**What Nicea Until Ephesus Christians Taught on Experience and Practice**

May 14, 2024 version - unfinished

Here are the topics of what four or more Pre-Nicene writers said, and none contradicted. The content is the writers from the Council of Nicea I (325 A.D.) until the Council of Ephesus (431 A.D.). 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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[C10. Remove leaders fallen in gross sin/heresy 1](#_Toc162637724)

[C11. Obey authority of godly church leaders 1](#_Toc162637725)

[C12. Reject unchristian church leader authority 1](#_Toc162637726)

[C13. Church leaders are shepherds 1](#_Toc162637727)

[C14. Ordination [of elders/bishops] 1](#_Toc162637728)

[C15. Bishop(s) 1](#_Toc162637729)

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[C20. A gospel preacher is worthy of his wages 1](#_Toc162637734)

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[fm8. We should be modest 1](#_Toc162637745)

[fm9. Do not watch lewd shows 1](#_Toc162637746)

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[fm11. Do not kill/expose infants 1](#_Toc162637748)

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[fm14. Train your kids in the Lord 1](#_Toc162637751)

[fm15. We should honor our parents 1](#_Toc162637752)

[fm16. Do not love family more than Jesus 1](#_Toc162637753)

[fm17. Celibacy is better than marriage 1](#_Toc162637754)

[fm18. Don’t betray others in family 1](#_Toc162637755)

[fm19. Eve was Adam’s bone and flesh 1](#_Toc162637756)

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[Gv3. Do not aid in persecuting Christians 1](#_Toc162637761)

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[Gv5. Citizens of Heaven 1](#_Toc162637763)

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[Gv7. Officials ought to be just 1](#_Toc162637765)

[Gv8. Disobey or change unjust laws 1](#_Toc162637766)

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# Adam to Isaac Individiuals

## Ai1. Adam

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 7:25; 8:6; 9:15; 1 Timothy 2:5

**Sinaiticus** (Aleph) (340-350 A.D.) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Hebrews 7:25; 8:6; 9:15; 12:24; 1 Timothy 2:5

p25 (350 A.D.) Mt 18:32-34; 19:1-3,5-7,9f (8.5 verses) (partial) mentions the couple from the beginning.

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

**Aphrahat the Syrian** (337-345 A.D.) mnetions Adam and Eve. *Select Demonstrations* Demonstration 6.3 p.365

**Hegemonius of Sirmium** (4th century) discusses the serpents deceit of Eve and being cast out. *Archelaus Disputation with Manes* ch.33 p.206

**Chronology of 354** (354 A.D.) mentions Adam and Seth.

**Eusebius of Emesa** (c.359 A.D.) mentions Adam and Eve. *On the Sufferings and Death of our Lord* p.2

**Athanasius of Alexandria** (346-356 A.D.) mentions Adam. *Defence of the Nicene Definition* ch.5 p.153

**Ambrosiaster** (Latin, after 384 A.D.) mentions Adam. question 56 p.156

**Basil of Cappadocia** (357-379 A.D.) mentions Adam. *On the Spirit* ch.14.31 p.20

**Gregory of Nyssa** (382-383 A.D.) mentions Adam and Abel. *Against Eunomius* book 1 ch.34 p.81

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) mentions Adam’s sin. Memra 3 ch.1 p.23

**Epiphanius of Salamis** (360-403 A.D.) “And the heads, which are the generations, concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu----for the Scripture omits Cainan from the number ----Serug, Nahor, Terah, Abraham, Isaac, Jacob, otherwise Israel ----altogether, twenty-two generations.” *Weights and Measures* ch.22

**Jerome of Stridon** (405-420 A.D.) mentions Adam. *Letter 46* ch.3 p.61

**Philo of Carpasia** (365-425 A.D.) “only him to the grave of our father Adam and its name is Salem”

**Augustine of Hippo** (413-426 A.D.) “’Male and female created He them, and blessed them, and called their name Adam,’ leaving no room to doubt that though the woman was distinctively called Eve, yet the name Adam, meaning man, was common to both. But Enos means man in so restricted a sense, that Hebrew linguists tell us it cannot be applied to woman: it is the equivalent of the ‘child of the resurrection,’ when they, ‘neither marry nor are given in marriage.’” *City of God* ch.17 p.298

## Ai2. Eve

Genesis 3:20; 4:1; 2 Corinthians 11:3; 1 Timothy 2:13

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 7:25; 8:6; 9:15; 1 Timothy 2:5

**Sinaiticus** (Aleph) (340-350 A.D.) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Hebrews 7:25; 8:6; 9:15; 12:24; 1 Timothy 2:5

p25 (350 A.D.) Mt 18:32-34; 19:1-3,5-7,9f (8.5 verses) (partial) mentions the couple from the beginning.

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**Aphrahat the Syrian** (337-345 A.D.) mnetions Adam and Eve. *Select Demonstrations* Demonstration 6.3 p.365

**Basil of Cappadocia** (357-379 A.D.) mentions Eve. *Letter 46* ch.3 p.150

**Ambrose of Milan** (370-390 A.D.) “He [Satan] cried first in Eve, he cried in Cain, he cried in Pharoah, in Dathan, Abiram, Corah.” *Letters of Ambrose* Letter 32 ch.2 p.&&&

***Syriac Book of Steps*** *(Liber Graduum)* (350-400 A.D.) mentions Eve. Memra 25 ch.8 p.299

**Jerome of Stridon** (373-420 A.D.) mentions Eve in *Letter 130* ch.10 p.266

**Augustine of Hippo** (413-426 A.D.) “’Male and female created He them, and blessed them, and called their name Adam,’ leaving no room to doubt that though the woman was distinctively called Eve, yet the name Adam, meaning man, was common to both. But Enos means man in so restricted a sense, that Hebrew linguists tell us it cannot be applied to woman: it is the equivalent of the ‘child of the resurrection,’ when they, ‘neither marry nor are given in marriage.’” *City of God* ch.17 p.298

## Ai3. Abel

Matthew 23:35; Luke 11:51 (Abel’s blood but no mention of Cain)

**Aphrahat the Syrian** (337-345 A.D.) “For every one that glories shall be humbled. Cain gloried over Abel his brother and slew him. And he was cursed and became a fugitive and a vagabond in the earth.” *Select Demonstrations* Demonstration 5 ch.3 p.352

Aphrahat the Syrian (337-345 A.D.) mentions that God accepted Abel’s sacrifice. *Select Demonstrations* Demonstration 1.14 p.350

**Hegemonius** (mid 3rd century) Archelaus (262-278 A.D.) “And whence, then, did righteous Abel and all those succeeding worthies, who are enrolled among the righteous, derive their righteousness when as yet there was no law of Moses, and when as vet the prophets had not arisen and discharged the functions of prophecy? Were they not constituted righteous in virtue of their fulfilling the law, ‘every one of them showing the work of the law written in their hearts, their conscience also bearing them witness?’ For when a man ‘who has not the law does naturally the things contained in the law, he, not having the law, is a law unto himself.’ And consider now the multitude of laws thus existing among the several righteous men who lived a life of uprightness, at one time discovering for themselves the law of God implanted in their hearts, at another learning of it from their parents, and yet again being instructed in it further by the ancients and the elders.” (Archelaus is speaking) *Disputation with Manes* ch.28 p.261

**Chronology of 354** (354 A.D.) mentions Adam and Seth.

**Basil of Cappadocia** (357-379 A.D.) mentions Abel. *Letter 46* ch.1 p.149

**Gregory of Nyssa** (382-383 A.D.) mentions Adam and Abel. *Against Eunomius* book 1 ch.34 p.81

**Jerome of Stridon** (405-420 A.D.) mentions Abel in *Letter 22* ch.39 p.40

## Ai4. Cain murdered his brother/Abel

Genesis 4:1-16

1 John 3:12

(partial) Jude 11; (partial) Hebrews 11:4; (partial) Hebrews 12:24

(partial) Matthew 23:35; Luke 11:51 (Abel’s blood but no mention of Cain)

(partial) Hebrews 11:4

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

Sinaitic Old Syriac (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Matthew 23:35; (partial) Luke 11:13

**Aphrahat the Syrian** (337-345 A.D.) “For every one that glories shall be humbled. Cain gloried over Abel his brother and slew him. And he was cursed and became a fugitive and a vagabond in the earth.” *Select Demonstrations* Demonstration 5 ch.3 p.352

**Hegemonius of Sirmium** (4th century) that Abel, whom Cain slew, observed the law. *Archelaus Disputation with Manes* ch.30 p.203

Hegemonius of Sirmium (4th century) (implied) mentions that Cain was the beginning of murder, and so the devil has been called a murderer from the beginning. (Archaeus is speaking) *Archelaus Disputation with Manes* ch.33 p.206. He mentions the blood of righteous Abel in *Archelaus Disputation with Manes* ch.28 p.201

**Athanasius of Alexandria** (338 A.D.) (implied) says that Cain murdered his brother. *Easter Letter 10* ch.4 p.529

Athanasius of Alexandria (329 A.D.) (partial) mentions the righteous Abel, but does not say Cain murdered him. *Easter Letter 1* ch.9 p.509

Athanasius of Alexandria (329 A.D.) mentions that murderers like Cain fled after the murder. *Personal Letter 47* p.555

Athanasius of Alexandria (346-356 A.D.) (partial) mentions Abel, Enoch, and Abraham. *Defence of the Nicene Definition* ch.5 p.113

Optatus of Milevis (373-375 A.D.) (partial) speaks of Cain murdering his kin book 1 p.40

Ephraim the Syrian (350-378 A.D.) (partial, mentions Cain and Abel but nothing else) *Nisibine Hymns* hymn 57 no.3 p.210

Ambrosiaster (Latin, after 384 A.D.) (partial) mentions Cain question 90 p.245

**Gregory of Nyssa** (382-397 A.D.) mentions Adam and Seth as an example of the same nature. *Against Eunomius* book 2 ch.12 p.123

**Epiphanius of Salamis** (360-403 A.D.) Cain killed Abel. *The Panarion* section 3 ch.39,5,4 p.257

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) (implied) mentions the shed blood crying from the ground in Genesis 4:10. *de Principiis* book 3 ch.5 p.340.

Jerome of Stridon (405-420 A.D.) (partial) mentiosn Cain in *Letter 46* ch.7 p.63

**Among heretics**

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) (partial) mentions Cain and his bad-intention on offering. *Commentary on Hosea* ch.9 p.77

## Ai5. Seth [son of Adam and Eve]

Genesis 4:25; 5:3-6

**Optatus of Milevis** (373-375 A.D.) mentions Seth saying he did not inherit the sin of his father Adam. book 7 p.277

**Ambrosiaster** (Latin, after 384 A.D.) mentions Seth. question 3 p.17

**Gregory of Nyssa** (382-397 A.D.) mentions Adam and Seth as an example of the same nature. *Against Eunomius* book 2 ch.12 p.123

**Epiphanius of Salamis** (360-403 A.D.) “And the heads, which are the generations, concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu----for the Scripture omits Cainan from the number ----Serug, Nahor, Terah, Abraham, Isaac, Jacob, otherwise Israel ----altogether, twenty-two generations.” *Weights and Measures* ch.22

**Rufinus** (374-410 A.D.) freely translating Origen(225-254 A.D. ) “in the same manner as we say, according to the sacred history, that the image of Adam is his son Seth.” *de Principiis* book 1 ch.2.5 p.247

## Ai6. Enoch

Hebrews 11:5; Genesis 5:18-21

**Athanasius of Alexandria** (356-360 A.D.) says, “Enoch, for instance was thus translated,” *Four Discourses Against the Arians* discourse 3 ch.28.52 p.422

Athanasius of Alexandria (346-356 A.D.) mentions Abel, Enoch, and Abraham. *Defence of the Nicene Definition* ch.5 p.153

**Ephraim the Syrian** (350-378 A.D.) says that Enoch and Elijah did not see death. *Nisibine Hymns* Hymn 36 no.7 p.196

**Ambrosiaster** (Latin, after 384 A.D.) mentions Enoch. question 3 p.18

***Syriac Book of Steps*** *(Liber Graduum)* (350-400 A.D.) mentions Enoch and Methuselah. Memra 13 ch.4 p.131

**Epiphanius of Salamis** (360-403 A.D.) “And the heads, which are the generations, concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu----for the Scripture omits Cainan from the number ----Serug, Nahor, Terah, Abraham, Isaac, Jacob, otherwise Israel ----altogether, twenty-two generations.” *Weights and Measures* ch.22

## Ai7. Methuselah

Genesis 5:22,25-27

**Eusebius of Caesarea** (318-325 A.D.) “Enoch became the father of Methuselah when he was 165 years old, and lived for another 200 years, until he was taken away in the 33rd year of Lamech. Methuselah became the father of Lamech when he was 167 years old, and lived for another 802 years. The number of years assigned to Methuselah [by the Septuagint] suggests that he survived for (?) 22 years after the time of the flood; but we know that in some copies of the text, it is stated that he lived for another 782 years [after the birth of Lamech], and died at the time of the flood.” *Chronicon* book 1 p.71

**Chronology of 354** (354 A.D.) “Matusalam annis CXVII et genuit Lamec. 34. Matusalaann. CLXXXVII genuit Lamech. 10. Mathusalam autem vixit annos CLXVII: fiunt simul anni mille quadringenti LIIII: et genuit Lamech. mortuus est autem Mathusalam annorum noningentorum LXVIIII. et vixit Lamec annis CLXXXVIII et genuit Noe.”

***Syriac Book of Steps*** *(Liber Graduum)* (350-400 A.D.) mentions Enoch and Methuselah. Memra 13 ch.4 p.131

**Epiphanius of Salamis** (360-403 A.D.) “And the heads, which are the generations, concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu----for the Scripture omits Cainan from the number ----Serug, Nahor, Terah, Abraham, Isaac, Jacob, otherwise Israel ----altogether, twenty-two generations.” *Weights and Measures* ch.22

## Ai8. Lamech

Genesis 5:26-28

**Chronology of 354** (354 A.D.) “Matusalam annis CXVII et genuit Lamec. 34. Matusalaann. CLXXXVII genuit Lamech. 10. Mathusalam autem vixit annos CLXVII: fiunt simul anni mille quadringenti LIIII: et genuit Lamech. mortuus est autem Mathusalam annorum noningentorum LXVIIII. et vixit Lamec annis CLXXXVIII et genuit Noe.”

**Epiphanius of Salamis** (360-403 A.D.) “And the heads, which are the generations, concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu----for the Scripture omits Cainan from the number ----Serug, Nahor, Terah, Abraham, Isaac, Jacob, otherwise Israel ----altogether, twenty-two generations.” *Weights and Measures* ch.22

## Ai9. Noah got drunk

Genesis 9:20-23

**Jerome of Stridon** (405-420 A.D.) mentions that Noah got drunk. *Letter 22* ch.8 p.25

Philo of Carpasia (4th century) (partial, only mentions Noah) “And for this reason Sem [Shem] too, after stealing from his father and mother, as his father had ordered, because Noah knew from the Holy Spirit, that he would have become priest of the high God inside Salem.”

**Augustine of Hippo** (388-430 A.D.) mentions Noah getting drunk. *On Christian Doctrine* book 4 ch.21.45 *NPNF* first series vol.2 p.590

Augustine of Hippo (413-426 A.D.) Noah said, “Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall gladden Japheth, and he shall dwell in the houses of Shem.” And so, too, the planting of the vine by Noah, and his intoxication by its fruit, and his nakedness while he slept, …” *City of God* Book 16 ch.1 p.309 *NPNF* First Series vol.2

## Ai10. Ham [son of Noah]

Genesis 6:10; 7:13; 9:18

**Aphrahat the Syrian** (337-345 A.D.) mentions Ham, Shem, Japheth, and Nimrod. *Select Demonstrations* Demonstration 5.10 p.356

**Athanasius of Alexandria** (326-372 A.D.) “He showed the words of His signs among them, and of His wonders in the land of Ham.” *Athanasius on Psalms*

**Optatus of Milevis** (373-375 A.D.) speaks of Ham mocking his father. book 1 p.6

**Basil of Cappadocia** (357-379 A.D.) mentions Ham. *On the Spirit* ch.20.51 p.32

**Pacian of Barcelona** (342-379/392 A.D.) “We know likewise that, being *the well of living water*, and *a fountain sealed*, it is defiled with no filth *of* engulfing heresy, and that it is *a garden enclosed* and full of herbs great alike and small, vile and precious; that it is *the eight souls* from the Ark, among whom, however, was Ham also, and those thousands of birds and beasts, in pairs and in sevens, clean alike and unclean.” Letter 3 ch.42 p.&&&

**John Chrysostom** (martyred 407 A.D.) “For the wickedness of Ham’s disposition overcame the laws of nature, and cast him not only out of the nobility which he had in respect of his father, but also out of his free estate. And what of Esau? Was he not son of Isaac, and had he not his father to stand his friend?” *Homilies on Matthew* homily9 p.&&&

## Ai11. Shem [son of Noah]

Genesis 6:10; 7:13; 9:18

**Aphrahat the Syrian** (337-345 A.D.) “For when the children of Japhet held the kingdom, then they slew Darius, the king of Persia. Now the fourth beast has swallowed up the third. And this third consists of the children of Japhet, and the fourth consists of the children of Shem, for they are the children of Esau. Because, when Daniel saw the vision of the four beasts, he saw first the children of Ham, the seed of Nimrod, which the Babylonians are; and secondly, the Persians and Medes, who are the children of Japhet; and thirdly, the Greeks, the brethren of the Medes; and fourthly, the children of Shem, which the children of Esau are. For a confederacy was formed between the children of Japhet and the children of Shem. Then the government was taken away from the children of Japhet, the younger, and was given to Shem, the elder; and to this day it continues, and will continue for ever. But when the time of the consummation of the dominion of the children of Shem shall have come, the Ruler, who came forth from the children of Judah, shall receive the kingdom, when He shall come in His second Advent.” *Select Demonstrations* Demonstration 5 ch.10 p.356

**Ephraem the Syrian** (350-378 A.D.) “Shem and Japhet, being gracious, looked for the gracious Son, Who should come and set free Canaan from the servitude of sin.” *Nativity Hymns* hymn 1 p.&&&

**Ambrosiaster** (Latin, after 384 A.D.) mentions Sem (Shem) son of Noah. Question 56 p.153.

**Philo of Carpasia** (365-425 A.D.) “And for this reason Sem [Shem] too, after stealing from his father and mother, as his father had ordered, because Noah knew from the Holy Spirit, that he would have become priest of the high God inside Salem.”

**Epiphanius of Salamis** (360-403 A.D.) “And the heads, which are the generations, concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu----for the Scripture omits Cainan from the number ----Serug, Nahor, Terah, Abraham, Isaac, Jacob, otherwise Israel ----altogether, twenty-two generations.” *Weights and Measures* ch.22

**Augustine of Hippo** (413-426 A.D.) Noah said, “Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall gladden Japheth, and he shall dwell in the houses of Shem.” And so, too, the planting of the vine by Noah, and his intoxication by its fruit, and his nakedness while he slept, …” *City of God* Book 16 ch.1 p.309 *NPNF* First Series vol.2

## Ai12. Japheth [son of Noah]

Genesis 6:10; 7:13; 9:18

**Aphrahat the Syrian** (337-345 A.D.) mentions Ham, Shem, Japheth, and Nimrod. *Select Demonstrations* Demonstration 5.10 p.356

**Athanasius of Alexandria** (356-360 A.D.) mentions Japheth. *Four Discourses Against the Arians* Discourse 4 ch.14 p.438

**Augustine of Hippo** (413-426 A.D.) Noah said, “Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall gladden Japheth, and he shall dwell in the houses of Shem.” And so, too, the planting of the vine by Noah, and his intoxication by its fruit, and his nakedness while he slept, …” *City of God* Book 16 ch.1 p.309 *NPNF* First Series vol.2

## Ai13. Canaan [son of Ham]

Genesis 9:18,22,25

**Basil of Cappadocia** (357-379 A.D.) mentions Canaan. *On the Spirit* ch.20.51 p.32

**Epiphanius of Salamis** (360-403 A.D.) “And the heads, which are the generations, concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu----for the Scripture omits Cainan from the number ----Serug, Nahor, Terah, Abraham, Isaac, Jacob, otherwise Israel ----altogether, twenty-two generations.” *Weights and Measures* ch.22

**Augustine of Hippo** (413-426 A.D.) Noah said, “Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall gladden Japheth, and he shall dwell in the houses of Shem.” And so, too, the planting of the vine by Noah, and his intoxication by its fruit, and his nakedness while he slept, …” *City of God* Book 16 ch.1 p.309 *NPNF* First Series vol.2

**Among corrupt or spurious works**

**pseudo-Methodius** (270-311/312 A.D.) “O seed of the shameless Canaan, and not of Judah the devout!” *Oration on Psalms* ch.3 p.395

## Ai14. Nimrod/Nimrud

Genesis 10:8-14

**Aphrahat the Syrian** (337-345 A.D.) “For when the children of Japhet held the kingdom, then they slew Darius, the king of Persia. Now the fourth beast has swallowed up the third. And this third consists of the children of Japhet, and the fourth consists of the children of Shem, for they are the children of Esau. Because, when Daniel saw the vision of the four beasts, he saw first the children of Ham, the seed of Nimrod, which the Babylonians are; and secondly, the Persians and Medes, who are the children of Japhet; and thirdly, the Greeks, the brethren of the Medes; and fourthly, the children of Shem, which the children of Esau are. For a confederacy was formed between the children of Japhet and the children of Shem. Then the government was taken away from the children of Japhet, the younger, and was given to Shem, the elder; and to this day it continues, and will continue for ever. But when the time of the consummation of the dominion of the children of Shem shall have come, the Ruler, who came forth from the children of Judah, shall receive the kingdom, when He shall come in His second Advent.” *Select Demonstrations* Demonstration 5 ch.10 p.356

**Ambrose of Milan** (392 A.D. ) “And therefore he is like Nimrod, mighty in his double name, a great hunter upon the earth, of whom it is said; ‘Even as Nimrod the mighty hunter before the Lord.’” *Letters of Ambrose* Letter 55 p.335

## Ai15. Abraham [friend of God]

2 Chronicles 20:7; Isaiah 41:8; James 2:23

Hebrews 11:8 (partial, only mentions Abraham)

**Aphrahat the Syrian** (337-345 A.D.) mentions, Abraham. *Select Demonstrations* Demonstration 1.14 p.350

**Aphrahat the Syrian** (337-345 A.D.) sys. *Select Demonstrations* Demonstration 22.26 p.

***Macrostitch Creed*** (344/345 A.D.) says it was Christ who appeared to Abraham. *Socrates Ecclesiastical History* book 2 ch.19 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Philo of Carpasia** (4th century) “And he manifested himself to Abraham to whom the word or prophecy was given, and told him: ‘It is not now, but cross the Jordan and I will manifest to you’. And he told him he encountered Melkisedek and he blessed him. And Malka Sedeq blessed our father Abraham and gave him the *typoi* of the flesh and blood of Christ. Thus Abraham say in prophecy through the hands of Malka Sedeq, and Abraham rejoiced and gave the tenth from all he received, and gave a tithe to Malka Sedeq, his first interpretation means ‘king of Peace’, who did not have a father and who did not have a mother and whose birth is unknown, and whose life has no end and has no beginning.”

**Athanasius of Alexandria** (346-356 A.D.) mentions Abel, Enoch, and Abraham. *Defence of the Nicene Definition* ch.5 p.153

**Basil of Cappadocia** (357-379 A.D.) mentions Abraham, “God’s friend” *Letter 42* ch.5 p.146

**Ambrosiaster** (Latin, after 384 A.D.) mentions Abraham. question 108 p.56

**Gregory of Nyssa** (382-383 A.D.) mentions Abraham. *Against Eunomius* book 7 ch.4 p.198

**Pacian of Barcelona** (342-379/392 A.D.) Abraham, Isaac, Jacob, and all saints live for God. *On Baptism* ch.6.2 p.93

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) mentions Abraham. Memra 3 ch.1 p.23

**John Chrysostom** (400-401 A.D.) discusses Abraham. *Homilies on Acts* homily9 p.55

**Epiphanius of Salamis** (360-403 A.D.) “And the heads, which are the generations, concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu----for the Scripture omits Cainan from the number ----Serug, Nahor, Terah, Abraham, Isaac, Jacob, otherwise Israel ----altogether, twenty-two generations.” *Weights and Measures* ch.22

**Asterius of Amasea** (400-410 A.D.) “For Abraham was a minister of Christ, and, beyond other men, received the things of the revelation of Christ, and the mystery of the Trinity was adequately bodied forth in the tent of this old man when he entertained the three angels as wayfaring men. In short, after many mystical enigmas, he became the friend of God, who in after time put on flesh and, through the medium of this human veil, openly associated with men. On this account, Christ says that Abraham’s bosom is a sort of fair haven, and sheltered resting-place for the just. For we all have our salvation and expectation of the life to come, in Christ, who, in his human descent, sprang from the flesh of Abraham. And I think the honor in the case of this old man has reference to the Saviour, who is the judge and rewarder of virtue, and who calls the just with a gracious voice, saying: ‘Come, ye blessed of my Father, inherit the kingdom prepared for you.’” *The Rich Man and Lazarus*

**Jerome of Stridon** (405-420 A.D.) mentions Abraham in *Letter 46* ch.2 p.60

**Augustine of Hippo** (388-430 A.D.) mentions Abraham. *Tractate on John* 3 ch.7 p.21

## Ai16. Lot or his wife

Genesis 19:15-26

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.20 p.201 speaks of Lot’s wife.

**Athanasius of Alexandria** (356-360 A.D.) mentions Lot. *Four Discourses Against the Arians* Discourse 1 ch.63 p.343

**Ephraim the Syrian** (350-378 A.D.) mentions Lot’s wife. *Nisibine Hymns* hymn 57 no.9 p.210.

**Cyril of Jerusalem** (c.349-386 A.D.) “A woman also was made salt contrary to nature; and flesh was turned into salt; and shall not flesh be restored to flesh?  Was Lot’s wife made a pillar of salt, and shall not Abraham’s wife be raised again?” book 18 ch.12 p.&&&

**Gregory Nazianzen** (330-391 A.D.) “Let us consume the Victim in haste, eating It with unleavened bread, with bitter herbs, and with our loins girded, and our shoes on our feet, and leaning on staves like old men; with haste, that we fall not into that fault which was forbidden to Lot [Genesis 19:17] by the commandment, that we look not around, nor stay in all that neighbourhood, but that we escape to the mountain, that we be not overtaken by the strange fire of Sodom, nor be congealed into a pillar of salt in consequence of our turning back to wickedness; for this is the result of delay.” ch.45 p.&&&

**Pacian of Barcelona** (342-379/392 A.D.) “"Yet at the destruction of Jericho Achan the son of Carmi was put to death for stealing a garment." Slay ye then all who have stolen our money and our books, and exercise your fury against the bones of Novatus. Take upon you again that yoke ‘which neither our fathers nor we were able to bear.’ Why delay ye, O Novatians, to ask ‘eye for eye, tooth for tooth,’ to demand ‘life for life,’ to renew once more the practice of circumcision and the sabbath? Put to death the thief. Stone the petulant. Choose not to read in the Gospel that the Lord spared even the adulteress who confessed, when none had condemned her; that He absolved the sinner who washed His feet with her tears; that He delivered Rahab at Jericho, itself a city of the Phoenicians; that He set Tamar free from the sentence of the Patriarch; that when the Sodomites also perished, He destroyed not the daughters of Lot; willing likewise to have delivered his sons-in-law, had they believed the destruction to come.” *Against the Novatians* ch.39 p.&&&

Pacian of Barcelona (342-379/392 A.D.) Daughters of Lot. Letter 3 ch.20.1 p.62

**John Chrysostom** (martyred 407 A.D.) “For Abraham attacked the Persians, rescued his nephew Lot from their hands, seized all the spoils, and was returning from his mighty victory over his foes.” *Against the Jews* ch.7

**Jerome of Stridon** (405-420 A.D.) mentions Lot in *Letter 22* ch.8 p.25

**Augustine of Hippo** (388-430 A.D.) mentions Lot. *Tractate on John* 10 ch.2 p.69

## Ai17. Sarai / Sarah

Genesis 11:29-31; 16:1-6; 18:6-15

Hebrews 11:11

**Aphrahat the Syrian** (337-345 A.D.) mentions Sarai. *Select Demonstrations* Demonstration 21.4 p.393

**Aphrahat the Syrian** (337-345 A.D.) sys. *Select Demonstrations* Demonstration 22.26 p.

**Athanasius of Alexandria** (346-356 A.D.) mentions Sara. *Defence of the Nicene Definition* ch.7 p.155

**Ambrosiaster** (Latin, after 384 A.D.) mentions “Sara”. question 115 p.378

**Gregory of Nyssa** (382-383 A.D.) mentions Sarah. *Against Eunomius* book 1 ch.10 p.46

**Jerome of Stridon** (405-420 A.D.) mentions Sarah in *Letter 22* ch.41 p.41

**Augustine of Hippo** (388-430 A.D.) mentions Sarai. *Tractate on John* 16 ch.7 p.77

## Ai18. Hagar

Genesis 16

**Ephraim the Syrian** (350-378 A.D.) “The son of Hagar who was wild, kicked at Isaac. He bore it and was silent, and his mother was jealous. Art Thou the mystery of him, or is not he the type of Thee?” *Nativity Hymns* hymn 8 p.&&&

**Gregory of Nyssa** (382-397 A.D.) mentions Isaac, Hagar, and Ishmael. *Against Eunomius* book 2 ch.7 p.110

**John Chrysostom** (martyred 407 A.D.) mentions Hagar and Ishmael. *Homilies on Galatians* homily4.24 p.34

**Augustine of Hippo** (388-430 A.D.) mentions Hagar and Ishmael. *Tractate on John* 12 ch.4 p.82

## Ai19. Ishmael

Genesis 16:11,15; 17:18,20,23-26

**Athanasius of Alexandria** (326-372 A.D.) “Yet no one would ever speak the patriarchs’ words as though they were his own, or dare to imitate the utterance of Moses or use the words of Abraham concerning the great Isaac, or about Ishmael and the home-born slave, as though they were his own, even though like necessity oppressed him.” *Athanasius on Psalms*

Ephraim the Syrian (350-378 A.D.) (partial) “The son of Hagar who was wild, kicked at Isaac. He bore it and was silent, and his mother was jealous. Art Thou the mystery of him, or is not he the type of Thee?” *Nativity Hymns* hymn 8 p.&&&

**Gregory of Nyssa** (382-397 A.D.) mentions Isaac, Hagar, and Ishmael. *Against Eunomius* book 2 ch.7 p.110

**John Chrysostom** (martyred 407 A.D.) mentions Hagar and Ishmael. *Homilies on Galatians* homily4.24 p.34

**Asterius of Amasea** (400-410 A.D.) “Therefore let the right hand of God be the hope and treasury of men,----the hand that led his people out of Egypt, and in the desert provided abundance of good things, which brought Habakkuk to Daniel, and preserved Ishmael when he had been cast down from his mother’s arms; which provides for those of every generation; and which, finally, multiplied five barley loaves so that they equaled a great harvest, and one loaf supplied a thousand hungry men and filled a basket with fragments besides.” *On Covetousness* p.5

**Augustine of Hippo** (388-430 A.D.) mentions Hagar and Ishmael. *Tractate on John* 12 ch.4 p.82

## Ai20. Isaac

Genesis 24:62-66

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

Hebrews 11:9

**Aphrahat the Syrian** (337-345 A.D.) mentions Jacob, Joseph, Isaac, Rebecca, and Reuben. *Select Demonstrations* Demonstration 7 ch.3 p.377. See also Demonstration 1.14 p.350.

**Eusebius of Emesa** (c.359 A.D.) mentions “Isaac carrying the wood for the sacrifice.” *On the Sufferings and Death of our Lord* p.2

**Athanasius of Alexandria** (357 A.D.) mentions the “patriarch Isaac”. *Defense of His Flight* ch.15 p.262. See also the “Blessed patriarchs in *Defense of His Flight* ch.20 p.262

**Basil of Cappadocia** (357-379 A.D.) mentions Isaac *Letter 42* ch.5 p.146

**Ambrosiaster** (Latin, after 384 A.D.) discusses Abraham offering Isaac as a sacrifice. question 117 p.61

**Pacian of Barcelona** (342-379/392 A.D.) Abraham, Isaac, Jacob, and all saints live for God. *On Baptism* ch.6.2 p.93

**Gregory of Nyssa** (382-397 A.D.) mentions Isaac, Hagar, and Ishmael. *Against Eunomius* book 2 ch.7 p.110

**Epiphanius of Salamis** (360-403 A.D.) “And the heads, which are the generations, concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu----for the Scripture omits Cainan from the number ----Serug, Nahor, Terah, Abraham, Isaac, Jacob, otherwise Israel ----altogether, twenty-two generations.” *Weights and Measures* ch.22

**John Chrysostom** (martyred 407 A.D.) “To many he assigned names even from their birth, as to Isaac, and Samson, and to those in Isaiah and Hosea” *Homilies on John* homily 19

John Chrysostom (martyred 407 A.D.) “For the wickedness of Ham’s disposition overcame the laws of nature, and cast him not only out of the nobility which he had in respect of his father, but also out of his free estate. And what of Esau? Was he not son of Isaac, and had he not his father to stand his friend?” *Homilies on Matthew* homily9 p.&&&

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “Have you not read what was spoken by God to Moses: I am the God of Abraham, and the God of Isaac, and the God of Jacob; He is not a God of the dead, but of the living.’” *de Principiis* book 2 ch.4.1 p.276

**Augustine of Hippo** (388-430 A.D.) mentions Isaac. *Tractate on John* 12 ch.2 p.81

# Isaac to Egypt Individiuals

## Ie1. Abraham offered Isaac as a sacrifice

Genesis 22; James 2:21

(partial) John 8:33,38; Hebrews 11:2

Sinaitic Old Syriac (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) John 8:33

**Aphrahat** (337-344 A.D.) (implied) Abraham bound Isaac on the altar. *Select Demonstrations* book 21 ch.5 p.394-395

Eusebius of Emesa (c.359 A.D.) (partial) “Jesus went forth out of the city, bearing Himself the Tree of His own Cross; like another Isaac carrying the wood for the sacrifice.” *On the Sufferings and Death of our Lord*

**Athanasius of Alexandria** (334 A.D.) says that Abraham offered Isaac. *Easter Letter 8* ch.8 p.522

**Ephraim the Syrian** (350-378 A.D.) (implied) says that Abraham almost sacrificed his first born son. *Nisibine Hymns* hymn 63 no.1 p.215

**Ambrosiaster** (Latin, after 384 A.D.) discusses Abraham offering Isaac as a sacrifice. question 117 p.61

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Abraham almost sacrificed his son. Memra 1 ch.5 p.11

**John Chrysostom** (martyred 407 A.D.) extensively discusses Abraham willing to sacrifice Isaac in *Homilies on Hebrews* homily 25 ch.102 p.477-478.

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) (partial, does not say which son) discusses Arabaham’s great faith of not even sparing his son for God. *de Principiis* book 3 ch.2 p.&&&

Augustine of Hippo (388-430 A.D.) (partial) offered his son as asacrifice. *Tractate on John* 9 ch.12 p.67

## Ie2. Rebecca [wife of Isaac]

Genesis 25:20-21

**Aphrahat the Syrian** (337-345 A.D.) mentions Jacob, Joseph, Isaac, Rebecca, and Reuben. *Select Demonstrations* Demonstration 7 ch.3 p.377. See also Demonstration 8.7 p.377.

**Basil of Cappadocia** (357-379 A.D.) mentions Rebecca. *Letter 235* ch.3 p.274

**Gregory of Nyssa** (382-383 A.D.) mentions Rebecca. *On Virginity* ch.8 p.35

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “in the womb of Rebecca?” *de Principiis* book 3 ch.&&&

**Augustine of Hippo** (388-430 A.D.) mentions Hagar and Ishmael. *Tractate on John* 10 ch.2 p.69; 11 ch.11 p.78

## Ie3. Laban [Jacob’s father-in-law]

Genesis 25:20

**Aphrahat the Syrian** (337-345 A.D.) mentions Laban. *Select Demonstrations* Demonstration 10.1 p.383

***Life of Antony*** (356-362 A.D.) ch.67 p.217 mentions Laban.

**Athanasius of Alexandria** (338 A.D.) mentions Laban. *Address to Constantius* ch.12 p.242

**Cyril of Jerusalem** (c.349-386 A.D.) “For let us remember Jacob who before he received Rachel, said to Laban, 'Give me my wife' [Gen 29:21]” ch.12.31 p.&&&

**John Chrysostom** (martyred 407 A.D.) “Whence, for example, did Cain become such as he was? Whence Esau? Whence the children of Laban? Whence the sons of Jacob? Whence Korah, Dathan, and Abiram, with their company? Whence Miriam? Whence Aaron?” *Homilies on Matthew* homily40 p.&&&

**Jerome of Stridon** (393 A.D.) mentions Esau. *Against Jovinianus* book 2 ch.15 p.399

**Augustine of Hippo** (388-430 A.D.) mentions Laban. *Tractate on John* 10 ch.2 p.69

## Ie4. Esau

Genesis 25:25-34; 26:34; 27:1-42; 28:5-9; 32:3-19; 33:1-16; 35:1,29; 36:1-43; Deuteronomy 2:4-8,12,22,29; Joshua 24:4; 1 Chronicles 1:34-35; Jeremiah 49:8,10; Obadiah 6-21; Malachi 1:2-3; Romans 9:13; Hebrews 11:20; 12:16

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Aphrahat the Syrian** (337-345 A.D.) “meditate not before the time what ye shall say, and how ye shall make defence; and I will give you a mouth and wisdom, that your enemies may not be able to overcome you, because it is not ye that speak, but the Holy Spirit of your Father; He shall speak in you. This is the spirit which spoke by the mouth of Jacob to Esau, his persecutor; and the spirit of wisdom which spoke before Pharaoh by the mouth of the persecuted Joseph; and the spirit which spoke by the mouth of Moses in all the prodigies which he did in the land of Egypt, and the spirit of knowledge which was given to Joshua, the son of Nun, when Moses laid his hand upon him, so that the nations which persecuted him came to a complete end before him; and the spirit that uttered psalms by the mouth of the persecuted David, by which he used to sing psalms and soothe Saul his persecutor from the evil spirit; and the spirit which clothed Elijah, and through him reproved Jezebel and Ahab his persecutor; and the spirit which spoke in Elisha, and prophesied and made known to the king his persecutor about all that was to happen thereafter; and the spirit which was fervent in the mouth of Micaiah when he reproved Ahab his persecutor saying:—If thou shalt at all return back, the Lord hath not spoken by me; and the spirit which strengthened Jeremiah, so that he stood boldly, and by it reproved Zedekiah; and the spirit that preserved Daniel and his brethren in the land of Babylon; and the spirit that delivered Mordecai and Esther in the place of their captivity.” *Select Demonstrations* demonstration 21 ch.21 p.401. See also Demonstration 5.3 p.353.

**Athanasius of Alexandria** (356-360 A.D.) mentions Jacob and Esau. *Four Discourses Against the Arians* discourse 2 ch.17 p.357. See also discourse 1 ch.52 p.337.

**Basil of Cappadocia** (357-379 A.D.) mentions Jacob and Esau. *On the Spirit* ch.20.51 p.32

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Jacob and Esau. Memra 9 ch.20 p.102

**John Chrysostom** (martyred 407 A.D.) “For the wickedness of Ham’s disposition overcame the laws of nature, and cast him not only out of the nobility which he had in respect of his father, but also out of his free estate. And what of Esau? Was he not son of Isaac, and had he not his father to stand his friend?” *Homilies on Matthew* homily9 p.&&&

**Augustine of Hippo** (388-430 A.D.) mentions Esau. *Tractate on John* 73 ch.1 p.332

## Ie5. Jacob

Genesis 25:28; Genesis 27-33; Hebrews 11:9

**Sinaiticus** (Genesis 25:289; 27-33)

**Alexandrinus** (Hebrews 11:9)

**Aphrahat the Syrian** (337-345 A.D.) mentions Jacob, Joseph, Isaac, Rebecca, and Reuben. *Select Demonstrations* Demonstration 7 ch.3 p.377. See also Demonstration 1.14 p.350.

Aphrahat the Syrian (337-345 A.D.) “meditate not before the time what ye shall say, and how ye shall make defence; and I will give you a mouth and wisdom, that your enemies may not be able to overcome you, because it is not ye that speak, but the Holy Spirit of your Father; He shall speak in you. This is the spirit which spoke by the mouth of Jacob to Esau, his persecutor; and the spirit of wisdom which spoke before Pharaoh by the mouth of the persecuted Joseph; and the spirit which spoke by the mouth of Moses in all the prodigies which he did in the land of Egypt, and the spirit of knowledge which was given to Joshua, the son of Nun, when Moses laid his hand upon him, so that the nations which persecuted him came to a complete end before him; and the spirit that uttered psalms by the mouth of the persecuted David, by which he used to sing psalms and soothe Saul his persecutor from the evil spirit; and the spirit which clothed Elijah, and through him reproved Jezebel and Ahab his persecutor; and the spirit which spoke in Elisha, and prophesied and made known to the king his persecutor about all that was to happen thereafter; and the spirit which was fervent in the mouth of Micaiah when he reproved Ahab his persecutor saying:—If thou shalt at all return back, the Lord hath not spoken by me; and the spirit which strengthened Jeremiah, so that he stood boldly, and by it reproved Zedekiah; and the spirit that preserved Daniel and his brethren in the land of Babylon; and the spirit that delivered Mordecai and Esther in the place of their captivity.” *Select Demonstrations* demonstration 21 ch.21 p.401

**Council of Sirmium** (Greek creed) 351 A.D. “If any one says that it was not the Son that as man wrestled with Jacob, but the unbegotten God, or a part of him, let him be anathema.”. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.57

***Life of Antony*** (356-362 A.D.) ch.1 p.95 mentions Jacob.

**Hilary of Poitiers** (355-367/368 A.D.) wrote about “blessed Jacob”. *On the Trinity* book 5 ch.20 p.90-91.

**Athanasius of Alexandria** (356-360 A.D.) mentions Jacob and Esau. *Four Discourses Against the Arians* discourse 2 ch.17 p.357

Athanasius of Alexandria (357 A.D.) mentions the “patriarch Jacob”. *Defense of His Flight* ch.18 p.281

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 18 no.3 p.187

**Basil of Cappadocia** (357-379 A.D.) mentions Jacob and Esau. *On the Spirit* ch.20.51 p.32

Basil of Cappadocia (357-379 A.D.) mentions Jacob *Letter 42* ch.5 p.146

**Ambrosiaster** (Latin, after 384 A.D.) mentions Jacob. question 6 p.87 and question 111 p.125.

**Pacian of Barcelona** (342-379/392 A.D.) Abraham, Isaac, Jacob, and all saints live for God. *On Baptism* ch.6.2 p.93

**Gregory of Nyssa** (382-397 A.D.) mentions Jacob. *Against Eunomius* book 2 ch.7 p.110

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Jacob and Esau. Memra 9 ch.20 p.102

**Epiphanius of Salamis** (360-403 A.D.) “And the heads, which are the generations, concerning whom the Lord spoke, are as follows: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu----for the Scripture omits Cainan from the number ----Serug, Nahor, Terah, Abraham, Isaac, Jacob, otherwise Israel ----altogether, twenty-two generations.” *Weights and Measures* ch.22

**John Chrysostom** (martyred 407 A.D.) “Whence, for example, did Cain become such as he was? Whence Esau? Whence the children of Laban? Whence the sons of Jacob? Whence Korah, Dathan, and Abiram, with their company? Whence Miriam? Whence Aaron?” *Homilies on Matthew* homily40 p.&&&

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) “after the knowledge of our mother Rachel, may be found worthy to obtain blessings from our spiritual father Jacob.” *Commentary on the Song of Songs* book 3 ch.13 p.229-230

**Augustine of Hippo** (400 A.D.) “Especially, as in the genealogy given by Matthew we find the name of Zara, whom this woman Tamar bore to Judah. Had Faustus wished to reproach Jacob's family merely, and not Christ's birth, he might have taken the case of Reuben the first-born, who committed the unnatural crime of defiling his father's bed, of which fornication the apostle says, that it was not so much as named among the Gentiles.(4) Jacob also mentions this in his blessing, charging his son with the infamous deed.” *Reply to Faustus the Manichaean* book 22 ch.64 p.296.

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) mentions the blessed Jacob. *Commentary on Amos* ch.9 p.170

## Ie6. Leah [wife of Jacob]

**Athanasius of Alexandria** (356-360 A.D.) mentions Rachel and Leah. *Four Discourses Against the Arians* discourse 1 ch.57 p.339

**Ambrosiaster** (Latin, after 384 A.D.) mentions Jacob’s wives, Rachel and Leah. question 62 p.163-164

**Ambrose of Milan** (387 A.D.) “Again, those women who were sanctified by their marriage, Leah and Rachel,” Letter 27.

**Augustine of Hippo** (&&&) “But I should not agree to this, even had Rachel conceived at the time. As Leah then conceived, and, besides, had two other children before God opened Rachel's womb, there is no reason for supposing any such quality in the mandrake, without any experience to prove it.” *Anti-Manichaean Writings* book 20 ch.56 p.293

## Ie7. Rachel [wife of Jacob]

Genesis 29:6,9-31; 30:1-25; 31:4,14,19,32-34; 33:1,2,7; 35:16,19-25; 46:19,22,25; 48:7; Ruth 4:11; Matthew 2:18

1 Samuel 10:2 (Rachel’s sepulchre)

**Athanasius of Alexandria** (356-360 A.D.) mentions Rachel and Leah. *Four Discourses Against the Arians* discourse 1 ch.57 p.339

**Ambrosiaster** (Latin, after 384 A.D.) mentions Jacob’s wives, Rachel and Leah. question 62 p.163-164

**Ambrose of Milan** (387 A.D.) “Again, those women who were sanctified by their marriage, Leah and Rachel,” Letter 27

**Gregory of Nyssa** (367-297 A.D.) “But he both draws up the water and gives drink to the sheep of Rachel; that is, he reveals the hidden mystery, and gives living water to the flock of the Church. Add to this also the history of the three rods of Jacob(4). For from the time when the three rods were laid by the well, Laban the polytheist thenceforth became poor, and Jacob became rich and wealthy in herds.” p.521-522

**John Chrysostom** (martyred 407 A.D.) “And not only was she herself barren, but also his mother Sarah, who had borne him; not only was his mother barren and his wife, but also his daughter-in-law, the wife of Jacob, Rachel.” homily*Against Publishing the Errors of Brethren* ch.6

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) “after the knowledge of our mother Rachel, may be found worthy to obtain blessings from our spiritual father Jacob.” *Commentary on the Song of Songs* book 3 ch.13 p.229-230

**Augustine of Hippo** (&&&) “But I should not agree to this, even had Rachel conceived at the time. As Leah then conceived, and, besides, had two other children before God opened Rachel's womb, there is no reason for supposing any such quality in the mandrake, without any experience to prove it.” *Anti-Manichaean Writings* book 20 ch.56 p.293

## Ie8. Reuben [patriarch]

Genesis 37:21-22; 49:3-4

**Aphrahat the Syrian** (337-345 A.D.) mentions Reuben. *Select Demonstrations* Demonstration 6.3 p.365. See also Demonstraton 22.2 p.402.

**Gregory of Nyssa** (382-383 A.D.) mentions Reuben. *Against Eunomius* book 4 ch.3 p.157

**Augustine of Hippo** (400 A.D.) “Especially, as in the genealogy given by Matthew we find the name of Zara, whom this woman Tamar bore to Judah. Had Faustus wished to reproach Jacob's family merely, and not Christ's birth, he might have taken the case of Reuben the first-born, who committed the unnatural crime of defiling his father's bed, of which fornication the apostle says, that it was not so much as named among the Gentiles.(4) Jacob also mentions this in his blessing, charging his son with the infamous deed.” *Reply to Faustus the Manichaean* book 22 ch.64 p.296.

## Ie9. Simeon [patriarch]

**Aphrahat the Syrian** (337-345 A.D.) mentions Simeon. *Select Demonstrations* Demonstration 6.3 p.366

**Gregory of Nyssa** (382-383 A.D.) mentions simeon. *Answer to Eunomius’ Second Book* p.279

**Epiphanius of Salamis** (360-403 A.D.) “And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators.”

## Ie10. Levi (patriarch or tribe)

Genesis 29:34; Hebrews 7:10

**Aphrahat the Syrian** (337-345 A.D.) mentions Levi being dispersedin Israel. *Select Demonstrations* Demonstration 10.6 p.380

**Athanasius of Alexandria** (356-360 A.D.) mentions Levi. *Four Discourses Against the Arians* discourse 1 ch.26 p.322

**Ambrosiaster** (Latin, after 384 A.D.) mentions Levi. question 46 p.105 and question 18 p.104.

**Basil of Cappadocia** (357-379 A.D.) mentions Levi. *On the Spirit* ch.27.66 p.42

**Gregory of Nyssa** (382-397 A.D.) mentions Levi. *Against Eunomius* book 1 ch.37 p.94

**Epiphanius of Salamis** (360-403 A.D.) “And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators.”

## Ie11. Judah (patriarch or tribe)

Genesis 29:35; Mathew 1:2

**Aphrahat the Syrian** (337-345 A.D.) mentions Judah. *Select Demonstrations* Demonstration 5.10 p.356

**Hegemonius of Sirmium** (4th century) in discussing prophecies of Christ says, “This, then, is the veil which was placed upon the face of Moses, and this also is his testament; for he says in the law: ‘A prince shall not be wanting from Judah, nor a leader from his thighs, until He come whose he is; and He will be the expectation of the nations: who shall bind His foal unto the vine, and His ass’s colt unto the choice vine; He shall wash His garments in wine, and His clothes in the blood of grapes; His eyes shall be suffused with wine, and His teeth white with milk; ‘and so on.” *Archelaus Disputation with Manes* ch.43 p.219

**Athanasius of Alexandria** (329 A.D.) “and what is the message he published, but that which he goes on to say to them, ‘Keep thy feasts, O Judah; pay to the Lord thy vows.” Easter Letter 329 A.D. ch.8 p.&&&

**Basil of Cappadocia** (357-379 A.D.) mentions Judah. *Letter 236* ch.3 p.277

**Ambrosiaster** (Latin, after 384 A.D.) mentions Judah. question 6 p.84

**Epiphanius of Salamis** (360-403 A.D.) “And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators.”

## Ie12. Tamar / Thamar

**Aphrahat the Syrian** (337-345 A.D.) mentions Tamar. *Select Demonstrations* Demonstration 6.3 p.365

**Hegemonius of Sirmium** (4th century) “such as Judah certainly had, for after he had condemned Thamar,”

**John Chrysostom** (martyred 407 A.D.) “Thus, at any rate, Ruth, that Moabitish woman, was thrust off to him that was further off from her kindred; and Tamar too was thus compelled to obtain, by stealth, seed from her husband’s kinsman.” *Commentary on Matthew* homily70 ch.&&& p.&&&

**Augustine of Hippo** (400 A.D.) “Especially, as in the genealogy given by Matthew we find the name of Zara, whom this woman Tamar bore to Judah. Had Faustus wished to reproach Jacob's family merely, and not Christ's birth, he might have taken the case of Reuben the first-born, who committed the unnatural crime of defiling his father's bed, of which fornication the apostle says, that it was not so much as named among the Gentiles. Jacob also mentions this in his blessing, charging his son with the infamous deed.” *Reply to Faustus the Manichaean* book 22 ch.64 p.296.

## Ie13. Dan (patriarch or tribe)

Genesis 30:6; 35:25; 46:23; 49:16-17; Exodus 1:4; 31:6; 35:34; Ezekiel 48:1-2,32

**Epiphanius of Salamis** (360-403 A.D.) “And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators.”

## Ie14. Naphtali (patriarch or tribe)

Genesis 30:8

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century) ch.2 p.&&& “Tobit, which begins, 'The book of the words of Tobit the son of Tobiel, son of Ananiel, son of Aduel, son of Gabael, of the seed of Asiel and the tribe of Naphtali, who in the days of Enemessarus king of the Assyrians.' Again, books such as these are not canonical.”

**Ambrose of Milan** (370-390 A.D.) “And Moses says expressly, <i>Naphtali, satisfied with favour.” Letter 38 ch.10 p.&&&

**Epiphanius of Salamis** (360-403 A.D.) “And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators.”

## Ie15. Gad (patriarch or tribe)

Genesis 49:19; Numbers 10:20; Joshua 22:1,25

**Eusebius of Caesarea** (318-339/340 A.D.) “(In) tribe of Gad. Separated to Levites. There is another Masseba (Masfa) on the northern border of Eleutheropolis. (There is still another of the tribe of Juda on the way to Jerusalem.” *Onomasticon*

## Ie16. Zebulun/Zebulon (patriarch, tribe, or land)

Genesis 30:20

**Epiphanius of Salamis** (360-403 A.D.) “And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators.”

## Ie17. Joseph

Genesis 30:24; 37-47

**Aphrahat the Syrian** (337-344 A.D.) speaks of Joseph and his persecutors (brothers) bowing before him. *Select Demonstrations* book 21 ch.9 p.395.

Aphrahat the Syrian (337-345 A.D.) mentions Joseph. *Select Demonstrations* Demonstration 1.14 p.350

Aphrahat the Syrian (337-345 A.D.) mentions Jacob, Joseph, Isaac, Rebecca, and Reuben. *Select Demonstrations* demonstration 7 ch.3 p.377.

Aphrahat the Syrian (337-345 A.D.) mentions Jospeh’s trial with his master’s wife. *Select Demonstrations* Demonstration 6.3 p.365

**Eusebius of Emesa** (c.359 A.D.) mentions “Joseph the patriarch”. *On the Sufferings and Death of our Lord* p.3

**Athanasius of Alexandria** (356 A.D.) mentions Joseph. *Defense before Constantius* ch.12 p.242

**Ephraim the Syrian** (350-378 A.D.) mentions Joseph. *Nisibine Hymns* hymn 57 no.12 p.210

**Basil of Cappadocia** (357-379 A.D.) mentions Joseph. *On the Spirit* ch.5.12 p.7

**Ambrosiaster** (Latin, after 384 A.D.) mentions Joseph. question 108 p.56; question 6 p.14

**Gregory of Nyssa** (382-397 A.D.) mentions Joseph. *Against Eunomius* book 2 ch.15 p.133

Gregory of Nyssa (382-397 A.D.) mentions Joseph. *Funeral Oration on Meletius* p.515

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Joseph and his brothers. Memra 9 ch.21 p.102-103

**Epiphanius of Salamis** (360-403 A.D.) “And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators.”

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) refers to Joseph in Genesis 37:7,9; 41:17-24. *Commentary on Zechariah* ch.1 p.327

## Ie18. Benjamin (patriarch or tribe)

Genesis 35:18,24; 42:4,36; 43:14-16,29; 45:12,14,22; 46:19,21; 49:27; Exodus 1:3,36-39; 2:2; 7:60; 10:24; 13:9; 26:31,41; 34:21; Numbers 1:11; Deuteronomy 27:12; 33:12; Joshua 13:11,20-21,28; 21:4,17; Judges 1:21; 5:14; 10:9; 19:14; 20; 21:1-23; 1 Samuel 4:12; 9:1; Esther 2:5; Acts 13:21; Romans 11:1; Philippians 3:5; Revelation 7:8

**Ambrosiaster** (Latin, after 384 A.D.) mentions Benjamin. question 13 p.150

**Gregory of Nyssa** (382-383 A.D.) mentions the “sons of Benjamin” *Against Eunomius* book 10 ch.1 p.221

**Epiphanius of Salamis** (360-403 A.D.) “And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators.”

**John Chrysostom** (martyred 407 A.D.) &&&

## Ie19. Ephraim (patriarch or tribe)

Genesis 48:20

**Aphrahat the Syrian** (337-345 A.D.) mentions Ephraim. *Select Demonstrations* Demonstration 8.8 p.377

**Athanasius of Alexandria** (356-360 A.D.) mentions Ephraim. *Four Discourses Against the Arians* discourse 2 ch.4 p.350

**Epiphanius of Salamis** (360-403 A.D.) “And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators.”

## Ie20 Manasseh (patriarch or tribe)

Genesis 48:20

**Athanasius of Alexandria** (356-360 A.D.) mentions Manasseh. *Four Discourses Against the Arians* discourse 2 ch.4 p.350

**Epiphanius of Salamis** (360-403 A.D.) “And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators.”

## Ie21. The patriarchs

Romans 9:5

**Hegemonius of Sirmium** (4th century) “Abraham the patriarch, who, when he entertained the angels hospitably” *Archelaus Disputation with Manes* ch.3 p.180

**Athanasius of Alexandria** (357 A.D.) mentions the “patriarch Jacob”. *Defense of His Flight* ch.18 p.281

Athanasius of Alexandria (357 A.D.) mentions the “patriarch Isaac”. *Defense of His Flight* ch.15 p.262. See also the “Blessed patriarchs in *Defense of His Flight* ch.20 p.262

**Basil of Cappadocia** (357-379 A.D.) mentions the patriarchs. *On the Spirit* ch.16.38 p.24. See also *Letter* 43 p.146.

**Ambrosiaster** (Latin, after 384 A.D.) mentions 6. question p.84, question 118 p.114

**Gregory of Nyssa** (382-397 A.D.) mentions a “patriarch”. *Against Eunomius* book 2 ch.9 p.117

**John Chrysostom** (400-401 A.D.) mentions the patriarchs. *Homilies on Acts* homily16 p.100. See also *Homilies on Galatians* homily12.21 p.23.

**Augustine of Hippo** (388-430 A.D.) mentions the patriarchs. *Tractate on John* 15 ch.32 p.107

## Ie22. The twelve tribes [of Israel]

**Athanasius of Alexandria** (346-356 A.D.) mentions “the twelve tribes”. *Defence of the Nicene Definition* ch.10 p.156

**Epiphanius of Salamis** (360-403 A.D.) “And the first translators of the divine Scriptures from the Hebrew language into the Greek were seventy-two men in number, those who made the first translation in the days of Ptolemy Philadelphus. They were chosen from the twelve tribes of Israel, six men from each tribe, as Aristeas has transmitted it in his work. And their names are these: first, from the tribe of Reuben, Josephus, Hezekiah, Zechariah, Johanan, Hezekiah, Elisha; second, from the tribe of Simeon, Judah, Simeon, Samuel, Addai, Mattathias, Shalmai (Eschlemias); third, from the tribe of Levi, Nehemiah, Joseph, Theodosius, Base (Basaios), Ornias, Dakis; fourth, from the tribe of Judah, Jonathan, Abraios, Elisha, Hananiah, Zechariah, Hilkiah; fifth, from the tribe of Issachar, Isaac, Jacob, Joshua, Sambat (Sabbataios), Simeon, Levi; sixth, from the tribe of Zebulun, Judah, Joseph, Simeon, Zechariah, Samuel, Shalmai (Selemias); seventh, from the tribe of Gad, Sambat (Sabbataios), Zedekiah, Jacob, Isaac, Jesse, Matthew (Natthaios); eighth, from the tribe of Asher, Theodosius, Jason, Joshua, Theodotus, Johanan, Jonathan; ninth, from the tribe of Dan, Theophilus, Abram, Arsamos, Jason, Endemias, Daniel; tenth, from the tribe of Naphtali, Jeremiah, Eliezer, Zechariah, Benaiah, Elisha, Dathaios; eleventh, from the tribe of Joseph, Samuel, Josephus, Judah, Jonathan, Caleb (Chabeu), Dositheus; twelfth, from the tribe of Benjamin, Isaelos, Johanan, Theodosius, Arsamos, Abitos (Abietes), Ezekiel. These are the names, as we have already said, of the seventy-two translators.”

## Ie23. Job and his sufferings/patience

Most of the book of Job

**Aphrahat the Syrian** (337-345 A.D.) mentions Job bearing up under suffering. *Select Demonstrations* Demonstration 6.3 p.365

***Life of Antony*** (356-362 A.D.) ch.24 p.202 speaks of Job.

**Ambrosiaster** (Latin, after 384 A.D.) “Job say the success of the loss of all his goods much greater riches for the earth and for heaven (Job 1-2)” Question 99 first Category *Questions on the Old and New Testaments by Ambrosiaster* p.280

**Basil of Cappadocia** (357-379 A.D.) mentions endurance by Job’s when circumstances turned against him. *Letter 2* ch.3 p.111

**Gregory of Nyssa** (382-383 A.D.) mentions Job. *Anwering Eunomius’ Second Book* p.268

**Asterius of Amasea** (400-410 A.D.) “If you have gotten your wealth justly, use it, as did the blessed Job, for needful purposes; if unjustly, restore it to those who have been defrauded of it, as you would a thing captured in war, giving back either just what you took, or that with something added, as did Zacchaeus.” *Sermon 3* (Against Covetousness)

**Niceta/Nicetas of Remesiana, Dasia (Serbia)** (366-c.414 A.D.) translating Clement of Alexandria (193-217/220 A.D.) mentions Job. Fragment 1 p.577

# Exodus to Solomon Individuals

## Es1. Moses led the Israelites out of Egypt

Exodus 12-14; Hebrews 3:16

Marcellus of Ancyra (c.336 & 340 A.D.) (partial) speaks of Moses and Pharoah [during the Exodus]

**Aphrahat the Syrian** (337-345 A.D.) “This is the spirit which spoke by the mouth of Jacob to Esau, his persecutor; and the spirit of wisdom which spoke before Pharaoh by the mouth of the persecuted Joseph; and the spirit which spoke by the mouth of Moses in all the prodigies which he did in the land of Egypt, and the spirit of knowledge which was given to Joshua, the son of Nun, when Moses laid his hand upon him, so that the nations which persecuted him came to a complete end before him;” *Select Demonstrations* demonstration 21 ch.21 p.401. See also Demonstration 6.3 p.365.

**Hegemonius of Sirmium** (4th century) says that Moses led his people “from the midst of the Egyptians”. *Archelaus Disputation with Manes* ch.44 p.220

**Athanasius of Alexandria** (356-360 A.D.) says that even though Moses led the people from Egypt, he was just a man. *Four Discourses Against the Arians* discourse 2 ch.17.26 p.362. See also discourse 2 ch.68 p.485

Ephraim the Syrian (350-378 A.D.) (partial) mentions Moses. *Nisibine Hymns* hymn 57 no.11 p.210

Gregory of Nyssa (382-397 A.D.) (partial) mentions Moses. *Against Eunomius* book 2 ch.7 p.111

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) (implied) Mentions the Israelites, Moses, Pharaoh, and the Exodus. *Commentary on Nahum* preface p.246

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) (partial) refers to righteous people like Moses and Joshua son of Nun. *Commentary on Hosea* ch.12 p.92

## Es2. Miriam [sister of Moses]

**Aphrahat the Syrian** (337-345 A.D.) mentions Moses, Miriam,and Aaron. *Select Demonstrations* Demonstration 6.3 p.365

**Gregory of Nyssa** (382-397 A.D.) mentions Miriam. *On Virginity* ch.19 p.364

**John Chrysostom** (martyred 407 A.D.) mentions Miriam opposing Moses. vol.9 *On the Statues* homily 20 ch.10 p.475

## Es3. Aaron [brother of Moses]

Exodus 4:14,27,28-30; 5:1,4,20; 6:13,20,23,26-27; 7:1-2,6-10,19-20; 8:5-6,8,12,16-17,25; 9:8,27, etc.

