentions “holy Scriptures, to frequent Prayer, and Sobriety of Life,” *Colloquies of Erasmus* p.299. See also ibid p.326.

## Sc7. We are to believe Scripture

John 2:22

## Sc8. We can understand Scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Sc9. 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says to meditate on the word of God. question 110 p.120

**John Chrysostom** (martyred 407 A.D.) “"In His law will he meditate day and night" (Psalm 1:3); and Moses commanded the Jews to do this always.” *Homilies on John* homily 18 ch.4 p.65

No Ambrose.

## Sc10. Search the scriptures

Acts 17:11 (implied)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Sc11. Scripture is inspired

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Sc12. Canon [of Scripture/truth/the church]

Galatians 6:16 rule (*kanon*)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Sc13. Dual meaning of some prophecies

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Sc14. Unbelievers don’t understand OT/scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Sc15. Veil on many when read Moses/OT

2 Corinthians 3:14

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Sc16. Some parts of the Bible are allegorical

Mark 2:22; Revelation 12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Thomas Aquinas** (1246-1274 A.D.) refers to scripture as an authority.

**Among heretics**

&&&

## Sc17. Lion both good and bad in scripture

Good: Revelation 5:5

Bad: 1 Peter 5:8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Sc18. Don’t twist/corrupt meaning of Scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Sc19. Acknowledge Bible copyist errors

(Issues of canonicity are not included here)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Sc20. Some corrupted [copies of] Scripture

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Sc21. God’s Word/Law is sweeter than honey

Psalm 19:10; 119:103

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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# Old and New Testaments

## On1. 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)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## On2. The law is/was spiritual

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**By Photius** paraphrasing Methodius (270-311/312 A.D.) “know that the law is spiritual;” *Discourse on the Resurrection* (ANF vol.6) ch.371

## On3. Law a shadow of the gospel/things to come

Colossians 2:17; Hebrews 8:5; 10:1

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## On4. 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 OT 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## On5. Scripture was/is fulfilled

Luke 24:44; John 19:24

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) “For when there are found many that sin, evil waxes strong; and whereas they that sin are not corrected and reproved that they should repent, this becomes to all an inducement to sin: and that which is said is fulfilled: ‘My house is called a house of prayer, but ye have made it a den of thieves.’” [Matthew 21.13; Luke 19.46]

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.14 p.375 “Then was fulfilled that which was said by Isaiah the prophet, saying: The ox knoweth his owner, and the ass his master’s crib.” [Isaiah 1:3]

## On6. The prophets were until John

Matthew 11:13; Luke 16:16

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## On7. O.T. said the Messiah had to suffer/die

Luke 24:44-46

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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No Athanasius of Alexandria, Ambrose, Socrates, Sozomon, Theodoret, Jerome

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (May 553 A.D.) &&&

**Among spurious works**

**Acts of the Holy Apostle Thomas** (date unknown) p.548-549 “And he [Jesus] showed them a second time, beginning from the prophets, and explaining the things concerning Christ, and that it was necessary for Him to come, and for all things to be fulfilled that had been said to us beforehand concerning Him.”

## On8. Old Testament has types of Christ

John 1:51; 3:13; 1 Corinthians 10:1-4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## On9. Melchizedek was a type of Christ

Genesis 14:18; Psalm 110:4: Hebrews 5:6-10; 6:20 7:1-17

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) “Paul also has said things agreeing therewith: “He was made perfect and became unto all them that obey him the cause of eternal life and was named of God chief priest after the order of Melchizedek,” and, after other things, he was proclaimed chief priest.” *Bazaar of Heracleides* book 2 ch.1 p.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**^^^**

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) quotes Psalm 110:4 “For thou are a priest for ever after the order of Melchisedek.” as referring to Christ. *Exposition of the Orthodox Faith* book 4 ch.13 p.83

## On10. Joshua was a type of Christ

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## On11. 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## On12. Using the term “Old Testament”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Council of Quinisext (Trullo)** (692 A.D.) “It is unlawful or anyone to corrupt to cut up a book of the Old or New Testament or of our holy and approved preaches and teachers…” *Council of Quinisext* Canon 68 p.396

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

**Peter Lombard** (1142-1160) “Therefore let us put on display in the midst of the Old and New Testaments the authorities, by which the truth of the divine Unity and Trinity are demonstrated.” *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.6

**Waldenses** (1176-) “They (says he of the Vaudois) will receive only that which is written in the Old and New Testaments; nay, they say that the Roman pontiffs, and other bishops, have degraded the sacred text, by their doctrine and false comments;” *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827. “The profits of this publication are intended for the bvenefit of the Vaudois.”

**Desiderius Erasmus of Rotterdam** (1460-1536) “(Au.) Dost thou believing the holy Spirit? (Ba.) I do believe that it is true God, together with the Father and the Son. I believe they that wrote us the Books of the Old and New Testament were inspired by it, without whose Help no Man attains Salvation.” *Colloquies of Erasmus* p.332

## On13. Using the term “New Testament”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Council of Chalcedon** (451 A.D.) session 4 p.260 mentions the New Testament and the Gospels

**Council of Quinisext (Trullo)** (692 A.D.) “It is unlawful or anyone to corrupt to cut up a book of the Old or New Testament or of our holy and approved preaches and teachers…” *Council of Quinisext* Canon 68 p.396

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

**Peter Lombard** (1142-1160) “Therefore let us put on display in the midst of the Old and New Testaments the authorities, by which the truth of the divine Unit and Trinity are demonstrated.” *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.6

**Waldenses** (1176-) “They (says he of the Vaudois) will receive only that which is written in the Old and New Testaments; nay, they say that the Roman pontiffs, and other bishops, have degraded the sacred text, by their doctrine and false comments;” *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827. “The profits of this publication are intended for the bvenefit of the Vaudois.”

**Desiderius Erasmus of Rotterdam** (1460-1536) “(Au.) Dost thou believing the holy Spirit? (Ba.) I do believe that it is true God, together with the Father and the Son. I believe they that wrote us the Books of the Old and New Testament were inspired by it, without whose Help no Man attains Salvation.” *Colloquies of Erasmus* p.332

**Among heretics**

**Theodore of Mopsuestia** (392-423.429 A.D.) refers by name to the New Testament, quoting Matthew 28:2-3. *Commentary on Zechariah* ch.1 p.331

## On14. No more animal or blood sacrifices

Hebrews 10:18-20

(partial) Hebrews 8:13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## On15. No need to celebrate the Sabbath (except can fast)

Hosea 2:11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**From Muslim conquests to present**

**Waldenses** (1176-) “My name is T. , Waldensian Minister in Italy, in charge – by our Board, to answer to your letter. If you are interested in the Waldensian Churches in Italy (North, Center, and South Italy) and in Uruguay and Argentina, in past and present you can try to find and study the following books: Giorgio Tourn, You are my witnesses – The Waldensians across 800 years , Claudiana Editor 1989 – Distributed in North America by P.O. Box 37844 – CINCINNATI, OH 45222 (USA). Prescot Stephens, The Waldensians Story – A study in Faith, intolerance and survival, The Book Guild Ltd – Lewes, Sussex, 1998.

*The Waldensian Churches are Reformed Presbyterian Churches:* they were called in Latin: Mater Reformationis (=Mother of the Reformation) as they were before an old Middle Ages movement, but NOT a Church . They adopted the Huguenot Confession of faith, so called “De la Rochelle” of 1559 (but really of the Paris Synod, their first Huguenot General Assembly), but in 1655 the Waldensian Churches had its own Confession of Faith, hurriedly drafted in Italian immediately after the massacre of the Waldenses called “Piedmonts Easters”. This was simply a shortened version in Italian of the Huguenot Confession of faith of 1559: *it confirmed that in theology the Waldenses were in the mainstream of Presbyterian Calvinism . It is still the basis to this day of Waldensian beliefs,* which the Candidates have to undersign in front of the General Assembly before becoming Ministers in our churches.

The Waldensians did not keep the Sabbath and were not guardians of the “Sabbath Truth” as you call it. The Waldensians never followed the Seventh-day Adventist but they follow more: Romans 14,5-8 then other truths.

We can therefore say very cl**early that the Waldensians were not Seventh-day Sabbath keepers and they were not persecuted for keeping Saturday as the Sabbath!” http://loudcry.org/sda/archives/4806**

## 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

**From the Council of Ephesus until the Start of Muslim Conquests (431-634 A.D.)**

^^^

# OLD TESTAMENT canon

## Oc1. Genesis is scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

**Peter Lombard** (1142-1160 A.D.) &&&

## Oc2. Exodus is scripture or God said

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

**Peter Lombard** (1142-1160) “And who *is* more than that One, who in the third (book) of Exodus said to his household-servant Moses: “ am who am And you shall say to the sons of Isreal: He who is has sent me to you.” *Sentences of Peter Lombard* First Book distinction 8 part 1 ch.1 p.2

## Oc3. Leviticus is Scripture or God says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

## Oc4. Numbers is Scripture or God says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

## Oc5. Deuteronomy is scripture or God says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

**Peter Lombard** (1142-1160 A.D.) &&&

## Oc6. Joshua is Scripture or the Lord says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

## Oc7. 1 or 2 Samuel is scripture or God says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) “for thus is it written in the first Book of Kingdoms: [1 Samuel] Samuel spake all the words of the Lord unto the people, which had asked of him a king, and said to them: This is the law of the king that shall reign over you: your sons he will take, and will set them upon his chariots; and he will make of them runners before him,”

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

## Oc8. 1 or 2 Kings is scripture or the Holy Spirit says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Socrates the church historian (400-439 A.D.) (partial) quotes half a verse from 2 Kings

Theodoret of Cyrus (423-458 A.D.) (partial) quotes half of a verse of 1 Kings.

Leo I of Rome (440-461 A.D.)

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

**Among heretics**

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.)

## Oc9. Reference to 1 or 2 Chronicles as Chronicles

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

## Oc10. Job is scripture or the Lord says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

## Oc11. Psalms are scripture or God/Spirit spoke

Jesus quoted Psalm 41:9 as scripture, in John 13:18.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

**Among heretics**

Arian heretic Eunomius of Cyzicus (c.360-c.394 A.D.) (partial) alludes to Psalms 113:11 as by the prophetic voice. *Apologetic Letter* ch.23 p.65

## Oc12. Proverbs are scripture or the Lord says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) “as the Lord said in Proverbs: ‘If thou sleep he keepeth thee; and when thou awakest, he will speak with thee’” [Prov 6.22].

others too.

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

**Among heretics**

Arian heretic **Eunomius of Cyzicus** (c.360-c.394 A.D.) quotes part of Proverbs 8:22 as the Lord is speaking. *Apologetic Letter* ch.25 p.71

Arian heretic Eunomius of Cyzicus (c.360-c.394 A.D.) quotes Proverbs 8:22,23,25 as “Holy Scripture proclaims” *Apologetic Letter* ch.28 p.75

## Oc13. Isaiah is scripture or the Lord/Spirit says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) “as the Lord said to them by Isaiah: ‘Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not know. For the heart of this people is waxed gross; and their eyes they have shut, and their ears they have stopped, that they may not be converted: lest at any time they should see with their eyes, and hear with their ears’” [Isa 6.9-10; Acts 28.26-27].

*The Syriac Didascalia* (after 431 A.D.) ch.91 “See, then, that the People provoked our Lord in that they believed not in Him. Wherefore he saith: ‘They provoked the holy Spirit; and he was turned to enmity unto them’ [Isa 63.10]. And again He speaks otherwise of them by Isaiah the prophet: ‘Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them’” [Isa 9.1-2; Mt 4.15-16]

others too.

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (3rd-5th century, compiled c.390 A.D.) book 2 ch.1 p.396 quotes Isaiah 66:2 as “The Lord says by Esias [Isaiah]”

## Oc14. Jeremiah is scripture or the Lord says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

*The Syriac Didascalia* (after 431 A.D.) (partial, mistakenly quotes Ezekiel, not Jeremiah) “whom the Lord said by Jeremiah (sic) *My laws ye have not kept* [Ezek 5.7] *but neither have ye conversed after* the laws”

others too.

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

## Oc15. Ezekiel is scripture or the Lord says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) ch.6 p.29 “And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: ‘And the word of the Lord came unto me, saying: ‘Son of man, why use ye this proverb in the land of Israel, and say: ‘The fathers do eat sour grapes, and their sons’ teeth are on edge?’ As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die.”

others too.

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

## Oc16. Daniel is scripture or God showed

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

## Oc17. Hosea is scripture or God/the Word says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Oc18. Joel is scripture or God says

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) alludes to the caterpillar in Joel 2:25 as “Scripture”. *Four Discourses Against the Arians* Discourse 1 ch.5 p.309

Athanasius of Alexandria (356-360 A.D.) alludes to “flesh” in Scripture as by Joel the Prophet. *Four Discourses Against the Arians* Discourse 3 ch.31 p.410

Athanasius of Alexandria (331 A.D.) (partial) lists the books of the Old Testament, mentioning the twelve minor prophets as “then the Prophets, the twelve being reckoned as one book.” in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Basil of Cappadocia** (357-379 A.D.) quptes Joel 2:11 as by Joel. *The Hexaemeron* homily 2 ch.7 p.64

## Oc19. Amos is scripture or God said

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Oc20. Micah is scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Oc21. Habakkuk is scripture or God says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Oc22. Zechariah is scripture or God says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Oc23. Malachi is scripture or God/Spirit says

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Oc24. The Twelve [Minor Prophets]

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions as the Old Testament all of the books of the Protestant/Jewish Old Testament (combining the minor prophets as “The Twelve”) plus Wisdom of Solomon and Wisdom of Jesus [Sirach]. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

## Oc25. The Law and the prophets

Haggai 2:10 (partial, the law)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Waldenses** (1176-) “The Vaudois remained all day at Bobbi, …and the latter preached on the sixteenth chapter of St. Luke, ‘The law and the prophets were until John, since that time the kingdom of God is preached, and every man preseth into it.’’” p.322-323 *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827.

**Among heretics**

**Arian heretic Eunomius of Cyzicus** (c.360-c.394 A.D.) mentions the law and prophets. *Apologetic Letter* ch.21 p.61

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) The law and the prophets. *Commentary on Zechariah* ch.5 p.351

## Oc26. The Old Testament is scripture

Luke 24:44-45

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) (implied) discusses scripture and then lists the books of the Old and New Testaments. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

## Oc27. The Ten Commandments / Decalogue

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) ch.2 “For the first Law is that which the Lord God spoke before the people had made the calf and served idols, which consists of the Ten Words and the Judgements.”

# NEW TESTAMENT canon

## Nc1. Matthew is scripture

(Jesus / the Lord / the Savior said is not counted.)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Prosper of Aquitaine** (425-465 A.D.) quotes Matthew 11:25-30 as Holy Scripture

**After the Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John:” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc2. Mark is scripture or God said

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (444 A.D.)

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John:” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc3. Luke is scripture or God said

(Jesus / the Lord / the Savior said is not counted.)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John:” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc4. John is scripture

(Jesus / the Lord / the Savior said is not counted.)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John:” *Exposition of the Orthodox Faith* book 4 ch.17p.90

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) quotes John 6:49 as Scripture. *Commentary on Hosea* ch.2 p.45

## Nc5. Acts is scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc6. Paul’s letters are authoritative

2 Peter 3:15-16 (scripture)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

**Desiderius Erasmus of Rotterdam** (1460-1536) (implied) “But St. Paul teaches.” *Colloquies of Erasmus* p.244

**Among heretics**

Marcionite heretic **Megethius** (c.300 A.D.) a self-labelled 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** (c.300 A.D.) the Bardesene, in disputing Adamantius affirms that Paul was an apostle. *Dialogue on the True Faith* 2nd part ch.12 c p.89-90

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) alludes to Hebrews 7:11 as by the blessed Paul. *Commentary on Hosea* ch.24 p.56 and Hebrews 9:13 as by Paul in *Commentary on Jonah* preface p.187

## Nc7. Romans is scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

**Among heretics**

The heretic **Manes** (4th century) accepts as scripture Archelaus quoting Romans 5:14. *Archelaus Disputation with Manes* ch.29 p.202

## Nc8. 1 Corinthians is scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc9. 2 Corinthians is scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc10. Galatians is scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc11. Ephesians is scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc12. Philippians is scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc13. Colossians is scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc14. 1 Thessalonians is Scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc15. 1 Timothy is Scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc16. 2 Timothy is Scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc17. Titus is scripture

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

## Nc18. Revelation is scripture or the Lord says

Revelation 1:1;22:18-19

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Quodvultdeus** (c.453 A.D.)

**Theodoret of Cyrus** (423-458 A.D.)

**Leo I of Rome** (440-461 A.D.) quotes Revelation 3:2 in Letter 108.6 p.79

**Varimadum** (445/480 A.D.)

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: the Acts of the Holy Apostles by Luke the Evangelist: seven Catholic epistles, viz. one of James, two of Peter, three of John, one of Jude: fourteen letters of the Apostle Paul: [including Hebrews], the Revelation of John the Evangelist: the Canons of the Holy Apostles, by Clement.” *Exposition of the Orthodox Faith* book 4 ch.17p.90

**Among heretics**

The heretic **Priscillian** (385 A.D.) refers to Revelation 18:2,3,12

## Nc19. The “New Testament” is Scripture

Mentioning just a verse or portion of the New Testament is not counted here.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) (implied) discusses scripture and then lists the books of the Old and New Testaments. *Exposition of the Orthodox Faith* book 4 ch.17p.89-90

**Teachings on Bible canon not on the list**

**1. The Law is our teacher** (1 writer so far: Hegemonius of Sirmium)

# OLD TESTAMENT AUTHORS

## Oa1. Moses wrote Genesis

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) “but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God.”

