**What Nicea to Ephesus Christians Taught**

January 2, 2023 version - unfinished

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

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# Bible Importance

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

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

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

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

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

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

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

**Sinaiticus** (340-350 A.D.) Luke 4:18-19,21; John 7:38; 12:38-40

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

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

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

**Aphrahat the Syrian** (337-345 A.D.) *Select Demonstrations*

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

**Hegemonius of Sirmium** (4th century A.D.) appealed to Scriptures as an authority. *Acts of Archelaus (=Archelaus Disputation with Manes)* ch.18 p.191. See also ibid ch.25 p.201.

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.7 p.197 “But Antony having learned from the Scriptures that the devices of the devil are many,”

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**Athanasius of Alexandria** (356 A.D.) “But since the holy scripture is of all things sufficient for us, therefore recommending to those who desire to know more of these matters, to read the Divine word, I now hasten to set before you that which most claims attention, and for the sake of which principally I have written these things.” *To the Bishops of Egypt* ch.1.4 p.225

Athanasius of Alexandria (356-360 A.D.) quotes Matthew 22:29 “Ye do err, not knowing the Scriptures nor the power of God” *Four Discourses Against the Arians* discourse 1 ch.12.52 p.337.

Athanasius of Alexandria (356-360 A.D.) mentions “proofs from scripture” *Four Discourses Against the Arians* discourse 1 ch.3.10 p.311

Athanasius of Alexandria (333 A.D.) says we should meditate on scripture day and night and the quotes Psalm 1:1-2. *Easter Letter 5* ch.1 p.517. See also *Easter Letter 11* (339 A.D.) ch.6 p.535

**Ephraim the Syrian** (350-378 A.D.) proves his point using what the scripture taught on Jacob and Aaron. *Nisibine Hymns* hymn 18 no.3 p.187

**Basil of Cappadocia** (357-379 A.D.) “Never neglect reading, especially of the New Testament, because very frequently mischief comes of reading the Old; not because what is written is harmful, but because the minds of the injured are weak. All bread is nutritious, but it may be injurious to the sick. Just so all Scripture is God inspired and profitable, and there is nothing in it unclean: only to him who thinks it is unclean, to him it is unclean.” Basil to Julian Letter 41.3 p.144-145

**Council of Laodicea** (345-381 A.D.) “No Psalms composed by private individual nor any uncanonical books may be read in the church, but only the Canonical Books of the Old and New Testaments.” Canon 59 p.158

**Ambrosiaster** (Latin, after 384 A.D.) says we to follow all of scripture. Part 1 question 2 p.15

Ambrosiaster (Latin, after 384 A.D.) “Scripture alone is sufficient to correct heresies. Question 7 p.23

**Cyril of Jerusalem** (c.349-386 A.D.) speaks of the importance of scripture in *Catechetical Lecture* 5 ch.12 p.32

Cyril of Jerusalem (c.349-386 A.D.) says to pray for the Old Testament to lead us. *Catechetical Lecture* 10 ch.6 p.59

**Pacian of Barcelona** (342-379/392 A.D.) appeals to scripture as his authority on baptism. *On Baptism* ch.1.1 p.87

***Book of Steps* (*Liber Graduum*)** (350-400 A.D.) (implied) “In order that you may be assured that this is so, the following was written in Malachi, ‘I will reject your offerings, because I have been a witness among you and the women of your youth, that you have been unfaithful to, those who are the women of your covenant. But I will be true with you.” Memra 22 ch.19 p.268

**Epiphanius of Salamis** (360-403 A.D.) “We can tell the solution of any question not through our own reasonings but from what follows from the Scriptures.” *Panarion* (=*Against Heresies*) 65 as quoted in *Examination of the Council of Trent I*, p.153

**John Chrysostom** (martyred 407 A.D.) “…for no other reason than that they themselves might have leisure ‘for the ministry of the Word.’ To this we ought to equally to apply ourselves, unless indeed we are endued with a power of working miracles..*On the Priesthood* book 4 ch.3 p.65 “Wherefore it should be our amibition that the word of Christ dwell in us richly. [Colossians 3:16] *On the Priesthood* book 4 ch.4 p.65

**Severian of Gabala/Jableh** (398-408 A.D.) “the law of Moses commands” *On the Creation of the World* ch.1 p.1

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “Then, finally, that the Scriptures were written by the Spirit of God.” *Origen’s de Principiis Preface* 8 p.241

Rufinus (374-406 A.D.) freely translating Origen (225-253/254 A.D.) says the Savior tells us to “thoroughly examine the scriptures” *Homilies on Joshua*. homily 19 ch.2 p.171

***Sozomen****’s Ecclesiastical History* book 2 ch.10 p.266 (370/380-425 A.D.) bishop Symeon showed other Christians about to be martyred from the sacred scriptures that their death would be true life, but to live in fear and deny God would be true death.

**Orosius/Hosius of Braga** (414-418 A.D.) proves a point “as Scripture attests” *Defense Against the Pelagians* ch.15 p.133

Orosius/Hosius of Braga (414-418 A.D.) mentions the “testimony of the Scriptures” *Defense Against the Pelagians* ch.23 p.147

**Jerome** (373-420 A.D.) “All [nuns] had every day to learn a certain portion of the holy scriptures.” Letter 108.20 p.206

**Augustine of Hippo** (388-430 A.D.) (implied) “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.21.45 *NPNF* first series vol.2 p.590

Augustine of Hippo (388-430 A.D.) says there are differing opinions on marriage, but we must see which of them are agreeable to the truth of divine Scriptures. *On the Good of Marriage* ch.2 p.399. See also *On the Gospel of John* Tractate 124 ch.21.5 vol.7 p.449.

**John Cassian** (410-430 A.D.) write of Paphnutius speaking of the authority of holy scripture. *Conference of the Bishop Paphnutius* ch.6 p.321

**Athanasius (c.296-373):**

The holy and inspired Scriptures are fully sufficient for the proclamation of the truth. (*Against the Heathen*, I:3, quoted in Carl A. Volz, *Faith and Practice in the Early Church* [Minneapolis: Augsburg Publishing House, 1983], p. 147.)

**Cyril of Jerusalem (c.310-386):**

For concerning the divine and holy mysteries of the Faith, not even a casual statement must be delivered without the Holy Scriptures; nor must we be drawn aside by mere plausibility and artifices of speech. Even to me, who tell you these things, give not absolute credence, unless you receive the proof of the things which I announce from the Divine Scriptures. For this salvation which we believe depends not on ingenious reasoning, but on demonstration of the Holy Scriptures. (*Catechetical Lectures*, IV:17, in *The Nicene and Post-Nicene Fathers* [Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1983 reprint], Second Series, Vol. VII, p. 23.)

**Gregory of Nyssa (330-395):**

[W]e are not entitled to such license, namely, of affirming whatever we please. For we make Sacred Scripture the rule and the norm of every doctrine. Upon that we are obliged to fix our eyes, and we approve only whatever can be brought into harmony with the intent of these writings. (*On the Soul and the Resurrection*, quoted in Jaroslav Pelikan, *The Emergence of the Catholic Tradition* [Chicago: University of Chicago Press, 1971], p. 50.)

Let the inspired Scriptures then be our umpire, and the vote of truth will be given to those whose dogmas are found to agree with the Divine words. (*On the Holy Trinity*, in *The Nicene and Post-Nicene Fathers*, Second Series, Vol. V, p. 327.)