Luke 1:5; Acts 7:40; Hebrews 5:4; 7:11

**Aphrahat the Syrian** (337-345 A.D.) mentions Moses, Miriam,and Aaron. *Select Demonstrations* Demonstration 6.3 p.365

**Eusebius of Emesa** (c.359 A.D.) mentions Hur and Aaron. *On the Sufferings and Death of our Lord* p.3

**Athanasius of Alexandria** (356-360 A.D.) mentions Aaron. *Four Discourses Against the Arians* discourse 1 ch.47 p.333

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 18 no.3 p.187

**Ambrosiaster** (Latin, after 384 A.D.) mentions Aaron, Moses’ brother. question 5 p.55 and question 8 p.95

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Aaron. *Catechetical Lecture* 2 ch.10 p.10

## Es4. Pharaoh during the Exodus

**Marcellus of Ancyra** (c.336 & 340 A.D.) speaks of Moses and Pharoah [during the Exodus]

**Aphrahat the Syrian** (337-345 A.D.) “This is the spirit which spoke by the mouth of Jacob to Esau, his persecutor; and the spirit of wisdom which spoke before Pharaoh by the mouth of the persecuted Joseph; and the spirit which spoke by the mouth of Moses in all the prodigies which he did in the land of Egypt, and the spirit of knowledge which was given to Joshua, the son of Nun, when Moses laid his hand upon him,” *Select Demonstrations* demonstration 21 ch.21 p.401. See also Demonstration 5.3 p.353.

**Hegemonius of Sirmium** (c.351 A.D.) “There, before the sight of Moses, all the first-born of the Egyptians perished on account of the treachery of Pharaoh;” *Archelaus Disputation with Manes* ch.44 p.220

**Athanasius of Alexandria** (356-360 A.D.) mentions Pharaoh who opposed Moses. *In Defense of His Flight* discourse 10 p.358

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Pharaoh during the Exodus. *Catechetical Lecture* 16 ch.27 p.122

**Gregory of Nyssa** (382-383 A.D.) mentions the Pharoah during the plagues. *Answer to Eunomius’ Secodn Book* p.282

***Syriac Book of Steps*** *(Liber Graduum)* (350-400 A.D.) mentions Moses and Pharaoh. Memra 23 ch.9 p.279

**John Chrysostom** (400/401 A.D.) mentions the Pharaoh during the Exodus. *Commentary on Acts* ch.4 p.27

**Asterius of Amasea** (400-410) “And what of Pharaoh? How came he to fall into difficulties and to be afflicted with plagues? *Against Covetousness* sermon 3 p.2

**Jerome of Stridon** (393 A.D.) mentions Moses and Pharaoh. *Against Jovinianus* book 2 ch.22 p.404

**Augustine of Hippo** (388-430 A.D.) mentions the Pharaoh and Moses contending against him. *Tractate on John* 713 ch.17 p.93

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Mentions the Israelites, Moses, Pharaoh, and the Exodus. *Commentary on Nahum* preface p.246

## Es5. Korah

**Aphrahat the Syrian** (337-345 A.D.) mentions Korah. *Select Demonstrations* Demonstration 22.24 p.409

**Ambrosiaster** (Latin, after 384 A.D.) mentions Korah. question 46 p.101, question 110 p.119 and question 101 p.364

**Jerome of Stridon** (406 A.D.) mentions “Core” (Korah).” *Against Vigilantius* ch.1 p.417.

**John Chrysostom** (400/401 A.D.) mention Korah. *Commentary on Acts* ch.4 p.27

John Chrysostom (martyred 407 A.D.) “Whence, for example, did Cain become such as he was? Whence Esau? Whence the children of Laban? Whence the sons of Jacob? Whence Korah, Dathan, and Abiram, with their company? Whence Miriam? Whence Aaron?” *Homilies on Matthew* homily40 p.&&&

## Es6. Balaam or his donkey

Numbers 22:5-41; 23:1-30; 24:1-25; 31:8,16; Deuteronomy 23:4-5; Joshua 13:22; 24:9; Micah 6:5; 2 Peter 2:15 (partial), Jude 11 (partial), Revelation 2:14 (partial) Balaam’s teaching

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

**Aphrahat the Syrian** (337-345 A.D.) “For the Moabites hired Balaam the son of Beor to curse Israel.” *Selection Deomonstrations* Demonstration 8.9 p.378

**Gregory of Nyssa** (382-397 A.D.) mentions Balaam. *On the Holy Trinity* p.328

**Ephraim the Syrian** (350-378 A.D.) mentions Balaam. *Nisibine Hymns* hymn 4 no.9 p.209

Ephraim the Syrian (350-378 A.D.) “2. Because Balaam was foolish, a foolish beast in the ass spoke with him, because he despised God Who spoke with him. Thee too let the pearl reprove in the ass’s stead.” The Pearl Hymn 4 p.&&&

**Basil of Cappadocia** (357-379 A.D.) mentions Balaam.*Letter 188* ch.10.5 p.230; *Letter 210* ch.6 p.251

**Ambrosiaster** (Latin, after 384 A.D.) mentions Balaam. question 63 p.161 and question 123 p.31

**John Chrysostom** (martyred 407 A.D.) “For so Balaam was an alien both from faith and from a truly good life;” *Homilies on Matthew* homily 24.

## Es7. Joshua conquered Canaan

Joshua 1-14; 23-24

**Aphrahat the Syrian** (337-345 A.D.) mentions Joshua conquering Canaan. *Select Demonstrations* Demonstration 1.16 p.351

**Athanasius of Alexandria** (356 A.D.) mentions Joshua and that zeal for the Lord’s wars did not excuse his theft. *To the Bishops of Egypt* ch.11 p.228

**Ephraim the Syrian** (350-378 A.D.) (implied) mentions Joshua entering Canaan. *Nisibine Hymns* hymn 39 no.9 p.201

Basil of Cappadocia (357-379 A.D.) (partial) mentions Joshua. *On the Spirit* ch.13.30 p.19

Ambrosiaster (Latin, after 384 A.D.) (partial) mentions Joshua. question 36 p.98

**Among heretics**

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) (partial) refers to righteous people like Moses and Joshua son of Nun. *Commentary on Hosea* ch.12 p.92

## Es8. Rahab [of Jericho]

Joshua 2:1-21; Hebrews 11:31

**Aphrahat the Syrian** (337-345 A.D.) mentions Rahab [of Jericho]. *Select Demonstrations* Demonstration 21.11 p.397

**Cyril of Jerusalem** (c.349-386 A.D.) discusses Rahab. *Catechetical Lecture* 2 ch.9 p.10 and Lecture 10 ch.11 p.60

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Mention of Rahab the harlot who became righteous. Memra 5 ch.3 p.47

**John Chrysostom** (martyred 407 A.D.) “For he [Matthew] hath made mention of the wife of Uriah, and of Thamar, and of Rahab, and of Ruth, of whom one was of a strange race, another an harlot, another was defiled by her near kinsman, and with him not in the form of marriage, but by a stolen intercourse, when she had put on herself the mask of an harlot; and touching the wife of Uriah no one is ignorant, by reason of the notoriety of the crime.” *Homilies on Matthew* homily 1 ch.13 p.95

## Es9. Jephthah [the judge]

Judges 11:1-12:7; Hebrews 11:32

**Aphrahat the Syrian** (337-345 A.D.) mentions Jephthah. *Select Demonstrations* Demonstration 521.22 p.401

**Athanasius of Alexandria** (356 A.D.) mentions Jephthah’s daughter. *Of the Synods* ch.51 p.477

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 39 no.15 p.201

**Ambrosiaster** (Latin, after 384 A.D.) mentions Jephthah. question 43 p.99

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Jephthah, Gideon and Samson. *Catechetical Lecture* 16 ch.28 p.122.

## Es10. Gideon

Judges 6-8:35; Hebrews 11:32

**Aphrahat the Syrian** (337-345 A.D.) mentions Jephthah, Gideon, Samson, and Barak. *Select Demonstrations* Demonstration 21.22 p.401

**Athanasius of Alexandria** (356 A.D.) mentions Gideon, Samson, and Samuel. *Letter to the Bishops of Egypt* ch.21 p.234

**Ephraim the Syrian** (350-378 A.D.) mentions Gideon. *Nisibine Hymns* hymn 59 no.19 p.212

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Jephthah, Gideon and Samson. *Catechetical Lecture* 16 ch.28 p.122.

**Augustine of Hippo** (388-430 A.D.) “as they are exemplified in the writings of men who, by reading the Scriptures, have attained to the knowledge of divine and saving truth, and have ministered to the Church. Then he quotes Cyprian of Carthage *On Christian Doctrine* book 4 ch.21.46 *NPNF* first series vol.2 p.591

## Es11. Samson

Judges 13:14-16:30; Hebrews 11:32

**Aphrahat the Syrian** (337-345 A.D.) mentions Samson. *Select Demonstrations* Demonstration 6.3 p.365

Aphrahat the Syrian (337-345 A.D.) mentions Jephthah, Gideon, Samson, and Barak. *Select Demonstrations* Demonstration 21.22 p.401

**Athanasius of Alexandria** (356 A.D.) mentions Gideon, Samson, and Samuel. *Letter to the Bishops of Egypt* ch.21 p.234. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.23 p.360-361

**Ephraim the Syrian** (350-378 A.D.) mentions Samson. *Nisibine Hymns* hymn 39 no.12 p.201

**Ambrosiaster** (Latin, after 384 A.D.) mentions Samson. question 14 p.94

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Jephthah, Gideon and Samson. *Catechetical Lecture* 16 ch.28 p.122.

**John Chrysostom** (martyred 407 A.D.) “To many he assigned names even from their birth, as to Isaac, and Samson, and to those in Isaiah and Hosea” *Homilies on John* homily 19

## Es12. Eli [mentor of Samuel]

**Aphrahat the Syrian** (337-345 A.D.) mentions Eli and Samuel. *Select Demonstrations* Demonstration 21.7 p.395

**Ambrosiaster** (Latin, after 384 A.D.) mentions Heli [Eli]. question 46 p.102

**Gregory of Nyssa** (382-397 A.D.) mentions Eli. *Against Eunomius* book 2 ch.14 p.130

**John Chrysostom** (400-401 A.D.) mentions Eli [Samuel’s mentor] *Homilies on Acts* homily15 p.99

John Chrysostom (400/401 A.D.) mentions Eli and Hanna. *Commentary on Acts* homily16 p.&&&

## Es13. Samuel

1 Samuel 1:20; 2:18-26; 3-4; 7-16, 19, 25:1; 28:3-20; 1 Chronicles 6:28; 9:22; 11:3; 26:28-29; 2 Chronicles 35:18; Psalm 99:6; Jeremiah 15:1; Acts 3:24; 13:20; Hebrews 11:32

**Aphrahat the Syrian** (337-345 A.D.) mentions Eli and Samuel. *Select Demonstrations* Demonstration 21.7 p.395

***Life of Antony*** (356-362 A.D.) ch.67 p.214 mentions Samuel and David.

**Athanasius of Alexandria** (356 A.D.) mentions Gideon, Samson, and Samuel. *Letter to the Bishops of Egypt* ch.21 p.234

**Ephraim the Syrian** (350-378 A.D.) mentions Samuel. *Nisibine Hymns* hymn 39 no.10 p.201

**Basil of Cappadocia** (371 A.D.) mentions Samuel. *Letter 66* p.163

**Ambrosiaster** (Latin, after 384 A.D.) mentions Samuel. question 127 p.47

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Samuel. *Procatechesis* ch.19 p.4 and *Catechetical Lectures* lecture 16 ch.28 p.128.

**Gregory of Nyssa** (382-383 A.D.) mentions Samuel, Solomon, Elijah and others. *Funeral Oration on Meletius* p.515

**Jerome of Stridon** (373-420 A.D.) mentions Samuel in *Letter 6* ch.6 p.10

## Es14. Saul [son of Kish]

1 Samuel 9:2-27; 10:11-26; 11:4-15; 13-24; 25:44; 26-29, 31:2-12; 2 Samuel 1-9, 12:7; 16:5,8; 19:17,24; 21:1-14; 22:1; 1 Chronicles 5:10; 8:33; 9:39; 10:2-13; 11:2; 12:1-2,19,25,29; 13:3; 15:29; 26:28; Psalm 18:title; 52:title; 54:title; 57:title; 59:title; Isa 10:29

**Aphrahat the Syrian** (337-345 A.D.) “and the spirit that uttered psalms by the mouth of the persecuted David, by which he used to sing psalms and soothe Saul his persecutor from the evil spirit;” *Select Demonstrations* demonstration 21 ch.21 p.401. See also Demonstration 5.3 p.353.

**Athanasius of Alexandria** (357 A.D.) mentions Saul. *Defense beforeConstantius* ch.20 p.246

**Ephraim the Syrian** (350-378 A.D.) mentions Saul. *Nisibine Hymns* hymn 55 no.8 p.209

**Ambrosiaster** (Latin, after 384 A.D.) mentions Saul. question 106 p.97 and question 39 p.162

**Gregory of Nyssa** (382-383 A.D.) mentions Saul. *Answer to Eunomius’ Second Book* p.293

**John Chrysostom** (400-401 A.D.) mentions Saul. *Homilies on Acts* homily17 p.111

&&&**Rufinus** (374-410 A.D.) freely translating Origen (c.225-253/254 A.D.) “Saul; and in the third book, Micaiah the prophet says, “I saw the Lord of Israel” *de Principiis* book 3 ch.&&&

**Jerome of Stridon** (393 A.D.) mentions David and Saul. *Against Jovinianus* book 2 ch.15 p.399

## Es15. David

2 Samuel 7

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions David.

**Aphrahat the Syrian** (337-345 A.D.) “and the spirit that uttered psalms by the mouth of the persecuted David, by which he used to sing psalms and soothe Saul his persecutor from the evil spirit;” *Select Demonstrations* demonstration 21 ch.21 p.401. See also Demonstration 1.14 p.350 and Demonstration 2.3 p.352.

**Hegemonius of Sirmium** (4th century) mentions David, but does say he was godly or a king. *Archelaus Disputation with Manes* ch.34 p.207

Hegemonius of Sirmium (4th century) (partial) says that David saved sheep from the lion and the bear. *Archelaus Disputation with Manes* ch.25 p.198

***Life of Antony*** (356-362 A.D.) ch.67 p.214 mentions Samuel and David.

**Eusebius of Emesa** (c.359 A.D.) quotes part of Psalm 22 as “according to the saying of David” *On the Sufferings and Death of our Lord* p.3

**Athanasius of Alexandria** (328-373 A.D.) discusses what David wrote in Psalm 50:3 (LXX); 54:7; 76:11. *In Defence of His Flight* ch.20 p.262

**Basil of Cappadocia** (357-379 A.D.) mentions David. *Letter 2* p.111

**Ambrosiaster** (Latin, after 384 A.D.) mentions David. question 112 p.133

**Cyril of Jerusalem** (c.349-386 A.D.) mentions David. *Catechetical Lectures* lecture 7 ch.2 p.44 and lecture 16 ch.28 p.128.

**Gregory Nazianzen** (330-391 A.D.) mentions David, Solomon the wisest of all men, and Paul in his *Second Theological Oration* ch.21 p.296

**Gregory of Nyssa** (382-397 A.D.) mentions David. *Against Eunomius* book 2 ch.7 p.111

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Mention of David and Solomon Memra 9 ch.7 p.94

**John Chrysostom** (400-401 A.D.) mentions David. *Homilies on Acts* homily16 p.104

**Pacian of Barcelona** (342-379/392 A.D.) David was guilty of murder and adultery, but afterwards he was penitent. Letter 1 ch.5.3 p.23

**Severian of Gabala/Jableh** (398-408 A.D.) mentions David quoting part of Psalm 22. *On the Creation of the World* ch.7 p.6

**Jerome of Stridon** (406 A.D.) mentions David. *Against Vigilantius* ch.1 p.417.

Jerome of Stridon (393 A.D.) mentions David and Saul. *Against Jovinianus* book 2 ch.15 p.399

**Augustine of Hippo** (388-430 A.D.) mentions David. *Tractate on John* 9 ch.6 p.65

## Es16. [King] Saul persecuted David

&&&**Athanasius of Alexandria** (implied)

**Aphrahat the Syrian** (337-345 A.D.) “and the spirit that uttered psalms by the mouth of the persecuted David, by which he used to sing psalms and soothe Saul his persecutor from the evil spirit;” *Select Demonstrations* demonstration 21 ch.21-22 p.401

**John Chrysostom** (-407 A.D.) mentions that David did not slay Saul when he was running from him. *Commentary on Matthew* homily 62 ch.5 p.385

## Es17. Nathan [the prophet, not the son of David]

**Athanasius of Alexandria** (356-360 A.D.) mentions Nathan the prophet. *Four Discourses Against the Arians* discourse 2 ch.3 p.350

Basil of Cappadocia (357-379 A.D.) (partial) speaks about Nathan, but simply calls him “the prophet”. *Letter 2* p.111

**Ambrosiaster** (Latin, after 384 A.D.) mentions Nathan the prophet. question 112 p.231

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Nathan. *Catechetical Lectures* lecture 2 ch.11 p.10

**Jerome of Stridon** (393 A.D.) mentions Nathan. *Against Jovinianus* book 2 ch.16 p.40

## Es18. Uriah [the Hittite]

**John Chrysostom** (martyred 407 A.D.) “For he [Matthew] hath made mention of the wife of Uriah, and of Thamar, and of Rahab, and of Ruth, of whom one was of a strange race, another an harlot, another was defiled by her near kinsman, and with him not in the form of marriage, but by a stolen intercourse, when she had put on herself the mask of an harlot; and touching the wife of Uriah no one is ignorant, by reason of the notoriety of the crime.” *Homilies on Matthew* homily 1 ch.13 p.95

## Es20. [King] Solomon

1 Kings 3

Matthew 6:29 (Solomon in his spendor)

**Codex Bobiensis (Latin k)** Mt 1:1-15-15:36; Mark, Luke, John (4/5th century) Matthew 6:29

**Curetonian Old Syriac (Syr C)** Matthew 1:1-8:22; 10:32-23:25; Mark 16:17-20; Luke 2:48-3:!6; 7:33-15:21; 17:24-24:44; John 1:1-42; 3:6-7:37; 14:10-29) Matthew 6:29

**Aphrahat** (337-345 A.D.) mentions Solomon. *Select Demonstrations* 6.3 p.365

**Athanasius of Alexandria** (335 A.D.) refers to Ecclesiastes as by the “wise Solomon” *Easter Letter 1* ch.1 p.506

Ephraim the Syrian (350-378 A.D.) (partial) says that Solomon was degraded by women. *Nisibine Hymns* hymn 57 no.20 p.211

**Ambrosiaster** (Latin, after 384 A.D.) mentions Solomon. question 18 p.110 and question 56 p.157

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Solomon. *Catechetical Lectures* lecture 7 ch.2 p.44

**Ambrose of Milan** (370-390 A.D.) &&&

**Gregory Nazianzen** (330-391) mentions David, Solomon the wisest of all men, and Paul in his *Second Theological Oration* ch.21 p.296

**Gregory of Nyssa** (382-383 A.D.) mentions Samuel, Solomon, Elijah and others. *Funeral Oration on Meletius* p.515

***Syriac Book of Steps*** *(Liber Graduum)* (350-400 A.D.) Mentions David and Solomon Memra 9 ch.7 p.94

**John Chrysostom** (martyred 407 A.D.) &&&

**Jerome of Stridon** (373-420 A.D.) &&&

## Es21. Hannah, mother of Samuel

**Aphrahat the Syrian** (337-345 A.D.) mentions Hannah and Samuel. *Select Demonstrations* Demonstration 8.10 p.378

**Ambrosiaster** (Latin, after 384 A.D.) mentions Hanna, Samuel’s mother. question 17 p.94

**John Chrysostom** (400/401 A.D.) discusses Hannah originally not being able to have children. *Commentary on Acts* homily15 p.99

**Jerome of Stridon** (393 A.D.) mentions Hannah. *Against Jovinianus* book 2 ch.15 p.400

## Es22. Jesse [father of David]

**Athanasius of Alexandria** (326-372/373 A.D.) mentions Jesse. *On the Opinion of Dionysius* ch.7 p.178

**Basil of Cappadocia** (357-379 A.D.) mentiosn Jesse. *Letter 236* ch.3 p.277

## Es23. Dathan and Abiram

Numbers 16:1-27; 26:9; Deuteronomy 11:6; Psalm 106:17

Abiram who died when Jericho was rebuilt is a different person.

**Aphrahat the Syrian** (337-345 A.D.) mentions Dathan and Abiram. *Select Demonstrations* Demonstration 5.3 p.353

**Optatus of Milevis** (373-375 A.D.) mentions Dathan and Abiram in book 6 p.251.

**Gregory Nanzianzen** (330-391 A.D.) &&&

**John Chrysostom** (martyred 407 A.D.)

## Es24. Hiram [king of Tyre]

1 Kings 5:1

**Ambrose of Milan** (370-390 A.D.) “The Queen of the South, as we read in the Book of the Kings, came to hear the wisdom of Solomon. Likewise King Hiram sent to Solomon that he might prove him.” *Exposition of the Christian Faith* book 1 prologue ch.1 p.201

**Aphrahat the Syrian** (337-345 A.D.) “Now, what are the stones of fire, but the children of Zion and the children of Jerusalem? For in the ancient time, in the days of David and of Solomon his son, Hiram was a friend to those of the house of Israel. But when they were carried away captive from their place, he rejoiced over them and spurned them with his feet, and did not remember the friendship of the house of David.” *Select Demonstrations* Demonstration 5 ch.8 p.&&&

## Es25. Deborah [godly judge]

Rebecca’s nurse, also named Deborah, is a different person.

Judges 4:4-10;5:1

**Aphrahat** (337-344 A.D.) mentions Barak and Deborah. *Select Demonstrations* book 21 ch.7 p.395

**Ambrose of Milan** (370-390 A.D.) discusses Barak and Deborah. *Concerning Windows* ch.8 no.45-48 p.399

**John Chrysostom** (400-401 A.D.) *Homilies on Acts* homily p.33

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) mentions Debbora [Deborah]and Barac [Barak] in Judges. *Commentary on the Song of Songs* prologue p.48

## Es26. Caleb [son of Jephunneh]

Judges 1:12,14-15

**Eusebius of Caesarea** (318-339/340 A.D.) “Dabeir (Dabir). (In) the tribe of Juda. Called "city of letters" which Gothoniel Caleb's brother seized [or as some say the son of Caleb's brother] killing the Enacim in it. Given (separated to) to the priests.” *Onomasticon* p.&&&

**Ambrose of Milan** (370-390 A.D.) “For all who received this manna in the wilderness died, save Joshua the son of Nun, and Caleb,” *Letters of Ambrose* Letter 79 p.&&&

**Epiphanius of Salamis** (&&&) “Moreover, that which was in this symbol was fulfilled. Caleb the son of Jephunneh, after Guz<sup>e</sup>va his first wife died, took to wife 'Afaretha, who also was a widow.” *Weights and Measures* p.50

# DIVIDED KINGDOM ON OT Individuals

## Dk1. Jeroboam

**Athanasius of Alexandria** (357 A.D.) mentions Jeroboam. *Defense before Constantius* ch.28 p.349

**Ambrosiaster** (Latin, after 384 A.D.) mentions Jeroboam. question 37 p.149

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Jeroboam. *Catechetical Lectures* lecture 2 ch.14 p.11

## Dk2. Ahab

1 Kings 16-22; 2 Kings 3:1,5’; 2 Chronicles 18,21,22; Jeremiah 29:21-22; Micah 6:16

**Aphrahat the Syrian** (337-345 A.D.) mentions Ahab, Hezekiah, and Sennacherib. *Select Demonstrations* Demonstration 5.3 p.353

**Athanasius of Alexandria** (&&&) mentions Jezebel, Doeg, Nabath, and Ahab. *Address to Constantius* ch.20 p.246

**Basil of Cappadocia** (357-379 A.D.) mentions Ahab. *Letter 210* ch.6 p.251

**Gregory of Nyssa** (382-383 A.D.) mentions king Ahab and queen Jezebel. *On the Baptism of Christ* p.522

**Ambrosiaster** (Latin, after 384 A.D.) mentions Ahab. question 102 p.313

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Ahab. *Catechetical Lectures* lecture 2 ch.13 p.11

## Dk3. Elijah was a godly prophet

1 Kings 18-20; Luke 9:33

**Aphrahat the Syrian** (337-345 A.D.) “and the spirit which clothed Elijah, and through him reproved Jezebel and Ahab his persecutor; and the spirit which spoke in Elisha, and prophesied and made known to the king his persecutor about all that was to happen thereafter;” *Select Demonstrations* demonstration 21 ch.21 p.401. See also Demonstraton 1.22 p.349.

***Life of Antony*** (356-362 A.D.) ch.7 p.198 (implied) positively discusses Elijah.

**Athanasius of Alexandria** (329 A.D.) mentions “the great and holy Elijah” *Easter Letter 1* ch.6 p.508

Athanasius of Alexandria (328-373 A.D.) discusses Elijah and the more than 400 prophets of Baal. *In Defence of His Flight* (357 A.D.) ch.20 p.262. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 3 ch.28.47 p.419 and *History of the Arians* ch.47 p.287

**Optatus of Milevus** (364-375 A.D.) (implied) &&&

**Ephraim the Syrian** (350-378 A.D.) mentions Elijah and Elisha. *Nisibine Hymns* hymn 19 no.8 p.189

**Basil of Cappadocia** (357-379 A.D.) mentions Elijah, Daniel, and the three children. *On the Spirit* ch.26.64 p.40

**Ambrosiaster** (Latin, after 384 A.D.) mentions the prophet Elijah. question 26 p.110

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the prophet Elijah. *Catechetical Lectures* lecture 2 ch.13 p.11

**Gregory of Nazianzen** (330-391 A.D.) discussed how Elias [Elijah] the prophet performed his miracles. *Oration on Pentecost* ch.4 p.380

**Gregory of Nyssa** (382-383 A.D.) mentions the prophet Elias [Elijah] and John the Baptist. *On Virginity* ch.6 p.351

Gregory of Nyssa (382-397 A.D.) mentions “the great Elijah” *Funeral Oration on Meletius* p.515

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Elijah Memra 9 ch.9 p.95

**Epiphanius of Salamis** (360-403 A.D.) says that even though Elijah, John the Apostle, or the later saint Thecla were godly, they were not to be worshipped. (*Panarion* 3.2:5, as quoted [in part] in *Examination of the Council of Trent* III, p.468, and [in part] by the Tübingen theologians in *Augsburg and Constantinople*, p.140)

**John Chrysostom** (400-401 A.D.) (implied) mentions the prophet Elijah *Homilies on Acts* homily12 p.13

**Severian of Gabala/Jableh** (398-408 A.D.) uses the terms “Old Testament” and “New Testament” *On the Creation of the World* ch.3 p.3

**Jerome of Stridon** (393 A.D.) mentions Elijah. *Against Jovinianus* book 2 ch.15 p.399

**Augustine of Hippo** (380-430 A.D.) (implied) mentions Moses and Elias [Elijah] on the mount with Jesus [at the Transfiguration]. He also says that Elijah never died but was translated. *On the Gospel of John* Tractate 124 ch.21.5 vol.7 p.450.

## Dk4. Hezekiah [godly king]

Isaiah 38:5-39:7

**Aphrahat the Syrian** (337-345 A.D.) mentions Ahab, Hezekiah, and Sennacherib. *Select Demonstrations* Demonstration 5.3 p.353

**Basil of Cappadocia** (357-379 A.D.) mentions Hezekiah. *The Hexaemeron* homily 6 ch.7 p.86

**Ambrosiaster** (Latin, after 384 A.D.) mentions Hezekiah. question 115 p.379

**Cyril of Jerusalem** (349-386 A.D.) mentioned that the sun ran backward in Hezekiah’s time, and the sun was eclipsed for Christ. *First Catechetical Lecture* 2 *Nicene & Post-Nicene Fathers* p.12. See also Lecture 2 ch.15 p.11

**John Chrysostom** (martyred 407 A.D.) “Therefore it was, that Joshua, the son of Nave, said, ‘Let the sun stand still in Gibeon, and the moon over against the valley of Ajalon.’ And again the prophet Isaiah made the sun to retrace his steps, under the reign of Hezekiah; and Moses gave orders to the air, and the sea, the earth, and the rocks. Elisha changed the nature of the waters; the Three Children triumphed over the fire.” *Homilies on the Statues* homily 10 ch.20 p.&&&

**Jerome of Stridon** (393 A.D.) mentions Hezekiah. *Against Jovinianus* book 2 ch.15 p.400

**Augustine of Hippo** (413-426 A.D.) “when Moses prayed with his hands extended in the form of a cross? Of the seditious persons who arose among God's people, and separated themselves from the divinely-ordered community, and were swallowed up alive by the earths a visible token of an invisible punishment? of the rock struck with the rod, and pouring out waters more than enough for all the host? of the deadly serpents' bites, sent in just punishment of sin, but healed by looking at the lifted brazen serpent, so that not only were the tormented people healed, but a symbol of the crucifixion of death set before them in this destruction of death by death? It was this serpent which was preserved in memory of this event, and was afterwards worshipped by the mistaken people as an idol, and was destroyed by the pious and God-fearing king Hezekiah, much to his credit.” *City of God* book 10 ch.8 p.185

## Dk5. Elisha

1 Kings 19:17,19; 2 Kings 2-9; 13:14-21

**Aphrahat the Syrian** (337-345 A.D.) “and the spirit which clothed Elijah, and through him reproved Jezebel and Ahab his persecutor; and the spirit which spoke in Elisha, and prophesied and made known to the king his persecutor about all that was to happen thereafter;” *Select Demonstrations* demonstration 21 ch.21 p.401. See also Demonstrtion 1.16.p.351.

**Athanasius of Alexandria** (356-360 A.D.) mentions Elisha and Naaman healed of leprosy. *Four Discourses Against the Arians* discourse 3 ch.2 p.394-395. See also *Four Discourses Against the Arians* discourse 3 ch.28.47 p.419 and *History of the Arians* ch.40 p.284.

**Ephraim the Syrian** (350-378 A.D.) mentions Elijah and Elisha. *Nisibine Hymns* hymn 19 no.8 p.189

**Basil of Cappadocia** (357-379 A.D.) mentions Elisha. *The Hexaemeron* homily 9 ch.1 p.101

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Elisseus (Elisha). *Catechetical Lectures* lecture 16 ch.28 p.122

**Gregory of Nyssa** (382-397 A.D.) mentions Elisha. *Funeral Oration on Meletius* p.516

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Elisha Memra 9 ch.10 p.96

**John Chrysostom** (martyred 407 A.D.) “Therefore it was, that Joshua, the son of Nave, said, ‘Let the sun stand still in Gibeon, and the moon over against the valley of Ajalon.’ And again the prophet Isaiah made the sun to retrace his steps, under the reign of Hezekiah; and Moses gave orders to the air, and the sea, the earth, and the rocks. Elisha changed the nature of the waters; the Three Children triumphed over the fire.” *Homilies on the Statues* homily 10 ch.20 p.&&&

**Severian of Gabala/Jableh** (398-408 A.D.) “as happened to Gehazi, whose secret thought Elisha discovered and to whom he told the future.” *On the Creation of the World* ch.2 p.1

**Asterius of Amasea** (400-410 A.D.) “hearing of Elisha’s deeds, how Naaman the Syrian bathed in the Jordan, and was healed of his leprosy, and how his malady passed over upon Gehava, the prophet’s servants, a covetous and foolish young main,…” *Against Covetousness* ch.1 p.2

**Jerome of Stridon** (393 A.D.) mentions Elisha. *Against Jovinianus* book 2 ch.29 p.410

## Dk6. Naaman [the Syrian leper]

**Athanasius of Alexandria** (356-360 A.D.) mentions Elisha and Naaman healed of leprosy. *Four Discourses Against the Arians* discourse 3 ch.2 p.394-395. See also *Four Discourses Against the Arians* discourse 3 ch.28.47 p.419 and *History of the Arians* ch.40 p.284.

**Basil of Cappadocia** (357-379 A.D.) mentions Naaman. *Letter 188* ch.16 p.228

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Naaman. *Catechetical Lectures* lecture 16 ch.17 p.119

**Asterius of Amasea** (400-410 A.D.) “hearing of Elisha’s deeds, how Naaman the Syrian bathed in the Jordan, and was healed of his leprosy, and how his malady passed over upon Gehava, the prophet’s servants, a covetous and foolish young main,…” *Against Covetousness* ch.1 p.2

## Dk7. Jonah in the fish or warned Ninevites

Jonah; Matthew 12:39-41; (partial) Luke 11:29-32

Basil of Cappadocia (357-379 A.D.) (partial) mentions someone being swalled by a fish, but does not say “Jonah”. *Letter 242* ch.1 p.282

**Ambrosiaster** (Latin, after 384 A.D.) mentions Jonah and the Ninevites. question 109 p.68

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Jonah and the fish. *Catechetical Lectures* lecture 6 ch.26 p.41 and lecture 4 ch.12 p.22.

**John Chrysostom** (martyred 407 A.D.) (implied) discusses the Ninevites becing warned by one man, but does not say Jonah’s name. *None Can Harm Him Who Dot Not Injure Himself* ch.14 (*NPNF* vol.9) p.281.

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) (partial) discusses Jonah and the tempest at sea. It does not mention the fish though. *Homilies on Joshua*. homily 23 ch.2 p.196-197

## Dk8. Sennacherib

2 Kings 18:13; 19:9-36; 2 Chronicles 32; Isaiah 36:1; 37:9-37

**Aphrahat the Syrian** (337-345 A.D.) mentions Ahab, Hezekiah, and Sennacherib. *Select Demonstrations* Demonstration 5.3 p.353. See also Demonstration 21.16 p.398.

**Athanasius of Alexandria** (326-372 A.D.) “Thus (as I said before) Moses is at times a prophet and a psalmist, and the Prophets on occasion both lay down laws (like Wash you, make you clean. Wash clean your heart from wickedness, Jerusalem [Is 1:16; Jer 4:14]), and also record history, as when Daniel relates the story of Susanna [Dan 12] or Isaiah tells us about the Rab-shakeh and Sennacherib [Is 36-37].” *Athanasius on Psalms*

## Dk9. Josiah [the godly king]

**Aphrahat the Syrian** (337-345 A.D.) “Josiah cleansed the land of Israel from uncleanness; and Jesus cleansed and caused to pass away uncleanness from all the earth.” *Select Demonstrations* Demonstration 21.17 p.398

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 53 no.17 p.208

**Ambrosiaster** (Latin, after 384 A.D.) mentions Josiah and Jeconiah. question 5 p.154

**Jerome of Stridon** (373-420 A.D.) “His son Jehoiachin surnamed Jeconiah, followed him in the kingship, and on the tenth day of the third month of his reign he was taken captive by Nebuchadnezzar's generals and brought to Babylon. In his place his paternal uncle Zedekiah, a son of Josiah, was appointed king, and in his eleventh year Jerusalem was captured and destroyed.” *Commentary on Daniel* ch.1 verse 1

## Dk10. Jeconiah/Jechoniah

**Basil of Cappadocia** (357-379 A.D.) mentions Jeconias and Christ being thre root of Jesse. *Basil to Amphilochius Letter 236* ch.3 p.277

**Ambrosiaster** (Latin, after 384 A.D.) mentions Josiah and Jeconiah. question 5 p.154

**Jerome of Stridon** (373-420 A.D.) “His son Jehoiachin surnamed Jeconiah, followed him in the kingship, and on the tenth day of the third month of his reign he was taken captive by Nebuchadnezzar's generals and brought to Babylon. In his place his paternal uncle Zedekiah, a son of Josiah, was appointed king, and in his eleventh year Jerusalem was captured and destroyed.” *Commentary on Daniel* ch.1 verse 1

## Dk11. Nebuchadnezzar [King of Babylon]

**Aphrahat the Syrian** (337-345 A.D.) “Hananiah also and his brethren were persecuted as Jesus was persecuted. Hananiah and his brethren were persecuted by Nebuchadnezzar;” *Select Demonstrations* demonstration 21.19 p.400. See also Demonstration 1.12 p.349.

**Basil of Cappadocia** (357-379 A.D.) mentions Nebuchadnezzar. *Letter 236* ch.3 p.277

**Ambrosiaster** (Latin, after 384 A.D.) mentions Nebuchadnezzar. question 18 p.110 and question 26 p.110

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Nebuchadanosor [Nebuchadnezzar]. *Catechetical Lectures* lecture 2 ch.17 p.12

**John Chrysostom** (martyred 407 A.D.) “One of their kings was Zedekiah. This Zedekiah took an oath to Nebuchadnezzar, king of the barbarians, that he would remain in alliance with him. Afterwards he revolted, and went over to the king of Egypt, disdaining the obligation of his oath, and suffered the things of which ye shall hear presently. But first, it is necessary to mention the parable of the prophet, in which he enigmatically represented all these matters: "The word of the Lord," saith he, "came to me, saying, Son of man, put forth a riddle, and speak a parable, and say, Thus saith the Lord God: A great eagle, with great wings, and long extended, full of claws." [Ezek 17:2,3]” *Homilies on the Statues* homily 19 ch.9 p.&&&

John Chrysostom (400-401 A.D.) mentions Nebuchadnezzar *Homilies on Acts* homily25 p.166

**Jerome of Stridon** (373-420 A.D.) “His son Jehoiachin surnamed Jeconiah, followed him in the kingship, and on the tenth day of the third month of his reign he was taken captive by Nebuchadnezzar's generals and brought to Babylon. In his place his paternal uncle Zedekiah, a son of Josiah, was appointed king, and in his eleventh year Jerusalem was captured and destroyed.” *Commentary on Daniel* ch.1 verse 1

**Augustine of Hippo** (388-430 A.D.) mentions Nebuchadnezzar. *Tractate on John* 11 ch.14 p.80

## Dk12. Zedekiah

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions Zedekiah

**Aphrahat the Syrian** (337-345 A.D.) “meditate not before the time what ye shall say, and how ye shall make defence; and I will give you a mouth and wisdom, that your enemies may not be able to overcome you, because it is not ye that speak, but the Holy Spirit of your Father; He shall speak in you. This is the spirit which spoke by the mouth of Jacob to Esau, his persecutor; and the spirit of wisdom which spoke before Pharaoh by the mouth of the persecuted Joseph; and the spirit which spoke by the mouth of Moses in all the prodigies which he did in the land of Egypt, and the spirit of knowledge which was given to Joshua, the son of Nun, when Moses laid his hand upon him, so that the nations which persecuted him came to a complete end before him; and the spirit that uttered psalms by the mouth of the persecuted David, by which he used to sing psalms and soothe Saul his persecutor from the evil spirit; and the spirit which clothed Elijah, and through him reproved Jezebel and Ahab his persecutor; and the spirit which spoke in Elisha, and prophesied and made known to the king his persecutor about all that was to happen thereafter; and the spirit which was fervent in the mouth of Micaiah when he reproved Ahab his persecutor saying:—If thou shalt at all return back, the Lord hath not spoken by me; and the spirit which strengthened Jeremiah, so that he stood boldly, and by it reproved Zedekiah; and the spirit that preserved Daniel and his brethren in the land of Babylon; and the spirit that delivered Mordecai and Esther in the place of their captivity.” *Select Demonstrations* demonstration 21 ch.21 p.401

**John Chrysostom** (martyred 407 A.D.) “One of their kings was Zedekiah. This Zedekiah took an oath to Nebuchadnezzar, king of the barbarians, that he would remain in alliance with him. Afterwards he revolted, and went over to the king of Egypt, disdaining the obligation of his oath, and suffered the things of which ye shall hear presently. But first, it is necessary to mention the parable of the prophet, in which he enigmatically represented all these matters: ‘The word of the Lord,’ saith he, ‘came to me, saying, Son of man, put forth a riddle, and speak a parable, and say, Thus saith the Lord God: A great eagle, with great wings, and long extended, full of claws.’ [Ezek 17:2,3]” *Homilies on the Statues* homily 19 ch.9 p.&&&

**Jerome of Stridon** (373-420 A.D.) “His son Jehoiachin surnamed Jeconiah, followed him in the kingship, and on the tenth day of the third month of his reign he was taken captive by Nebuchadnezzar's generals and brought to Babylon. In his place his paternal uncle Zedekiah, a son of Josiah, was appointed king, and in his eleventh year Jerusalem was captured and destroyed.” *Commentary on Daniel* ch.1 verse 1

## Dk13. Ezekiel

**Athanasius of Alexandria** (332 A.D.) specifically mentions Ezekiel and says that God desires repentance and not the death of a sinner. *Paschal Letter* 4 ch.4 p.514

**Ambrosiaster** (Latin, after 384 A.D.) mentions Ezekiel and Daniel. question 14 p.93

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Ezekiel and Daniel. *Catechetical Lectures* lecture 16 ch.16 p.119

**Epiphanius of Salamis** (360-403 A.D.) was crazy over the number 22. He gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**John Chrysostom** (400-401 A.D.) mentions the prophet Ezekiel. *Homilies on Acts* homily19 p.123

## Dk14. Daniel

Ezekiel 14:14,20; book of Daniel, Matthew 24:15; Mark 13:14

Ezekiel 28:3 (Daniel, probably not the Ugaritic Danel, who was not particularly wise)

**Aphrahat the Syrian** (337-345 A.D.) “and the spirit that preserved Daniel and his brethren in the land of Babylon; and the spirit that delivered Mordecai and Esther in the place of their captivity.” *Select Demonstrations* Demonstration 21 ch.21 p.401. See also Demonstratoin 5.3 p.353.

**Athanasius of Alexandria** (356-360 A.D.) mentions Daniel. *Four Discourses Against the Arians discourse* 2 ch.16 p.386

**Basil of Cappadocia** (357-379 A.D.) mentions Elijah, Daniel, and the three children. *On the Spirit* ch.26.64 p.40

**Ambrosiaster** (Latin, after 384 A.D.) mentions Ezekiel and Daniel. question 14 p.93

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Ezekiel and Daniel. *Catechetical Lectures* lecture 16 ch.16 p.119

**Pacian of Barcelona** (342-379/392 A.D.) By prayer Daniel removed the sword over the wise men of Babylon. Letter 3 ch.24.1 p.66

**Gregory of Nyssa** (382-397 A.D.) mentions Daniel. *Funeral Oration on Meletius* p.515

**John Chrysostom** (martyred 407 A.D.) mentions Daniel. *Homilies on Ephesians* homily7 p.79

**Jerome of Stridon** (373-420 A.D.) mentions Daniel and the three youths in *Letter 1* ch.9 p.2

## Dk15. The three youths in Daniel

Daniel 3:16-18

See also, W30: Chirst with the three youths in Daniel.

**Aphrahat the Syrian** (337-345 A.D.) mentions the three youths in Daniel. *Select Demonstrations* Demonstration 1.12 p.349

**Basil of Cappadocia** (357-379 A.D.) mentions Elijah, Daniel, and the three children. *On the Spirit* ch.26.64 p.40

**Ambrosiaster** (Latin, after 384 A.D.) mentions Ezekiel, Daniel, and the three youths in Daniel. question 14 p.93

**John Chrysostom** (martyred 407 A.D.) eloquently discusses the three youths his treatise *None Can Harm Him Who Dot Not Injure Himself* ch.15 (*NPNF* vol.9) p.281-282.

John Chrysostom (martyred 407 A.D.) “Therefore it was, that Joshua, the son of Nave, said, ‘Let the sun stand still in Gibeon, and the moon over against the valley of Ajalon.’ And again the prophet Isaiah made the sun to retrace his steps, under the reign of Hezekiah; and Moses gave orders to the air, and the sea, the earth, and the rocks. Elisha changed the nature of the waters; the Three Children triumphed over the fire.” *Homilies on the Statues* homily 10 ch.20 p.&&&

John Chrysostom (martyred 407 A.D.) mentions the three young men in Daniel. *Homilies on Ephesians* homily7 p.79

**Severian of Gabala/Jableh** (398-408 A.D.) mentions thre three young men in Babylon, who sang in the flames of the furnace to the Lord. *On the Creation of the World* ch.2 p.2

**Jerome of Stridon** (373-420 A.D.) mentions Daniel and the three youths in *Letter 1* ch.9 p.2

## Dk16. Cyrus [King of Persia]

**Ambrosiaster** (Latin, after 384 A.D.) mentions Cyrus. question 4 p.154

**John Chrysostom** (martyred 407 A.D.) &&&

## Dk17. Darius [King of Persia]

**Aphrahat the Syrian** (337-345 A.D.) mentions King Darius. *Select Demonstrations* Demonstration 5.5 p.354

**Athanasius of Alexandria** (356 A.D.) mentions Darius. *On the Councils* ch.3 p.452

**Ambrosiaster** (Latin, after 384 A.D.) mentions King Darius. question 44 p.67

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Darius. *Catechetical Lectures* lecture 12 ch.19 p.77

## Dk18. Artaxerxes/Ahasuerus [King of Persia]

Nehemiah 2:1

**Ambrosiaster** (Latin, after 384 A.D.) mentions Ahasuerus [Artaxerxes]. question 101 p.365

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “We said, indeed, in the foregoing pages, that certain recollections of good or evil actions were suggested to us either by the act of divine providence or by the opposing powers, as is shown in the book of Esther, when Artaxerxes had not remembered the services of that just man Mordecai, but, when wearied out with his nightly vigils, had it put into his mind by God to require that the annals of his great deeds should be read to him;” *de Principiis* book 3 ch.2.4 p.332

## Dk19. Ezra the scribe/prophet

**Athanasius of Alexandria** (357 A.D.) mentions Ezra. *Address to Constantine* ch.18 p.245

**Ambrosiaster** (Latin, after 384 A.D.) mentions Ezra. question 14 p.93

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Ezra in *Catechetical Lectures* lecture 16 ch.28 p.122

## Dk20. Zerubbabel

**Athanasius of Alexandria** (357 A.D.) mentions Zorobabel (Zerubabbel). *Defense before Constantius* ch.11 p.242. See also *Four Discourses Against the Arians* discourse 2 ch.20 p.359

**Basil of Cappadocia** (357-379 A.D.) mentions Zerubabbel. *Letter 236* ch.3 p.277

## Dk21. Joshua the high priest (in Zechariah)

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) refers to Zechariah 3:1 as by Zechariah. The devil was accusing Joshua. *de Principiis* book 3 ch.2 p.329

## Dk22. Antiochus [Epiphanes] of Syria

**Aphrahat the Syrian** (337-345 A.D.) mentions Antiochus. *Select Demonstrations* Demonstration 5.20 p.359

**John Chrysostom** (martyred 407 A.D.) “He again began, toward the end of the book, with the empire of Alexander and described all the intervening accomplishments of the Seleucids and the Ptolemies in their wars against each other, the exploits of their generals, the strategies, the victories, the armies, the battles fought on land and sea. When he came to Antiochus he ended by saying: 'His armed forces shall rise up, defile the sanctuary, and remove the continuity' (and by the continuity he meant the uninterrupted daily sacrifices) 'and in its place they will put an abomination.” *Against the Jews* book 5 ch.7

**Augustine of Hippo** (413-426 A.D.) in the wars of the Maccabes mentions one who was called Epiphanes, Antiochus of Syria. *City of God* book 18 ch.45 p.388

## Dk23. Rehoboam

Matthew 1:7

**Athanasius** (357 A.D.) mentions Rehoboam. *Defense of his Flight* ch.17 p.261

**Ambrosiaster** (Latin, after 384 A.D.) &&& q13 p.150

## Dk24. The prophets are holy

Aphrahat the Syrian (337-345 A.D.) (partial) mentions a holy prophet. *Select Demonstrations* Demonstration 6.5 p.365

**John Chrysostom** (martyred 407 A.D.) speaks of the holy prophets. Commentary on Acts homily 9 p.56.

# GOSPEL Individuals

## Go1. Mary mother of Jesus was blessed

Luke 1:48b

**Hegemonius of Sirmium** (4th century) “For just as all the law and the prophets are summed up in two words, so also all our hope is made to depend on the birth by the blessed Mary. Give me therefore an answer to these several questions which I shall address to you. How shall we get rid of these many words of the apostle, so important and so precise, which are expressed in terms like the following: ‘But when the good pleasure of God was with us, He sent His Son, made of a woman;’ and again, ‘Christ our passover is sacrificed for us;’” *Archelaus Disputation with Manes* ch.49 p.225-226

Hegemonius of Sirmium (4th century) (partial) “Into him the Spirit was poured; and as that Spirit could not abide upon all men, but only on Him who was born of Mary the mother of God, so that Spirit, the Paraclete, could not come into any other, but could only come upon the apostles and the sainted Paul.” *Archelaus Disputation with Manes* ch.34 p.208

**Ambrosiaster** (Latin, after 384 A.D.) says that Mary [mother of Jesus] was blessed. question 8 p.88

**John Chrysostom** (martyred 407 A.D.) (implied) “Now the star from heaven which called the wise men to worship Him, the vast throng pouring everywhere of angels attending the Lord, and hymning His praise, and besides them, many other heralds sprang up on a sudden, and all, as they met declared to one another the glad tidings of this ineffable mystery; the angels to the shepherds; the shepherds to those of the city; Gabriel to Mary and Elisabeth; Anna and Simeon to those who came to the Temple. Nor were men and women only lifted up with pleasure, but the very infant who had not yet come forth to light, I mean the citizen of the wilderness, the namesake of this Evangelist, leaped while yet in his mother’s womb, and all were soaring with hopes for the future.” *Homilies on John* homily 12 p.&&&

## Go2. Elizabeth [mother of John the Baptist]

Luke 1:5,7,13,24,40-45,57

**Ambrosiaster** (Latin, after 384 A.D.) mentions Elizabeth. question 17 p.94

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Elizabeth, John’s mother. *Catechetical Lectures* lecture 12 ch.26 p.79

**John Chrysostom** (martyred 407 A.D.) “For neither is this a little matter, to be able to find out the difficulties; there being also this other hard point, how Elizabeth, who was of the Levitical tribe, was kinswoman to Mary.” *Homilies on Matthew* homily1 p.&&&

## Go3. Zechariah, husband of Elizabeth

Luke 1:5-25

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.35 p.205 mentions Zechariah.

**Athanasius of Alexandria** (356-360 A.D.) mentions Zechariah. *Four Discourses Against the Arians* discourse 3 ch.14 p.401

**Basil of Cappadocia** (357-379 A.D.) mentions Zechariah father of John. *On the Spirit* ch.23.54 p.35

**Ambrosiaster** (Latin, after 384 A.D.) mentions Zechariah, father of John the Baptist. question 26 p.111 and question 127 p.47

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Zecharias, father of John. *Catechetical Lectures* lecture 17 ch.7 p.126

**Among heretics**

**Mandaeans** (>350?) says Zechariah and Elizabeth are the father and mother of John the Baptist. *Ginza* p.550

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

Luke 1:44

**John Chrysostom** (martyred 407 A.D.) “Now the star from heaven which called the wise men to worship Him, the vast throng pouring everywhere of angels attending the Lord, and hymning His praise, and besides them, many other heralds sprang up on a sudden, and all, as they met declared to one another the glad tidings of this ineffable mystery; the angels to the shepherds; the shepherds to those of the city; Gabriel to Mary and Elisabeth; Anna and Simeon to those who came to the Temple. Nor were men and women only lifted up with pleasure, but the very infant who had not yet come forth to light, I mean the citizen of the wilderness, the namesake of this Evangelist, leaped while yet in his mother’s womb, and all were soaring with hopes for the future.” *Homilies on John* homily 12 p.&&&

## Go5. Shepherds at Jesus’ birth

Luke 2:8-20

**John Chrysostom** (martyred 407 A.D.) “Now the star from heaven which called the wise men to worship Him, the vast throng pouring everywhere of angels attending the Lord, and hymning His praise, and besides them, many other heralds sprang up on a sudden, and all, as they met declared to one another the glad tidings of this ineffable mystery; the angels to the shepherds; the shepherds to those of the city; Gabriel to Mary and Elisabeth; Anna and Simeon to those who came to the Temple. Nor were men and women only lifted up with pleasure, but the very infant who had not yet come forth to light, I mean the citizen of the wilderness, the namesake of this Evangelist, leaped while yet in his mother’s womb, and all were soaring with hopes for the future.” *Homilies on John* homily 12 p.&&&

## Go6. The Magi / wise men came to Christ

Matthew 2:1-12

**Ephraim the Syrian** (350-378 A.D.) mentions the Magi at Christ’s birth. *Nativity Hymns* hymn 3 p.233

**Ambrosiaster** (Latin, after 384 A.D.) mentions the Magi at Jesus’ birth. question 63 p.161 and question 39 p.161

**Gregory Nazianzen** (330-391) says the Magi worshipped Jesus. *On the Son - Third Theological Oration* ch.19 p.308. See also *On Pentecost* ch.5 p.381

Gregory Nazianzen (330-391 A.D.) mentions Jesus being from the virgin, the angels glorifying Jesus, and calls Jesus the Lamb and the Shepherd. The star led the Magi to worship and offer gifts. Jesus was baptized, and fasted, and was tempted. Devils were cast out and diseases healed. *In Defense of His Flight to Pontus* ch.24 p.210

**John Chrysostom** (martyred 407 A.D.) “Now the star from heaven which called the wise men to worship Him, the vast throng pouring everywhere of angels attending the Lord, and hymning His praise, and besides them, many other heralds sprang up on a sudden, and all, as they met declared to one another the glad tidings of this ineffable mystery; the angels to the shepherds; the shepherds to those of the city; Gabriel to Mary and Elisabeth; Anna and Simeon to those who came to the Temple. Nor were men and women only lifted up with pleasure, but the very infant who had not yet come forth to light, I mean the citizen of the wilderness, the namesake of this Evangelist, leaped while yet in his mother’s womb, and all were soaring with hopes for the future.” *Homilies on John* homily 12 p.&&&

**Augustine of Hippo** (388-430 A.D.) mentions the Magi and the star. *Tractate on John* 3 ch.2 p.19

## Go7. Simeon [at Jesus’ dedication]

Luke 2:25-35

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) mentions Simeon who carried Jesus in *Hymns on the Nativity* Hymn 3 p.234

**Ambrosiaster** (Latin, after 384 A.D.) mentions Simeon at Jesus’ dedication. question 73 p.209 and question 123 p.34

**John Chrysostom** (martyred 407 A.D.) “Now the star from heaven which called the wise men to worship Him, the vast throng pouring everywhere of angels attending the Lord, and hymning His praise, and besides them, many other heralds sprang up on a sudden, and all, as they met declared to one another the glad tidings of this ineffable mystery; the angels to the shepherds; the shepherds to those of the city; Gabriel to Mary and Elisabeth; Anna and Simeon to those who came to the Temple. Nor were men and women only lifted up with pleasure, but the very infant who had not yet come forth to light, I mean the citizen of the wilderness, the namesake of this Evangelist, leaped while yet in his mother’s womb, and all were soaring with hopes for the future.” *Homilies on John* homily 12 p.&&&

## Go8. Anna [at Jesus’ decidation]

Luke 2:36-38

**Ephraim the Syrian** (350-378 A.D.) mentions Anna. *Nativity Hymns* hymn 4 p.236

**John Chrysostom** (martyred 407 A.D.) “Now the star from heaven which called the wise men to worship Him, the vast throng pouring everywhere of angels attending the Lord, and hymning His praise, and besides them, many other heralds sprang up on a sudden, and all, as they met declared to one another the glad tidings of this ineffable mystery; the angels to the shepherds; the shepherds to those of the city; Gabriel to Mary and Elisabeth; Anna and Simeon to those who came to the Temple. Nor were men and women only lifted up with pleasure, but the very infant who had not yet come forth to light, I mean the citizen of the wilderness, the namesake of this Evangelist, leaped while yet in his mother’s womb, and all were soaring with hopes for the future.” *Homilies on John* homily 12 p.&&&

## Go9. Herod’s slaughter in Bethlehem

Matthew 2:16

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

**Hegemonius of Sirmium** (4th century) says that at the time of Jesus Herod killed “every [infant] male among the Jews.” *Archelaus Disputation with Manes* ch.44 p.220

Ephraim the Syrian (350-378 A.D.) (partial) mentions Herod. *Nativity Hymns* hymn 4 p.237

**Gregory of Nyssa** (382-383 A.D.) mentions Herod killing the infants in Bethlehem. *The Great Catechism* ch.29 p.498

**Gregory of Nazianzen** (330-391 A.D.) mentions Herod’s murder after Jesus was born. *Oration on Pentecost* ch.5 p.381

**John Chrysostom** (martyred 407 A.D.) mentions Herod’s slaughter in Bethelehm *Homilies on Ephesians* homily8 p.90

**Augustine of Hippo** (400 A.D.) discusses Herod killing the infant boys in Bethlehem. *Harmony of the Gospels* book 2 ch.16 p.108

## Go10. John the Baptist

Matthew 3:1-15; Mark 1:4-8; 14; Luke 3:1-20; John 1:15,19-35

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

**Hegemonius of Sirmium** (4th century) “I repeat, on whom then was it that the Spirit descended like a dove? Who is this that was baptized by John? If He was perfect, if He was the Son,…” *Archelaus Disputation with Manes* ch.49 p.226

Hegemonius of Sirmium (4th century) (partial, Manes is speaking) “For ‘the law and the prophets were until John;’ but since John the law of truth, the law of the promises, the law of heaven, the new law, is made known to the race of man. And, in sooth, as long as there was no one to exhibit to you this most true knowledge of our Lord Jesus, ye had not sin.” *Archelaus Disputation with Manes* ch.13 p.188

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.36 p.206 mentions John the Baptist.

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 59 no.6 p.199

**Basil of Cappadocia** (357-379 A.D.) mentions John the Baptist. *Letter 42* ch.5 p.146

**Ambrosiaster** (Latin, after 384 A.D.) mentions John the Baptist. question 10 p.171

**Gregory of Nyssa** (382-383 A.D.) mentions Elias [Elijah] and John the Baptist. *On Virginity* ch.6 p.351

**John Chrysostom** (martyred 407 A.D.) mentions approvingly the preaching of John the Baptists and his courage before Herod. *Commentary on Philippians* homily 5 verse 3 p.205

**Orosius/Hosius of Braga** (414-418 A.D.) mentions John the Baptist. *Defense Against the Pelagians* ch.21 (2) p.145-146

**Rufinus** (374-410 A.D.) freely translatin Origen (225-253/254 A.D.) mentions John the Baptist, Jeremiah as filled with the spirit. *Origen’s de Principiis* book 3 ch.4.3-5 p.337

**Jerome of Stridon** (393 A.D.) mentions John the Baptist. *Against Jovinianus* book 2 ch.16 p.401

**Augustine of Hippo** (388-430 A.D.) discusses extensively John the Baptist. *Tractate on John* 1 ch.18 p.13

**Among heretics**

Mandaeans (>350?) (partial) positively mentions John the Baptist, but they do not say he was a forerunner. They believe Christ of Rome was a false prophet. *Ginza* p.550

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) discusses Mal 3:1 and “the coming of the blessed John the Baptist.” *Commentary on Malachi* ch.3 p.415

## Go11. Andrew the disciple/apostle

Matthew 4:18; John 1:40

**John Chrysostom** (-407 A.D.) mentions Andrew, Simon Peter’s brother in *Homilies on John* homily 18 ch.3 v.40 p.64

## Go12. Peter the disciple/apostle

Matthew 4:18; 10:2; Mark 3:16; Luke 6:14; Acts 1:13; John 1:42; Matthew 16:13-20; k 8:27-30; Luke 9:18-27; Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36; 2 Peter 1:16-18; Matthew 17:24-27; Matthew 26:31-35; Mark 14:27-31; Luke 22:31-34; John 13:31-38; Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:15-27; Acts 10; Acts 11; 15; Acts 12; Ga; 2:11-21; Acts 15

(Peter being a disciple before the resurrection is not counted here)

Acts 8:14; 10:6-16; 12:13-18; John 21:7-19

**Hegemonius of Sirmium** (4th century) Peter was blessed by Jesus. *Archelaus Disputation with Manes* ch.48 p.224

**Eusebius of Emesa** (c.359 A.D.) mentions Peter at the Garden of Gethsemene *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (356-360 A.D.) mentions what Peter taught (Acts 2:22). *Four Discourses Against the Arians* discourse 2 ch.15.12 p.354

**Basil of Cappadocia** (357-379 A.D.) mentions Peter in Acts. *On the Spirit* ch.12.28 p.18

&&&**First Council of Constantinople** (381/382 A.D.) mentions Peter. Creed ch.&&&

**Gregory of Nyssa** (382-383 A.D.) speaks of St. Peter. *Against Eunomius* book 6 ch.2 p.183

**Ambrosiaster** (Latin, after 384 A.D.) mentions Peter. question 104 p.216

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) mentions Peter and Tabitha. Memra 3 ch.13 p.36

**Epiphanius of Salamis** (360-403 A.D.)mentions Peter saying that Jesus was crucified (Acts 2:36) and that Jesus was the uncreated Word. (*Panarion* 69, as quoted in *Concordia Triglotta*, p.1125)

**John Chrysostom** (-407 A.D.) mentions Andrew, Simon Peter’s brother in *Homilies on John* homily 18 ch.3 v.40 p.64

John Chrysostom (martyred 407 A.D.) mentions Cephas [Peter] *Homilies on Galatians* homily1 p.12

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) believed the church was built on Peter and the gates of Hell would not prevail against him. *Origen’s de Principiis* 3.2.5 p.333.