## Oa2. Moses wrote Exodus

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa3. Moses wrote Leviticus

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa4. Moses wrote Numbers

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa5. Moses wrote Deuteronomy

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Vincent of Lerins** (c.434 A.D.) says that Moses writes in Deuteronomy. *A Commonitory* ch.10 p.138

**Peter Lombard** (1142-1160) quotes Deuteronomy 6:4 as “Moses says” *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.6

## Oa6. David a writer of Psalms

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) `quotes Psalm 32:6 (LXX) as by David about the Holy Spirit. He also quotes Job 33:4 “The Spirit of God has made me.” As by the blessed Job. *Letter 8 (to Donatus)* ch.17 p.376

**Reformation**

**John Calvin** quotes Psalm 38:7 as by David. *Commentaries on Daniel* Lecture 17 c.4:406 p.249

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) quotes part of Psalm 30:11 as by David. *Commentary on Zechariah* ch.13 p.377

## Oa7. Solomon a writer of Proverbs

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (about 153 bishops present) (551/553 A.D.) says that Solomon wrote Proverbs. *Capitula of the Council* ch.1 p.307

## Oa8. Solomon, writer of Ecclesiastes

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa9. Isaiah wrote or said Isaiah

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) ch.91 “See, then, that the People provoked our Lord in that they believed not in Him. Wherefore he saith: ‘They provoked the holy Spirit; and he was turned to enmity unto them’ [Isa 63.10]. And again He speaks otherwise of them by Isaiah the prophet: ‘Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them’” [Isa 9.1-2; Mt 4.15-16]

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “according to the prophecy of Isaiah, who said” and quotes Isaiah 7:14 about our Lord’s conception.

**Peter Lombard** (1142-1160) quotes Isaiah 6:2-3 as by Isaiah and mentions the Seraphim. *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.12 (p.48)

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (3rd-5th century, compiled c.390 A.D.) book 2 ch.1 p.396 quotes Isaiah 66:2 as “The Lord says by Esias [Isaiah]”

## Oa10. Jeremiah wrote or said Jeremiah

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa11. Ezekiel is by Ezekiel

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) ch.6 p.29 “and by Ezekiel also the Lord our God spoke thus: ‘And the word of the Lord came unto me, saying: Son of man, why use ye this proverb in the land of Israel, and say: The fathers do eat sour grapes, and their sons’ teeth are on edge?’” He goes on to quote Ezekiel 18.

## Oa12. Daniel spoke or wrote Daniel

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa13. Hosea wrote or spoke Hosea

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (553 A.D.) mentions Hosea by Hosea. *Sentences of the Council* p.311

## Oa14. Joel wrote Joel

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa15. Amos wrote Amos

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa16. Micah wrote or said Micah

“In Micah” in Melito of Sardis and Cyprian or Carthage, is not counted.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) “Micha the Prophet also hinted as the same time at the eternal generation of the Word” and quotes Micah 5:2. *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.13 (p.48)

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Micah has a thankfulness towards God. *Commentary on Micah* ch.7 p.244

## Oa17. Habakkuk wrote Habakkuk

“In Habakkuk” per Cyprian and Melitio of Sardis, is not counted here.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Macarius Chrysocephalus of Constantinople** (&&& A.D.) quoting Clement of Alexandria (193-217/220 A.D.) refers to Habakkuk 3:4. “And the prophet Habakkuk sees Him bearing horns, and celebrates His defensive attitude-’horns in His hands.’” fragment 11 ch.2 p.582

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (553 A.D.) mentions Habakkuk by Habakkuk. *Sentences of the Council* p.308

## Oa18. Zephaniah is by Zephaniah/Sophonias

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa19. Zechariah wrote Zechariah

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa20. Malachi wrote Malachi

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa21. OT has writing in Hebrew

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Oa22. Moses wrote the Law [Pentateuch]

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) “but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God.”

**Peter Lombard** (1142-1160) “the Law, which has been given through Moses” *Sentences of Peter Lombard* First Book distinction 10 ch.2 p.3 (p.192)

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.15 p.375 mentions the Law of Moses.

# NEW TESTAMENT AUTHORS

## Na1. Matthew wrote the Gospel of Matthew

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John:” *Exposition of the Orthodox Faith book 4 ch.17* p.90

## Na2. Mark wrote the Gospel of Mark

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John:” *Exposition of the Orthodox Faith book 4 ch.17* p.90

## Na3. Luke wrote the Gospel of Luke

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**^^^**

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Council of Quinisext (Trullo)** (692 A.D.) “which is found in the holy Evangelist Luke, as put forth by our Lord and God himself. … ‘When ye are bidden by anyone to a marriage sit not down in the ighest rom lest a more honorable man than though shall have been bidden by him; and he who bade thee and him …” *Council of Quinisext* Canon 7 p.368

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John:” *Exposition of the Orthodox Faith book 4 ch.17* p.90

## Na4. John wrote the Gospel of John

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “The New Testament contains four gospels, that according to Matthew, that according to Mark, that according to Luke, that according to John: “ *Exposition of the Orthodox Faith book 4 ch.17* p.90

## Na5. Luke wrote Acts

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**John of Damascus** (706-749 A.D.) “the Acts of the Holy Apostles by Luke the Evangelist:” *Exposition of the Orthodox Faith book 4 ch.17* p.90

## Na6. Paul wrote Romans

Romans 1:1

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Waldenses** (1176-) “We find in St. Paul’s epistle to the Romans, written from Corinth, chapter xv. Verse 24,…” p.109 *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827.

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) paraphrases Romans 1:26,28 as by Paul. *Commentary on Zechariah* ch.11 p.380. He quotes part of Romans 1:18 as by the blessed Paul. *Commentary on Hosea* ch.5 p.61

## Na7. Paul wrote 1 Corinthians

1 Corinthians 1:1

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Na8. Paul wrote 2 Corinthians

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Na9. Paul wrote Galatians

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Prosper of Aquitaine** (425-465 A.D.) says Galatians 5:6 is by Paul

**Council of Constantinople II** (553 A.D.) says Galatians was by Paul. *Sentences of the Council* p.309

## Na10. Paul wrote Ephesians

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Prosper of Aquitaine (425-465 A.D.) (partial) quotes Ephesians 2:8f as by the Apostle.

## Na11. Paul wrote Philippians

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Na12. Paul wrote Colossians

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Prosper of Aquitaine (425-465 A.D.) (partial) says Colossians 1:12 was by the Apostle.

**Speculum** (5th century) refers to Colossians 1:12

**Cyril of Alexandria** (444 A.D.)

**Quodvultdeus** (c.453 A.D.)

**Varimadum** (445/480 A.D.) refers to Colossians 1:12

**Theodoret of Cyrus** (bishop and historian)(423-458 A.D.)

## Na13. Paul wrote 1 Thessalonians

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Na14. Paul wrote 2 Thessalonians

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Na15. Paul wrote 1 Timothy

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Na16. Paul wrote a 2nd letter to Timothy

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Na17. Paul wrote Titus

Titus 1:1

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Na18. Peter wrote 1 Peter

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (440-461 A.D.) 1 Peter 1:2 by Peter. Letter 28.3 p.42

**Desiderius Erasmus of Rotterdam** (1460-1536) says that Peter wrote 1 Peter. *Colloquies of Erasmus* p.330

## Na19. John wrote 1 John

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (440-461 A.D.) says 1 John 4:2,3 is by the evangelist John Letter 28.3 p.42. Also 1 John 1:7 by the apostle John in Letter 28.3 p.42

**Prosper of Aquitaine** (425-465 A.D.) refers to 1 John 4:10 as by John the Apostle

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) “Moreover John in (his) canonical Epistle says God is charity.”. *Sentences of Peter Lombard* First Book distinction 10 ch.1 p.1-2

## Na20. Jude wrote Jude

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Na21. At least 1 NT word originally in Greek

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Na22. The evangelists [gospel writers]

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Theodore Balsamon** (c.1170 A.D.) (in Peter of Alexandria) “For we know that many have obtained the goodness and compassion of God by the prayers of others. Therefore we will pray for them that remission of their sins be granted them by God; and with the others who have lapsed, and have afterwards recanted their error, and confessed godliness, we will communicate, being mindful of those contests which before their fall they sustained for God’s sake, and also of their subsequent worthy repentance, and that they testify that on account of their sin they have been as it were aliens from their city; and we will not only communicate with them, but pray also for their reconciliation, together with other things that are convenient, either with the good works which ought to be done by them-fasting, for instance, almsgiving, and penance; by which things He who is our Advocate makes the Father propitious towards us. Then he makes use of a passage of Holy Scripture, and this is taken from the first catholic epistle of the holy apostle and evangelist John.”

**Desiderius Erasmus of Rotterdam** (1460-1536) “Look you, here are the four Evangelists.” *Colloquies of Erasmus* p.364

# Messianic PRophecies

## Mp1. Genesis 49:10 refers to Christ

Genesis 49:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Third Council of Constantinople** (680-681 A.D.) “Our Lord Jesus Christ, according as the Prophets of old have taught us and as our Lord Jesus Christ himself hath instructed us, and the Creed of the holy Fathers hath delivered to us; defining all this we likewise declare that in him are two natural wills and tow natural operations indivisibly, inconvertibly, inseparably, inconfusedly, according to the teaching of the holy Fathers.” *The Definition of Faith of the Third Council of Constantinople* p.345.

## Mp2. Deuteronomy 18:15 refers to Christ

Acts 7:37 quotes Deuteronomy 18:15 as by Moses referring to Christ

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Mp3. Psalm 2 refers to Christ

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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Mp4. Psalm 16:8-11 prophesies of Christ

Acts 2:25-28 quotes Psalm 16:8-11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Mp5. Psalm 22 refers to Christ

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Mp6. Psalm 45 refers to Christ

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**John of Damascus** (706-749 A.D.) 45:7 as the Holy Spirit anointing Christ. *Exposition of the Orthodox Faith* book 4 ch.9 p.78

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) quotes Psalm 110:4 “For thou are a priest for ever afte r the order of Melchisedek.” as referring to Christ. *Exposition of the Orthodox Faith* book 4 ch.13 p.83

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) &&&

The Metzudat David, by Rabbi David Altschuler of Prague (1678-1769) also says that this refers to the Messiah.

## Mp8. Isaiah 7:14 refers to Christ

Matthew 1:22-23

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “according to the prophecy of Isaiah, who said” and quotes Isaiah 7:14 about our Lord’s conception. *Exposition of the Orthodox Faith* book 4 ch.14 p.85

## Mp9. Isaiah 9:6 refers to Christ

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) quotes part of Isaiah 9:6 as referring to Christ. *Exposition of the Orthodox Faith* book 4 ch.18 p.90

## Mp10. Isaiah 11 refers to Christ

Isaiah 11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) quotes all of Isaiah 11:1, mentioning the root of David as referring to Christ. *Exposition of the Orthodox Faith* book 4 ch.14 p.84

## Mp11. Isaiah 53 refers to Christ

John 1:29

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).

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) quotes Isaiah 53:9 as showing that Christ was without sin. *Exposition of the Orthodox Faith* book 2 ch.27 p.72

## Mp12. Isaiah 61:1-2 refers to Christ

Isaiah 61:1-2; Luke 4:17-21

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) quotes Isaiah 61:2 as referring to Christ. *Exposition of the Orthodox Faith* book 4 ch.29 p.72-73

John of Damascus (706-749 A.D.) quotes Isaiah 61:1 as referring to Christ. *Exposition of the Orthodox Faith* book 4 ch.9 p.78

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

Isaiah 65:1-2; Romans 10:21

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) quotes Isaiah 65:2 as referring to the Jews rejecting Christ. *Exposition of the Orthodox Faith* book 4 ch.11 p.81

## Mp14. Jeremiah 11:19 prophesies of Christ

Jeremiah 11:19 (Masoretic and LXX)

Jeremiah11:19 in the Septuagint says, “Buyt as I an innocent lamb led ot the slaughter, knew not: against me they devised an evil device, saying, Come and let us put wood into his bread, and let us utterly destroy him from off the land of the living, and let his name not be remembered any more.” (Brenton)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Mp15. Daniels’ 70 weeks messianic prophecy

Daniel 9:27-29 + Nehemiah 2:1-10 (445/4 B.C.)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Mp16. Joel 2:28-30 refers to Christ

Acts 2:17-18 quotes Joel 2:28-32

Acts 2:19 quotes Joel 2:30

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Mp17. Micah 5 refers to Christ

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) “Micha the Prophet also hinted as the same time at the eternal generation of the Word” and quotes Micah 5:2. *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.13 (p.48)

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.16 p.375-376 says that Micah 5:2 refers to Christ.

## Mp18. Zechariah 3:1-8 prophesies of Christ

Zechariah 3:1-8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Mp19. Zechariah 9:9 refers to Christ

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Mp20. Zechariah 12:10-12 refers to Christ

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Mp21. Malachi 3:1-2 prophesies of Christ

Malachi 3:1-2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Mp22. The OT prophesied about Jesus

Luke 24:26-27; John 12:37-40; 19:37; Hebrews 1:5-13; 2:6-8,12,13; 1 Peter 1:10-12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) 45:7 as the Holy Spirit anointing Christ. *Exposition of the Orthodox Faith* book 4 ch.9 p.78

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.14 p.375 “Then was fulfilled that which was said by Isaiah the prophet, saying: The ox knoweth his owner, and the ass his master’s crib.” [Isaiah 1:3]

Ebionite *Gospel of pseudo-Matthew* (600-625 A.D.) ch.16 p.375-376 quotes Micah 5:2 as referring to Jesus.

Ebionite *Gospel of pseudo-Matthew* (600-625 A.D.) ch.39 p.382 quotes Psalm 65:9 as referring to Jesus.

Ebionite *Gospel of pseudo-Matthew* (600-625 A.D.) ch.16 p.375-376 says that Micah 5:2 refers to Christ.

# 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

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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Patrick of Ireland** (420-461 A.D.) “[T]here is no other God, nor has there been heretofore, nor will there be hereafter, except God the Father unbegotten, without beginning, from whom is all beginning, upholding all things, as we say, and his Son Jesus Christ, whom we likewise to confess to have always been with the Father--before the world’s beginning . . . Jesus Christ is the Lord and God in whom we believe . . . and who has poured out on us abundantly the Holy Spirit . . . whom we confess and adore as one God in the Trinity of the Sacred Name” *Confession of St. Patrick* 4

**Fulgentius of Ruspe** (507-532/533 A.D.) “still, in the name of, and with the help of, the Holy Trinity, which is the one, true, and good God, I may say those things in which, at least for the most part, the Catholic faith may stand forth without any of the fog of error.” *To Peter on the Faith* ch.2 p.61

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Pope Agatho of Rome** (Nov. 15, 680 A.D.) mentions one true God, the King of Kings and Lord of Lords, God redeemed us, and the Godhead. Letter p.329

**Peter Lombard** (1142-1160) mentions the Father, Son, and Holy Spirit, the One and Only True god, who is the Trinity itself. *Sentences of Peter Lombard* First Book distinction 4 ch.2 p.4

**Among heretics**

**Nestorius** (c.451 A.D.) says there are not two Gods, not tow sons … but one. Bazaar ofHEracleides book 1 part 1 ch.53.

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Among heretics**

The Ebionite Gospel of ***pseudo-Matthew*** ch.39 p.382 (600-625 A.D.) “the people the great things of 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Among heretics**

Nestorius (451/452 A.D.) (partial) “God the Word is unchangeable and immortal and He is continuously that where He is in the eternity of the Father. … there was not when he was not.” *The Bazaar of Heracleides* book 2 ch.1 p.82

## G4. God is holy, good, or pure

Habakkuk 1:13; Hebrews 12:10; (implied) John 10:11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) “still, in the name of, and with the help of, the Holy Trinity, which is the one, true, and good God, I may say those things in which, at least for the most part, the Catholic faith may stand forth without any of the fog of error.” *To Peter on the Faith* ch.2 p.61

Fulgentius of Ruspe (507-532/533 A.D.) says that God is holy and good. *To Peter on the Faith* ch.6 p.64

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.555 speaks of the good Lord.

*Liturgy of Mark* (ms. 1100-1200 A.D.) p.553 says God is holy.