**Augustine of Hippo (354-430):**

Let them show their church if they can, not by the speeches and mumblings of the Africans, not by the councils of their bishops, not by the writings of any of their champions, not by fraudulent signs and wonders, because we have been prepared and made cautious also against these things by the Word of the Lord; but [let them show their church] by a command of the Law, by the predictions of the prophets, by songs from the Psalms, by the words of the Shepherd Himself, by the preaching and labors of the evangelists; that is, by all the canonical authorities of the sacred books. (*On the Unity of the Church*, 16, quoted in Martin Chemnitz, *Examination of the Council of Trent*, Part I [Saint Louis: Concordia Publishing House, 1971], p. 159.)

What more can I teach you, than what we read in the Apostle? For Holy Scripture sets a rule to our teaching, that we dare not “be wise more than it behooves to be wise,” but be wise, as he says, “unto soberness, according as unto each God has allotted the measure of faith.” (*On the Good of Widowhood*, 2, in *The Nicene and Post-Nicene Fathers*, First Series, Vol. III, p. 442. The quotation is from Romans 12:3.)

**John Chrysostom (c.347-407):**

Let us not therefore carry about the notions of the many, but examine into the facts. For how is it not absurd that in respect to money, indeed, we do not trust to others, but refer to [our own] calculation; but in calculating upon [theological] facts we are lightly drawn aside by the notions of others; and that too, though we possess an exact balance, and square and rule for all things, the declaration of the divine laws? Wherefore I exhort and entreat you all, disregard what this man and that man thinks about these things, and inquire from the Scriptures all these things; and having learned what are the true riches, let us pursue after them that we may obtain also the eternal good things… (Homily 13 on 2 Corinthians, in *The Nicene and Post-Nicene Fathers*, First Series, Vol. XII, p. 346.)

Regarding the things I say, I should supply even the proofs, so I will not seem to rely on my own opinions, but rather, prove them with Scripture, so that the matter will remain certain and steadfast. (Homily 8 On Repentance and the Church, in *The Fathers of the Church*, Vol. 96, p. 118.)

They say that we are to understand the things concerning Paradise not as they are written but in a different way. But when Scripture wants to teach us something like that, it interprets itself and does not permit the hearer to err. I therefore beg and entreat that we close our eyes to all things and follow the canon of Holy Scripture exactly. (Homily 13 on Genesis.)

There comes a heathen and says, “I wish to become a Christian, but I know not whom to join: there is much fighting and faction among you, much confusion: which doctrine am I to choose?” How shall we answer him? “Each of you” (says he) “asserts, ‘I speak the truth.'” No doubt: this is in our favor. For if we told you to be persuaded by arguments, you might well be perplexed: but if we bid you believe the Scriptures, and these are simple and true, the decision is easy for you. If any agree with the Scriptures, he is the Christian; if any fight against them, he is far from this rule. (Homily 33 on the Acts of the Apostles [in *The Nicene and Post-Nicene Fathers,*1, 11:210-11; PG 60.243-44])

**Basil the Great (c.329-379):**

They are charging me with innovation, and base their charge on my confession of three hypostases [persons], and blame me for asserting one Goodness, one Power, one Godhead. In this they are not wide of the truth, for I do so assert. Their complaint is that their custom does not accept this, and that Scripture does not agree. What is my reply? I do not consider it fair that the custom which obtains among them should be regarded as a law and rule of orthodoxy. If custom is to be taken in proof of what is right, then it is certainly competent for me to put forward on my side the custom which obtains here. If they reject this, we are clearly not bound to follow them. Therefore let God-inspired Scripture decide between us; and on whichever side be found doctrines in harmony with the Word of God, in favor of that side will be cast the vote of truth. (Letter 189 [to Eustathius the physician], 3, in *The Nicene and Post-Nicene Fathers*, Second Series, Vol. VIII, p. 229.)

What is the mark of a faithful soul? To be in these dispositions of full acceptance on the authority of the words of Scripture, not venturing to reject anything nor making additions. For, if “all that is not of faith is sin” as the Apostle says, and “faith cometh by hearing and hearing by the Word of God,” everything outside Holy Scripture, not being of faith, is sin. (*The Morals*, in *The Fathers of the Church*, Vol. 9, p. 204.)

We are not content simply because this is the tradition of the Fathers. What is important is that the Fathers followed the meaning of the Scripture. (*On the Holy Spirit*, 7:16.)

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

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

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

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

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

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

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

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

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

**Among heretics**

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

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

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

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

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

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

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

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

**Sinaiticus** (340-350 A.D.) Luke 4:18-19,21; 6:10; 24:44

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

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

**Athanasius of Alexandria** (333 A.D.) says we should meditate on scripture day and night and the quotes Psalm 1:1-2. *Easter Letter 5* ch.1 p.517

**Hegemonius of Sirmium** (4th century A.D.) mentions the Old Testament and New Testament in *Acts of Archelaus (=Archelaus Disputation with Manes)* ch.41 p.214,215. See also ibid ch.40 p.214

**Ephraim the Syrian** (350-378 A.D.) (implied) mentions the importance of the two testaments. *Nisibine Hymns* hymn 3 no.11 p.171

**Basil of Cappadocia** (357-379 A.D.) “Never neglect reading, especially of the New Testament, because very frequently mischief comes of reading the Old; not because what is written is harmful, but because the minds of the injured are weak. All bread is nutritious, but it may be injurious to the sick. Just so all Scripture is God inspired and profitable, and there is nothing in it unclean: only to him who thinks it is unclean, to him it is unclean.” Basil to Julian Letter 41.3 p.144-145

**Synod of Laodicea (in Phrygia)** (343-381 A.D.) canon 49 p.158 “No psalms composed by private individuals nor any uncanonical books may be read in the church, but only the Canonical Books of the Old and New Testaments”

Synod of Laodicea (in Phrygia) (343-381 A.D.) canon 17 p.133 “The Psalms are not to be joined together in the congregations, but a lesson shall intervene after every psalm.”

**Ambrosiaster** (Latin, after 384 A.D.) syas we to follow the Old Testament. question 23 p.29

**Cyril of Jerusalem** (c.349-386 A.D.) speaks of proof the Old Testament. *Catechetical Lecture* Lecture 10 ch.6 p.59.

Cyril of Jerusalem (c.349-386 A.D.) says to pray for the Old Testament to lead us. *Catechetical Lecture* 10 ch.6 p.59

**Augustine of Hippo** (404 A.D.) says the church does not want to place her hope in man, let she fall under the curse pronounced in scripture, and quotes Jeremiah 17:5. Letter 89.5 p.375

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

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

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

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

**Among heretics**

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

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

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

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

**Hegemonius of Sirmium** (4th century A.D.) mentions the Old Testament and New Testament in *Archelaus Disputation with Manes* ch.41 p.214. See also *Archelaus Disputation with Manes* ch.40 p.213

Hilary of Poitiers (355-367/368 A.D.) (partial) says the word of God is profitable. *On the Trinity* book 1 ch.6 p.141

**Athanasius of Alexandria** (356-360 A.D.) quotes John 14:9-13 as scripture to prove his argument. *Four Discourses Against the Arians* discourse 4 ch.20 p.440

**Basil of Cappadocia** (357-379 A.D.) “Never neglect reading, especially of the New Testament, because very frequently mischief comes of reading the Old; not because what is written is harmful, but because the minds of the injured are weak. All bread is nutritious, but it may be injurious to the sick. Just so all Scripture is God inspired and profitable, and there is nothing in it unclean: only to him who think it is unclean, to him it is unclean.” Basil to Julian Letter 41.3 p.144-145

The Synod of Laodicea (343-381 A.D.) (partial) canon 59 p.158 mentions the Old and New Testaments.