Rufinus (410 A.D.) freely translated Origen (240 A.D.) mentions Peter. *Commentary on the Song of Songs* prologue p.53

**Orosius/Hosius of Braga** (414-418 A.D.) says that Peter was the rock and foundation of the church. *Defense Against the Pelagians* ch.23 p.148

**Jerome of Stridon** (393 A.D.) mentions Peter. *Against Jovinianus* book 2 ch.17 p.401

**Augustine of Hippo** (388-430 A.D.) mentions Peter, Bartholomen, and James (the apostle). *Tractate on John* 5 ch.7 p.34

**Among heretics**

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) (partial) appeal to Peter quoting scripture. *Commentary on Zechariah* ch.9 p.368

## Go13. Philip the disciple/apostle

Matthew 10:3; Mark 3:18; Luke 6:14; John 1:43-48; 14:8; Acts 1:13

**Athanasius of Alexandria** (356-360 A.D.) mentions Philip the disciple. *Four Discourses Against the Arians* discourse 1 ch.11 p.313; ch.34 p.334

**Basil of Cappadocia** (357-379 A.D.) “The angel who stood by Cornelius was not one and the same moment with Philip”. *On the Spirit* ch.23.54 p.35

**Gregory of Nyssa** (382-383 A.D.) mentions Philip [the apostle]. *Against Eunomius* book 6 ch.3 p.185

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) mentions Philip the disciple. *Commentary on Zechariah* ch.1 p.328-329

## Go14. Thomas the disciple/apostle

Matthew 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24-29; 21:2; Acts 1:13

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24-29; 21:2; Acts 1:13

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24-29

**Athanasius of Alexandria** (356-360 A.D.) “And when Thomas said to Him [Jesus], ‘My Lord and my God,’, He allows his words, or rather accepts him instead of hindering him.” *Four Discourses Against the Arians* discourse 2 ch.16 p.361

**Ephraim the Syrian** (350-378 A.D.) “The bag of Thomas has slain me, for the secret strength tht dwells in it tortures me” *Nisibine Hymns* hymn 42 no.2 p.205

**Gregory of Nyssa** (382-383 A.D.) mentions Thomas. *Letter 13* p.536

**John Chrysostom** (400-401 A.D.) mentions Thomas and James [son of Zebedee] *Homilies on Acts* homily3 p.17

**Augustine of Hippo** (380-430 A.D.) teaches on Thomas seeing Jesus after Jesus’ resurrection and saying to Jesus, “My Lord and My God.” *On the Gospel of John* Tractate 121 ch.20.5 vol.7 p.438.

Augustine of Hippo (388-430 A.D.) mentions the disciple Thomas. *Sermon on the Mount* book 1 ch.65 p.28

## Go15. James son of Zebedee the disciple/apostle

Matthew 4:21-22

James the Lord’s brother is a different person. James son of Alphaeus is a different person.

**Ambrosiaster** (Latin, after 384 A.D.) mentions James [son of Zebedee[ the disciple. question 11 p.163

**John Chrysostom** (400-401 A.D.) mentions Thomas and James [son of Zebedee] *Homilies on Acts* homily3 p.17

**Jerome of Stridon** (393 A.D.) mentions James son of Zebedee. *Against Jovinianus* book 2 ch.19 p.403

## Go16. [Samaritan] Woman at the well

John 4

**Ambrosiaster** (Latin, after 384 A.D.) mentions the “Samaritan woman”. question 17 p.187

**John Chrysostom** (martyred 407 A.D.)

**Rufinus** (374-410 A.D.) translating **Origen** (225-253/254 A.D.) “these words to the Samaritan woman, saying to her, who thought, agreeably to the” *de Principiis* book 1 ch.&&&

## Go17. Mary Magdalene

Matthew 27:56,61; 28:1; Mark 15:40,47; 16:1,9; Luke 8:2; 24:10

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 27:56,61; 28:1; Mark 15:40,47; 16:1,9; Luke 8:2; 24:10

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 27:56,61; 18:1; Mark 15:40,47; 16:1,9; Luke 8:2; 24:10

**Alexandrinus** (c.450 A.D.) &&&

**Juvencus** (329 A.D.) &&&

**Eusebius of Caesarea** (318-339-340 A.D.) Unclear. &&&

**Ephraim the Syrian** (350-278 A.D.)

**Ambrose of Milan** (378-381 A.D.) quotes John 20:17 where Mary Magdalene is mentioned as not to touch Jesus for He has not yet ascended to His Father. *On the Christian Faith* book 4 ch.2.25 p.265

**Ambrosiaster** (Latin, after 384 A.D.) mentions Mary Magdalene. question 37 p.266

The Donatist **Gaudentius of Brescia** (406 A.D.)

**John Chrysostom** (died -407 A.D.)

**Augustine of Hippo** (388-430 A.D.) &&&

**John Cassian** (410-430 A.D.) &&&

## Go18. Jesus’ 70/72 disciples

Luke 10:1-17

**John Chrysostom** (martyred 407 A.D.) &&& *Homilies on Matthew* homily38 p.&&&

## Go19. Martha

Luke 10:38-42

**Aphrahat the Syrian** (337-345 A.D.) mentions Martha. *Select Demonstrations* Demonstration 1.17 p.351

**Athanasius of Alexandria** (356-360 A.D.) “For in the same way that John here preaches that incomprehensible union, ‘the mortal being swallowed up of life,’ nay, of Him who is Very Life (as the Lord said to Martha, ‘I am the Life’), so when the blessed Peter says that through Jesus Christ the Word was sent, he implies the divine union also.” *Four Discourses Against the Arians* discourse 4 ch.32 p.446

**Ephraim the Syrian** (350-378 A.D.) &&&

**John Chrysostom** (martyred 407 A.D.) “Now, to convince thee of this by the opposite also; Martha having said nothing of this sort, but on the contrary, "Whatsoever thou wilt ask of God, He will give Thee;" [Jn 11:22] so far from being praised, although an acquaintance, and dear to Him, and one of them that had shown great zeal toward Him, she was rather rebuked and corrected by Him, as not having spoken well; in that He said to her, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" [Jn 11:40] blaming her, as though she did not even yet believe.” *Homilies on Matthew* homily 28 p.28

**John Cassian** (410-430 A.D.) speaks of Mary and Martha. *Conference of the Bishop Paphnutius* 1 ch.8 p.298

## Go20. Zacchaeus

Luke 19:1-9

**Ambrosiaster** (Latin, after 384 A.D.) mentions Zacchaeus. question 27 p.210

**Gregory of Nyssa** (382-383 A.D.) mentions Zacchaeus. *On the Baptim of Christ* p.523

**John Chrysostom** (martyred 407 A.D.) “And that thou mayest learn that this is, above all, a house’s adorning, enter into the house of Zacchæus, and learn, when Christ was on the point of entering therein, how Zacchæus adorned it. For he did not run to his neighbors begging curtains, and seats, and chairs made of ivory, neither did he bring forth from his closets Laconian hangings; but he adorned it with an adorning suitable to Christ. What was this? "The half of my goods I will give," he saith, "to the poor; and whomsoever I have robbed, I will restore fourfold." [Lk 19:8].” *Homilies on Matthew* homily 83 p.50

**Asterius of Amasea** (400-410 A.D.) “If you have gotten your wealth justly, use it, as did the blessed Job, for needful purposes; if unjustly, restore it to those who have been defrauded of it, as you would a thing captured in war, giving back either just what you took, or that with something added, as did Zacchaeus.” *Sermon 3* (Against Covetousness) ch.1 p.3

## Go21. Judas betrayed Jesus

Matthew 26:47-48; 27:3; Mark 14:43-44; Luke 22:47-48; John 18:2-3; Acts 1:16

Aphrahat the Syrian (337-345 A.D.) (partial) says that Judas stole money for the poor. *Select Demonstrations* Demonstration 21.7 p.397

**Hegemonius of Sirmium** (4th century) “…so also did Judas make daily advances in evil, the occasions for that being furnished him like seed by the wicked one. And the first seed of evil in him, indeed, was the lust of money; and its increment was theft, for he purloined the moneys which were deposited in the bag.” Then he goes on about Judas. *Archelaus Disputation with Manes* ch.33 p.207

Hegemonius of Sirmium (4th century) mentions Judas trying to kill Jesus *Archelaus Disputation with Manes* ch.30 p.203.

**Athanasius of Alexandria** (335 A.D.) says that those who have been counted worthy of the heavenly calling, when they grow negligent, become defiled and become like Judas. He refers to Hebrews 10:29 and Matthew 22:12. *Easter Letter 9* ch.10 p.527

Athanasius of Alexandria (356 A.D.) mentions Judas. *Letter to the Bishops of Egypt* ch.21 p.234

Ephraim the Syrian (350-378 A.D.) (partial, no mention of betrayal) mentions Iscariot’s bag *Nisibine Hymns* hymn 35 no.17 p.195 and hymn 42 no.2 p.205. See also *Nativity Hymns* hymn 3 p.230

**Basil of Cappadocia** (357-379 A.D.) “…Judas, who, after being so long Christ’s disciple, for a mean gain sold his Master, and got a halter for himself. Learn the, brother, that it is not he who beings well who is perfect. It is he who ends well who is approve din God’s sight.” Basil to Julian Letter 41.2 p.144

***Genuine Acts of Peter of Alexandria*** (after 384 A.D.) p.267 “they came to the church of the most blessed mother of God, and Ever-Virgin Mary, which, as we began to say, he had constructed in the western quarter, in a suburb, for a cemetery of the martyrs.”

**Gregory of Nyssa** (c.356-397 A.D.) “Judas was a son of perdition [destruction]” *Against Eunomius* book 3 ch.6 p.148

**John Chrysostom** (martyred 407 A.D.) says Judas was seized by Satan and betrayed jesus for thrity pieces of silver. *Commentary on Philippians* homily 6 p.210-211.

**Asterius of Amasea** (c.410) mentions Iscariot being guilty of betrayal. *The Rich Man and Lazarus* ch.1 p.3

**Orosius/Hosius of Braga** (414-418 A.D.) mentions “the apostate apostle” according to the footnote “almost certainly meaning Judas.” *Defense Against the Pelagians* ch.16 p.135

**Augustine of Hippo** (413-426 A.D.) discusses Judas’ iniquitous betrayal. *City of God* book 1 ch.17 p.12. See also book 17 ch.18 p.356

**John Cassian** (410-430 A.D.) says that Judas was covetousness and betrayed our Lord. *Conference of the Bishop Paphnutius* ch.5 p.321

John Cassian (410-430 A.D.) mentions Judas betraying Jesus. *Conference of the Bishop Paphnutius* 1 ch.29 p.304

## Go22. High Priest Caiaphas/Herod tried Jesus

Matthew 26:57-67; Acts 4:27

**Eusebius of Emesa** (c.359 A.D.) (implied) “‘I adjure Thee, said the high priest, tell me if Thou be the Son of the living God.’ Not that he cared to know it; but he wished to destroy Him. Then they brought the King of the judge before the judge [Pilate].” *On the Sufferings and Death of our Lord* p.2

**Athanasius of Alexandria** (c.371 A.D.) speaks of the trials of Pilate and Caiaphas *Personal Letter 61 (To Maximus)* ch.1 p.578

Athanasius of Alexandria (356-360 A.D.) (partial) mentions Caiaphas, but does not say whether or not he tried Jesus. *Four Discourses Against the Arians* discourse 2 ch.18.40 p.369

Gregory of Nyssa (382-383 A.D.) (partial) mentions Caiaphas. *Against Eunomius* book 4 ch.5 p.162

**John Chrysostom** (martyred 407 A.D.) mentions the high priest Caiaphas. *Homilies on Ephesians* homily8 p.94. He also mentions Caiaphas trying Jesus in *Homilies on Acts of the Apostles* homily10 p.66.

John Chrysostom (400-401 A.D.) (partial) mentions Caiaphas. *Homilies on Acts* homily 3 p.21

**Jerome of Stridon** (393 A.D.) mentions Caiaphas Annas, and Pontius Pilate trying Jesus. *Against Jovinianus* book 2 ch.25 p.408

## Go23. Herod tried Jesus

Matthew 26:57-67; Acts 4:27

**Athanasius of Alexandria** (356-360 A.D.) (implied) mentions that Jesus did not feel terror before Herod and Pilate. *Four Discourses Against the Arians* discourse 3 ch.29.54 p.423

**Ephraim the Syrian** (350-378 A.D.) (implied) *Nisibine Hymns* hymn 58 no.14 p.211

Basil of Cappadocia (357-379 A.D.) (partial) mentions Herod and Pontius Pilate. *Letter 236* ch.3 p.279

## Go24. Pontius Pilate sentenced Jesus

Luke 23:4-25; John 18:28-19:26

Aphrahat the Syrian (337-345 A.D.) (partial) mentions “Pilate”. *Select Demonstrations* Demonstration 1.6 p.347

**Eusebius of Emesa** (c.359 A.D.) goes through Pilate hearing Jesus, Pilate’s wife, and Pilate growing weary of denying the Jews’ request, and washed his hands. *On the Sufferings and Death of our Lord* p.2

**Athanasius of Alexandria** (331 A.D.) mentions that Pilate, at Christ’s trial washed his hands. *History of the Arians* ch.68 p.295

Basil of Cappadocia (357-379 A.D.) (partial) mentions Herod and Pontius Pilate. *Letter 236* ch.3 p.279

**First Council of Constantinople** (381/382 A.D.) says that Pontius Pilate judged Jesus. Creed ch.1 p.163

**Cyril of Jerusalem** (349-386 A.D.) mentions Pontius Pilate at Jesus’ trial. *First Catechetical Lecture* 5 ch.12 *Nicene & Post-Nicene Fathers* p.32

Gregory of Nyssa (382-383 A.D.) (partial) mentions “Pilate”. *Against Eunomius* book 6 ch.4 p.188

**John Chrysostom** (martyred 407 A.D.) “And where can we see that all these things came true? In Pilate's unlawful court of law. Although they testified to so many things against him, as Matthew said, Jesus made no answer to them. Pilate, the presiding official, said to him: 'Do you hear what witness these men bear against you? And he made no answer but stood there silent. This is what the heaven-inspired prophet meant when he said: 'Like a lamb led to the slaughter or a sheep before the shearer, he was silent.'” *Against the Jews* book 6 ch.2

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) (implied) discusses the role of the scribes and Pilate. *de Principiis* book 3 ch.2.5 p.332

**Jerome of Stridon** (393 A.D.) mentions Caiaphas Annas, and Pontius Pilate trying Jesus. *Against Jovinianus* book 2 ch.25 p.408

## Go25. Barabbas

Mt 27:16-20; Mk 15:7-11

Luke 23:18-19

(partial) Acts 3:14

**Athanasius of Alexandria** (after 347 A.D.) mentions Barabbas and Festus. *Defence Against the Arians* part 5 ch.82 p.143

**Ambrosiaster** (Latin, after 384 A.D.) mentions Barabbas question 14 p.93

John Chrysostom (martyred 407 A.D.) “He [Pilate] then was unmanly and weak; but the chief priests wicked and criminal. For since he had found out a device, namely, the law of the feast requiring him to release a condemned person, what do they contrive in opposition to that? ‘They persuaded the multitude,’ it is said, ‘that they should ask Barabbas.’” *Homilies on Matthew* homily 96 p.23

## Go26. John the Baptist was beheaded

Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9

**Sinaiticus** (340-350 A.D.) Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9

**Vercelli** (Latin a) (4th century) Mt 1:1-25:1; 25:13-end; Mk 1:1-21;1:35-15:14; Lk 1:1-11:11; 11:27-12:36; 13:1-end Luke 9:7-9

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. Mark 6:14-29; Luke 9:7-9

Aphrahat the Syrian (337-345 A.D.) (partial) says John the Baptist was “killed”. *Select Demonstrations* Demonstration 6.3 p.366

Basil of Cappadocia (357-379 A.D.) (partial) mentions that Herod “became the prophet’s murder”. *Letter 198* ch.29 p.238

**John Chrysostom** (400-401 A.D.) *Homilies on Acts* homily 13 p.83

John Chrysostom (martyred 407 A.D.) “But I have no fear of death, says one, nor of the act of dying, but of a miserable death, of being beheaded. Did John then, I ask, die miserably? for he was beheaded. Or did Stephen die miserably? for he was stoned; and all the martyrs have thus died wretchedly, according to this objection: since some have ended their lives by fire; and others by the sword; and some cast into the ocean; others down a precipice; and others into the jaws of wild beasts, have so come by their death. To die basely, O man, is not to come to one’s end by a violent death, but to die in sin!” *On the Statues* homily5 ch.7 p.373

## Go27. Annas the former high priest

John 18:13,24 Annas was high priest from 6 to 15 A.D.

Annas in Acts 23:2; 24:1 was a different person. He was high priest from 47-59 A.D.

**John Chrysostom** (died 407 A.D.)”And annas, and Caiaphas” in *Homilies on Acts of the Apostles* homily10 p.66

**Jerome of Stridon** (393 A.D.) mentions Caiaphas Annas, and Pontius Pilate trying Jesus. *Against Jovinianus* book 2 ch.25 p.408

## Go28. John the Baptist ate locusts and wild honey

Matthew 3:4; Mark 1:6

**Augustine of Hippo** (&&&) “Matthew goes on to tell us about his attire and his mode of living, and continues his account thus: And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey. Mark also gives us this same statement almost in so many words.” *Sermon on the Mount* ch.6 p.116-117

## Go29. Judas hanged himself

Matthew 27:5-6; Acts 1

**Hegemonius** (c.351 A.D.) quoting Archelaus (262-278 A.D.) says Judas hanged himself. *Disputation with Manes* ch.30 p.203

## Go30. Jesus’ twelvedisciples

**Eusebious of Caesarea** (318-339/340 A.D.)

**Gregory of Nyssa** (382-383 A.D.)

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

**Augustine of Hippo** (&&&)

## Go31. The rich young ruler

Mark 10:17-22

**Augustine of Hippo** (388-430 A.D.) mentions the rich young ruler. *Gospel of John* Tractate 34.8 p.202

# Individuals AFTER THE GOSPELS

## N1. Matthias

Acts 1:20

(partial) Psalm 109:8

**Vaticanus** (325-350 A.D.) Acts 1:20

**Siniaticus** (340-350 A.D.) Acts 1:20

**Alexandrinus** (c.450 A.D.) Acts 1:20

**John Chrysostom** (400-401 A.D.) mentions Mattias. *Homilies on Acts* homily3 p.19

## N2. James the Lord’s brother

Acts 15:13-18; 1 Corinthians 15:7

Note that no mention is made of James never drinking alcohol or having his hair cut from birth except in Eusebius quoting what Hegesippus wrote.

**Vaticanus** (325-350 A.D.) Acts 15:13-18; 1 Corinthians 15:7

**Siniaticus** (340-350 A.D.) Acts 15:13-18; 1 Corinthians 15:7

**Alexandrinus** (c.450 A.D.) Acts 15:13-18; 1 Corinthians 15:7

**Juvencus** (329 A.D.) &&&

**Hegemonius of Sirmium** (4th century) mentions Paul speaking in his letter to the Corinthians and quotes 1 Corinthians 15:3-9 referring to James. *Archelaus Disputation with Manes* ch.34 p.208

**Athanasius of Alexandria** (339 A.D.) calls him “the blessed James” *Letter 14* ch.6 p.541

**Cyril of Jerusalem** (349-386 A.D.) mentions James bishop of the church [and brother of Jesus]. *First Catechetical Lecture* 4 ch.28 *Nicene & Post-Nicene Fathers* p.25

**Gaudentius of Brescia** (after 406 A.D.) &&&

**John Chrysostom** (400-401 A.D.) discusses James [the Lord’s brother] *Homilies on Acts* homily33 p.205-206

**Rufinus** (374-410 A.D.) translating Origen (225-253/254 A.D.) &&&

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) refers to “the blessed James in the Acts of the Holy Apostles” *Commentary on Amos* ch.9 p.172

## N3. The Ethiopian eunuch

Acts 8:26-40

**Athanasius of Alexandria** (326-372/373 A.D.) mentions that Ethiopian Eunuch. *History of the Arians* part 5 ch.38 p.283

## N4. Stephen [the martyr]

Acts 7:59-60

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 7:59-60

**Athanasius of Alexandria** (326-372/373 A.D.) mentions that the blessed Stephen saw the Lord standing on [God’s] right hand. *Letters of Athanasius of Alexandria* Letter 60 ch.5 p.576

**Basil of Cappadocia** (357-379 A.D.) mentions Stephen. *On the Spirit* ch.6.15 p.10

**John Chrysostom** (400-401 A.D.) discusses Stephen *Homilies on Acts* homily19 p.123

**Jerome of Stridon** (393 A.D.) mentions Stephen the deacon as the first to wear the martyr’s crown. *Against Jovinianus* book 1 ch.35 p.373

## N5. Cornelius the centurion

Acts 10:24-48

**Athanasius of Alexandria** (356-360 A.D.) mentions Cornelius the centurion. *Four Discourses Against the Arians* discourse 4 ch.35 p.446

**Basil of Cappadocia** (357-379 A.D.) “The angel who stood by Cornelius was not one and the same moment with Philip”. *On the Spirit* ch.23.54 p.35

**John Chrysostom** (400-401 A.D.) mentions Cornelius *Homilies on Acts* homily1 p.10

**Jerome of Stridon** (393 A.D.) mentions Cornelius. *Against Jovinianus* book 2 ch.15 p.400

## N6. Saul of Tarsus persecuted the church

Acts 9:1-3

Paul wrote about this with regret in Galatians 1:13; 1 Corinthians 15:9; Philippians 3:6; and 1 Timothy 1:13.

**Hegemonius of Sirmium** (4th century)”For this is he who formerly was a persecutor of the Church of God, but who afterwards appeared openly before all men as a faithful minister of the Paraclete; by whose instrumentality His singular clemency was made known to all men, in such wise that even to us who some time were without hope the largess of His gifts has come. For which of us could have hoped that Paul, the persecutor and enemy of the Church, would prove its defender and guardian?” *Archelaus Disputation with Manes* ch.34 p.207-208

**Basil of Cappadocia** (357-379 A.D.) mentions Saul persecuting the church.. *Letter 8* ch.8 p.120

**John Chrysostom** (-407 A.D.) says that Saul of Tarsus ravished the church. *On the Statues* homily 5.6 p.373

John Chrysostom (400-401 A.D.) discusses Acts 8 how Saul persecuted the church. *Homilies on Acts* homily19 p.123

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “When, therefore, Paul is found to have acted contrary to religion, in having persecuted the Church of God, and Peter to have committed so grave a sin as,” *de Principiis* book 1 ch.8.2 p.&&&

## N7. Paul was a godly apostle

Acts 15:22; Galatians 1:1; 2 Peter 3:15-16

**Marcellus of Ancyra** (c.336 & 340 A.D.) (implied) says “the holy apostle” wrote 1 Corinthians 15:25.

**Hegemonius of Sirmium** (4th century) “Paul, that greatest teacher in scripture” and then he quotes 1 Corinthians 12:18. *Archelaus Disputation with Manes* ch.18 p.193

Hegemonius of Sirmium (4th century) mentions Paul speaking in Galatians 1. heart cannot escape His cognizance.” *Archelaus Disputation with Manes* ch.36 p.209-210. See also quotes from Paul himself. *Archelaus Disputation with Manes* ch.40 p.214

***Life of Antony*** (356-362 A.D.) ch.7 p.198 (implied) applies Philippians 3:4 to Paul

**Athanasius of Alexandria** (318-373 A.D.) speaks of the “blessed Paul” and quotes Philippians 3:14. *Athanasius of Alexandria Against the Heathen* ch.5 p.6

**Basil of Cappadocia** (357-379 A.D.) “the blessed Paul brings both phrases to bear..”. *On the Spirit* ch.5.6 p.5

**First Council of Constantinople** (381/382 A.D.) (implied) positively mentions Paul.Synodical Letter p.190

**Gregory of Nyssa** (382-383 A.D.) speaks of “the Apostle Paul”. *Against Eunomius* book 6 ch.2 p.183. See also *Against Eunomius* book 1 ch.23 p.64.

**Pacian of Barcelona** (342-379/392 A.D.) Paul was carried up to the third heaven. Letter 2 ch.8.2 p.37

**Gregory of Nyssa** (382-383 A.D.) speaks of Paul the aposte. *Against Eunomius* book 1 ch.37 p.86

**John Chrysostom** (martyred 407 A.D.) says that there was no one like Paul, who was blessed. *Commentary on Philippians* homily 1 verse 7 p.187

**Rufinus** (374-410 A.D.) freely translating Origen(c.225-254 A.D.) If we listen to the words of Paul, they are the words of God. *Origen’s de Principiis* book 4 ch.1.22 p.371

**Palladius** (c.430 A.D.) mentions Paul the apostle. *Four Desert Fathers* p.92.

**Among corrupt or spurious works**

The spurious ***Acts of Peter*** (4th century?) ch.1-3 says that Paul traveled to Spain.

**Among heretics**

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

## N8. Barnabas, companion of Paul

Acts 13:2; 14:1-3; 15:22; Galatians 2:1

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 13:2; 14:1-3; 15:22; Galatians 2:1

**Aphrahat the Syrian** (337-345 A.D.) mentions Barnabas. *Select Demonstrations* Demonstration 6.5 p.367

**Basil of Cappadocia** (357-379 A.D.) mentions Barnabas. *On the Spirit* ch.19.49 p.31

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

**John Chrysostom** (martyred 407 A.D.) &&&

**Jerome of Stridon** (373-420 A.D.)

## N9. Silas, companion of Paul

Acts 15:22,27-34,40; 16:19,25,29; 17:4,10,14,15; 18:5; 2 Corinthians 1:19; 1 Thessalonians 1:1; 2 Thessalonians 1:1; 1 Peter 5:12

Note Silas is called Silvanus in the KJV outside of Acts

**Athanasius of Alexandria** (335-342 A.D.) mentions Silas. *On Luke 10:22 (Matthew 11:27)* ch.1 p.87

**Basil of Cappadocia** (357-379 A.D.) mentions Silvanus [Silas]. *On the Spirit* ch.25.55 p.37

**Gregory of Nyssa** (382-383 A.D.) mentions Silvanus [Silas] and Timotheus [Timothy]. *Against Eunomius* book 1 ch.16 p.54

**John Chrysostom** (400-401 A.D.) mentions Silas. *Homilies on Acts* homily36 p.223

## N10. Apollos

Acts 18:24-28; 19:1; 1 Corinthians 1:12; 3:4-6; 4:6; 16:12; Tt 3:13

**Gregory of Nyssa** (382-383 A.D.) mentions Apollos. *Against Eunomius* book 2 ch.15 p.133

**Ambrose of Milan** (370-390 A.D.) mentions Apollos quoting 1 Corinthians 3:5,6 in *On the Christian Faith* book 5 ch.8 p.285.

**John Chrysostom** (400-401 A.D.) mentions Apollos. *Homilies on Acts* homily40 p.245. See also *Homilies on Ephesians* homily11 p.104.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “of agriculture what is actually written: “I planted, Apollos watered; but God” *de Principiis* book 3 ch.&&&

## N11. Paul was in prison/bonds

**John Chrysostom** (-407 A.D.) write that Paul was in prison. *Commentary on Romans* The &&& p.336

John Chrysostom (400/401 A.D.) wrote that Paul was in prison. *Commentary on Acts* ch.36 p.203

John Chrysostom (-407 A.D.) says that Paul was in chains in prison. *On the Statues* homily 1.30 p.342

## N12. Paul was persecuted besides prison

Acts 13:50; 14:19; 16:22-23; 17:5

**John Chrysostom** (400-401 A.D.) says that Paul was persecuted. *Homilies on Acts* homily35 p.220

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

**Vaticanus** (325-350 A.D.) &&&

**Sinaiticus** (340-350 A.D.) &&&

**Alexandrinus** (c.450 A.D.) &&&

**Athanasius of Alexandria** (339 A.D.) mentions Timothy. *Easter Letter 11* ch.2 p.533

**Basil of Cappadocia** (357-379 A.D.) mentions Timothy. *On the Spirit* ch.13.29 p.18

**Gregory of Nyssa** (382-383 A.D.) mentions Silvanus [Silas] and Timotheus [Timothy]. *Against Eunomius* book 1 ch.16 p.54

**John Chrysostom** (400-401 A.D.) mentions Timothy, Paul’s co-worker *Homilies on Acts* homily42 p.251

**Jerome of Stridon** (393 A.D.) mentions Timothy. *Against Jovinianus* book 2 ch.15 p.400

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

Gregory of Nyssa (382-383 A.D.) (partial) mentions Peter,James and John. *Against Eunomius* book 1 ch.19 p.57

**John Chrysostom** (400-401 A.D.) *Homilies on Acts* homily28 p.165

John Chrysostom (400/401 A.D.) wrote that the apostle James was beheaded. *Commentary on Acts* ch.26 p.169

## N15. Peter was in Rome

1 Peter 5:13 (implied)

**John Chrysostom** (died 407 A.D.) “But they who dwelt in Rome, inasmuch as these was great impiety there, required more help. On this account both Peter and Paul, and this man after them, were all slain there, partly, indeed, in order that they might purify with their own blood, the city which had been defiled with blood of idols, and partly in order that they might by their works afford a proof of the resurrection of the crucified Christ, persuading those who dwell in Rome, that they would not with so much pleasure disdain this present life, did they not firmly persuade themselves that they were about to ascend to the crucified Jesus, and to see him in the heavens.” *Homilies on Saint Ignatius and Saint Babylas* ch.4 p.139

# Experiencing God

## X1. God/Christ lives inside of Christians

John 14:23; 1 John 4:12,15

Romans 9:10-18 Spirit of Christ lives in us; Christ lives in us.

(implied Holy Spirit dwells in us) 1 Corinthians 6:19

(implied, because accept all believers) Romans 8:9-11

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 14:23

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:23

**Aphrahat the Syrian** (337-345 A.D.) says Christ lives inside us. *Select Demonstrations* Demonstration 8.5 p.376. See also Demonstration 1.3 p.346.

**Hegemonius of Sirmium (4th century)** quoteing Archelaus says that our bodies are temples of the Holy Spirit. *Archelaus Disputation with Manes* ch.19 p.183

**Basil of Cappadocia** (357-378/379 A.D.) says that we are temples of the Holy Spirit, who lives inside us. *On the Spirit* ch.21.52 p.34

**First CounciAmbrose of Milan** (370-390 A.D.) quotes 1 Corinthians 3:16 the Holy Spirit dwelling in us. *Of the Holy Spirit* book 3 ch.12.90 p.148

**John Chrysostom** (martyred 407 A.D.) says we are God’s temple. *Homilies on Ephesians* homily6 p.&&&

**Jerome of Stridon** (393 A.D.) (implied) says that the Holy Ghost lives inside us. *Against Jovinianus* book 2 ch.29 p.410

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

1 Corinthians 6:19 (individual)

(partial) Hebrews 3:6 we are God’s house

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 6:19

**Aphrahat the Syrian** (337-345 A.D.) says that our body is God’s temple. *Select Demonstrations* Demonstration 1.3 p.346

**Hegemonius of Sirmium** (4th century) “For, according to right reason, *it may be said that* the Spirit dwells in a man, and descends upon him, and abides in him; and these, indeed, are things which have happened already in all due competence, and the occurrence of which is always possible still, as even you yourself *admit, inasmuch as you* did aforetime profess to be the Paraclete of God, you flint, as I may call you, and no man, so often forgetful of the very things which you assert.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.50 p.227

**Basil of Cappadocia** (357-378/379 A.D.) says that we are temples of the Holy Spirit, who lives inside us. *On the Spirit* ch.21.52 p.34

**Ambrosiaster** (Latin, after 384 A.D.) We are God’s temple. question 127 p.41-42

**Gregory of Nyssa** (382-383 A.D.) says that we (corporately) are God’s temple. *Against Eunomius* book 2 ch.13 p.237

**Ambrose of Milan** (370-390 A.D.) quotes 1 Corinthians 3:16 about our bodies being a Temple. *Of the Holy Spirit* book 3 ch.12.90 p.148

## X3. Christians escape corruption

2 Peter 2:20; 1 Corinthians 15:53

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “But how shall we understand the words ot he apostle I those passages, in which, discussing the resurrection fot the dead, he says, ‘This corruptible must ptu on incorruption, and this mortal must put on immortality. When this corruptible shall have put on incorruption…” and quotes 1 Corinthians 15:53-56. *Origen’s de Principiis* book 1 ch.3.1 p.271

## X4. Believers are set free

Psalm 118:5; 119:32; 146:7; Luke 4:18; John 8:32,36; Romans 6:18; 8:2; 2 Corinthians 3:17; Galatians 5:1; James 1:25

1 Peter 2:16 (implied)

**Pacian of Barcelona** (342-379/392 A.D.) We are set free through Christ. *On Baptism* ch.7.2 p.93

**John Chrysostom** (died 407 A.D.) “being them made from form sin, ye became the servants of righteousness.” (Romans 6:17-18) *Homilies on Romans* homily1 p.338

## X5. God renews us

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says God gives us a new spirit. question 112 p.135

**Gregory of Nyssa** (382-397 A.D.) “This is the word of the mystery whereby through the new birth from above our nature is transformed from the corruptible to the incorruptible, being renewed from ‘the old man’ according to the image of Him who created at the beginning the likeness to the Godhead.” *Against Eunomius* book 2 ch.1 p.101

## X6. We are children of light

Ephesians 5:8-13; Philippians 2:15-16; 1 Thessalonians 5:5-7; 1 John 2:9-10

**Basil of Cappadocia** (357-379 A.D.) says we ar echildren of light. *On the Spirit* ch.36 p.122

**Ambrosiaster** (Latin, after 384 A.D.) Says we are children of light. question 55 p.196

## X7. God strengthens us

(Not referring to marriage or strengthened by reading the word)

Ephesians 3:16

2 Thessalonians 2:17 Father and Son strengthen us

Eusebius of Caesarea (318-339/340 A.D.) (partial) “And when at length his fury was satisfied with the sight of her blood, and he had learned, both by deeds and words, how divine is that invincible power which arms and strengthens even little girls with courage and valour, he caused both the young women, Hatha and Valentina, to be bound together, and gave sentence against them of death by fire.” *History of the Martyrs in Palestine* p.30

**Gregory of Nyssa** (382-383 A.D.) says we are strengthened by God. *Against Eunomius* book 2 ch.15 p.133

**John Chrysostom** (died 407 A.D.) “Do you see the love for humanity of the Master who shakes [the] city and who makes [the] mind firm? He who rocks [the] foundations, and strengthens [our] thoughts? He who makes the city cracked, and makes our judgment strong?” homily*After the Earthquake*

## X8. We are friends of Christ

John 15:15

**John Chrysostom** (martyred 407 A.D.) quotes John 15:15, where Christ calls us not servants but friends. *Homilies on John* homily24 ver.24 p.83-84

## X9. Pure in heart will see God

Matthew 5:8

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 1:17

**Juvencus the Spaniard** (329/330 A.D.) in the Sermon ont eh Mount mentiosn that the pure in heart will see God. *Englynion* (=*Four Books on the Gospels*) book 1 463 p.46

**Basil of Cappadocia** (357-379 A.D.)says the pure in heart will see God. *Letter 8* ch.12 p.122

**Ambrosiaster** (Latin, after 384 A.D.) says the pure in heart will see God. question 122 p.225

**Rufinus** (410 A.D.) translatins Origen (225-253/254 A.D.) quotes Matthew 5:8. *de Principiis book 1 ch.2.8 p.245*

**Augustine of Hippo** (388-430 A.D.) says the pure in heart will see God. *Tractate on John* 1 ch.7 p.9

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (3rd-5th century, compiled c.390 A.D.) book 2 ch.1 p.396 Matthew 5:8

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

Romans 8:35a

**Athanasius of Alexandria** (339 A.D.) says that no one shall separate us fro the love of God. *Easter Letter 11* (339 A.D.) ch.4 p.534

Rufinus translating Origen’s *de Principiis* book 3 &&& “able to say, ‘Who shall separate us from the love of God which is in Christ”

Rufinus translating Origen’s *de Principiis* book 3 &&& “nor things to come, nor height, nor depth, nor power, nor any”

## X11. The Lord disciplines or corrects us

Isaiah 26:16; Hebrews 12:5-11

**Hegemonius of Sirmium** (4th century) quotes Matthew 5:8 as Scripture. *Archelaus Disputation with Manes* ch.42 p.217

## X13. Please the Lord

1 Corinthians 7:32; 2 Corinthians 5:9; 12:1; 14:18; Galatians 1:10; 6:8; Ephesians 5:10; Philippians 4:18; 1 Colossians 1:10; 3:2; Thessalonians 2:4; 4:1; Hebrews 11:5-6

(implied) Romans 8:8

Isaiah 56:4 “To the eunuchs who keep my Sabbaths, who choose what pleases me...”

**Synod of Antioch in Encaenis** (summer 341 A.D.) canon 24 p.120 says we should be well-pleasing to God.

***Life of Antony*** (356-362 A.D.) ch.34 p.205 discusses pleasing God.

**John Chrysostom** (martyred 407 A.D.) says to please God. *Homilies on Galatians* homily1 p.9

## X14. Glory in the Lord

**Aphrahat the Syrian** (337-345 A.D.) says that we glory in the Lord. *Select Demonstrations* Demonstration 5.2 p.352

**Athanasius of Alexandria** (356-360 A.D.) says God is our strength. *Four Discourses Against the Arians* discourse 3 ch.13 p.407

**Jerome of Stridon** (373-420 A.D.) says we are to glory only in the Lord. *Letter 31*ch.5 p.6

## X15. Seek wisdom from God or His word

Proverbs 9:1-6; 10:1; 13:1; Ephesians 1:17; James 1:5

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 1:17

**John Chrysostom** (martyred 407 A.D.) &&&

## X16. Be peaceful, kind, or good

Matthew 5 (peacemakers)

Ephesians 4:31-32; Philippians 4:8; Hebrews 12:14; 1 Peter 3:11

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Philippians 4:8

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

**Basil of Cappadocia** (357-379 A.D.) says to be an example of peace. *Letter 59* ch.2 p.161

**Gregory of Nyssa** (382-383 A.D.) says to be kind and meek. *Against Eunomius* book 1 ch.34 p.81

**John Chrysostom** (martyred 407 A.D.) says we are to “follow peace” and “follow peace with all men” *Homilies on Hebrews* homily33 verse 2 p.514,515.

John Chrysostom (400-401 A.D.) says we are to be kind. *Homilies on Acts* homily25 p.164

## X17. Be strong/strengthened

Joshua 1:6,9

**Augustine of Hippo** (&&&) “But the natural man, as a babe in Christ, -- and a drinker of milk, -- until he be strengthened for solid meat, and his eye be enabled to look upon the Sun, let him not dwell in his own deserted night, but let him be contented with the light of the moon and the stars.” *Confessions of St. Augustine* ch.28 p.198

## X18. God’s people mourn

2 Corinthians 7:9,11

**Basil of Cappadocia** (357-379 A.D.) says that the church mourns. *Letter 283* ch.2 p.384

**Gregory of Nyssa** (382-383 A.D.) says that some mourn in our hearts. *Letter 7* p.531

***Genuine Acts of Peter of Alexandria*** (after 384 A.D.) p.262”And although he [Peter of Alexandria] was in hiding, yet, so far as his strength permitted, directing everywhere his exhortations, and preaching up the unity of the Church, he strengthened men to withstand the ignorance and nefarious temerity of Meletius.”

**Athanasius of Alexandria** (after 347 A.D.) says that they mourned given the state of the church. *Defense Against the Arians* ch.2.34 p.117. See also that God’s people should make “lamentations” in *History of the Arians* ch.74 p.279.

## X19. Fear of the Lord/God

The fear of the Lord is Wisdom. Job 28:28; Psalm 111:10a; Proverbs 1:7; 9:10

Leviticus 19:14,32; 25:!7,36,43; Deuteronomy 4:10; 5:29; 6:2,13,24; 8:6; 10:12,20; 13:4; 4:23; 17:19; 28:58; 31:12, 31:13; Joshua 4:24; 24:14; 1 Samuel 12:14; 12:242 Samuel 23:3; 1 Kings 18:12; 2 Kings 4:1; 17:28; 17:32-41; 1 Chronicles 16:25; 16:30; 2 Chronicles 19:7,9; Nehemiah 1:11; 5:9; 5:15; 7:2; Psalm 2:11; 5:7; 15:4; 19:9; 22:23; 22:25; 25:14; 33:8; 33;18; 34:7; 34:9; 34:11; 40:3; 52:6; 66:16; 67:7; 89:7; 96:4; 96:9; 102:15; 103:11; 103:13; 103:17; 111:5; 112:1; 115:11; 115:13; 118:4; 128:1; 128:4; 130:4; 135:20; 145:19; Proverbs 1:29; 2:5; 3:7; 8:13; 22:4; 23:17; 24:21; Ecclesiastes 3:14; 5:7; 8:12; 12:13; Isaiah 29:23; 33:6; 50:10a; Jeremiah 32:39; 32:40; Hosea 3:5; Jonah 1:9; Haggai 1:12; Malachi 1:6; 3:5; 4:2; Matthew 10:28; Luke 1:50; 12:5; Acts 10:35; 13:16; 13:26; 2 Corinthians 7:1; 7:117:15; Ephesians 5:21; 6:5; 1 Peter 2:17; Revelation 11:18; 14:7; 15:4

(Implied) Genesis 22:12; Deuteronomy 25:18; Job 1:1; 1:8; 2:3; Psalm 25:12; 36:1 55:19; 76:8; 85:9; 86:11; 119:74; 119:120; 119:63; 119:74; 147:11; Proverbs 10:27; 14:2; 14:16; 28:14; 31:30; 14:26; 14:27; 15:16; 15:33; 16:6; 19:23; Ecclesiasates 7:18; Isaiah 41:5; 50:10; 57:11; Jeremiah 5:22; Jonah 1:16; Malachi 2:5; 3:16; Luke 18:4; 23:40; Acts 9:31; 10:22; 19:17; Romans 3:18; Philippians 2:12

(Implied) Exodus 20:20; 1 Samuel 11:7 2 Chronicles 14:14; 17:10; 20:29; Job 6:14; Psalm 114:7; Proverbs 13:13; Isaiah 2:10; 2:19; 2:21

**Ephraim the Syrian** (350-378 A.D.)says we should fear God. *Nisibine Hymns* hymn 5 no.5 p.173

**Augustine of Hippo** (388-430 A.D.) *Commentary on Psalms* Psalm 73

## X20. We adore/glory in the cross

Galatians 6:14

&&&**Basil of Cappadocia** (357-379 A.D.)

**Gregory of Nyssa** (382-383 A.D.) (implied) says Paul gloried in the cross. *Against Eunomius* book 5 ch.3 p.177

**John Chrysostom** (martyred 407 A.D.) discusses that we glory in the cross. *Homilies on Galatians* homily6.14 p.44

## X21. God’s holy people

1 Peter 2:9

**Augustine of Hippo** (380-430 A.D.) “‘In them the second death hath no power,’ are added the words, ‘but they shall be priests of God and Christ, and shall reign with Him a thousand years’; and this refers not to the bishops alone, and presbyters, who are now specially called priests in the Church; but as we call all believers Christians on account of the mystical chrism, so we call all priests because they are members of the one Priest. Of them the Apostle Peter says, ‘A holy people, a royal priesthood.’ Certainly he implied, though in a passing and incidental way, that Christ is God, saying priests of God and Christ, that is, of the Father and the Son, though it was in His servant-form and as Son of man that Christ was made a Priest for ever after the order of Melchisedec.” *Concerning the Last Judgment* ch.10 p.&&&

## X22. Speaking of shame

**Aphrahat the Syrian** (337-345 A.D.) mentions the shame of some. *Select Demonstrations* Demonstration 21.4 p.393

**Hegemonius of Sirmium** (4th century) (partial, only shame of losing a debate) “Now let us select some instance from among those statements which you allege to be on your side; so that if these be once found to have been properly dealt with, other questions may also be held to rank with them; and if the case goes otherwise, I shall come under the condemnation of the judges, that is to say, I shall have to bear the shame of defeat.” (Archelaeus is speaking) *Archelaus Disputation with Manes* ch.29 p.202

**Athanasius of Alexandria** (after 347 A.D.) says the persecutors are “insensible to shame”. *Defense Against the Arians* ch.1 p.200

**Optatus of Milevis** (373-375 A.D.) says the Donatists should feel shame. book 1 p.38

**Basil of Cappadocia** (371 A.D.) after falling for a forged letter says, “The forgery was found out, on the bishop’s repudiating it in person. I was thoroughly ashamed; covered as I was with the disgrace of cunning trickery and lies, I prayed that the earth might open for me.” *Letter 58* p.159

**Gregory of Nyssa** (382-383 A.D.) says that even a virtuous man can go beyond the limits of truth and be overwhelmed with shame. *Answer to Eunomius’ Second Book* p.283

**Epiphanius of Salamis** (360-403 A.D.) Shame of Marcion. *The Panarion* section 3 scholion 15 and 23 p.327

**John Chrysostom** (-407 A.D.) speaks of shame in discussing Romans. *Commentary on Romans* homily 12 p.417

John Chrysostom (martyred 407 A.D.) speaks of shame. *Homilies on Acts* homily9 p.62

**Jerome of Stridon** (406 A.D.) speaks of the (alleged) shame of Vigilantius. *Against Vigilantius* ch.2 p.417.

## X23. Put unrighteousness/adversary to shame

**Eusebius of Emesa/Amasea** (c.359/360 A.D.) “Gall in the cup is offered because of Adam's lust to Him Who is crowned with thorns. In order that the adversary should be put to shame, He carried the conquest of His enemy as far as the Cross, and endured patiently his infamous treatment.” Sermon

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

**Gregory of Nyssa** (382-383 A.D.) says we are not ashamed of the cross. *Against Eunomius* book 5 ch.3 p.175.

**John Chrysostom** (-407 A.D.) (implied) speaks about not being ashamed of the cross of Christ. *Commentary on Matthew* homily 5 ch.6 p.338

## X25. Flesh and spirit war against each other

**John Chrysostom** (martyred 407 A.D.) (implied) says the flesh wars aginst God. *Homilies on Galatians* homily5.16 p.40

## X26. Seek the Lord

1 Chronicles 28:9; Deuteronomy 4:29

**Aphrahat the Syrian** (337-345 A.D.) says to seek the Lord. *Select Demonstrations* Demonstration 1.11 p.349

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says to seek God’s face. question 111 p.126

**Augustine of Hippo** (388-430 A.D.) teaches that we should seek the Lord. *Tractate on John* 3 ch.20 p.25

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Implied that we should seek the Lord. *Commentary on Zephaniah* ch.1 p.290

## X28. There is sin unto death

1 John 5:16b

**Augustine of Hippo** (&&&) “"Forgive us our debts,"[4] yet they do not any more obey the sin which is unto death, of which the Apostle John says, "There is a sin unto death: I do not say that he shall pray for it.” *Anti-Pelagian Writings* ch.35 p.486

# NOT OF THIS WORLD

## n1. We need to repent and come to God

Ezekiel 18:23;32

Matthew 3:2; 3:8,11; 4:17; 11:20; 21:32

Mark 1:4,15; 6:12

Luke 3:3,5,8; 5:32; 15:7,10; 16:30; 24:37

Acts 2:38; 3:19; 5:31; 8:22; 11:18; 13:24; 17:30; 19:4; 20:21; 26:20

Romans 2:4

2 Corinthians 7:9,10

2 Timothy 2:25

Hebrews 6:1,6

2 Peter 3:9

Revelation 2:5,16; 2:21,22; 3:3; 3:19; 9:20,21; 16:9,11

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 3:8; 5:31; Acts 2:38; 3:19; 17:30; 26:20

**Sinaiticus** (340-350 A.D.) Luke 3:8; 5:31; Acts 2:38; 3:19; 17:30; 26:20

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 3:8

**Aphrahat the Syrian** (337-345 A.D.) (implied) says we need “repentane”. *Select Demonstrations* Demonstration 22.25 p.410

**Ambrosiaster** (Latin, after 384 A.D.) says we need to come back to God. question 112 p.135

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) We need to repent. Memra 22 ch.10 p.259

**John Chrysostom** (400-401 A.D.) says we need to repent. *Homilies on Acts* homily9 p.56

## n2. Love God / the Lord

**Athanasius of Alexandria** (331 A.D.) says to remember the poor, be kind to strangers, and to love God with all our soul, might and strength, and our neighbor as ourselves. *Easter Letter 1* ch.11 p.510

**Hegemonius of Sirmium** (4th century) *Archelaus Disputation with Manes* ch.34 p.208 “When He [Jesus] says, ‘If ye love me, keep my commandments.”

**Gregory of Nyssa** (382-383 A.D.) says we are to love God. *On Virginity* ch.9 p.354

**Ambrosiaster** (Latin, after 384 A.D.) says to love God. question 118 p.116 and question 111 p.126.

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Love God more than yourself and love neighbors as yourself. Memra 11 ch.1 p.113

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) quotes John 14:22. *Commentary on the Song of Songs* book 3 p.211

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says the greatest commandment is to love God with all your heart, soul, and mind. *de Principiis* book 2 ch.4.2 p.276

**Augustine of Hippo** (388-430 A.D.) says we should love God with all our heart, soul, and mind, and love our neighbor as ourself. *On Faith and the Creed* ch.9.21 p.331

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) quotes the two greatest commandments. *Commentary on Micah* ch.6 p.237

## n3. Obey God

Luke 10:27; John 1:15,23; 1 John 2:15,17

Do what Jesus says Luke 6:46-49

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 10:27; John 1:15,23

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

**Hegemonius of Sirmium** (4th century) *Archelaus Disputation with Manes* ch.34 p.208 “When He [Jesus] says, ‘If ye love me, keep my commandments.”

**Optatus of Milevis** (373-375 A.D.) (implied) syas we should obey the commands of Christ. book &&&

**Basil of Cappadocia** (357-379 A.D.) mentions obedience. *On the Spirit* ch.8.17 p.11

**Pacian of Barcelona** (342-379/392 A.D.) says we are to be obedient to God. Letter 1 ch.4 p.21

**John Chrysostom** (martyred 407 A.D.) quotes Jn 14:23 on obeying His commandments. *Homilies on Ephesians* homily1 p.51

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) quotes John 14:22. *Commentary on the Song of Songs* book 3 p.211

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says the greatest commandment is to love God with all your heart, soul, and mind. *de Principiis* book 2 ch.4.2 p.276

**John Cassian** (410-430 A.D.) says to obey God. *Conference of the Bishop Paphnutius* ch.1.14 p.301

## n4. Follow Jesus or His example

John 10:4-5; 1 John 2:6

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1-0:4-5

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

**Hegemonius of Sirmium** (4th century) *Archelaus Disputation with Manes* ch.34 p.208 “When He [Jesus] says, ‘If ye love me, keep my commandments.”

**Basil of Cappadocia** (357-379 A.D.) “so that the man who is being saved through imitation of Christ receives that old adoption. For perfection of life the imitation of Christ is necessary,…” *On the Spirit* ch.15.35 p.21

**Rufinus** (374-410 A.D.) freely translating &&&Origen (225-253/254 A.D.) *de Principiis* book 1 Gerizim, the Saviour answered that he who would follow the Lord must lay aside

## n5. Bear/Take up the cross, and follow Christ

Matthew 10:38; 16:24; Mark 8:34; 10:21; Luke 9:23; 14:27

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 10:38; 16:24; Mark 8:34; 10:21; Luke 9:23; 14:27

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 10:38; Mark 8:34; 10:21; Luke 9:23; 14:27

**Gregory of Nyssa** (382-383 A.D.) says to take the cross with Christ. *On Virginity* ch.24 p.371

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Take up your cross and follow me. Memra 3 ch.6 p.38

**John Chrysostom** (died 407 A.D.) in discussing Galatians 2:19-20 says we are crucified with Christ. *Homilies on Galatians* homily2 p.22

## n6. Struggle to live a victorious life

1 Corinthians 15:57; 1 John 5:4; Revelation 2:7,11,17,26; 3:5,12,21;15:2

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 15:57

**John Chrysostom** (-407 A.D.) *On the Statues* homily1 ch.&&&

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) “But this power which is given us to enable us to conquer may be used, according to our faculty of free-will, either in a diligent manner, and then we prove victorious, or in a slothful manner, and then we are defeated. For if such a power were wholly given us as that we must by all means prove victorious, and never be defeated, what further reason for a struggle could remain to him who cannot be overcome? Or what merit is there in a victory, where the power of successful resistance” *de Principiis* book 3 ch.2.3 p.331

## n7. Put on the armor of God/righteousness

Ephesians 6:11-18

2 Corinthians 6:7 (implied) weapons of righteousness

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 6:11-18

***Life of Antony*** (356-362 A.D.) ch.65 p.213 “Wherefore most earnestly he exhorted, ‘Take up the whole armour of God, that ye may be able to withstand in the evil day,’ that the enemy, ‘having no evil thing to say against us, may be ashamed.’ And we who have learned this, let us be mindful of the Apostle when he says, ‘whether in the body I know not, or whether out of the body I know not; God knoweth.’ But Paul was caught up unto the third heaven,”

**Ambrose of Milan** (370-390 A.D.) “you have the breastplate of righteousness, which protects the body with spiritual armour, the shielf of faith with which to ward off wounds, and the helmet of salvation, for there is the defence of our salvation where Christ is, …” *Concerning Virgins* book 2 ch.4.29 p.378

## n8. Faithful Christians still get sick

Galatians 4:13; Philippians 2:25-27; 1 Timothy 5:23

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Galatians 4:13; Philippians 2:25-27

&&&**Athanasius of Alexandria** (implied)

**Basil of Cappadocia** (357-379 A.D.) shows that faithful Christians (including Basil) still get sick. *Letter 27* p.131-132

**Gregory of Nyssa** (382-383 A.D.) says that Christians still get sick. *The Soul and the Resurrectoin* p.430

**John Chryosostom** (-407 A.D.) discusses Timothy having to drink some wine because of his frequent illnesses.

## n9. Suffer persecution or martyrdom

Mk 8:35; John 12:25&&&; 16:2; Romans 8:36-37; 12:14; 1 Thessalonians 3:2-4; Hebrews 10:32-33; 1 Peter 1:6; 5:9-10; Revelation 9:20-11:3; 11:5-16:15

All who want to live a godly life will be persecuted. 2 Timothy 3:12

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 8:35; John 12:25; 16:2; Romans 8:36-37; 12:14; 1 Thessalonians 3:2-4

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 8:35; John 12:25; 16:2

**Aphrahat the Syrian** (337-345 A.D.) teaches that Christians have suffered persecution. *Select Demonstrations* Demonstration 21 p.400

**Hegemonius of Sirmium** (4th century) “with our departed Lord in the hour of His sickness, who never walked in the” *Archelaus Disputation with Manes* ch.27 p.200

***Life of Antony*** (356-362 A.D.) ch.79 p.216-217 “For this is amarvellous thing, that your religion was never persecuted, but even was honoured by menin every city, while the followers of Christ are persecuted, and still our side flourishes and multiples over yours.”

*Life of Antony* (356-362 A.D.) ch.79 p.217 “And this no one doubts when he sees the martyr despising death for the sake of Christ, when he sees for Christ’s sake the virgins of theChurch keeping themselves pure and undefiled.”

**Athanasius of Alexandria** (356-360 A.D.) mentions “Holy martyrs” *Four Discourses Against the Arians* discourse 3 ch.29 p.424

**Basil of Cappadocia** (357-379 A.D.) mentions martyrdom. *On the Spirit* ch.1 p.2

**Ambrosiaster** (Latin, after 384 A.D.) (implied) speaks of persecution. question 119 p.113

**Ambrose of Milan** (370-390 A.D.) “we suffer with Him [Christ], that we may be also glorified together.” *Of the Holy Spirit* book 2 ch.8.83 p.124. See also *Concerning Repentance* book 1 ch.11 no.49-50 p.337

**Pacian of Barcelona** (342-379/392 A.D.) Catholics endure persecution. Letter 2 ch.5.1 p.32

Pacian of Barcelona (342-379/392 A.D.) (implied) quotes Matthew 5:44 “pray for those who persecute [us]” and ‘to bless those who curse’” Letter 1 ch.1.1 p.27

Pacian of Barcelona (342-379/392 A.D.) (partial) The church has martyrs. Letter 3 ch.3.2 p.41

**John Chrysostom** (martyred 407 A.D.) says we are to be ready to suffer for Christ. *Commentary on Philippians* Introductory discourse p.182

John Chrysostom (400-401 A.D.) speaks of persecution. *Homilies on Acts* homily21 p.141

## n10. No sorcery, witchcraft, or magic

Leviticus 19:26,31;20:6-8;27; Deuteronomy 18:9-14; Jeremiah 27:9; Ezekiel 13:18; Micah 5:12; Revelation 9:21

(implied) Acts 19:19

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Aphrahat the Syrian** (337-345 A.D.) speaks against sorcery and magic. *Select Demonstrations* Demonstration 1.19 p.352

***Life of Antony*** (356-362 A.D.) ch.78 p.216 (implied) is against witches.

**Basil of Cappadocia** (357-379 A.D.) speaks against magic and sorcery. *Letter 217* ch.65 p.257

**Synod of Laodicea (in Phrygia)** (343-381 A.D.) canon 36 p.151 “They who are of the priesthood, or of the clergy, shall not be magicians, enchanters, mathematicians, or astologers; nor shall they make what are called amulets, which are chains for their own souls. And those who wear such, we command to be cast ou of the Church.”

## n11. Exorcism or casting out devils

Luke 8:28-33; Acts 16:18

Matthew 9:33; 11:18; 17:14-20; 4:24; 8:16,28,33; 9:32; 12:22; 7:22; 8:31; 9:34; 10:8; 12:24,27,28; Mark 1:32,34,39; 3:15,22; 5:12,16,18; 6:13; 7:26,29,30; 9:38; 16:9,17; Luke 4:33,35,41; 7:33; 8:2,27,29-30,32,33,35-36,38; 9:1,42,49; 10:17; 11:14-15,18,19,20; 13:32; John 8:48-49,52; 10:21; 7:20; 10:20;

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 8:28-33; Acts 16:18

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 9:33; 11:18; etc. Luke 8:28-33

***Life of Antony*** (356-362 A.D.) ch.&&& p.220 mentions casting out demons.

**Synod of Laodicea** 343-381 A.D. canon 24 p.144 (implied) mentions presbyters, deacons, subdeacons, readers, singers, exorcists, and door-keepers, and that they should never enter a tavern.

**Ambrosiaster** (Latin, after 384 A.D.) speaks of Jesus casting out demons. question 109 p.77

**Gregory Nazianzen** (330-391 A.D.) Jesus was baptized, and fasted, and was tempted. Devils were cast out and diseases healed. *In Defense of His Flight to Pontus* ch.24 p.210

John Chrysostom (martyred 407 A.D.) (partial) says that the devil can enter into people’s souls. *Commentary on Philippians* homily 6 p.210.

## n12. Live a worthy life

Note that taking the Lord’s supper unworthily (1 Corinthians 11:27-32) is a separate topic not included here.

Worthily can also mean acknowledging the proper worth of something, and that is not included here.

Ephesians 4:1; Philippians 1:27; Colossians 1:10

**Athanasius of Alexandria** (335 A.D.) says that those who have been counted worthy of the heavenly calling, when they grow negligent, become defiled and become like Judas. He refers to Hebrews 10:29 and Matthew 22:12. *Easter Letter 9* ch.10 p.527

**Gregory of Nyssa** (382-397 A.D.) (implied) says God gives grace to those who are worthy of it. *On the Holy Spirit* p.323

**Pacian of Barcelona** (342-379/392 A.D.) quotes 1 Corinthians 11:27 as by Paul to the Corinthians about taking the Lord’s supper unworthily. *On Penitents* ch.7.3 p.78

**John Chrysostom** (martyred 407 A.D.) in talking about riches says, “In order then to become worthy of the things of Heaven, I bid thee laugh to scorn things present.” in vol.10 *Commentary on Matthew* homily 4 p.30.

## n13. Mortify earthly nature/deeds of the body

Colossians 3:5; Galatians 5:24; Ephesians 4:22

**Hegemonius of Sirmium** (4th century) “He chose certain men who were laden and burdened with sins for the honour of discipleship, to the number of twelve, whom He also named His apostles, He gave them this injunction, Leave father and mother, that you may be made worthy of me; intending by this that thence forward the memory of father or mother should no more impair the stedfastness of their heart. And on another occasion, when a different individual chose to say to Him, ‘I will go and bury my father,’ He answered, ‘Let the dead bury their dead.’” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.48 p.224

Hegemonius of Sirmium (4th century) “O most pious Archelaus, send us back a short reply in writing: for I have heard that you have studied such matters in no ordinary degree; and that *capacity which you possess* is God’s gift, inasmuch as God bestows these gifts upon those who are worthy of them, and who are His friends, and who show themselves allied to Him in community of purpose and life.” (Diodorus is speaking) *Archelaus Disputation with Manes* ch.40 p.215

&&&**Athanasius of Alexandria**

**Basil of Cappadocia** (357-379 A.D.) says to be dad to sin.. *Letter 48* p.146

**Gregory of Nyssa** (356-397 A.D.) “He says, “The Spirit itself beareth witness with our Spirit [Rom 8:16],' and “no one knoweth the things of a man save the Spirit of man which is in him [1 Cor 2:11],' and “the letter killeth, but the Spirit giveth life [2 Cor 3:6],' and “if ye through the Spirit do mortify the deeds of the body, ye shall live [Rom 8:13],' and “if we live in the Spirit” 7.1 p.191

The Donatist schismatic **Tyconius** (after 390 A.D.) says to mortify the flesh. section 3 p.29,31

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Crucify the flesh. Memra 13 ch.5 p.143

**Epiphanius of Salamis** (360-403 A.D.) We need to crucify the flesh. *The Panarion* section 3 scholion 5 p.316

**John Chrysostom** (martyred 407 A.D.) says we are to die to sin. *Homilies on Galatians* homily2 p.22

## n14. Be clothed with/in Christ

Romans 13:14; Galatians 3:27

Revelation 3:18 (partial) (does not say Christ)

**Ambrosiaster** (Latin, after 384 A.D.) speaks of being clothed in Christ. question 47 p.147

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) “body must receive the clothing of incorruption-a soul possessing in itself incorruptibitity, because it has been clothed with Christ,” *de Principiis* book 2 ch.3.2 p.271-272

## n15. You cannot serve two masters

Matthew 6:24b; Luke 16:13b

**Gregory of Nyssa** (382-383 A.D.) says you cannot serve two master. *On Virginity* ch.20 p.365

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 7 ch.1 p.465 quotes the last part of Matthew 6:24.

## n16. Martyrs are blessed

&&&**Athanasius of Alexandria** (356-360 A.D.) (implied) *Four Discourses Against the Arians* discourse

## n17. Losing your life and finding it

Matthew 16:25

***Genuine Acts of Peter of Alexandria*** (after 384 A.D.) p.261 mentions Peter “to have been crowned with a martyr’s laurel.”