**Among heretics**

**Nestorius** (451/452 A.D.) God is good and just and wise and mighty. *The Bazaar of Heracleides* book 1 ch.1.86 p.78-79

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

**Fulgentius of Ruspe** (507-532/533 A.D.) says that God is truth and cannot lie. *Letter 1 to Optatus* ch.20 p.289

## 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; 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 26:39,42; Luke 9:21-22; Tt 1:4; Hebrews 12:9, 1 Peter 1:2,17; others

(implied) Hebrews 12:6

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Peter Chrysologus** of Ravenna (406-450 A.D.) “‘Go’, he [Jesus] says, ‘and baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit’ [Matthew 28:19] in remission of sins. If in the remission of sins the Trinity is united in showing mercy, how is the whole Trinity not one in will in the Passion of the Son?” Sermon 72A ch.4 p.4-5

**Nestorius** (451/452 A.D.) Jesus was born of God the Father. *The Bazaar of Heracleides* book 2 ch.1(b) p.295

Nestorius (451/452 A.D.) God is Father and God is Son and God is Holy Spirit. *The Bazaar of Heracleides* book 2 ch.1(b) p.309

Nestorius (451/452 A.D.) The Father is God. *The Bazaar of Heracleides* book 1 ch.1.47 p.38

Nestorius (451/452 A.D.) Father, Son, and Spirit are distinct. *The Bazaar of Heracleides* book 1 ch.1.71 p.64-65

Nestorius (451/452 A.D.) says God is a Father. *Bazaar of Heracleides* book 1 part 1 ch.53

**Leo I of Rome** (422-461 A.D.) discusses the Father and only-begotten Son. Sermon 68.1 p.180

**Fulgentius of Ruspe** (507-532/533 A.D.) mentions that God is a Father. *To Peter on the Faith* ch.10 p.66

**Council of Constantinople II** (May 553 A.D.) mentions the Father, Son, and Holy Ghost in a consubstantial Trinity, one Godhead to be worshipped in three substances. *The Capitula of the Council* canon 1 p.312. See also p.307.

**Venantius** (lived ca.530-609 A.D.) speaks of Christ as the “only offspring from the Godhead of the Father” *Poem on Easter* p.329

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) “Responding to which, we say, that sanely and in a cahtooic manner, it is conceded, that One begot One, and that God begat God, because God the Father begat God the Son.” *Sentences of Peter Lombard* First Book distinction 4 ch.1 p.1

**Desiderius Erasmus of Rotterdam** (1460-1536) “(Au.) Why is the Father alone called God in the Creed?” … (Ba.) “Because nothing can be named which hath not its Original fro the Father:” *Colloquies of Erasmus* p.333

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**Among heretics**

The ***First Form of the Gospel of Thomas*** (shorter Greek version) 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.”

***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*** 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.”

***Arabic Gospel of the Infancy of the Saviour*** p.405 begins with “In the name of the Father, and the son, and the Holy Spirit, one God.”

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Refers to God the Father. *Commentary on Malachi* ch.3 p.416

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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Vincent of Lerins** (c.434 A.D.) “He [the heretic Photinus] denies the completeness of the Trinity, and does not believe that there is any Person of God the Word, or any Person of the Holy Ghost. Christ he affirms to be a mere man, whose original was from Mary. Hence he insists with the utmost obstinacy that we are to render worship only to the Person of God the Father, and that we are to honour Christ as man only. This is the doctrine of Photinus.” *A Commonitory* ch.12 p.139

Vincent of Lerins (c.434 A.D.) “In God there is one substance, but three Persons; in Christ two stances, but one Person. In the Trinity, another and another Person, not another and another substance… Because there is one Person of the Father, another of the Son, another of the Holy Ghost;. p.140

**Socrates of Constantinople** (400-439 A.D.) in discussing Didymus the Blind says, “Not only this, but he was so well acquainted with the Divine oracles contained in the Old and New Testaments that he composed several treatises in exposition of them, besdies three books on the Trinity.” *Ecclesiastical History* book 4 ch.25 p.110

**Sechnall/Seachnall of Ireland** (439-447/448 A.D.) “Hymns, with Revelation and the Psalms of God [St. Patrick] sings, and does expound the same for the edifying of God’s people. This law he holds in the Trinity of the Sacred Name and teaches one Being in three Persons” *Hymn in Praise of St. Patrick* 22.

**Peter Chrysologus** of Ravenna (406-450 A.D.) “If in the remission of sins the Trinity is united in showing mercy, how is the whole Trinity not one in will in the Passion of the Son?” Sermon 72A ch.4 p.4-5

**Nestorius** (451/452 A.D.) spoke of the incarnation and the Trinity. *The Bazaar of Heracleides* book 1 ch.1.34 p.25

Nestorius (451/452 A.D.) Father, Son, and Spirit are distinct. *The Bazaar of Heracleides* book 1 part 1 ch.71 p.64-65. He also mentions the Trinity in *The Bazaar of Heracleides* book 1 part 1 ch.15.

**Theodoret of Cyrus** (bishop & historian) (423-458 A.D.) “It [the Holy Spirit] together with the Father and the Son in the one faith fothe Holy Trinity, because the Godhead ofthe Holy Trinity is one.” *Ecclesiastical History* book 4 ch.3 p.109

**Patrick of Ireland** (420-461 A.D.) “[T]here is no other God, nor has there been heretofore, nor will there be hereafter, except God the Father unbegotten, without beginning, from whom is all beginning, upholding all things, as we say, and his Son Jesus Christ, whom we likewise to confess to have always been with the Father--before the world’s beginning . . . Jesus Christ is the Lord and God in whom we believe . . . and who has poured out on us abundantly the Holy Spirit . . . whom we confess and adore as one God in the Trinity of the Sacred Name” *Confession of St. Patrick* 4

Patrick of Ireland (420-461 A.D.) “I bind to myself to day the strong power of an invocation of the Trinity--the faith of the Trinity in Unity, the Creator of the universe” *The Breastplate of St. Patrick* 1

**Leo I of Rome** (422-461 A.D.) says the divine Trinity is to be honored and worshipped in Letter 37 p.50

Leo I of Rome (422-461 A.D.) says that the Trinity has no division. Sermon 68.1 p.180 See also p.190

**What has been called the Athanasian Creed** (474-484 A.D.)

**Fulgentius of Ruspe** (507-532/533 A.D.) “still, in the name of, and with the help of, the Holy Trinity, which is the one, true, and good God, I may say those things in which, at least for the most part, the Catholic faith may stand forth without any of the fog of error.” *To Peter on the Faith* ch.2 p.61

Fulgentius of Ruspe (507-532/533 A.D.) wrote an entire work, entitled *The Trinity*. “See, in short you have it that the Father is one, the Son another, and the Holy Spirit another; in person, each is other, but in nature they are not other. In this regard he [Christ] says, ‘The Father and I, we are one’ [John 10:30]. He teaches us that ‘one’ refers to their nature and ‘we are’ to their persons. In like manner it is said, ‘There are three who bear witness in heaven, the Father, the Word, and the Spirit, and these three are one’ [1John 5:7]. Let Sabellius hear ‘we are,’ let him hear ‘three,’ and let him believe that there are three Persons” *The Trinity* book 4 ch.1

**Council of Constantinople II** (about 153 bishops present) (551/553 A.D.) “In anyone shall not confess that the nature or essence of the Father, of the Son, and of the Holy Ghost is one, as also the force and the power; [if anyone does not confess] a consubstantial Trinity, one Godhead to be worshipped in three subsistences or Persons: let him be anathema. For there is but one God even the Father of whom are all things, and one Lord Jesus Christ...” *Capitula of the Council* ch.1 p.313

Council of Constantinople II (May 553 A.D.) mentions the Father, Son, and Holy Ghost in a consubstantial Trinity, one Godhead to be worshipped in three substances. *The Capitula of the Council* canon 1 p.312

**Vigilius’ letter to Constantinople II Council** (551/553 A.D.) (implied because affirmed the Nicene Creed)

**Gregory the Great** (590-604) speaks of the “veneration of the Supreme Trinity” as “one substance in three subsistences” and infant baptism. *Letter to Leander of Hispalis*. Letter 43 *Nicene and Post Nicene Fathers 2* vol.12 p.88.

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Council of Constantinople III** (680-681 A.D.) session 1 p.327 mentions the incarnation, Lord Jesus Christ, Holy Trinity

**Peter Lombard** (1142-1160) mentions the Father, Son, and Holy Spirit, the One and Only True god, who is the Trinity itself. *Sentences of Peter Lombard* First Book distinction 4 ch.2 p.4

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.551 mentions God the Father.

**Among heretics**

**X Karl Barth** (1919) denied the Trinity according to *Christian News* Nov. 23, 2015 p.14.

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

Just saying God is a/the Father is not counted here.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## G9. God/The Father is perfect

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.554 (implied) says God is awe-inspiring

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) ch.21 p.93 quotes Deuteronomy 32:21.

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) God is a jealous God. *Commentary on Nahum* ch.1 p.252

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

Genesis 1:26

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## G15. The God of Jesus / Christ

Ephesians 1:3, 17; 1 Peter 1:3; Hebrews 1:9

Revelation 1:6 (God of Jesus)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## G16. God’s Holy Name

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) “(such) glorious light has He promised to give to them *that understand* and confess His holy name, and bear witness.” [Daniel 12:3]

## G17. The Godhead

Acts 17:29; Romans 1:20; Colossians 2:9

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (about 153 bishops present) (551/553 A.D.) “In anyone shall not confess that the nature or essence of the Father, of the Son, and of the Holy Ghost is one, as also the force and the power; [if anyone does not confess] a consubstantial Trinity, one Godhead to be worshipped in three subsistences or Persons: let him be anathema. For there is but one God even the Father of whom are all things, and one Lord Jesus Christ...” *Capitula of the Council* ch.1 p.313

**Venantius** (lived ca.530-609 A.D.) speaks of Christ as the “only offspring from the Godhead of the Father” *Poem on Easter* p.329

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Pope Agatho of Rome** (Nov. 15, 680 A.D.) mentions one true God, the King of Kings and Lord of Lords, God redeemed us, and the Godhead. Letter p.329

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## G18. God is a consuming fire

Deuteronomy 4:24; Deuteronomy 9:3; Hebrews 12:29

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## G19. God is blessed

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Cassiodorus** (c.560-580 A.D.) translating Clement of Alexandria (193-217/220 A.D.) “‘Blessed be the God and Father of our Lord Jesus Christ, who by His great mercy hath regenerated us.’ For if God generated us of matter, He afterwards, by progress in life, regenerated us.” (Latin translation by Cassiodorus) *Comments on 1 Peter* ch.1:3 p.571

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) “the blessed and only powerful one.” *Sentences of Peter Lombard* First Book distinction 4 ch.2 p.4

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.553 says God is blessed.

## 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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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

2 Corinthians 2:15-16 (implied) (we are the aroma of Christ)

Ephesians 5:2b [Christ was] “an offering and a sacrificed ot God for a sweet-smelling aroma.”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## G22. God is not in everything (pantheism is wrong)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## G23. God fills heaven and earth

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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# God’s Eternal Power

## Ge1. God is everywhere

Psalm 139

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

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## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

**Leo I of Rome** (422-461 A.D.) mentions the Omnipotence of God. Sermon 68.1 p.180

**Fulgentius of Ruspe** (507-532/533 A.D.) says that God is omnipotent. *To Peter on the Faith* ch.25 p.75

**Gregory I (the Great)** (590-605 A.D.) says speaks of Almighty God. *Epistles of St. Gregory the Great* Epistle 64 p.78

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Pope Agatho of Rome** (Nov. 15, 680 A.D.) (implied) mentions the Christian faith. Letter p.330

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.552 say God is Almighty.

**Peter Lombard** (1142-1160) “The Lord Imnipotent” *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.6

**Desiderius Erasmus of Rotterdam** (1460-1536) “(Au.) Dost thou believe in God the Father Almighty who made the Heaven and Earth.” *Colloquies of Erasmus* p.325

**Among heretics**

**Nestorius** (451/452 A.D.) “God is all-powerful … able to effect everything.” *The Bazaar of Heracleides* book 1 ch.1.16 p.14; book 1 ch.1.21 p.17

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.2 p.369 says that God is almighty.

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.552 says God is sovereign

## Ge4. The 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; Lam 3:35,38

Lord Most High Psalm 7:17; 47:2

God most High: Psalm 57:2

(implied) Isaiah 40:18,25

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) mentions God as the Most High. *To Peter on the Faith* ch.17 p.70

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) “Out of the mouth of the Most High have come forth, the firstborn before every creature. *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.12 (p.48)

**Among heretics**

**Nestorius** (451/452 A.D.) talks about the Most High. *Bazaar of Heracleides* book 1 part 1 ch.63

The Ebionite Gospel of ***pseudo-Matthew*** ch.3 p.370 “told in the presence of the Most High; and to you will God give such”

## Ge5. God is above all

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Ge6. God or His power is incomparable

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Ge7. God does not change / is unchangeable

Malachi 3:6a

(partial) James 1:17

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) says that God is “unalterable” *Sentences of Peter Lombard* First Book distinction 10 ch.3 p.9

**Among heretics**

**Nestorius** (451/452 A.D.) Says that God is unchangeable. *Bazaar of Heracleides* book 1 part 1 ch.37

Nestorius (451/452 A.D.) “God the Word is unchangeable and immortal and He is continuously that where He is in the eternity of the Father. … there was not when he was not.” *The Bazaar of Heracleides* book 2 ch.1 p.82

## 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)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Ge9. God is eternal

1 Timothy 1:17

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.559 says that the Father, Son, and Holy Spirit are co-eternal

**Among heretics**

**Nestorius** (451/452 A.D.) “God the Word is unchangeable and immortal and He is continuously that where He is in the eternity of the Father. … there was not when he was not.” *The Bazaar of Heracleides* book 2 ch.1 p.82

Nestorius (451/452 A.D.) (implied) “What after all is the nature in this natural union which you predicate? Is it that of the Father and of the Son and of the Holy Spirit, an impassible nature, immortal, eternal, and without needs? Of is it [a nature] mortal and passible and with needs, which came into being yesterday and to-day and which belongs neither to men nor to God nor to any other nature, but is mixed from two natures for the completion fo one nature? *Bazaar of Heracleides* book 1 part 1 ch.46

## Ge10. God had no beginning / was unoriginated

Hebrews 7:3; John 1:2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) “I confess, that God the Father in an entirely incorruptible manner has begotten, but that He has betotten what HE Himself is.” *Sentences of Peter Lombard* First Book distinction 5 ch.1 p.21 (p.109)

## Ge12. God is the Ancient of Days

Daniel 7:9, 13, 22

Isaiah 43:13 (partial) “Yes, and from ancient days I am he.”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Ge13. God / Jesus is immortal

1 Timothy 6:16 (immortality *athanasian*);

... Romans 1:23; 1 Timothy 1:17 and 2 Timothy are actually incorruptible.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) mentions “the King of kings and Lord of lords, who alone has immortality” *Sentences of Peter Lombard* First Book distinction 4 ch.2 p.4

**Among heretics**

**Nestorius** (451/452 A.D.) “God the Word is unchangeable and immortal and He is continuously that where He is in the eternity of the Father. … there was not when he was not.” *The Bazaar of Heracleides* book 2 ch.1 p.82

Nestorius (451/452 A.D.) (implied) “What after all is the nature in this natural union which you predicate? Is it that of the Father and of the Son and of the Holy Spirit, an impassible nature, immortal, eternal, and without needs? Of is it [a nature] mortal and passible and with needs, which came into being yesterday and to-day and which belongs neither to men nor to God nor to any other nature, but is mixed from two natures for the completion fo one nature? *Bazaar of Heracleides* book 1 part 1 ch.46

## Ge14. God is inscrutable/unsearchable

Job 5:9; Psalm 145:3; Romans 11:33

(implied, unsearchable riches of Christ) 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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Anastasius Bibliothecarius** (858-878 A.D.) freely translating Peter of Alexandria(306,285-311 A.D.) “David also, full of prophetic inspiration, when he had heard the words of the deceitful youth, although it was by the inscrutable and just judgment of God, yet acted very differently from what the true nature of the case required.” *Genuine Acts of Peter of Alexandria* p.268

**Among heretics**

**Nestorius** (451/452 A.D.) says that God is incomprehensible. *Bazaar of Heracleides* book 1 part 1 ch.55

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

^^^

**Among heretics**

The Ebionite ***Clementine Homilies*** (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.

## Ge16. God is all-seeing

Proverbs 15:3; Hebrews 4:13-14

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Desiderius Erasmus of Rotterdam** (1460-1536 A.D.) “(So.) Can we escape the Eye of God here? (Lu.) No, he sees all Things clearly.” *Colloquies of Erasmus* p.295

**John Wesley** (1831 A.D.) “There is no such thing as either foreknowledge or afterknowledge in God. All time, or rather all eternity (for time is only a small fragment of eternity which is allotted to the children of men), being present to God at once, He does not know one thing before another, or one thing after another; but sees all things in one point of view, from everlasting to everlasting. As all time, with every thing that exists therein, is present with Him at once, so he sees as once whatever was, is or will be to the end of time.” *Sermons on Several Occasions*, 1831, p.39.

## Ge17. God is invisible

Colossians 1:15; 1 Timothy 1:17

(implied) Hebrews 11:27

(partial) Romans 1:20

1 John 4:12

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

**^^^**

**Among heretics**

**Nestorius** (451/452 A.D.) says that God is invisible. *Bazaar of Heracleides* book 1 part 1 ch.55

## Ge18. God is Lord of heaven and earth

Act 17:24

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Ge19. Calling God “I Am”

John 8:58b

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

# 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Gi2. God needs nothing from us

Acts 17:25

Psalm 50:9-13 (implied)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.)