**Cyril of Jerusalem** (c.349-386 A.D.) emphasizes the important of holy scripture in *Catechetical Lecture* 5 ch.12 p.32

**Ambrose of Milan** (370-390 A.D.) quotes Romans 1:24-25 as by “Paul, who, filled with the Spirit of God.” *On the Christian Faith* book 1 ch.16.101 p.218.

Ambrose of Milan (370-390 A.D.) mentions the Old and New Testaments in *Of the Christian Faith* book 1 ch.8.57 p.210

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

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

**Among heretics**

**Mani/Manes** (4th century) said we are not to follow the Law and the Prophets, just the New Testament. *Archelaus Disputation with Manes* ch.13 p.188

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) eating meat is fine (“kill and eat”). Discusses Acts 10:9-13 and Peter seeing the cloth from heaven. *Commentary on Nahum* ch.1 p.251

## Bi4. Scripture is called the Word of God

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

1 Samuel 3:1,7,21

2 Samuel 22:31

1 Kings 2:27

1 Kings 12:24

1 Kings 13:1

2 Kings 23:16; 24:2

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

Psalm 18:30; 33:4,6

Psalm 105:28

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

Psalm 138:2

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

**Word of God means just Scripture here**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Word of God means just Jesus Christ**

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

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

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

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

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

Rufinus (374-406 A.D.) (partial) freely translating Origen (225-253/254 A.D.) “Then, finally, that the Scriptures were written by the Spirit of God.” *Origen’s de Principiis Preface* 8 p.241

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

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

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

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

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

## Bi5. Divine Scripture

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

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

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

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

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

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

**John Chrysostom** (martyred 407 A.D.) “They who receive the wild doctrines of Valentinus and Marcion, and of all whose minds are similarly diseased, exclude the Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

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

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

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

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

## Bi6. Scripture is Holy/Sacred

Romans 1:2; 2 Timothy 3:15

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

**p10** (= P. Oxyrhynchus 209) Romans 1:1-7 (4th century) has Romans 1:2.

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

**Hegemonius of Sirmium** (4th century A.D.) “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** (356-360 A.D.) “For it is written, ‘So much better than angels;’ let us then first examine this. Now it is right and necessary, as in all divine Scripture, so here, faithfully to expound the time of which the Apostle wrote,” *Four Discourses Against the Arians* discourse 1 ch.54 p.338.

Athanasius of Alexandria (339 A.D.) mentions “Holy Scripture”. *Circular Letter* ch.3 p.94

**Synod of Antioch in Encaenis** (summer 341 A.D.) canon 2 p.108 calls scripture sacred.

**Council of Gangra** (345-381 A.D.) p.101 calls scripture sacred.

**Ambrosiaster** (Latin, after 384 A.D.) says scrpture is holy question 5 p.51 question 57 p.198

**Cyril of Jerusalem** (c.349-386 A.D.) emphasizes the important of holy scripture in *Catechetical Lecture* 5 ch.12 p.32; lecture 3 ch.4 p.15; lecture 4 ch.17 p.23.

**Chrysostom** (martyred 407 A.D.) “But how shall any one who is unskillful as these men pretend, be able to convict the gainsayers and stop their mouths? Or what need is there to give attention to reading and to the Holy Scriptures, if such a state of unskillfulness is to be welcome among us?”. *On the Priesthood* ch.4.8 p.68. See also Himilies on rOmans Homily 1 p.339 “In the Holy Scriptures”

Chrysostom (martyred 407 A.D.) “For of the fact that we have an immortal soul, and that we shall hereafter render an account of what we have done here, and stand before a fearful Tribunal, their minds are at once thoroughly persuaded, and they have also regulated their whole course of life by such hopes as these; and have become superior to all worldly show, instructed as they have been by the sacred Scriptures, that ‘all is vanity, yea, vanity of vanities,’ [Ecclesiastes 1.2] and they do not greedily long for any of those things which seem to be so splendid.” *On the Statues* ch.19.3 p.465

**Severian of Gabala/Jableh** (398-408 A.D.) discusses scripture as “the sacred texts”. *On the Creation of the World* ch.5 p.4

**Jerome** (373-420 A.D.) “All [nuns] had every day to learn a certain portion of the holy scriptures.” Letter 108.20 p.206

**John Cassian** (410-430 A.D.) write of Paphnutius speaking of the authority of holy scripture. *Conference of the Bishop Paphnutius* ch.6 p.321

**Palladius** (c.430 A.D.) says of Evagrius “who helped me understand Holy Scripture” *Four Desert Fathers* p.30.

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

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

**After the Start of Muslim conquests (634 A.D.-)**

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

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

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

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

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

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

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

**Among heretics**

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

## Bi7. We are to believe Scripture

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

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

**John Chrysostom** (martyred 407 A.D.) *On the Statues* homily 12 ch.12 p.423; *On the Statues* homily 6 ch.3 p.381

## Bi8. We can understand Scripture

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

**Athanasius of Alexandria** (359 A.D.) (implied) speaks of understanding the “Sense of scripture” *On the Councils* ch.45 p.474

**Palladius** (c.430 A.D.) says of Evagrius “who helped me understand Holy Scripture” *Four Desert Fathers* p.30. See also part 2 p.72.

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

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

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

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

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

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

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

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

No Ambrose.

## Bi10. Search the scriptures

Acts 17:11 (implied)

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

**John Chrysostom** (martyred 407 A.D.) “And the Lord when He exhorts the Jews to 'search the Scriptures,' the more urges us to the enquiry, for He would not thus have spoken if it were possible to comprehend them immediately at the first reading.” *Homilies on John* Homily 15 p.50

## Bi11. Scripture is inspired

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

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

**Ambrosiaster** (Latin, after 384 A.D.) speaksof “inspired scripture” question 91 p.361

**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** (374-406 A.D.) translating Origen (225-253/254 A.D.) “those Scriptures alone which were inspired by the Holy Spirit, i.e., the Gospels and Epistles, and the law and the prophets, according to the declaration of Christ Himself.” *de Principiis* book 1 ch.3.1 p.252

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

Galatians 6:16 rule (*kanon*)

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

**Augustine of Hippo** (338-430 A.D.) “Does not the canonical epistle of the Apostle Jude declare that he [Enoch, seventh for Adam] prophesied? But the writings of these men could not be held as authoritative either amon the Jews or us, on account of their too great antiquity, which made it seem needful to regard them with suspicion, lest false things should be set forth instead of true. … For the purity fo the canon has not admitted these writings, not because the authority of these men who pleased God is rejected, but becaseu they arenot believed to be theirs.” *The City of God* book 18 ch.38 p.383