**John Chrysostom** (-407 A.D.) quotes Matthew 16:26-26. *Commentary on Matthew* homily 55 ch.3 p.340

## n18. Believers are servants of God

**Eusebius of Caesarea** (318-339/340 A.D.) “Wherefore, by these things we may perceive that this was a foretaste of that vengeance of God which is reserved for him at the last, on account of all his maliciousness and unmercifulness towards the servants of God.” History of the Martyrs in Palestine. *From the Fifth Year of Persecution* p.&&&

**Optatus of Milevis** (373-375 A.D.) “I have now been informed that you, the servants of God, have done this willingly, and I have rejoiced that you demand no punishment upon the impious and wicked, the sacrilegious and profane, the perfidious and irreligious, upon those who displease God and are the enemies of the Church, but rather ask that they should be pardoned.” *Against the Donatists* ch.&&&

**Ambrose of Milan** (370-390 A.D.) (implied) “that there be no fornication or uncleanness in the servants of God, for we serve the immaculate Son of God.” *Letters of Ambrose* Letter 2 [to Constantius] ch.8 p.&&&

**Gregory Nazianzus** (330-391 A.D.)

**Pacian of Barcelona** (342-379/392 A.D.) “Answer, brother; can the devil oppress the servants of God, and cannot Christ set them free?” Letter 3 Against the Tratise of the Novatians

**John Chrysostom** (martyred 407 A.D.) *Homilies on the Statues* book 1 ch.&&&

**Gregory the Great** (&&&)

**John of Ephesus** (&&&) “sentenced the servants of God to cruel imprisonments in dark and narrow” Ecclesiastical History part 3 book 2 ch.&&&

**Palladius** (&&&&)

**Patrick of Ireland** (420-461 A.D.) *Letter to Corticus*

**Philoxenus of Mabbug** (&&&)

## n19. We must persevere

1 Thessalonians 1:3; 2 Thessalonians 3:5; James 1:3-4; Revelation 2:3; 3:10

**Hegemonius of Sirmium** (4th century) “Neither am I greater than He, for I am His servant nor can I be even the equal of my Lord, for I am His unprofitable servant; I am a disciple of His words, and I believe those things which have been spoken by Him, and I affirm that they are unchangeable.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.47 p.223

**Athanasius of Alexandria** (331 A.D.) &&&

**Ambrosiaster** (Latin, after 384 A.D.) says we need to persevere. question 22 p.144 and question 100 p.113

**John Chrysostom** (martyred 407 A.D.) (implied) quotes 1 Thessalonians 3:8 that we should persevere. *Homilies on Ephesians* homily8 p.84

## n20. We are the light of the world

**Gregory of Nyssa** (382-383 A.D.) says we are the light of the world. *Against Eunomius* book 12 ch.2 p.241

**Severian of Gabala/Jableh** (398-408 A.D.) “The Saviour, does he not call his apostles a light, when he said: ‘You are the light of the world?”. *On the Creation of the World* ch.6 p.5

## n21. We wrestle against the devil or sin

**John Chrysostom** (martyred 407 A.D.) “For since with a view to our instruction He both did and underwent all things; He endures also to be led up thither, and to wrestle against the devil: in order that each of those who are baptized, if after his baptism he have to endure greater temptations may not be troubled as if the result were unexpected, but may continue to endure all nobly, as though it were happening in the natural course of things.” *Homilies on Matthew* homily13.1 p.&&&

## n22. Keep away from works of darkness

Ephesians 5:11a

**Gregory of Nyssa** (c.356-397 A.D.) “For one could not arrive at this view, that, as a man casting off the works of darkness becomes, by his decent life, a child of light, so too the Only-begotten God received the more honourable name as the result of a change from the inferior state.” *Dogmatic Treatises* Treatise 3 ch.6 p.&&&

**Augustine of Hippo** (388-430 A.D.) (implied) says we should not be in darkness but in light. *Tractate on John* 2 ch.8 p.16

## n23. We are aliens awaiting our eternal home

(implied) John 15:19; Philippians 3:20; Hebrews 11:13; 13:13-14; 1 Peter 1:17; 2:11

(partial) Philippians 3:14

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

**Aphrahat the Syrian** (337-345 A.D.) says that in this world we are “aliens”. *Select Demonstrations* Demonstration 22.7 p.404

***Poem on the Passion of the Lord*** (315-350 A.D.) “But, truly, if you thus regard this perishable world, and through your love of a better country deprive yourself of earthly riches and the enjoyment of present things, the prayers of the pious will bring you up in sacred habits, and in the hope of a happy life, amidst severe punishments, will cherish you with heavenly dew, and feed you with the sweetness of the promised good. Until the great favour of God shall recall your happy soul to the heavenly regions, your body being left after the fates of death. Then freed from all labour, then joyfully beholding the angelic choirs, and the blessed companies of saints in perpetual bliss, it shall reign with me in the happy abode of perpetual peace.”

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “He [Jesus] says, ‘I am not of this world.; For, as if He were of a certain other world, He says, ‘I am not of this world.’” *de Principiis* book 2 ch.3 p.274.

## n24. Don’t be bitter

**Optatus of Milevis** (373-375 A.D.) says how we should not be bitter. book 2 p.115

## n25. Believers are transformed [now]

Future physical transformation is not counted here.

**Ambrosiaster** (Latin, after 384 A.D.) speaks of our present transformation. question 127 p.43

## n26. The Kingdom of God is within you

Luke 17:21

**Gregory of Nyssa** (c.356-397 A.D.) “This truth is, I think, taught in the Gospel, when our Lord says, to those who can hear what Wisdom speaks beneath a mystery, that 'the Kingdom of God is within you” *On Virginity* ch.12 p.358

**John Cassian** (410-430 A.D.) says that the Kingdom of God is within us. *Conference of the Bishop Paphnutius* 1 ch.13 p.300

## n27. Walk in newness of life

Romans 6:1-4,14

**Pacian of Barcelona** (342-379/392 A.D.) “And so the whole man is born again and renewed in Christ, that like as Christ was raised up from the dead, even so we also should walk in newness of life;” *The Faith and the Catechumens* ch.&&&

## n28. Some are worthy of martyrdom

**Ambrose of Milan** (370-390 A.D.) (implied) “This is the gift of God, and yet the favour which the Lord Jesus has conferred in the time of my episcopate I cannot deny, and since I myself am not counted worthy to be a martyr, I have gained these martyrs for you.” *Letters of Ambrose* Letter 22 ch.12 p.&&&

# PRAYER AND FASTING

## Pr1. Prayer to God is important

Matthew 6:9-13; Mark 11:25; 1 Thessalonians 5:25; James 5:13,17,18

(partial) Matthew 26:26 (Jesus prayed in Gethsemane)

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 6:9-13; Mark 11:25; 1 Thessalonians 5:25

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 6:9; Mark 11:25

**Synod of Antioch in Encaenis** (summer 341 A.D.) canon 2 p.106 emphasizes prayer to God.

***Poem on the Passion of the Lord***(315-350 A.D.) p.328 “the prayers of the pious will bring up in in sacred habits, and in the hope of a happy life, amidst severe punishments,…”

**Hegemonius of Sirmium** (4th century) “Jesus taught us to pray” and then he discusses the Lord’s Prayer. *Archelaus Disputation with Manes* ch.20 p.194

***Life of Antony*** (356-362 A.D.) ch.56 p.211 And with those who suffered he sympathised and prayed.”

**Athanasius of Alexandria** (&&&) (implied)

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Christians should pray three times a day. Memra 13 ch.3 p.130

**John Chrysostom** (martyred 407 A.D.) says that even though the Philippians advanced in faith, Paul did not cease praying for them. *Commentary on Philippians* homily 1 verse 3 p.185

John Chrysostom (400-401 A.D.) discusses our praying to God. *Homilies on Acts* homily1 p.8

**Palladius** (c.430 A.D.) (implied) prayed 100 prayers per day. *Four Desert Fathers* part 12 p.85.

**Venantius** (lived c.530-609 A.D.)says that He who was crucified reigns over all things. All things offer prayer to their Creator. *Poem on Easter* p.329

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) (implied) Mention of prayer in the 71st Psalm. *Commentary on Zechariah* ch.9 p.370

## Pr2. Pray to the Father

**Hegemonius of Sirmium** (4th century) “Jesus taught us to pray” and then he discusses the Lord’s Prayer. *Archelaus Disputation with Manes* ch.20 p.194

**Optatus of Milevis** (373-375 A.D.) quotes the first part of the Lord’s prayer. book 2 p.104

## Pr3. Pray to Jesus

Acts 7:59; Revelation 22:20

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 7:59

**Juvencus the Spaniard** (329/330 A.D.) mentions the Lord’s prayer, in which Jesus starts out as “Our Father”. *Englynion* (=*Four Books on the Gospels*) book 1 590 p.49

***Genuine Acts of Peter of Alexandria*** (after 386 A.D.) Praying to Jesus

**John Cassian** (410-430 A.D.) says to pray to Jesus. *Seven Books* book 7.1 p.604

## Pr4. Pray at all times or in any place

1 Thessalonians 5:17; Hebrews 13:15; Psalm 86:3b

Example:s Acts 1:14; 16:25; Romans 1:10; Ephesians 6:18; Colossians 1:9; 4:12; 2 Timothy 1:3

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 16:25; 1 Thessalonians 5:17

***Life of Antony*** (356-362 A.D.) ch.3 p.96 says to pray “unceasingly”

&&&**Athanasius of Alexandria**(&&&)

**John Chrysostom** (died 407 A.D.) quotes 1 Thessalonians 5:17 about pryaing without ceasing. *Homilies on Ephesians* homily24 p.169

## Pr5. Pray daily

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Christians should pray three times a day. Memra 13 ch.3 p.130

## Pr6. Praise God

**Hegemonius of Sirmium** (268-272 A.D.) “On hearing these matters, those who were present gave great glory to God, and ascribed to Him such praise as it is meet for Him to receive.” *Archelaus Disputation with Manes* ch.39 p.213

**Gregory of Nyssa** (382-383 A.D.) says to glorify the Father. *Funeral Oration for Meletius* p.513

**Augustine of Hippo** (388-430 A.D.) goes over all of the Lord’s prayer. *Sermon on the Mount* book 2 ch.15 p.38

## Pr7. Thankfulness/gratitude to God

2 Chr 5:13; 7:3,6; 20:21; 32:2; Psalm 95:2; 100:4-5

John 6:11; Acts 27:35; Romans 1:21; 14:6; 16:4; 1 Corinthians 10:30; 11:24; 15:57; 16:4-8,34-41; 2 Corinthians 2:14; 9:15; Philippians 1:3; 4:6; Colossians 3:15; 1 Thessalonians 3:9; 5:18; 2 Thessalonians 1:3; Hebrews 12:28

(implied) 1 Thessalonians 4:3

Come before God with thanksgiving Psalm 95:2; 110:4

Thanks God when times are tough. Dan 2:23;

Always give thanks Ephesians 5:20; 1 Thessalonians 5:18

Thank God every day 1 Chr 23:30 (Levites)

Give thanks before eating Matthew 14:19; 15:36; 26:26-27; Mark 6:41; 8:6; 14:22-23; Luke 9:16; 22:17,19; 24:30; John 6:11,23; 1 Corinthians 11:24; 1 Timothy 4:3-4

Offer God a sacrifice of thanksgiving Leviticus 7:12-15; 7:12; 22:29; Psalm 50:14,23; 56:12; 107:22; 116:17

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 6:11; Acts 27:35; Romans 1:21; 14:6; 16:4; 1 Corinthians 10:30; 11:24; 15:57; 2 Corinthians 2:14; 9:15; Philippians 1:3; 4:6; Colossians 3:15; 1 Thessalonians 3:9; 5:18; 2 Thessalonians 1:3

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

**Athanasius of Alexandria** (332 A.D.) “knowing that the Lord loves the thankful, never cease to praise Him, ever giving thanks unto the Lord.” *Easter Letter 332 A.D.* Letter 3 ch.5 p.514.

**Optatus of Milevis** (373-375 A.D.) says “thanks be to God”. book 1 p.29

**Basil of Cappadocia** (357-379 A.D.) says to be thankful to the Father. *The Hexaemeron* homily 2 ch.5 p.62

**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

## Pr8. Confess to God

1 John 1:9; James 5:16; Psalms 32:5; 38:18

**Ambrosiaster** (Latin, after 384 A.D.) &&&

**Augustine of Hippo** (388-430 A.D.) goes over all of the Lord’s prayer. *Sermon on the Mount* book 2 ch.15 p.38

## Pr9. Forgive us as we forgive others

Matthew 6:12a

**Optatus of Milevis** (373-375 A.D.) discuesses this part of the Lord’s prayer. book 2 p.104

*Syriac Book of Steps (Liber Graduum)* (350-400 A.D.) (partial) Forgive others. Memra 11 ch.3 p.115

**Augustine of Hippo** (388-430 A.D.) goes over all of the Lord’s prayer. *Sermon on the Mount* book 2 ch.15 p.38

## Pr10. Not into temptation

**Augustine of Hippo** (388-430 A.D.) goes over all of the Lord’s prayer. *Sermon on the Mount* book 2 ch.15 p.38

## Pr11. Deliver us from evil

**John Chrysostom** (-407 A.D.) &&&

**Augustine of Hippo** (388-430 A.D.) goes over all of the Lord’s prayer. *Sermon on the Mount* book 2 ch.15 p.38

## Pr12. The Lord’s Prayer

Matthew 6:9-13; Luke 11:2-4

**Hegemonius of Sirmium** (4th century) “Jesus taught us to pray” and then he discusses the Lord’s Prayer. *Archelaus Disputation with Manes* ch.20 p.194

**Augustine of Hippo** (388-430 A.D.) goes over all of the Lord’s prayer. *Sermon on the Mount* book 2 ch.15 p.38

Augustine of Hippo (388-430 A.D.) extensively discuesses the Lord’s prayer in Sermons on the New Testament Sermon 8 p.284-288.

## Pr13. Lift up hands to God

**Athanasius of Alexandria** (347 A.D.) “as David sings, 'May my meditation be pleasing to Him. Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice.” *Easter Letter of 347*.

## Pr14. Bless or pray for those who persecute you

Bless those who persecute you. Romans 12:14

Repay evil with blessing. 1 Peter 3:9

Love your enemies and pray for those who persecute you. Matthew 5:44

Love your enemies, bless those who curse you; pray for those who mistreat you. Luke 6:27-28

Example of Stephen: Acts 7:60

Example of Jesus: Luke 23:34

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 12:14

**Pacian of Barcelona** (342-379/392 A.D.) quotes Matthew 5:44 “pray for those who persecute [us]” and ‘to bless those who curse’” Letter 1 ch.1.1 p.27

**Augustine of Hippo** (388-430 A.D.) says to pray for those who persecute you. *Sermon on the Mount* book 1 ch.69 p.29

## Pr15. Pray for rulers and those in authority

1 Timothy 2:1-3

(partial) Pray for Christian leaders (like Paul) 1 Thessalonians 5:25

(partial) Pray for each other. James 5:16

(partial) Pray for a brother who is committing a sin that does not lead to death. 1 John 5:16

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Timothy 2:1-3

**Athanasius of Alexandria** (after 347 A.D.) says to pray for God-blessed rulers. *Defence Against the Arians* part 3 ch.57 p.130

## Pr16. Incense of the prayers of the saints

Revelation 5:8; 8:3-4

**Ambrose of Milan** (370-390 A.D.) “And in the Revelation of John we read that an Angel, stood at the Altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, it is said, with the prayers of the Saints, ascended up before God out of the Angel's hand.” *Letters of Ambrose* Letter 64 p.396-397

## Pr17. Pray for God’s kingdom to come

**Augustine of Hippo** (388-430 A.D.) (implied) discusses the Lord’s Prayer and praying for God’s kingdom to come. &&&

## Pr18. Pray for others / intercessory prayer

***Poem on the Passion of the Lord***(315-350 A.D.) p.328 “the prayers of the pious will bring up in in sacred habits, and in the hope of a happy life, amidst severe punishments,…”

**Athanasius of Alexandria** (after 347 A.D.) Arsenius prayed for Pope Athanasius of Alexandria [of Alexandria]. *Defence Against the Arians* part 5 ch.69 p.136

**Basil of Cappadocia** (357-379 A.D.) gives an example of praying for others. *Letter 162* p.215

***Genuine Acts of Peter of Alexandria*** (after 386 A.D.) p.264 “Pray for me, my brothers; you will not see me longer living in this life with you.”

**John Chrysostom** (martyred 407 A.D.) discusses praying for others. *Homilies on Ephesians* homily3 p.59

## Pr19. Pray for God’s mercy for us

Asking Jesus on earth for mercy is not counted here.

Psalm 41:4; 4:1; Luke 18:1

**Ambrosiaster** (Latin, after 384 A.D.) speaks of David praying for God’s mercy and for God ot purify him in Psalm 50. question 112 p.132.

## Pr20. Fasting to God is good

Matthew 6:16; Acts 13:2; 14:23

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 6:16; Acts 13:2; 14:23

***Life of Antony*** (356-362 A.D.) ch.23 p.202 mentions the need for fasting.

**Athanasius of Alexandria** (356-360 A.D.) says that we are fed on the Word of God and fast on external things. *Easter Letter 1* ch.6 p.508. See also Letter 19 (347 A.D.) ch.19 p.548.

**The Council of Gangra** canon 1 p.91 (325-381 A.D.) mentions fasting.

**Ambrose of Milan** (378-381 A.D.) “He [Jesus] taught us that evil cannot be easily overcome except by our fasting, saying: ‘This kind of devil is not cast out but by prayer and fasting.’” *Letter 63* no.15 p.459

**Ambrosiaster** (Latin, after 384 A.D.) speaking for fasting aiding prayer. Question 120 p.390-391.

***Syriac Book of Steps*** *(Liber Graduum)* (350-400 A.D.) mentions fasting. Memra 13 ch.3 p.130

**John Chrysostom** (400-401 A.D.) speaks of our fasting. *Homilies on Acts* homily1 p.8

**Severian of Gabala/Jableh** (398-408 A.D.) “For we who are the children of sacred fasting, and amid bodily privations taste heavenly delights, let us apply ourselves to observing the holy fast.” *On the Creation of the World* ch.7 p.5

**Jerome of Stridon** (393 A.D.) discusses the importance of fasting. *Against Jovinianus* book 2 ch.17 p.401-402

**John Cassian** (410-430 A.D.) speaks of fasting. *Conference of the Bishop Paphnutius* 1 ch.2 p.295

## Pr21. Pray in secret

Matthew 6:6

**Hegemonius of Sirmium** (4th century) (partial) “Pray to your Father which is in secret.” *Archelaus Disputation with Manes* ch.20 p.194

## Pr22. Pray together (two or three)

**Athanasius of Alexandria** (338 A.D.) quotes Matthew 18:20 *Easter Letter 10* ch.2 p.528

## Pr23. Persist/persevere in prayer

Luke 18:1-8

**Basil of Cappadocia** (357-379 A.D.) mentions always praying. *Letter 97* p.181

Basil of Cappadocia (357-379 A.D.) (implied) mentions Eve. *Letter 46* ch.

**John Chrysostom** (-407 A.D.) says the persevere in prayer. *Commentary on Acts* homily 7 p.47

# Individual Practice

## In1. Be godly

Psalm 149:1; Malachi 2:5 (implied), 2 Timothy 3:12; Titus 2:12; 2 Peter 2:9

**Hegemonius of Sirmium** (4th century) (implied) “From all this, then, you ought to see how weighty a matter it is for man to have freedom of will, However, let my antagonist here say whether there is a judgment for the godly and the ungodly, or not.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.32 p.205

**Athanasius of Alexandria** (339 A.D.) says, “For faith and godliness are allied to each other, and sisters; and he who believes in Him is godly” *Easter Letter 11* ch.9 p.536

Athanasius of Alexandria (326-372 A.D.) “We are told, too, by other writers that all who would live godly in Christ must suffer persecution;[2 Tim 3:12] and here again the Psalms supply words with which both those who flee persecution and those who suffer under it may suitably address themselves to God, and it does the same for those who have been rescued from it.” *Athanasius on Psalms*

**Gregory of Nyssa** (382-383 A.D.) (implied) We should look to godliness. *Letter 13* p.537

## In2. Keep the commandments of Christ/God

(Only times after the resurrection are counted, not times before that.)

1 John 3:22-24

**Hegemonius of Sirmium** (4th century) “keep the commandments; and whosoever shall despise them, and turn aside to what is contrary to them, shall yet without doubt have to face this law of judgment” (Archealus is speaking) *Archelaus Disputation with Manes* ch.32 p.204

## In3. Submit to God

2 Chronicles 30:8; Romans 10:3; Hebrews 12:9; James 4:7

**Augustine of Hippo** (388-430 A.D.) “Exercise thou thyself in works. Labour in the vineyard; at the close of the day crave thy wages. "Faithful is He" who brought thee into the vineyard. "Submit thee to the Lord, and entreat Him."” *On the Psalms* Psalm 37 ch.7 p.93

## In4. Worship God in spirit and truth

John 4:24b

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) quotes all of John 4:24. *de Principiis* book 1 ch.1 p.242.

## In5. Depart from evil / unrighteousness

2 Timothy 2:19

(Departing from evil people is not included here.)

**Augustine of Hippo** (388-430 A.D.) “That this is the wisdom of man, as we have already laid down in the twelfth book(2) of this work, is shown by the authority of Holy Scripture, in the book of God's servant Job, where we read that the Wisdom of God said to man, ‘Behold piety, that is wisdom; and to depart from evil is knowledge;’” *On the Trinity* book 14 ch.1 p.&&&

## In6. Do not provoke God

Deuteronomy 4:25; 32:31; Zechariah 8:12; 1 Corinthians 10:22

**Asterius of Amasea** (400-410 A.D.) “For being seated on many human thrones, and administering the greatest offices of the kingdom, they [the consuls] take unsparingly from every source the largest possible amounts, some appropriating the provision money of poor soldiers, others oftentimes selling justice and truth, and others extracting untold wealth from royal coffers and greedily gathering together money from all quarters, disdaining no source of income, however unbecoming or unjust. They provoke God: now presiding in public, and, a little later, lavishing their gold upon charioteers, ill-starred flute-players, buffoons, dancers, the effeminate and harlots, who offer their persons for sale to the public.” P.124

## In7. Do not worship any images or idols

Exodus 20:4; Deuteronomy 5:8; 27:15; Psalm 31:6; Psalm 97:7; Jon 2:8 (implied); Acts 14:15

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Optatus of Milevis** (373-375 A.D.) discusses how we should not worship idols. book 3 p.155

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 9 no.6 p.177

**Gregory of Nyssa** (382-383 A.D.) “but as it is, there is no form of uncleanness that is not perpetrated amongst them; rascality, adultery, theft, idolatry, poisoning, quarrelling, murder, are rife…” *On Pilgrimages* p.383

**Pacian of Barcelona** (342-379/392 A.D.) Do not serve idols. *On Baptism* ch.6.2 p.92

**Epiphanius of Salamis** (360-403 A.D.) says “Let the saints be in honor, and their rest in glory. It is not, however, fitting to honor the saints more highly than is proper, but rather to honor their Lord. ... The honor which the saints in their time showed to God has become for others who did not see it truth turned into error.” (*Panarion*, as quoted in *Examination of the Council of Trent* III, p.467)

Epiphanius of Salamis (360-403 A.D.) says that images (of Mary or otherwise) for adoration is committing adultery against the one and only God. (*Panarion* 3.2:4, as quoted [in part] in *Examination of the Council of Trent* III, p.468, and [in part] by the Tübingen theologians in *Augsburg and Constantinople*, p.141)

**John Chrysostom** (c.388 A.D.) says to worship no idols but God only. vol.10 *Commentary on Matthew* homily 36 p.240. He also has an entire work *On the Statues* against images. The occasion was the erection of statues in Antioch to the Emperor and Empress. They people were not worshipping the Emperor and Empress per se, but Chrysostom was against the venerating of them with statues. Here is an example: For many after having had success in wars, and set up trophies, and built cities, and done divers other benefits of this kind to the people of those times, came to be esteemed gods by the multitude, and were honoured with temples, and altars; and the whole catalogue of the Grecian gods is made up of such men. That this, therefore, may not be done towards the Saints, God permitted them constantly to be banished,- to be scourged, - to fall into diseases; that the abundance of bodily infirmity, and the multiplicity of those temptations, might convince those who were then with them, both that they were men, who wrought such wonders, and that they contributed nothing of their own power; but that it was mere grace, that wrought through them all these miracles.” *Concerning the Statues* homily 1 ch.17 p.338

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) lists together fornication, hatred, idolatry, quarreling, envying, drunkenness, and other sins. *de Principiis* book 3 ch.4.2 p.338

**Augustine of Hippo** (413-426 A.D.) says we are not to worship any images. *City of God* book 4 ch.31 p.81-82

Augustine of Hippo (388-430 A.D.) says not to worship any idols. *Tractate on John* 3 ch.19 p.24

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “Holding fast to worship of Him [God]… and completely abstain from devotion to the idols. *Commentary on Hosea* ch.12 p.91

## In8. Do not worship other gods

Deuteronomy 4:24; 27:15; Psalm 97:7

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Hegemonius of Sirmium** (4th century) quotes Matthew 4:10 that Jesus told Satan to worship God and serve Him only. *Archelaus Disputation with Manes* ch.32 p.205

Hegemonius of Sirmium (4th century) says that worshipping idols, such as the calf, was wrong. *Archelaus Disputation with Manes* ch.333 p.204

**Optatus of Milevis** (373-375 A.D.) discusses if someont is against your beliefs to go after other gods. book 1 p.40

**Gregory of Nyssa** (382-383 A.D.) “but as it is, there is no form of uncleanness that is not perpetrated amongst them; rascality, adultery, theft, idolatry, poisoning, quarrelling, murder, are rife…” *On Pilgrimages* p.383

**Ambrose of Milan** (370-390 A.D.) quotes Deuteronomy 6:13 about worshipping God alone. *Of the Holy Spirit* book 3 ch.18.133 p.154

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) do not worship any other gods. *Commentary on Hosea* ch.2 p.50

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) no worship of idols. *Commentary on Hosea* ch.8 p.75

## In9. Do not make/invent idols/ images to worship

**Athanasius of Alexandria** (&&&) “where the Spirit says , “they shall be ashamed that have formed a god, and carved all of them that which is vain: and all by whom they were made are dried up: and let the deaf ones among men all assemble and stand up together, and let them be confounded and put to shame together; for the carpenter sharpened iron, and worked it with an adze, and fashioned it with an auger, and set it up with the arm of his strength: and he shall hunger and be faint, and drink no water.” ch.14 p.&&&

Athanasius of Alexandria (&&&) (partial) “For to such a depth have some fallen in their understanding, to such darkness of mind, that they have even devised for themselves, and made gods of things that have no existence at all, nor any place among things created.” ch.9.3 p.&&&

## In10. Stars have no influence on people

(implied) Isaiah 47:13; Jeremiah 10:2

**Ephraim the Syrian** (350-378 A.D.) (implied) says there is no Zodiac we should follow. *Nisibine Hymns* hymn 40 no.8 p.203.

**Synod of Laodicea** (343-381 A.D.) canon 36 p.151 says that none who are in the priesthood shall be magicians, enchanters, mathematicians, or astrologers. (Perhaps this is because Pythagorean math and philosophy were intertwined.)

**Gregory of Nyssa** (382-383 A.D.) teaches that our destiny is not influenced by the stars. *Against Eunomius* book 11 ch.5 p.237

**Ambrose of Milan** (370-390 A.D.) “This [famine] was not the fault of the earth, we impute no evil influence to the stars.” Letter 17 no.14 p.416

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) critically mentions the astrology of the Chaldeans and Indians. *de Principiis* book 3 ch.3.2 p.335

**Orosius/Hosius of Braga** (414-418 A.D.) said that the signs of the zodiac have no bearing to the body. *Memoir to Augustine on the Error of Priscillianists and Origenists* p.170

**Augustine of Hippo** (413-426 A.D.) says that stars do not determine our fate. *The City of God* book 5 ch.1-2 p.84-85

## In11. Don’t be in/subject to bondage [to sin]

Hebrews 2:15

**Ambrose of Milan** (370-390 A.D.) “But they are free who live by the laws. Now true law is right reason, true law not sculptured on tablets, nor engraved in brass, but impressed on the mind, and fixed in the senses; for the wise man is not under the law, but is a law unto himself, bearing the work of the Law in his heart, inscribed and formed therein by a kind of pen natural to himself. Are we then so blind as not to see the manifest characters of things, and the images of virtues? And how unworthy is it that whole nations should obey human laws, that they may become thereby partakers of liberty : but that wise men should neglect and abandon the true law of nature formed according to the image of God, and true reason, the sign-bearer of liberty; since there is so much liberty therein, that when children we are unconscious of any bondage to vice, being removed from anger, free from avarice, ignorant of lust. How miserable therefore, that we who are born in liberty should die in bondage!” *Ambrose to Simplician* ch.32 p.245

**Augustine of Hippo** (&&&) “Accordingly he who is slave to sin is free to sin. But thereafter he will not be free to do right unless he is delivered from the bondage of sin and begins to be the servant of righteousness.” Enchiridion book 9 ch.29 p.&&&

## In12. Do not get drunk

Ephesians 5:18; Titus 1:7

(implied) Titus 2:3

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 5:18; Tt 1:7

**Athanasius of Alexandria** (339 A.D.) says that adultery and drunkenness are wrong. *Easter Letter 11* ch.8 p.536.

**Synod of Laodicea** 343-381 A.D. Canon 24 p.144 No one in the priesthood, from presbyters, deacons, subdeacons, readers, singers, exorcists, door-keepers, etc. should enter a tavern.

Synod of Laodicea 343-381 A.D. canon 55 p.157. Neither members of the priesthood, nor clergy, nor laymen “may club together for drinking entertainments.”

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Do not be a glutton, drunkard, or boastful. Memra 13 ch.3 p.129

**Epiphanius of Salamis** (360-403 A.D.) Works of the flesh are adultery, fornication, uncleanness, … witchcraft, hatred, variance, emulations, wrath, strife, seditions, factions, envyings, drunkenness, revellings” *The Panarion* section 3 scholion 5 section 6 p.316

**John Chrysostom** (martyred 407 A.D.) shows that drunkenness is bad. *Homilies on Galatians* homily15 p.42

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) lists together fornication, hatred, idolatry, quarreling, envying, drunkenness, and other sins. *de Principiis* book 3 ch.4.2 p.338

**Jerome of Stridon** (393 A.D.) (implied) the drunken cannot hear the word of God. *Against Jovinianus* book 2 ch.15 p.399

## In13. Eating meat is fine

Matthew 14:17-21; 15:29-38; Mark 7:15-23; John 21:10-13; Acts 10:12-13; Romans 14:14

Colossians 2:21 (implied)

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 14:17-21; 15:29-38; Mark 7:15-23; John 21:10-13; Acts 10:12-13

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 14:17-21; 15:29-38; Mark 7:15-23; John 21:10-13

**Hegemonius of Sirmium** (4th century) (implied) says that eating meat is OK. *Archelaus Disputation with Manes* ch.25 p.251

**Athanasius of Alexandria** (335 A.D.) declares that eating meat is fine and quotes 1 Corinthians 6:13 as by Paul. *Easter Letter 7* ch.2 p.524

**The Council of Gangra** canon 2 p.92 (325-381 A.D.) says that anyone who condemns eating meat, which does not have blood and was not offered to idols, is anathema.

**Gregory of Nyssa** (382-383 A.D.) says that eating meat is fine, and quotes Genesis 9:3. *On the Making of Man* ch.15.2 p.403

**Cyril of Jerusalem** (c.349-386 A.D.) says that drinking wine and eating meat is OK. Lecture 4 ch.27 p.25

**John Chrysostom** (martyred 407 A.D.) *Homilies on Matthew* homily 51 ch.&&&

John Chrysostom (400-401 A.D.) shows that eating meat, including what Jews cannot eat, is fine for us. *Homilies on Acts* homily22 p.143

**Sozomen** (370/380-425 A.D.) tells of renegade monks who condemned marriage, people who ate no animal food. Many women were deluded by them and left their husbands, but unable to remain celibate, fell into adultery. Some women arrayed themselves in men’s apparel.*Sozomen’s Ecclesiastical History* book 3 ch.14 p.293

**Augustine of Hippo** (388-8/28/430 A.D.) says in Acts of the Apostles the angel told Peter to arise, kill, and eat. &&&

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) eating meat is fine (“kill and eat”). He discusses Acts 10:9-13 and Peter seeing the cloth from heaven. *Commentary on Nahum* ch.1 p.251

## In14. Do not be a glutton or slave of your belly

Philippians 3:19a; Proverbs 28:7

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Philippians 3:19a

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Do not be a glutton, drunkard, or boastful. Memra 13 ch.3 p.129

**John Chrysostom** (-407 A.D.) &&&

## In15. Vanity, or avoid vain things

Ecclesiastes; Jeremian 2:5; Ephesians 4:17; 2 Peter 2:18

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

**Sinaiticus** (340-350 A.D.) &&&

**Hegemonius of Sirmium** (4th century) “Beware lest any one spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ.” *Archelaus Disputation with Manes* ch.35 p.209

## In16. Virtue of prudence

Proverbs 1:4; 8:12

**Hegemonius of Sirmium** (4th century) (implied) “*Archelaus said*: It seems to me that this man is full of madness rather than of prudence, who would stir up a controversy with me to-day because I chance to speak of the adversary.” *Archelaus Disputation with Manes* ch.15 p.189

***Life of Antony*** (356-362 A.D.) ch.17 p.200 “Why not rather get those things which we can take away with us—to wit, prudence, justice, temperance, courage, understanding, love, kindness to the poor, faith in Christ, freedom from wrath, hospitality? If we possess these, we shall find them of themselves preparing for us a welcome there in the land of the meek-hearted.”

**John Chrysostom** (400-401 A.D.) speaks of prudence. *Homilies on Acts* homily7 p.47

## In17. Work hard, don’t be lazy

Prov 6:6-11; 12:11,24,27; 15:19; 18:9; 21:25; Ecc 11:6; Colossians 3:23; 1 Thessalonians 5:14; 2 Thessalonians 3:6-12; Tt 3:14

Implied Proverbs 31:17

Partial Proverbs 22:29

**Ephraim the Syrian** (350-378 A.D.) says we should have no sloth or idleness. *Nisibine Hymns* hymn 41 no.5 p.204.

**Gregory of Nyssa** (382-383 A.D.) says not to be slothful. *On Virginity* ch.24 p.369

**John Chrysostom** (martyred 407 A.D.) says we should not be lazy. *Homilies on Ephesians* homily6 p.71

***Apostolic Constitutions*** (c.380 A.D.) book 1 section 3 ch.8 p.394 (implied) quotes much of Proverbs 31.

*Apostolic Constitutions* (3rd-5th century, compiled c.390 A.D.) book 2 section 8 p.425 quotes Ecclesiastes 10:18 and 2 Thessalonians 3:10.

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) “And the consequence of this is, that it lies within ourselves and in our own actions to possess either happiness or holiness; or by sloth and negligence to fall from happiness into wickedness and ruin,” *de Principiis* book 1 ch.5.5 p.260

**John Cassian** (410-430 A.D.) speaks against sloth and gossip. *Conference of the Bishop Paphnutius* ch.1.18 p.303

## In18. It’s bad to be a hypocrite

Matthew 15:3 “you hypocrites!”;

Jesus likewise called the Pharisees snakes and a brood of vipers condemned to Hell in Matthew 23:33; hypocrites (Matthew 23:29)

**Hegemonius of Sirmium** (4th century) “But now, what it is necessary for me to say on the subject of the inner and the outer man, may be expressed in the words of the Saviour to those who swallow a camel, and wear the outward garb of the hypocrite, begirt with blandishments and flatteries. It is to them that Jesus addresses Himself when He says: ‘Woe unto you, scribes and Pharisees, hypocrites!’” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.21 p.194

**Athanasius of Alexandria** (326-372 A.D.) “And if not only your enemies cast you in the teeth but those also whom you thought to be your friends reproach and slander you and hurt you sorely for a time, you can still call upon God for help, using Psalm 55. Against hypocrites and those who glory in appearances, say for their reproach the 58th.” *Athanasius of Alexandria on Psalms*

**Gregory of Nyssa** (382-383 A.D.) (implied) speaks against hypocrisy *On Virginity* ch.15 p.361

**John Chrysostom** (400-401 A.D.) (implied) talks about hypocrites. *Homilies on Acts* homily1.1 p.4

The Donatist schismatic **Tyconius** (after 390 A.D.) (implied) speaks against hypocrites. section 2 p.21

## In19. Rule of faith / truth

(partial) Galatians 6:16 “peace to all who walk by this rule”

James 4:7

*Life of Antony* (356-362 A.D.) ch.67 p.214 (partial) mentions the “rule of the church”

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “And this is a point which I wish impressed upon those who peruse these pages, that with respect to topics of such difficulty and obscurity we use our utmost endeavor, not so much to ascertain clearly the solutions of the questions (for every one will do this as the Spirit gives him utterance), as to maintain the rule of faith in the most unmistakable manner,” *de Principiis* [Latin translation] book 3 ch.1.17 p319

## In20. Have self-control

1 Corinthians 5:10-11; Titus 1:8; 2:5,6; 1 Peter 1:13; 4:7; 5:8; 2 Peter 1:6

(implied) 1 Corinthians 7:37

**John Chrysostom** (died 407 A.D.) “Thou in turn hast entrusted, and handed over other things to him, almsgiving, prayers, self-control and every other virtue.” *On the Priesthood* second instruction p.165

# Loving Others

## Lo1. Love all / your neighbor as yourself

Leviticus 19:18b; Mark 12:31; Luke 10:27a

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

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Love his neighbor as himself. Memra 13 ch.8 p.133

*Syriac Book of Steps (Liber Graduum)* (350-400 A.D.) Love God more than yourself and love neighbors as yourself. Memra 11 ch.1 p.113

**Epiphanius of Salamis** (360-403 A.D.) “love your neighbor as yourself.” *The Panarion* section 3 scholion 4 p.315

**John Chrysostom** (martyred 407 A.D.) says to love others *Homilies on Galatians* homily5.14 p.40. See also *Homilies on Ephesians* homily7 p.83.

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) says loving others is the second greatest commandment. *de Principiis* book 2 ch.4.2 p.276

**Augustine of Hippo** (388-430 A.D.) says we should love God with all our heart, soul, and mind, and love our neighbor as ourself. *On Faith and the Creed* ch.9.21 p.331

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) quotes the two greatest commandments. *Commentary on Micah* ch.6 p.237

## Lo2. Have affection towards others (besides your family)

1 Corinthians 4:17; 16:7, 19-20; 2 Corinthians 2:13; Philippians 1:8-9; 4:1

Romans 16:3-16; Ephesians 6:21 (implied); 2 Timothy 1:14 (implied)

1 Corinthians 16:18; Philemon 17,20 Refreshing someone’s spirit

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## Lo3. Forgive others/enemies

Matthew 5:44; Luke 6:27-30,35; Colossians 3:13

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 6:27-30,35

**John Chrysostom** (martyred 407 A.D.)

**Augustine of Hippo** (413-426 A.D.) says we are to love our enemies. *The City of God* book 8 ch.17 p.156

Augustine of Hippo (388-430 A.D.) says we are to forgive others who sin against us. *On the Trinity* book 12 ch.12.18 p.162

## Lo4. Do to others as you would them do to you

Matthew 7:12; Luke 6:31

Partial Leviticus 19:33-34

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

**Athanasius of Alexandria** (331 A.D.) says to remember the poor, be kind to strangers, and to love God with all our soul, might and strength, and our neighbor as ourselves. *Easter Letter 1* ch.11 p.510

&&&**John Chrysostom** (martyred 407 A.D.)

## Lo5. Do not get revenge

Romans 12:19; Leviticus 19:18; 1 Peter 3:19

(implied) Matthew 5:38-46; Luke 3:27-36

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) Matthew 5:38-46; Luke 3:27-36

**Gregory of Nyssa** (382-383 A.D.) says we are not to get revenge. *On Virginity* ch.15 p.361

**John Chrysostom** (martyred 407 A.D.) says that God will judge us if we get revenge for despising God. *On the Statues* homily 20 ch.9 p.475.

## Lo6. Do not hold a grudge

Simply using the word “grudge” is not counted here.

1 Corinthians 13:5b

**John Chrysostom** (died 407 A.D.) “Yet for this cause I make the greater lamentation, because, though there are so many circumstances to draw us together, we are at variance. And what sedition, it will be said, see you here? Here truly I see none. But when we have broken up, such an one accuses such another, another is openly insulting, another grudges, another is fraudulent, and rapacious, and violent, another indulges in unlawful love, another frames countless schemes of deceit.” *Commentary on Romans* p.393

## Lo7. Do not murder

Matthew 5:21; Mark 10:19; Exodus 20:13; Deuteronomy 5:17

(implied) Matthew 30:30-32;37

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

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

**Eusebius of Caesarea** (318-339/340 A.D.)

**Council of Sardica** (Greek version) (343/344 A.D.)

**Athanasius of Alexandria** (329 A.D.) mentions that murderers like Cain fled after the murder. *Personal Letter 47* p.555

**Gregory of Nyssa** (382-383 A.D.) “but as it is, there is no form of uncleanness that is not perpetrated amongst them; rascality, adultery, theft, idolatry, poisoning, quarrelling, murder, are rife…” *On Pilgrimages* p.383

**Ambrosiaster** (Latin, after 384 A.D.) says not to murder. Question 7 p.91 and question 104 p.217

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

**Ambrose of Milan** (370-390 A.D.)

**Pacian of Barcelona** (342-379/392 A.D.) The law said, do not commit adultery, kill, or covet. *On Baptism* ch.2.1 p.88

**John Chrysostom** (400-401 A.D.) says not to murder. *Homilies on Acts* homily1 p.8. See also *Homilies on Galatians* homily1 p.5

Pacian of Barcelona (342-379/392 A.D.) (partial) David was guilty of murder and adultery, but afterwards he was penitent. Letter 1 ch.5.3 p.23

**Asterius of Amasea** (400-410 A.D.) (implied) “You [covetousness] fill the earth with robbers and murderers, and the sea with piractes, cities with tumult, courts with false witnesses, false accusers, betrayers, advocates, and judges who incline whichever way you draw them.”” *Against Covetousness* p.4

**Augustine of Hippo** (413-426 A.D.) quotes Exodus 20:12-15. *The City of God* book 18 ch.41 p.385

Augustine of Hippo (413-426 A.D.) “Is not this proved by the profound and dreadful ignorance which produces all the errors that enfold the children of Adam, and from which no man can be delivered without toil, pain, and fear? Is it not proved by his love of so many vain and hurtful things, which produces gnawing cares, disquiet, griefs, fears, wild joys, quarrels, lawsuits, wars, treasons, angers, hatreds, deceit, flattery, fraud, theft, robbery, perfidy, pride, ambition, envy, murders, parricides, cruelty, ferocity, wickedness, luxury, insolence, impudence, shamelessness, fornications, adulteries, incests, and the numberless uncleannesses and unnatural acts of both sexes, which it is shameful so much as to mention; sacrileges, heresies, blasphemies, perjuries, oppression of the innocent, calumnies, plots, falsehoods, false witnessings, unrighteous judgments, violent deeds, plunderings, and whatever similar wickedness has found its way into the lives of men, though it cannot find its way into the conception of pure minds?” *The City of God* book 22 ch.22 p.499-500

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) (implied) talked about Jezebel behaving in a vile and murderous way. *Commentary on Amos* ch.4 p.144

## Lo8. Abortion is evil/murder

Exodus 21:22-23

Gregory of Nyssa (c.356-397 A.D.) (partial) “Again, on the other hand, no one who can reflect will imagine an after-birth of the soul, i.e. that it is younger than the moulding of the body; for every one can see for himself that not one amongst all the things that are inanimate or soulless possesses ay power of motion or of growth.” *On the Soul and the Resurrection* p.458-459

**Basil of Cappadocia** (357-378 A.D.) “The woman who purposely destroys her unborn child is guilty of murder. With us there is no nice enquiry as to its being formed or unformed. … the punishment [i.e. being forbidden from communion in the church] should not be for life, but for the term of ten years. And let their treatment depend not on mere lapse of time, but on the character of their repentance.” Letter 188 ch.2 p.225.

Basil of Cappadocia (357-378 A.D.) Women also who administer drugs to cause abortion, as well as those who take poisons to destroy unborn children, are murderesses. So much on this subject.” *Letter 188* ch.8 p.226-227

Basil of Cappadocia (357-378 A.D.) Canonical Letter of Basil to Amphilochius Canon 2 *Post-Nicene Fathers Second Series* vol.14 p.604 “Let her that procures abortion undergo ten years’ penance, whether the embryo were perfectly formed, or not.”

Basil of Cappadocia (357-378 A.D.) Canonical Letter of Basil to Amphilochius Canon 2 *Post-Nicene Fathers Second Series* vol.14 p.605 “says that man or woman is a murderer “they who take medicines to procure abortion; and so are they who kill on the highway,…”

**Ambrose of Milan** (370-390 A.D.) *Hexaemaron* book 5 ch.18.58

**John Chrysostom** (martyred 407 A.D.) homily 32 in his *Commentary on Romans*

**Jerome of Stridon** (373-420 A.D.) was against abortion. *Letter 22* ch.13.

**Augustine of Hippo** (388-430 A.D.) regarding abortive conceptions, “For if we shall decide that these are to rise again, we cannot object to any conclusion that may be drawn in regard to those which are fully formed. Now who is there that is not rather disposed to think that unformed abortions perish, like seeds that have never fructified? But who will dare to deny, though he may not dare to affirm, that at the resurrection every defect in the form shall be supplied, and that thus the perfection which time would have brought shall not be wanting” *Enchiridion* ch.85 p.265.

Augustine of Hippo (388-430 A.D.) “And therefore the following question may be very carefully inquired into and discussed by learned men, though I do not know whether it is in man’s power to resolve it: At what time the infant begins to live in the womb: whether life exists in a latent form before it manifests itself in the motions of the living being. To deny that the young who are cut out limb by limb from the womb, lest if they were left there dead the mother should die too, have never been alive, seems too audacious…” *Enchiridion* ch.86 p.265 See also question on Exodus 9.80 and question on the Heptateuch ch.2.

*Council of Quinisext* (692 A.D.) canon 91 p.404 “Those who give drugs for procuring abortion, and those who receive poisons to kill the foetus, are subjected to the penalty of murder.”

**Among corrupt or spurious works**

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.) Book 7 section 1 ch.3 p.466 “You shall not slay your child by causing abortion, nor kill the baby that is born. For ‘everything that is shaped and has received a soul from God, if it is slain, shall be avenged, as being unjustly destroyed’” (quoted form Ezek 21:23 Septuagint) (quoted from *A Dictionary of Early Christian Beliefs*. David W. Bercot, ed. p.3)

## Lo9. Care for the sick

Matthew 25:36,39,43,44

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 25:36,39,43,44

&&&**John Chrysostom** (martyred 407 A.D.)

**Jerome of Stridon** (373-420 A.D.) says to care for the sick as doing it for Jesus. *Letter 22* ch.13 p.27 and *Letter 130* ch.14 p.269

## Lo10. Practice hospitality

Matthew 25:38,40; Romans 12:13; 16:23; Hebrews 13:1-2; 1 Peter 4:9; 3 John 8,10

Bishops are to be hospitable in 1 Timothy 3:2 and Titus 1:8.

Widows were commended for being hospitable in 1 Timothy 5:10.

Preparing the guest room for Paul Philemon 22

Publius of Malta was very hospitable toward Paul in Acts 28:7.

Entertaining angels unawares Hebrews 13:2

Abraham entertained angels in Genesis 18:1-15 and Lot in Genesis 19.

Job 31:32; Ezekiel 16:39 not showing hospitality to a stranger is a sin.

But no hospitality to heretics in 2 John 10-11.

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

**Hegemonius of Sirmium** (4th century) tells about the goats on Jesus’ left. *Archelaus Disputation with Manes* ch.37 p.212

**Athanasius of Alexandria** (331 A.D.) says to remember the poor, be kind to strangers, and to love God with all our soul, might and strength, and our neighbor as ourselves. *Easter Letter 1* ch.11 p.510.

***Life of Antony*** (356-362 A.D.) ch.17 p.200 “Why not rather get those things which we can take away with us—to wit, prudence, justice, temperance, courage, understanding, love, kindness to the poor, faith in Christ, freedom from wrath, hospitality? If we possess these, we shall find them of themselves preparing for us a welcome there in the land of the meek-hearted.”

**John Chrysostom** (martyred 407 A.D.)

## Lo11. Love covers a multitude of sins

James 5:20b; 1 Peter 4:8

**John Chrysostom** (-407 A.D.) &&&

## Lo12. Love fulfills the law

Romans 13:8; 13:10; Galatians 5:14

Galatians 6:2 (partial)

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## Lo13. Show mercy/pity to others

Luke 6:36

**Hegemonius of Sirmium** (4th century) “And when that pattern of piety, Marcellus, heard his narration, without the least delay he went into his house, and provided the price demanded for the prisoners, according to the value set upon them by those who had led them captive; and unlocking the treasures of his goods, he at once distributed the gifts of piety among the soldiers, without any severe consideration of number or distinction, so that they seemed to be presents rather than purchase-moneys. And those soldiers were filled with wonder and admiration at the grandeur of the man’s piety and munificence, and were struck with amazement, and felt the force of this example of pity; so that very many of them were added to the faith of our Lord Jesus Christ, and threw off the belt of military service, while others withdrew to their camp, taking scarcely a fourth part of the ransom, and the rest made their departure without receiving even so much as would defray the expenses of the way.” *Archelaus Disputation with Manes* ch.1 p.179

**Athanasius of Alexandria** (356-360 A.D.) “And many now too keep the Savior’s command, being merciful as is their Father which is in heaven,” *Four Discourses Against the Arians* discourse 3 ch.10 p.399

## Lo14. Visit those in prison

Matthew 25:36,39,43-44, Hebrews 13:3

**Juvencus the Spaniard** (329/330 A.D.) says in the parable of the sheep and the goats Jesus mentioned visiting those in prison as something the sheep did. *Englynion* (=*Four Books on the Gospels*) book 4 295 p.120

**John Chrysostom** (martyred 407 A.D.) “And mark how easy are His injunctions. He said not, "I was in prison, and ye set me free; I was sick, and ye raised me up again;" but, "ye visited me," and, "ye came unto me." And neither in hunger is the thing commanded grievous. For no costly table did He seek, but what is needful only, and His necessary food, and He sought in a suppliant’s garb, so that all things were enough to bring punishment on them; the easiness of the request, for it was bread; the pitiable character of Him that requesteth, for He was poor; the sympathy of nature, for He was a man; the desirableness of the promise, for He promised a kingdom; the fearfulness of the punishment, for He threatened hell. The dignity of the one receiving, for it was God, who was receiving by the poor; the surpassing nature of the honor, that He vouchsafed to condescend so far; His just claim for what they bestowed, for of His own was He receiving.” *Homilies on Matthew* homily78 p.&&&

## Lo15. Love your enemies

Mark 5:44; Luke 6:27,35

**Ambrosiaster** (Latin, after 384 A.D.) says to love our enemies. question 13 p.175

## Lo16. Turn the other cheek

Mark 5:39; Luke 6:29

**Ambrosiaster** (Latin, after 384 A.D.) says to turn the other cheek. question 69 p.174 and question 13 p.174.

**John Chrysostom** (-407 A.D.) says to turn the other cheek. *Commentary on Romans* homily 12 p.426

## Lo17. Don’t be a people pleaser

Galatians 1:10; Ephesians 6:6; Colossians 3:22

**Jerome of Stridon** (405-420 A.D.) says not to try to please men. Letter 1.3 p.45

## Lo18. Don’t show partiality

James 2:1-4

## Lo19. Cruelty is bad

**John Chrysostom** (died 407 A.D.) (implied) “Thus also it happens that a man may be intemperate, and at the same time often merciful; or he may be cruel, but also sober; and if he be both intemperate and cruel, still, often in the business of life, he may do some good deed. And similarly we ought to think of the good. For as the most depraved of men often do some useful thing, so also the zealous and honourable often commit sin in some respect.” *Four Discourses* Discourse 3 p.70

## Lo20. Must not poison others

**Optatus of Milevis** (373-375 A.D.) says that the poisoner is not innocent of murder just because he did not use steel. book 2 p.116

**Gregory of Nyssa** (382-383 A.D.) “but as it is, there is no form of uncleanness that is not perpetrated amongst them; rascality, adultery, theft, idolatry, poisoning, quarrelling, murder, are rife…” *On Pilgrimages* p.383

# Speech

## Sp1. Have pure speech

Partial Matthew

Proverbs 4:24; 15:2; Luke 6:45; 1 Corinthians 5:10-11; Ephesians 4:29; James 3:2-12

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 5:10-11; Ephesians 4:29

**John Chrysostom** (-407 A.D.) &&&

## Sp2. No filthy talk

Ephesians 4:29

**Augustine of Hippo** (&&&) “But let the hand do nothing wrong, let the feet run not to any evil, nor the eye be directed to immodesty; let not the ear be open with pleasure to filthy talk; nor the tongue move to indecent speech; yet tell me, who can restrain the thoughts?” *Sermon on the Mount* ch12 p.276

## Sp3. If we deny Christ He will deny us

2 Timothy 2:12b; Matthew 32-33

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**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.4 p.438 quotes Matthew 10:33 and Luke 9:26 about Christ denying before men. It also quotes Matthew 10:37; 16:26 about not loving family more than Jesus.

## Sp4. Forsake lies

Ephesians 4:25; Proverbs 12:19-20

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 4:25

**Athanasius of Alexandria** (after 347 A.D.) says a false witness does not go unpunished. *Defence Against the Arians* part 5 ch.74 p.139

**Ambrosiaster** (Latin, after 384 A.D.) says not to have a false witness. question 7 p.90

**Augustine of Hippo** (388-430 A.D.) says we ar enot ot bar false witness. *Tractate on John* 3 ch.719p.24

## Sp6. Do not swear oaths

Matthew 5:34-37; James 5:12

**Basil of Cappadocia** (357-379 A.D.) “By taking an oath he could have avoided a fine of three talents, yet rather than do so he paid the fine, though he could have sworn truthfully. I am inclined to think that he had heard of the precept which forbids us to swear.” *Address to Young Men* ch.7 p.&&&

**Cyril of Jerusalem** (c.349-386 A.D.) Lecture 15 ch.13 p.111

## Sp7. Don’t use flattery (on others)

1 Thessalonians 2:5,6,7

**Hegemonius of Sirmium** (4th century) “But now, what it is necessary for me to say on the subject of the inner and the outer man, may be expressed in the words of the Saviour to those who swallow a camel, and wear the outward garb of the hypocrite, begirt with blandishments and flatteries. It is to them that Jesus addresses Himself when He says: “Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of uncleanness. Or know you not, that He that made that which is without, made that which is within also?’” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.21 p.194

**Augustine of Hippo** (413-426 A.D.) “Is not this proved by the profound and dreadful ignorance which produces all the errors that enfold the children of Adam, and from which no man can be delivered without toil, pain, and fear? Is it not proved by his love of so many vain and hurtful things, which produces gnawing cares, disquiet, griefs, fears, wild joys, quarrels, lawsuits, wars, treasons, angers, hatreds, deceit, flattery, fraud, theft, robbery, perfidy, pride, ambition, envy, murders, parricides, cruelty, ferocity, wickedness, luxury, insolence, impudence, shamelessness, fornications, adulteries, incests, and the numberless uncleannesses and unnatural acts of both sexes, which it is shameful so much as to mention; sacrileges, heresies, blasphemies, perjuries, oppression of the innocent, calumnies, plots, falsehoods, false witnessings, unrighteous judgments, violent deeds, plunderings, and whatever similar wickedness has found its way into the lives of men, though it cannot find its way into the conception of pure minds?” *The City of God* book 22 ch.22 p.499-500

## Sp8. Slandering people is bad

Leviticus 19:16; Psalm 15:3; 31:13; 38:20; 41:6; Proverbs 10:18; 30:10; Jeremiah 6:28; Ezekiel 36:3; Matthew 15:19; Mark 7:22; 2 Corinthians 12:31; Ephesians 4:31; Colossians 3:8; Titus 3:2; James 4:11; 1 Peter 2:1

**Athanasius of Alexandria** (after 347 A.D.) (implied) criticized Ischyras as a slanderer. *Defence Against the Arians* part 3 ch.46 p.125

&&&**John Chrysostom** (martyred 407 A.D.) spoke against slander. *On the Statues* homily 3.&&&

## Sp9. Do not be a gossip or chatterer

Note that while slander and backbiting are forms of gossip, they alone are not counted here; this refers to all gossip.

Proverbs 11:13; 16:28; 18:8; 20:19; 26:20,22; 2 Corinthians 12:20; 3John 10; Romans 1:29; 1 Timothy 5:13

(partial) 1 Peter 2:1; 3:16

(partial) Matthew 12:36

p72 (=Bodmer 7,8) All of 1,2 Peter, Jude 191 verses (ca.300 A.D.) (partial) Rid yourself of slander. 1 Peter 2:1; 3:16

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

**Athanasius of Alexandria** (&&&)

**John Cassian** (410-430 A.D.) speaks against sloth and gossip. *Conference of the Bishop Paphnutius* ch.1.18 p.303

## Sp10. Confess your sins to others

James 5:16

**Ambrose of Milan** (387 A.D.) “Let us not blush to confess our sins. Behold how free he was who could say, 'I feared not the multitude of the people; that I should not confess my sin in the sight of all.' For he that confesses his sin is released from servitude, and 'the just accuses himself in the beginning of his speech.'” *Letters of Ambrose* Letter 37 ch.45 p.249

## Sp11. Don’t boast about yourself

Jeremiah 9:23; 1 Corinthians 1:31; 2 Corinthians 10:17; Galatians 6:14; Ephesians 2:9; James 4:13-14

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Do not be a glutton, drunkard, or boastful. Memra 13 ch.3 p.129

**John Chrysostom** (martyred 407 A.D.) “Do not boast” *Commentary on Galatians* homily 6 ch.4 p.44

## Sp12. Don’t be a reviler

Bless when reviled is not counted here.

**Basil of Cappadocia** (357-379 A.D.) speaker against revilers. *Letter 203* ch.2 p.242

**Gregory of Nyssa** (382-383 A.D.) says no backbiting. *Letter 2* p.528

**Augustine of Hippo** (&&&) “And also false would be another statement of the same Paul himself: ‘Do not err,’ he says; ‘neither fornicators, nor idolaters, nor adulterers, nor the unmanly, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.’” *Enchiridion* ch.18 p.&&&

## Sp13. Bless those who revile/curse you

Matthew 5:44; Luke 6:28; Romans 12:14

**John Chrysostom** (died 407 A.D.) “’Being reviled, we bless; being persecuted, we endure; being defamed, we entreat; we are made as the filth of the world." This is the meaning of "fools for Christ's sake.’” *Commentary on 1 Corinthians* homily13 p.73

## Sp14. Do not murmur

Ex 15:24; 16:2; 16:7-9; 16:12; 17:3 (all implied)

Num 14:2; 17:5; Jn 6:43; Jde 1:16

**Basil of Cappadocia** (357-379 A.D.) is against murmuring. *Letter 22* ch.2 p.128

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) “because they are reported either to have murmured, or to have worshipped idols, or to have committed fornication, or to have done some evil work which the mind ought not even to conceive.” *de Principiis* book 4 ch.1.24 p.374

## Sp15. Do not grumble

James 5:9 Do not grumble against one another.

# PEACE AND CONTENTMENT

## Pc1. Have peace

John 14:27

1 Peter 3:11 Let him seek peace and pursue it.

**Aphrahat the Syrian** (337-345 A.D.) says we are to be peaceful. *Select Demonstrations* Demonstration 6.17 p.373

**Augustine of Hippo** (388-430 A.D.) “My peace saith he [Jesus], ‘I leave with you:’ and it was done.” *On the Psalms* Psalm 21 ch.3 p.57

No Gregory of Nyssa or Athanasius

## Pc2. The peace of God

Philippians 4:7

**Augustine of Hippo** (413-426 A.D.) “For then shall be that ‘peace of God which,’ as the apostle says, ‘passeth all understanding,’ -that is to say, all human, and perhaps all angelic understanding, but certainly not the divine.” *City of God* book 22 ch.29 p.507

## Pc3. God is the God of peace

Romans 15:33; 16:20; Philippians 4:9; 1 Thessalonians 5:23; Heb 13:20

1 Corinthians 14:33 (implied) “God is the author of peace”

**Ambrose of Milan** (370-390 A.D.) &&&

**Gregory of Nyssa** (c.356-397 A.D.) &&&

**John Chrysostom** (died 407 A.D.)

**Jerome of Stridon** (405-420 A.D.)

**Sulpitius/Sulpicius Severus** (363-420 A.D.)

**Augustine of Hippo** (405-430 A.D.)

## Pc4. Don’t worry about tomorrow / lilies of the field

Matthew 6:25-34

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus teaching on the lilies of the field. *Englynion* book 1 643 p.50

**Athanasius** (326-373 A.D.) quotes Matthew 6:25-30 *Four Discourses Against the Arians* Discourse 2 ch.25 p.362

## Pc5. Lose your life for My sake to find it

Matthew 10:39

**Augustine of Hippo** (388-430 A.D.) quotes Matthew 10:39f. *On the Psalms* Psalm 103 ch.2 p.504

No Nyssa, Athanasius

## Pc6. be peacemakers or seek peace

Matthew 5:9; James 3:18; Psalm 34:14

Having peace and praying for peace are not included here.

**Optatus of Milevis** (373-375 A.D.) discusses how Christians should be peacemakers. book 3 p.153

***Constitutions of the Holy Apostles*** (3rd-5th century, compiled c.390 A.D.) book 2 ch.1 p.396 mentions peacemakers

## Pc7. We rejoice when afflicted

Matthew 5:11-12; Luke 6:22-23; Colossians 1:24; Hebrews 10:34; James 1:2-4; 1 Peter 4:13

Rejoice in suffering the Philippian Jailer

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:11-12; Luke 6:22-23; Colossians 1:24

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:11-12; Luke 6:22-23

**Juvencus the Spaniard** (329/330 A.D.) says Jesus taught to rejoice when you are persecuted. *Englynion* (=*Four Books on the Gospels*) book 1 469 p.46

**Athanasius of Alexandria** (&&&)

**First Council of Constantinople** (381/382 A.D.) Synodical Letter p.188

**Augustine of Hippo** (388-430 A.D.) &&&

## Pc8. We rejoice – besides being afflicted

Luke 10:20; John 16:22,24; 17:13; Acts 16:34; Philippians 3:1; 1 Thessalonians 5:16; 2 Corinthians 2:3

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 10:20; John 16:22,24; 17:13; Acts 16:34; Philippians 3:1; 1 Thessalonians 5:16

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 10:20; John 16:22,24; 17:13

**Aphrahat the Syrian** (337-345 A.D.) we rejoice when giving to the poor. *Select Demonstrations* Demonstration 6.8 p.368

***A Poem on the Passion of the Lord*** (315-350 A.D.) mentions saints you died joyfully seeing the angelic chors, and being in perpetural bless, and reigning with Christ. (near the end) p.&&&

**Eusebius of Emesa** (c.359 A.D.) “while the Church rejoices in Jesus Christ our Lord, to Whom be glory for ever and even. Amen.” *On the Sufferings and Death of our Lord* p.4

***Life of Antony*** (356-262 A.D.) ch.36 p.206 tells of our joy.

**Athanasius of Alexandria** (339 A.D.) “We are all filled in the morning with Thy favour, and we rejoice and are made glad in our days.” *Easter Letter 11* ch.11 p.537.