## Gi6. God is not mocked

Galatians 6:7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Gi7. God sends evildoers delusion(s)

2 Thessalonians 2:11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) says that God send evildoers delusions. *Letter 10 Fulgentius to Scarila* ch.46 p.465

## Gi8. God can be offended

Ezekiel 8:6-18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) “Wherefore, that thou observe not the bishop, nor require an account of him, nor speak ill of him and oppose God, nor offend the Lord, [ii. 36] let that be set before thine eyes which is said to thee in Jeremiah:”

## 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 18:13; Hebrews 4:16, others

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) “thou art a Lord long-suffering and merciful and very gracious”

**Peter Chrysologus** of Ravenna (406-450 A.D.) “‘Go’, he [Jesus] says, ‘and baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit’ [Matthew 28:19] in remission of sins. If in the remission of sins the Trinity is united in showing mercy, how is the whole Trinity not one in will in the Passion of the Son?” Sermon 72A ch.4 p.4-5

**Fulgentius of Ruspe** (507-532/533 A.D.) says that God is merciful. *To Peter on the Faith* ch.40 p.85

**Venantius** (lived ca.530-609 A.D.) “O Christ, Thou Saviour of the world, merciful Creator and Redeemer,” *Poem on Easter* p.329

## Gi10. God wants repentance not sinner’s death

Ezekiel 18:23,32; 2 Peter 3:9

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

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## Gi11. God / Christ is heals /is healer

Matthew 8:14-15; 8:16; 8:17

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Gi12. God is our protector

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Gi14. God is our deliverer

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Gi15. God/Christ rejoices over us

Zephaniah 3:17

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

^^^

## Gi16. Calling God Abba, Father

Mark 14:36; Romans 8:15; Galatians 4:6

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

^^^

## Gi17. God of Abraham

Exodus 3:6; Matthew 23:32; Acts 7:32

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.)

**Fulgentius of Ruspe** (507-532/533 A.D.) mentions the God of Abraham. *To Monimus* book 2 ch.3.1 p.235

## Gi18. God of Isaac

Exodus 3:6; Matthew 23:32; Acts 7:32

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) &&&

## Gi19. The God of Jacob

Exodus 3:6; Matthew 23:32; Acts 7:32

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.)

**Fulgentius of Ruspe** (507-532/533 A.D.) mentions the God of Jacob. *To Peter on the Faith* ch.51 p.92

## 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)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.12 p.369 speaks of the “God of Israel”.

## Gi21. God is patient or long-suffering

Romans 9:22; 2 Peter 3:9

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) “thou art a Lord long-suffering and merciful and very gracious”

## Gi22. God/Jesus is compassionate

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Gi23. God loves us or is kind

John 3:16; Ephesians 1:4

Isa 54:10 (God has compassion)

(implied) Exodus 2:25

**From the Council of Ephesus to the start of Muslim conquests (431-634 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.

**Council of Chalcedon** (451 A.D.) session 1 p.248 calls us believers “beloved of God”

**Fulgentius of Ruspe** (507-532/533 A.D.) says that God is kind. *To Peter on the Faith* ch.32 p.80

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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

Matthew 8:11-12a ; Acts 22:14; Romans 3:9-31

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Cassiodorus** (c.560-580 A.D.) “Hence it appears that the soul is not naturally immortal; but is made immortal by the grace of God, through faith and righteousness, and by knowledge. 'Of which salvation,' he says, 'the prophets have inquired and searched diligently,' and what follows.” *Commentary on Clement of Alexandria* fragment 1 ANC vol.2 p.&&&

## Gi26. Abraham’s [Three] Visitors

Genesis 18:1-16

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Gi27. The Lord/God is faithful / trustworthy

1 John 1:9

Jesus Christ being the faithful witness is not counted here.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Gi28. The Creator is our / the True God

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Gi29. God is the Lawgiver

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Gi30. God has numbered the hairs on your head

Matthew 10:30

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Gi31. The Holy One of Israel

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Gi32. God of the living

Exodus 3:6; Matthew 22:29

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Gi33. God resists the proud

James 4:6; 1 Peter 5:5

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Gi34. God is generous

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Gi35. All nations blessed through Abraham

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Gi36. In God we live and move and have our being

Acts 17:28

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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# 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Ephesus** (431 A.D.) “and in one Lord Jesus Christ, the Only-begotten Son of God” Letter from Cyril of Nestorius p.202

**Leo I of Rome** (422-461 A.D.) in discussing the Trinity calls Jesus the only begotten Son of God. Sermon 68.1 p.180

**Council of Constantinople II** (May 553 A.D.) (implied, does not say Son of God.) says Christ is the Son. *The Capitula of the Council* ch.4 p.312.

**Among corrupt or spurious works**

***Arabic Gospel of the Infancy of the Saviour*** p.405 begins with “In the name of the Father, and the Son, and the Holy Spirit, one God.”

**Among heretics**

**Nestorius** (451/452 A.D.) calls Jesus the Son of God. *Bazaar of Heracleides* ch.76 p.69

Nestorius (451/452 A.D.) Father, Son, and Holy Spirit. *The Bazaar of Heracleides* book 1 ch.1.34 p.25-26

Nestorius (451/452 A.D.) Father, Son, and Spirit are distinct. *The Bazaar of Heracleides* book 1 ch.1.71 p.64-65

Nestorius (451/452 A.D.) God is Father and God is Son and God is Holy Spirit. *The Bazaar of Heracleides* book 2 ch.1(b) p.309

Nestorius (451/452 A.D.) Jesus was born of God the Father. *The Bazaar of Heracleides* book 2 ch.1(b) p.295

## T2. Jesus is the Only Begotten Son of God

John 3:16,18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Ephesus** (431 A.D.) “and in one Lord Jesus Christ, the Only-begotten Son of God” *Letter from Cyril of Nestorius* p.202

**Leo I of Rome** (422-461 A.D.) in discussing the Trinity calls Jesus the only begotten Son of God. Sermon 68.1 p.180

**Council of Constantinople II** (May 553 A.D.) calls Jesus Christ the Only-begotten Word of God. *The Capitula of the Council* ch.8 p.313

Venantius (lived ca.530-609 A.D.) (partial) says that Jesus is the Sacred King. *Poem on Easter* p.330.

**Among heretics**

**Nestorius** (451/452 A.D.) Only begotten Son. *The Bazaar of Heracleides* book 1 part 1 ch.53 p.46-47. He also says that in *The Bazaar of Heracleides* book 1 part 1 ch.55.

## T3. The Deity of Jesus our Lord

Son is God. Hebrews 1:8-9; John 1:1,18; 20:28; Hos 1:7; Isa 7:14; 1 John 5:11,12,21; Colossians 2:9; Matthew 1:23

[Only one Lord Isaiah 26:13-14]

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Ephesus** (431 A.D.) calls Jesus “Light of Light, Very God of very God” Cyril of Nestorius p.202

**Leo I of Rome** (422-461 A.D.) says that in Jesus divine power joined itself to human frailty. Sermon 68.1 p.180

**Council of Constantinople II** (May 553 A.D.) starts out as “Our Great God and Saviour Jesus Christ” Sentence of the Synod p.306. See also *Capitula of the Council* ch.6 p.313

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) calls Christ God the Word. On p.321 he refers to “Christ our God”

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.557 speaks of our God Jesus Christ.

**Desiderius Erasmus of Rotterdam** (1460-1536) “(Au.) Dost thou believing the holy Spirit? (Ba.) I do believe that it is true God, together with the Father and the Son. I believe they that wrote us the Books of the Old and New Testament were inspired by it, without whose Help no Man attains Salvation.” *Colloquies of Erasmus* p.332. See also ibid p.327.

**Among heretics**

**Nestorius** (451/452 A.D.) speaks of God the Word. *The Bazaar of Heracleides* book 1 part 1 ch.23

Nestorius (451/452 A.D.) Christ was man while remaining God. *The Bazaar of Heracleides* book 1 ch.1.29 p.23

## T4. Jesus is the Word of God

John 1:1-2; Revelation 19:13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (422-461 A.D.) (implied) quotes that “The Word became flesh”. Sermon 34.3 p.148

**Council of Constantinople II** (May 553 A.D.) says that the Word of God had two nativities: one from all eternity of the Father, without time and body, and the other in the flesh from Mary, Mother of God. *The Capitula of the Council* canon 2 p.312

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) refers to Christ as God the Word

**Among heretics**

**Nestorius** (451/452 A.D.) Jesus is “God the Word” *The Bazaar of Heracleides* book 1 part 1 ch.39 p.37 and book 1 part 1 ch.23.

Nestorius (451/452 A.D.) God’s Word is the conqueror for all time. *The Bazaar of Heracleides* book 1 part 1 ch.93 p.84

## T5. The Son existed from ages past

John 1:1; 17:5; Hebrews 7:3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Ephesus** (431 A.D.) “But those that say, ‘There was a time when he was not, and before he was begotten he was not,… those the Catholic and Apostolic Church anathematizes.” *Letter from Cyril to Nestorius* p.202

**Patrick of Ireland** (420-461 A.D.) “[T]here is no other God, nor has there been heretofore, nor will there be hereafter, except God the Father unbegotten, without beginning, from whom is all beginning, upholding all things, as we say, and his Son Jesus Christ, whom we likewise to confess to have always been with the Father--before the world’s beginning . . . Jesus Christ is the Lord and God in whom we believe . . . and who has poured out on us abundantly the Holy Spirit . . . whom we confess and adore as one God in the Trinity of the Sacred Name” *Confession of St. Patrick* 4

**Council of Constantinople II** (May 553 A.D.) “If anyone does not confess that there are two nativities [generations] of the Word of God, one from the Father before all ages, without time and incorporeally, the other in the last days when the same came down from heaven and was incarnate . . . let such a one be anathema” *The Capitula of the Council* canon 2 p.312

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) “In the Book of Wisdom the eternity of the Son with the Father is demonstrated” and then quotes Proverbs *Sentences of Peter Lombard* First Book distinction 2 ch.3 p.12 (p.48)

**Among heretics**

**Nestorius** (451/452 A.D.) Christ “existed of old and exists eternally.” *The Bazaar of Heracleides* book 2 ch.1(b) p.192

Nestorius (451/452 A.D.) Jesus was prior to Abraham, Isaac, and Jacob. *The Bazaar of Heracleides* book 1 ch.1.12 p.11; book 1 ch.1.25 p.19

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

John 1:3,10; Colossians 1:16-17; Hebrews 1:2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Everything came into being by the Father through the Son. *The Bazaar of Heracleides* book 1 part 1 ch.53

**Council of Constantinople II** (about 153 bishops present) (551/553 A.D.) says to praise Jesus. *Capitula of the Council* canon 12 p.315

**Leo I of Rome** (422-461 A.D.) says all things were made through Christ in Letter 31.2 p.45

Venantius (lived ca.530-609 A.D.) (partial) “O Christ, Thou Saviour of the world, merciful Creator and Redeemer,” *Poem on Easter* p.329

## T7. Jesus obedient or subject to the Father

Philippians 2:8

(implied) 1 Corinthians 11:3; 1 Corinthians 15:28

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Among heretics**

**Nestorius** (451/452 A.D.) says that Christ obeyed the Father. *Bazaar of Heracleides* ch.75 p.68

## T8. Worship, praise, or glorify Jesus

Matthew 21:15-16; Hebrews 13:21; 2 Peter 3:18

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 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)

Revelation 5:12 (in heaven they give praise, glory, and honor to Jesus)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Christ is adored. *The Bazaar of Heracleides* book 1 ch.1.29 p.23

**Leo I of Rome** (422-461 A.D.) says that the wise men came “and falling down they worshipped Him”. Sermon 34.3 p.148

**Council of Constantinople II** (May 553 A.D.) says that unlike Nestorians we do not worship two Christs. – We and the angels adore one Lord Jesus Christ. *The Sentence of the Synod* p.309

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.15 p.375 mentions Anna and Symeon adored Christ at Jesus’ dedication.

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

John 10:38; 14:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Jesus said that “I and the Father are One (John 10:30). *The Bazaar of Heracleides* book 1 part 1 ch.74 p.68 and book 1 part 1 ch.55.

Nestorius (451/452 A.D.) The Son in the Father and the Father in the Son like the fire in the bush. *The Bazaar of Heracleides* book 3 ch.1 p.160

Nestorius (451/452 A.D.) “God the Word is unchangeable and immortal and He is continuously that where He is in the eternity of the Father. … there was not when he was not.” *The Bazaar of Heracleides* book 2 ch.1 p.82

**Leo I of Rome** (422-461 A.D.) says that the Father and Son are not separated. Sermon 68.1 p.180

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Among heretics**

**Nestorius** (451/452 A.D.) (implied) Sophronius [Zephaniah] says, “speaking of him who has ben taken up and sits on the right hand of the Father, who is the Son in the image and glory of the Son,” *The Bazaar of Heracleides* book 1 ch.1.55

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

Matthew 11:27b; Luke 10:22b

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## T12. Father and Son are distinct

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Among heretics**

**Nestorius** (451/452 A.D.) Father, Son, and Spirit are distinct. *The Bazaar of Heracleides* book 1 ch.1.71 p.64-65

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

John 1:1; Hebrews 11:3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## T14. Son in the bosom of the Father

John 1:23

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## T15. An Equality of the Father and Son

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## T16. God the Son

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Peter Lombard** (1142-1160) “Responding to which, we say, that sanely and in a cahtooic manner, it is conceded, that One begot One, and that God begat God, because God the Father begat God the Son.” *Sentences of Peter Lombard* First Book distinction 4 ch.1 p.1

## T17. Specifically “Jesus” is the Only-Begotten / Son / Word / son of man

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) says that Jeuss is “the Only-Begotten Son of God, Jesus Christ, is from the Substance of the Father” *Sentences of Peter Lombard* First Book distinction 5 ch.1 p.21 (p.109)

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) says that Jeuss is “the Only-Begotten Son of God, Jesus Christ, is from the Substance of the Father” *Sentences of Peter Lombard* First Book distinction 5 ch.1 p.21 (p.109)

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

You are the Christ, the Son of the Living God

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) says that Jeuss is “the Only-Begotten Son of God, Jesus Christ, is from the Substance of the Father” *Sentences of Peter Lombard* First Book distinction 5 ch.1 p.21 (p.109)

## T20. Specifically the Son is God

“Jesus is God” and “the Son of God” are not included here

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)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## T21. The head of Christ is God

1 Corinthians 11:3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## T22. Christ had the Spirit of wisdom and understanding

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## T23. Jesus and the Father are One

Just the phrase “One Lord” is not included here.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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

Hebrews 1:9b

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

*The Syriac Didascalia* (after 431 A.D.) ch.21 (partial, not referring to Jesus) “and again He saith: ‘To comfort all them that mourn over Zion: instead of ashes, the oil of gladness; and instead of a spirit afflicted with pain, a vesture of glory’ [Isa 61.2-3]. [v. 15] We ought then to take pity on them, and to have faith and to fast and to pray for them.”

## T26. Jesus called the Son before coming to earth

Being called the Word, Jesus, or Christ is not included here.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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# Jesus Before ministry

## Jb1. Virgin birth of Christ

Isaiah 7:14; Matthew 1:18,23; Luke 1:34-35

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Isaiah 7:14; Luke 1:34-35.

***A Poem on the Passion of the Lord*** (315-350 A.D.) refers to the virgin birth, Christ’s death on a dreadful cross, pretended kisses of a client/disciple, Pilate p.327

**Council of Constantinople II** (May 553 A.D.) says Jesus Christ had His nativity of flesh from the holy and glorious Mary, always a virgin. *The Capitula of the Council* canon 2 p.312

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) says that Christ was born of the ever-virgin Mary.

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**Among corrupt or spurious works**

***The Vision of Paul*** (c.388 A.D. – after Nicea) ch.46 p.164 Mary was a Virgin

**Among heretics**

**Nestorius** (451/452 A.D.) Mary is the Holy Virgin, but not the mother of God. *The Bazaar of Heracleides* book 2 ch.1 p.149; Virgin Mary. *The Bazaar of Heracleides* book 2 ch.1 p.171

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) preface speaks of the virgin Mary.

Ebionite *Gospel of pseudo-Matthew* (600-625 A.D.) ch.14 p.375 is the first known refrence to an ox and donkey at Jesus’ birth.

## Jb2. Incarnation of the Word/Jesus

John 1:14; Philippians 2:7; Hebrews 2:17; Revelation 19:13

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has John 1:14; Philippians 2:7; Hebrews 2:17; Revelation 19:13.

**Leo I of Rome** (422-461 A.D.) mentions the incarnation of the only-begotten son. Sermon 68.1 p.180

**Council of Constantinople II** (May 553 A.D.) says that it is the same Jesus Christ who is the Word of God, suffered, was incarnate and made man, and worked miracles. the flesh from Mary, Mother of God. *The Capitula of the Council* ch.3 p.312. See also session1 p.303

**Nestorius** (451/452 A.D.) says that “God became incarnate in the man” *Bazaar of Heracleides* ch.76 p.69

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) says that Christ the Word was incarnate.

**Venantius** (lived ca.530-609 A.D.) says that Christ became a man. He also says that Christ became flesh and became the ransom of the world. *Poem on Easter* p.330. He also says that Jesus was crucified. p.329.

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Council of Constantinople III** (680-681 A.D.) session 1 p.327 mentions the incarnation, Lord Jesus Christ, Holy Trinity

**Among heretics**

**Nestorius** (451/452 A.D.) discusses the incarnation in many places, including *The Bazaar of Heracleides* book 1 part 1 ch.27; book 1 part 1 ch.77.

## Jb3. Christ emptied Himself

Philippians 2:7

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Philippians 2:7.

**Fulgentius of Ruspe** (507-532/533) &&&

**Among heretics**

**Nestorius** (451/452 A.D.) says that Christ emptied Himself. *The Bazaar of Heracleides* book 1 part 1 ch.61.

## Jb4. Jesus took the form of a servant

Philippians 2:7

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Philippians 2:7.

## Jb5. Word was made/became flesh

John 1:14

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has John 1:14.