## Bi13. Dual meaning of some prophecies

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

**John Chrysostom** (martyred 407 A.D.) mentions dual fulfillment of prophecy. *Commentary on Matthew* homily 8 p.53

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

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

**John Chrysostom** (martyred 407 A.D.) (implied) “.... Come here, Daniel,’ he said, ‘because the words are to be kept secret and sealed’ (indicating the obscurity of the words) ‘until the time of the end. Then the angel mentioned the reason why God consented to these evils: ‘As long as many are chosen, made white, and purged, as long as the lawless act lawlessly, as long as all the unholy ones shall not understand and the holy ones do understand.’” *Against the Jews* book 5 ch.8

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

2 Corinthians 3:14

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

**Hegemonius of Sirmium** (4th century) “I shall speak now with the utmost brevity of the veil of Moses and the ministration of death. For I do not think that these things at least can introduce very much to the disparagement of the law. The text in question, then, proceeds thus: ‘But if the ministration of death, engraven in letters on the stones, was made in glory, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away;’ and so on. Well, this passage at any rate acknowledges the existence of a glory on the countenance of Moses, and that surely is a fact favourable to our position. And even although it is to be done away, and although there is a veil in the reading of the same, that does not annoy me or disturb me, provided there be glory in it still.” *Archelaus Disputation with Manes* ch.43 p.219

**Cyril of Jerusalem** (c.349-386 A.D.) speaks of the veil when some read the Old Testament. *Catechetical Lecture* 15 ch.32 p.114

## Bi16. Some parts of the Bible are allegorical

Mark 2:22; Revelation 12

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

**Athanasius of Alexandria** (326-372/373 A.D.) discusses Old Testament “dives proclamations, listen, as in figure” *Festal Letter* 1.4 p.507

**Gregory of Nyssa** (382-383 A.D.) discusses metaphors in scripture. *Against Eunomius* book 1 ch.23 p.63

**Ambrosiaster** (Latin, after 384 A.D.) shows that some screiptures have a spirutal meaning. question 112 p.137 and question 44 p.64

**Among heretics**

&&&

## Bi17. Lion both good and bad in scripture

Good: Revelation 5:5

Bad: 1 Peter 5:8

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

Athanasius of Alexandria (356-360 A.D.) (lion is bad) compares Satan to a lion. *History of the Arians* ch.20 p.276

**Ambrosiaster** (Latin, after 384 A.D.) said that the lion was good (represented Christ) question 59 p.142

Ambrosiaster (Latin, after 384 A.D.) said that Satan prowls around like a lion. question 102 p.315-316

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

Ambrose of Milan (370-390 A.D.) (lion is bad) quotes 1 Peter 5:8. *Duties of the Clergy* book 1 ch.49.250 p.40. He also quotes 1 Peter 5:8 in *Sermon Against Auxentius* ch.4 p.430.

John Chrysostom (martyred 407 A.D.) (lion is good) “And what is meant by the words ‘thou didst lie down and slumber as a lion?’ For as the lion is terrible not only when he is awake but even when he is sleeping, so Christ also not only before the cross but also on the cross itself and in the very moment of death was terrible, and wrought at that time great miracles, turning back the light of the sun, cleaving the rocks, shaking the earth, rending the veil, alarming the wife of Pilate, convicting Judas of sin, for then he said ‘I have sinned in that I have betrayed the innocent blood;’ and the wife of Pilate declared ‘Have nothing to do with that just man, for I have suffered many things in a dream because of Him.’” *Homily on Matthew 26:19* ch.1 p.&&&

John Chrysostom (martyred 407 A.D.) (lion is bad) “Do you stray outside the flock and have you no fear of the lion that prowls about outside the fold? ‘For your enemy, like a lion, goes about seeking whom he may seize.’” *Against the Jews* Homily 34 ch.7

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

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

**Athanasius of Alexandria** (354 A.D.) discusses those who wrest scripture. Letter 48 p.557.

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

**John Chrysostom** (martyred 407 A.D.) *Concerning Lowliness of Mind* ch.2 p.148

others too

## Bi19. Acknowledge Bible copyist errors

(Issues of canonicity are not included here)

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

**Augustine of Hippo** (400 A.D.) mentions variants in Matthew 9:29. *Harmony of the Gospels* book 2 ch.68 p.135

Augustine of Hippo (400 A.D.) mentions variants of Psalm 2:7. He says a phrase is not present in the earliest Greek codices. *Harmony of the Gospels* book 2 ch.14 p.120.

Augustine of Hippo (388-430 A.D.) says the Greek manuscripts of Matthew 5:22 do not contain “without cause”. *Rectractions book 1 ch.19.4 p.&&&*

## Bi20. Some corrupted [copies of] Scripture

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

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

**Cyril of Jerusalem** (c.349-386 A.D.) said Marcion corrupted scripture. *Catechetical Lecture* 6 ch.16 p.38

# Old and New Testaments

## Ont1. The Law was excellent or good

Psalm 119:39

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

1 Timothy 1:8

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

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

**Hegemonius of Sirmium** (4th century A.D.) “This also he added in the law, that nothing senseless should be done but that we should be careful and direct our life in accordance with what is just and righteous. Now this law was suspended over men, discharging most sharply its curse against those who might transgress it.” *Archelaus Disputation with Manes* ch.31 p.203

Hegemonius of Sirmium (4th century A.D.) “I understand, then, that his [Manes’] chief effort was directed to prove that the law of Moses is not consonant with the law of Christ; and this position he attempted to found on the authority of our Scriptures. Well, on the other hand, not only did we establish the law of Moses, and all things which are written in it, by the same Scripture; but we also proved that the whole Old Testament agrees with the New Testament, and is in perfect harmony with the same, and that they form really one texture, just as a person may see one and the same robe made up of weft and warp together.” *Archelaus Disputation with Manes* ch.41 p.215

**Athanasius of Alexandria** (329 A.D.) says the law was admirable and the shadow was excellent. Festal Letter 1 ch.3 p.507

**Ambrosiaster** (Latin, after 384 A.D.) says the Law was holy. question 110 p.118l question 46 p.275-282

**Rufinus** (373-406 A.D.) freely translating Origen (225-253/254 A.D.) “The Apostle Paul makes use of no circumlocution, when he says, ‘The law is good; and the commandment is holy, and just, and good.’ From which it is clear that Paul had not learned the language of those who separate justice from goodness, but had been instructed by that God, and illuminated by His Spirit, who is at the same time both holy, and good, and just; and speaking by whose Spirit he declared that the commandment of the law was holy, and just, and good.” *de Principiis* book 2 ch.5.4. p.280

**John Chrysostom** (-407 A.D.) says the law was holy, just, and good. *Commentary on Romans* homily 12 p.422

others too.