**Ephraim the Syrian** (350-378 A.D.) “The olive which with its oil gladdens the face, with its leaf gladdened their countenances: for me the river whereof to drink is want to make joyful, Lo! O Lord, by its flood it makes me mournful.” *Nisibine Hymns* hymn 1 no.4 p.167

Ephraim the Syrian (350-378 A.D.) *Nisibine Hymns* hymn 36 no.18 p.198

**Basil of Cappadocia** (357-379 A.D.) says that both angels and men celebrate salvation. *Letter 46* ch.6 p.152. See also *Letter 65* p.163.

**Ambrosiaster** (Latin, after 384 A.D.) says that we rejoice (in general). Question 112 p.136

**John Chrysostom** (-407 A.D.) *Commentary on Acts* homily 16 p.104

**Rufinus** (410 A.D.) translation of Origen (240 A.D.) says that God will sitr us up with gladness. *Commentary on the Song of Songs* ch.1 p.65

## Pc9. Be content with what you have

Hebrews 13:5

(implied) Matthew 6:25-34

**John Chrysostom** (martyred 407 A.D.) discusses this at length in *Homilies on Matthew* homily74 ch.4 p.448-449

## Pc10. No selfish ambition

Galatians 5:26; Philippians 2:3; James 3:14-16

**Gregory of Nyssa** (382-397 A.D.) Don’t be mad after ambition *On Virginity* p.349

**Augustine of Hippo** (413-426 A.D.) “Is not this proved by the profound and dreadful ignorance which produces all the errors that enfold the children of Adam, and from which no man can be delivered without toil, pain, and fear? Is it not proved by his love of so many vain and hurtful things, which produces gnawing cares, disquiet, griefs, fears, wild joys, quarrels, lawsuits, wars, treasons, angers, hatreds, deceit, flattery, fraud, theft, robbery, perfidy, pride, ambition, envy, murders, parricides, cruelty, ferocity, wickedness, luxury, insolence, impudence, shamelessness, fornications, adulteries, incests, and the numberless uncleannesses and unnatural acts of both sexes, which it is shameful so much as to mention; sacrileges, heresies, blasphemies, perjuries, oppression of the innocent, calumnies, plots, falsehoods, false witnessings, unrighteous judgments, violent deeds, plunderings, and whatever similar wickedness has found its way into the lives of men, though it cannot find its way into the conception of pure minds?” *The City of God* book 22 ch.22 p.499-500

## Pc11. Do not envy or be jealous

Matthew 20:9-16

Luke 15:25-31

James 3:14-16

Timothy 6:4

Do not be conceited, envying or gloating over others. Galatians 5:20-26; Mark 7:22; Romans 1:29b; 1 Corinthians 13:4; Titus 3:3; 1 Peter 2:1; Proverbs 3:31; 23:17; 24:1,17. Envy is unhealthy. Proverbs 14:30; Job 5:2.

No dissensions, jealousy, or quarreling. Romans 13:13; 1 Corinthians 3:3; 2 Corinthians 12:20

**Ephraim the Syrian** (350-378 A.D.) “There is no envy or jealousy, among the members of the body; for in love they give ear to him [the pastor], with tenderness they are visited by him.” *Nisibine Hymns* hymn 18 no.4 p.187-188

**Athanasius of Alexandria** (after 347 A.D.) speaks of the vice of envy. *Defence Against the Arians* part 4 ch.62 p.132

**Optatus of Milevis** (373-375 A.D.) says we should not envy. book 1 p.39

**Gregory of Nyssa** (382-383 A.D.) says not to envy. *On Virginity* ch.15 p.361

**Epiphanius of Salamis** (360-403 A.D.) Works of the flesh are adultery, fornication, uncleanness, … witchcraft, hatred, variance, emulations, wrath, strife, seditions, factions, envyings, drunkenness, revellings” *The Panarion* section 3 scholion 5 section 6 p.316

**John Chrysostom** (400-401 A.D.) says not to be envious and jealous. *Homilies on Acts* homily7 p.48.

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) quotes Galatians 5:17 “…hatred, contentions, emulations, wrath, quarrelling, dissensions, heresies, sects, envyings, drunkenness, revellings, and the like;” *de Principiis* book 3 ch.4.2 p.338

## Pc12. No rivalry

**X *Life of Antony*** (356-362 A.D.) Prologue p.195. “You have entered upon a noble rivalry with the monks of Egypt by your determination either to equal or surpass them in your training in the way of virtue.”

**Basil of Cappadocia** (357-378 A.D.) speaks against rivalry or strife. *Letter 22* ch.2 p.129

## Pc13. No strife / striving in the flesh

**Basil of Cappadocia** (357-378 A.D.) speaks against rivalry or strife. *Letter 22* ch.2 p.129

**Augustine of Hippo** (&&&) “But when he says, "Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"” &&& ch.32 p.394

**Epiphanius of Salamis** (360-403 A.D.) Works of the flesh are adultery, fornication, uncleanness, … witchcraft, hatred, variance, emulations, wrath, strife, seditions, factions, envyings, drunkenness, revellings” *The Panarion* section 3 scholion 5 section 6 p.316

## Pc14. Do not covet

Exodus 20:17; Deuteronomy 5:21; Proverbs 28:16; Micah 2:2; Lk 12:15; Romans 7:7; 13:9; 1 Corinthians 6:10; Ephesians 5:3; Colossians 3:5; Hebrews 13:5; James 4:2; 2 Peter 2:14

(implied) Jeremiah 22:17; Acts 20:33

**Basil of Cappadocia** (357-378 A.D.) “don’t expose yourself to the charge of covetousness” *Letter 42* ch.3 p.145

**Pacian of Barcelona** (342-379/392 A.D.) The law said, do not commit adultery, kill, or covet. *On Baptism* ch.2.1 p.88

**John Chrysostom** (-407 A.D.) says not to covet. *Commentary on Acts* ch.8 p.52

**Asterius of Amasea** (400-410 A.D.) “hearing of Elisha’s deeds, how Naaman the Syrian bathed in the Jordan, and was healed of his leprosy, and how his malady passed over upon Gehava, the prophet’s servants, a covetous and foolish young main,…” *Against Covetousness* sermon 3 ch.1 p.2

**Jerome of Stridon** (373-420 A.D.) shows that we should not covet. *Letter 14* ch.5 p.15

**Augustine of Hippo** (388-430 A.D.) shows we are not to steal, murder, commit adultery, covert another’s wife, or covet another’s possessions. *Tractate on John* 3 ch.19 p.24

## Pc15. Be humble or not proud

Matthew 20:24-28; Luke 14:8-10; Romans 12:10; 1 Corinthians 13:4; James 4:6; 1 Peter 3:8; 5:5-6; Prov 3:34

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 20:24-28; Luke 14:8-10; Romans 12:10; 1 Corinthians 13:4

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 14:8-10

**Juvencus the Spaniard** (329/330 A.D.) says Jesus taught us to be humble. *Englynion* (=*Four Books on the Gospels*) book 1 454 p.46. Implies in book 4 301 p.100

**Aphrahat the Syrian** (337-345 A.D.) says we are to be humbe. *Select Demonstrations* Demonstration 6.1 p.363

***Life of Antony*** (356-362 A.D.) ch.67 p.214 “Added to this he was tolerant in disposition and humble in spirit.”

Council of Gangra (345-381 A.D.) Epilogue p.101 (partial) We do, assuredly, admire virginity accompanied by himility… we honor the holy companionship of marriage”

**Gregory of Nyssa** (382-397 A.D.) speaks agains “vainglory” *On Virginity* ch.4 p.350

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Do not have pride. Memra 1 ch.2 p.8; also Memra 2 ch.4 .17

**John Chrysostom** (martyred 407 A.D.) mentions that we are to have deep humility and not be haughty. *Commentary on Philippians* homily 5 verse 3 p.205. Also ibid homily 6 p.208

John Chrysostom (martyred 407 A.D.) says we are to be humble. *Homilies on Philippians* homily8 p.220

**Asterius of Amasea** (400-410 A.D.) (implied) “You [covetousness] fill the earth with robbers and murderers, and the sea with piractes, cities with tumult, courts with false witnesses, false accusers, betrayers, advocates, and judges who incline whichever way you draw them.”” *Against Covetousness* p.4

**Augustine of Hippo** (388-430 A.D.) says “for there is hardly a page of Scripture on which it is not clearly written that God resisteth the proud and giveth grace to the humble.” [James 4:6 and 1 Peter 5:6] *On Christian Doctrine* book 3 ch.23 p.565

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) should not be arrogant. *Commentary on Amos* ch.8 p.165-166

## Pc16. Don’t be wise in your own eyes/conceit

Proverbs 3:7; 26:5,12; 28:11; Isaiah 5:21

(implied) Proverbs 3:5

**John Chrysostom** (martyred 407 A.D.)

## Pc17. Don’t be conceited

Psalm 36:2; Isaiah 16:6 (implied); Jeremiah 48:29; Rom 11:25; Gal 5:26; Rom 11:25; 1 Tim 3:6; 6:4; 2 Tim 3:4

**Athanasius of Alexandria** (&&&)

**John Chryosostom** (died 407 A.D.)

**Jerome of Stridon** (405-420 A.D.)

**Augustine of Hippo** (388-430 A.D.)

## Pc18. We should be patient

Galatians 5:22; James 5:8

**Ephraim/Ephraem the Syrian** (350-378 A.D.) &&&

**Gregory Nazianzen** (330-391 A.D.)

**John Chrysostom** (died 407 A.D.)

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.)“treasuring up for thyself wrath on the day of judgment and of the revelation of the just judgment of God, who will render to every one according to his work: to those who by patient continuance in well-doing seek for glory and immortality, eternal life;” [both Greek and Latin] *de Principiis* book 3 ch.1.5 p.306

**Augustine of Hippo** (388-430 A.D.)

## Pc19. Don’t let the sun go down on your anger

Ephesians 4:26

Partial Matthew 5:22

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Eph 4:26

***Life of Antony*** (356-362 A.D.) ch.55 p.211 says not to let the sun go down on your wrath.

***Book of Steps (Liber Graduum)*** (350-400 A.D.) “Whoever is angry against the one who has injured him, but reconciles with him [at] suset doesnot sin like that one who is angry against whoever sins against him, but does not reconcile with him [at] sunset. ‘If you are angry, do not sin.’” (reference to Ephesians 4:26) Memra 24 ch.6 p.287

**John Chrysostom** (martyred 407 A.D.) quote Ephesians 4:26. *Homilies on Thessalonians* homily4 p.343

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) (partial) Says not to be angry with your brother. *de Principiis* book 3 ch.1.6 p.305

## Pc20. Be gentle or meek

Matthew 5:5; Galatians 5:23; Philippians 4:5

**Juvencus the Spaniard** (329/330 A.D.) says Jesus taught that the meek shall inherit the earth. *Englynion* (=*Four Books on the Gospels*) book 1 456 p.46

Juvencus the Spaniard (329/330 A.D.) taught that we should be gentle. *Englynion* (=*Four Books on the Gospels*) book 1 553 p.48

**Gregory of Nyssa** (382-383 A.D.) says to be kind and meek. *Against Eunomius* book 1 ch.34 p.81

**John Chrysostom** (400-401 A.D.) says we are to be gentle. *Homilies on Acts* homily27 p.111

John Chrysostom (400-401 A.D.) says we are to be meek. *Homilies on Acts* homily27 p.111

***Constitutions of the Holy Apostles*** (3rd-5th century, compiled c.390 A.D.) book 2 ch.1 p.396 mentions meekness and being gentle.

**Among heretics**

**Mandaeans** (>350?) showed that it was good to be gentle *Ginza* p.540

# MONEY

## Mo1. Heavenly treasure; don’t fear earthly loss

Treasure in heaven. Matthew 6:19-21,24; 19:23; Luke 12:15-21; 1 Timothy 6:19; Revelation 3:11

(implied) Romans 8:18

Do not be afraid to lose your earthly treasures for God. Hebrews 10:34; Matthew 6:19-21; Luke 2:15-18,33-34; Acts 4:32-37.

p13 (Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17) (225-250 A.D.) (partial) Hebrews 11:35

Crown of righteousness 2 Timothy 4:8

crown of life James 1:12; Revelation 2:10b

Paul’s crown is people saved through Him 1 Thessalonians 2:19; Philippians 4:1

But crowns can be lost or taken away Revelation 3:11

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 12:15,21,33

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 12:15,21,33

**Juvencus the Spaniard** (329/330 A.D.) says Jesus taught not to store up treasure on earth but in heaven. *Englynion* (=*Four Books on the Gospels*) book 1 610-612 p.49-50

***Life of Antony*** (356-362 A.D.) ch.17 p.200 “Nor let us think, as we look at the world, that we have renounced anything of much consequence, for the whole earth is very small compared with all the heaven. Wherefore if it even chanced that we were lords of all the earth and gave it all up, it would be nought worthy of comparison with the kingdom of heaven. For as if a man should despise a copper drachma to gain a hundred drachmas of gold; so if a man were lord of all the earth and were to renounce it, that which he gives up is little, and he receives a hundredfold.”

*Life of Antony* (356-362 A.D.) ch.17 p.200 quotes and discusses Romans 8:18.

***Syriac Book of Steps*** *(Liber Graduum)* (350-400 A.D.) Store up treasure in heaven. Memra 3 ch.7 p.28

**John Chrysostom** (martyred 407 A.D.) in talking about riches says, “In order then to become worthy of the things of Heaven, I bid thee laugh to scorn things present.” in vol.10 *Commentary on Matthew* homily 4 p.30.

**Asterius of Amasea** (400-410 A.D.) (implied) “Give to the widows instead of the harlot. … Satisfy the4 orphan, pay the poor man’s debt, and you shall have a glory that is eternal.” *On the Festival of the Calends* p.2

**John Cassian** (410-430 A.D.) (implied) speaks of our rewards in heaven. *Conference of the Bishop Paphnutius* ch.1.21 p.306

## Mo2. Offering money/possessions to God

(implied) John 12:5-8; Romans 12:8; 2 Corinthians 8:2-15; 9:2-5

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) John 12:5-8

Hegemonius of Sirmium/Archelaus (4th century) &&& *Acts of Archelaus* ch.&&&

## Mo3. Freely you have received, so freely give

Matthew 10:8

***Life of Antony*** (356-362 A.D..) ch.83 p.218 “”freely ye have received, freely give.” (Matthew 10:8)

No Athanasius or Gregory of Nyssa

## Mo4. Give in secret

Matthew 6:1-4

**John Chrysostom** (400/401 A.D.) (Implied) says not to give before men. *Commentary on Acts* homily5 p.26

## Mo5. Cannot serve both God and Mammon

Matthew 6:24b; Luke 16:13b

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Luke 16:13b

**Juvencus the Spaniard** (329/330 A.D.) says Jesus taught you cannot serve both God and Mammon. *Englynion* book 1 625-630 p.50

**Ephraim the Syrian** (350-378 A.D.) (implied) says not to let Mammon lord over us. *Nisibine Hymns* hymn 21 no.6 p.191

**John Chrysostom** (martyred 407 A.D.) says “For ye cannot serve God and mammon.” *Homilies on Matthew* homily74 ch.4 p.449

**Asterius of Amasea** (c.410) (implied accuses some of forgetting their zeal on behalf of their souls and “devoted all your thought to the rubbish of mammon and the business of the markets….But transfer your love to the church, abandone the love of money, that mad passio of the market.” *Against Covetousness* sermon 3 ch.1 p.6. See also ibid p.4

## Mo6. Do not love money

Matthew 6:19-21,24; (partial) Luke 9:3; (partial) Luke 10:4; Hebrews 13:5; 1 Timothy 6:10; 1 Peter 5:2

Sinaitic Old Syriac (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Luke 9:3

**Juvencus the Spaniard** (329/330 A.D.) says Jesus taught that we must not love money. *Englynion* (=*Four Books on the Gospels*) book 1 611-629 p.49-50

**Hegemonius of Sirmium** (4th century) “…so also did Judas make daily advances in evil, the occasions for that being furnished him like seed by the wicked one. And the first seed of evil in him, indeed, was the lust of money; and its increment was theft, for he purloined the moneys which were deposited in the bag.” Then he goes on about Judas. *Archelaus Disputation with Manes* ch.31 p.207

***Life of Antony*** (356-362 A.D.) ch.5 p.196-197 “First of all he [the devil] tried to lead him [Antony] away from the discipline, whispering to him the remembrance of his wealth, care for his sister, claims of kindred, love of money, love of glory, the various pleasures of the table and the other relaxations of life, and at last the difficulty of virtue and the labour of it; he suggested also the infirmity of the body and the length of the time.”

**Ephraim the Syrian** (350-378 A.D.) (implied) says not to let Mammon lord over us. *Nisibine Hymns* hymn 21 no.6 p.191

**Gregory of Nyssa** (382-397 A.D.) says not to luve lucre (money). *Letter 13* p.537

Gregory of Nyssa (382-397 A.D.) don’t be grasping after money and superiority. *On Virginity* p.350

**John Chrysostom** (martyred 407 A.D.) says you cannot serve God and money or have two masters. *Commentary on Philippians* homily 6 p.211

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) “Thus, when men at first for a little desire money, covetousness begins to grow as the passion increases, and finally the fall into avarice takes place.” *de Principiis* book 3 ch.2.2. p.330

**Augustine of Hippo** (413-426 A.D.) teaches that we are not to love money. *City of God* book 1 ch.10 p.7

## Mo7. Love of money root of all evils

1 Timothy 6:10

**Gregory of Nyssa** (382-397 A.D.) says the love of money is the root of all evil. *On the Making of Man* ch.20 p.410p.

**John Chrysostom** (died 407) quotes 1 Timothy 6:10. *Homilies on Romans* homily11 p.414

## Mo8. God’s house not a den of robbers / thieves

**Hegemonius of Sirmium** (4th century) “the treasury by the rich alone; and so there are the two mites of the poor widow which are also received with gladness; and in that offering verily something is exhibited that goes beyond what Moses prescribed on the subject of the receipt of moneys. For he received gifts from those who had; but Jesus receives them even from those who have not. But this man says, further, that it is written, that “except a man shall forsake all that he hath, he cannot be my disciple.” Wall, I observe again, that the centurion, a man exceedingly wealthy and well dowered with worldly influence, possessed a faith surpassing that of all Israel;” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.42 p.217

## Mo10. Strive for godliness, not gain

Mark 8:36; Luke 9:25; 1 Timothy 6:5

***Life of Antony*** (356-362 A.D.) ch.17 p.200 Instead of riches, “Why not rather get those things which we can take away with us—to wit, prudence, justice, temperance, courage, understanding, love, kindness to the poor, faith in Christ, freedom from wrath, hospitality? If we possess these, we shall find them of themselves preparing for us a welcome there in the land of the meek-hearted.”

**John Chrysostom** (400-401 A.D.) sshows that we are not to strive after wealth. *Homilies on Acts* homily12 p.78

## Mo11. No stealing

1 Corinthians 5:10-11; Ephesians 4:28; Tt 1:7,11; 1 Peter 4:15

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 5:10-11; Ephesians 4:28

**Basil of Cappadocia** (357-379 A.D.) (implied) speaks against thieves. *Letter 42* ch.4 p.145

**Gregory of Nyssa** (382-383 A.D.) “but as it is, there is no form of uncleanness that is not perpetrated amongst them; rascality, adultery, theft, idolatry, poisoning, quarrelling, murder, are rife…” *On Pilgrimages* p.383

**John Chrysostom** (400-401 A.D.) says we are not to steal. *Homilies on Acts* homily9 p.67

**Augustine of Hippo** (388-430 A.D.) shows we are not to steal, murder, commit adultery, covert another’s wife, or covet another’s possessions. *Tractate on John* 3 ch.19 p.24

## Mo11. Don’t rob others

**Augustine of Hippo** (388-430 A.D.) says not to rob others. *On the Gospel of John* Tractate 4.21 p.25

## Mo12. Don’t cheat/defraud others

Leviticus 19:13; 1 Samuel 12:3; Psalm 10:7; Mark 10:19; 1 Corinthians 6:7-8; 2 Corinthians 7:2; 1 Thessalonians 4:6; James 5:4

***Apostolic Constitutions*** (370-380 A.D.) book 3 ch.32 p.432 “For it says, ‘Riches will not profit in the day of wrath.’ For such a one has not believed in God, but in his own gold; esteeming that his God, and trusting therein. Such a one is a dissembler of the truth, an accepter of persons, unfaithful, cheating, fearful, unmanly, light, of no value, a complainer, ever in pain, his own enemy, and nobody's friend. Such a one's money shall perish, and a man that is a stranger shall consume it, either by theft while he is alive, or by inheritance when he is dead. ‘For riches unjustly gotten shall be vomited up.’”

**Jerome of Stridon** (373-420 A.D.) says we should not practice fraud. Letter 14 ch.5 p.15

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## Mo14. No bribes

We should hate receiving bribes (Proverbs 15:27; 17:23; Psalm 15:5; Exodus 23:8; Deuteronomy 16:19; Ecclesiastes 7:7; 1 Samuel 12:3; Isaiah 1:23; Amos 5:12; 2 Chronicles 19:7), because they can corrupt our hearts (Deuteronomy 16:19; Proverbs 15:27; 28:16; Psalm 15:5; Ecclesiastes 7:7; Isaiah 5:13; 1 Samuel 4:3-4)

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Asterius of Amasea** (400-410 A.D.) (implied) “You [covetousness] fill the earth with robbers and murderers, and the sea with piractes, cities with tumult, courts with false witnesses, false accusers, betrayers, advocates, and judges who incline whichever way you draw them.”” *Against Covetousness* p.4

## Mo15. No usury / lending to needy with interest

**Ambrose of Milan** (370-390 A.D.) “The Chaldaean has not hope in the stars which he watches; nor the rich man in his possessions or the avaricious man in usury; but he hath hope who places his hope in Him Whom he sees not, that is, in the Lord Jesus, Who stands in the midst of us, yet is not seen. Finally, ‘eye hath not seen, nor ear heard the things which God hath prepared for them that love Him.’” *Letters of Ambrose* Letter 35 ch.16 p.232

## Mo16. It’s bad to hoard

**Jerome of Stridon** (373-420 A.D.) (implied) gives an example of hoarding, which is bad. Letter 68 ch.2 p.119

# THE POOR

## Po1. Help the poor

Prov 21:13; 22:9; 31:9,20; Luke 14:13; Acts 9:36; 10:4; 24:17; Romans 15:26; Galatians 2:10; James 2:15-16; 1 John 3:17

(implied) 1 Corinthians 13:3

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 14:13; Acts 9:36; 10:4; 24:17; Romans 15:26; Galatians 2:10

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 14:13

**Juvencus the Spaniard** (329/330 A.D.) says Jesus taught to give to the poor. *Englynion* (=*Four Books on the Gospels*) book 4 290-296 p.100

**Synod of Antioch in Encaenis** (summer 341 A.D.) canon 25 p.121 says the church should help the poor.

**Athanasius of Alexandria** (331 A.D.) says to remember the poor, be kind to strangers, and to love God with all our soul, might and strength, and our neighbor as ourselves. *Easter Letter 1* ch.11 p.510.

***Life of Antony*** (356-362 A.D.) ch.17 p.200 “Why not rather get those things which we can take away with us—to wit, prudence, justice, temperance, courage, understanding, love, kindness to the poor, faith in Christ, freedom from wrath, hospitality? If we possess these, we shall find them of themselves preparing for us a welcome there in the land of the meek-hearted.”

*Life of Antony* (356-362 A.D.) ch.3 p.196 And again as he went into the church, hearing the Lord say in the Gospel, ‘be not anxious for the morrow,’ he could stay no longer, but went out and gave those things also to the poor.”

**Optatus of Milevis** (373-375 A.D.)

**Ephraim the Syrian** (350-378 A.D.)

**Basil of Cappadocia** (357-379 A.D.) (implied) *The Hexaemeron* ch.5.7 p.79

**Ambrosiaster** (c.384 A.D.)

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

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Give to the poor. Memra 3 ch.6 p.27

**John Chrysostom** (martyred 407 A.D.) mentions helping the poor in vol.10 *Commentary on Matthew* homily 36 p.240, as well as in *Commentary on Philippians* homily 6 p.211

John Chrysostom (400-401 A.D.) says to help the poor. *Homilies on Acts* homily7 p.48. See also ibid homily11 p.74-75.

**Asterius of Amasea** (400-410 A.D.) (implied) “You [covetousness] fill the earth with robbers and murderers, and the sea with piractes, cities with tumult, courts with false witnesses, false accusers, betrayers, advocates, and judges who incline whichever way you draw them.”” *Against Covetousness* p.4

**Orosius of Braga** (414-418 A.D.)

**Jerome of Stridon** (373-420 A.D.) says we should give alms. *Letter 66* ch.5 p.136

**Augustine of Hippo** (388-430 A.D.)

**Among heretics**

**Mandaeans** (>350?) (implied) mention an individual giving alms. *Ginza* p.554

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) (implied) Wrong to have injustice to the needy/poor. *Commentary on Amos* ch.4 p.145, ch.8 p.165

**Aphrahat the Syrian** (337-345 A.D.) &&&

## Po2. Don’t oppress the poor or afflicted

Psalm 146:7; Proverbs 14:31; 21:16; 28:3; Isaiah 1:17

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## Po3. Feed the hungry

Isaiah 58:7; Ezekiel 18:7,16; Matthew 25:35-44

**Ambrosiaster** (Latin, after 384 A.D.) says to feed the hungry. Question 12 p.130

**Asterius of Amasea** (c.410) says we are to feed the hungry. *The Rich Man and Lazarus* ch.1 p.2

**Jerome of Stridon** (373-420 A.D.) says to feed the hungry. *Letter 130* ch.14 p.269

**Augustine of Hippo** (388-430 A.D.) says to feed the hungry. *On the Gospel of John* Tractate 17.8 p.114

## Po4. Invite the poor to eat with us

Luke 14:12

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## Po5. Blessed are the poor / poor in spirit

Matthew 5:3

**Aphrahat the Syrian** (337-345 A.D.) says that the poor are blessed. *Select Demonstrations* Demonstration 22.24 p.410

**John Chrysostom** (-407 A.D.) says that the poor in spirit are blessed. *Commentary on Acts* homily 13 p.86

**Asterius of Amasea** (c.410) quoted “Blesseda re the poor in spirit” as by the Lord. *The Rich Man and Lazarus* ch.1 p.3

**Rufinus** (374-410 A.D.) freely translating Origen “meek, for they shall inherit the earth;’ and, ‘Blessed are the poor in spirit, for they shall inherit the kingdom of heaven;’ *de Principiis* book 2 ch.&&&

## Po6. Help widows

Leviticus 24:22; Deuteronomy 24:17,19-21; 14:29; 26:12-13; 27:19; Jer 22:3; 7:6; Zech 7:10

Psalm 94:6; 146:9; Mal 3:5

Evil people do not belp orphans and widows Isa 1:23

1 Timothy 5:3; James 1:27

(partial) Exodus 22:21-22

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15; 1 Timothy 5:3

**Council of Sardica** (343/344 A.D.) canon 7 p.421-422 “and does not (as ought to be done and as is fitting) assist and help the poor and the laity or the widows, but is intriguing to obtain worldly dignities and offices for certain person. These evil causes enfeeblement, not without some scandal and balme to us. But I account it quite proper for a bishop to give assistance to one oppressed by some one, or to a widow suffering injustice, or, again, an orphan robbed of his estate, always provided that those persons have a just cause of petition.”

**Athanasius of Alexandria** (&&&)

**Asterius of Amasea** (400-410 A.D.) “Give to the widows instead of the harlot” *On the Festival of the Calends* p.2

Orosius of Braga (414-418 A.D.) (partial)

**Jerome of Stridon** (373-420 A.D.) says to help widows.. *Letter 4* ch.14 p.107

**Among heretics**

**Mandaeans** (>350?) mention helping the widows and orphans. *Ginza* p.554

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

## Po7. Help orphans / fatherless

Deuteronomy 24:17; 1 Timothy 5:3; James 1:27

Evil people do not belp orphans and widows. Isa 1:23

**Asterius of Amasea** (400-410 A.D.) (implied) “Give to the widows instead of the harlot. … Satisfy the4 orphan, pay the poor man’s debt, and you shall have a glory that is eternal.” *On the Festival of the Calends* p.2

**Among heretics**

**Mandaeans** (>350?) mention helping the widows and orphans. *Ginza* p.554

## Po8. Clothe the naked

Isaiah 58:7; Matthew 25:35-44Deuteronomy 24:17; 1 Timothy 5:3; James 1:27

**Asterius of Amasea** (400-410 A.D.) “Let us now further observe what is incumbent on you, and what kind of control you have over them. Give to the hungry, cloThe naked, heal the afflicted, do not neglect the needy nor the outcast at the corners of the streets. Do not be anxious about yourself, nor stop to consider how you will live to-morrow.” *The Unjust Steward* Discourse 2 p.59-60

**Jerome of Stridon** (373-420 A.D.) says to clothe the poor. *Letter 130* ch.14 p.269

**Augustine of Hippo** (388-430 A.D.) says to clothe the naked. *On the Gospel of John* Tractate 17.8 p.114

# CHURCH Assembling Together

## Ca1. Calling ourselves Christians

Acts 11:26b; 1 Peter 4:16; Acts 26:27-29

**Hegemonius of Sirmium** (4th century) “And why should I say more? From the loving desire for the Saviour we have been called Christians, as the, whole world itself attests, and as the apostles also plainly declare.” *Archelaus Disputation with Manes* ch.51 p.229 (Archelaus is speaking)

Council of Sirmium (Greek creed) 351 A.D. (partial) “Moreover, to give an accurate conception of Christian doctrine,…””. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.57

***Life of Antony*** (356-362 A.D.) ch.41 p.207 says we are Christians.

**Council of Arminum** (Nicene-Arian compromise of 400 bishops, some of whom never accepted) (356-362 A.D.) “What point of doctrine was wanting to the poety of the catholic church, that they should now make an investigation respecting the faith, and prefix moreover the consulate of the present times to their published exposition of it? And later mentions “Christians” *Socrates Ecclesiastical History* book 2 ch.37 p.62

**Athanasius of Alexandria** (c.339 A.D.) “… an apostate from Christianity” *Circular Letter* ch.5 p.95

**Basil of Cappadocia** (357-378 A.D.) calls us Christians. *On the Spirit* ch.10.26 p.17

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.4 p.438 “But he that denies himself to be a Christian, that he may not be hated of men, and so loves his own life more than he does the Lord, in whose hand his breath is, is wretched and miserable, as being detestable and abominable, who desires to be the friend of men, but is the enemy of God, having no longer his portion with the saints, but with those that are accursed; choosing instead of the kingdom of the blessed, that eternal fire which is prepared for the devil and his angels: not being any longer hated by men, but rejected by God, and cast out from His presence.”

**Synod of Laodicea (in Phrygia)** (343-381 A.D.) canon 29 p.148 “Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord’s Day; and if they can, resting then as Christians.”

**Pacian of Barcelona** (342-379/392 A.D.) Pacian says, “‘Christian’ is my first name, and ‘Catholic’ is my surname.” Letter 1 ch.4 p.21

Pacian of Barcelona (342-379/392 A.D.) (partial) Even the heretics call themselves Christians. Letter 1 ch.3.3 p.20

**Gregory of Nyssa** (382-383 A.D.) mentions that we are “Christians”.. *Against Eunomius* book 4 ch.4 p.160

**John Chrysostom** (martyred 407 A.D.) “For if Paul was a more considerable person than Plato, many probably would object that it was not by grace, but by excellency of speech that he prevailed; so that the Christian’s assertion made for the Greek.” vol.12 *Commentary on 1 Corinthians* homily 3 p.14. See also his *Commentary on Acts* ch.18 p.118.

**Severian of Gabala/Jableh** (398-408 A.D.) “…since we are called Christians…” *On the Creation of the World* ch.7 p.5

**John Cassian** (410-430 A.D.) says we are Christians. *Conference of the Bishop Paphnutius* ch.1.24 p.301

## Ca2. Church(es) of God

Church of God Acts 20:28; 1 Corinthians 1:2; 10:32; 11:22; 2 Corinthians 1:1; Galatians 1:13; 1 Timothy 3:5;

Church of the Living God 1 Timothy 3:15

Churches of God 1 Corinthians 11:16; 1 Thessalonians 2:!4; 2 Thessalonians 1:4

**Hegemonius of Sirmium** (4th century) says that Paul formerly was a persecutor of the Church of God (singular). *Archelaus Disputation with Manes* ch.34 p.207

**Gregory of Nyssa** (382-383 A.D.) speak of the “Church of God”. *Against Eunomius* book 2 ch.5 p.106

## Ca3. Church(es) of Christ

Church of Christ Romans 16:16 (no other verses)

(implied) Matthew 16:18 (Jesus spoke of my church)

(implied) Christ is the head of the church Ephesians 5:23

**Optatus of Milevis** (373-375 A.D.) speaks about the church of Christ. book 3 p.139

## Ca4. The Church is the body of Christ

1 Corinthians 12:27; Ephesians 4:12; 5:23

**John Chrysostom** (martyred 407 A.D.) the church is Christ’s body. *Homilies on Ephesians* homily3 p.80

**Rufinus** (410 A.D.) freely translated Origen (c.240 A.D.) says that we are the body of Christ. *Commentary on the Song of Songs* book 2 ch.7 p.145

## Ca5. We are the flock of Christ

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 20 no.3 p.190

**Gregory of Nyssa** (382-383 A.D.) God leads His sheep refers to both the Father and the Son. *Against Eunomius* book 2 ch.15 p.133

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) (implied) mentions of the sheep of Christ Memra 12 ch.6 p.124-125

**Among corrupt or spurious works**

**pseudo-Methodius** (after 312 A.D.) mentions the church as “Christ’s flock” *Oration on Simeon and Anna* ch.1 p.383

## Ca6. Learn from prior church writers/councils

Acts 15

**Athanasius of Alexandria** (356-360 A.D.) mentions bishop “Alexander of blessed memory” in *Four Discourses Against the Arians* discourse 2 ch.16.19 p.358

Athanasius of Alexandria (346-356 A.D.) quotes from the Shepherd of Hermas ch.9 as “the Shepherd”. *Defence of the Nicene Definition* ch.4 p.152-153

Athanasius of Alexandria (after 347 A.D.) discusses the canon of the church and councils. *Defence Against the Arians* discourse 2 ch.30 p.115. He appeals to the prior church council especially of the 300 [Nicea]. *Defense Against the Arians* discourse 2 ch.25 p.113

**Basil of Cappadocia** (357-379 A.D.) (implied) mentions Dionysius, Cyprian, and Firmilianius *Letter 188* ch.1 p.224

**First Council of Constantinople** (381/382 A.D.) refers to the Council of nicea. Creed ch.11 p.172

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) mentions the interpretation of Clement [of Rome]. But from what Clement seems to indicate when he says, ‘The ocean is impassable to men, and those worlds which are behind it,’ speaking in the plural number of the worlds which are behind it, which he intimates are administered and governed by the same providence of the Most High God, he appears to throw out to us some germs of that view by which the whole universe of existing things, celestial and super-celestial, earthly and infernal, is generally called one perfect world, within which, or by which, other worlds, if any there are, must be supposed to be contained. *de Principiis* book 2 ch.3.6 p.273

Rufinus (374-410 A.D.) refers to Adamantius according to the preface on Adamantius.

**Jerome of Stridon** (373-420 A.D.) mentions reading from Tertullian and Hilary. *Letter 5* ch.2 p.7

**Augustine of Hippo** (413-426 A.D.) uses one of Tertullian’s arguments. *The City of God* book 7 ch.1 p.123

Augustine of Hippo (388-430 A.D.) “as they are exemplified in the writings of men who, by reading the Scriptures, have attained to the knowledge of divine and saving truth, and have ministered to the Church. Then he quotes Cyprian of Carthage *On Christian Doctrine* book 4 ch.21 *NPNF* first series vol.2 p.590

## Ca7. Christians met together on Sunday

1 Corinthians 16:2 – collection on the first day

Acts 20:7 - met to break bread and hear Paul’s preaching

partial (Lord’s day) Revelation 1:10. Christians needed no other explanation to know which day that was.

There has been a false claim by Seventh Day Adventists that Christians did not worship on Sunday until a decree of Constantine. This false claim was in the pamphlet *Authorized Questions on the Sabbath and Sunday* and the radio program *Voice of Prophets*.

**Hegemonius of Sirmium** (4th century) (partial) discusses how Christ superseded the Sabbath as Lord of the Sabbath. *Archelaus Disputation with Manes* ch.42 p.216

**Synod of Laodicea (in Phrygia)** (343-381 A.D.) (implied) “Christians must not judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord’s Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ.” Canon 29 p.148

(no confirmation) Synod of Laodicea (in Phrygia) (343-381 A.D.) “The Gospels are to be read on the Sabbath [i.e. Saturday], with the other Scriptures.” Canon 16 p.133

Synod of Laodicea (in Phrygia) (343-381 A.D.) “During Lent the Bread must not be offered except on the Sabbath Day and on the Lord’s Day only” Canon 49 p.155

Synod of Laodicea (in Phrygia) (343-381 A.D.) “The nativities of Martyrs are not to be celebrated in Lent, but commemorations of the holy Martyrs are to be made on the Sabbaths and Lord’s days.” Canon 51 p.156

**Athanasius of Alexandria** (358-360) (implied) “As we have caused him to be invited by the Emperor, in opposition to your wishes, so to-morrow, though it be contrary to your desire, Arius shall have communion with us in this Church.’ It was the Sabbath when they said this.” (Eusebius the Arian is speaking to Bishop Alexander) *Letters of Athanasius of Alexandria* Letter 54.2 p.365

**Cyril of Jerusalem** (c.349-386 A.D.) “It is necessary that the eight day, on which Christ appeared to Thomas, should be the Lord’s Day. Therefore holy assemblies are rightly held in the church on the eighth day,” *In John* book 12 ch.58

**Epiphanius of Salamis** (360-403 A.D.) mentions assemblies for communion held on the fourth day, on the Sabbath evening, and the Lord’s Day. (*Panarion* 3.22, as quoted in *Concordia Triglotta*, p.385)

**John Chrysostom** (martyred 407 A.D.) (implied) “Today I had intended to complete my discussion on the topic on which I spoke to you a few days ago; I wished to present you with even clearer proof that God’s nature is more than our minds can grasp. Last Sunday I spoke on this at great length and I brought forward as my witnesses Isaiah, David, and Paul.” *Homilies Against the Jews* Book 1 homily 1.

**Rufinus** (374-410 A.D.) freely translationg Origen (225-253/254 A.D.) “But if it be clear from the Holy Scriptures that God rained manna from heaven on the Lord’s Day, and rained none on the Sabbath Day, let the Jews understand that from that time our Lord’s Day was set above the true Sabbath.” *Homilies on Exodus* (translated by Rufinus, who translated very freely) homily 7 ch.5 p.308

**Jerome of Stridon** (373-420 A.D.) “On the Lord’s Day only they proceeded to the church beside which they lived…” Letter 108 ch.20 p.206

**Augustine of Hippo** (390 A.D.) “The Lord’s Day has been explained by Christians by the resurrection of Christ, and from this it began to have its festive character. Letter 19 p.236. See also *The City of God* (413-426 A.D.) book 22 ch.30 p.511 and *Word of the Apostles* sermon 15. &&&

Augustine of Hippo (410 A.D.) “Some receive the body and blood of the Lord daily, others take it on certain days. In some places not a single day passes on which it is not offered, elsewhere it is offered only on Saturday and Sunday, in still other places only on the Lord’s Day. This whole class of things has free observances.” Letter 118. &&&

(From *Examination of the Council of Trent* part 4 p.420)

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (Ebionite) (c.375/390 A.D.) “But keep the Sabbath and the Lord’s day festival; because the former is the memorial of the creation, and the latter of the resurrection.” Book 7 section 2.23 p.469

*Constitutions of the Holy Apostles* (Ebionite) (c.375/390 A.D.) “but assemble yourselves together every day, morning and evening, singing psalms and praying in the Lord’s house: in the morning saying the sixty-second Psalm, and in the evening the hundred and fortieth, but principally on the Sabbath-day. And on the day of our Lord’s resurrection, which is the Lord’s day, meet more diligently, sending praised to God that made the universe by Jesus, …” book 2 ch.8.59 p.423

## Ca8. Practice water baptism

Mark 16:16; Luke 3:21; John 3:22; 4:1; Acts 2:38; 10:47-48; 1 Peter 3:21

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

**Juvencus the Spaniard** (329/330 A.D.) mentions Jesus’ great commission, where he says to baptize the disciples they make. *Englynion* book 4 p.795 p.112

**Hegemonius of Sirmium** (4th century) “My Lord Jesus, however, if He was laid hold of, was laid hold of as a man by men. If He is not a man, neither was He laid hold of. If He was not laid hold of, neither did He suffer, nor was He baptized. If He was not baptized, neither is any of us baptized. But if there is no baptism, neither will there be any remission of sins, but every man will die in his own sins.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.50 p.228

**Athanasius of Alexandria** (339 A.D.) says Jesus told us to “Go ye and make disciples of allnations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” *Circular Letter* ch.1 p.92

**Basil of Cappadocia** (357-378/379 A.D.) mentions the symbolism of baptism. *On the Spirit* ch.35 p.21

**First Council of Constantinople** (381/382 A.D.) mentions water baptism.Synodical Letter p.189

**Pacian of Barcelona** (342-379/392 A.D.) Baptize in the name of the Father, Son, and Holy Spirit. Letter 3 ch.11.1 p.51

Pacian of Barcelona (342-379/392 A.D.) appeals to scripture as his authority on baptism. *On Baptism* ch.1.1 p.87

Pacian of Barcelona (342-379/392 A.D.) (partial) mentions baptism in Letter 1 ch.6.1 p.25 and Letter 3 ch.7.3 p.47

**John Chrysostom** (392-407 A.D.) discusses water and baptism. *Homilies of St. John* homily 25 p.87-90

***Sozomen****’s Ecclesiastical History* book 2 ch.6 p.263 (370/380-425 A.D.) says that when the people became Christians, they should be baptized and subsequently gathered into churches.

**Augustine of Hippo** (388-430 A.D.) speaks of baptism. *Expositions on Psalms* Psalm 3.7 p.6

**Among heretics**

Mandaeans (>350?) (partial) said that Jesus perverted the living baptism. *Ginza* p.549

## Ca9. Baptize in the name of the Father, Son, Holy Spirit

Matthew 28:19

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

**Sinaiticus** (340-350 A.D.) &&&

**Juvencus the Spaniard** (329/330 A.D.) quotes the Great Commisssio, where Jesus commanded them to be baptized in the name of the Father, and of the Son, and of the Holy Spirit. *Englynion* book 4 p.497-797 p.112

Marcellus of Ancyra (c.336 & 340 A.D.) (partial) quotes Matthew 28:16a: “Make disciples of all nations”

**Athanasius of Alexandria** (356-360 A.D.) discusses that Orthodox Christians baptize in the name of the Father, Son, and Holy Spirit while Arians do not. *Four Discourses Against the Arians* discourse 2 ch.18.42 p.371

**Hilary of Poitiers** (355-367/368 A.D.) quotes Matthew 28:19 in *On the Trinity* book 2 ch.1 p.52.

**First Council of Constantinople** (381/382 A.D.) says to be baptize in the name of the Father, the Son, and the Holy Spirit. *Synodical Letter* p.189

**Basil of Cappadocia** (357-379 A.D.) *On the Spirit* ch.27.67 p.43

**Gregory of Nyssa** (382-383 A.D.) says to be baptized in the name of the Father, Son, and Holy Spirit. *Against Eunomius* book 2 ch.1 p.107

**John Chrysostom** (400/401 A.D.) mentions baptizing in the name of the Father, Son and Holy Spirit. *Commentary on Acts* homily 1.1 p.7

**Augustine of Hippo** (388-430 A.D.) quotes Matthew 28:16-20 in harmony of the Gospels ch.81 p.222

There are other writers too.

**Among heretics**

**X Mandaeans** (>350?) said it was wrong to Jesus to command baptizing in the name of the Father, the Son, and the Holy Spirit. *Ginza* p.549

## Ca10. The Lord’s Supper

Matthew 26:20-30; Mark 14:12-26; Luke 22:1-23; John 13:1-30; 1 Corinthians 11:17-34

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 26:30-30; Mark 14:12-26; Luke 22:1-23; John 13:1-30

**Synod of Antioch in Encaeniis** (341 A.D.) Canon 1 p.108 mentions the Eucharist (Lord’s Supper) .

**Athanasius of Alexandria** (333 A.D.) discusses the Lord’s Supper *Easter Letter 5* ch.3 p.518

**Pacian of Barcelona** (342-379/392 A.D.) quotes 1 Corinthians 11:27 as by Paul to the Corinthians about taking the Lord’s supper unworthily. *On Penitents* ch.7.3 p.78

**Epiphanius of Salamis** (360-403 A.D.) mentions assemblies for communion held on the fourth day, on the Sabbath evening, and the Lord’s Day. (*Panarion* 3.22, as quoted in *Concordia Triglotta*, p.385)

**Augustine of Hippo** (388-430 A.D.) says the Lord’s Supper is the figure of Christ’s body and blood. *Expositions on Psalms* Psalm 3.5 p.5

## Ca11. Calling the Lord’s Supper the Eucharist

**Synod of Antioch in Encaenis** (summer 341 A.D.) canon 2 p.108 mentions Easter and the Eucharist.

## Ca12. Mention of Easter/Pascha[l]

From Wikipedia: The word for Easter in almost all languages comes from the Greek word *Pascha*, which comes from the Hebrew *Pesach*, meaning Passover. The main exceptions are the Slavic languages and English. Slavic languages call this festival the “Great Night” or “Great Day”. The English word Easter came from the month of the German calendar called Eostre-monath. The name for the month came from the Anglo-Saxon goddess Eostre, similar to how the names January, March, and June came from Roman deities.

**Council of Nicea** (325 A.D.) discussed when to keep Holy Easter in *The Synodal Letter* p.54

**Athanasius of Alexandria** (339 A.D.) mentions Easter in *Circular Letter* ch.4 p.94.

Athanasius of Alexandria (333 A.D.) wrote Easter Letters

**Synod of Antioch in Encaenis** (summer 341 A.D.) canon 2 p.108 mentions Easter and the Eucharist.

&Others

## Ca13. Footwashing

**Athanasius of Alexandria** (330 A.D.) discusses Jesus washing his disciples’ feet. *Easter Letter* (330 A.D.) ch.4 p.511

&&& Church at Milan (c.380 A.D.), Council of Elvira, Augaustine.

## Ca14. Sing hymns to God, the Father, or Jesus

(implied) Matthew 26:30; (implied) Mark 14:26

Acts 16:25; Revelation 5:9-10

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) Matthew 26:30; (implied Mark 14:26

&&&Athanasius of Alexandria (330 A.D.) “Being very talented he could play on the harp with the bare hand without a plectrum.”

**Synod of Laodicea** 343-381 A.D. Canon 24 p.144 (implied) mentions presbyters, deacons, sub-deacons, readers, singers, exorcists, and door-keepers, and that they should never enter a tavern.

&&&Lexicon ascribed to Cyril of Alexandria (444 A. D.): (psalmos): “A musical composition, as when the instrument is rhythmically played according to the harmonic scale.”

Basil the Great (Hem. in Ps. 44): “For it is a song and not a psalm, because it is rendered with musical expression by the voice alone, without the accompaniment of the instrument.”

Basil (Hem. in Ps. 29: 1): “The psalm is a musical discourse when it is played rhythmically on the instrument with harmonic sounds.”

Gregory of Nyssa in Ps. c.3 (“this is not 100:3, but chapter three on the headings on the psalms”): “A psalm is singing which is effected with the aid of instrumental music.”

http://www.ahnog.us/music

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) sing songs and hymns to God. *Commentary on Hakakkuk* ch.3 p.284-285

## Ca15. Musical choir

Nehemiah 12:31-42

**Gregory of Nyssa** (382-383 A.D.) mntions the church choir. *Letter 3* p.530

**Gregory of Nazianzus** (330-391 A.D.) “Would that part of our choir were that company which of old chanted together with us a hymn to God, one neither feigned nor inglorious, but deemed worthy once of a place at His Eight Hand, and which I am confident, shall be again (after a little time) thought worthy of that same place: but which at present, from I know not what offence, stands aloof, and revolts from us, and does not even (what more astonishes me) through the influence of the common joy, come to meet together with us, but is holding a festive dance on its own account----one that is neither good in measure, nor danced to tune (for thus much, perhaps, even they themselves will allow me to remark)----but of what kind, and what a dance!! But if Zeal is moved to speak, yet Faith gets the upper hand, and I shall check the harshness of my speech out of respect for my hope. Still do I cherish my own members: still do I concede more to old love than to present jealousy, and for that reason I become too long-suffering than that I should upbraid them in warmer terms.” P.6

## Ca16. Cheer up/encourage other believers

Philippians 2:19; 1 Thessalonians 5:11,14; Hebrews 3:13

***Life of Antony*** (356-362 A.D.) ch.16 p.200 says to encourage other believers.

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) (implied) mentions how Onesiphorus cheered up Paul in *de Principiis* book 3 ch.1 p.324

## Ca17. Correct other believers

1 Corinthians 14:20; 1 Thessalonians 5:14

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men”” *Origen’s de Principiis* book 4 ch.1.19 p.369. This is in both Rufinus’ Latin as well as the Greek.

## Ca18. Shun alleged believers persisting in sin

Matthew 18:17 (partial)

1 Corinthians 5:5-13

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 5:11

**Pacian of Barcelona** (342-379/392 A.D.) Implied) Kick out of the church those in sin. Letter 3 ch.18.1-2 p.59

**John Chrysostom** (martyred 407 A.D.) &&&

## Ca19. Holy church(es)

**pseudo-Peter of Alexandria** (after 384 A.D.) “He feared not to rend asunder the holy Church, which the Son of God redeemed with His precious blood, and to deliver which from the tyranny of the devil He hesitated not to lay down His life.” *Genuine Acts of Peter of Alexandria* p.264

**Optatus of Milevis** (373-375 A.D.) mentions the “holy church” in book 1 p.39; book 1 p.86 (two times)

## Ca20. Catechumens (Members in training)

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**Athanasius of Alexandria** (after 347 A.D.) mentions presbyters. *Defence Against the Arians* part 1 ch.11 p.106

Athanasius of Alexandria (339 A.D.) Do not partake of the Lord’s Supper in the presence of catechumens. *Defence Against the Arians* ch.2.28 p.115.

**Hegemonius of Sirmium** (4th century) “he says to the catechumen,” *Archelaus Disputation with Manes* ch.9 p.185

**First Council of Constantinople** (381/382 A.D.) mentions catechumens. Creed ch.7 p.185

**John Chrysostom** (400/401 A.D.) mentions catechumens. *Commentary on Acts* homily 1 p.9

## Ca21. No need to burn incense in the church

See <http://archive.churchsociety.org/churchman/documents/Cman_117_3_Brattston.pdf>

X **Ambrose of Milan** (370-390 A.D.) “When in spirit you burn incense on the golden censer, forget us not; for it is the one which is in the second Tabernacle, and from which your prayer, full of wisdom, is directed to heaven as incense.” *Letters of Ambrose* Letter4 ch.3 p.19

# Church Leadership

## C1. Christ the head of the Church

Ephesians 5:23

&&&**Athanasius of Alexandria** ()

**John Chrysostom** (martyred 407 A.D.) says that Chirst is the head of the church. *Homilies on Ephesians* homily6 p.75

## C2. Concept of one universal church

Ephesians 4:3-5; 1 Corinthians 12:13

**Private Creed of Arius** (328 A.D.) “and in a kingdom of heaven; and in one Catholic Church of God which extends to the ends of the earth.” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Hegemonius of Sirmium** (4th century) “And why should I say more? From the loving desire for the Saviour we have been called Christians, as the, whole world itself attests, and as the apostles also plainly declare. Yea, further, that best master-builder of His, Paul himself, has laid our foundation, that is, the foundation of the Church and has put us in trust of the law, ordaining ministers, and presbyters, and bishops in the same, and describing in the places severally assigned to that purpose, in what manner and with what character the ministers of God ought to conduct themselves, of what repute the presbyters ought to be possessed, and how they should be constituted, and what manner of persons those also ought to be who desire the office of bishop.” *Archelaus Disputation with Manes* ch.51 p.229 (Archelaus is speaking)

Hegemonius of Sirmium (4th century) says that Paul formerly was a persecutor of the Church of God (singular). *Archelaus Disputation with Manes* ch.34 p.207

**Council of Arminum** (Nicene-Arian compromise of 400 bishops, some of whom never accepted) (356-362 A.D.) “What point of doctrine was wanting to the poety of the catholic church, that they should now make an investigation respecting the faith, and prefix moreover the consulate of the present times to their published exposition of it? And later mentions “Christians” *Socrates Ecclesiastical History* book 2 ch.37 p.62

**Eusebius of Emesa** (c.359 A.D.) mentions “the Church” twice. *On the Sufferings and Death of our Lord* p.4

**Athanasius of Alexandria** (337 A.D.) “… against us and against the Church” *Circular Letter* ch.2 p.93. See also ibid ch.5 p.95.

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 2 no.6 p.167. See also *Nisibine Hymns* hymn 6 no.14 p.175.

**Basil of Cappadocia** (357-379 A.D.) speaks of “the Church” *On the Spirit* ch.25.59 p.37

**Gregory of Nyssa** (382-383 A.D.) speaks of Christians as “the church”. *Against Eunomius* book 1 ch.1 p.35

Gregory of Nyssa (382-383 A.D.) speaks of “a doctrine in the church” and “anywhere at all in the church” *Against Eunomius* book 1 ch.34 p.80

**Pacian of Barcelona** (342-379/392 A.D.) refers to the “Catholic truth” and “source of the original church” in Letter 1 ch.1 p.17

Pacian of Barcelona (342-379/392 A.D.) “the Church is people born again of the water and the Holy Spirit” Letter 3 ch.2.2 p.40

**Ambrose of Milan** (370-390 A.D.) “the Father called the Gentiles to the Church. *Of the Holy Spirit* book 2 ch.10.101 p.127.

Ambrose of Milan (370-390 A.D.) says that Jesus promised the paraclete (John 15:26) in *Of the Holy Spirit* book 3 ch.1.8 p.136.

**Philastrius of Brescia** (381-397 A.D.) “It has been ordained by the apostles and their successors, that nothing be read in the Catholic Church, except the law, and the prophets, and the Gospels.” On Heresies (ante A.D. 387).

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Concept of one single church. Memra 12 ch.2 p.120

**John Chrysostom** (400/401 A.D.) speaks of the one church. *Commentary on Acts* homily 8 p.54

John Chrysostom (martyred 407 A.D.) speaks of the church (singular). *Homilies on Galatians* homily4.27 p.34

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) mentions the fathers of the church *de Principiis* book 1 ch.6.1 p.260

Rufinus (410 A.D.) freely translated Origen (240 A.D.) “And this is what is meant by the Bridegroom looking at her through the nets of the windows. If, however, we are to expound the passage with reference to Christ and the Church...” *Commentary on the Song of Songs* book 3 ch.13 p.234-235

**Augustine of Hippo** (388-430 A.D.) discusses the Holy Church, which is Catholic [i.e. universal]. *On Faith and the Creed* ch.10.21 p.331

## C3. Tradition of the apostles or the church

Ephesians 2:20

**Ephraem** (&&&) “Lo! In these three successions, as in a mystery and a figure ... Under the three pastors,--there were manifold shepherds” Ephraem, Nisbene Hymns, The Bishops of Nisibis (Jacob, Babu, Valgesh), 13,14 (A.D. 350).

**Athanasius of Alexandria** (after 347 A.D.) mentions the tradition of the apostles. *Defence Against the Arians* part 2 ch.30 p.115

Athanasius of Alexandria (356-362 A.D.) “[W]hile before your election you lived to yourself, after it, you live for your flock. And before you had received the grace of the episcopate, no one knew you; but after you became one, the laity expect you to bring them food, namely instruction from the Scriptures ... For if all were of the same mind as your present advisers, how would you have become a Christian, since there would be no bishops? Or if our successors are to inherit this state of mind, how will the Churches be able to hold together?” Athanasius of Alexandria, To Dracontius, Epistle 49 p.&&&

Athanasius of Alexandria (326-372 A.D.) appeals to “apostolic tradition” in Letter 51 p.561-562.

**Lucifer of Cagliari/Calaris** (361 A.D.) “[B]elieve as we believe, we, who are, by succession from the blessed apostles, bishops; confess as we and they have confessed, the only Son of God, and thus shalt thou obtain forgiveness for thy numerous crimes.” On St. Athanasius of Alexandria p.&&&

**Hilary of Poitiers** (355-367/368 A.D.) “[W]e shall not recede from the faith ... as once laid it continues even to this say, through the tradition of the fathers, according to the succession from the apostles, even to the discussion had at Nicea against the heresy which had, at that period, sprung up.” History Fragment 7 (ante A.D. 367).

“[D]uring the days of that Anicetus, bishop of Rome, who succeeded Pius and his predecessors, For, in Rome, Peter and Paul were the first both apostles and bishops; then came Linus, then Cletus ... However the succession of the bishops in Rome was in the following order. Peter and Paul, and Cletus, Clement...” Epiphanius, Panarion, 27:6 (A.D. 377).

“He [St. Athanasius of Alexandria] is led up to the throne of Saint Mark, to succeed him in piety, no less than in office; in the latter indeed at a great distance from him, in the former, which is the genuine right of succession, following him closely. For unity in doctrine deserves unity in office; and a rival teacher sets up a rival throne; the one is a successor in reality, the other but in name. For it is not the intruder, but he whose rights are intruded upon, who is the successor, not the lawbreaker, but the lawfully appointed, not the man of contrary opinions, but the man of the same faith; if this is not what we mean by successor, he succeeds in the same sense as disease to health, darkness to light, storm to calm, and frenzy to sound sense.” Gregory of Nazianzen, Oration 21:8 (A.D. 380).

“For they [Novatians] have not the succession of Peter, who hold not the chair of Peter, which they rend by wicked schism; and this, too, they do, wickedly denying that sins can be forgiven even in the Church, whereas it was said to Peter: ‘I will give unto thee the keys of the kingdom of heaven. and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shall loose on earth shall be loosed also in heaven.’” Ambrose, Concerning Repentance, 7:33 (A.D. 384).

**Basil of Cappadocia** (357-379 A.D.) speaks of the apostles following unwritten tradition. *On the Spirit* ch.29.71 p.45

**First Council of Constantinople** (381/382 A.D.) shows churches greeting other churches. *Synodical Letter* p.189

Pacian of Barcelona (342-379/392 A.D.) (partial) says the Church is built on the foundation of the apostles and prophets. Letter 3 ch.26.1 p.67-68

**Philastrius of Brescia** (381-397 A.D.) “It has been ordained by the apostles and their successors, that nothing be read in the Catholic Church, except the law, and the prophets, and the Gospels.” On Heresies (ante A.D. 387).

Epiphanius of Salamis (360-403 A.D.) (partial) Order of succession of bishops of Rome: Peter and Paul, Linus and Cletus, Clement, Evaristus, Alexander, Xystus, Telesphorus, Hyginus, Pius, Anicetus. *The Panarion* section 2 ch.27,6,7 p.104

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) “yet as the teaching of the church, transmitted in orderly succession from the apostles, and remaining in the Churches to the present day, is still preserved, that alone is to be accepted as truth which differs in no respect from ecclesiastical and apostolical tradition.” *de Principiis* Preface ch.2 p.239

“If the lineal succession of bishops is to be considered with how much more benefit to the Church do we reckon from Peter himself, to whom, as bearing in a figure the whole Church, the Lord said: Upon this rock I will build my church, and the gates of hell shall not conquer it!’ For to Peter succeeded Linus, Clement...Damsus, Sircius, Anastasius. In this order of succession no Donatist bishop is too be found.” Augustine, To Generosus, Epistle 53:2 (A.D. 400).

“Let a bishop be ordained by three or two bishops; but if any one be ordained by one bishop, let him be deprived, both himself and he that ordained him. But if there be a necessity that he have only one to ordain him, because more bishops cannot come together, as in time of persecution, or for such like causes, let him bring the suffrage of permission from more bishops.” Apostolic Constitutions, 8:27 (3rd-5th century, compiled c.390 A.D.).

“For if the lineal succession of bishops is to be taken into account, with how much more certainty and benefit to the Church do we reckon back till we reach Peter himself, to whom, as bearing in a figure the whole Church, the Lord said: ‘Upon this rock will I build my Church, and the gates of hell shall not prevail against it !’ The successor of Peter was Linus, and his successors in unbroken continuity were these: -- Clement, Anacletus, Evaristus, Alexander, Sixtus, Telesphorus, Iginus, Anicetus, Pius, Soter, Eleutherius, Victor, Zephirinus, Calixtus, Urbanus, Pontianus, Antherus, Fabianus, Cornelius, Lucius, Stephanus, Xystus, Dionysius, Felix, Eutychianus, Gaius, Marcellinus, Marcellus, Eusebius, Miltiades, Sylvester, Marcus, Julius, Liberius, Damasus, and Siricius, whose successor is the present Bishop Anastasius. In this order of succession no Donatist bishop is found. But, reversing the natural course of things, the Donatists sent to Rome from Africa an ordained bishop, who, putting himself at the head of a few Africans in the great metropolis, gave some notoriety to the name of “mountain men,” or Cutzupits, by which they were known.” Augustine, To Generosus, Epistle 53:2 (A.D. 400).