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## Jb6. Jesus humbled Himself

Philippians 2:8

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Philippians 2:8.

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## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Hebrews 2:14,17; 4:15; 1 Peter 1:19; 2:22; 1 John 3:5

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Leo I of Rome (422-461 A.D.) (partial) says that divinity joined itself to human frailty. 68.1 p.180

Venantius (lived ca.530-609 A.D.) (partial, does not say sinless) says that Christ became a man. He also says that Christ became flesh and became the ransom of the world. *Poem on Easter* p.330. He also says that Jesus was crucified. p.329.

**Among heretics**

**Nestorius** (451/452 A.D.) “God the Word, who truly became man in nature” *The Bazaar of Heracleides* book 1 part 1 ch.23 p.18. See also ibid book 1 part 1 ch.27

+ Nestorius (451/452 A.D.) Jesus was sinless. *The Bazaar of Heracleides* book 1 part 1 ch.68 p.63; part 1 ch.91 p.81-82

Nestorius (451/452 A.D.) Christ was man while remaining God. *The Bazaar of Heracleides* book 1 part 1 ch.29 p.23

Nestorius (451/452 A.D.) Christ was free from sin. *The Bazaar of Heracleides* book 2 ch.1(b) p.251

Nestorius (451/452 A.D.) Jesus of the seed of the House of David. *The Bazaar of Heracleides* book 2 ch.1(b) p.261

## Jb8. Jesus of the tribe of Judah

Luke 3:33

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Luke 3:33.

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**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.374 says that Jesus is of the tribe of Judah.

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

Matthew 2:1,5; Luke 2:4-6,15

Implied Micah 5:2

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Luke 2:15.

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## Jb10. Jesus brought up by Joseph

Matthew 2:13-14,19-23; Luke 2:39-40

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Luke 2:39-40.

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## Jb11. Jesus’ earthly father was a carpenter

Matthew 13:53-57

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.37 p.381 says that Joseph was a carpenter.

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

Matthew 2:13-15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Luke 2:39; 4:14-16.

^^^

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.26 p.&&& “And it came to pass, after Jesus had returned out of Egypt, when He was in Galilee, and entering on the fourth year of His age, that on a Sabbath-day He was playing with some children at the bed of the Jordan.”

## Jb14. Jesus on earth was plain-looking

Isaiah 53:2a

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Isaiah 53:2a.

^^^

## Jb15. Christ, the Logos, the 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.”

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Hebrews 5:5,7-8.

**Among heretics**

**Nestorius** (451/452 A.D.) Christ or the Word having obedience in *The Bazaar of Heracleides* book 1 part 1 ch.67.

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Mark 1:9-11; Luke 3:21-22.

^^^

**Among heretics**

**Nestorius** (451/452 A.D.) Jesus was baptized by John. *The Bazaar of Heracleides* book 1 ch.1.71

## Jb17. Jesus fasted for 40 days

Matthew 4:3; Mark 1:12-13; Luke 4:1-2

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Mark 1:12-13; Luke 4:1-2.

^^^

## 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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Luke 4:2.

^^^

## Jb19. Baby Jesus presented at the Temple

Luke 2:22-24

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

# Jesus’ ministry

## Jm1. Jesus went to Capernaum

Mark 1:21-27; 2:1; Luke 4:31-37; John 2:12

**From the Council of Ephesus to the start of Muslim conquests (431-634 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. It has Mark 1:21-27; 2:1; Luke 4:31-37; John 2:12.

^^^

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-650 A.D.) ch.40 p.382 says Jesus went to Capernaum.

## Jm2. Jesus found/called Nathanael

John 1:43-50

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jm4. Jesus called/chose the Twelve

Matthew 4:18-22; Mark 3:13-19; Luke 6:12-19

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jm5. Jesus went through Samaria/Samaritan woman

Mentioning a parable of a Samaritan is not counted here.

John 4:7-39

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

John 2:19-21

**From the Council of Ephesus to the start of Muslim conquests (431-634 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

## Jm7. Jesus’ answer to John

Matthew 11:1-6; Luke 7:22-23

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jm8. The Transfiguration

Matthew 17:1-9

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jm9. Jesus rode into Jerusalem on a donkey

Matthew 21:2-7; Mark 11:2-10; Luke 19:30-36; John 12:14

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jm10. Christ drove out the money-changers

Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46; John 2:14-17

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jm11. Jesus was questioned

Matthew 11:27-33; Luke 20:1-8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jm12. The Last Supper

Matthew 26:20-46; Mark 14:12-31; Luke 22:14-23; John 13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jm13. Christ prayed that this cup would pass

Matthew 26:36-46; Mark 14:32-43; Luke 22:19-43

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jm14. Jesus arrested / seized

Matthew 26:47-56; Mark 14:43-52; Luke 22:54-65; John 18:1-12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jm15. Jesus washed His disciples’ feet

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jm17. Christ a High Priest after the Order of Melchizedek

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

# Jesus’ Passion and Beyond

## Jp1. Some despised Christ

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jp2. Jesus was mocked

Matthew 26:68; 27:27-29; Mark 15:20; Luke 22:63; John 19:1-3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (422-461 A.D.) says some heretics try to deny that Jesus truly came as a man, was truly crucified, or buried and rose on the third day. Sermon 34.4 p.149

**Council of Constantinople II** (May 553 A.D.) says that Jesus Christ was crucified in the flesh. *The Capitula of the Council* ch.10 p.314

**Venantius** (lived ca.530-609 A.D.) says that Christ became a man. He also says that Christ became flesh and became the ransom of the world. *Poem on Easter* p.330. He also says that Jesus was crucified. *Poem on Easter* p.329.

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) says that Christ was crucified. *Exposition of the Orthodox Faith* ch.11 p.80

**Among heretics**

**Nestorius** (451/452 A.D.) Jesus died and was crucified. *The Bazaar of Heracleides* book 1 part 1 ch.61 p.58. See also ibid book 1 part 1 ch.29.

Nestorius (451/452 A.D.) Christ suffered and died and rose and is ready to come to judge the quick and the dead. *The Bazaar of Heracleides* book 2 ch.1 p.177

## Jp4. Cross’s shape or outstretched arms

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Acts 5:30; Galatians 3:13; 1 Peter 2:24

(partial) Deuteronomy 21:23

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “Moreover we worship [venerate] even the image of the precious and life-giving Cross, although made of another tree, not honouring the tree (God forbid) the but image as a symbol of Christ.” *Exposition of the Orthodox Faith* ch.11 p.80

## Jp6. The wood of the cross

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jp7. Sign of the cross

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) “This [the cross] was given to us a sign on our forehead, ust as the circumcision was given to Israel: for by it we beievers are separaeted and distinguished from unbelievers.” (It is interesting that Jon of Damascus was the sign of our salvation is the cross. Most other writers would say it is baptism.) *Exposition of the Orthodox Faith* ch.11 p.80

**Anastasius Bibliothecarius** (858-878 A.D.) translating Peter of Alexandria (306,285-311 A.D.) “And when they had been spread out, this most constant martyr, mounting upon them, extended both his hands to heaven, and bending his knees on the ground, and fixing his mind upon heaven, returned his thanks to the Almighty Judge of the contest, and fortifying himself with the sign of the cross, said, Amen.” *Genuine Acts of Peter of Alexandria* p.266

## Jp8. Calling the crucifixion the Passion

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Anastasius Bibliothecarius** (858-878 A.D.) translating *Genuine Acts of Peter of Alexandria* p.261 mentions “the Lord’s Passion”

## Jp9. Christ’s crown of thorns

Matthew 27:29; Mark 15:17; John 19:2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jp10. Jesus was beaten/scourged/whipped

Matthew 26:67; 27:30; Mark 15:17-19; Luke 22:63-64; John 19:2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jp11. They cast lots for Jesus’ clothes

Matthew 27:35; Mark 15:24; John 19:23-24

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jp12. Jesus given vinegar and gall to drink

Matthew 27:48; Mark 15:36; Luke 23:36; John 19:29

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jp13. Thief/robber on the cross in Paradise

Luke 23:39-43

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jp14. Jesus asked God why God had forsaken Him

Matthew 27:46; Mark 15:34

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jp15. Darkness or earthquake at Jesus’ death

Matthew 27:45-51; Mark 15:33; Luke 23:44-45

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jp16. Temple veil torn when Jesus died

Matthew 27:51; Mark 15:38; Luke 23:45

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Jp17. Jesus’ bones were not broken

John 19:33-37

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (422-461 A.D.) mentions our Savior’s resurrection. Sermon 71.2 p.182

**Council of Constantinople II** (May 553 A.D.) says that Jesus Christ rose from the dead. *The Capitula of the Council* ch.12 p.315. See also *Anathemas Against Origen* ch.10 p.319

**Among heretics**

**Nestorius** (451/452 A.D.) Christ suffered and died and rose and is ready to come to judge the quick and the dead. *The Bazaar of Heracleides* book 2 ch.1 p.177.

Nestorius (451/452 A.D.) Christ’s resurrection. *The Bazaar of Heracleides* book 1 part 1 ch.83 p.75 and book 1 part 1 ch.49.

Nestorius (451/452 A.D.) Christ suffered and died and rose and is ready to come to judge the quick and the dead. *The Bazaar of Heracleides* book 2 ch.1 p.177

## Jp19. Jesus rose on/after three days

**From the Council of Ephesus to the start of Muslim conquests (431-634 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (422-461 A.D.) says quotes Acts and Jesus ascending to heaven in Sermon 75.4 p.189

**Among heretics**

Nestorius (451/452 A.D.) (partial) Sophronius says, “speaking of him who has ben taken up and sits on the right hand of the Father, who is the Son in the image and glory of the Son,” *The Bazaar of Heracleides* book 1 ch.1.55

# 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)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) says that Christ is Lord. Defnese of the Faith p.269

**Patrick of Ireland** (420-461 A.D.) “[T]here is no other God, nor has there been heretofore, nor will there be hereafter, except God the Father unbegotten, without beginning, from whom is all beginning, upholding all things, as we say, and his Son Jesus Christ, whom we likewise to confess to have always been with the Father--before the world’s beginning . . . Jesus Christ is the Lord and God in whom we believe . . . and who has poured out on us abundantly the Holy Spirit . . . whom we confess and adore as one God in the Trinity of the Sacred Name” *Confession of St. Patrick* 4

**Council of Constantinople II** (May 553 A.D.) (implied) says we are servants of the son. *The Sentence of the Synod* p.307

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Council of Constantinople III** (680-681 A.D.) session 1 p.327 mentions the incarnation, Lord Jesus Christ, Holy Trinity

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.375 “And some shepherds also affirmed that they had seen angels singing a hymn at midnight, praising and blessing the God of heaven, and saying: There has been born the Saviour of all, who is Christ the Lord, in whom salvation shall be brought back to Israel.”

The Ebionite *Gospel of pseudo-Matthew* (600-625 A.D.) preface p.368 speaks of the “Lord Jesus Christ”

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

Revelation 19:16

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Peter Lombard** (1142-1160) mentions “the King of kings and Lord of lords, who alone has immortality” *Sentences of Peter Lombard* First Book distinction 4 ch.2 p.4

**Among heretics**

**Nestorius** (451/452 A.D.) King of Kings and Lord of Lords. *The Bazaar of Heracleides* book 2 ch.1(b) p.221

## t3. Jesus is the Alpha and Omega

Revelation 1:8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## t4. Jesus is the Door or Gate

John 10:7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## t5. Christ is the Image of God

Colossians 1:15, (implied) Colossians 2:9; Hebrews 1:3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

**Nestorius** (451/452 A.D.) says that Christ is the image of the Father. *The Bazaar of Heracleides* book 1 part 1 ch.60.

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## t7. Jesus is the Light or Light of Light

John 1:4-9; 8:12; 9:5

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Ephesus** (431 A.D.) calls Jesus “Light of Light, Very God of very God” Cyril of Nestorius p.202

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.321 (553 A.D.) says that Christ is the true light.

**Venantius** (lived ca.530-609 A.D.) speaks of the presence of light and that darkness flees by the brightness of Christ. *Poem on Easter* p.330

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) says that Jeuss is the Light from Light. *Sentences of Peter Lombard* First Book distinction 5 ch.1 p.14 (p.108)

Among heretics

**Nestorius** (451/452 A.D.) says that Christ is Light. *The Bazaar of Heracleides* book 1 part 1 ch.54.

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Theodore Balsamon** (c.1170 A.D.) “For if he who has committed the lesser fault, of leaving for more than six months the people placed under him destitute of the care and administration of a pastor, incurs the privation of the episcopate and of his sacred dignity; he who offends in a way greater and much more grievous, namely, in deserting altogether the multitude which the grace of the Holy Spirit has committed to him to be cared for and guarded, shall deservedly be punished with greater severity, and will pay the heavier penalty of losing, as far as he is concerned, the flock of which he was appointed shepherd by the great and chief Shepherd and High Priest.” *Balsamon’s commentary on Peter of Alexandria* *ANF* vol.6 p.275

## t9. Jesus Christ is the Lamb of God

John 1:29; Revelation 5:5

1 Peter 1:19 (lamb without blemish or defect)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (422-461 A.D.) (implied) says that Christ was offered to God for the world’s salvation. He was the true lamb. Sermon 68.3 p.181

**Among heretics**

**Nestorius** (451/452 A.D.) Jesus is the “lamb of God” *The Bazaar of Heracleides* book 1 part 1 ch.55 p.51

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

Revelation 5:5

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) says that Christ is “the power of God and the wisdom of God”. *Exposition of the Orthodox Faith* ch.11 p.80

## t13. Christ is the Holy One of God

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

John 1:1 (partial, does not say Jesus or the Son here)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

1 Corinthians 2:6-8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

# 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i2. Christ is the Second/Last Adam

Romans 5:14-16

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

**Nestorius** (451/452 A.D.) Christ was the second Adam. *The Bazaar of Heracleides* book 2 ch.12(b) p.235

## i3. Jesus called Emmanuel (God with us)

Isaiah 7:14; Matthew 1:23

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i4. Jesus is our High Priest

Hebrews 2:17; 3:1; 4:14; 8:1

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i5. Jesus is our Physician/Doctor

Mark 2:17 (Implied)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i6. Jesus is the Way

John 14:6

Note that references merely saying Jesus showed us the way are not included here.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i7. Jesus is the Truth

John 14:6

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i8. Jesus is our/the Life

John 10:10; 14:6; Colossians 3:3; 1 John 5:11-12

(implied) John 4:14; Galatians 2:20

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i9. Jesus is the Bread or Bread of Life

John 6:35

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## i10. Jesus is the Vine

John 16:1-7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i11. Jesus is the Messiah

“Jesus Christ”, “Christ Jesus”, and “the Christ” are not included here

Luke 9:20

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i12. Jesus a star rising out of Jacob

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i13. Christ is of the root of Jesse

Luke 3:32

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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.)

Luke 2 Romans 1:3; 2 Timothy 2:8 (implied Luke 3:21-31)

(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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) quotes all of Isaiah 11:1, mentioning the root of David as referring to Christ. *Exposition of the Orthodox Faith* book 4 ch.14 p.84

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.374 says Jesus is of the family of David.

## i15. Jesus of Nazareth

Matthew 2:23-23; 4:12-13; 26:71

Mark 1:24; 10:27

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**John of Damascus** (706-749 A.D.) mentions Jesus of Nazareth” *Exposition of the Orthodox Faith* ch.11 p.80

**Among heretics**

**Nestorius** (451/452 A.D.) calls Jesus the Nazarene. *The Bazaar of Heracleides* book 1 part 1 ch.55.

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.32 p.380 says that Jesus lived in Nazareth as a boy.

## i16. Jesus is the first fruits

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Athanasius of Alexandria** (356-360 A.D.) “and He who was the 'First-born of creation’ should become 'first-born’ of the 'brethren,’ and again should rise 'first-fruits of the dead.’ This Paul the blessed Apostle teaches in his writings;” *Four Discourses Against the Arians* discourse 2 ch.21.75 p.&&&

## i17. Jesus is the son of Abraham

Matthew 1:1,18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i18. The sign of Jonah/Jonas refers to Jesus

Matthew 12:39-41; Luke 11:29-32

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## i19. Christ is the/our bridegroom

John 3:29 (implied)

Revelation 21:9

Revelation 21:2,17 (implied)

Jeremiah 2:2,32 (partial, the LORD)

Isaiah 61:10 (partial the LORD)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

# Purpose Of the Life of Jesus

## p1. Jesus sent by the Father

John 17:18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## p2. Jesus/Christ came to save 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Epitaph of Pectorius** (300-500 A.D.) stanza 7 “I pray thee, Lord Savior, satisfy his hunger with the Fish.”

**Venantius** (lived c.530-609 A.D.) says Christ is our Savior. *Poem on Easter* p.329

**Among corrupt or spurious books**

***History of Joseph the Carpenter*** (4th century) ch.17 p.391 “O Jesus of Nazareth! Jesus, my Saviour!Jesus, the deliverer of my soul! Jesus, my protector! Jesus! O sweetest name in my moutn, and in the mouth of all those that love it!”