## Ont2. The law is/was spiritual

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

**After the Council of Nicea I (325 A.D.)**

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

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

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

**Athanasius of Alexandria** (329 A.D.) “For the law was admirable, and the shadow was excellent, otherwise, it would not have wrought fear, and induced reverence in those who heard; especially in those who at that time not only heard but saw these things. Now these things were typical, and done as in a shadow.” *Easter Letter* 329 A.D. p.&&&

## Ont4. Jesus superseded some Old Testament laws

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

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

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

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

**Sinaiticus** (340-350 A.D.) Mark 7:19

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

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

**Hegemonius of Sirmium** (4th century A.D.) discusses how Christ superseded the Sabbath as Lord of the Sabbath. *Acts of Archelaus (=Archelaus Disputation with Manes* ch.42 p.216

**Athanasius of Alexandria** (335-342 A.D.) (implied) “in which Flesh, as the Apostle says, He reconciled the enmity which was against us and destroyed the law of the commandments in ordinances, that He might make the two into one new man, making peace, and reconcile both in one body to the Father. *On Luke 10:22 (Matthew 11:27)* ch.3 p.88

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus canceled some OT commandments. question 44 p.66

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

**Gregory Nazianzen** (330-391 A.D.) “This is the wish of our schoolmaster the law, of the prophets who intervened between Christ and the law, of Christ who is the fulfiller and end of the spiritual law; of the emptied Godhead, of the assumed flesh, of the novel union between God and man,” *In Defense of His Flight to Pontus* ch.23 p.209

**Pacian of Barcelona** (342-379/392 A.D.) (implied) We do not need to observe circumcision and the Sabbath anymore. Letter 3 ch.20.1 p.61

***Book of Steps* (*Liber Graduum*)** (350-400 A.D.) (implied) “When he said, ‘He made both of them one Testament’, and he annulled law of the commandments by his commandments, so that he might make everything new with one testament. ‘From now on not a single letter ‘*iota*’ will pass away from the Law and the prophets.’ As for the rest, ‘The whole Law and Prophets up to John were established in order to serve and then pass away.’ ‘For the thing that has become old is worn out and close to destruction, and from then on we ought not to speak about these. From then on, that one letter *iota* will remain – which is the ten commandments, which are called ‘iota’ for there are ten commandments in the number of the signs.” Memra 22 ch.21 p.269-270

**John Chrysostom** (martyred 407 A.D.) discusses how Jesus “enhanced” the law of the Sabbath in vol.10 *Commentary on Matthew* homily 39.3 p.257.

**Augustine of Hippo** (388-430 A.D.) discusses how Christians no longer have to keep the Jewish ceremonial law. Letter 75 ch.3.5 p.335

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Christ “will bring the Law to an end” *Commentary on Malachi* ch.4 p.422

## Ont5. Scripture was/is fulfilled

Luke 24:44; John 19:24

**Vaticanus** (B) Most of the Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 24:44-45

**Sinaiticus** (340-350 A.D.) Luke 24:44-45

**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 24:44-45

**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. Luke 24:44-45

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

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “Saviour, it is written that the prediction of the prophet Joel was fulfilled,” *de Principiis* book 2 ch.7.2 p.285

Rufinus (364-406 A.D.) freely translating Origen (225-253/254 A.D.) “His coming now He fulfilled that law which has a shadow of good things to come” *de Principiis* book 4 ch.25 p.375

**John Chrysostom** (400/401 A.D.) says that scripture was fulfilled. *Commentary on Acts* ch.1.3 p.18

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

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

**Among heretics**

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

## Ont6. The prophets were until John

Matthew 11:13; Luke 16:16

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

**Hegemonius of Sirmium** (4th century) (implied) Diodorus the Christian says that Manes is using this scripture (for the prophets were until John) to say to discard all of the Old Testament.” *Archelaus Disputation with Manes* ch.40 p.215

**John Chrysostom** (martyred 407 A.D.) “For all the prophets,' saith He [Jesus], 'and the law prophesied until John.” *Homilies on Matthew* homily 37 p.240

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

Luke 24:44-46

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

**First Council of Constantinople** (381/382 A.D.) Creed ch.1 p.163

**John Chrysostom** (400-401 A.D.) says that Paul, opening the scriptures, reasoned with the Jews that Christ must suffer. *Homilies on Acts* homily 37 p.228

**Augustine of Hippo** (388-430 A.D.) quotes Luke 24:46 and then references verses about Christ’s suffering. *On the Psalms* Psalm 5 ch.4 p.179

Augustine of Hippo (388-430 A.D.) quotes Luke 24:44. *On the Psalms* Psalm 72 ch.17 p.332

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

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

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

**Among spurious works**

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

## Ont8. Old Testament has types of Christ

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

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

**Eusebius of Emesa** (c.359 A.D.) “for the types given by Moses are complete and realized.” Then he gives the type of Joshua the Son of Nave fighting against the Amalekites. *On the Sufferings and Death of our Lord* p.2

**Athanasius of Alexandria** (356-360 A.D.) mentions the Old Testament pointing to Christ. *Four Discourses Against the Arians* discourse 1 ch.59 p.341

**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.”

**Cyril of Jerusalem** (c.349-386 A.D.) says that Noah is a figure of Christ. *Catechetical Lecture* 17 ch.10 p.126

**John Chrysostom** (martyred 407 A.D.) “This Melchizedek was at the same time both priest and king; he was to be a type of Christ, and Scripture makes clear mention of this. 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. After describing those events the Scripture had this to say about Melchizedek.” *Against the Jews* book 7 p.&&&

**Jerome** (373-420 A.D.) said “Jesus [Joshua] Son of Nave was a type of the Lord in name as well as in deed – who crossed over Jordan,…”

## Ont9. Melchizedek was a type of Christ

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

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

**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.”

Ambrosiaster (Latin, after 384 A.D.) (partial) says that Melchizedek was Christ. question 109 p.73

**Cyril of Jerusalem** (c.349-386 A.D.) (implied) speaks of Melchizedek like Christ. *Catechetical Lecture* 10 ch.11 p.60

**John Chrysostom** (martyred 407 A.D.) “This Melchizedek was at the same time both priest and king; he was to be a type of Christ, and Scripture makes clear mention of this. 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. After describing those events the Scripture had this to say about Melchizedek.” *Against the Jews* book 7 p.&&&

**Augustine of Hippo** (388-430 A.D.) quotes Psalm 110:4 as Melchizedek being a type of Christ” *On Christian Doctrine* book 4 ch.21.45 *NPNF* first series vol.2 p.590

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.&&&

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

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

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

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

## Ont10. Joshua was a type of Christ

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

**Eusebius of Emesa** (c.359 A.D.) “for the types given by Moses are complete and realized.” Then he gives the type of Joshua the Son of Nave fighting against the Amalekites. *On the Sufferings and Death of our Lord* p.2

**Cyril of Jerusalem** (c.349-386 A.D.) says that Joshua was a figure of Christ. *Catechetical Lecture* 10 ch.11 p.60

## Ont11. Old and/or New Covenant

Jeremiah 31:31-34; Ezekiel 26:26-28; Luke 22:20b; Hebrews 7:22,28; 8:6-13; 9:15-18; 10:9-16

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

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

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

**Ambrosiaster** (Latin, after 384 A.D.) mentions the new Covenant. question 44 p.62-63

# OLD TESTAMENT canon

## OTc1. The Law and the prophets

Haggai 2:10 (partial, the law)

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

**Hegemonius of Sirmium** (4th century A.D.) This is not therefore an idle question, but there are the mightiest issues involved in this word. 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.” *Archelaus Disputation with Manes* ch.49 p.225-226

**Athanasius of Alexandria** (356 A.D.) mentions the Law and the prophets. *Letter to the Bishops of Egypt* ch.1.4 p.224

Athanasius of Alexandria (356-360 A.D.) (partial) mentions the Law. *Four Discourses Against the Arians* discourse 1 ch.59 p.341