“‘To the fellow-Bishops and Deacons.” What is this? Were there several Bishops of one city? Certainly not; but he called the Presbyters so. For then they still interchanged the titles, and the Bishop was called a Deacon. For this cause in writing to Timothy, he said, “Fulfill thy ministry,’ when he was a Bishop. For that he was a Bishop appears by his saying to him, ‘Lay hands hastily on no man.’ (1 Tim. v. 22.) And again, ‘Which was given thee with the laying on of the hands of the Presbytery.’ (1 Tim. iv. 14.) Yet Presbyters would not have laid hands on a Bishop. And again, in writing to Titus, he says, ‘For this cause I left thee in Crete, that thou shouldest appoint elders in every city, as I gave thee charge. If any man is blameless, the husband of one wife’ (Tit. i. 5, 6); which he says of the Bishop. And after saying this, he adds immediately, ‘For the Bishop must be blameless, as God’s steward, not self willed:’ (Tit. i. 7.)” John Chrysostom, Homilies on Phillipians, 1:1 (A.D. 404).

**Jerome of Stridon** (373-420 A.D.) “And to Timothy he says: ‘Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.’… For even at Alexandria from the time of Mark the Evangelist until the episcopates of Heraclas and Dionysius the presbyters always named as bishop one of their own number chosen by themselves and set in a more exalted position, just as an army elects a general, or as deacons appoint one of themselves whom they know to be diligent and call him archdeacon. For what function excepting ordination, belongs to a bishop that does not also belong to a presbyter? It is not the case that there is one church at Rome and another in all the world beside. Gaul and Britain, Africa and Persia, India and the East worship one Christ and observe one rule of truth. If you ask for authority, the world outweighs its capital. Wherever there is a bishop, whether it be at Rome or at Engubium, whether it be at Constantinople or at Rhegium, whether it be at Alexandria or at Zoan, his dignity is one and his priesthood is one. Neither the command of wealth nor the lowliness of poverty makes him more a bishop or less a bishop. All alike are successors of the apostles.” Jerome of Stridon, To Evangelus, Epistle 146:1 (ante A.D. 420).

**Pope Celestine** to the Synod of Ephesus Letter 18 (431 A.D.) p.220 “We must strive therefore in common to keep the faith which has come down to us to-day, through the Apostolic Succession.”

**Vincent of Lerins** (c.434 A.D.) “Examples there are without number: but to be brief, we will take one, and that, in preference to others, from the Apostolic See, so that it may be clearer than day to every one with how great energy, with how great zeal, with how great earnestness, the blessed successors of the blessed apostles have constantly defended the integrity of the religion which they have once received.” Vincent of Lerins, Commonitory for the Antiquity and Universality of the Catholic Faith 6:15 (A.D. 434).

“Moreover, with respect to a certain bishop who, as the aforesaid magnificent men have told us, is prevented by infirmity of the head from administering his office, we have written to our brother and fellow-bishop Etherius, that if he should have intervals of freedom from this infirmity, he should make petition, declaring that he is not competent to fill his own place, and requesting that another be ordained to his Church. For during the life of a bishop, whom not his own fault but sickness, withdraws from the administration of his office, the sacred canons by no means allow another to be ordained in his place. But, if he at no time recovers the exercise of a sound mind, a person should be sought adorned with good life and conversation, who may be able both to take charge of souls, and look with salutary control after the causes and interests of the same church; and he should be such as may succeed to the bishop’s place in case of his surviving him. But, if there are any to be promoted to a sacred order, or to any clerical ministry, we have ordained that the matter is to be reserved and announced to our aforesaid most reverend brother Etherius, provided it belong to his diocese, so that, enquiry having then been made, if the persons are subject to no fault which the sacred canons denounce, he himself may ordain them. Pope Gregory the Great [regn. A.D. 590-604], Epistle 6 (A.D. 602

**Council of Constantinople II** (May 553 A.D.) mentions the holy fathers Athanasius of Alexandria, Basil, Gregory Theologian [of Nazianzen], Gregory of Nyssa, Ambrose, Theophilus, John (Chrysostom), Cyril, Augustine, Proclus, Leo. It says Theodore of Mopsuestia and Nestorius are heretics. Session 1 p.303. It mentions the 318 holy Fathers at the Nice [Nicea] *Sentence of the Synod* p.307

**Pacian of Barcelona** (342-379/392 A.D.) Refers to “Tertullian himself – not after he had fallen into heresy” Letter 3 ch.24.2 p.66

Pacian of Barcelona (342-379/392 A.D.) mentions the blessed martyr and teacher Cyprian. Letter 1 ch.3.4 p.21.He calls Cyprian a “holy man” in Letter 2 ch.3.1 p.28

## C4. Priesthood of all believers

1 Peter 2:9; Exodus 19:6; Revelation 1:6; 5:10

**Augustine of Hippo** (380-430 A.D.) “‘In them the second death hath no power,’ are added the words, ‘but they shall be priests of God and Christ, and shall reign with Him a thousand years’; and this refers not to the bishops alone, and presbyters, who are now specially called priests in the Church; but as we call all believers Christians on account of the mystical chrism, so we call all priests because they are members of the one Priest. Of them the Apostle Peter says, ‘A holy people, a royal priesthood.’ Certainly he implied, though in a passing and incidental way, that Christ is God, saying priests of God and Christ, that is, of the Father and the Son, though it was in His servant-form and as Son of man that Christ was made a Priest for ever after the order of Melchisedec.” *Concerning the Last Judgment* ch.10 p.&&&

**Among corrupt or spurious works**

*Apostolic Constitutions* (3rd-5th century, compiled c.390 A.D.) book 7 p.495 &&&(partial) “Let him who teaches, teach. This is true even if he is one of the laity – if he is skillful in the Word and serious in his living.”

## C5. The Church/Christians should have unity

John 17:3; 20-21,23; 1 Corinthians 3:1-10; 12:12-29; Ephesians 4:3-5

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 17:3; 20:21,23

**p18** (4th entury) Acts 4:32 (implied)

**Hilary of Poitiers** (355-367/368 A.D.) mentions “the unity of the Catholic faith” *On the Councils* ch.80 p.25

**Basil of Cappadocia** (357-379 A.D.) says the church should have unit. *On the Spirit* ch.26.61 p.38

**First Council of Constantinople** (381/382 A.D.) *Synodical Letter* p.189

**Pacian of Barcelona** (342-379/392 A.D.) (implied) “we all might be one in Christ, Jew and Greek, slave and free.” Letter 3 ch.13.1 p.54

Pacian of Barcelona (342-379/392 A.D.) (partial) Do not try to make progress [in the church] by contention. Letter 2 ch.6.1 p.33

**Augustine of Hippo** (-430 A.D.) quotes Ephesian 4:3 as by the apostle. *Sermons on the New Testament* sermon 21 ch.28 p.328

## C6. Excommunicate or separate from heretics

2 Timothy 3:1-5

No hospitality to heretics 2 John 10-11

**Hegemonius of Sirmium** (4th century) “cast off a false man, a false apostle” *Archelaus Disputation with Manes* ch.117 p200

**Athanasius of Alexandria** (after 347 A.D.) Anathematize Arian heretics. *Defense Against the Arians* ch.58 p.131

**Synod of Antioch in Encaeniis** (341 A.D.) Canon 1 p.108 (partial) says to excommunicate those who keep Easter at the same time as the Jews. They viewed the quartodecimians as heretics!

**Synod of Laodicea** (343-381 A.D.) canons 31-33 p.149 do not get married with heretics, receive the blessing from heretics, or join in prayers with heretics. Canon 34 p.150 says not to comfort the martyrs of heretics.

**John Chrysostom** (martyred 407 A.D.) Titus 3:12, teaches we should separate from false teachers. *Homilies on Galatians* homily5.12 p.39.

## C7. Churches should greet other churches

Romans 16:16

**Athanasius of Alexandria** (after 347 A.D.) people wrote letters greeting other churches (not just individuals or leaders). *Defence Against the Arians* part 3 ch.36 p.119

**Gregory of Nyssa** (382-383 A.D.) (implied) sends a letter greeting his brother, the bishop of Sebaste. *Against Eunomius* letter 1 p.33

## C8. Church leaders should accept each other

(implied) John 13:20; (implied) Romans 15:7; 2 John 9-10

(implied, because accept all believers) Romans 15:7

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

**Athanasius of Alexandria** (339 A.D.) says the church leaders all accepted each other before Gregory the Arian came. *Circular Letter* ch.2 p.93

**Gregory of Nyssa** (382-383 A.D.) (implied) wrote to Helladius who had unfriendly feelings rtowards him, so that they would accept each other. *Letter 18 p.545*

## C9. Must be worthy of being a bishop/priest

**Athanasius of Alexandria** (346-356 A.D.) (implied) Paul forbade the deacons and bishops to be double-tongued. *Defense of the Nicene Definition* ch.5 p.153

**Gregory of Nyssa** (382-383 A.D.) says that a bishop should be above reproach. *Letter 13* p.537

## C10. Remove leaders fallen in gross sin/heresy

(implied, if remove any Christian from the church that includes leaders) 1 Corinthians 5:9-11; 2 John 9-11 (implied)

**Council of Nicea I** (May-June 325 A.D.) &&&

**Athanasius of Alexandria** (325-373 A.D.) &&&

**Ephraim** (350-378 A.D.) &&&

**Jerome of Stridon** (373-420 A.D.) &&&

## C11. Obey authority of godly church leaders

1 Thessalonians 5:12-23; Hebrews 13:7,17; (partial) 1 Peter 5:2-3

**Ephraim the Syrian** (350-378 A.D.) “Ther eis no envy or jealousy, among the members of the body; for in love they give ear to him [the pastor], with tenderness they are visited by him.” *Nisibine Hymns* hymn 18 no.4 p.187-188

## C12. Reject unchristian church leader authority

1 Timothy 6:3-5; 2 Timothy 3:1-5; Titus 1:14; 2 John 9-11 (implied)

(partial) 1 Timothy 4:1-4

**Hegemonius of Sirmium** (4th century) “cast off a false man, a false apostle” *Archelaus Disputation with Manes* ch.117 p200

**Synod of Antioch in Encaeniis** (341 A.D.) Canon 4 p.110 reject bishops who set aside ecclesiastical rules.

## C13. Church leaders are shepherds

John 21:15-17; 1 Peter 5:2

allusion Ezekiel 34:16-22

**Aphrahat the Syrian** (337-345 A.D.) “Pastors are set over the flock, and give the sheep the food of life. Whosoever is watchful, and toils in behalf of his sheep, is careful for his flock, and is the disciple of our Good Shepherd, who gave Himself in behalf of His sheep.” *Select Demonstrations* demonstration 10.1 p.&&&

## C14. Ordination [of elders/bishops]

Ordaining of Christ, Old Testament priests, or ordaining in the sense of commanding are not included here. Ordaining of deacons or ordination of all things is not included here either.

Titus 1:5

**Hegemonius of Sirmium** (4th century) “And why should I say more? From the loving desire for the Saviour we have been called Christians, as the, whole world itself attests, and as the apostles also plainly declare. Yea, further, that best master-builder of His, Paul himself, has laid our foundation, that is, the foundation of the Church and has put us in trust of the law, ordaining ministers, and presbyters, and bishops in the same, and describing in the places severally assigned to that purpose, in what manner and with what character the ministers of God ought to conduct themselves, of what repute the presbyters ought to be possessed, and how they should be constituted, and what manner of persons those also ought to be who desire the office of bishop.” *Archelaus Disputation with Manes* ch.51 p.229 (Archelaus is speaking)

**Optatus of Milevis** (373-375 A.D.) (implied) speaks of the oil bestowed by God on bishops. book 2 p.113

## C15. Bishop(s)

Acts 20:28; Philippians 1:1

**Council of Nicea** (325 A.D.) Neither Bishops, presbyters, nor deacons can move from one city to an office in another city. If he does, his proceedings are utterly void.

**Hegemonius of Sirmium** (4th century) “And why should I say more? From the loving desire for the Saviour we have been called Christians, as the, whole world itself attests, and as the apostles also plainly declare. Yea, further, that best master-builder of His, Paul himself, has laid our foundation, that is, the foundation of the Church and has put us in trust of the law, ordaining ministers, and presbyters, and bishops in the same, and describing in the places severally assigned to that purpose, in what manner and with what character the ministers of God ought to conduct themselves, of what repute the presbyters ought to be possessed, and how they should be constituted, and what manner of persons those also ought to be who desire the office of bishop.” *Archelaus Disputation with Manes* ch.51 p.229 (Archelaus is speaking)

***Life of Antony*** (356-362 A.D.) ch.67 p.214 mentions bishops and presbyters.

**Athanasius of Alexandria** (c.339 A.D.) “… Bishop or Presbyter” *Circular Letter* ch.2 p.93. See also *Defence of the Nicene Definition* ch.20 p.163

Athanasius of Alexandria (after 347 A.D.) mentions a bishop. *Defense Against the Arians* ch.1 p.100

**Synod of Antioch in Encaeniis** (341 A.D.) Canon 1 p.108 mentions bishops, elders, deacons, and laity.

**Basil of Cappadocia** (357-378 A.D.) mentions bishops. *Letter 42* ch.4 p.145

**The Council of Gangra** canon 4 p.92 (325-381 A.D.) says that married presbyters are fine.

**Council of Sardica** canon 7 p.421 (343/344 A.D.) discusses that a bishop should help the oppressed.

**First Council of Constantinople** (381/382 A.D.) mentions bishops. *Synodical Letter* ch.6 p.184

**Cyril of Jerusalem** (349-386 A.D.) mentions bishops, presbyters, and deacons *Catechetical Lecture* 17 ch.35 *Nicene & Post-Nicene Fathers* p.132

**Pacian of Barcelona** (342-379/392 A.D.) mention of the bishop in the church. Letter 1 ch.7.2 p.26

**John Chrysostom** (martyred 407 A.D.) mentions the presbytery, bishops, and deacons. *Commentary on Philippians* homily 1 p.184

**Jerome of Stridon** (373-420 A.D.) speaks of a bishop. *Letter 130* ch.16 p.269

***Sozomen****’s Ecclesiastical History* book 1 ch.23 p.256 (370/380-425 A.D.) discusses the bishops, presbyters, deacons, and sub-deacons.

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (3rd-5th century, compiled c.390 A.D.) book 2 ch.1 p.396 mentions the bishop.

## C16. The episcopate [office of bishop]

**Athanasius of Alexandria** (358 A.D.) mentions the Episcopal office. *History of the Arians* ch.72 p.297

Athanasius of Alexandria (356 A.D.) “Or, of what do the Churches of Egypt and Libya and Alexandria stand so much in need, that these men should make a purchase of the Episcopate instead of wood and goods, and intrude into Churches which do not belong to them?” *Letter to the Bishops of Egypt* ch.9 p.227

## C17. Elders/presbyters

Acts 11:30; 14:23; 15:2; 20:17; 1 Timothy 3:1-3; 3:8; Titus 1:5; James 5:14; 1 Peter 5:1

Old Testament, Jewish or non-Christian elders are not included here.

**Council of Nicea** (325 A.D.) Neither Bishops, presbyters, nor deacons can move from one city to an office in another city. If he does, his proceedings are utterly void.

**Hegemonius of Sirmium** (4th century) “And why should I say more? From the loving desire for the Saviour we have been called Christians, as the, whole world itself attests, and as the apostles also plainly declare. Yea, further, that best master-builder of His, Paul himself, has laid our foundation, that is, the foundation of the Church and has put us in trust of the law, ordaining ministers, and presbyters, and bishops in the same, and describing in the places severally assigned to that purpose, in what manner and with what character the ministers of God ought to conduct themselves, of what repute the presbyters ought to be possessed, and how they should be constituted, and what manner of persons those also ought to be who desire the office of bishop.” *Archelaus Disputation with Manes* ch.51 p.229 (Archelaus is speaking)

***Life of Antony*** (356-362 A.D.) ch.67 p.214 mentions bishops and presbyters.

**Athanasius of Alexandria** (after 347 A.D.) mentions presbyters. *Defence Against the Arians* part 1 ch.12 p.107

**Gregory of Nyssa** (382-383 A.D.) mentions “presbyters” as an office of the church. *Against Eunomius* book 1 ch.10 p.45

**John Chrysostom** (400/401 A.D.) mentions presbyters and deacons. *Commentary on Acts* homily 3 p.23

## C18. Deacons

Acts 6:2-6; 1 Timothy 3:1-2; 1 Timothy 3:8; Titus 1:5; Philippians 1:1; 1 Peter 5:4

**Council of Nicea** (325 A.D.) Neither Bishops, presbyters, nor deacons can move from one city to an office in another city. If he does, his proceedings are utterly void.

**Athanasius of Alexandria** (after 347 A.D.) mentions deacons. *Defence Against the Arians* part 1 ch.19 p.110

**Hegemonius of Sirmium** (4th century) “His attendant Turbo, however, was handed over by Marcellus to Archelaus; and on Archelaus ordaining him as a deacon, he remained in the suite of Marcellus.” *Archelaus Disputation with Manes* ch.39 p.213

**Optatus of Milevis** (373-375 A.D.) mentions deacosn in book 1 p.26 and book 2 p.97

**John Chrysostom** (400/401 A.D.) mentions presbyters and deacons. *Commentary on Acts* homily 3 p.23

## C19. Teachers [in the church]

Pasters or elders who also teach are not counted here. Old Testament teachers are also not counted here. Evil teachers are not counted here.

Acts 13:1; 1 Corinthians 12:28-29; Ephesians 4:11; Titus 2:3; Hebrews 5:12

James 3:1 (implied)

**Basil of Cappadocia** (357-379 A.D.) mentions apostles, prophets, and teachers in the church. *The Hexaemeron* homily 5 ch.6 p.79

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) gifts in the church: perfect, prophets, strong, teachers, builders, etc. Memra 9 ch.14 p.99

**Jerome of Stridon** (393 A.D.) quotes 1 Corinthians 12, mentioning apostles, prophets, and teachers. *Against Jovinianus* book 2 ch.23 p.405

## C20. A gospel preacher is worthy of his wages

**Jerome of Stridon** (393 A.D.) says that a preacher is worthy to be supported. *Against Jovinianus* book 2 ch.22 p.405

## C21. Priests [in the church]

Pagan priests, Old Testament priests, Jesus our High Priest, and the priesthood of all believers are not included here. Only Christian clergy are counted here.

No Bible verses

**Optatus of Milevis** (373-375 A.D.) mentions the priests. book 2 p.112

**pseudo-Peter of Alexandria** (after 311 A.D.) “In these days information was brought to Maximin about the aforesaid archbishop, that he was a leader and holding chief place among the Christians; and he, inflamed with his accustomed iniquity, on the instant ordered Peter [of Alexandria] to be apprehended and cast into prison. For which purpose he despatched to Alexandria five tribunes, accompanied with their bands of soldiers, who, coming thither as they had been commanded, suddenly seized the priest of Christ and committed him to the custody of a prison. Wonderful was the devotion of the faithful!” *Genuine Acts of Peter of Alexandria* ch.262

**John Chrysostom** (400/401 A.D.) mentions priests. *Commentary on Acts* homily 21 p.141

## C22. Sub-deacons

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**Synod of Antioch in Encaenis** (summer 341 A.D.) canon 2 p.108 mentions sub-deacons.

**Synod of Laodicea** (343-381 A.D.) canon 24 p.144 (implied) mentions presbyters, deacons, sub-deacons, readers, singers, exorcists, and door-keepers, and that they should never enter a tavern.

Synod of Laodicea (343-381 A.D.) canon 25 p.147 “A subdeacon must not give the Bread, not bless the Cup.”

Pope **Siricius of Rome** (384/385-398/399). One of his earliest acts was to issue the first Papal Decretal that has any claim to genuineness, though he speaks in it of earlier *decreta* sent to the provinces by pope Liberius. It is dated Feb. 11, 385. Its genuineness is undisputed. It is plainly referred to by pope Innocent I. (*Ep.* vi. *ad Exsuperium* ). Quesnel includes it without hesitation in his *Cod. Rom. cum Leone edit.*c. 29. Its occasion was a letter from Himerius, bp. of Tarragona in Spain, addressed to Damasus but received by Siricius, asking the pope’s advice on matters of discipline and with regard to abuses prevalent in the Spanish church. Siricius, having taken counsel in a Roman synod, issued this decretal in reply, to be communicated by Himerius to all bishops of Spain and neighbouring provinces with a view to universal observance. The opportunity was taken of asserting in very decided terms the authority of the Roman see: “We bear the burdens of all who are heavy laden; nay, rather the blessed apostle Peter bears them in us, who, as we trust, in all things protects and guards us, the heirs of his administration.” Among the rules thus promulgated for universal observance, one relates to the rebaptizing of Arians returning to the church, and another to clerical celibacy, which is insisted on. Thus what the oecumenical council had refused to require Siricius now, on the authority of the apostolic see, declared of general obligation. The rule laid down by him affected, however, only the higher clerical orders, not including subdeacons, to whom it was extended by Leo I. (*c.* 442. See *Epp.* xiv. 4; cxlvii. 3), in Sicily, by pope Gregory the Great (Greg. *Epp.* lib. i. Ind. ix., *Ep.* 42).

# Family and Marriage

## fm1. Honor marriage, no extra-marital relations

Matthew 5:27-28; Romans 13:9; Hebrews 12:16; 13:4; James 2:11

Matthew 5:31-32; 19:9; Mark 10:11-12; Luke 16:18; (Divorce)

(implied) Revelation 17:2 (kings of the earth committed adultery with Babylon)

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:27-28,31-32; 19:9; Mark 10:11-12; Luke 16:18

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:27-28; Romans 13:9

**Juvencus the Spaniard** (329/330 A.D.) mentions that Jesus taught against adultery. *Englynion* book 1 p.519-520 p.47

**Athanasius of Alexandria** (339 A.D.) says that adultery and drunkenness are wrong. *Easter Letter 11* ch.8 p.536

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 5.28 p.463 quotes the first half of Hebrews 13:4 that marriage is honorable.

**The Council of Gangra** canon 1 p.92 (325-381 A.D.) says that anyone who condemns marriage or marriage relations is anathema.

The Council of Gangra canon 9 p.95 (325-381 A.D.) says that abstaining from marriage because of the beauty or holiness of virginity is fine. But if anyone abstains from marriage because they abhor marriage, let them be anathema.

The Council of Gangra canon 14 p.98 (325-381 A.D.) says that if a woman forsakes her husband because she abhors marriage, let her be anathema.

**Gregory of Nyssa** (382-383 A.D.) “but as it is, there is no form of uncleanness that is not perpetrated amongst them; rascality, adultery, theft, idolatry, poisoning, quarrelling, murder, are rife…” *On Pilgrimages* p.383

Gregory of Nyssa (382-383 A.D.) “many are they who plot in the adulterer’s fashion to dstroy the truly honourable marriage, and to defile this inviolate bed;” *On Virginity* ch.15 p.361

Gregory of Nyssa (382-383 A.D.) speaks against adultery. *On Virginity* ch.4 p.348

**Cyril of Jerusalem** (349-386 A.D.) says that marriage is fine. *First Catechetical Lecture* 4 ch.25 *Nicene & Post-Nicene Fathers* p.25

**Pacian of Barcelona** (342-379/392 A.D.) The law said, do not commit adultery, kill, or covet. *On Baptism* ch.2.1 p.88

**Epiphanius of Salamis** (360-403 A.D.) says that the church “admires and praises “virginity”, praises widowhood, and “honors and accepts” the chaste bond of marriage. However, fornication, adultery, and other lusts are abominable and condemned. *Panarion* 2.1:48, as quoted in *Examination of the Council of Trent* III, p.36

Epiphanius of Salamis (360-403 A.D.) (implied) Against Tatian who said that marriage was unlawful. *The Panarion* section 3 ch.46 p.350

**Epiphanius of Salamis** (360-403 A.D.) Works of the flesh are adultery, fornication, uncleanness, … witchcraft, hatred, variance, emulations, wrath, strife, seditions, factions, envyings, drunkenness, revellings” *The Panarion* section 3 scholion 5 section 6 p.316

**John Chrysostom** (martyred 407 A.D.) (implied) teaches that it is wrong to commit adultery. *Commentary on Philippians* homily 6 p.210.

John Chrysostom (400-401 A.D.) (implied) says we don’t commit adultery *Homilies on Acts* homily1 p.5. See also ibid homily 8 p.52.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) lists together fornication, hatred, idolatry, quarreling, envying, drunkenness, and other sins. *de Principiis* book 3 ch.4.2 p.338. See also *de Principiis* book 3 ch.1.6 p.305-306

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 Timothy 4:1-3 and says that some fall into the doctrine of demons and forbid to marry. *de Principiis* book 2 ch.7.3 p.285

**Sozomen** (370/380-425 A.D.) tells of renegade monks who condemned marriage, people who ate no animal food. Many women were deluded by them and left their husbands, but unable to remain celibate, fell into adultery. Some women arrayed themselves in men’s apparel. *Sozomen’s Ecclesiastical History* book 3 ch.14 p.293

**Augustine of Hippo** (413-426 A.D.) quote Exodus 20:12-15. *The City of God* book 18 ch.41 p.385. See also *Commentary on Psalms*

Augustine of Hippo (413-426 A.D.) “Is not this proved by the profound and dreadful ignorance which produces all the errors that enfold the children of Adam, and from which no man can be delivered without toil, pain, and fear? Is it not proved by his love of so many vain and hurtful things, which produces gnawing cares, disquiet, griefs, fears, wild joys, quarrels, lawsuits, wars, treasons, angers, hatreds, deceit, flattery, fraud, theft, robbery, perfidy, pride, ambition, envy, murders, parricides, cruelty, ferocity, wickedness, luxury, insolence, impudence, shamelessness, fornications, adulteries, incests, and the numberless uncleannesses and unnatural acts of both sexes, which it is shameful so much as to mention; sacrileges, heresies, blasphemies, perjuries, oppression of the innocent, calumnies, plots, falsehoods, false witnessings, unrighteous judgments, violent deeds, plunderings, and whatever similar wickedness has found its way into the lives of men, though it cannot find its way into the conception of pure minds?” *The City of God* book 22 ch.22 p.499-500

Augustine of Hippo (388-430 A.D.) shows we are not to steal, murder, commit adultery, covert another’s wife, or covet another’s possessions. *Tractate on John* 3 ch.19 p.24

**Palladius** (c.430 A.D.) &&& *Four Desert Fathers* part 11 p.79.

**Among corrupt or spurious works**

**Acts of Xanthippe, Polyxena, and Rebecca** (perhaps mid 3rd century) ch.20 p.211 Paul says to avoid fornication.

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) (implied) Against licentiousness. *Commentary on Amos* ch.2 p.139

## fm2. No divorce, except for unfaithfulness

Matthew 5:31-32; 19:9; Mark 10:11-12; Luke 16:18; Romans 7:2,3; 1 Corinthians 7:10,11

(partial) 1 Corinthians 7:10-11; 39

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:31-32; 19:9; Mark 10:11-12; Luke 16:18; Romans 7:2,3; 1 Corinthians 7:10,11

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:31-32; 19:9; Mark 10:11-12; Luke 16:18

**p25** (350 A.D.) Mt 18:32-34; 19:1-3,5-7,9f (8.5 verses) mentions not to leave each other.

**Juvencus the Spaniard** (329/330 A.D.) mentions that Jesus taught was against adultery, and divorce except after adultery. *Englynion* book 1 p.519-520 p.47

Athanasius of Alexandria (c.340 A.D.) (partial) “‘Art thou bound unto a wife? Seek not to be loosed.’ For if this expression applies to a wife, how much more does it apply to a Church, and to the same Episcopate.” *Defence Against the Arians* ch.6 p.104

&&&**John Chrysostom** (martyred 407 A.D.)

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) discusses what Malachi says about not dismissing your wives. *Commentary on Malachi* ch.2 p.411-413

## fm3. Remarriage OK after death of spouse

Romans 7:1-3; 1 Corinthians 7:39

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 7:1-3; 1 Corinthians 7:39

**Cyril of Jerusalem** (349-386 A.D.) says that a second marriage after death of a spouse is fine. *First Catechetical Lecture* 4 ch.26 *Nicene & Post-Nicene Fathers* p.25

## fm4. No homosexuality

Romans 1:26-27; 1 Corinthians 6:9-11; Leviticus 20:13

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 1:26-27; 1 Corinthians 6:9-11

Note that if only boys are mentioned, this is counted as Partial, because while teens could be of marriageable age, they could be younger too.

*Life of Antony* (356-362 A.D.) ch.74 p.225 (partial) speaks against seducing boys.

**Ambrosiaster** (c.384 A.D.) says that a woman would lust after another woman because God was angry at humanity for its idolatry. CSEL 81:51. (From *Ancient Christian Commentary on Scripture: New Testament* vol.6 Romans p.47)

**Didymus the Blind** (398 A.D.) Quotes Romans 11 against homosexuality. *Commentary on Zechariah* 11 p.262

**John Chrysostom** (400/401 A.D.) teaches that men loving men is wrong. *Commentary on Acts* ch.&&&

**Severian of Gabala** (&398-408( “Paul did not say this (Romans 1:27) lightly, but because of homosexuality at Rome. Pauline Commentary from the Greek Church. NTA 15:214. (From *Ancient Christian Commentary on Scripture: New Testament* vol.6 Romans p.47)

**Among heretics and apocryphal books**

***The Vision of Paul*** (first ‘found’ c.388 A.D. – after Nicea) ch.39 p.161 speaks of punishment for homosexuals, which was called “the iniquity of Sodom and Gomorrah, the male with the male, for which reason they unceasingly pay penalties”. They were “covered with dust, their countenance was like blood, and they were in a pit of pitch and sulphur and running down into a fiery river”

## fm5. No incestual relations

Leviticus 20:17-19

1 Cor 5:1-3 (implied)

**Optatus of Milevis** (373-375 A.D.) speaks of the evil of incest and applies it to a Donatist bishop book 2 p.101

**Gregory of Nyssa** (382-383 A.D.) (implied) speaks against murderers of fathers, mothers, and children and “mad after unnatural intercourse”. *On Infants’ Early Deaths* p.380

**Augustine of Hippo** (413-426 A.D.) “Is not this proved by the profound and dreadful ignorance which produces all the errors that enfold the children of Adam, and from which no man can be delivered without toil, pain, and fear? Is it not proved by his love of so many vain and hurtful things, which produces gnawing cares, disquiet, griefs, fears, wild joys, quarrels, lawsuits, wars, treasons, angers, hatreds, deceit, flattery, fraud, theft, robbery, perfidy, pride, ambition, envy, murders, parricides, cruelty, ferocity, wickedness, luxury, insolence, impudence, shamelessness, fornications, adulteries, incests, and the numberless uncleannesses and unnatural acts of both sexes, which it is shameful so much as to mention; sacrileges, heresies, blasphemies, perjuries, oppression of the innocent, calumnies, plots, falsehoods, false witnessings, unrighteous judgments, violent deeds, plunderings, and whatever similar wickedness has found its way into the lives of men, though it cannot find its way into the conception of pure minds?” *The City of God* book 22 ch.22 p.499-500

## fm6. Do not lust (sexually)

***Life of Antony*** (356-362 A.D.) ch.5 p.197 speaks against sexual lust.

**John Chrysostom** (martyred 407 A.D.) teaching to have pure eyes like Job. *Homilies on Romans* homily 32 p.294-295.

**Jerome of Stridon** (390 A.D.) tells how St. Hilarion conquered lust. *Life of St. Hilarion* ch.5 p.304

## fm7. We should be pure

Ephesians 5:3-4; Matthew 5:28

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

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:28; Ephesians 5:3-4

**Hegemonius of Sirmium** (4th century) “Listen also to what Scripture has to say on this subject: “Blessed are the pure in heart, for they shall see God” [Matthew 5:8] *Archelaus Disputation with Manes* ch.42 p.217

***Life of Antony*** (356-362 A.D.) ch.79 p.217 “And this no one doubts when he sees the martyr despising death for the sake of Christ, when he sees for Christ’s sake the virgins of theChurch keeping themselves pure and undefiled.”

**Ambrose of Milan** (370-390 A.D.) &&&

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Pure in heart. Memra 4 ch.7 p.44

*Syriac Book of Steps (Liber Graduum)* (350-400 A.D.) “He whose hands are clean and is pure in his heart. This one will receive a blessing from the Lord and righteousness from God our Savior, who is our Lord Jesus Christ. Praise be to him forever and ever. Aman.” Memra 12 ch.7 p.126

**John Chrysostom** (died 407 A.D.) &&&

**Augustine of Hippo** (&&&)

**Sozomon** (370/380-425 A.D.) tells of renegade monks who condemned marriage, people who ate no animal food. Many women were deluded by them and left their husbands, but unable to remain celibate, fell into adultery. Some women arrayed themselves in men’s apparel. *Sozomen’s Ecclesiastical History* book 3 ch.14 p.293

**John Cassian** (410-430 A.D.) says that we should be pure. *Conference of the Bishop Paphnutius* ch.1.5 p.297

## fm8. We should be modest

(Modesty explicitly referring to only humbleness is not included here.)

Ephesians 5:3-4; Matthew 5:28

Job 31:1 Job made a covenant with his eyes not to look lustfully at a girl

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:28; Ephesians 5:3-4

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

**Ambrose of Milan** (378-381 A.D.) discusses not lloking after a woman to lust after her. *Concerning Repentance* book 1 ch.14 no.70 p.340

Council of Laodicea (345-381 A.D.) canon 53 p.156 (partial) forbids wanton dances.

**Gregory of Nyssa** (382-383 A.D.) speaks of our modesty. *On Pilgrimage* p.382

**John Chrysostom** (400-401 A.D.) says we should be modest. *Homilies on Acts* homily5 p.36

John Chrysostom (400-401 A.D.) says we should not have any lewdness *Homilies on Acts* homily8 p.52

**Among corrupt or spurious works**

***Apostolic Constitutions*** (c.380 A.D.) book 1 section 2 ch.6 p.393 (implied) explains why men must not bathe in the woman’s part.

## fm9. Do not watch lewd shows

&&&**John Chrysostom** (martyred 407 A.D.)

## fm10. Do not watch violent shows

(implied) Job 31:1; Prov 6:25; Matthew 5:28; 2 Peter 2:14

Philippians 4:8-9

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Philippians 4:8-9

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

**Asterius of Amasea** (400-410 A.D.) “But on the contrary, these numerous and repeated commands suggest to me a man strictly governed, subject to a master’s laws, and rigidly accountable for his conduct as an administrator. But we, living how heedlessly, neglect the wretched and the poor, while they die in misfortune; and vying with each other in lavishness, spend our money on vanities, supporting a multitude of prodigal flatterers, and trailing after us hordes of ill-starred parasites; again, scattering our wealth to gladiators, and for wild beasts, and giving for horse-breeding regardless of expense; and again, spending our abundance on jugglers and actors and persons equally worthless.” *The Unjust Steward*

**Augustine of Hippo** (413-426 A.D.) says we are not to go to spectacles. *City of God* book 2 ch.4 p.25 and that Theatre was a moral pestilence. *City of God* book 1 ch.32 p.20

## fm11. Do not kill/expose infants

**Gregory of Nyssa** (382-383 A.D.) “Well, if you are thinking of all those infants who are proofs of illicit connections, and so are made away with by their parents, you are not justified in calling to account, for such wickedness, that God Who will surely bring to judgment the unholy deeds done in this way.” *On Infants’ Early Deaths* p.379

Gregory of Nyssa (382-383 A.D.) speaks against murderers of fathers, mothers, and children and “mad after unnatural intercourse”. *On Infants’ Early Deaths* p.380

**Among corrupt or spurious works**

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.) book 7 section 1 ch.3 p.466”You shall not slay your child by causing abortion, nor kill the baby that is born. For ‘everything that is shaped and has received a soul from God, if it is slain, shall be avenged, as being unjustly destroyed.’”

## fm12. Cherish and nurture our family

1 Corinthians 7:33-34; Titus 2:4

(implied) Ephesians 6:1-4

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 7:33-34; Titus 2:4

**The Council of Gangra** canon 15 p.98 (325-381 A.D.) (implied) says, “If anyone shall forsake his own children and shall not nurture them, nor so far as in him lies, rear them in becoming piety, but shall neglect them, under pretence of ascetism, let him be anathema.”

## fm13. Having kids is fine within marriage

(implied) Ephesians 6:1-4; Titus 2:4

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) eph 6:1-2; Titus 2:4

**Athanasius of Alexandria** (354 A.D.) “The lawful use which God permitted when He said, ‘Increase and multiply, and replenish the earth,’ and whith the Apostle approves in the words, ‘Marriage is honourable and the bed undefiled,’” *Letter 18* to Amun p.557

**Gregory of Nyssa** (382-383 A.D.) shows that having children is fine. *On Virginity* vh.8 p.352

**Epiphanius of Salamis** (360-403 A.D.) says that bodily desire is not unnatural, but was given for procreating children. *Panarion* 1.3:45, as quoted in *Examination of the Council of Trent* III, p.32-33

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) (partial) quotes 1 Timothy 4:1-3 and says that some fall into the doctrine of demons and forbid to marry. *de Principiis* book 2 ch.7.3 p.285

**X Jerome of Stridon** (373-420 A.D.) “The truth is that, in view of the purity of the body of Christ, all sexual intercourse is unclean.” *Against Jovianus* book 1 ch.20 p.361

**Augustine of Hippo** (388-430 A.D.) says that marriage and “the connexion of fellowship in children, which is the one alone worthy fruit”. *On the Good of Marriage* ch.1 p.399

## fm14. Train your kids in the Lord

Deuteronomy 6:4-9; Psalm 78:4; Proverbs 22:6; Ephesians 6:4

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

The **Council of Gangra** (325-381 A.D.) canon 15 p.98 “If anyone shall forsake his own children and shall not nurture them, nor so far as in him lies, rear them in becoming piety, but shall neglect them, under pretence of ascetism, let him be anathema.”

&&&**John Chrysostom** (martyred 407 A.D.)

## fm15. We should honor our parents

Exodus 20:12; Deuteronomy 5:16

Mark 7:10-12 (Corban)

(implied) Ephesians 6:1-2

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 7:10-12

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

***Life of Antony*** (356-362 A.D.) ch.1 p.195 (implied) says we should not disobey our parents.

**The Council of Gangra** canon 16 p.99 (325-381 A.D.) says that if children under the excuse of piety shall forsake their parents, or withhold reverencing their parents, “let them be anathema.”

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) says we should honor our father and mother. *Commentary on the Song of Songs* book 3 ch.7 p.193

**Augustine of Hippo** (413-426 A.D.) quote Exodus 20:12-15. *The City of God* book 18 ch.41 p.385

Augustine of Hippo (388-430 A.D.) says we are to honor our parents. *Tractate on John* 3 ch.19 p.24

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) having kids within marriage is find. *Commentary on Malachi* ch.2 p.411

## fm16. Do not love family more than Jesus

(implied) Matthew 10:21

Luke 8:20-21

**Vaticanus** (B) (325-350 A.D.) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 8:20-21

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) Matthew 10:21; Luke 8:20-21

**Hegemonius of Sirmium** (4th century) “He chose certain men who were laden and burdened with sins for the honour of discipleship, to the number of twelve, whom He also named His apostles, He gave them this injunction, Leave father and mother, that you may be made worthy of me; intending by this that thence forward the memory of father or mother should no more impair the stedfastness of their heart. And on another occasion, when a different individual chose to say to Him, ‘I will go and bury my father,’ He answered, ‘Let the dead bury their dead.’ *Archelaus Disputation with Manes* ch.48 p.224

**Basil of Cappadocia** (357-378 A.D.) says not to love your family most than God. *Letter 42* ch.3 p.144

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.4 p.438 quotes Matthew 10:37; 16:26 about not loving family more than Jesus.

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) (implied) “The explanation of these things surely is the same as that which underlies the words, ‘Honor thy father and thy mother, and, He that hated not his father and mother, etc. – namely, that obviously excess of love generates the opposite disposition towards God in those who oppose him;” *Commentary on the Song of Songs* book 3 ch.7 p.193

**Jerome of Stridon** (373-420 A.D.) (implied) teaches to love your family, but your salvation is in jeopardy if you love them more than Jesus. *Letter 14* ch.3 p.14

## fm17. Celibacy is better than marriage

1 Corinthians 7:1-9; 25-35

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 7:1-9; 25-35

***Life of Antony*** (356-362 A.D.) ch.88 p.219 (implied) says is it better to not be married.

**Gregory of Nyssa** (382-383 A.D.) says that being celebrate is preferable to marriage. *On Virginity* ch.13 p.360

**Ambrose of Milan** (370-390 A.D.) Some parents would not let their daughters listen to Ambrose because of his expounding on the merits of living in celibacy for the Lord.

*Syriac Book of Steps (Liber Graduum)* (350-400 A.D.) (partial) some are to be celibate Memra 9 ch.19 p.102

**Epiphanius of Salamis** (360-403 A.D.) says that the church “admires and praises “virginity”, praises widowhood, and “honors and accepts” the chaste bond of marriage. However, fornication, adultery, and other lusts are abominable and condemned. *Panarion* 2.1:48, as quoted in *Examination of the Council of Trent* III, p.36

**John Chrysostom** (martyred 407 A.D.) discusses 1 Corinthians 7:7 that celibacy is better than marriage. *Homilies on Galatians* homily1 p.15

**Jerome of Stridon** (373-420 A.D.) &&&

***Sozomen’s*** *Ecclesiastical History* (370/380-425 A.D.) book 6 ch.33-34 p.370-371 mentions the good works of the monks.

## fm18. Don’t betray others in family

Matthew 10:21 (implied); Mk 13:12 (implied)

**Eusebius of Caesarea** (318-339/340 A.D.) (implied) “How those also who were equals should arise, and persecute each other, in the times of the persecutions. From the Gospel of Matthew 28.’The brother shall deliver his brother to death, and the father his son: and the children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake; but he, who shall bear even to the end, shall live.’” *Theophania* book 4 ch.27-28

**John Chrysostom** (died 407 A.D.) (implied) “And what follows again is much more fearful, since men are to become on our account murderers of brothers, of children, of fathers. ‘For the brother," saith He, "shall deliver up the brother to death, and the father the child; and children shall rise up against their parents, and cause them to be put to death.’” *Commentary on Matthew* ch.4 p.221

## fm19. Eve was Adam’s bone and flesh

Genesis 2:23a

**Asterius of Amasea** (400-410 A.D.) “but I refer back to the utterance of Adam: 'This is flesh of my flesh and bone of my bones, This shall be called my wife.'” *On Divorce*

**Augustine of Hippo** (388-430 A.D.) quotes Genesis 1 that Eve as Adam’s bone of bone and flesh of flesh. *Tractate on John* 2 ch.14 p.18

## fm20. Two become one flesh

Genesis 2:23; Matthew 19:5; Ephesians 5:31

**p25** (350 A.D.) Mt 18:32-34; 19:1-3,5-7,9f (8.5 verses) says the two become one flesh.

&&&**John Chrysostom** (martyred 407 A.D.)

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) two become one flesh. *Commentary on Malachi* ch.2 p.411

# Government and LAws

## Gv1. Honor the king or government

Matthew 22:17-21; Luke 20:22-25; Romans 13:1-5; 1 Peter 2:17

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 22:17-21; Luke 20:22-25; Romans 13:1-5; 1 Peter 2:17

**Ambrosiaster** (Latin, after 384 A.D.) mentions honoring the Emperor. Question 35 p.107&&&

## Gv2. Obey government [when not against God]

Romans 13:1-5; 1 Peter 2:17

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 13:1-5; 1 Peter 2:17

**Ambrosiaster** (Latin, after 384 A.D.) says we are to b subject ot the authorities. Question 35 p.107

## Gv3. Do not aid in persecuting Christians

1 Corinthians 13:7 (always protects)

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 13:7

***Life of Antony*** (356-362 A.D.) ch.86 p.219 (implied) gives an example of evil people persecuting Christians.

**Athanasius of Alexandria** (357-373 A.D.) “For if it be a bad thing to flee, it is much worse to persecute; for the one party hides himself to escape death, the other persecutes with a desire to kill;” *In Defense of His Flight* ch.8 p.257. However Jesus’ family fled to Egypt to escape Herod ch.12 p.259

Athanasius of Alexandria (358 A.D.) “It is the true part of godliness not to compel but to persuade.” *History of the Arians* ch.67 p.295.

**Augustine of Hippo** (388-430 A.D.) says we should not persecute other Christians. *Tractate on John* 5 ch.12 p.35

## Gv4. Pay taxes

Mk 12:14-17; Luke 20:22-25; Romans 13:6-7

(implied) Matthew 17:24-27 (Temple tax)

We pay taxes. Romans 13:6-7; Matthew 17:24-27;22:15-21; Mark 12:13-17; Luke 20:22-25

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 12:14-17; Luke 20:22-25; Romans 13:6-7

**Juvencus the Spaniard** (329/330 A.D.) Jesus, when questioned, asks for a coin and asks whose image is on it. They He says to give unto Caesar what is Caesar’s. *Four Books of the Gospels* book 4 stanzas 5-11 p.73

## Gv5. Citizens of Heaven

Philippians 3:20

**Athanasius of Alexandria** (&&&) (implied) &&&

**Basil of Cappadocia** (357-379 A.D.) speaks of our “heavenly citizenship” *On the Spirit* ch.9.23 p.16

**John Chrysostom** (martyred 407 A.D.) “He stands superior to all troubles, and if he does not choose to injure himself no one else will be able to do this, but he is impregnable; he is not stung by the loss of wealth; for he has learned that we 'brought nothing into this world, neither can we carry anything out;' [1 Tim 6:7] he is not caught by the longings of ambition or glory; for he has learned that our citizenship is in heaven; [Php 3:20] no one annoys him by abuse, or provokes him by blows;” *Letters to Theodore* letter 2 ch.5 p.&&&

**John Chrysostom** (martyred 407 A.D.) (implied) says we are not citizens of earth. *Homilies on Ephesians* homily2.13 p.51. See also ibid homily6 p.74.

## Gv6. Christians should not be in lawsuits

1 Corinthians 6:1-8

Synod of Antioch in Encaeniis (341 A.D.) (partial) canon 24 p.120 “so that neither the Church may suffer loss, nor the bishop beinjured under pretext of the Church’s interest, or those who belong to him fall into lawsuites, and himself, after his death, be brought under reproach.”

**Among corrupt or spurious works**

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.)

## Gv7. Officials ought to be just

Leviticus 19:15; Romans 13:3-4

(partial) 1 Peter 3:13

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 13:3-4

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) (implied) “the prophet Micah will prove when he says: ‘If it has been announced to thee, O man, what is good, or what does the Lord require of thee, except to do justice and to love mercy?’” [in both Latin and Greek] *de Principiis* book 3 ch.1.6 p.305

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) (implied) Discusses how kingships and governments should not be lawless. *Commentary on Hosea* ch.9 p.74

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) (implied) Wrong to have injustice to the needy/poor. *Commentary on Amos* ch.4 p.145, ch.8 p.165

## Gv8. Disobey or change unjust laws

Leviticus 19:15 (implied); Acts 4:19; 5:29

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 4:19; 5:29

**Council of Sardica** (343/344 A.D.) canon 7 p.421 discusses that a bishop should “give assistance to one oppressed by some one, or to a widow suffering injustice, or, again, to an orphan robbed of his estate, always provided that these persons have a just cause of petition.”

## Gv9. Providence, or God governing the world

Isaiah 46:10

(partial) Luke 12:24

Vaticanus (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (partial) Luke 12:24

**Hegemonius of Sirmium** (4th century) mentions being filled with wonder at the dispensation of divine providence. *Archelaus Disputation with Manes* ch.46 p.221

***Life of Antony*** (356-362 A.D.) ch.8 p.198 “But by the Providence of God—for the Lord never overlooks them that hope in Him—the next day his acquaintance came bringing him the loaves.”

**Athanasius of Alexandria** (347 A.D.) mentions “divine providence” *Defense Against the Arians* part 4 ch.68 p.135

**Gregory of Nyssa** (382-383 A.D.) mentions “Providence”. *Against Eunomius* book 1 ch.31 p.76

**John Chrysostom** (martyred 407 A.D.) “Not only did He Himself [Christ] bring them out of nothing into being, but Himself sustains them now, so that were they dissevered from His Providence, they were at once undone and destroyed.” *Homilies on Colossians* homily 3 p.271

John Chrysostom (400-401 A.D.) mentions Providence. *Homilies on Acts* homily22 p.142

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) mentions the Providence of God. *de Principiis* book 1 ch.3.1 p.251-252.

**Asterius of Amasea** (400-410 A.D.) “For the providence of God is over all his works,” *Against Covetousness* p.4

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Providence of God. *Commentary on Malachi* ch.2 p.409

## Gv10. Christ is king, or kingdom of Christ

John 1:49; 18:36; Revelation 11:15

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:49; 18:36

**Council of Nicea** (May-June 325 A.D.) in speaking of Christ “whose kingdom shall have no end.” *Nicene Creed* p.59.

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that [Jesus] is king over the church. He also refers to the kingdom of Heaven.

**Council of Sardica** (Greek version) (343/344 A.D.) mentions that Christ’s kingdom remains for ever. Hilary of Poitiers *de Synodis* ch.34 p.14

**The Macrostitch Creed** (344/345 A.D.) speaks of Christ “whose kingdom is perpetual”

**Council of Sirmium** (Greek creed) 351 A.D. says that Christ will come in His kingdom. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Hegemonius of Sirmium** (4th century) “and ignoble, will be the manner of the advent of Him who is the truly perfect one, that is to say, our Lord Jesus Christ. Nay, but as a king, when he draws near to his city,” *Archelaus Disputation with Manes* ch.37 p.211

**Athanasius of Alexandria** (356 A.D.) says Jesus Christ is our Lord, Saviour, God, and universal King. *To the Bishops of Egypt* ch.23 p.235

Athanasius of Alexandria (356-360 A.D.) says that Christ is sovereign of all. *Four Discourses Against the Arians* discourse 2 ch.15.17 p.357

**Optatus of Milevis** (373-375 A.D.) says that Christ is king. book 3 p.127

**Ephraim the Syrian** (350-378 A.D.) says that Christ is king. *Nisibine Hymns* hymn 36 no.17 p.197. See also *Nisibine Hymns* hymn 36.18 p.198.

**Gregory of Nyssa** (382-383 A.D.) says that Jesus is proclaimed a king. *On the Holy Trinity* p.329

**John Chrysostom** (martyred 407 A.D.) says Christ is our King. *Commentary on Philippians* homily 6 p.210. See also *Homilies on John* homily 25 ch.3 p.89

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) says that the Son of God is king of all that exists. *de Principiis* book 4 ch.3.1 p.362

Rufinus (410 A.D.) freely translated Origen (240 A.D.) says that Christ reigns. *Commentary on the Song of Songs* prologue p.52

**Augustine of Hippo** (388-430 A.D.) mentions His kingdom referring to Christ. *Tractate on John* 4 ch.4 p.26

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) speaks of Christ “whose kingdom is perpetual” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) refers to Christ’s kingdom. *Commentary on Zechariah* ch.9 p.368. Also *Commentary on Micah* ch.5 p.227

## Gv11. The Kingdom of Heaven

Matthew 5:20

**Private Creed of Arius** (328 A.D.) “And in the Holy Ghost; and in the resurrection of the flesh; and in the life of the world to come; and in a kingdom of heaven; and in one Catholic Church of God which extends to the ends of the earth.” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that [Jesus] is king over the church. He also refers to the kingdom of Heaven.

**Hegemonius of Sirmium** (4th century) discusses when the devil fell from the kingdom of heaven. *Archelaus Disputation with Manes* ch.33 p.206

***Life of Antony*** (356-362 A.D.) ch.17 p.200 “Nor let us think, as we look at the world, that we have renounced anything of much consequence, for the whole earth is very small compared with all the heaven. Wherefore if it even chanced that we were lords of all the earth and gave it all up, it would be nought worthy of comparison with the kingdom of heaven. For as if a man should despise a copper drachma to gain a hundred drachmas of gold; so if a man were lord of all the earth and were to renounce it, that which he gives up is little, and he receives a hundredfold.”

**Athanasius of Alexandria** (356-360 A.D.) mentions the kingdom of heaven. *Four Discourses Against the Arians* discourse 2 ch.61 p.381

The Council of Gangra (325-381 A.D.) canon 1 p.92 (partial) “as though she could not enter the Kingdom [of heaven] let him be anathema.”

**Basil of Cappadocia** (357-379 A.D.) mentions the kingdom of heaven. *On the Spirit* ch.16.36 p.22

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Inheriting the Kingdom of Heaven. Memra 2 ch.4 p.16

**John Chrysostom** (392-407 A.D.) discusses baptism and mentions the “kingdom of heaven”. *Homilies of St. John* homily 25 p.87-90

John Chrysostom (400-401 A.D.) mentions the Kingdom of Heaven. *Homilies on Acts* homily23 p.153

**Jerome of Stridon** (373-420 A.D.) mentions “the kingdom of heaven”. *Letter 3* ch.5 p.6

# KERYGMATIC AND IRENIC EVANGELISM

## Ke1. Preach the gospel to others

(Mentioning the Preacher, the author of Ecclesiastes, is not counted.)

Luke 7:22; 8:1; 9:6,60; 2 Timothy 4:2

The word “preach” is used 118 times in the New Testament

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 8:1; 7:22; 9:6,60

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 7:22; 8:1; 9:6,60

**p18** (4th entury) “testify” Acts 4:33

**Juvencus the Spaniard** (329/330 A.D.) (implied) preach to others. *Englynion* book 4 793-795 p.112

&&&**Hegemonius of Sirmium** (4th century) “who was an elect vessel and a called apostle, and who on that ground, while preaching the true doctrine” &&&

**Gregory of Nyssa** (382-397 A.D.) “But now, when over the whole world from one end of heaven to the other the orthodox Faith is being preached, …” *Letter 17* p.543

**John Chrysostom** (martyred 407 A.D.) talks of Paul commanding the Philippians to preach the gospel. *Commentary on Philippians* homily 2 verse 19 p.191 Also ibid homily 7 p.214

John Chrysostom (martyred 407 A.D.) teaches that we are to preach to others. *Homilies on Acts* homily18 p.17. See also *Homilies on Galatians* homily3.1 p.24

John Chrysostom (400-401 A.D.) says to preach to all the world. *Homilies on Acts* homily1 p.1. See also ibid homily 18 p.117.

## Ke2. Bold proclamation of truth

Jeremiah 7; Luke 3:18-19; John 6:53-60; 8:54-56; Acts 4:8-13; 4:29,31; 9:27,28; 13:46; 14:3; 28:31; Galatians 2:14-15; (implied) 1 Peter 4:11a

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 6:53-60; 8:54-56; Acts 4:8-13; 4:29,31; 9:27,28; 14:3; Galatians 2:14-15

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 3:18-19; John 6:53-60; 8:54-56

**Athanasius of Alexandria** (356-360 A.D.) proclaims the truth against Arians. *Four Discourses Against the Arians* Discourse 3 ch.7 p.397

## Ke3. Quoting God’s word to unbelievers

(While Satan can be considered an unbeliever, quoting God’s word to Satan is not counted here.)

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 10:34

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

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## Ke4. Sharing personal testimonies

Acts 15:12-13; 26:2-29; Hebrews 11

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 15:12-13; 26:2-29

&&&**Eusebius of Caesarea** (318-339/340 A.D.)

**Hegemonius of Sirmium** (4th century) wrote in a letter to Diodorus a summary of his time debating with Manes *Archelaus Disputation with Manes* ch.41 p.215

**Augustine of Hippo** (&&&)

## Ke5. Creative allegories or metaphors

James 3:4-6; 2 Timothy 2:20-21

**Juvencus the Spaniard** (329/330 A.D.) says we are shimmers of light. *Englynion* book 2 343-346 p.62

***A Poem on the Passion of the Lord*** (315-350 A.D.) “adore the venerable wood of the cross, and with lowly countenance stooping to the earth, which is wet with innocent blood” p.327

**Hegemonius of Sirmium** (4th century) Diodorus had an interesting and creative analogy of an old and new house about the Old and New Testaments. *Archelaus Disputation with Manes* ch.45 p.220-221

**Optatus of Milevis** (373-375 A.D.) describes how we are little trees in Gods’ Paradise. Book 1 p.89-90

**Ephraem** the Syrian (350 A.D.) creatively compares the cross of Christ to the rainbow of Noah. *Nisibene Hymns* ch.1.1-3 p.67

Ephraim the Syrian (350-378 A.D.) says the first tree, of the knowledge of good and evil, brought death, but the second tree, the cross, brought life. *Nisibine Hymns* Hymn 14 no.6 p.182

Ephraim the Syrian (350-378 A.D.) has Satan and death arguing over who is greater. *Nisibine Hymns* hymn 52-56 p.206-210

**Basil of Cappadocia** (357-379 A.D.) gives the metaphor of the hunter’s snare and a heretic. *On the Spirit* ch.1.1 p.4

**Eusebius of Emesa** (c.359 A.D.) “For Eve was taken from Adam’s side, and he who wishes to heal the bite of the serpent, must cut the part in which the venom lies.” *On the Sufferings and Death of our Lord* p.3

**Gregory of Nyssa** (382-383 A.D.) gives a metaphor of something claiming the sun is wanting of light does not dim the sun at all. *Against Eunomius* book 1 ch.8 p.43

Gregory of Nyssa (382-383 A.D.) children might throw up clods of dirt at the stars and think that they hit them. That is sort of like those who cast at the truth with their childlike missiles. *Against Eunomius* book 7 ch.1 p.193

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) tells how two children can eat the same food, yet one grow taller than the other. Similarly two people can have the same law, but one grow more spiritually. Memra 3 ch.1 p.23

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) has a creative interpretation of Psalm 127:1 He says that Jesusis entitiled governor of all inthings and the ruler of the ground of the city. *de Principiis* book 3 ch.1 p.321. He also compares unpleased things to a physican not immediately removing a poison to track a hidden poison. *de Principiis* book 3 ch.1.13 p.314

**Jerome of Stridon** (373-420 A.D.) The gust of the Holy Spirit wafts me to the haven on the desired shore. *Letter 2* ch.4 p.5

## Ke6. Quoting poetry to share truth

Quoting poetry in the Bible, and merely mentioning non-Biblical poets is not counted here. Rather, this refers to quoting non-Biblical poetry to show truth.

Acts 17:28

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 17:28

***A Strain of the Prophet Jonah*** (date unknown)

**Ephraim the Syrian** (350-378 A.D.) created the poetry of the *Nisibine Hymns* to illustrate theology.

**Pacian of Barcelona** (342-379/392 A.D.) mentions Paul quoting a Greek poet (Acts 17:28-29) in “Acts of the Apostles” Letter 4.2 p.31

***A Poem on the Passion of the Lord*** (315-550 A.D.) refers to the virgin birth, Christ’s death on a dreadful cross, pretended kisses of a client/disciple, Pilate p.327

**Venantius** (lived c.530-609 A.D.) wrote a *Poem on Easter* p.329-330

## Ke7. Promises of heaven or God’s love

Philippians 3:14

Luke 10:20; John 3:16b; 1 Corinthians 2:9; Revelation 19-21

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 10:20; John 3:16b; 1 Corinthians 2:9; Philippians 3:14

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

***Life of Antony*** (356-362 A.D.) ch.16 p.200 speaks of the glory of heaven.

**Athanasius of Alexandria** (after 347 A.D.) quotes “no eye has seen…” *Defence Against the Arians* part 3 ch.53 p.129

&&&***A Poem on the Passion of the Lord*** (315-350 A.D.) mentions saints you died joyfully seeing the angelic choirs, and being in perpetural bless, and reigning with Christ. (near the end) p.&&&

***Life of Antony*** (356-362 A.D.) ch.17 p.200 “Nor let us think, as we look at the world, that we have renounced anything of much consequence, for the whole earth is very small compared with all the heaven. Wherefore if it even chanced that we were lords of all the earth and gave it all up, it would be nought worthy of comparison with the kingdom of heaven. For as if a man should despise a copper drachma to gain a hundred drachmas of gold; so if a man were lord of all the earth and were to renounce it, that which he gives up is little, and he receives a hundredfold.”

**Ambrosiaster** (Latin, after 384 A.D.) quotes “eye has not seen, nor ear heard…”. Question 112 p.134

**Pacian of Barcelona** (342-379/392 A.D.) quotes 1 Corinthians 2:9 that no eye has seen, no ear has heard…” *On Baptism* ch.7.3 p.94

**John Chrysostom** (martyred 407 A.D.) refers to the pleasures of being with Christ. *Commentary on Philippians* homily 6 p.211

John Chrysostom (martyred 407 A.D.) says the sufferings of this life don’t compare with our future glory. *Homilies on Romans* homily14 p.443

John Chrysostom (-407 A.D.) “Tell me, whilst expecting such good things as ‘eye hath not seen, nor ear hath heard, nor have entered the heart of man,’ dost thou demur about this enjoytment, and art negligent and slothful;” *On the Statues* 5.5 p.372

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) paraphrases 1 John 3:2 *de Principiis* book 3 ch.5.8 p.344

## Ke8. Threats of Hell or God’s wrath

Matthew 3:10,12; 25:41-44; Luke 10:15; John 8:23-24; 15:6; Romans 1:18; 9:22; Revelation 19-21

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 25:41-44; Luke 10:15; Mh 8:23-24; 15:6; Romans 1:18; 9:22

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:10,12; 25:41-44; Luke 10:15; John 8:23-24; 15:6

**John Chrysostom** (martyred 407 A.D.) discusses the punishment of Hell and says, “For this does God threaten Hell”. *Commentary on Philippians* homily 6 p.211,212

**Among heretics**

**Mani** (4th century) threatens with eternal fire. *Archelaus Disputation with Manes* ch.13 p.187

## Ke9. Mortal life is fleeting/short

Job 14:1-2; Psalm 62:9; 103:13-16; Isaiah 40:6,7; (partial 1 Corinthians 7:31); James 1:10-11; 1 Peter 1:23-24

***Life of Antony*** (356-362 A.D.) ch.16 p.200 speaks of how short our life is.

***A Poem on the Passion of the Lord*** (315-550 A.D.) “world, from the fleeting shadow of earthly beauty, the result will be, that you” p.328

*A Poem on the Passion of the Lord* (315-550 A.D.) “enjoyments of fickle fortune, and to place your hope in the fleeting years of” p.328

## Ke10. Martyrs blood is a testimony

Hebrews 10:36-39; Revelation 6:10-11

**Ambrose of Milan** (370-390 A.D.) “But I will not call the words of devils as a testimony to the martyrs: let the sacred sufferings of the martyrs be established by their own supernatural acts; judges indeed they have, namely, those that have been cleansed, itnesses, namely those that have been dispossessed. Better than that of devils is their voice who came diseased and are now healed, better is that voice which the martyrs blood sends forth, for blood has a loud voice which reaches from earth to heaven.” *Letters of Ambrose* Letter 22 ch.23 p.&&&

## Ke11. Use of Catena of 3 or more verses

Hebrews 1:5-13; Romans 3:10-18

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 1:5-13

**Hegemonius of Sirmium** (4th century) quotes 1 Tomithy 4:1-4; Matthew 24:4,5,23-36, Colossians 1:23; 2:6-9 2 Timothy 4:7,8. *Archelaus Disputation with Manes* ch.35 p.209.