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.&&&

## p3. Jesus was tempted

Matthew 4:1-10; Mark 1:13; Luke 4:1-12; Hebrews 4:15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Jesus endured temptation. *The Bazaar of Heracleides* book 1 part 1 ch.74 p.68

## p4. Jesus sent 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.”

(partial) Luke 22:64 the soldiers mocked and beat Jesus

(partial) Luke 23:39 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…”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Ephesus** (431 A.D.) He [Jesus] suffered, and rose again the third day. He ascended into the heavens, from thence he shall come to judge both the quick and the dead.” Letter from Cyril of Nestorius p.202

**Council of Constantinople II** (May 553 A.D.) says that it is the same Jesus Christ who is the Word of God, suffered, was incarnate and made man, and worked miracles. the flesh from Mary, Mother of God. *The Capitula of the Council* ch.3 p.312

**Desiderius Erasmus of Rotterdam** (1460-1536) says that Christ suffered these things of His own accord. *Colloquies of Erasmus* p.329

**Among heretics**

**Nestorius** (451/452 A.D.) said that Jesus “suffered in advance of other trials” *Bazaar of Heracleides* ch.80 p.73

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

Romans 10:4; Hebrews 10:18

**Among heretics**

**Nestorius** (451/452 A.D.) Christ fulfilled the law. *The Bazaar of Heracleides* book 2 ch.2.7 p.91

## p6. Jesus is Lord of the Sabbath

Matthew 12:8; Mark 2:28; Luke 6:5

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## p7. Jesus is our Redeemer / redeemed us

Romans 3:24; Galatians 3:13; 4:5; Ephesians 1:7,14; Colossians 1:14; Tt 2:14; Hebrews 9:12,15; 1 Peter 1:18; Revelation 5:9

Partial Job 19:25

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***A Poem on the Passion of the Lord*** (315-350 A.D.) has Christ saying He is “the true redemption” p.327

**Venantius** (lived ca.530-609 A.D.) “love. O Christ, Thou Saviour of the world, merciful Creator and Redeemer,” *Poem On Easter* p.329

**Leo I of Rome** (422-461 A.D.) calls Christ our redeemer. Sermon 67.7 p.180. He says Christ’s work was for the redemption of mankind. Sermon 68.2 p.181.

**Epitaph of Pectorius** (300-500 A.D.) (implied) stanza 5 “Take from the Redeemer of saints the honey-sweet food;”

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.16 p.375 says that Jesus is redeemer of the world.

## p8. Christ finished His work

John 4:34f; 5:36

(implied) John 19:30

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Cyril of Alexandria** (444 A.D.) (implied) “When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His Head, and gave up His Spirit.” *Commentary on John* ch.19:30 p.&&&

## p9. Jesus forgives us / remits sins

Luke 7:48; Romans 6:23; Ephesians 1:7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Theodoret of Cyrus** (423-458 A.D.) quotes 1 Timothy 2:5, “one mediator between God and men,” in referring to Jesus. *Dialogues* p.187

**Leo I of Rome** (422-461 A.D.) (implied) says that Jesus is the mediator in Sermon 68.3 p.175

**Among heretics**

**Nestorius** (451/452 A.D.) says the Word it the Mediator. *Bazaar of Heracleides* book 1 part 1 ch.24 and book 1 part 1 ch.55.

Nestorius (451/452 A.D.) (partial, does not say the or one) Christ is a mediator. *The Bazaar of Heracleides* book 1 part 1 ch.24 p.19; book 1 part 1 ch.55 p.51; book 1 part 1 ch.59 p.56

## p11. Jesus bore our sins

1 Peter 2:24

(implied) Hebrews 10:11-12

(implied) Hebrew 9:28

Isaiah 53:4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## p12. Jesus bore the curse for us

Galatians 3:13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## p13. Christ suffered shame/disgrace

Hebrews 12:2; 13:13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## p14. Jesus was a ransom

Matthew 20:28; Mark 10:45; 1 Timothy 2:5f-b; Hebrews 9:15b

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Venantius** (lived ca.530-609 A.D.) (implied) “it is not becoming that Thy limbs should lie in the lowly sepulchre, nor that worthless stones should press *that which* is the ransom of the world. It is unworthy that a stone should shut in with a confining rock, and cover Hi in whose fist all things are enclosed.” *Poem On Easter* p.329

**Among heretics**

**Nestorius** (451/452 A.D.) (implied) said that Jesus endured unto death and gave a just compensation for us in that he exchanged for our death the death which came unjustly upon him.” *Bazaar of Heracleides* ch.80 p.73

## p15. Christ reconciled us

Romans 5:10-11; 2 Corinthians 5:18-19; Ephesians 2:16; Colossians 1:20-22; Hebrews 2:17

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## p16. Christ overcame/triumphed

John 16:33; Colossians 2:15; Revelation 3:21; 5:5; 17:14

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Venantius** (lived c.530-609 A.D.) “give back the day which flees from us at Thy death. But returning, O holy conqueror!” *Poem on Easter* p.330

Venantius (lived c.530-609 A.D.) “For in honour of Christ rising triumphant after *His descent to* the gloomy Tartarus, the grove on every side with its leaves *expresses approval*, the plants with their flowers express approval.” *Poem on Easter* p.329

**Among heretics**

**Nestorius** (451/452 A.D.) said that the victory of Christ made all victorious. *Bazaar of Heracleides* book 1 part 1 ch.80 p.73.

Nestorius (451/452 A.D.) mentions conquering and being victorius. *Bazaar of Heracleides* book 1 part 1 ch.3 and book 1 part 1 ch.84

## p17. Grace and truth by Jesus Christ

John 1:17

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## p18. Jesus revealed the Father to us

John 1:18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## p19. Jesus the Paschal Lamb

1 Corinthians 5:7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## p20. Jesus baptized with the Holy Spirit & fire

Matthew 3:11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## p21. Jesus provided purification

Hebrews 1:3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## p22. Jesus gives us living water

John 4:11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## p24. Jesus/Christ rescued us

Romans 7:24; Galations 1:4; 2 Timothy 4:18; 2 Peter 2:9; 1 Thessalonians 1:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Venantius** (lived c.530-609 A.D.) Thou [Jesus] rescuest an innumerable people from the prison of death, and they follow in freedom to the place whither their leader approaches. The fierce monster in alarm vomits forth the multitude whom he had swallowed up, and the Lamb withdraws the sheep from the jaw of the wolf.” *Poem on Easter* p.330

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

John 6:38

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

1 John 2:1

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says Jesus gives us life. *Catechetical Lectures* Lecture 13 ch.28 p.89

## p28. Jesus called sinners to repentance

Luke 5:32

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Matthew 1:21

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-650 A.D.) ch.11 p.373 says that Jesus came to save His people from their sins.

# The Holy Spirit

## H1. Mention of the Holy Spirit

Matthew 3:11 Luke 1:67; 3:22; 11:13; 12:10; John 1:34; Acts 19:2-3; 2 Corinthians 13:14; Hebrews 2:4; 1 Peter 1:1-2; 2 Peter 1:21; Jude 20

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Vincent of Lerins** (c.434 A.D.) “In God there is one substance, but three Persons; in Christ two stances, but one Person. In the Trinity, another and another Person, not another and another substance… Because there is one Person of the Father, another of the Son, another of the Holy Ghost;. p.140

**Peter Chrysologus** of Ravenna (406-450 A.D.) “‘Go’, he [Jesus] says, ‘and baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit’ [Matthew 28:19] in remission of sins. If in the remission of sins the Trinity is united in showing mercy, how is the whole Trinity not one in will in the Passion of the Son?” Sermon 72A ch.4 p.4-5

**Nestorius** (451/452 A.D.) The Holy Spirit is God *The Bazaar of Heracleides* book 1 part 1 ch.45-46 p.36-37; book 1 part 1 ch.47 p.38

Nestorius (451/452 A.D.) “Divine Spirit wishes us to understand [it]” *The Bazaar of Heracleides* book 1 part 1 ch.38 p.29

**Patrick of Ireland** (420-461 A.D.) “[T]here is no other God, nor has there been heretofore, nor will there be hereafter, except God the Father unbegotten, without beginning, from whom is all beginning, upholding all things, as we say, and his Son Jesus Christ, whom we likewise to confess to have always been with the Father--before the world’s beginning . . . Jesus Christ is the Lord and God in whom we believe . . . and who has poured out on us abundantly the Holy Spirit . . . whom we confess and adore as one God in the Trinity of the Sacred Name” *Confession of St. Patrick* 4

**Leo I of Rome** (422-461 A.D.) mentions the Father, Son, and Holy Ghost. Sermon 68.4 p.181

**Council of Constantinople II** (about 153 bishops present) (May 551/553 A.D.) “In anyone shall not confess that the nature or essence of the Father, of the Son, and of the Holy Ghost is one, as also the force and the power; [if anyone does not confess] a consubstantial Trinity, one Godhead to be worshipped in three subsistences or Persons: let him be anathema. For there is but one God even the Father of whom are all things, and one Lord Jesus Christ...” *Capitula of the Council* ch.1 p.313

Council of Constantinople II (May 553 A.D.) mentions the Holy Spirit. *The Sentence of the Synod* p.306 and *The Capitula of the Council* canon 1 p.312

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) says that Theodore of Mopsuestia was wrong to deny that Christ did not give the apostles the Holy Spirit.

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Pope Agatho of Rome** (Nov. 15, 680 A.D.) mentions the Holy Spirit. Letter p.329

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.559 mentions the Holy Spirit

**Peter Lombard** (1142-1160) mentions the Father, Son, and Holy Spirit, the One and Only True god, who is the Trinity itself. *Sentences of Peter Lombard* First Book distinction 4 ch.2 p.4

**Desiderius Erasmus of Rotterdam** (1460-1536) “(Au.) Dost thou believing the holy Spirit? (Ba.) I do believe that it is true God, together with the Father and the Son. I believe they that wrote us the Books of the Old and New Testament were inspired by it, without whose Help no Man attains Salvation.” *Colloquies of Erasmus* p.332

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.3 p.370 and ch.39 p.382 mention the Holy Spirit.

## H2. The Holy Spirit is God

Acts 5:3-4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) The Holy Spirit is God *The Bazaar of Heracleides* book 1 part 1 ch.45-46 p.36-37; book 1 part 1 ch.47 p.38

Nestorius (451/452 A.D.) “Divine Spirit wishes us to understand [it]” *The Bazaar of Heracleides* book 1 part 1 ch.38 p.29

Nestorius (451/452 A.D.) God is Father and God is Son and God is Holy Spirit. *The Bazaar of Heracleides* book 2 ch.1(b) p.309

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) (implied because accepted the four synods (Nicea, Constantinople I, Ephesus, Chalcedon)

**Council of Constantinople II** (about 153 bishops present) (551/553 A.D.) “In anyone shall not confess that the nature or essence of the Father, of the Son, and of the Holy Ghost is one, as also the force and the power; [if anyone does not confess] a consubstantial Trinity, one Godhead to be worshipped in three subsistences or Persons: let him be anathema. For there is but one God even the Father of whom are all things, and one Lord Jesus Christ...” *Capitula of the Council* ch.1 p.313

**Thomas Aquinas** (1246-1274 A.D.) quotes part of Ephesians 4:30 “do not grieve the Holy Spirit of God. The Holy Spirit is God in whom there can be no emotion or sorrow.” *Commentary on Ephesians* ch.4 Lecture 10 no.263 p.298.

**Desiderius Erasmus of Rotterdam** (1460-1536) “(Au.) Dost thou believing the holy Spirit? (Ba.) I do believe that it is true God, together with the Father and the Son. I believe they that wrote us the Books of the Old and New Testament were inspired by it, without whose Help no Man attains Salvation.” *Colloquies of Erasmus* p.332

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## H3. The Divine Spirit

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Socrates of Constantinople** (c.400-439 A.D.) &&&

**Cyril of Alexandria** (444 A.D.) &&&

**Possidius** (425-433,450 A.D.) *Life of Augustine* &&&

**Theodoret of Cyrus** (423-458 A.D.) &&&

**Pope Leo I of Rome** (440-461 A.D.)

## H4. Person of the Holy Spirit

John 15:26-27; 16:7,12-14

Acts 5:3-5; 15:28

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**Among heretics**

**Nestorius** (451/452 A.D.) “Divine Spirit wishes us to understand [it]” *The Bazaar of Heracleides* book 1 part 1 ch.38 p.29

## H5. 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.”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) “the Holy Spirit is sometimes spoken of in such a way as if he himself...” *Letters of Fulgentius* Letter 14 to Ferrandus ch.13 p.514

others too

## H6. Glorify/worship the Holy Spirit

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (May 553 A.D.) says the Trinity is to be worshipped in three subsistences or persons. *Capitula of the Council* canon 1 p.312

## H7. The Spirit is everywhere

Psalm 139:7-10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## H8. The Holy Spirit is distinct

Revelation 14:13f; 22:16-17

John 14:26; 15:26a sent by them

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Vincent of Lerins** (c.434 A.D.) “He [the heretic Photinus] denies the completeness of the Trinity, and does not believe that there is any Person of God the Word, or any Person of the Holy Ghost. Christ he affirms to be a mere man, whose original was from Mary. Hence he insists with the utmost obstinacy that we are to render worship only to the Person of God the Father, and that we are to honour Christ as man only. This is the doctrine of Photinus.” *A Commonitory* ch.12 p.139

**Nestorius** (451/452 A.D.) Father, Son, and Spirit are distinct. *The Bazaar of Heracleides* book 1 part 1 ch.71 p.64-65

## H9. Holy Spirit called Spirit of truth

John 14:16-17a; John 16:13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## H10. Sevenfold spirit or seven spirits

Revelation 1:4; 3:1; 4:5; 5:6; Isaiah 11:2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## H11. The Holy Spirit was known in the Old Testament

Genesis 1:2; Psalm 50:13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) `quotes Psalm 32:6 (LXX) as by David about the Holy Spirit. He also quotes Job 33:4 “The Spirit of God has made me.” As by the blessed Job. *Letter 8 (to Donatus)* ch.17 p.376

## H12. The Holy Spirit/Comforter was promised

Ephesians 1:13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## H13. The Father sent the Holy Spirit

John 14:16,26

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## H14. Jesus sent the Holy Spirit

John 15:26; 16:7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## H15. Paraclete or Holy Spirit already present

1 Corinthians 12:13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) quotes 1 Corintihans 12:13. *To Monimus* book 2 ch.10.5 p.249

## H16. The Spirit was poured out on believers

Acts 2:17,18,33; 10:45; Isa 44:3; Joel 2:28-29

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## H17. Holy Spirit dwells/lives in us

1 Corinthians 6:19

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) quotes 1 Corinthians 6:19. as “the Apostle says”. *To Monimum* book 2 ch.7.2 p.244

## H18. Live in the Spirit

Galatians 5:16 Live by the Spirit and you will not gratify the desires of the sinful nature.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## H19. We can grieve the Holy Spirit

Ephesians 4:30

(partial) Hebrews 3:7-8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Leo I of Rome (422-461 A.D.) (partial) people can resist the Holy Spirit. Sermon 68.2 p.180

**Fulgentius of Ruspe** (507-532/533 A.D.) quotes Ephesians 4:30 as by the Apostle. *Letter 10 (to Scarila)* ch.48 p.467

**Thomas Aquinas** (1246-1274 A.D.) quotes part of Ephesians 4:30 “do not grieve the Holy Spirit of God. The Holy Spirit is God in whom there can be no emotion or sorrow.” *Commentary on Ephesians* ch.4 Lecture 10 no.263 p.298.

## H20. Blasphemy against the Holy Spirit

(not just blasphemy against God or Jesus)

Matthew 12:31; Mark 3:28-29; Luke 12:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

# 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Genesis 1:2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Hw3. The Holy Spirit spoke Scripture

Acts 1:16; 2 Peter 1:21

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Hw5. Christ born of Mary by the Holy Spirit

Luke 1:35

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

**Nestorius** (451/452 A.D.) Christ was born of the Holy Spirit. *The Bazaar of Heracleides* book 1 part 1 ch.71 p.55; book 2 ch.1(b) p.198

Nestorius (451/452 A.D.) Mary is the Holy Virgin, but not the mother of God. *The Bazaar of Heracleides* book 2 ch.1 p.149; Virgin Mary. *The Bazaar of Heracleides* book 2 ch.1 p.171

## Hw6. Holy Spirit appeared as a dove

Matthew 3:16; Mark 1:10; Luke 3:22

John 1:33 (partial)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

**Nestorius** (451/452 A.D.) says the Holy Spirit came down on Jesus as a dove. *Bazaar of Heracleides* book 1 part 1 ch.55 and book 1 part 1 ch.71.

## Hw7. Holy Spirit came down at Pentecost

Acts 2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Hw8. Holy Spirit gives gifts

1 Corinthians 12:7-8,11; Hebrews 2:4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Hw9. The Holy Spirit is a gift

Acts 1:4-5; 2:38b; 10:45

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Hw10. Fruit of the Spirit

Galatians 5:22

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) quotes some of the fruit of the Spirit “from the Epistle to the Galatians”. *Sentences of Peter Lombard* First Book distinction 1 ch.3 p.11 (p.28)

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Hw12. The Holy Spirit seals believers

Ephesians 1:13-14; 2 Corinthians 1:22

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Hw13. Filled with the Holy Spirit

Acts 9:17; Ephesians 5:18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.5 p.371 mentions being filled with the Holy Spirit.

## Hw14. The Holy Spirit directs

(implied) Acts 8:29; 13:2

(implied) Acts 15:28

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Hw15. Holy Spirit taught us

John 14:26; 1 Corinthians 2:13

Reveals things from God 1 Corinthians 2:10 + 2:16

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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.”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Hw18. The Comforter/Holy Spirit comforts us

John 14:15-18,25-27

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Hw19. Disciples received the Holy Spirit

John 20:22 Jesus breathed on them and said receive the Holy Spirit

Acts 1:8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Hw20. The Holy Spirit witnesses

The Holy Spirit witnessing by scripture (Acts 1:15) is not counted here.