**Ambrosiaster** (Latin, after 384 A.D.) mentions the law and the prophets. question 29 p.210

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

**Gregory Nazianzen** (330-391 A.D.) “This is the wish of our schoolmaster the law, of the prophets who intervened between Christ and the law, of Christ who is the fulfiller and end of the spiritual law; of the emptied Godhead, of the assumed flesh, of the novel union between God and man,” *In Defense of His Flight to Pontus* ch.23 p.209

***Book of Steps* (*Liber Graduum*)** (350-400 A.D.) (implied) “‘From now on not a single letter ‘*iota*’ will pass away from the Law and the prophets.’” Memra 22 ch.21 p.269-270

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (martyred 407 A.D.) “Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) refers to the Law and the prophets. He also says the Law was our teacher to Christ. *Commentary on the Song of Songs* ch.1 p.70

Rufinus (374-406 A.D.) freely translating Origen (225-253/254 A.D.) (Greek) “with respect to the five books of Moses, who have once given in their adhesion to the apostle, as divinely inspired;” *de Principiis* book 4 ch.1.13 p.362 (The Latin translation is very similar). See also *Homilies on Jeremiah* homily 5 ch.13 p.35

**Jerome** (373-420 A.D.) “They have Moses and the prophets. … And in both passages no one doubts that Moses signifies the law.” *Against Jovianus* book 1 ch.22 p.362

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

**Among heretics**

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

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

## OTc2. Genesis is scripture

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

**Hegemonius of Sirmium** (4th century A.D.) (implied) “Even that great serpent himself was not evil previous to man, but only after man, in whom he displayed the fruit of his wickedness, because he willed it himself. If, then, the father of wickedness makes his appearance to us after man *has come into being*, according to the Scriptures, how can he be unbegotten who has thus been constituted evil subsequently to man, who is himself a production?” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.18 p.191

**Athanasius of Alexandria** (356 A.D.) (implied) “Whereas scripture showed this, when relating his [Satan’s] artifices against Eve in Paradise” *Letter to the Bishops of Egypt* ch.1.3 p.224

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) says God spoke in Genesis 4:13. question 5 p.52

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

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**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 conscience.” *On the Statues* homily 12 ch.11-12 p.423

John Chrysostom (-407 A.D.) (implied for Genesis) “For Scripture says: "For Cain and his offerings he had no regard". Noah offered to God sacrifices of sheep and calves and birds. The Scripture say: "And the Lord smelled a sweet odor", that is, he accepted the offerings.” *Against the Jews* ch.5

**Augustine of Hippo** (388-430 A.D.) calls Genesis scripture. *On Christian Doctrine* book 4 ch.21.45 *NPNF* first series vol.2 p.590

**After the Start of Muslim conquests (634 A.D.-)**

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

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 section 1 p.441 “the divine Scripture testifies that God said to Christ, His only-begotten, ‘Let us make man after our image, and after our likeness. And God made man: after the image of God made He him; male and female made He them.’”

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) God says in divine scripture. And quotes Genesis 2:2; 4:15; Ecclesiastes 11:2. *Commentary on Micah* ch.5 p.231

## OTc3. Exodus is scripture or God said

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Exodus 3:15 was said by God to Moses

**Athanasius of Alexandria** (346-356 A.D.) “and there are others also, heavenly ones, for Scripture says, ‘The Lord of powers is with us, the God of Jacob is our refuge.’” [Exodus 12:41] *Defence of the Nicene Definition* ch.20 p.163

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes Exodus 20:6 as God says though His prophet. question 14 p.92-93

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

**Epiphanius of Salamis** (360-403 A.D.) quotes Exodus 1:7 as “scripture”. *The Panarion* section 1 ch.8,4,5 p.25

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (400/401 A.D.) has God speaking in Exodus. *Commentary on Acts* ch.17 p.111

**After the Start of Muslim conquests (634 A.D.-)**

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

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

## OTc4. Leviticus is Scripture or God says

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

**Athanasius of Alexandria** (329 A.D.) quotes Leviticus 23:26-27 as scripture and God speaking to Moses. *Easter Letter 1* ch.4 p.508

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes Leviticus as God speaks. question 103 p.96

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**After the Start of Muslim conquests (634 A.D.-)**

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

## OTc5. Numbers is Scripture or God says

**Athanasius of Alexandria** (329 A.D.) quotes Numbers 10:1-2 as “divine scripture” and “God revealing to Moses” *Easter Letter 1* ch.2 p.507

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes Numbers 6:27 as God says. question 11 p.82-83

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**After the Start of Muslim conquests (634 A.D.-)**

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

## OTc6. Deuteronomy is scripture or God says

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

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

**Athanasius of Alexandria** (356-360 A.D.) quotes Deuteronomy 32:8 as scripture. *Four Discourses Against the Arians* discourse 1 ch.13 p.313

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

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

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (400/401 A.D.) says that God spoke Deuteronomy 18:15,18a,19. *Commentary on Acts* ch.9 p.56

**After the Start of Muslim conquests (634 A.D.-)**

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

## OTc7. Joshua is Scripture or the Lord says

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

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Joshua son of Nun in *Letter* 39 ch.4 p.552.

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

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**After the Start of Muslim conquests (634 A.D.-)**

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

## OTc8. 1 or 2 Samuel is scripture or God says

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

**Basil of Cappadocia** (357-378/379 A.D.) quotes from 1 Samuel 7:4 as Scripture. Letter 8 ch.3 p.117

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including the four books of kings [1, 2 Samuel, 1, 2 Kings] in *Letter* 39 ch.4 p.552.

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**Rufinus** (374-406 A.D.) translating Origen (225-253/254 A.D.) discusses 1 Sam 16:14; 18:10 in his discussion of “holy scriptures”. (It is in the original Greek also.) *de Principiis* book 4 ch.1.8 p.356

**Augustine of Hippo** (338-430 A.D.) refers to 2 Samuel as scripture in *Commentary on Psalms* p.412

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

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

**After the Start of Muslim conquests (634 A.D.-)**

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

## OTc9. Reference to 1 or 2 Kings as Kings

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

Aphrahat the Syrian (337-345 A.D.) (allusion)

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including the four books of kings [1, 2 Samuel, 1, 2 Kings] in *Letter* 39 ch.4 p.552.

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

Basil of Cappadocia (357-378/379 A.D.) (allusion)

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes 1 Kings as God says. question 11 p.12 question 42 p.125

**Cyril of Jerusalem** (c.349-386 A.D.) quotes 1 Kings 1:4 as “Holy Scripture in the Book of Kings” *Catechetical Lectures* Lecture 12.21 p.78

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

Gregory of Nazianzen (330-391 A.D.) (allusion)

Gregory of Nyssa (c.356-397 A.D.) (allusion)

**Epiphanius of Salamis** (360-403 A.D.) 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. *The Panarion*

**Amphilochius of Iconium** (c.345-398/404) &&&

**Rufinus** (374-406 A.D.) freely translating Origen

**John Chrysostom** (martyred 407 A.D.) quotes 1 Kings 19:14 as “Scripture” in *Homilies on Romans* homily 18 p.482

Orosius/Hosius of Braga (414-418 A.D.) alludes to 1 Kings 21:1-16. *Defense Against the Pelagians* ch.8 p.125

Council of Carthage (393-419 A.D.)