**Pacian of Barcelona** (342-379/392 A.D.) Catena of Psalm 120:7; Galatians 6:1-2; Romans 9:3; 1 Corinthians 9:22

**Didymus the Blind** (398 A.D.) Catena of Psalm 33:17; 20:7-8; Exodus 15:1; Psalm 76:7. *Commentary on Zechariah* 10 p.239

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) in proving that the world began in time quotes Psalm 102:26-27; Matthew 19:4; Matthew 24:35; Romans 8:20-21; and 1 Corinthians 7:31. *de Principiis* book 3 ch.5.1 p.341

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Catena of Hos 4:12; Psalm 51:12; Num 14:24. *Commentary on Hosea* ch.12 p.89

## Ke12. Cross / Christ a stumbling block to Jews

**Augustine of Hippo** (&&&) “But now it was read, "But we preach," saith he, "Christ crucified" (for then He drummed), "unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God.” *On Psalms* Psalm 34 ch.3 p.73

## Ke13. We want non-believers to get saved

Romans 10:1

**Basil of Cappadocia** (357-378 A.D.) (implied) writes to the Emperor, Julian the Apostate. “Thus live, brother, you will save yourself, you will make me glad and you will glorify God from everlasting to everlasting.” *Letter 42* ch.5 p.141

## Ke14. Christ speaking in parables

Jesus spoke 39 parables.

**Juvencus the Spaniard** (329/330 A.D.) mentions Jesus’ parables *Englynion* book 3 434-455 p.84-85

**Gregory of Nyssa** (382-397 A.D.) “the Lord has actually claimed for Himself the epithet “good” in the parable of those who were hired into the vinryard?” [Matthew 20:15] (This is not really a very strong inference.) *Against Eunomius* book 11 ch.2 p.232

**John Chrysostom** (martyred 407 A.D.) talks of Jesus telling the parable of the talents. *Homilies on Ephesians* homily 4 p.68

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Christ spoke in parables. *Commentary on Zechariah* ch.1 p.329

## Ke15. Parable of the sheep and the goats

Luke 10:15

**Hegemonius of Sirmium** (4th century) tells about the goats on Jesus’ left. *Archelaus Disputation with Manes* ch.37 p.212

**John Chrysostom** (martyred 407 A.D.) tell of the sheep and the goats. *Homilies on Ephesians* homily 4 p.68

## Ke16. Parable of the prodigal son

Luke 15:11-32

&&&**Athanasius of Alexandria**

## Ke17. Parable of the wheat and tares

Matthew 13:24-30

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus teacing on the wehat and the tares. *Englynion* book 4 795-805 p.73

Basil of Cappadocia (357-379 A.D.) (partial) speaks of darnel, the tares of scripture. *The Hexaemeron* homily 5 ch.5 p.78

**Gregory of Nyssa** (382-383 A.D.) “The remedy offered by the Overseer of the produce is to collect together the tares and thorns, which have grown up with the good seed, …” *On the Soul and the Resurrection* p.467-468

**John Chrysostom** (martyred 407 A.D.) “introducing Him as judge; and He saith, So long as they stand by the wheat, we must spare them, for it is possible for them even to become wheat but when they have departed, having profited nothing, then of necessity the inexorable punishment will overtake them. ‘For I will say to the reapers,’ saith He, ‘Gather ye together first the tares.’ Why, ‘first?’ That these may not be alarmed, as though the wheat were carried off with them. ‘And bind them in bundles to burn them, but gather the wheat into my barn.’” *Homilies on Matthew* homily 46 ch.1 p.&&&

## Ke18. Faith/kingdom of Heaven as a mustard seed

Matthew 17:19-21; Luke 17:5-6

**Juvencus the Spaniard** (329/330 A.D.) mentions God’s kingdom as a mustard seed. *Englynion* book 4 p.812-815 p.73

***Life of Antony*** (&&&)

**Cyril of Jerusalem** (&&&)

**Gregoyr Nanzianzen** (330-391 A.D.)

**Macarius Magnes** (&&&)

**John Chrysostom** (martyred 407 A.D.) “Another parable put He forth unto them, saying, The Kingdom of Heaven is like to a grain of mustard seed.” Homilies on Matthew homily46 ch.2 p.&&&

## Ke19. Parable of the persistent/importune widow

Luke 18:1-8

**John Chrysostom** (died 407 A.D.) compares Lazarus with the importune widow. “But he had no feeling: he was more severe and harsh than that judge who neither feared God nor regarded man. For the judge, though so cruel and stern, was moved by the perseverance of the widow to be gracious and listen to her petition; but this man could not even thus be induced to give aid to the poor man, notwithstanding that his petition was not like that of the widow, but much easier and fairer. For she requested aid against her enemies, while this poor man was entreating that his hunger might be allayed, and that he should not be allowed to perish. The widow also caused trouble by her entreaties; but this man, though often in the day seen by the rich man, only lay without speaking: and this circumstance was quite sufficient to soften a heart harder than stone.” *Four Discourses* Discourse 1 p.15-16

## Ke20. Parable of the barren fig tree

Luke 13:6-9

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus teaching on the fig tree and the lost sheep. *Englynion* book 3 434-455 p.84-85

## Ke21. Parable of the Good Samaritan

Luke 10:25-37

**Ambrose of Milan** (370-390 A.D.) “These are the same two pieces of money which the Samaritan in the Gospel left with the host in order to cure the wounds of the man who had fallen among thieves.” *Letters of Ambrose* Letter 26.5 p.&&&

## Ke22. Parable of the lost sheep

Luke 15:1-7; Matthew 15:13

Just referring to the lost sheep of Israel is not included here.

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus teaching on the fig tree and the lost sheep. *Englynion* book 3 434-455 p.84-85

**John Chrysostom** (martyred 407 A.D.) refers to the ninety-nine sheep. *Letter to Eutropius* book 2 ch.5 p.&&&

## Ke23. Parable of the lost coin

Luke 15:8-13

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 10:17-21; Luke 12:14-17; John 3:4-15; Acts 8:34-35; 1 Corinthians 7

**Gregory of Nyssa** (382-383 A.D.) “The Parable therefore suggests that a candle should first be lit, signifying doubtless our reason which throws light on hidden principles; then that in one's own house, that is, within oneself, we should search for that lost coin; and by that coin the Parable doubtless hints at the image of our King, not yet hopelessly lost, but hidden beneath the dirt; and by this last we must understand the impurities of the flesh, which, being swept and purged away by carefulness of life, leave clear to the view the object of our search. Then it is meant that the soul herself who finds this rejoices over it, and with her the neighbours, whom she calls in to share with her in this delight.” *On Virginity* ch.12 p.358

## Ka24. Lazarus and the rich man

Luke 16:19-31

**Athanasius of Alexandria** (338 A.D.) mentions Lazarus finding rest in heaven. *Easter Letter 10* ch.6 p.530

Pacian of Barcelona (342-379/392 A.D.) (partial) punishment of the rich man’s soul in the gospel. *On Penitents* ch.11.4 p.84-85

**Asterius of Amasea** (400-410 A.D.) wrote an entire work *The Rich Man and Lazarus*

**Augustine of Hippo** (388-430 A.D.) mentions Lazarus and the rich man. *On the Gospel of John* Tractate 16.5 p.110

**John Cassian** (410-430 A.D.) speaks on Lazarus and Dives [the rich man]. *Conference of the Bishop Paphnutius* 1 ch.14 p.301

# APOLOGETIC EVANGELISM

## Ap1. Answering questions of others

Mark 10:17-21; Luke 12:14-17; John 3:4-15; 9:1; Acts 8:34-35; 1 Corinthians 7

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 10:17-21; Luke 12:14-17; John 3:4-15; Acts 8:34-35; 1 Corinthians 7

**Sinaiticus** (Aleph) (340-350 A.D.) &&&

**p8** or **p10**

**Eusebius of Caesarea** (318-339/340 A.D.)

***Life of Antony*** (probably by Athanasius) (356-362 A.D.) &&&

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**Athanasius of Alexandria** (326-372/373 A.D.) discusses why Dionysius of Alexandria said what he did. *On the Opinion of Dionysius* p.176-187

**Basil of Cappadocia** (357-379 A.D.) “answers questions on the faith. *On the Spirit* ch.13.29 p.18

**Gregory of Nyssa** (382-397 A.D.) has an entire wor answering why not Three gods. *Not Three Gods* p.332-336

**John Chrysostom** (martyred 407 A.D.) &&&

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “TBut this is the objection which they generally riase: … But we can give a logical answer in accordance with the standard of religion,…” *Origen’s de Principiis* bool 3 ch.5.2 p.341

**Augustine of Hippo** (388-430 A.D.) answers questions on the gospels. *Sermon on the Mount* book 1 ch.71 p.30

## Ap2. Answering alleged contradictions

**Eusebius of Caesarea** (318-339/340 A.D.)

**Athanasius of Alexandria** (326-372/373 A.D.) answers how the Son is the same essence as the Father in light of Philippians 2:9-10 and Psalm 45:7. *Four Discourses Against the Arians* Discourse 1 ch.11.37-38 p.327-328

The Donatist schismatic **Tyconius** (after 390 A.D.) answers whether the Jews were slaves in Egypt 400 years or slaves for 430 years (actually both). Section 5 p.89

**John Chrysostom** (400-401 A.D.) answers an alleged contradiction. *Homilies on Galatians* homily5.17 p.40-41

**Augustine of Hippo** (388-430 A.D.) answers what some allege to be a contradiction. *Sermon on the Mount* book 2 ch.3 p.35

## Ap3. Answering false moral accusations

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## Ap4. Using questions

Haggai 1:4,5,9; 2:11-13; Malachi 3:7,8

Matthew 15:3-6; Mark 12:35-37; Luke 6:33-34,38,41,42,46; 13:3-5; John 10:34; 11:9

Romans 3:1,9,27; 4:1; 6:1,15; 7:1, 13; 9:19,20,22; 10:14,19; 11:1,7,11

Rhetorical questions, where no answer was expected. Luke 17:17; John 8:10

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 15:3-6; Mark 12:35-37; etc.

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 15:3-6; Matthew 12:35-37; Luke 6:33-34,38,41,42,46; 13:3-5; John 10:34; 11:9

**p8** (4th century) Acts 5:3-4

**Hegemonius of Sirmium** (4th century) asks Manes seven rhetorical questions to show the contradictions in his view. *Archelaus Disputation with Manes* ch.23 p.196

***Life of Antony*** (356-362 A.D.) &&&

**Athanasius of Alexandria** (326-372/373 A.D.) “Therefor he who asks why the Son is not to beget a son, muyst inquire why the Father had not a father. But both suppositions are unseemly and full of impiety. *Four Discourses Against the Arians* Discourse 1 ch.6 p.319

Athanasius of Alexandria (326-372/373 A.D.) uses questions in *Four Discourses Against the Arians* Discourse 3 ch.67 p.384

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**Optatus of Miletus** (373-375 A.D.) &&&

**Basil of Cappadocia** (357-379 A.D.) *On the Spirit* chapter 15:35 p.22 “Hence it follows that the answer to our question why the water was associated with the Spirit is clear: the reason is because in baptism two ends were proposed; on the one hand, the destroying of the body of sin, that it may never bear fruit unto death; on the other hand, our living unto the Spirit, and having our fruit in holiness…”

**Ambrosiaster** (Latin, after 384 A.D.) using questions in his teaching. question 44 p.62

**Cyril of Jerusalem** (&&&)

**Gregory of Nyssa** (382-383 A.D.) uses questions to show why Eunomius and Arianism are wrong. *Against Eunomius* book 1 ch.27 p.72

**Ambrose of Milan** (370-390 A.D.)

**John Chrysostom** (martyred 407 A.D.) &&&

## Ap5. Nature witnesses to God

Psalm 19; Romans 1:18-20

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 1:18-20

**Athanasius of Alexandria** (326-372/373 A.D.) shows how we can learn of God from nature. *Four Discourses Against the Arians* Discourse 2 ch.20 p.359

**Cyril of Jerusalem** (349-386 A.D.) says that God is revealed in nature. *First Catechetical Lecture* 4 ch.19 *Nicene & Post-Nicene Fathers* p.24

**Gregory of Nyssa** (382-383 A.D.) says that heavens declare the glory of God, quoting Psalm 19:1-3. *Answer to Eunomius’ Second Book* p.272

**Venantius** (lived ca.530-609 A.D.) says that the plants with their flowers express their approval of Christ rising from the dead. *Poem on Easter* p.329

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) before Christ “everyone knew of God and creation but nothing further” *Commentary on Haggai* ch.2 p.314

## Ap6. Appeal to science

**Basil of Cappadocia** (357-379 A.D.) &&&

**Gregory of Nyssa** (382-383 A.D.) appeals to nature to support his points about God. *Against Eunomius* book 1 ch.27 p.71. See also ibid book 1 ch.27 p.72.

## Ap7. First Cause (cosmological argument)

See also the related topic that God created everything.

**Gregory of Nyssa** (382-383 A.D.) calls God “the first Cause” and says God Himself is without cause. *Against Eunomius Second Book* p.263 and p.264. See also *Answer to Eunomius’ Second Book* p.263.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “apostle therefore, with remarkable insight, referring to the general first cause of bodily matter” *de Principiis* book 2 ch.3 *Ante-Nicene Fathers* vol.4 p.271

## Ap8. Only One is supreme

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**Gregory of Nyssa** (382-397 A.D.) says that God is supreme. *Against Eunomius* book 1 ch.24 p.66

## Ap9. Appeal to historians

Jasher (Upright one) Joshua 10:13; 2 Samuel 1:18

Wars of the Lord Numbers 21:14

**Eusebius of Caesarea** (318-339/340 A.D.)

***Life of Antony*** (356-362 A.D.) &&&

**Hilary of Poitiers** (355-367/368 A.D.)

**Athanasius of Alexandria** (&&&)

**Basil of Cappadocia** (357-379 A.D.) &&&

**Gregory of Nyssa** (382-383 A.D.).discusses Philo. *Against Eunomius* book 7 ch.1 p.194

Gregory of Nyssa (382-383 A.D.) appeals to Philo. *Against Eunomius* book 9 ch.1 p.212

**John Chrysostom** (400-401 A.D.) refers to the Jewish historian Josephus, *Homilies on Acts* homily5 p.32

**Augustine of Hippo** (413-426 A.D.) appeals to the historian Sallust in many places in *City of God*.

## Ap10. Using chronology in apologetics

**Eusebius of Caesarea** (318-339/340 A.D.)

***Life of Antony*** (356-362 A.D.) &&&

**Cyril of Jerusalem** (&&&)

**Augustine of Hippo** (413-426 A.D.) &&&

## Ap11. Moses is older than Homer

The prophets are older than the majority of Greek writers, and Moses (1445 B.C.) is older than Homer, about 1000 B.C. But some of the prophets were younger than Homer.

**John Chrysostom** (died 407 A.D.) (implied) “For, we do not proclaim it by words only, he means, but also by acts done; since neither was it human, but both divine and unspeakable, and transcending all nature. Now since they have laid agaist it the charge of novelty also, He [the apostle Paul] shows it to be older than the Greeks, and described aforetime in the Prophets.” *Homilies on Romans* homily1 p.339

# POLEMIC EVANGELISTIC METHODS

## Pm1. Be on guard against error

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) “that, from the time the divine word or reason has begun to show them internally the difference between good and evil, they ought to avoid and guard against that which is wicked: “For to him who knoweth to do good, and doeth it not, to him it is sin.” *de Principiis* book 1 ch.3.6 p.254

## Pm2. Debate and argument in witnessing

John 8:13-19; 10:34-39; Acts 15:2; Romans 7:1-4; 9:19-22

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 8:13-19; 10:34-39; Acts 15:2; Romans 7:1-4; 9:19-22

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 8:13-19; 10:34-39

**Marcellus of Ancyra** (c.336 & 340 A.D.) debates against Sabellians and Arians

**Hegemonius of Sirmium** (4th century) *Archelaus Disputation with Manes* (the entire work)

***Life of Antony*** (356-362 A.D.) ch.73 p.215 “And again others such as these met him in the outer mountain and thought to mock him because he had not learned letters. And Antony said to them, ‘What say ye? which is first, mind or letters? And which is the cause of which—mind of letters or letters of mind?’ And when they answered mind is first and the inventor of letters, Antony said, ‘Whoever, therefore, hath a sound mind hath not need of letters.’ This answer amazed both the bystanders and the philosophers, and they departed marvelling that they had seen so much understanding in an ignorant man. For his manners were not rough as though he had been reared in the mountain and there grown old, but graceful and polite, and his speech was seasoned with the divine salt, so that no one was envious, but rather all rejoiced over him who visited him.”

**Hilary of Poitiers** (355-367/368 A.D.) says that heretics have the “presumption of impety. *Of the Synods* ch.17 p.8

**Basil of Cappadocia** (357-379 A.D.) &&&

**Gregory of Nyssa** (382-383 A.D.) argues his case in great detail against Eunomius and Arianism. *Against Eunomius* book 1 ch.27 p.72

**John Chrysostom** (martyred 407 A.D.) quotes Genesis 4:9 then immediately says “But it may be objected, that the Gentile allows nothing of this sort. Come then, let us discuss this point, and as we have done with respect to the creation, having carried on the warfare against these objectors not only by the help of the Scriptures, but of reason, so also let us now do with respect to consicence.” *On the Statues* homily 12 ch.11-12 p.423

## Pm3. Showing misconceptions/contradictions

(Not just saying it is wrong, but proving it is wrong, following the ramifications, appeal to others, etc.)

Luke 6:2-5; John 10:34-38; Galatians 2:14

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 6:2-5; John 10:34-38; Galatians 2:14

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:34-38

**Marcellus of Ancyra** (c.336 & 340 A.D.) shows the misconcepts of Sabellians, Arians, and those who believe the Trinity is eternal.

**Hegemonius of Sirmium** (4th century) asks Manes seven rhetorical questions to show the contradictions in his view. *Archelaus Disputation with Manes* ch.23 p.196

**Basil of Cappadocia** (357-379 A.D.) “And are we to suppose that the wisdom of God, the Maker of all cration, He who is eternally perfect, who is wise without a teacher, the Power of God, ‘in whom are hid all the treasures of wisdom and knowledge,’ needs piecemeal instruction to mark out the manner and measure of His operations? I presume that in the vanity of your calculations,…” *On the Spirit* ch.8.20 p.14

**Gregory of Nyssa** (382-383 A.D.) shows many contradictions within Arianims. *Against Eunomius* book 1 ch.31 p.76

**John Chrysostom** (martyred 407 A.D.) quotes Genesis 4:9 then immediately says “But it may be objected, that the Gentile allows nothing of this sort. Come then, let us discuss this point, and as we have done with respect to the creation, having carried on the warfare against these objectors not only by the help of the Scriptures, but of reason, so also let us now do with respect to consicence.” *On the Statues* homily 12 ch.11-12 p.423

## Pm4. Morality vs. evil in other religions

Leviticus 20:2-5

***Life of Antony*** (356-362 A.D.) ch.75 p.216 mentions Cronos [Saturn] eating his own children and slaughtering his father.

*Life of Antony* (356-362 A.D.) ch.76 p.216 “But if, as I hear, you wish to say that these things are spoken of by you as legends, and you allegorize the rape of the maiden Persephone of the earth; … none the less, you do not worship God Himself, but serve the creature rather than God who created all things.”

**Augustine of Hippo** (413-426 A.D.) extensively discusses shortcomings of pagan deities in many places. One place is *City of God* book 4 ch.16-32 p.72-82

Augustine of Hippo (413-426 A.D.) “Seeing thatr this is so, - seeing that the filthy and cruel deeds, the disgraceful and criminal actions of the gods,whether real or feigned, were at their own request published, and were consecrate, and dedicated in their honor as sacred and stated solemnities;…” *City of God* book 2 ch.26 p.40

## Pm5. Do not judge/condemn others

Matthew 7:1-5; Luke 6:37; Romans 2:1; 14:4,7,13; 1 Corinthians 4:3

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

&&&**John Chrysostom** (martyred 407 A.D.)

## Pm6. Do not throw pearls before swine

Matthew 7:6

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 7:6

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

**Athanasius of Alexandria** (after 347 A.D.) “And they are not ashamed to parade the sacred mysteries before Catechumens, and worse than that, even before heathens: whereas, they ought to attend to what is written, 'It is good to keep close the secret of a king;' and as the Lord has charged us, 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine.'” *Defence Against the Arians* part 1 ch.11 p.103

Athanasius of Alexandria (356-360 A.D.) (partial) calls some swine. *Four Discourses Against the Arians* Discouse 2 ch.1 p.348

## Pm7. Don’t give what is holy to the dogs

Matthew 7:6

**Athanasius of Alexandria** (after 347 A.D.) “And they are not ashamed to parade the sacred mysteries before Catechumens, and worse than that, even before heathens: whereas, they ought to attend to what is written, 'It is good to keep close the secret of a king;' and as the Lord has charged us, 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine.'” *Defence Against the Arians* part 1 ch.11 p.103

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 3 ch.5 p.427 quotes Matthew 7:6.

## Pm8. Beware of wolves/ false prophets

Matthew 7:15-16; 24:24

**Juvencus the Spaniard** (329/330 A.D.) says to beware of wolves. *Englynion* book 1 692 p.51

**Athanasius of Alexandria** (356 A.D.) says to beware of wolves. *To the bishops of Egypt* ch.3 p.224

**Basil of Cappadocia** (357-379 A.D.) “‘Beware of dogs, beware of workers.’ The dogs are many. Why do I saw dogs? Rather grievous wolves, hiding their guile under the guise of sheep, are, all over the world, tearing Christ’s flock. Of these you must beware, under the protection of some wakeful bishop. *Letter 28* ch.2 p.133

**Among corrupt or spurious books**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 14 p.456 quotes Matthew 7:15 and 24:24.

## Pm9. Calling other beliefs delusion(s)

2 Thessalonians 2:11; Isaiah 66:4

Romans 1:25 (partial) lie

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 2 Thessalonians 2:11

***Life of Antony*** (probably by Athanasius) (356-362 A.D.) ch.37 p.206 “For the demons do not take away the fear of their presence as the great archangel Gabriel did for Mary and Zacharias, and as he did who appeared to the women at the tomb; but rather whenever they see men afraid they increase their delusions that men may be terrified the more; and at last attacking they mock them, saying, ‘fall down and worship.’ Thus they deceived the Greeks, and thus by them they were considered gods, falsely so called.”

**Basil of Cappadocia** (357-379 A.D.) “And if these are the imagionations of drunken delusion and phrensied insanity,…”. *On the Spirit* ch.6.15 p.10

Basil of Cappadocia (357-379 A.D.) (partial) “if any are infected by the disease of Arian madness”. *Letter 197* ch.1 p.235

**Gregory of Nyssa** (382-383 A.D.) calls Arian beliefs a “delusion”. *Against Eunomius* book 1 ch.34 p.80

## Pm10. Humor or wit in witnessing

Acts 26:29

(Dark humor, puns, etc.)

**Basil of Cappadocia** (357-379 A.D.) &&&

## Pm11. Harsh rebuke in witnessing

(Satanic, evil, going to Hell, etc.)

Matthew 3:8-10; Luke 6:24-26; John 8:44,55; 9:41; Galatians 1:6-9; Philippians 3:2

Jesus and Paul commanded us to rebuke people in Luke 17:3; 1 Timothy 5:20; Titus 1:13; 2:15

2 Timothy 4:2 says, “Preach the Word; be prepared in season and out of season; correct, rebuke and encourage – with great patience and careful instruction.” (NIV)

John the Baptist called some of the people who came out to see him a “brood of vipers” in Luke 3:7.

Jesus likewise called the Pharisees snakes and a brood of vipers condemned to Hell in Matthew 23:33; hypocrites (Matthew 23:29)

Paul harshly rebuked Elymas, who was opposing the Gospel, in Acts 13:10-12.

Paul spoke harshly about Judaizers, even calling them dogs, in Philippians 3:2

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 3:8-10; Luke 6:24-26; John 8:44,55; 9:41; Galatians 1:6-9; Philippians 3:2

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:8-10; Luke 6:24-26; John 8:44,55; 9:41

**Juvencus the Spaniard** (329/330 A.D.) mentions the harsh rebukes by Jesus. *Englynion* book 1 320-330 p.43

**Hegemonius of Sirmium** (4th century) “For we have been instructed beforehand with regard to you: we have been both warned and armed against you by the Holy Scriptures. You are a vessel of Antichrist; and no vessel of honour, in sooth, but a mean and base one, used by him as any barbarian or tyrant may do, who, in attempting to make an inroad on a people living under the righteousness of the laws,” *Archelaus Disputation with Manes* ch.36 p.210

**Athanasius of Alexandria** (328-373 A.D.) tell sthe Arians their father is the devil. *In Defence of His Flight* ch.10 p.258

**Formicus Maternus** (346/348 A.D.) &&&

**Basil of Cappadocia** (357-379 A.D.) “‘Beware of dogs, beware of workers.’ The dogs are many. Why do I saw dogs? Rather grievous wolves, hiding their guile under the guise of sheep, are, all over the world, tearing Christ’s flock. Of these you must beware, under the protection of some wakeful bishop. *Letter 28* ch.2 p.133

**Gregory of Nyssa** (382-383 A.D.) is extremely harsh and has many personal attacks against Eunomius. *Against Eunomius* book 1 ch.9 p.44

**Epiphanius of Salamis** (360-403 A.D.) “But anyone in his right mind must see that this is all (from) folly’s scummy workshop.” *The Panarion* section 2 ch.27,8,1 p.106

Epiphanius of Salamis (360-403 A.D.) “The man is crazy, arguing like that!” *The Panarion* section 2 ch.28,2,1 p.107

**Jerome of Stridon** (406 A.D.) “The world has given birth to many monsters; in Isaiah we read of centaurs and sirens, screech-owls and pelicans. Job, in mystic language, describes Leviathan and Behemoth; … All at once Vigilantius, or, more correctly Dormitantius (‘sleeper”) has arisen, animated by an unclear spriit, to fight against the Spirit of Christ, and to deny that religious reverence is to paid to the tombs of the martyrs.” *Against Vigilantius* ch.1 p.417.

John Chrysostom (martyred 407 A.D.) (partial, not witnessing) harshly rebukes Theodore, who was deciding to give up being a priest and get married. *Letters to the Fallen Theodore*

**Patrick of Ireland** (420-461 A.D.)

## Pm12. Calling people names

Amos 4:1 cows of Bashan

Psalm 22:12-13

Matthew 15:3 “you hypocrites!”;

Matthew 23:25,33; Luke 3:7; 11:40

Philippians 3:2 dogs

John 8:55; 1 John 5:10; Revelation 3:9 “liar”

Partial Ezekiel 36:18 (The *Expositor’s Bible Commentary* volume 6 p.921 says this word, *gillulim*, is a favorite word of Ezekiel’s for idols. It might be derived from the word *gel*, for dung, and thus Ezekiel is calling the idols “dung-things”.)

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 15:3; 23:25,33; Luke 3:7; 11:40; John 8:55; Philippians 3:2

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 15:3; 23:25,33; Luke 3:7; 11:40; John 8:55

**Juvencus the Spaniard** (329/330 A.D.) mentions that Jesus called the Pharisees a brood of vipers. *Englynion* book 1 243 p.43

**Hegemonius of Sirmium** (4th century) calls Manes the vessel of the Antichrist, and says Manes’ king is the Antichrist. *Archelaus Disputation with Manes* ch.36 p.210. He also quotes Matthew 3:7,8 (brood of vipers) in *Archelaus Disputation with Manes* ch.32 p.205

**Hilary of Poitiers** (355-367/368 A.D.) “O heretic!” *On the Trinity* book 8 ch.21 p.144

**Council of Sardica** (Greek version) (343/344 A.D.) name calling

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.68 p.214 says “Arian madmen”

**Athanasius of Alexandria** (after 347 A.D.) says “Arian madmen” *Defence Against the Arians* book 4 ch.75 p.139

Athanasius of Alexandria calls Arians Aro-maniacs in many places.

**Basil of Cappadocia** (357-379 A.D.) “‘Beware of dogs, beware of workers.’ The dogs are many. Why do I saw dogs? Rather grievous wolves, hiding their guile under the guise of sheep, are, all over the world, tearing Christ’s flock. Of these you must beware, under the protection of some wakeful bishop. *Letter 28* ch.2 p.133

Basil of Cappadocia (357-379 A.D.) “Why then do these calumniators of the truth, by means of the shadow and the types, endeavour to bring contempt and ridicule on the ‘rejoicing’ of our ‘hope,’” *On The Spirit* ch.14.33 p.21

**Gregory of Nyssa** (382-397 A.D.) almost never calls Eunomius (or anyone else) names. But one exception is where Gregory calls Eunomius “the reviler of allquibblers” in *Against Eunomius* book 1 ch.38 p.92

**Epiphanius of Salamis** (360-403 A.D.) says that Tatian is “empty-headed”. *The Panarion* section 3 ch.46 p.350

**Ambrose of Milan** (378-381 A.D.) calls Arians “blasphemers” in *On the Christian Faith* book 1 ch.8.56 p.209 and “heretics” in *On the Christian Faith* book 1 ch.10.63 p.211

**Jerome of Stridon** (406 A.D.) “The world has given birth to many monsters; in Isaiah we read of centaurs and sirens, screech-owls and pelicans. Job, in mystic language, describes Leviathan and Behemoth; … All at once Vigilantius, or, more correctly Dormitantius (‘sleeper”) has arisen, animated by an unclear spirit, to fight against the Spirit of Christ, and to deny that religious reverence is to paid to the tombs of the martyrs.” *Against Vigilantius* ch.1 p.417.

Jerome of Stridon (406 A.D.) calls Vigilantius a “madman”. *Against Vigilantius* ch.5 p.418

## Pm13. Ridicule or sarcasm

1 Kings 18:27; Galatians 5:12

2 Corinthians 11:21

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Galatians 5:12

**Hegemonius of Sirmium** (4th century) explains Manes’ error, making fun of the words. *Archelaus Disputation with Manes* ch.50 p.227

**Gregory of Nyssa** (382-397 A.D.) usessarcasm, saying Eunomius needs a tutor. *Against Eunomius* book 1 ch.38 p.92

Gregory of Nyssa (382-397 A.D.) rhetorically asked Eunomius “Most cogent concluseion! What do you mean, most sapient sir?” *Against Eunomius* book 2 ch.7 p.110

## Pm14. Calling other beliefs fables

**Basil of Cappadocia** (357-379 A.D.) discusses on “Let us make” cannot refer to angels as Jewish fables say, but to the Father and the Son, whom the Jews reject. *The Hexaemeron* ch.5 p.106

**Gregory of Nyssa** (382-383 A.D.) sepaks of Circe’s cup that turns people to animals. Then he says, “And meanwhile these very ridiculous people, according to the reised edition of the fable, are still well pleased with him who leads them to such absurdity, and stoop to gather the words he scatters about,…”. *Against Eunomius* book 5 ch.4 p.161

**John Chrysostom** (400-401 A.D.) calls false beliefs fables. *Homilies on Acts* homily4 p.31

John Chrysostom (martyred 407 A.D.) calls some “fable-mongers” *On the Priesthood* book 3 ch.9 p.49

## Pm15. Calling other beliefs superstition

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.78 p.216 “We, teaching the faith of Christ, expose your superstition, since all recognize that Christ is God and the Son of God.”

**Gregory of Nyssa** (382-383 A.D.) says “abhors the superstition of polytheism” *Against Eunomius* book 4 ch.6 p.163

**John Chrysostom** (martyred 407 A.D.) “Thus magi and barbarians, leaving the superstition of their fathers, are come to worship: thus Augustus ministers to the birth at Bethlehem by the decree for the taxing; Egypt receives and preserves Him, driven from His home, and plotted against, and obtains a sort of first impulse towards her union unto Him; so that when in after-time she should hear Him preached by the apostles, she might have this at least to glory of, as having received Him first.” *Commentary on Matthew* homily8 ch.5 p.40

John Chrysostom (martyred 407 A.D.) calls other beliefs supersititons *Homilies on Ephesians* Intro p.49

John Chrysostom (400-401 A.D.) calls other beliefs fables. *Homilies on Acts* homily 4 p.31

## Pm16. False teaching of heresy is poison

The poison of envy and the poison of licentiousness are not included here.

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.68 p.214 (implied) says heresy is worse than the poison of serpents. “And once when certain Arian madmen came to him, when he had questioned them and learned their impiety, he drove them from the mountain, saying that their words were worse than the poison of serpents.”

***Genuine Acts of Peter of Alexandria*** (after 384 A.D.)&&&

**Athanasius of Alexandria** (356 A.D.) called heresy poison. *Letter to the Bishops of Egypt* ch.1.1 p.223

**Optatus of Milevis** (373-375 A.D.) (implied) speaks of the “poisonous wiles” of the Donatists. book 3 p.131

**Gregory of Nyssa** (382-383 A.D.) “Let us linger a little while, then, over his argument, that the miscreant may be shown to be holding out his first statements to people merely as a bait to induce them to receive the poison that he sugars over with phrases of a pious tendency, as it were with honey. Who does not know how great is the difference in signification between the term “only-begotten' and “first-born?'” *Against Eunomius* book 2 ch.7 p.112. See also ibid book 2 ch.10 p.118 and *Answer to Eunomius’ Second* book p.255,

**John Chrysostom** (martyred 407 A.D.) “For at the beginning they disguise themselves; but when they have gained much confidence, and some one imparts to them the teaching of the word, then they pour out their poison.” *Homilies on Matthew* homily46 p.&&&

**Macarius the Great** (392-423/429 A.D.) “It was to prevent the unscrupulous from thinking that what took place was untrue, that the tongues of the Jews might not again hiss out the poison of the dragon,” ch.19 p.&&&

**Anastasius Bibliothecarius** (858-878 A.D.) translating the *Genuine Acts of Peter of Alexandria* “Nearly about the same time Arius, armed with a viper’s craft, as if deserting the party of Meletius, fled for refuge to Peter, who at the request of the bishops raised him to the honours of the diaconate, being ignorant of his exceeding hypocrisy. For he was even as a snake suffused with deadly poison.”

# Refute GNOSTIC-TYPE TEACHING

## Gn1. The Creator is good

**Athanasius of Alexandria** (356 A.D.) (implied) “For these also confess the existence of a good God, so far as the mere name goes, but they are unable to point out any of His works either visible or invisible. But inasmuch as they deny Him who is truly and indeed God, the Maker of heaven and earth, and of all things invisible, they are mere inventors of fables.” *Letter to the Bishops of Egypt* ch.16 p.231

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

**John Chrysostom** (400-401 A.D.) (implied) says that God created all things good. *Homilies on Acts* homily5 p.34

**Macarius the Great** (392-423/429 A.D.) “But one is called warm absolutely and the other relatively. It is not that the identity of name steals away the truth and has a single way of expressing the matter. Rather is the difference of the nature of each wont to determine the identity of name. Thus if any one calls the Creator good, and also that which is created, he makes it plain that in the one case the goodness is in Himself, and in the other case it is derived from another. Hence a man is good, not as having this possession from his own nature, but as having obtained this advantage from another. But God is good, not as having received or won this from another, but as a good which is. absolute, and as such is neither hangeable nor visible." This then must be the distinction in your mind with regard to what is "good." It will prevent you from thinking that Christ stultified His own words by saying, "No one is good save one, even God."” *Apocrites* ch.9 p.&&&

## Gn2. Do not call matter evil

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

## Gn3. Avoid Docetic belief – not suffer in flesh

**Athanasius of Alexandria** (326-372/373 A.D.) says the Crucified was God. The Son of God was in the body, while it suffered. *Letter 59* ch.10 p.574

## Gn4. The heretic Cerinthus

**Gregory of Nyssa** (382-383 A.D.) speaks against many Gnostic groups, including Valentinus, Cerinthus, Basilides, Marcion in *Against Eunomius* book 11 ch.5 p.238. For Marcion also see *Against Eunomius* book 11 ch.2 p.231

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Nicolaitans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

## Gn5. Nicolaitans

Revelation 2:15

**Ambrose of Milan** (c.384 A.D.) discusses the Apocalypse and says some hold to the docrines of the Nicolaitans. *Concerning Repentance* book 1 ch.10 no.46 p.337

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Nicolaitans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 2 p.453 speaks against the “authors of absurd doctrines: Cerinthus, and Marcus, and Menander, and Basilides, and Saturnilus. … such as those who are falely called Nicolaitans. And Simon meeting me Peter,…”

## Gn6. Simon Magus and his heresy/error

(partial) Acts 8:9-23, 18-24 (Does not say whether or not he persisted though)

**Athanasius of Alexandria** (356-360 A.D.) mentions Simon Magus, Valentinians, Basilidians, Manichees, and their followers. *Four Discourses Against the Arians* discourse 1 ch.1.3 p.307

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 2 p.453 speaks against the “authors of absurd doctrines: Cerinthus, and Marcus, and Menander, and Basilides, and Saturnilus. … such as those who are falely called Nicolaitans. And Simon meeting me Peter,…”

**Pacian of Barcelona** (342-379/392 A.D.) briefly writes against the heresies of the Jews, Dositheus, the Samaritans, Sadducees, Praxeas, Simon Magus, Menander, Nicolaus, Ebion, Apelles, Marcion, Valentinus, Cerdo, Cataphrygians, Novatians, Theodotus, Montanus, and Priscillian. *Pacian’s Letter 1* ch.2 p17-18

Pacian of Barcelona (342-379/392 A.D.) Simon Magus Letter 2 ch.5.2 p.33

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Nicolaitans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

**John Chrysostom** (400-401 A.D.) speaks against Simon Magus in Acts *Homilies on Acts* homily3 p.24

## Gn7. Against Carpocrates (from Simon)

**Athanasius of Alexandria** (356-360 A.D.) speaks against Carpocrates. *Four Discourses Against the Arians* discourse 1 ch.53 p.339

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Nicolaitans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

## Gn8. Against Menander, Simon Magus’ disciple

A Greek comic poet named Menander is a different person, not included here.

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**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 2 p.453 speaks against the “authors of absurd doctrines: Cerinthus, and Marcus, and Menander, and Basilides, and Saturnilus. … such as those who are falely called Nicolaitans. And Simon meeting me Peter,…”

## Gn9. Against Marcion

(partial) 1 John 4:2; 2 John 7 (Does not specifically mention Marcion or Gnostics though)

**Hegemonius of Sirmium** (4th century) “He desired, accordingly, rather to open up to us the ways of the fullest life by a brief path, lest perchance, after we had traversed lengthened courses of our own, we should find our day prematurely closing upon us in night, and lest, while outwardly indeed we might appear splendid to men’s view, we should inwardly he comparable only to ravening wolves, or be likened to whited sepulchres.” *Archelaus Disputation with Manes* ch.42 p.217

**Athanasius of Alexandria** (356-360 A.D.) briefly mentions Marcion, Valentinus, and Basilides, and accuses the Arians of being of their pedigree. *Four Discourses Against the Arians* discourse 1 ch.1.3 p.307; discourse 2 ch.16.21 p.359

**Pacian of Barcelona** (342-379/392 A.D.) briefly writes against the heresies of the Jews, Dositheus, the Samaritans, Sadducees, Praxeas, Simon Magus, Menander, Nicolaus, Ebion, Apelles, Marcion, Valentinus, Cerdo, Cataphrygians, Novatians, Theodotus, Montanus, and Priscillian. *Pacian’s Letter 1* ch.2 p17-18

**Basil of Cappadocia** (357-379 A.D.) speaks against Marcion, Valentinians, Montanists, and the Encratites. *Letter 188* ch.1 p.224

**Gregory of Nyssa** (382-383 A.D.) speaks against many Gnostic groups, including Valentinus, Cerinthus, Basilides, Marcion in *Against Eunomius* book 11 ch.5 p.238. For Marcion also see *Against Eunomius* book 11 ch.2 p.231

**Epiphanius of Salamis** (360-403 A.D.) Shame of Marcion. *The Panarion* section 3 scholion 15 and 23 p.327

Epiphanius of Salamis (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Nicolaitans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

**John Chrysostom** (martyred 407 A.D.) speaks against the Marcionites. *Commentary on Philippians* homily 7 p.213

John Chrysostom (martyred 407 A.D.) (partial, only Marcion and Valentinus) mentions the errors of Arius, Marcion of Pontus, Sabellius, Valentinus, Manes, Paul of Samosata, and others. *Commentary on Philippians* homily 6 p.206

John Chrysostom (martyred 407 A.D.) speaks against Marcionites *Homilies on Galatians* homily1 p.7

**Jerome of Stridon** (393 A.D.) calls Tatian and Marcion heretics. *Against Jovinianus* book 2 ch.16 p.400

## Gn10. Dispute against Valentinian Gnostics

**Hegemonius of Sirmium** (4th century) “or what alien dogmas he has destroyed, whether of a Valentinian, or a Marcion, or a Tatian, or a Sabellius, or any others of those who have constructed for themselves their peculiar systems of knowledge.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.37 p.211

**Athanasius of Alexandria** (356-360 A.D.) briefly mentions Marcion, Valentinus, and Basilides, and accuses the Arians of being of their pedigree. *Four Discourses Against the Arians* discourse 1 ch.1.3 p.307; discourse 2 ch.16.21 p.359

**Pacian of Barcelona** (342-379/392 A.D.) briefly writes against the heresies of the Jews, Dositheus, the Samaritans, Sadducees, Praxeas, Simon Magus, Menander, Nicolaus, Ebion, Apelles, Marcion, Valentinus, Cerdo, Cataphrygians, Novatians, Theodotus, Montanus, and Priscillian. *Pacian’s Letter 1* ch.2 p17-18

**Basil of Cappadocia** (357-379 A.D.) speaks against Marcion, Valentinians, Montanists, and the Encratites. *Letter 188* ch.1 p.224

**Gregory of Nyssa** (382-383 A.D.) speaks against many Gnostic groups, including Valentinus, Cerinthus, Basilides, Marcion in *Against Eunomius* book 1 ch.5 p.238.

Gregory of Nyssa (378-397 A.D.) speaks against Greeks and Valentinians. *Answer to Eunomius’ Second Book* p.297

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Nicolaitans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

**John Chrysostom** (martyred 407 A.D.) speaks against Valentrinian Gnostics *Homilies on Philippians* homily6 p.206

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) speaks against Marcion and Valentinus. *de Principiis* book 2 ch.7 p.284-285 and book 2 ch.9 p.291

## Gn11. Against the Valentinian Heracleon

**Hegemonius of Sirmium** (4th century) “or what alien dogmas he has destroyed, whether of a Valentinian, or a Marcion, or a Tatian, or a Sabellius, or any others of those who have constructed for themselves their peculiar systems of knowledge.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.37 p.211

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Nicolaitans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

## Gn12. Against Sethian/Ophite Gnostics

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Nicolaitans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

## Gn13. Against the Gnostic heretic Apelles

There was also a Greek painter named Apelles, who was a different person.

**Hegemonius of Sirmium** (4th century) “or what alien dogmas he has destroyed, whether of a Valentinian, or a Marcion, or a Tatian, or a Sabellius, or any others of those who have constructed for themselves their peculiar systems of knowledge.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.37 p.211

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Nicolaitans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

## Gn14. Heretic Basilides

**Hegemonius of Sirmium** (4th century) “And, in good truth, I hold Marcion, and Valentinian, and Basilides, and other heretics, to be sainted when compared with this person. (Archelaus is speaking). *Archelaus Disputation with Manes* ch.38 p.212

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 2 p.453 speaks against the “authors of absurd doctrines: Cerinthus, and Marcus, and Menander, and Basilides, and Saturnilus. … such as those who are falely called Nicolaitans. And Simon meeting me Peter,…”

**Gregory of Nyssa** (382-383 A.D.) speaks against the Gnostics Cerinthus, Marcion, and Basilides. *Against Eunomius* book 11 ch.5 p.238

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Nicolaitans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

## Gn15. Against Encratite Gnostics

(partial) 1 Timothy 4:3

**Hegemonius of Sirmium** (4th century) “or what alien dogmas he has destroyed, whether of a Valentinian, or a Marcion, or a Tatian, or a Sabellius, or any others of those who have constructed for themselves their peculiar systems of knowledge.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.37 p.211

**Basil of Cappadocia** (357-379 A.D.) speaks against Marcion, Valentinians, Montanists, and the Encratites. *Letter 188* ch.1 p.224

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 2 p.453 speaks against the “authors of absurd doctrines: Cerinthus, and Marcus, and Menander, and Basilides, and Saturnilus. … such as those who are falely called Nicolaitans. And Simon meeting me Peter,…”

**Ambrose of Milan** (c.384 A.D.) discusses the Apocalypse and says some hold to the docrines of the Nicolaitans. *Concerning Repentance* book 1 ch.10 no.46 p.337

**Epiphanius of Salamis** (360-403 A.D.) (implied) Against Tatian who said that marriage was unlawful. *The Panarion* section 3 ch.46 p.350

Epiphanius of Salamis (360-403 A.D.) says that Tatian is “empty-headed”. *The Panarion* section 3 ch.46 p.350

## Gn16. Against Saturninus/Saturnilus [the Encratite]

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 2 p.453 speaks against the “authors of absurd doctrines: Cerinthus, and Marcus, and Menander, and Basilides, and Saturnilus. … such as those who are falely called Nicolaitans. And Simon meeting me Peter,…”

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Nicolaitans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

## Gn17. Dispute against other Gnostics

(partial) 1 John 4:7

**Athanasius of Alexandria** (356-360 A.D.) briefly mentions Marcion, Valentinus, and Basilides, and accuses the Arians of being of their pedigree. *Four Discourses Against the Arians* discourse 1 ch.1.3 p.307; discourse 2 ch.16.21 p.359

**Gregory of Nyssa** (382-383 A.D.) speaks against many Gnostic groups, including Valentinus, Cerinthus, Basilides, Marcion in *Against Eunomius* book 1 ch.5 p.238.

**Epiphanius of Salamis** (360-403 A.D.) list 80 heresies:

**Before Christ:**

1. Barbarism (Adam to Noah)

2. Scythianism (Noah until the tower of Babel)

3. Hellenism (started in Serug’s time)

3. Hellenism, including 6. Pythagoreans or Peripatetics, 7. Platonists, 8. Stoics, 9. Epicureans

4. Judaism, including 14. scribes, 15. Pharisees, 16. Sadducees, 17. Hemerobaptists (must be baptized every day for eternal life), 18. Ossaeans, 19. Nasaraeans (no eat meat [=Mandaeans, except Mandaeans did not practive Judaims? ),20. Herodians (Jews who thought that Herod was Christ)

5. Samaritanism, including 10. Gorothenese, 11. Sebuaeans, 12. Essenes, 13. Dositheans

**After Christ:**

1. Simonians

2. Menandrians

3. Satornilians

4. Basilideans

5. Nicolaitans

6. Gnostics (=Stratiotics, = Phibionites)

7. Carpocratians

8. Cerinthians (=Merinthians)

9. Nazoraeans,

10. Ebionites

11. Valentinians

12. Secundians

13. Ptolemaeans

14. Marcosians

15. Colorbasians

16. Heracleonites

17. Ophites

18. Cainites

19. Sethians

20. Archontics

21. Cerdonians

22. Marcionites

23. Lucianists

24. Apelleans

25. Severians

26. Tatianists

27. Encratites (he lists different from Tatianists)

28. Phrygians (=Montanists, = Tascodrugians)

29. Pepuzians (=Priscillianists, = Quintilianists)

30. Quartodecimians

31. Alogi (do not accept John’s Gospel and Revelation)

32. Adamians

33. Sampsaeans (=Elkasaites)

34. Theodotianists

35. Melchizedekians,

36. Bardesianists

37. Noetianists

38. Valesians

39. Catharists (=Navatians) [=Novatianists”?]

40. Angelics

41. Apostolics (=Apotactics)

42. Sabellians

43. Origenists who are immoral as well

44. Origenists (=followers of Adamantius)

45. Paul of Samosata

46. Manichaeans (=Acuanites)

47. Hierakites

48. Melitians (of Egypt)

49. Arians (=Ariomanites)

50. Audian schism

51. Photinians

52. Marcellians

53. Semi-Arians

54. Pneumatomachi (=Macedonians, = disciples of Eleusius)

55. Aerians

56. Aetians (=Anhomoeans

57. Dimoirites (+Apollinarians)

58. Ones he calls Antidicomarians (says Mary had sex with Joseph after Jesus)

59. Collyridians (“those who offer a load in the name of the Virgin Mary, they are called Collyridians”) *The Panarion* Proem 1 p.5

60. Massalians

*The Panarion* Proem 1 p.4-6

Epiphanius of Salamis (360-403 A.D.) says the Gnostics had a Gospel of Perfection and a Gospel of Eve. *The Panarion* section 2 ch.26 p.84

According Robert A. Pretty in *Adamantius :Dialogue on the True Faith in God* p.47 by the end of the third century most of Gnosticism was gone. It had merged with Manicheism.

## Gn18. The [Gnostic] Demiurge is false

**Epiphanius of Salamis** (360-403 A.D.) discusses the demiurge of the Gnostics in Panarion 18.9. (<https://books.google.com/books?id=IKyxt9kyys8C&pg=PA188&lpg=PA188&dq=demiurge+panarion&source=bl&ots=ekMW6IAXDs&sig=bbLAW_ZaEhE1FwymRgRQvjkRm_s&hl=en&sa=X&ved=2ahUKEwiKhqn428XfAhVKXKwKHXLPDWcQ6AEwCXoECAcQAQ#v=onepage&q=demiurge%20panarion&f=false> 12/29/2018)

## Gn19. The [Gnostic] Ogdoad is false

**Epiphanius of Salamis** (360-403 A.D.) “After these so-called Ebionites I shall go on to the sect of the Valentinians. For I have made my way through the Ebionites’ wickedness, and have promised [to refute] the others that follow by the power of God, although they have the faces of other wild beasts and the poisons, bites and venom of serpents — all the things that are visible, as in a gaping maw; in their teachings — and [the ways] of a fire-breathing dragon, or of a horrid serpent and basilisk. I shall give the best refutation I can of the Valentinians, the people who also title themselves Gnostics. (2) There are ten varieties of Gnostic, each as afflicted as the other with one plague of dreams about their syzygies, ogdoads, and male and female aeons. I shall no longer arrange the treatise by the times of the (sects’) succession, but (simply) pass from one to the other.” *The Panarion* – on the Valentinians (from <https://archive.org/stream/ThePanarionOfEpiphaniusOfSalamis_201603/the+panarion+of+epiphanius+of+salamis_djvu.txt> 12/29/2018)

## Gn20. The [Gnostic] Pleroma is false

**Epiphanius of Salamis** (360-403 A.D.) “3,1 And this is their mythological romance of the thirty aeons, and their nonsense of a supposed “spiritual Pleroma” in pairs! 6 (2) If, by way of comparison, one were to set it beside the one in Hesiod, Stesichorus, and the other Greek poets, he would find that, put parallel, they are precisely the same, and would learn from this that the leaders of these systems are professing to speak in mysteries about nothing that is remarkable. (3) They have done nothing else than to copy the pretended poetic art of the” *The Panarion* (from <https://archive.org/stream/ThePanarionOfEpiphaniusOfSalamis_201603/the+panarion+of+epiphanius+of+salamis_djvu.txt> 12/29/2018)

# AGAINST PAGAN RELIGIONS

## Pg1. Speaking against human sacrifice

**Macarius the Great** (392-423/429 A.D.) “Truly this saying is not merely beast-like and absurd, but is more absurd than any absurdity, and more beast-like than any fashion of a beast, that a man should taste human flesh, and drink the blood of members of the same tribe and race, and that by doing this he should have eternal life. For, tell, me, if you do this, what excess of savagery do you introduce into life? Rumour does not record---I do not say, this action, but even the mention of this strange and novel deed of impiety. The phantoms of the Furies never revealed this to those who lived in strange ways, nor would the Potidasans have accepted it unless they had been reduced by a savage hunger. Once the banquet of Thyestes became such, owing to a sister's grief, and the Thracian Tereus took his fill of such food unwillingly. Harpagus was deceived by Astyages when he feasted on the flesh of his dearest, and it was against their desire that all these underwent such a pollution. But no one living in a state of peace prepared such a table in his life; no one learnt from a teacher any knowledge so foul.” *Apocriticus* ch.15 p.79

## Pg2. Dispute against the Magi / Zoroastrians

**Firmicus Maternus** (346/348 A.D.) is against Mithras, the Magi and Persian religion in *On the Error of Profane Religions* ch.5 p.51-52

**Augustine of Hippo** (413-426 A.D.) speaks against the Persian gods. *The City of God* book 5 ch.21 p.102

## Pg3. Against Mithras / a sun-god

**Firmicus Maternus** (346/348 A.D.) is against Mithras, the Magi and Persian religion in *On the Error of Profane Religions* ch.5 p.51-52

## Pg4. Dispute Druid or other European myths

**Hegemonius of Sirmium** (4th century) “Barbarian priest and crafty coadjutor of Mithras, you will only be a worshipper of the sun-god Mithras, who is the illuminator of places of mystic import, as you opine, and the self-conscious deity;’ that is, you will sport as his worshippers do, and you will celebrate, though with less elegance as it were, his mysteries.” *Archelaus Disputation with Manes* ch.36 p.210

## Pg5. Dispute against Indian Bra[c]hmans

**Augustine of Hippo** (413-426 A.D.) disputed against the Chaldean and Indian religions. *The City of God* book 10 ch.32 p.202

## Pg6. Dispute Chaldean/Babylonian religion

**Gregory of Nyssa** (382-383 A.D.) speaks against the foolishness of the Babylonian gods. *Against Eunomius* book 5 ch.1 p.172-173

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) critiques the philosophy of the Chaldeans, Indians, and Greek philosophers *de Principiis* book 3 ch.3.2 p.335

**Augustine of Hippo** (413-426 A.D.) discusses the errors of the Chaldean religion. *The City of God* book 10 ch.9-10 p.186-187; book 10 ch.27 p.197; book 10 ch.32 p.202

## Pg7. Against Egyptian religion

**Firmicus Maternus** (346/348 A.D.) says that the Egyptian religion is wrong to worship water. *On the Error of Profane Religions* ch.2 p.44

***Life of Antony*** (356-362 A.D.) ch.79 p.216 “Tell us therefore where your oracles are now? Where are the charms of the Egyptians? Where the delusions of the magicians?” See also ibid ch.75 p.216 against Isis and OSiris.

Ephraim the Syrian (350-378 A.D.) (partial) has Satan saying the Egyptians even worshipped onion and garlic. (However, this is not actually true.) *Nisibine Hymns* hymn 60 no.23 p.213

**Gregory of Nyssa** (382-383 A.D.) speaks against Egyptian mythology. *Against Eunomius* book 12 ch.4 p.246. See also *Against Eunomius* book 5 ch.1 p.172

**John Chrysostom** (400-401 A.D.) is against the Egyptian religion of worshipping cats and dogs. *Homilies on Acts* homily 1.1 p.2

**Augustine of Hippo** (388-430 A.D.) speaks of the error of Egyptian religion. *On Christian Doctrine* book 2 ch.40.20 p.554

## Pg8. Against the religion of Scythians

**Epiphanius of Salamis** (360-403 A.D.) in his second heresies writes of Scythianism. *The Panarion* section 2

## Pg9. Against Syrian religion

**Firmicus Maternus** (346/348 A.D.) is against Caelestis of the Syrian and Carthaginian religion. *On the Error of Profane Religions* ch.4 p.50

## Pg10. Against Arabian religion

**Doctrine of Addai** (390-400 A.D.) “For I saw in this city that it abounded greatly in paganism, which is against God. Who is this Nebo, an idol made which ye worship, and Bel, which ye honour? Behold, there are those among you who adore Bath Nical, as the inhabitants of Harran your neighbours, and Taratha, as the people of Mabug, and the eagle, as the Arabians, also the sun and the moon,as the rest of the inhabitants of Harran, who are as yourselves.”

## Pg11. Against [Phrygian] Great Mother

**Firmicus Maternus** (346/348 A.D.) is against the Phrygian religion of the great mother. *On the Error of Profane Religions* ch.3 p.47

## Pg12. Against Greco-Roman paganism

**Firmicus Maternus** (346/348 A.D.) is against Jupiter, Juno, Liber, and Roman gods in *On the Error of Profane Religions* ch.6 p.54

**Hegemonius of Sirmium** (4th century) “But now, what it is necessary for me to say on the subject of the inner and the outer man, may be expressed in the words of the Saviour to those who swallow a camel, and wear the outward garb of the hypocrite, begirt with blandishments and flatteries. It is to them that Jesus addresses Himself when He says: “Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of uncleanness. Or know you not, that He that made that which is without, made that which is within also?’” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.21 p.194

***Life of Antony*** (356-362 A.D.) ch.76 p.216 speaks against various Greek gods.

**Gregory of Nyssa** (382-383 A.D.) mentions that the Greco-Roman gods are wrong. *Against Eunomius* book 7 ch.3 p.197

Gregory of Nyssa (382-397 A.D.) “The Judaizer has been preoccupied with one set of notions, one conversant with Hellenism, with others; while the Anomoean, and the Manichee, with the followers of Marcion, valentinus, and Basilides, and the rest on the list of those who have wandered into heresy, each of them being preprossessed with their peculiar notions… the method of recovery must be adapted to the form of the disease. You will not by the same means cure the polytheism of the Greek, and the unbelief of the Jew as to the Only-begotten God;” *The Great Catechism* Prologue p.473-474

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. One he called Hellenism. *The Panarion*

**John Chrysostom** (martyred 407 A.D.) speaks against the superstition of Diana of the Ephesians. *Homilies on Ephesians* argument [Introduction] p.48

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) mentions the demon called python in *de Principiis* book3 ch.3.5 p.337

**Jerome of Stridon** (406 A.D.) speaks against the errors of worshipping Jupiter and Mercury. *Against Vigilantius* ch.5 p.418.

**Augustine of Hippo** (413-426 A.D.) extensively discusses shortcomings of pagan deities in many places. One place is *City of God* book 4 ch.16-32 p.72-82

## Pg13. Pointing out adulteries of Greek gods

***Life of Antony*** (356-362 A.D.) ch.76 p.216 “But if, as I hear, you wish to say that these things are spoken of by you as legends, and you allegorize the rape of the maiden Persephone of the earth; … none the less, you do not worship God Himself, but serve the creature rather than God who created all things.”

&&&**Augustine of Hippo** (388-430 A.D.) &&&

## Pg14. Incest of Zeus/Jupiter

**Theotimos** (407 A.D.) &&&

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

**Epiphanius of Salamis** (360-403 A.D.) Cretan are liars and Zeus’ tomb. *The Panarion* section 3 scholion 12 and 20 p.325

## Pg16. Thyestean [cannibalistic banquet]

**Macarius the Great** (392-423/429 A.D.) “Once the banquet of Thyestes became such, owing to a sister's grief, and the Thracian Tereus took his fill of such food unwillingly.” *Apocriticus* ch.15 p.79

## Pg17. Mention of Oedipus

**Jerome of Stridon** (373-420 A.D.) &&&

**Augustine of Hippo** (413-426 A.D.) mentions Oedipus, Icarus, and other “fables”. *City of God* ch.13 p.367-368.

## Pg18. Cannibalism of Kronos/Saturn

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.75 p.216 “the flight of Cronos, his eating of his children and the slaughter of his father.”

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

**Augustine of Hippo** (388-430 A.D.) “He used to say, that one's own will did not adultery, but Venus; one'sown will did not manslaying, but Mars; and God did not what is just, butJupiter; and many other blasphemous things, and not light ones.” *On the Psalms* ch.14 p.&&&

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

**John Chrysostom** (martyred 407 A.D.) “Come then, let us see if they are in any respect in a more tolerable state than they. In none, but even in a more grievous condition; for indeed they are more objects of shame than ten thousand naked persons. For it were far better to be naked as to clothing, than being clad with the fruits of covetousness, to go about like them that celebrate the orgies for Bacchus.” *Homilies on Matthew* homily 81 p.&&&

# On Other RELIGIONS

## Or1. Religion can be bad

**Firmicus Maternus** (346/348 A.D.) (implied) is against Jupiter, Juno, Liber, and Roman gods in *On the Error of Profane Religions* ch.6 p.54

## Or2. No mixing Christ and other religions

1 John 4:3; Galatians 1:8-9

&&&**John Chrysostom** (martyred 407 A.D.)

## Or3. Dispute against Judaism

John 6:45; 8:24; 12:47-48; Acts 3:23; 13:45-46+48; 20:21; Romans 9:1-2; 10:1-3; 11:23

**Sinaitic Old Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 6:45; 8:24; 12:47-48

**Athanasius of Alexandria** (335-342 A.D.) says that both the Sabellians and the Jews are wrong. *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

**Basil of Cappadocia** (357-379 A.D.) speaks against Judaism. *Letter 189* ch.3 p.229

**Pacian of Barcelona** (342-379/392 A.D.) briefly writes against the heresies of the Jews, Dositheus, the Samaritans, Sadducees, Praxeas, Simon Magus, Menander, Nicolaus, Ebion, Apelles, Marcion, Valentinus, Cerdo, Cataphrygians, Novatians, Theodotus, Montanus, and Priscillian. *Pacian’s Letter 1* ch.2 p17-18

**Gregory of Nyssa** (382-383 A.D.) says that the blasphemy of heretics is worse than the Jewish unbelief. *Against Eunomius* book 1 ch.21 p.59-60. He also speaks against Judaism in *Against Eunomius* book 1 ch.5 p.238.

**Nestorius** (451/452 A.D.) was against Judaism. *The Bazaar of Heracleides* book 2 ch.2 p.376

## Or4. Against the Pharisees

**Juvencus the Spaniard** (329/330 A.D.) mentions Jesus rebuking the Pharisees. *Englynion* book 2 251 p.62

**Athanasius of Alexandria** (356 A.D.) (implied) “although they [Arians] should bind on their garments larger borders than the Pharisees, and pour themselves forth in long speeches, and practice the tones of their voice, they ought not to be believed;” *To the Bishops of Egypt* ch.9 p.227

**Gregory of Nyssa** (382-383 A.D.) speaks against the Pharisees as an example of how wrong Eunomius is. *Against Eunomius* book 1 ch.10 p.46

**John Chrysostom** (martyred 407 A.D.) “'Then went the Pharisees, and took counsel how they might entangle Him in His talk.' When? When most of all they ought to have been moved to compunction, when they should have been amazed at His love to man, when they should have feared the things to come, when from the past they ought to have believed touching the future also. For indeed the things that had been said cried aloud in actual fulfillment. I mean, that publicans and harlots believed, and prophets and righteous men were slain, and from these things they ought not to have gainsaid touching their own destruction, but even to believe and to be sobered. But nevertheless not even so do their wicked acts cease, but travail and proceed further.” *Commentary on Matthew* homily70 ch.1 p.&&&

**Jerome of Stridon** (393 A.D.) calls out the Pharisees for criticizing Jesus. *Against Jovinianus* book 2 ch.17 p.401

**Among corrupt or spurious books**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 2 p.452 “For even the Jewish nation had wicked heresies: for of them were the Sadducees, who do not confess the resurrection of the dead; and the Pharisees, who ascribe the practice of sinners to fortune and fate; …”

## Or5. Errors of the Sadducees

The Sadducees were only mentioned 14 times in scripture, while the Pharisees were mentioned over 100 times. See *The Expositor’s Bible Commentary* vol.8 p.735 for more info.