John 15:26; Acts 10:19

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Matthew 10:19-20; Luke 12:11-12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

# The Work of God IN GENESIS

## Wg1. God made all things in heaven and earth

(implied) John 1:3

Acts 17:24; Colossians 1:16; Hebrews 2:10; Revelation 4:11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (about 153 bishops present) (551/553 A.D.) says that God created all things. *Capitula of the Council* ch.1 p.312

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.554 says that God made all things in heaven and earth

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**Among heretics**

**Nestorius** (451/452 A.D.) God is the maker of all things. *The Bazaar of Heracleides* book 2 ch.1 p.141; 1 p.144

Nestorius (451/452 A.D.) Everything came into being by the Father through the Son. *The Bazaar of Heracleides* book 1 part 1 ch.53 p.4

## Wg2. Heaven and earth were created good

Genesis 1:4a,10b,12b,18b,21b,25b,31a; 1 Timothy 4:4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg3. God created things from nothing

~Hebrews 11:3

(partial) Hebrews 11:3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Desiderius Erasmus of Rotterdam** (1460-1536) “He who could create whatsoever he would out of nothing, is it a hard Matter for him to restore to itse former Nature that which hath been changed in its Form?” *Colloquies of Erasmus* p.335

## Wg4. Six days of Creation

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg5. God blessed the Seventh Day

Genesis 2:3a

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg6. God imparted the breath of life

Genesis 2:7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg7. Garden of Eden

Genesis 2:8-17; Genesis 3; Isaiah 51:3; Ezekiel 28:13; 31:9-18; 36:35; Joel 2:3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg8. Four rivers leaving the Garden of Eden

Genesis 2:10-14

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg9. Tree of knowledge

Genesis 2:16,17

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg10. Eve from Adam’s rib

Genesis 2:22

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg11. Enoch was translated without dying

Genesis 5:21-24; Hebrews 11:5; Jude 14

Partial Luke 3:37 simpy mentions Enochin a genealogy

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg12. Noah’s ark

Genesis 6:14-8:19

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg13. 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg14. God confused/altered the languages

Genesis 11:7-9

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg15. Scattering after the Tower of Babel

Genesis 11:8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg16. Abraham’s seed like the stars of heaven

Genesis 15:5

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg17. 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg18. Lot’s wife a pillar of salt

Genesis 19:26

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg19. Jacob’s ladder

Genesis 28:12-15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg20. Jacob wrestled with God/an angel

Genesis 32:22-32

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wg21. The Seventh Day is Holy / Sanctified

# Work of God IN THE OLD TESTAMENT

## Wo1. 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo2. The earth is God’s footstool

Isaiah 66:1; Matthew 5:35; Acts 7:49

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo3. God sends the rain on everyone

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”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo4. The burning bush of Moses

Exodus 3; Acts 7:30

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo5. Plagues of Egypt

Exodus 7-12

(partial) Acts 7:36 (says wonders in Egypt, but not specifically plagues)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo6. The firstborn of Egypt perished

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo7. Cloud and/or pillar of fire

Exodus 14:19-20

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo8. Crossing the Red Sea

Exodus 14-15; Acts 7:36; Hebrews 11:24-28

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) (implied) ch.24 p.377 indirectly mentions crossing the Red Sea.

## Wo9. Water from the rock

Exodus 17:1-7; 1 Corinthians 10:3-4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo10. [Moses] and the Amalekites

Exodus 17:8-15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo11. Manna

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) “down manna from heaven, and with the manna gave them also flesh; who”

## Wo12. The Ark [of the Covenant]

Exodus 25:1-22

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo13. Bronze/brazen serpent in the wilderness

Numbers 21:4-9; John 3:14

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Desiderius Erasmus of Rotterdam** (1460-1536) discusses the brazen serpent that Moses set upon a pole as a type of Christ. *Colloquies of Erasmus* p.329

## Wo14. Hezekiah and the Assyrian army

2 Kings 19; Isaiah 36-37

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo15. Elisha did miracle(s)

2 Kings 4:42-44

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo16. Christ with the 3 youths in Daniel

Daniel 3:25 (implied)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo17. Daniel in the lion’s den

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo18. Joshua [Jesus son of Nun] crossed the Jordan [River]

Joshua 3:1-4:18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo19. Joshua’s long day [sun stood still]

Joshua 10:12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wo20. Moses’ face shown [with glory]

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

# Work of God IN THE NEW TESTAMENT

## Wn1. Zechariah was made mute [temporarily]

Luke 1:18-20

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wn2. The star [of Bethlehem]

Matthew 2:2,7,9-10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

The Ebionite Gospel of ***pseudo-Matthew*** (600-625 A.D.) ch.13 p.375 “And some shepherds also affirmed that they had seen angels singing a hymn at midnight, praising and blessing the God of heaven, and saying: There has been born the Saviour of all, who is Christ the Lord, in whom salvation shall be brought back to Israel. Moreover, a great star, large than any that had been seen since the beginning of the world, shone over the cave from the evening till the morning. And the prophets who were in Jerusalem said that this star pointed out the birth of Christ, who should restore the promise not only to Israel, but to all nations.”

## Wn3. 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (May 553 A.D.) says that it is the same Jesus Christ who is the Word of God, suffered, was incarnate and made man, and worked miracles. the flesh from Mary, Mother of God. *The Capitula of the Council* ch.3 p.312

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.27 p.378 says that Jesus performed a miracle of making twelve clay pigeons, which were given life and flew. This is also alluded to in the Qur’an in Sura 3:49; Sura 5:110; and Sura 105:1-4.

## Wn4. Jesus at Cana or turning water to wine

John 2:1-12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wn5. Jesus calmed the storm

Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wn6. Jesus fed the 5,000

Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:8-12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wn7. Jesus walked on water/waves/deep

John 6:17-22

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wn8. Jesus healed a leper

Luke 5:12-13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wn9. Jesus healed the paralytic

Luke 5:17-20

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wn10. Healing the flow of blood

Matthew 9:20-22; Mark 5:25-34; Luke 8:43-49

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wn11. Raising the widow’s son

Luke 7:14-15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wn12. Raising Lazarus from the dead

John 11:38-44; 12:1

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

Ebionite: One of the manuscripts of the ***Gospel of pseudo-Matthew*** (600-625 A.D.) “And forthwith the dead man rose from his bed, and asked who Jesus was. In place of this chapter, one of the mss. has a number of miracles copied from the canonical Gospels: “the walking on the sea, the feeding of the five thousand, the healing of a blind man, the raising of Lazarus, and the raising of a certain young man.”

## Wn13. The apostle(s) worked miracles

Luke 9:1; Acts 3:1-8; 5:12; 9:40-42

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wn14. Ananias or Sapphira killed

Acts 5:1-11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Wn15. Jesus healing the blind

John 9:1-12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

Ebionite: One of the manuscripts of the ***Gospel of pseudo-Matthew*** (600-625 A.D.) “And forthwith the dead man rose from his bed, and asked who Jesus was. In place of this chapter, one of the mss. has a number of miracles copied from the canonical Gospels: “the walking on the sea, the feeding of the five thousand, the healing of a blind man, the raising of Lazarus, and the raising of a certain young man.”

# 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)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Council of Quinisext (Trullo)** (692 A.D.) “The great and divine Apostle Paul calls man created in the image of God, the body and temple of Christ.” *Council of Quinisext* Canon 110 p.407

**Peter Lombard** (1142-1160) quotes Genesis 1:26a “Let us make man to our Image” as “in Genesis” *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.6

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.555 says man is in the image of God.

**Among corrupt or spurious works**

***Vision of Ezra*** (before 700 A.D.) p.590 mentions we are in the image of God

**Among heretics**

**Nestorius** (451/452 A.D.) We are made in the image of God. *The Bazaar of Heracleides* book 1 ch.1.63 p.59

## 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 there too. Matthew 25:41,46; Revelation 14:9-11;~19:3;~22:15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Pe3. People were made of dust

Genesis 2:7; Psalm 103:14; 1 Corinthians 15:47-48

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Pe4. Our bodies will return to dust

Genesis 3:19b

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Pe5. People are like clay

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Pe6. Soul shares body’s pain and feelings

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Pe7. People have the will to choose

Joshus 24:15; (implied) Luke 7:30

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.)

## 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”

Acts 7:32-33 (implied, Moses’ example) yet Hebrews 12:18-22 (Trembling at God)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Pe9. Do not trust in man

Jeremiah 17:5

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Matthew 26:41b

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Pe11. No profit to gain the whole world and lose your soul

Matthew 16:26; Mark 8:36; Luke 9:25

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Pe12. Positive mention of non-Biblical Jews

Acts 17:4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Pe13. Even the elect an be deceived

Matthew 24:24b

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Pe14. We are God’s workmanship

Ephesians 2:2:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Pe15. People were given dominion over the earth

Genesis 1:26

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Pe16. All flesh is grass

Isaiah 40:6-8; 1 Peter 1:24; James 1:10-11

Psalm 90:5; 92:7; 122:11; 123:15; 127:6; Isaiah 37:27

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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# SIN

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

Genesis 3; Romans 5:17-19

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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Desiderius Erasmus of Rotterdam (1460-1536) (partial) “Why did God suffer all Mankind thus to fall?” *Colloquies of Erasmus* p.329

**Among heretics**

**Nestorius** (451/452 A.D.) Mentions the Fall of Adam and eating of the forbidden tree. *The Bazaar of Heracleides* book 1 ch.1.75 p.68-69

## Si2. Adam & Eve covered themselves for shame

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Si3. We have or inherited a sinful nature

Romans 5:12-19; 1 John 1:10

1 Corinthians 15:22-23 (partial)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Prosper of Aquitaine** (426-455 A.D.)

**Cassiodorus** (c.560-580 A.D.) translating Clement of Alexandria (193-217/220 A.D.) “For so also we lie under Adam’s sin through similarity of sin.” *Comments on the Letter of Jude* fragment 1 from Cassiodorus ch.2 p.573

**Among heretics**

**Nestorius** (451/452 A.D.) Man is sinful. *The Bazaar of Heracleides* book 1 ch.1.92 p.82

## 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;

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

John 8:34

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Si6. People have guilt

Exodus 34:7; Leviticus 5:15; Psalm 3:29; 38:4; Isa 6:7; Jer 2:22; Hebrews 10:2,22; James 2:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Venantius** (lived ca.530-609 A.D.) “them away, He [Christ] guards the fold of God. Those whom guilty Eve had before infected, He now restores, fed with abundant milk at the bosom of the Church.” *Poem On Easter* p.330

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Theodore Balsamon** (c.1170 A.D.) interpreting Peter of Alexandria (306,285-311 A.D.) “tormentors, that we may not be the cause of bringing upon them the guilt of”“ *Canonical Epistle* Canon 9 p.&&&

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Si9. People are hardened

Exodus 4:21; 10:20; Psalm 95:8; Proverbs 28:14; Romans 9:18; 11:25; Ephesians 4:18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Si10. Idolators/sinners are shameful

Daniel 9:7-11,16

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Theodore Balsamon** (c.1170 A.D.) commenting on Peter of Alexandria (306,285-311 A.D.) “even though after their fall they should confess the faith, who, if they are not converted, will undergo more shame and ignominy than others, even as he who laid the foundation, and did not finish the building.” *Canonical Epistle* Canon 10 p.&&&

## Si11. The sinful provoke God

Exodus 23:21; Num 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; Ezr 5:12; Neh 4:5; Job 12:6; Psalm 78:17,40,56,58; 106:29,33,43; Isa 1:4; 65:3; Jer 7:18,19; 8:19; 11:17; 25:6,7; 32:29,30,32; 44:3,8; Ezek 8:17; 16:26; Hos 12:14; Zech 8:14; 1 Corinthians 10:22; Hebrews 3:16

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Si12. We were dead in sin

Romans 7:9; Ephesians 2:1,5; Colossians 2:13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Si13. The conscience of some is seared

1 Timothy 4:2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Si14. Hardness of people’s hearts

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Si15. Works of the flesh / sinful nature

Galatians 5:19-21

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Si16. Ezekiel 18 referring to an individual

Ezekiel 18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) ch.6 p.29 “And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: ‘And the word of the Lord came unto me, saying: ‘Son of man, why use ye this proverb in the land of Israel, and say: ‘The fathers do eat sour grapes, and their sons’ teeth are on edge?’ As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die.”

## Si17. World’s wisdom is foolishness to God

1 Corinthians 3:19a

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Si18. Cross/resurrection is foolish to the world

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Si19. People deceive others

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Si20. Some people deceive themselves

Jeremiah 37:9; 49:16; Obadiah 1:3; 1 Corinthians 3:18; Galatians 6:3; James 1:26; 1 John 1:8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## Si21. People themselves have broken cisterns

Jeremiah 2:12-13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Luke 10:21-22

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Double-tongued and double-dealing are not included here

James 1:8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

John 1:11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

Rev. Moon (b.1954-) *The Divine Principle* p.&&&

## Si26. Some profess to be wise but are fools

Romans 1:22

# Salvation

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

Isaiah 53; Luke 2:29-32; 3:4-6; 4:18-19,21

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

(implied) John 1:14-17; Romans 5:17; 1 Peter 1:14; 5:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics A.D.)**

**Nestorius** (451/452 A.D.) “gave the grace of the Gospel unto all men” *The Bazaar of Heracleides* book 2 ch.1 p.86

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Pope Celestine to the Synod of Ephesus** Letter 18 (432 A.D.) p.221 mentions Jesus purchasing the church with His blood.

**Nestorius** (451/452 A.D.) Christ died for us. *The Bazaar of Heracleides* book 1 ch.1.40 p.32

Nestorius (451/452 A.D.) Jesus died on our behalf. *The Bazaar of Heracleides* book 1 ch.1.80 p.73

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## S5. Even Jews who reject Jesus will perish

Matthew 24:33; 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S6. Believers 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; Tt 1:1; 1 Peter 1:2; 5:13

(implied) Luke 18:7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

*^^^*

**Among corrupt or spurious works**

***Vision of Ezra*** (before 700 A.D.) p.590 mentions the elect

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

Romans 9:22

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S8. Some elect died before knowing Savior

John 8:56; (partial) Hebrews 9:18-10:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S10. Not saved if living in sin

Matthew 7:22-23; Matthew 25:31-46

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S11. Adoption as sons of God

Romans 8:23; 9:4; Ephesians 1:5; Hosea 1:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S13. Live by faith

Galatians 2:20; 3:8; Habakkuk 2:4; Romans 5:1; Acts 13:39

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S14. We are God’s chickens

Matthew 23:37

(implied) Psalm 91:4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S15. Shipwrecked faith/salvation

1 Timothy 1:19

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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; Tt 2:13; Hebrews 6:19

hope is an anchor for our soul. Hebrews 6:19

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.375 says we are to hope in Christ.

## S18. Our faith is precious

Colossians 1:22-23

2 Peter 1:1; and of greater worth than gold 1 Peter 1:7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) session 2 p.248 speaks of our precious faith.

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

Galatians 3:21; 2 Peter 1:4; 2 Corinthians 1:18-21; 1 Timothy 4:8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S20. Mystery of the Lord/faith

Ephesians 3:8-9 “this mystery”

1 Timothy 2:9 “mystery of the faith”

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## S21. Be born again

John 3:3,7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S22. The precious blood of Christ

1 Peter 1:19

(Saved by the blood of Christ is a different topic and not included here)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S23. Heirs of salvation / Christ / the Lord

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.) (towards the top) “who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved”

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S25. Predestined or predestination

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Matthew 3:9; Luke 3:8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S27. Jesus bestowed remission of sins

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Peter Chrysologus** of Ravenna (406-450 A.D.) “‘Go’, he [Jesus] says, ‘and baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit’ [Matthew 28:19] in remission of sins. If in the remission of sins the Trinity is united in showing mercy, how is the whole Trinity not one in will in the Passion of the Son?” Sermon 72A ch.4 p.4-5

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Theodore Balsamon** (c.1170 A.D.) (in Peter of Alexandria) “For we know that many have obtained the goodness and compassion of God by the prayers of others. Therefore we will pray for them that remission of their sins be granted them by God; and with the others who have lapsed, and have afterwards recanted their error, and confessed godliness, we will communicate, being mindful of those contests which before their fall they sustained for God’s sake, and also of their subsequent worthy repentance, and that they testify that on account of their sin they have been as it were aliens from their city; and we will not only communicate with them, but pray also for their reconciliation, together with other things that are convenient, either with the good works which ought to be done by them-fasting, for instance, almsgiving, and penance; by which things He who is our Advocate makes the Father propitious towards us. Then he makes use of a passage of Holy Scripture, and this is taken from the first catholic epistle of the holy apostle and evangelist John.”