Fragment of **Nicephorus of Constantinople** referring to Clement of Alexandria (193-217/220 A.D.) 1 Kings 8:27 “Solomon the son of David, in the books styled ‘The Reigns of the Kings,’ comprehending not only that the structure of the true temple was celestial and spiritual, but had also a reference to the flesh, which He who was both the son and Lord of David was to build up, … Will God in very deed dwell with men on the earth?” *Fragment by Nicephorus of Constantinople quoting Clement of Alexandria against the Judaizers*. p.584

**Sulpicius/Sulpitius Severus** (Historian) (363-420 A.D.) mentions 1 Kings as the Third Book of Kings in *History* book 1 ch.40 p.90

**Jerome** (373-420 A.D.)

**Augustine of Hippo** (338-430 A.D.) (allusion)

**John Cassian** (419-430 A.D.)

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

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

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

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

**After the Start of Muslim conquests (634 A.D.-)**

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

**Among heretics**

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

## OTc10. Reference to 1 or 2 Chronicles as Chronicles

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

**Athanasius of Alexandria** (367 A.D.) mentions first and second Chronicles in the books of the Old Testament. *Easter Letter 39* ch.4 p.552

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

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**After the Start of Muslim conquests (634 A.D.-)**

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

## OTc11. Job is scripture or the Lord says

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

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Job in *Letter* 39 ch.4 p.552.

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

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

**Epiphanius of Salamis** (360-403 A.D.) 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.

**Amphilochius of Iconium** (c.345-398/404) &&&

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “even the Lord in the book of Job says, “Thou wilt take with a hook the apostate dragon,” i.e., a fugitive. *de Principiis* book 1 ch.5.5 p.260

**After the Start of Muslim conquests (634 A.D.-)**

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

## OTc12. Psalms are scripture or God/Spirit spoke

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

**Athanasius of Alexandria** (367 A.D.) “There are, then, of the Old Testament, twenty-two books in number; for, as I have heard, it is handed down that this is the number of the letters among the Hebrews; their respective order and names being as follows. The first is Genesis , then Exodus, next Leviticus, after that numbers, and then Deuteronomy. Following these there is Joshua, the son of Nun, then Judges, then Ruth. And again, after these four books of Kings, the first and second being reckoned as one book, and so likewise the third and fourth as one book. And again, the first and second of the Chronicles are reckoned as one book. Again Ezra, the first and second are similarly one book. After these there is the book of Psalms, then the Proverbs, next Ecclesiastes, and the Song of Songs. Job follows, then the Prophets, the twelve being reckoned as one book. Then Isaiah, one book, then Jeremiah with Baruch, Lamentations, and the epistle, one book, afterwards, Ezekiel and Daniel, each one book. Thus far constitutes the Old Testament.” *Paschal Letter* 39 ch.4 p.552.

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

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

**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.

**Augustine of Hippo** (388-430 A.D.) &&& *Sermon on the Mount* book 1 ch.&&&

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (-407 A.D.) “For if thou wouldest learn how great is the profit of the Scriptures, examine thyself, what thou becomest by hearing Psalms, and what by listening to a song of Satan; and how thou art disposed when staying in a Church, and how when sitting in a theatre; and thou wilt see that great is the difference between this soul and that, although both be one.” *Homilies on Matthew* homily 2 p.&&&

others too.

**After the Start of Muslim conquests (634 A.D.-)**

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

**Among heretics**

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

## OTc13. Proverbs are scripture or the Lord says

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

**Athanasius of Alexandria** (356-360 A.D.) quotes Proverbs 8:22 and Hebrews 3:2 then says, “They are accustomed to allege the aforesaid passages of divine Scripture, which have a good meaning,” *Four Discourses Against the Arians* discourse 2 ch.14.1 p.348

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Proverbs in *Letter* 39 ch.4 p.552.

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes Proverbs 20:9 as scripture. question 112 p.136. See also question 33 p.140.

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

**Epiphanius of Salamis** (360-403 A.D.) 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.

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (400/401 A.D.) quotes Proverbs 9:12 as scripture. *Commentary on Acts* ch.7 p.48

**Rufinus** (374-406 A.D.) translating Origen (225-253/254 A.D.) quotes Proverbs 9:1-5 as “according to the declaration of holy Scripture” *de Principiis* book 2 ch.11.3 p.297

**Augustine of Hippo** (338-430 A.D.) refers to Proverbs as Scripture in *Commentary on Psalms* p.412

others too.

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

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

others too.

**After the Start of Muslim conquests (634 A.D.-)**

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

**Among heretics**

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

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

## OTc14. Isaiah is scripture or the Lord/Spirit says

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

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Isaiah in *Letter* 39 ch.4 p.552.

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes Isaiah 5:2 as scripture. question 42 p.86

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

**Epiphanius of Salamis** (360-403 A.D.) 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.

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (400/401 A.D.) quotes Isaiah 53 as scripture. *Commentary on Acts* ch.19 p.121

**Rufinus** (374-406 A.D.) translating Origen (225-253/254 A.D.) quotes part of Isaiah 45:7 in his discussion of “holy scriptures”. (It is in the original Greek also.) *de Principiis* book 4 ch.1.8 p.356

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

others too.

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

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

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

others too.

**After the Start of Muslim conquests (634 A.D.-)**

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

**Among corrupt or spurious works**

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

## OTc15. Jeremiah is scripture or the Lord says

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

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Jeremiah in *Letter* 39 ch.4 p.552.

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

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

**Epiphanius of Salamis** (360-403 A.D.) 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.

**Amphilochius of Iconium** (c.345-398/404) &&&

**Rufinus** (374-406 A.D.) translating Origen (225-253/254 A.D.) discusses Jeremiah 15:14 in his discussion of “holy scriptures”. (It is in the original Greek also.) *de Principiis* book 4 ch.1.8 p.356

**John Chrysostom** (400/401 A.D.) quotes Jeremiah 35:3 as scripture. *Commentary on Acts* ch.14 p.93

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

others too.

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

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

others too.

**After the Start of Muslim conquests (634 A.D.-)**

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

## OTc16. Ezekiel is scripture or the Lord says

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

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Ezekiel in *Letter* 39 ch.4 p.552.

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**Epiphanius of Salamis** (360-403 A.D.) 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.

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

others too.

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

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

others too.

**After the Start of Muslim conquests (634 A.D.-)**

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

## OTc17. Daniel is scripture or God showed

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

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Daniel in *Letter* 39 ch.4 p.552.

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

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**Epiphanius of Salamis** (360-403 A.D.) 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.