**Juvencus the Spaniard** (329/330 A.D.) mentions that Jesus was against the Sadducess who were wrong to deny the resurrection. *Englynion* book 4 14-36 p.93-94

**Athanasius of Alexandria** (326-372/373 A.D.) “And what is the Law to the Sadducees if they receive not the prophets?” *To the Bishops of Egypt* ch.4 p.224

**Ephraim the Syrian** (350-378 A.D.) mentions the faults of the Sadducees. *Nisibine Hymns* hymn 39 no.8 p.201

**Epiphanius of Salamis** (390 A.D.) in *Heresies* 1,14 claims the term “Sadducees” came from the Hebrew word *sadiq*, meaning “righteous”. However, the *Wycliffe Bible Dictionary* p.1500 says there is a problem explaining how the vowel would changes from i (carot) in *sadiq* to u (carot) in *seduqim*.

Epiphanius of Salamis (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

**John Chrysostom** (martyred 407 A.D.) “And to convince thee that the Pharisees came with one mind, and the people with another, hear how the evangelist hath declared this too; saying of the people, "that they came and were baptized of him, confessing their sins;" [Mt 3:6] but concerning the Pharisees, no longer like that, but that "when he saw many of the Pharisees and Sadducees coming, he said, O generation of vipers, who hath warned you to flee from the wrath to come?" O greatness of mind!” *Commentary on Matthew* homily 11 ch.1 p.&&&

**Jerome of Stridon** (373-420 A.D.) also apparently said the Sadducees only observed the Torah, according to *The New International Dictionary of the Bible* p.884-885.

**Among corrupt or spurious books**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 2 p.452 “For even the Jewish nation had wicked heresies: for of them were the Sadducees, who do not confess the resurrection of the dead; and the Pharisees, who ascribe the practice of sinners to fortune and fate; …”

## Or6. Sadducees were wrong to deny resurrection

**Juvencus the Spaniard** (329/330 A.D.) mentions that Jesus was against the Sadducess who were wrong to deny the resurrection. *Englynion* book 4 14-36 p.93-94

**John Chrysostom** (martyred 407 A.D.) “What then? did they believe? By no means, but they "left Him, and went their way;" and after them, "came to Him the Sadducees." O folly! When the others had been put to silence, these made the attack, when they ought to have been the more backward. But such is the nature of rashness, shameless, and importunate, and attempting things impossible. Therefore the evangelist also, amazed at their folly, signified this very thing, by saying, "On that day came to Him." [Mt 22:22-23]. On that day. On what day? In which He had convicted their craftiness, and put them to shame. But who are these? A sect of the Jews different [p.410] from the Pharisees, and much worse than they, who said, "that there is no resurrection, nor angel, nor spirit."” *Commentary on Matthew* homily70 ch.2 p.&&&

**Among corrupt or spurious books**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 2 p.452 “For even the Jewish nation had wicked heresies: for of them were the Sadducees, who do not confess the resurrection of the dead; and the Pharisees, who ascribe the practice of sinners to fortune and fate; …”

## Or7. Dispute against Sabellians/Oneness

Matthew 3:16-17; Luke 3:21-22; John 1:1;6:38;14:31;15:26;16:28;17:5; Acts 5:31-32; Hebrews 5:7-8

1 Corinthians 11:3; 15:25-28; Matthew 12:18; Ephesians 1:17; John 1:33; 14:16,26,28; 20:17; Romans 8:26-27; 1 Peter 1:3-4

**Marcellus of Ancyra** (c.336 & 340 A.D.)wrote on why Sabellius was wrong.

**The Macrostich Creed** (344/345 A.D.) (implied) extensively discusses the Trinity, without using the name. Athanasius of Alexandria’ *On the Councils* (=*de Synodis*) part 1 ch.26 p.462-464

**&&&3rd Council at Antioch** (345 AD) “Those who say that the Father, Son and Holy Spirit are the same person, impiously understanding the three names to refer to one and the same person, we expel with good reason from the Church.”

Synod of Seleucia in Isauria(357/358 A.D.) (partial)

**Hegemonius of Sirmium** (4th century) (implied) says that Manes is wrong to say Christ as not borne of man, and that he only appeared as a man *Archelaus Disputation with Manes* ch.49 p.226

**Hilary of Poitiers** (355-367/368 A.D.) argues that the Sabellians are heretics. *On the Trinity* book 8 ch.40 p.149

Hilary of Poitiers (355-367/368 A.D.) says there is no question that the Father is greater than Jesus. *Of the Synods* ch.8 p.6. See also *Of the Synods* ch.15 p.8 and ch.20 p.9.

**Athanasius of Alexandria** (356-360 A.D.) “For lest a man, perceiving that the Son has all that the Father hath, from the exact likeness and identity of that He hath, should wander into the irreligion of Sabellius, considering Him to be the Father, therefore He has said ‘Was given unto Me,’ and ‘I received,’ and ‘Were delivered to Me,’ only to shew that He is not the Father, but the Father’s Word, and the Eternal Son, who because of His likeness to the Father, has eternally what He has from Him, and because He is the Son, has from the Father what He has eternally. Moreover that ‘Was given’ and ‘Were delivered,’ and the like, do not impair the Godhead of the Son, but rather shew Him to be truly Son, we may learn from the passages themselves. For if all things are delivered unto Him, first, He is other than that all which He has received; next, being Heir of all things, He alone is the Son and proper according to the Essence of the Father. For if He were one of all, then He were not ‘heir of all,’ but every one had received according as the Father willed and gave. But now, as receiving all things, He is other than them all, and alone proper to the Father.” *Four Discourses Against the Arians* discourse 3 ch.26 (ch.36) p.413

Athanasius of Alexandria (335-342 A.D.) says that both the Sabellians and the Jews are wrong. *On Luke 10:22 (Matthew 11:27)* ch.5 p.89. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 4 ch.9 p.436

Athanasius of Alexandria (356-360 A.D.) refers to the Holy Trinity in *Letter to the Church of Antioch* ch.3 p.484

Athanasius of Alexandria (356-360 A.D.) discusses how the Father and Son are distinct. If not, then God would be His own Father and Son. *Four Discourses Against the Arians* discourse 4 ch.6 p.434-435

**Basil of Cappadocia** (357-378/379 A.D.) speaks against Sabellians. *On the Spirit* ch.59 p.37

Basil of Cappadocia (357-379 A.D.) “I shudder at Sabellianism as much as at Judaism.” *Letter 189* ch.2 p.229and *Letter 52* ch.3 p.156

**First Council of Constantinople** (381/382 A.D.) speaks against both Montanists and Sabellians.Creed ch.7 p.185. See also ibid ch.1 p.172.

**Cyril of Jerusalem** (c.349-386 A.D.) “We neither separate the Holy Trinity, like some; nor do we as Sebellius work confusion.” *Catechetical Letters* Lecture 16 ch.4 p.116

**Gregory Nazianzen** (330-391 A.D.) mentions the Trinity twice and discusses it. *On the Son - Third Theological Oration* ch.21 p.309

**Pacian of Barcelona** (342-379/392 A.D.) briefly writes against the heresies of the Jews, Dositheus, the Samaritans, Sadducees, Praxeas, Simon Magus, Menander, Nicolaus, Ebion, Apelles, Marcion, Valentinus, Cerdo, Cataphrygians, Novatians, Theodotus, Montanus, and Priscillian. *Pacian’s Letter 1* ch.2 p17-18

**Gregory of Nyssa** (356-397 A.D.) speaks against Sabellius in *Answer to Eunomius Second Book* p.254. See also *Against Eunomius* book 1 ch.19 p.56.

**Epiphanius of Salamis** (360-403 A.D.) “The Father, truly having begotten the Son, and the Son truly having been begotten of the Father, is personally subsisting without beginning and eternal; and the Holy Spirit, as truly of the Father and the Son, being of the same Godhead…” *homily Against the Sabellians*, as quoted by the Tubingen theologians in *Augsburg and Constantinople*, p.229

**John Chrysostom** (martyred 407 A.D.) mentions the errors of Arius, Marcion of Pontus, Sabellius, Valentinus, Manes, Paul of Samosata, and others. *Commentary on Philippians* homily 6 p.206

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) (implied) discusses in detail about the distinctness in the Trinity in *de Principiis* book 1 ch.7 p.254-255

**Jerome of Stridon** (373-420 A.D.) &&&?

**Augustine of Hippo** (413-426 A.D.) speaks against the Sabellians. *The City of God* book 10 ch.24 p.194-195; book 11 ch.10 p.210

Augustine of Hippo (388-8/28/430 A.D.) speaks on the Trinity and against Sabellius in *On the Trinity* book 1 ch.4,7 p.20.

Augustine of Hippo (388-430 A.D.) mentions the Trinity, only one God, distinction between the three but the same substance in indivisible equality. Christ was born of the Virgin Mary, crucified under Pontius Pilate, and buried, rose again the third day, and ascended into heaven. *On the Trinity* book 1 ch.4.7 p.20

## Or8. Dispute with Ebionites (Judaizers)

(partial) Colossians 2:16-17 (Does not mention Ebionites or Judaizers by name).

**Hegemonius of Sirmium** (4th century) “as the serpent beguiled Eve” and discusses the serpent beguiling Christians. *Archelaus Disputation with Manes* ch.34 p.208

**Pacian of Barcelona** (342-379/392 A.D.) briefly writes against the heresies of the Jews, Dositheus, the Samaritans, Sadducees, Praxeas, Simon Magus, Menander, Nicolaus, Ebion, Apelles, Marcion, Valentinus, Cerdo, Cataphrygians, Novatians, Theodotus, Montanus, and Priscillian. *Pacian’s Letter 1* ch.2 p17-18

**Didymus the Blind** (398 A.D.) Against the Ebionites. *Commentary on Zechariah* 13 p.317

**Epiphanius of Salamis** (360-403 A.D.) said the Ebionites rejected the canonical prophets. *The Panarion* section 2 footnote 39 p.134

Epiphanius of Salamis (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

**Among corrupt or spurious books**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 2 p.452 is against the Ebionites.

## Or9. No spiritism or the occult

Deuteronomy 18:10-12; Galatians 5:19-21; Revelation 21:8

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

***Life of Antony*** (356-362 A.D.) ch.78 p.216 “In the cross magic and witchdraft have no strength”

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

***Syriac Book of Steps*** *(Liber Graduum)* (350-400 A.D.) says no divinatin, magic, charms, soothsaying, spirits, or amulets. Memra 13 ch.4 p.130

**Epiphanius of Salamis** (360-403 A.D.) Works of the flesh are adultery, fornication, uncleanness, … witchcraft, hatred, variance, emulations, wrath, strife, seditions, factions, envyings, drunkenness, revellings” *The Panarion* section 3 scholion 5 section 6 p.316

**John Chrysostom** (martyred 407 A.D.) (implied) speaks against sorcerters, enchanters and the like.

# On PHILOSOPHY THAT DENIES ONE GOd

## Ph1. Dispute philosophy that denies one God

**Council of Sirmium** (Greek creed) 351 A.D. (implied) One God, Father Almighty. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

***Life of Antony*** (356-362 A.D.) ch.76 p.216 “We Christians therefore hold the mystery not in the wisdom of Greek arguments, but in the power of faith richly supplied to us by God through Jesus Christ.”

**Hilary of Poitiers** (355-367/368 A.D.) (implied) says that if any man says that the Father and the Son and the Holy Spirit are three Gods; let him be anathema. *On the Councils* ch.38 Canon 22 of the Council of Sirmium p.15

**Athanasius of Alexandria** (356-360 A.D.) suggests that Marcellus took a false doctrine from the Stoics. *Four Discourses Against the Arians* discourse 5 ch.13 p.437

**Basil of Cappadocia** (357-378/379 A.D.) speaks against polytheism, Epicurus, and Stoics. *On the Spirit* ch.42 p.27

**Cyril of Jerusalem** (c.349-386 A.D.) “Attack the ideas of Plato, and the transmigrations and courses of our souls, and the reminiscences, and the unlovely loves of the soul for lovely bodies. Attack the atheism of Epicurus, and his atoms, and his unphilosophic pleasure; or Aristotle's petty Providence, and his artificial system, and his discourses about the mortality of the soul, and the humanitarianism of his doctrine. Attack the superciliousness of the Stoa, or the greed and vulgarity of the Cynic.” *A Preliminary Discourse Against the Eunomians* ch.9 p.288

**Gregory of Nyssa** (382-383 A.D.) discusses Stoics, Epicureans in *Against Eunomius* book 4 ch.9 p.171. He speaks about Aristotle in *Against Eunomius* book 9 ch.2 p.213 and Aristotelian philosophy in *Against Eunomius* book 7 ch.1 p.192. He compares the Arian heretic Eunomius to Demosthenes in *Against Eunomius* book 12 ch.5 p.247.

**John Chrysostom** (400-401 A.D.) speaks against Plato, Pythagoras, and the Peripatetics. *Homilies on Acts* homily4 p.29

**Augustine of Hippo** (413-426 A.D.) mentions the wicked and reprehensible acts of the Greek gods. *City of God* book 2 ch.10 p.28

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

**Augustine of Hippo** (413-426 A.D.) “‘And the earth was invisible, and without order; and darkness was over the abyss: and the Spirit of God moved over the waters.’ For in the Timaeus, when writing on the formation of the world, he says that God first united earth and fire; from which it is evident that he assigns to fire a place in heaven. This opinion bears a certain resemblance to the statement, ‘In the beginning God made heaven and earth.’ Plato next speaks of those two intermediary elements, water and air, by which the other two extremes, namely, earth and fire, were mutually united;” *City of God* book 8 ch.11 p.152

## Ph3. Against Pythagoras

**Hegemonius of Sirmium** (4th century) “This Scythianus, then, was the person who introduced this self-contradictory dualism; and for that, too, he was himself indebted to Pythagoras, as also all the other followers of this dogma have been, who all uphold the notion of a dualism, and turn aside from the direct course of Scripture: but they shall not gain any further success therein.” *Archelaus Disputation with Manes* ch.51 p.229

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

**John Chrysostom** (400-401 A.D.) speaks against Plato, Pythagoras, and the Peripatetics. *Homilies on Acts* homily4 p.29

## Ph4. Errors of Aristotle

**Cyril of Jerusalem** (c.349-386 A.D.) “Attack the ideas of Plato, and the transmigrations and courses of our souls, and the reminiscences, and the unlovely loves of the soul for lovely bodies. Attack the atheism of Epicurus, and his atoms, and his unphilosophic pleasure; or Aristotle's petty Providence, and his artificial system, and his discourses about the mortality of the soul, and the humanitarianism of his doctrine. Attack the superciliousness of the Stoa, or the greed and vulgarity of the Cynic.” *A Preliminary Discourse Against the Eunomians* ch.9 p.288

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Gregory of Nyssa (382-397 A.D.) (implied) says that Arianism relates to Aristotelian science. Apparently this is in forcing everything into mutually exclusive categories. *Against Eunomius* book 7 ch.1 p.192

**Ambrose of Milan** (370-390 A.D.) teaches that Aristotle had a wrong view of God. *Three Books on the Duties of the Clergy* book 1 ch.13.50 p.9

**John Chrysostom** (died 307 A.D.) said that Aristotle, Plato, and the Stoics were against each other5 and all lowered the knowledge of God. Commentary on Romans homily3 v.23 p.353

**Jerome of Strido**n (397 A.D.) “This way of arguing is intricate and brings the simplicity which becomes the Church into the tangled thickets of philosophy. What has Paul to do with Aristotle? or Peter with Plato? For as the latter was the prince of philosophers, so was the former chief of the Apostles: on him the Lord's Church was firmly rounded, and neither rushing flood nor storm can shake it.” *Dialogue between Atticus, a Catholic, and Critobulus, a Heretic* 14a (Critobulus) p.455

**Augustine of Hippo** (413-426 A.D.) “”The conversation turned next to a subject with which you are very familiar, namely, that philosophy which you were wont yourself to cherish after the manner of Aristotle and Isocrates. We asked what had been achieved by the philosopher of the Lyceum [Aristotle], by the varied and incessant doubtings of the Academy, by the debater of the Porch, by the discoveries of natural philosophers, by the self-indulgence of the Epicureans; and what had been the result of their boundless zeal in disputation with each other, and how truth was more than ever unknown by them after they assumed that its knowledge was attainable.” *Prologema to Confessions of St. Augustine* p.472

## Ph5. Against Stoics

**Athanasius of Alexandria** (356-360 A.D.) suggests that Marcellus took a false doctrine from the Stoics. *Four Discourses Against the Arians* discourse 5 ch.13 p.437. See also ibid discourse 2 ch.11 p.35.

**Basil of Cappadocia** (357-378/379 A.D.) speaks against polytheism, Epicurus, and Stoics. *On the Spirit* ch.42 p.27

**Cyril of Jerusalem** (c.349-386 A.D.) “Attack the ideas of Plato, and the transmigrations and courses of our souls, and the reminiscences, and the unlovely loves of the soul for lovely bodies. Attack the atheism of Epicurus, and his atoms, and his unphilosophic pleasure; or Aristotle's petty Providence, and his artificial system, and his discourses about the mortality of the soul, and the humanitarianism of his doctrine. Attack the superciliousness of the Stoa, or the greed and vulgarity of the Cynic.” *A Preliminary Discourse Against the Eunomians* ch.9 p.288

**Gregory of Nyssa** (382-383 A.D.) discusses Stoics, Epicureans in *Against Eunomius* book 4 ch.9 p.171. He speaks about Aristotle in *Against Eunomius* book 9 ch.2 p.213 and Aristotelian philosophy in *Against Eunomius* book 7 ch.1 p.192. He compares the Arian heretic Eunomius to Demosthenes in *Against Eunomius* book 12 ch.5 p.247.

Gregory of Nyssa (382-397 A.D.) speaks against Stoics and Epicureans. *On the Soul and the Resurrection* p.432

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

**John Chrysostom** (died 307 A.D.) said that Aristotle, Plato, and the Stoics were against each other5 and all lowered the knowledge of God. Commentary on Romans homily3 v.23 p.353

**Jerome of Stridon** (393 A.D.) tries to compare Jovinianus to the errors of the Epicureans and Stoics. *Against Jovinianus* book 2 ch.20 p.404

## Ph6. Dispute against Epicureans

**Basil of Cappadocia** (357-378/379 A.D.) speaks against the Epicureans. *On the Spirit* ch.42 p.27

**Cyril of Jerusalem** (c.349-386 A.D.) “Attack the ideas of Plato, and the transmigrations and courses of our souls, and the reminiscences, and the unlovely loves of the soul for lovely bodies. Attack the atheism of Epicurus, and his atoms, and his unphilosophic pleasure; or Aristotle's petty Providence, and his artificial system, and his discourses about the mortality of the soul, and the humanitarianism of his doctrine. Attack the superciliousness of the Stoa, or the greed and vulgarity of the Cynic.” *A Preliminary Discourse Against the Eunomians* ch.9 p.288

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Gregory of Nyssa (382-397 A.D.) speaks against Stoics and Epicureans. *On the Soul and the Resurrection* p.432

**Gregory Nazianzen** (330-391 A.D.) “And how shall we preserve the truth that God pervades all things and fills all, as it is written “Do not I fill heaven and earth? saith the Lord,” [Jer. 23:24] and “The Spirit of the Lord filleth the world,” [Wisdom 1:7] if God partly contains and partly is contained?  For either He will occupy an empty Universe, and so all things will have vanished for us, with this result, that we shall have insulted God by making Him a body, and by robbing Him of all things which He has made; or else He will be a body contained in other bodies, which is impossible; or He will be enfolded in them, or contrasted with them, as liquids are mixed, and one divides and is divided by another;—a view which is more absurd and anile than even the atoms of Epicurus and so this argument concerning the body will fall through, and have no body and no solid basis at all.” Letter 28 ch.8 p.&&&

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. A few of them are Hellenism, Stoics, Platonists, Pythagoreans, Epicureans, Dositheans, Sadducees, Pharisees, Simonians [Simon], Menander, Satornilus [Saturnilus], Basilides, other Gnostics, Carpocratians, Cerinthians, Ebionites, Valentinians, Heracleonites [Heracleon], Ophites, Sethians, Cerdonians [Cerdo], Marcionites [Marcion], Apelleans [Apelles]. *The Panarion*

**Jerome of Stridon** (393 A.D.) tries to compare Jovinianus to the errors of the Epicureans and Stoics. *Against Jovinianus* book 2 ch.20 p.404

**Council of Constantinople II** (May 553 A.D.) mentions heretics such as the Manichaeans, Epicureans, and Marcionites.

## Ph7. Against Cynic philosophy

**^^^^**

## Ph8. Against Pyrrho the philosopher

**Gregory Nazianzus** (330-391 A.D.) “But since the Sextuses and Pyrrhos, and the antithetic style,like a dire and malignant disease, have infected our churches, and babbling is reputed culture, and, as the book of the Acts says of the Athenians, we spend our time in nothing else but either to tell or to hear some new thing.” *Oration on Athanasius* ch.12 p.&&&

## Ph9. Socrates even said he had a demon

**Augustine of Hippo** (413-426 A.D.) “Socrates is not to be congratulated on the friendship of the demon, of which Apuleius was so ashamed that he entitled his book On the God of Socrates, whilst according to the tenor of his discussion, wherein he so diligently and at such length distinguishes gods from demons, he ought not to have entitled it, oncerning the God, but Concerning the Demon of Socrates.” *City of God* book 8 ch.14 (*NPNF1* vol.2) p.154

## Ph10. We are not ruled by fate

**Basil of Cappadocia** (357-379 A.D.) says we are not controlled by fate. *Letter 236* ch.5 p.278

**Ambrosiaster** (Latin, after 384 A.D.) has a discussion on why we qar enot ruled by destiny. 115 p.365

Gregory of Nyssa (382-397 A.D.) (partial) says that astrology does not determine our fate. *Against Eunomius* book 11 ch.5 p.238

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

**Jerome of Stridon** (397 A.D.) “I have always held in esteem a holy simplicity but not a wordy rudeness. He who declares that he imitates the style of apostles should first imitate the virtue of their lives; the great holiness of which made up for much plainness of speech. They confuted the syllogisms of Aristotle and the perverse ingenuities of Chrysippus by raising the dead.” *To Pammachius on the Best Method of Translating* ch.12 p.&&&

Jerome of Stridon (397 A.D.) “Chrysippus ridiculously maintains that a wise man should marry, that he may not outrage Jupiter[3] Gamelius and Genethlius.” *Against Jovianus* ch.48 p.388

# MANY Christians would Agree

## ma1. God is timeless or before/ beyond time

[References saying that God is eternal, or always existed are not included here, if they do not specifically say God is outside of time.]

Titus 1:2 (before the beginning of time)

**Macrostitch Creed** (344/345 A.D.) “but God only who without time begat him [Jesus Christ]; for both times and ages were made through him.” *Socrates Ecclesiastical History* book 2 ch.19 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.45

**Gregory of Nyssa** (382-397 A.D.) (implied) “and there will be then no danger in pronouncing Him Eternal and yet not Ungenerate. On the one hand, because the existence of the Son is not marked by any intervals of time, and the infinite of His life flows back before the ages and onward beyod them in an all-pervading tide, He [Jesus] is properly addressed with the title of Eternal,” *Against Eunomius* book 1 ch.37 p.100

## ma2. Jesus appeared on earth prior to His birth

**Athanasius of Alexandria** (356-360 A.D.) that Abraham worshipped Jesus as Lord and quotes Genesis 19:24. *Four Discourses Against the Arians* discourse 2 ch.15.13 p.355

**Gregory of Nyssa** (382-397 A.D.) says that Jesus appeared in the Old Testament. *Against Eunomius* book 11 ch.3 p.235

Augustine of Hippo (388-430 A.D.) (partial) discusses at length who appeared to Abraham, Lot, and Moses in the Old Testament. He concludes that Scripture does not explicitly say whether it was just the Father, Son, Holy Spirit or all three members of the Trinity. *On the Trinity* book 2 ch.10-15 no.17-26 p.45-50

**Among heretics**

**X** Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) It is “utter stupidity, or more truthfully insanity, that when the Old Testament mentions an angel of the Lord, it refers by this to the Son of God.” *Commentary on Zechariah* ch.1 p.329

## ma3. Mention of the laity or clergy

**Council of Nicea** (325 A.D.) canon 1 p.8 mentions the clergy. Canon 5 p.13 mentions both clergy and laity.

***Life of Antony*** (356-362 A.D.) ch.90 p.220 “And Antony often urged the bishops to give commandment to the people on this matter. In like manner he taught the laity and reproved the women, saying, ‘that this thing was neither lawful nor holy at all. For the bodies of the patriarchs and prophets are until now preserved in tombs, and the very body of the Lord was laid in a tomb, and a stone was laid upon it, and hid it until He rose on the third day.”

*Life of Antony* (356-362 A.D.) ch.67 p.214 mentions the clergy.

**Athanasius of Alexandria** (337 A.D.) mentions the clergy. *Circular Letter* ch.4 p.94

**Basil of Cappadocia** (357-379 A.D.) mentions “laity” *Letter 54* p.158

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 2 section 7 p.421 “and let the deacons stand near at hand, … let the laity sit on the other side, with all quietness and good order. And let the women sit by themselves, they also keeping silence.”

**Synod of Laodicea** 343-381 A.D. Canon 24 p.144 (implied) mentions presbyters, deacons, subdeacons, readers, singers, exorcists, and door-keepers, and that they should never enter a tavern.

**First Council of Constantinople** (381/382 A.D.) *Synodical Letter* ch.6 p.183

**John Chrysostom** (martyred 407 A.D.) mentions the presbytery and bishops. *Commentary on Philippians* homily 1 verse 2 p.184

## ma4. The Church can be called the city of God

Hebrews 11:10; 12:22-23

**Gregory of Nyssa** (382-397 A.D.) says that God’s city is the church. *Answer to Eunomius’ Second Book* p.250

**John Chrysostom** (martyred 407 A.D.) talks of the kingdo of Heaven and the city which is above. *Homilies on John* homily 25 ch.3 (vol.14) p.89

**Augustine of Hippo** (413-426 A.D.) wrote a massive book called the *City of God*.

## ma5. People have free will / choice

Luke 7:30; Joshua 24:14-22; Jonah 2:8

Isaiah 66:4 They chose what God did not delight in.

**Hegemonius of Sirmium** (4th century) “For all the creatures that God made, He made very good; and He gave to every individual the sense of free-will, in accordance with which standard He also instituted the law of judgment. To sin is ours, and that we sin not is God’s gift, as our will is constituted to choose either to sin or not to sin. “ *Archelaus Disputation with Manes* ch.32 p.204

**Gregory of Nyssa** (382-397 A.D.) says that people have free will. *On the Soul and the Resurrection* p.453

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) Every soul has free will. *Origen’s de Principiis* preface 5 p.240

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) Mention of free will. Fragment 1 from *Origen’s de Principiis* p.267

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) believed in free will. *Origen’s de Principiis* 3.5.5 p.343; 3.5.8 p.344

**Augustine of Hippo** (413-426 A.D.) says the fall came from the bad use of free will. *The City of God* book 13 ch.14 p.251. They sinned when they ate the fruit. *The City of God* book 13 ch.20 p.256

## ma6. Babylon refers to Rome

1 Peter 5:13

**Augustine of Hippo** (413-426 A.D.) “But since Grecian affairs are much better known to us than Assyrian, and those who have diligently investigated the antiquity of the Roman nation’s origin have followed the order of time through the Greeks to the Latins, and from them to the Romans, who themselves are Latins, we ought on this account, where it is needful, to mention the Assyrian kings, that it may appear how Babylon, like a first Rome, ran its course along with the city of God, which is a stranger in this world. But the things proper for insertion in this work in comparing the two cities, that is, the earthly and heavenly, ought to be taken mostly from the Greek and Latin kingdoms, where Rome herself is like a second Babylon. “ *City of God* book 18 ch.2 p.362

## ma7. There are greater/mortal and lesser sins

Matthew 11:21-24 - more toleable on the day of judgment for some

John 19:11b; 1 John 5:16b-17; Ezekiel 8:6,13,15

Matthew 12:31; Mark 3:28-29 Blasphemy against the Holy spirit

**Ambrose of Milan** (370-390 A.D.) (implied) says that those who confess a sin unto death and do penance are not shut out from pardon. *Concerning Repentance* book 2 ch.3.17 p.347

**John Chrysostom** (400-401 A.D.) says some sins are greater than others. *Homilies on Acts* homily1 p.8

## ma8. Christians can lose their salvation

Note that most Baptists, Bible church people, Reformed, and Calvinists believe that genuine Christians cannot lose their salvation. Most conservative Lutherans, Christian & Missionary Alliance, Church of God Anderson, Calvary Chapel, Assembly of God and other Charismatics, Church of Christ, Nazarenes, conservative Methodists, and Christians who are Catholic, Orthodox, and Coptic believe a person can, and they are the numerical majority.

(partial) Hebrews 6:4-6; 10:26-31; 2 Peter 2:20-22

**Aphrahat** (337-345 A.D.) says that if we fall away the Bridegroom can “divorce us”. *Select Demonstrations* Demonstration 6.10 p.369

Aphrahat (337-345 A.D.) (implied) shows that we can lose our salvation. *Select Demonstrations* Demonstration 6.7 p.378

***Life of Antony*** (356-362 A.D.) ch.18 p.201 (implied) says that Judas’ loss in a single day is an example to us.

**Athanasius of Alexandria** (356-360 A.D.) says that he who has fallen is no longer in God. *Four Discourses Against the Arians* discourse 3 ch.25 p.407 “When then a man falls from the Spirit for any wickedness, if he repent upon his fall, the grace remains irrevocably to such as are willing; otherwise he who has fallen is no longer in God (because that Holy Spirit and Paraclete which is in God has deserted him), but the sinner shall be in how to whom he has subjected himself, as took place in Saul’s instance; for the Spirit of God departed from him and an evil spirit was afflicting him.”

**Basil of Cappadocia** (357-379 A.D.) (implied) to a lapsed monk Basil writers, “If you have any hope of salvation; if you have the least throught of God, or any desire for good things to come; if you have any fear of the chastisements reserved for the impenitent, awake without delay, lift up your eyes ot heaven, come to your senses, cease from your wickedness, shake off the stupoer that enwraps you, make a stand against the foe who has struck you down.” *Letter 44* ch.2 p.147

**John Chrysostom** (martyred 407 A.D.) says essentially that while John 10:28 says that no one can take us out of Christ, we can still jump out ourselves and lose our salvation. *Commentary on Philippians* homily 6 p.209.

John Chrysostom (martyred 407 A.D.) (implied) believes Christians can lose their salvation. *Homilies on Ephesians* homily4 p.69

Rufinus (37-406 A.D.) freely translating Origen (225-253/254 A.D.) (partial) sort of discusses loss of salvation. *de Principiis* book 3 ch.1.8 p.309

**Augustine of Hippo** (426/427 A.D.) “If, however, being already regenerate and justified, he [the apostate] relapses of his own will into an evil life, assuredly he cannot says, ‘I have not received,’ because of his own free choice of evil he has lost the grace of God, that he had received.” ***On Rebuke and Grace* *NPNF* 1 vol.5 ch.9 p.475**

Augustine of Hippo (426/427 A.D.) **“But those who do not belong to this number of the predestinated, whom – whether that they have not yet any free choice of their will, or with a choice of will truly free, because freed by grace itself – the grace of God brings to His kingdom, - these, then who do not belong to that most certain and blessed number, are most righteously judged according to their deservings. … or by their free will have added other sins besides; their will, I say, *free*, but not *freed*, …. Or they receive the grace of God, but they are only for a season, and do not persevere; they forsake and are forsaken. For by their free will, as they have not received the gift of perseverance, they are sent away by the righteous and hidden judgment of God.” *On Rebuke and Grace* *NPNF* 1 vol.5 ch.42 p.489**

There are others too.

## ma9. God knows all things in the future

Psalm 139:16

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “firmness of his perseverance made known, not so much to God, who knows all things before they happen,” *de Principiis* book 3 ch.1.12 [Greek] p.312 (Latin) p.313

## ma10. Jesus preached to the dead

1 Peter 3:19; 4:6

**Athanasius of Alexandria** (362-363 A.D.) “But in the Body which was circumcised, and carried, and ate and drank, and was weary, and was nailed on the tree and suffered, there was the impassible and incorporeal Word of God. This Body it was that was laid in a grave, when the Word had left it, yet was not parted from it, to preach, as Peter says, also to the spirits in prison.” *Letter 59* ch.5 p.572

## ma11. Religion is/can be good

James 1:27

Sinaiticus

Alexandrinus

**Hegemonius of Sirmium** (4th century) “My brethren, I indeed am a disciple of Christ, and, moreover, an apostle of Jesus; and it is owing to the exceeding kindness of Marcellus that I have hastened hither, with the view of showing him clearly in what manner he ought to keep the system of divine religion,” *Archelaus Disputation with Manes* ch.13 p.187

**Athanasius of Alexandria** (356-360 A.D.) (implied) commends those who admonish others to be religious. *Four Discourses Against the Arians* discourse 3 ch.30 p.425.

Athanasius of Alexandria (357 A.D.) “genuine and true religion” *Defence before Constantius* ch.33 p.252

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**Basil of Cappadocia** (357-379 A.D.) speaks of true religion. *On the Spirit* ch.2.4 p.3

**Gregory of Nyssa** (382-397 A.D.) speaks of “our religion” *Answer to Eunomius Second Book* p.p.311

**John Chrysostom** (400-401 A.D.) (implied) teaches that religion can be good. *Homilies on Acts* homily9 p.63

## ma12. Drinking wine is OK

1 Timothy 5:23; Titus 2:3

1 Corinthians 11:21 (implied)

**Athanasius of Alexandria** (354/356-362 A.D.) “For we know both bishops who fast, and monks who eat. We know bishops who drink no wine, as well as monks who do. We know bishops who work wonders, as well as monks who do not. Many also of the bishops have not even married, while monks have been fathers of children; just as conversely we know bishops who are fathers of children and monks ‘of the completest kind.’ And again, we know clergy who suffer hunger, and monks who fast. For it is possible in the latter way, and not forbidden in the former. But let a man, wherever he is, strive earnestly; for the crown is given not according to position, but according to action.” *Letter 49 (to Draconitis)* ch.9 p.560

**Jerome of Stridon** (393 A.D.) mentions that Paul told Timothy to drink wine because of his rfrequent stomach illnesses. *Against Jovinianus* book 2 ch.15 p.400

## ma13. No food sacrificed to idols

Acts 15:29; 21:25

**The Council of Gangra** canon 2 p.92 (325-381 A.D.) (implied) says that anyone who condemns eating meat, which does not have blood and was not offered to idols, is anathema.

## ma14. Christ died for all people

1 Timothy 2:5-6

1 Timothy 4:9-10

Hebrews 2:9-10 “… he [Jesus] suffered death, so that by the grace of God he might taste death for everyone. I bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.”

1 John 2:2

***A Poem on the Passion of the Lord*** (315-350 A.D.) p.327 (implied) “”who, pitying the misfortyunes of men, came hitrher as a messenger of offered peace, and as a full atonement for the fault of men.”

**Gregory of Nyssa** (382-397 A.D.) says that Christ is the Savior of all men. (1 Timothy 4:10) *Not Three Gods* p.325

**Among heretics**

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) (partial) mentions the appearing of Christ for the common salvation of all human beings. *Commentary on Amos* preface p.126

# Disputed PArts

## di1. Prophets proclaimed 2 advents of Christ

&&&**John Chrysostom** (martyred 407 A.D.)

## di2. Seventy Septuagint translators

**Athanasius of Alexandria** (326-372/373 A.D.) quotes Jeremiah 31:22 as “which Jeremiah says, according to the edition of the seventy translators” *Statement of Faith* ch.3 p.85

Rufinus (410 A.D.) freely translated Origen (240 A.D.) (partial) “we ourselves keep to what the Seventy interpreters wrote in every case.” *Commentary on the Song of Songs* book 1 ch.3 p.74

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) mentions the Old Testament, the Seventy translators of divine scripture. *Commentary on Zephaniah* ch.1 p.289. He speaks “About the inerrancy of the Seventy” in ch.3 p.300.

## di3. God is simple, or not composite

Eusebius of Caesarea (329-339/340 A.D.) (partial) &&&

**Athanasius of Alexandria** (346-356 A.D.) says that God is self-existent, enclosing all things and enclosed by none. He is uncompounded. The Father of the Son is without partition or passion and without effluence. “and, while He is adored, because He is Son of the adorable Father, we adore, confessing Him Lord and God, because we are creatures other that He.” *Defense of the Nicene Definition* ch.11 p.157

**Basil of Cappadocia** (357-379 A.D.) says that God has not parts. *Letter 235* ch.3 p.275

**Gregory of Nyssa** (382-383 A.D.) argues that God is not composite. *Against Eunomius* book 9 ch.1 p.212

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) speaks of the simplicity of the divine nature and it is not composite or differeing. *de Principiis* book 1 ch.6 p.244

## di4. God is impassable (without passion)

Marcellus of Ancyra (c.336 & 340 A.D.) (partial) says that God’s word was impassable.

**Athanasius of Alexandria** (346-356 A.D.) says that God is self-existent, enclosing all things and enclosed by none. He is uncompounded. The Father of the Son is without partition or passion and without effluence. “and, while He is adored, because He is Son of the adorable Father, we adore, confessing Him Lord and God, because we are creatures other that He.” *Defense of the Nicene Definition* ch.11 p.157

**Gregory of Nyssa** (356-397 A.D.) “and yet it is plain to every one who has given any attention to the uses of words, that the word incorruption denotes by the privative particle that neither corruption nor birth appertains to God : just as many other words of like formation denote the absence of what is not inherent rather than the presence of what is; e.g. harmless, painless, guileless, undisturbed, passionless, sleepless, undiseased, impassible, unblamable, and the like. For all these terms are truly applicable to God,…” *Against Eunomius* book 2 p.264. See also *Against Eunomius* book 6 ch.1 p.182

Gregory of Nyssa (382-383 A.D.) says that the Father is without passion. *Answer to Eunomius’ Second Book* p.264

## di5. Christ is impassable (without passion)

**Marcellus of Ancyra** (c.336 & 340 A.D.) (implied) says that God’s word was impassable.

## di6. Some fallen angels sinned with women

(partial) Genesis 6:2-5

**Hegemonius of Sirmium** (4th century) says that certain angels fell from heaven. Some had relations with women. *Archelaus Disputation with Manes* ch.32 p.204-205

**Augustine of Hippo** (413-426 A.D.) suggests that some fallen angels had relations with women. *City of God* book 3 ch.5 p.45

## di6. Against jewelry or false/dyed hair

&&&**John Chrysostom** (martyred 407 A.D.)

## di7. Christians must fast on certain days

- no Bible verses

**Athanasius of Alexandria** (335 A.D.) “We begin the fast of forty days on the twenty-third of Mechir (Feb. 17), and the holy fast of the blessed feast on the twenty-eighth of Phamenoth (Mar. 24); and having joined to these six days after them, in fastings and watchings, as each one is able, let us rest on the third of the month Pharmuthi (Mar. 29), on the evening of the seventh day. Also that day which is holy and blessed in everything, which possesses the name of Christ, namely the Lord’s day, having risen upon us on the fourth of Pharmuthi (Mar. 30), let us afterwards keep the holy feast of Pentecost. Let us at all times worship the Father in Christ, through Whom to Him and with Him be glory and dominion by the Holy Ghost for ever and ever. Amen. All the brethren who are with me salute you: salute one another with a holy kiss.” *Easter Letter 7* 335 A.D ch.10 p.&&&.

## di8. No drinking or eating blood

Acts 15:29; 21:25

**Vaticanus** (B) (325-350 A.D.) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 15:29

**Sinaiticus** (340-350 A.D.) Acts 15:29

The **Council of Gangra** (325-381 A.D.) canon 2 p.92 (implied) sepaks against eating blood.

**John Chrysostom** (400-401 A.D.) in discussing the Council of Jerusalem says we are not to eat blood. *Homilies on Acts* homily33 p.207

## di9. No worshipping true God with images

Deuteronomy 4:15-19; (implied) Deuteronomy 27:15

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Epiphanius of Salamis** (360-403 A.D.) says that images for adoration is committing adultery against the one and only God. (*Panarion* 3.2:4, as quoted [in part] in *Examination of the Council of Trent* III, p.468, and [in part] by the Tübingen theologians in *Augsburg and Constantinople*, p.141)

From my searching of John Chrysostom (martyred 407 A.D.), I see no evidence that he knew anything about venerating images or icons either, except that he seemed to be against statues in general, in his work *On the Statues*. However, I have not read all of Chrysostom (he wrote a lot of stuff), so I cannot say for certain. Do you have any evidence that out of the massive amount of sermons and writings John Chrysostom had, he thought it important enough to tell his listeners about veneration or praying through icons at least one time???

## di10. Miracle healings in post-Acts church

[Healing of transgressions, of Christ healing while on earth are not included here.]

**Eusebius of Caesarea** (329-339/340 A.D.) &&&

***Life of Antony*** (356-362 A.D.) ch.14 p.200 mentions healings by Antony.

## di11. Prophesy in church after Acts

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## di12. Godly authority besides the Bible

Authority of God, Father, Jesus, the Holy Spirit, or every believer is not included here.

Authority of the prophets and apostles is not included here.

Authority to preach the gospel is not included here.

Authorityof parents over children, a husband over a wife, or a boss over a laborer are not included here

Authority of a governing authority or master over a slave are not included here

Secular authorities over secular facts are not included here either.

**Athanasius of Alexandria** (after 339 A.D.) “Now if you really believe that all Bishops have the same and equal authority, and you do not, as you assert, account of them according to the magnitude of their cities;” *Defence Against the Arians* ch.2.25 p.115.

## di13. Tread on serpents and scorpions

**Hegemonius of Sirmium** (4th century) “He was not indeed of the substance of God. And he fell, not so much to do hurt to the race of man, as rather to be set at nought by the same. For He ‘gave unto us power to tread on serpents and scorpions, and over all the strength of the enemy.’” *Archelaus Disputation with Manes* ch.32 p.205

## di14. God is ineffable or indescribable

**Athanasius of Alexandria** (346-356 A.D.) quoting Dionysius of Rome says “who presume to call His divine and ineffable generation a making.” *Defense of the Nicene Definition* ch.26 p.168

**Basil of Cappadocia** (357-379 A.D.) says that “God” is ineffable.*Letter 38* ch.4 p.135

**Gregory of Nyssa** (382-383 A.D.) says that God is unspeakable. *Against Eunomius* book 7 ch.4 p.198

**Severian of Gabala/Jableh** (398-408 A.D.) “O all holy and unlimited power! O ineffable wonders!” *On the Creation of the World* ch.6 p.5

**Augustine of Hippo** (413-426 A.D.) says that God has ineffable divinity. *Tractates on John* Tractate 2.1 p.13

## di15. Number of nations according to angels

Deuteronomy 32:8-9 (Septuagint)

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “Other nations, moreover, are called a part of the angels; since ‘when the Most High divided the nations, and dispersed the sons of Adam, He fixed the boundaries of the nations according to the number of the angels of God.’” *de Principiis* book 1 ch.5.2 p.257

## di16. People can have worthiness related to salvation

Revelation 3:4f

(partial) Acts 10:30-31,35 (no mention of worthy though)

**Juvencus the Spaniard** (329/330 A.D.) says that only some were worthy of salvation. *Englynion* book 3 288-289 p.81

**Hegemonius of Sirmium** (4th century) “In this city of Mesopotamia there was a certain man, Marcellus by name, who was esteemed as a person worthy of the highest honour for his manner of life, his pursuits, and his lineage, and not less so for his discretion and his nobility of character: he was possessed also of abundant means; and, what is most important of all, he feared God with the deepest piety, and gave ear always with due reverence to the things which were spoken of Christ. In short, there was no good quality lacking in that man, and hence it came to pass that he was held in the greatest regard by the whole city; while, on the other hand, he also made an ample return for the good-will of his city by his munificent and oft-repeated acts of liberality in bestowing on the poor, relieving the afflicted, and giving help to the distressed. But let it suffice us to have said thus much, lest by the weakness of our words we rather take from the man’s virtues than adduce what is worthy of their splendour.” *Archelaus Disputation with Manes* ch.1 p.179

**Athanasius of Alexandria** (338 A.D.) “Now he who has been counted worthy of the heavenly calling, and by this calling has been sanctified, if he grow negligent in it, although washed becomes defiled:…” *Easter Letter 7* ch.9 p.526.

Athanasius of Alexandria (338 A.D.) “We too shall be counted worthy of these things, if at all times we cleave to our Saviour, and if we are pure,…” *Easter Letter* 10 ch.10 p.527.

Athanasius of Alexandria (338 A.D.) “For when we have first meditated properly on these things, we shall attain to be counted worthy of those which are eternal, through Christ Jesus our Lord,…” *Easter Letter 10* ch.12 p.523.

**John Chrysostom** (martyred 407 A.D.) in discussing Luke 15:33 speaks of some being worthy. *Homilies onTimothy* homily10 p.435

## di17. Multiple Archangels

**Hegemonius** (4th century) translating Archelaus “All the other creatures, consequently, are of necessity visible,-such as heaven, earth, sea, men, angels, archangels.” *Disputation with Manes* ch.32 p.&&&

**Athanasius of Alexandria** (356-360 A.D.) taught multiple archangels in *Four Discourses Against the Arians* Discourse 1 ch.42 p.331 and discourse 2 ch.27 p.362

Ambrosiaster (Latin, after 384 A.D.) (partial) mentions seven special angels, but does not say archangels. Question 41 p.20

**Gregory of Nyssa** (382-383 A.D.) “archangels, that is, angels” *Answer to Eunomius’ Second Book* p.304

**John Chrysostom** (martyred 407 A.D.) “Wherefore not men only, but angels also and archangels; both the nations of heaven, and all we on the earth, are commanded to give praise.” *Homilies on Matthew* homily 19 p.148

**Severian of Gabala/Jableh** (398-408 A.D.) “why does he not mention the angels, archangels, seraphim, and cherubim?” *On the Creation of the World* ch.2 p.2

**Jerome of Stridon** (393 A.D.) mentions plural archangels. *Against Jovinianus* book 2 ch.28 p.409

**Augustine of Hippo** (413-426 A.D.) mentions multiple archangels. *Tractates on John* Tractate 1.9 p.10

**Among corrupt or spurious works**

**Acts of Xanthippe, Polyxena, and Rebecca** (perhaps mid 3rd century) ch.3 p.205 “to whom not even archangels can send up worthy songs of praise,”

## di18. The angel Raphael

**Ambrosiaster** (Latin, after 384 A.D.) mentions the angel Raphael. Question 41 p.19

## di19. Susannah

**Athanasius of Alexandria** (326-372 A.D.) “Thus (as I said before) Moses is at times a prophet and a psalmist, and the Prophets on occasion both lay down laws (like Wash you, make you clean. Wash clean your heart from wickedness, Jerusalem [Is 1:16; Jer 4:14]), and also record history, as when Daniel relates the story of Susanna [Dan 12] or Isaiah tells us about the Rab-shakeh and Sennacherib [Is 36-37].” *Athanasius on Psalms*

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

**Augustine of Hippo** (413-426 A.D.) mentions Susanna. *Tractates on John* Tractate 1.9 p.10

## di20. Tobias

In the apocryphal Book of Tobit

**Optatus of Milevis** (373-375 A.D.) mentions Tobias and his wife Sara. book 3 p.123

**Ambrosiaster** (Latin, after 384 A.D.) mentions it was advantageous that Tobias lost his sight. question 99 first collection *Questions on the Old and New Testaments by Ambrosiaster* p.279

**Augustine of Hippo** (413-426 A.D.) mentions Tobias. *Tractates on John* Tractate 13.3 p.87

# ERRORS

## er1. Incorrect references to Bible verses

**Marcellus of Ancyra** (c.336 & 340 A.D.) quotes Amos 5:10 as by Hosea.

**Gregory of Nyssa** (382-397 A.D.) quotes Job 9:9 as by Isaiah. *Answer to Eunomius’ Secodn Book* p.294

**Didymus the Blind** (398 A.D.) refers to Zech 1:8 as by Jeremiah. *Commentary on Zechariah* 2 p.49

**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

## er2. Misquoted or unknown Bible verses

**Aphrahat/Aphraates** (337-345 A.D.) *Select Demonstrations*

**John Chrysostom** (martyred 407 A.D.) misquoted Exodus 15:11? *Homilies on Timothy* homily1 p.447

## er3. Over-allegorical Bible interpretation

**Philo of Carpasia** (4th century) is too allegorical with Melchizedek.

**Optatus of Milevis** (373-375 A.D.) gives a spiritual meaning to the weord “Elamites”. book 3 p.130

**Ephraim the Syrian** (350-378 A.D.) “Because women defiled him [Noah] not, whereof in the ark he joined together, all pairs in the yoke of wedlock. The olive which with its oil gladdens the face, with its leaf gladdened their countenances: for me the river whereof to drink is want to make joyful, Lo! O Lord, by its flood it makes me mournful.” *Nisibine Hymns* hymn 1 no.4 p.167

**Gregory of Nyssa** (382-383 A.D.) says that Laban is to the devil and Jacob of Christ. *On the Baptim of Christ* p.526

## er4. Four elements make up the world

**Firmicus Maternus** (346/348 A.D.) “Who can doubt that there are four elements, i.e. fire, water, air, earth” *On the Error of Profane Religions* ch.1 p.43

**Basil of Cappadocia** (357-379 A.D.) mentions the four elements that many Greeks thought made up the world. *The Hexaemeron* homily 1 ch.11 p.58

**Gregory of Nyssa** (382-397 A.D.) talks of the four elements. *On the Making of Man* ch.16.1 p.404

**John Chrysostom** (martyred 407 A.D.) “Besides these things we said that this whole universe consists of four elements, these being adverse to and at strife with one another; yet one does not consume the other, although they are mutually destructive.” *Homilies on the Statues* ch.2 p.&&&

John Chrysostom (400-401 A.D.) mentions air and earth. *Homilies on Acts* homily2 p.67

**Severian of Gabala/Jableh** (398-408 A.D.) says God create the four elements, earth, fire, water, air. *On the Creation of the World* ch.5 p.4

## er5. Atoms do not really exist

**Athanasius of Alexandria** (359 A.D.) says that atoms are false. *On the Councils* ch.35 p.469

**Basil of Cappadocia** (357-379 A.D.) “others imagined that atoms, and indivisible bodies, molecules and ducts, form, by their union, the nature of the visiblew world. Atoms reuniting or separating, produce births and deaths and the most durable bodies only own their consistency to the strength of their mutual adhesion;” *The Hexaemeron* homily 1 ch.2 p.53

**Gregory Nazianzen** (330-391 A.D.) “And how shall we preserve the truth that God pervades all things and fills all, as it is written “Do not I fill heaven and earth? saith the Lord,” [Jer. 23:24] and “The Spirit of the Lord filleth the world,” [Wisdom 1:7] if God partly contains and partly is contained?  For either He will occupy an empty Universe, and so all things will have vanished for us, with this result, that we shall have insulted God by making Him a body, and by robbing Him of all things which He has made; or else He will be a body contained in other bodies, which is impossible; or He will be enfolded in them, or contrasted with them, as liquids are mixed, and one divides and is divided by another;—a view which is more absurd and anile than even the atoms of Epicurus and so this argument concerning the body will fall through, and have no body and no solid basis at all.” Letter 28 ch.8 p.&&&

**Gregory of Nyssa** (382-397 A.D.) “Let these grand talkers inform us what man is, in comparison with the universe, what geometrical point is so without magnitude, which of the atoms of Epicurus is capable of such infinitesimal reduction in the vain fancy of those who make such problems the object of their study,…” *Answer to Eunomius’ Second Book* p.262

Gregory of Nyssa (382-397 A.D.) “But I will pass over both this and their reading of Epicurus’ nature system, which he says is equilvaent to our conception, maintaining that the doctrine of atoms and empty space, and the fortuitous generation of things, is akin to what we mean by conception. What an understanding of Episurus! If we ascribe words expressive of things to the logical faculty in our nature, we thereby stand convicted of holding the Epicurean doctrine of indivisible bodies, and combinations of atoms, and the collison and rebound of particles, andso on.” *Answer to Eunomius’ Second Book* p.291

**Augustine of Hippo** (410 A.D.) ridicules the absurdity of Cicero’s writing on atoms. *Letters of Augustine* Letter 118 p.449

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

**Ambrose of Milan** (370-390 A.D.) says that since the phoenix bird dies after 500 years, and is resurrected by the rejuvenating juices of its flesh. *On Belief in the Resurrection* book 2 ch.59 p.183

**Basil of Cappadocia** (357-379 A.D.) explains how the the starling can eat hemlock, and the quail hellbore. *The Hexaemeron* homily 5 ch.4 p.77-78

**Pacian of Barcelona** (342-379/392 A.D.) Wild Cretan goats, when pierced with poisoned arrows, pluck the stalk of the Dittany plant and that expels the poison. *On Penitents* ch.11.1 p.83

**Gregory of Nyssa** (382-397 A.D.) teaches that some animals and insects are generated from dung. (spontaneous generation) *Answer to Eunomius’ Second Book* p.282

**Augustine of Hippo** (413-426 A.D.) “If, therefore, the salamander lives in fire, as naturalists have recorded,…” *The City of God* book 21 ch.4 p.454

## er7. Errors on geography or tribes

**Ephraim the Syrian** (350-378 A.D.) has Satan saying the Egyptians even worshipped onion and garlic. *Nisibine Hymns* hymn 60 no.23 p.213

**Basil of Cappadocia** (357-379 A.D.) “From the East, fro the winter solstice flows the Indus, the greatest river of the earth, according to geographers.” *The Hexaemeron* ch.3.6 p.65

## er8. Collective guilt of the Jews

**Athanasius of Alexandria** (339 A.D.) “They [heathen soldiers] were burning the books of Holy Scripture which they found in the church; and the Jews, the murderers of our Lord, and godless heathen entering irreverently (O strange boldness!) the holy Baptistery…” *Circular Letter* ch.3 p.94.

**Augustine of Hippo** (415 A.D.) “The true image of the Hebrew is Judas Iscariot, who sells the Lord for silver. The Jew can never understand the Scriptures and forever will bear the guilt for the death of Jesus.” &&&

## er9. Errors on people

**Athanasius of Alexandria** (356-360 A.D.) refers to “King Pharoah” , where they had a Pharoah instead of a king. *Four Discourses Against the Arians* Discourse 2 ch.27 p.362

**Gregory of Nyssa** (382-397 A.D.) “Water is called Moses in the language of the Egyptians” *Answer to Eunomius’ Second Book* p.279

## er10. Other errors on science

**Gregory of Nyssa** (382-397 A.D.) In laughing air goes into our pores and out through our moth. *On the Making of Man* ch.12.5 p.398

**For further Reading**

Most of these references were taken from the following.

Roberts, Alexander, and James Donaldson (editors) ***Ante-Nicene Fathers*** vols. 1-9 + 10 (Annotated Index) Hendrickson Publishers 1886, 1994

Hill, Robert C. (translator) *Theodore of Mopsuestia : Commentary on the Twelve Prophets*. The Catholic University of America press. 2004

**Writers Not Included and Reasons:**

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.) was a work written at various times, and it is not sure how much they have been edited, so this work was not counted.

We do not know when the first edition of ***Didascalia*** was written. It was probably written in Greek, but we do not have the Greek version, only Latin and Syriac translations. The Syriac translation references not marrying Nestorians, so I have assigned it a date after 431 A.D.

**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.”

**Not classified in the proper categories yet**

**Pacian of Barcelona** (342-379/392 A.D.) Against the Novatianists: Peter [the apostle] denied and repented after he was baptized. Thomas had doubts after the resurrection. Letter 3 ch.10.2 p.50-51

**Pacian of Barcelona** (342-379/392 A.D.) Godly sorrow produces penance, enduring unto salvation. Letter 1 ch.5.4 p.24. Also performing penance in Letter 1 ch.6.1 p.25

Pacian of Barcelona (342-379/392 A.D.) (partial) Quotes Matthew 16:18-19 where Christ spoke to Peter. Letter 3 ch.11.2 p.52

**Pacian of Barcelona** (342-379/392 A.D.) “We are admitted into the eternal kingdom.” *On Baptism* ch.7.3 p.94

**Pacian of Barcelona** (342-379/392 A.D.) Against the Novatianist’s view that the church cannot forgive mortal sin after baptism. Letter 3 ch.1.1 p.38

\* Quotes 1 Corinthians 11:27 as by Paul to the Corinthians about taking the Lord’s supper unworthily. *On Penitents* ch.7.3 p.78

\* Angels in heaven rejoice over a sinner who repents. *On Penitents* ch.12.3 p.86

\* We are set free through Christ. *On Baptism* ch.7.2 p.93

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Moses rebuked those who abandoned the commandments of the Lord their God. Memra 1 ch.6 p.12

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) stuggle against the world and against Satan. Memra 12 ch.7 p.125

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) “He whose hands are clean and is pure in his heart. This one will receive a blessing from the Lord and righteousness from God our Savior, who is our Lord Jesus Christ. Praise be to him forever and ever. Aman.” Memra 12 ch.7 p.126

Furius Dionysius Philocalus (354 A.D.) wrote the Philocalian Chronology (=Liberion Catalogue) which is a list of Roman bishops (This is NOT the Philocalia.)

**Epiphanius of Salamis** (360-403 A.D.) says that [Adam and Eve] were expelled from Paradise for one transgression. *The Panarion* section 3 ch.46 p.350

**Epiphanius of Salamis** (360-403 A.D.) “faith in Christ” *The Panarion* section 3 ch.46 p.348

“In accordance with the teaching of the scriptures” *Apologetic Letter* ch.12 p.49

“We believe in one God, the Father almighty, from whom are all things; and in one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things; And in one holy Spirit, the Counsellor in whom is given to each of the saints an apportionment of every grace according to measure for the common good.” Apologetic Letter ch.5 p.30

“essential faith”, Sabellius the Libyan, Photinus, “in their mad rage” *Apologetic Letter* ch.6 p.39

Says that God alone is good. *Apologetic Letter* ch.21 p.61

“Father is greater than I” *Apologetic Letter* ch.10 p.47

“I AM” and only true God. *Apologetic Letter* ch.17 p.55

Cynics far removed from Christianity. The “blessed Paul” *Apologetic Letter* ch.19 p.57

“unbegotten and begotten, light from light, and life from life *Apologetic Letter* ch.19 p.39

All things made through Christ. *Apologetic Letter* ch.24 p.65

“for surely it would be both ridiculous and silly for the same thing to occupy first place at one time and third at another” *Apologetic Letter* ch.25 p.67

Godhead. *Confession of Faith* ch.2 p.151

Mediator in doctrine and law. *Confession of Faith* ch.3 p.155

(partial) Could be an allusion to Plato’s *Timaeus* 37c-39e. *Apologetic Letter* ch.9 p.54

**Page Counting**

**Juvencus** (329 A.D.) 78 pages. P.49 329 English words. P.80 342 English words. P.110 330 English words. Average is 334 English words. 848 / 334 = 2.54 physical pages vs. ANF pages. 78 / 2.54 = 31 *ANF* pages.

**Firmicus Maternus** (346/348 A.D.) 74.5 pages. P.83 has 319 English words, p.102 has 264 English words per page, p.113 302 words per page. Average of 295 words per page. 295 words per paged / 848 words per ANF page = .3479 factor. .3479 \* 74.5 = 25.92 ANF equivalent pages, round to 26 *ANF* pages.

**Optatus of Milevis** (against Donatists) (364-375 A.D.) 294-6 =288 pages. p.83 has 180 English words. P.102 has 255 English words. P.222 has 190 words. Average of 208 words per page. 848/ 208 = 4.07 physical pages per ANF page. 288 / 4.07 = 70.25 *ANF* pages.

**Ambrosiaster** (Latin, after 384 A.D.) *Questions on the Old and New Test.* 397 pages. P.100 has 354 English words. P.200 has 262 English words. P.300 has 395 English words. Average is 337.00 English words. 848 / 337 = 2.516 ratio. 397 / 2.516 = 157.8 *ANF* pages.

The Donatist schismatic **Tyconius** (after 390 A.D.) *The Book of Rules* 144/2 = 72 pages. P.25 has 483 English words. P.63 has 552 English words. P.113 has 415 English words. Average = 483.4 English words. 848 / 483.4 = 1.754 factor. 72 \* 1.754 = 126.3 *ANF* pages.

**Pacian of Barcelona** (342-379/392 A.D.) (c.19 pages. Was c.23 pages)

Hanson, Craig L. (translator) *Pacian of Barcelona Orosius of Braga* The Catholic University of America Press 1999

**pseudo-Eusebius of Caesarea** On the Star. 6402 words. Based on 848 words per ANF page, that is 7.55 pages.

**Philostorgius** 35,583 words / 848 = 42 pages

**Eusebius of Emesa** 3518 words / 848 = 3.87 pages

**Eunomius of Cyzicus** 9018 word / 848 words per ANF page = 10.6 pages

**Macarius the Great** 52609 words / 848 words per ANF page = 12.04 pages

**Passion of St. Saturninus** (410-450 A.D.) 2545 / 848 = 3 pages

**Possidius** (425-533 A.D.) Life of Augustine 17631 words / 848 = 20.0 pages

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

William J. Sparrow Roman Catholic Oppisition to Papal Infallibility. 105009 words in 362 pages. At 105,009 / 848 = 123.75 equivalent pages

Serapion of Thmuis <https://archive.org/details/bishopsarapionsp06sera/page/60>

34 small pages. p.61 104 words. p.72 198 words. p.90 161 words. Average is 154.333 words per small page. 154.333 / 848 = 0.182 factor. 34 pages \* .182 = 6.2 pages.

**pseudo-Zephyrinus of Rome** (9th century). Zephyrinus of Rome lived 199-217 A.D. and there are two letters purportedly by him. However, these are thought now to be ninth century frauds.

Furius Dionysius Philocalus (354 A.D.) wrote the Philocalian Chronology (=Liberion Catalogue) which is a list of Roman bishops

Rejected the apocrypha? Cyril of Jerusalem

by Steven M. Morrison, PhD.