## S28. Many are called but few are chosen

Matthew 8:1; Luke 13:29

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## S29. Narrow is the gate to life

Matthew 7:13-14; Luke 13:24

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Prosper of Aquitaine** (425-465 A.D.) &&&

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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# End Times

## E1. The AntiChrist will come -after 125 A.D.

2 Thessalonians 2:9

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Cassiodorus** (c.560-580 A.D.) translating Clement of Alexandria (193-217/220 A.D.) very briefly mentions the antiChrist in discussing 1 John 2:22 in *Fragments from Cassiodorus* (fragment 3) p.576

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## E3. Before this will be many lesser antiChrists

2 John 7

(implied) Matthew 24:5,23; (implied) Luke 21:8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (422-461 A.D.) quotes 1 John 4:2,3 about the AntiChrist as by the Apostle John. Sermon 34.5 p.149

**Cassiodorus** (c.560-580 A.D.) translating Clement of Alexandria (193-217/220 A.D.) refers to 1 John 2:22 about anyone who comes out is a liar and an antiChrist, who denies Jesus is the Christ. He is the Savior, Redeemer, and King. *Fragments from Cassiodorus* ch.3 p.576

## 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

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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## E5. Rapture of believers

Matthew 24:31,34-42; 1 Thessalonians 4:16-18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## 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)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**After Muslim conquests**

**Photius** (c.858-891 A.D.) commenting on Methodius (c.260-312 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 form their captivity in Babylon,” *Discourse on the Resurrection* ch.19 p.377. from *Bibliotheca* cod. 234.

**Desiderius Erasmus of Rotterdam** (1460-1536) “First of all, to guve us an assured Hope of our Resurrection.” *Colloquies of Erasmus* p.330

**Among heretics**

**Nestorius** (451/452 A.D.) looked forward to being resurrected. *The Bazaar of Heracleides* book 2 ch.2 p.380

## E7. Christ will judge all / quick and dead

Matthew 21:32; Mark 8:38; 2 Corinthians 5:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Ephesus** (431 A.D.) He [Jesus] suffered, and rose again the third day. He ascended into the heavens, from thence he shall come to judge both the quick and the dead.” Letter from Cyril of Nestorius p.202

**Desiderius Erasmus of Rotterdam** (1460-1536) says that our Lord will come again and judge the quic, and the dead. *Colloquies of Erasmus* p.331

**Among heretics**

**Nestorius** (451/452 A.D.) Christ suffered and died and rose and is ready to come to judge the quick and the dead. *The Bazaar of Heracleides* book 2 ch.1 p.177

Nestorius (451/452 A.D.) Jesus Christ is a just judge. *The Bazaar of Heracleides* book 2 ch.1 p.135

## E8. Believers will judge the world or angels

1 Corinthians 6:2-3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

**Nestorius** (451/452 A.D.) We are Sons of God. *The Bazaar of Heracleides* book 1 ch.1.59 p.56-57

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (440-461 A.D.) quotes 2 Timothy 2:12. *Sermons of Leo the Great* Sermon 91 ch.2 p.200

## E11. Jesus returns in [literal] clouds

Acts 1:9-11; Revelation 1:7; 19:11-16

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## E12. The Tree of Life

Genesis 2:9; Revelation 2:7; 22:2

(partial) Proverbs 3:18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## E13. Fulfillment of the Cosmos has come to us

1 Corinthians 10:11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## E14. The Endtimes tribulation

Matthew 24:3-43; Mark; Luke, Revelation

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## E15. Every knee will bow to Jesus

Philippians 2:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## E16. Moon will turn to blood

Joel 2:31; Acts 2:20; Revelation 6:12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## E17. Abomination that causes desolation

Daniel 9:27; 11:31b; 12:11; Matthew 24:15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Matthew 24:37

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## E20. Meeting the Lord in the clouds

1 Thessalonians 4:17

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

# Revelation Specific

## R1. Seven churches in Revelation

Revelation 2-3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## R2. Two witnesses come before Christ returns

Revelation 11:3-12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Revelation 3:5; 20:15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## R4. The Beast or his mark

Revelation 13, 15:2; 17

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Dionysius Syrus / bar Salibi of Amid** (1166-1171 A.D.) “There come two prophets, Enoch and Elias, and these are the two olive trees he speaks of [ib. 4], even as Zacharias spoke of them [Zech. iv. 3, 11, 14]. Now concerning Elias our Lord said, Elias must come to restore all things [St. Mark, ix. 12; cp. St. Matth. xvii. 11]. Of these he says that they work miracles and signs, and send plagues upon the unbelieving [Rev. xi. 5, 6], in order that the faithful may have some respite. These two prophets will stand up against AntiChrist, even as Moses and Aaron stood up against Pharaoh and the Egyptians. These things then are to be in the half of the week, when AntiChrist will scatter all men, so that there shall not be found two or three together to assemble, to offer sacrifice to God. This then is to be fulfilled, that the sacrifice shall cease. When then these are killed there [ib. 7] by the false Christ, afterwards they are to stand up, in presence of many, and are to be caught upon the clouds to meet our Lord [ib. 11, 12; 1 Thess. iv. 17]. In the half of the week, said John, Enoch and Elias are to receive power [ib. 6], and are to preach a thousand two hundred and threescore days girt with sackcloth [ib. 3], and to teach repentance to the people and the Gentiles. These days are the half of the week; and these are the two olive-trees and the two candlesticks (ib. 4), as Zacharias said, Enoch and Elias. And the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies he shall cast into the streets, that is the highways, of the city [ib. 7, 8].” *Commentary on Revelation* Rev 11:3. P.139-140

## R5. The Millennium or the 1,000 years

Revelation 20:1-10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## R6. Devil and followers cast in Lake of Fire

Revelation 20:10 (no other places)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

The Mennonite Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, (partial) says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## R7. Heavenly (24) elders in Revelation

Revelation 4:4,10-11, 5:14; 7:11,13; 11:16-18; 19:4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## R8. Woman Babylon in Revelation

Revelation 17:1-18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

(partial, does not say out of His mouth) Revelation 2:8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## R10. Souls under the altar [in Revelation]

Revelation 6:9-12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## R11. John was exiled to Patmos

Revelation 1:9

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Revelation 19:11-16

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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

Revelation 2:11; 20:6,14

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

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.

## R14. Only Christ is worthy to open the scroll in Rev 5:2-9

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

# 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; 2 Thessalonians 1:5

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Waldenses** (1176-) “The Vaudois remained all day at Bobbi, …and the latter preached on the sixteenth chapter of St. Luke, ‘The law and the prophets were until John, since that time the kingdom of God is preached, and every man preseth into it.’” p.322-323 *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827.

## U2. Inheriting the Kingdom of God

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U3. Description of God’s throne

Isaiah 6:1-7; Ezekiel 1,10; Revelation 4-9

(partial) Revelation 1:4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.3 p.370; ch.6 p.371 mentions angels as servants of God.

## U4. Paul went up to the third heaven

2 Corinthians 12:2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U5. Reincarnation (transmigration) is wrong

Hebrews 9:27

(implied) 2 Samuel 12:23

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***Socrates****’ Ecclesiastical History* book 3 ch.21 p.90 (c.400-439 A.D.) speaks of Pythagoras and Plato’ teaching on the transmigration of souls as a “ridiculous fancy” that deluded the pagan Emperor Julian.

*Socrates’ Ecclesiastical History* book 1 ch.22 p.25 (c.400-439 A.D.) says Manes (founder of the Manichaeans) believed in transmutation of bodies, as did Empedocles, Pythagoras, and the Egyptians. He also rejected Christi coming in the flesh, and rejected the law and prophets.

## 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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.”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## 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.”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U9. Some lost have more severe judgment

Matthew 10:15; 11:22-24; Luke 12:47-48; 20:47f

Mark 12:40 greater condemnation

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U10. Those who die are with Christ

Philippians 1:23

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U11. Believers who die have eternal life

Implied John 6:37

John 11 (says never die)

1 Corinthians 9:25; 1 Peter 1:4; Revation 22:5

1 Thessalonians 4:17; 1 John 2:17; (implied) 1 Corinthians 9:25

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## 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)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U13. Believers have crowns

Philippians 4:1

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Venantius** (lived ca.530-609 A.D.) “May one crown be bestowed on you from on high *gained* from yourself, may another flourish gained from your people.” *Poem on Easter* p.330

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

1 Corinthians 15:50

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U15. We will put on incorruption

1 Corinthians 15:52-53

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U16. Church/Believers are Christ’s bride

(implied) Mark 2:19-20; Luke 5:35,36; (implied) Ephesians 5:22-33

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U17. The wedding banquet

Revelation 19:9

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U18. The earth shall pass away

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U19. New Heaven and New Earth

Isaiah 65:17-18; Revelation 21

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U20. New/heavenly Jerusalem

Revelation 21: 2; Isaiah 65:17-18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U21. Abraham’s Bosom

Luke 16:22

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U22. Outer darkness

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U23. Gates of Hell/Death/Hades

Matthew 16:18

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U24. Entering the Kingdom of God

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U25. Many mansions in heaven

John 14:2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## U26. Paradise

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among corrupt or spurious works**

***Vision of Ezra*** (before 700 A.D.) p.590 mentions Paradise

# ANGELS

Teachings about angels that are only in the Book of Revelation are in the Revelation-specific part.

## An1. Angels are servants of God

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.559 mentions angels of God

**Among corrupt or spurious works**

***Vision of Ezra*** (before 700 A.D.) p.590 (implied) mentions angels in heaven

## An2. Holy angel[s]

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Syriac Didascalia*** (after 431 A.D.)

**Patrick of Ireland** (420-461 A.D.)

**Desiderius Erasmus of Rotterdam** (1460-1536) “The blessed Angels also shall be there as faithful Servants,” *Colloquies of Erasmus* p.331

Desiderius Erasmus of Rotterdam (1460-1536) mentions “God and his Angels” *Colloquies of Erasmus* p.268

## An3. The heavenly host

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An4. The archangel Michael

Daniel 10:13,21; Jude 9; Revelation 12:7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Cassiodorus** (c.560-580 A.D.) translating Clement of Alexandria (193-217/220 A.D.) “When Michael, the archangel, disputing with the devil, debated about the body of Moses.” Here he confirms the assumption of Moses. He is here called Michael, who through an angel near to us debated with the devil.” Fragment 2 *Comments on the Letter of Jude* p.573

## An5. The angel Gabriel

Daniel 8:16; 9:21; Luke 1:19,26

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

^^^

**Among corrupt or spurious works**

***Vision of Ezra*** (before 700 A.D.) p.590 mentions Gabriel

## An6. Four Living Creatures / Seraphim

Ezekiel 1:5-24; Revelation 4:6-9; 5:8; 6:1-7; 19:4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) quotes Isaiah 6:2-3 as by Isaiah and mentions the Seraphim. *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.12 (p.48)

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.559 mentions seraphim

## An7. Cherubim

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.557 speaks of cherubim.

## An8. Guardian angels

Psalm 34:7; Matthew 18:10

Acts 12:15 (partial)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An9. Angelic / Heavenly powers

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An10. Angels worship/praise God/Jesus

Hebrews 1:6 (Angels worship Jesus)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An11. Angels rejoice

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An12. Angelic hymns / choir(s)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An13. Angels visit shepherds at Christ’s birth

Luke 2:8-15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An14. Angels announce/preach the gospel

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An15. An angel spoke with Cornelius before he was a believer

Acts 10:3-7,22, 30-33

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An16. Gabriel appeared to Mary

Luke 1:26-38

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An17. Kid’s angels see the Father’s face in Heaven

Matthew 18:10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An18. Destroying angel(s)

Psalm 78:49; 1 Corinthians 10:10; (implied) 1 Chronicles 21:12-15

Numbers 22:33

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## An19. Angels are not given in marriage

Mt 22:30; Luke 20:34-36

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

# SATAN

Teachings about Satan that are only in the Book of Revelation are in the Revelation specific part.

## St1. Satan / Lucifer / the Devil

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) “For even the Angels sinned and were made demons, whose prince is the devil” *Sentences of Peter Lombard* First Book distinction 8 part 1 ch.2 p.7-8

**Desiderius Erasmus of Rotterdam** (1460-1536) mentions Satan in The Apotheosis of Capnio in the *Colloquies of Erasmus* p.209.

**Among heretics**

**Nestorius** (451/452 A.D.) Satan wanted to be considered God. *The Bazaar of Heracleides* book 1 ch.1.84 p.76

Nestorius (451/452 A.D.) mentions Satan. *The Bazaar of Heracleides* book 1 ch.1.70 p.63-64

## St2. Satan is called Lucifer

Isaiah 14:12

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## St3. 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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## St4. Satan looks like an angel of light

2 Corinthians 11:14

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Thomas Aquinas** (1248-1274 A.D.) St4. Satan looks like as an angel of light. *Thomas Aquinas’ Commentary on 2 Corinthians* ch.11 lecture 3.400 p.571

## St5. Satan/demons fell from heaven

Revelation 12:3-13; 2 Peter 2:4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

**Among heretics**

Nestorius (451/452 A.D.) (partial) Satan wanted to be considered God. *The Bazaar of Heracleides* book 1 ch.1.84 p.76

## St6. Satan is a dragon

Revelation 12; 20:2-3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## St7. Satan is a serpent

Revelation 19:9; 20:2-3; Genesis 3:1-15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

^^^

## St8. Wiles/craftiness/devices of the devil

Ephesians 6:11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St9. Satan deceives

Genesis 3:13; 2 Corinthians 11:3; Revelation 20:2-3,10

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St10. Serpent beguiled Eve

Genesis 3:13b; 2 Corinthians 11:3; 1 Timothy 2:14

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St11. The Serpent was cursed at the fall

Genesis 3:14-15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St12. Enmity between serpent and Eve’s seed

Genesis 3:15

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St13. The prince of this world/air is evil/Satan

prince of this world John 12:31; 14:30; 16:11;

ruler of the kingdom of the air Ephesians 2:2

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St14. Satan, a murderer from the beginning

John 8:44

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St15. Satan can have lying wonders

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St16. Satan sought to sift Peter as wheat

Luke 22:31-32

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St17. Satan entered into Judas

Luke 22:3; John 13:27

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St18. The devil had envy / jealousy

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St19. Snare(s)/scheme(s) of the Devil

2 Corinthians 2:11

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## St20. The devil possessed free will

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**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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# DEMONS

Teachings about demons that are only in the Book of Revelation are in the Revelation specific part.

## Dm1. 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Start of Muslim conquests to the Fourth Lateran Council (634 A.D.-1215 A.D.)**

**Peter Lombard** (1142-1160) “For even the Angels sinned and were made demons, whose prince is the devil” *Sentences of Peter Lombard* First Book distinction 8 part 1 ch.2 p.7-8

**Desiderius Erasmus of Rotterdam** (1460-1536) says the devils are to be judged. *Colloquies of Erasmus* p.331

**Martin Luther** (1483-1536) quote the hymn A Mignty Fortress “And htough this world with devils filled…”

## Dm2. [Demons are] unclean spirits

Luke 4:34-36; Luke 8:28-33; Acts 5:16

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Dm3. Power/principalities of darkness

Colossians 1:13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Dm4. Demons can possess people

Matthew 4:24; Matthew 8:16; Matthew 8:28,33; Matthew 9:32; Matthew 12:22,24,26-29; Matthew 15:22; Mark 1:23; ,27; Mark 1:32-33,39; Mark 3:11; Mark 3:15,22-27; Mark 5:2-7; Mark 5:18; Mark 6:13; Luke 8:36

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Dm5. 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”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (503-532/533 A.D.)

## Dm6. Demons vex/cause harm to people

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Dm7. Demons/Satan can bind people

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Thomas Aquinas** (1248-1274 A.D.) Satan can bind people. *Thomas Aquinas’ Commentary on 1 Timothy* ch.2 lecture 3.315 p.287

## Dm8. Demons deceive / delude people

1 Kings 22:19-22

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Dm9. There are doctrines of demons / devils

1 Timothy 4:1-3

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Dm10. Demons are worshipped by pagans

1 Corinthians 10:19-20

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Dm11. Demons tremble at/fear Christ

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Dm12. Demons subject to Christ

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Dm13. Beelzebub/Baalzebub

Matthew 10:25; 12:24-27; Mark 3:22; Luke 11:15-19; 2 Kings 1:2-6,13

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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## Dm14. Some cast into eternal fire for the devil and his angels

Matthew 25:41

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

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**Wrong Teaching**

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.

**Mixing up names:** John Chrysostom (martyred 407 A.D.) mentions the murder of Mephibosheth when he should have said Ishbosh. *Commentary on Philippians* homily 5 verse 3 p.206

**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.

**Equating your views with Scripture:** Cyprian of Carthage (c.248-256 A.D.) (*Letters 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.

**Extrapolating from what scripture modestly states:** Athanasius of Alexandria (356-360 A.D.) taught that Jeremiah and John the Baptist were born with no sinful nature. “Many for instance have been made holy and clean from all sin; nay, Jeremiah was hallowed even from the womb, and John, while yet in the womb, leapt for joy at the voice of Mary Bearer of god; nevertheless ‘death reigned from Adam to Moses, even over those that had not sinned after the similitude of Adam’s transgression; …” *Four Discourses Against the Arians* Discourse 33 ch.33 p.411

**Adding your spiritual views into Scripture:** Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) believed in the pre-existence of souls in *de Principiis*. (He did not believe in reincarnation though.)

**Putting your prejudices in God’s Word:** John Chrysostom (martyred 407 A.D.) was anti-Semitic; he wrote an entire work against the Jews. It was not just critical of the Jewish religion, but against the Jews themselves.

**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.

**Adding superstition to God’s word:** The Lutheran Philip Melanchthon (1497-1560) believed in the usefulness of astrology and palm-reading. (Luther rejected those things though.)

**Lack of Charity:** Martin Luther believed that all Anabaptists should be killed. (He changed his view in the last sermon he gave though.). Augustine supported the torture of heretics, such as Priscillian.

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.”

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by Steven M. Morrison, PhD.