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

**After the Start of Muslim conquests (634 A.D.-)**

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

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

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

**Athanasius of Alexandria** (356-360 A.D.) quotes Hosea 7:13 as the Lord Himself uttered by the prophet Hosea. *Four Discourses Against the Arians* Discourse 7 p.309-310

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

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

**Ambrosiaster** (Latin, after 384 A.D.) quotes Hosea 6:6 as scripture. question 103 p.97

**Amphilochius of Iconium** (c.345-398/404) &&&

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

## OTc19. Joel is scripture or God says

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

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

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

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

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

## OTc20. Amos is scripture or God said

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

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

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**Rufinus** (374-406 A.D.) translating Origen (225-253/254 A.D.) quotes the last half of Amos 3:6f in his discussion of “holy scriptures”. (It is in the original Greek also.) *de Principiis* book 4 ch.1.8 p.356

**Augustine of Hippo** (388-430 A.D.) quotes part of Amos 9:3 as “of which another passage of Scripture speaks” *On the Psalms* Psalm 89 ch.11 p.432

## OTc21. Micah is scripture

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

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

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

**Amphilochius of Iconium** (c.345-398/404) &&&

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “the prophet Micah in these words” and quotes Micah 6:8.” *de Principiis* [Latin] book 3 ch.1.6 p.305

Rufinus (374-406 A.D.) translating Origen (225-253/254 A.D.) quotes part of Micah 1:12 in his discussion of “holy scriptures”. (It is in the original Greek also.) *de Principiis* book 4 ch.1.8 p.356

## OTc22. Habakkuk is scripture or God says

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

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

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.26 p.203 says that God sent by the prophet Habakkuk. And quotes Habakkuk 2:15 (Septuagint)

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

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

**Amphilochius of Iconium** (c.345-398/404) &&&

## OTc23. Zechariah is scripture or God says

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

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

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

**Ambrosiaster** (Latin, after 384 A.D.) quotes Zechariah 12:1 as scripture. question 23 p.29

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) alludes to Zechariah 3:1 as by Zechariah. *de Principiis* book 3 ch.2 p.329

**Amphilochius of Iconium** (c.345-398/404) &&&

## OTc24. Malachi is scripture or God/Spirit says

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

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

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

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

**Ambrosiaster** (Latin, after 384 A.D.) quotes Malachi 1:8 as God says. question 5 p.52

**Amphilochius of Iconium** (c.345-398/404) &&&

## OTc25. The Twelve [Minor Prophets]

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

&&&**Eusebius of Caesarea** (318-325 A.D.) &&&

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

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

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the prophets and the twelve. *Catechical Lectures* Lecture 16.29 p.122

**Didymus the Blind** (398 A.D.) quotes Nahum 3:10 as by “Nahum, seventh of the twelve prophets” *Commentary on Zechariah* 11 p.257

**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.

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

**Rufinus**’ *Commentary on the Apostles’ Creed* (374-406 A.D.)

Rufinus (410 A.D.) freely translated Origen (c.240 A.D.) mentions the twelve prophets. *Commentary on the Song of Songs* book 2 ch.10 p.165.

**Jerome** (373-420 A.D.) (implied)

**Council of Carthage** (393-419 A.D.)

**Augustine of Hippo** (338-430 A.D.) mentions Isaiah and the twelve prophets in *The City of God* book 17 ch.29 p.376

others too.

**After the Start of Muslim conquests (634 A.D.-)**

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

## OTc26. Use of the term “Old Testament”

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

**Hegemonius of Sirmium** (4th century) mentions the Old Testament and New Testament in *Archelaus Disputation with Manes* ch.41 p.214,215. See also ibid ch.40 p.214

**Athanasius of Alexandria** (331 A.D.) starts of the list of the books of the Old Testament as “These are, then, of the Old Testament,” in *Letter* 39 ch.4 p.552.

Athanasius of Alexandria (326-372/373 A.D.) “Son, all the books of Scripture, both Old Testament and New, are inspired by God and useful for instruction [2 Tim 3:16], as it is written; but to those who really study it the Psalter yields especial treasure.” *Athanasius on Psalms*

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

**Ambrosiaster** (Latin, after 384 A.D.) uses the term “Old Testament” question 127 p.41

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

**Epiphanius of Salamis** (360-403 A.D.) mentions the Old and New Testaments. *The Panarion* section 3 scholion 1 and 5 p.334

**John Chrysostom** (400/401 A.D.) uses ther term “Old Testament”. *Commentary on Acts* ch.6 p.39

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

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

**Start of Muslim conquests to the 4th Lateran Council (634 A.D.-1215 A.D.)**

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

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

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

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

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

## OTc27. The Old Testament is scripture

Luke 24:44-45

**Vaticanus** (B) Most of the Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 24:44-45

**Sinaiticus** (340-350 A.D.) Luke 24:44-45

**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 24:44-45

**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. Luke 24:44-45

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

**Athanasius of Alexandria** (326-372/373 A.D.) “Son, all the books of Scripture, both Old Testament and New, are inspired by God and useful for instruction [2 Tim 3:16], as it is written; but to those who really study it the Psalter yields especial treasure.” *Athanasius on Psalms*

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

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

**After the Start of Muslim conquests (634 A.D.-)**

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

## OTc28. The Ten Commandments / Decalogue

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

**Augustine of Hippo** (388-430 A.D.) speaks of the ten commandments. Epistle 55 ch.&&&

**Gregory Nanzianzen** (330-391 A.D.) “Give me the tables of your heart; I will be your Moses, though this be a bold thing to say; I will write on them with the finger of God a new Decalogue.” *Letter 40* ch.45 p.&&&

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

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

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

# NEW TESTAMENT canon

## NTc1. Matthew is scripture

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

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

**Hegemonius of Sirmium** (4th century) “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ:” and then quotes Matthew 24:5,24. (Archelaus is speaking) *Archelaus Disputation with Manes* ch.35 p.209

Hegemonius of Sirmium (4th century) quotes Matthew 5:8 as Scripture. *Archelaus Disputation with Manes* ch.42 p.217

Hegemonius of Sirmium (4th century) quotes Matthew 24:4,5,23-26 including “For there shall arise false Christs, and false apostle, and false prophets, and shall show great signs and wonders;...” Then in the same chapter Archelaus tells Manes “whereas, even were you to do signs and wonders, we would still have to reckon you a false Christ, and a false prophet, according to the Scriptures.” *Archelaus Disputation with Manes* ch.54 p.232

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) says Matthew 9:22 is scripture. Question 115 p.389. See also question 40 p.285

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**John Chrysostom** (martyred 407 A.D.) “The Scripture is always wont to use this manner of speech, not only when it is mentioning what occurs in the time immediately after, but also of things which are to come to pass many years later. Thus also, for example, when His disciples came unto Him as He sat on the Mount of Olives, and sought to learn about His coming, and the taking of Jerusalem: [Mt 24:3] and yet ye know how great is the interval between those several periods.” *Homilies on Matthew* Homily 10 p.58

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

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

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

**Start of Muslim conquests (634-)**

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

## NTc2. Mark is scripture or God said

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) says Mark 9:12 is screipture. Question 115 p.389

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

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

**Start of Muslim conquests (634-)**

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

## NTc3. Luke is scripture or God said

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

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

**Hegemonius of Sirmium** (4th century) “I understand, then, that his [Manes’] chief effort was directed to prove that the law of Moses is not consonant with the law of Christ; and this position he attempted to found on the authority of our Scriptures. Well, on the other hand, not only did we establish the law of Moses, and all things which are written in it, by the same Scripture; but we also proved that the whole Old Testament agrees with the New Testament, and is in perfect harmony with the same, and that they form really one texture, just as a person may see one and the same robe made up of weft and warp together.” *Archelaus Disputation with Manes* ch.41 p.215

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Cyril of Jerusalem** (c.349-386 A.D.) quotes part of Luke 4:41 as Scripture Lecture 10.15 p.4 and refers to it as the Gospel in Lecture 2.4 p.9.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Asterius of Amasea** (400-410) refers to the rich man and Lazarus as “the Scripture” *The Rich Man and Lazarus* sermon 1 ch.1 p.1

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Start of Muslim conquests (634-)**

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

## NTc4. John is scripture

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

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

**Hegemonius of Sirmium** (4th century) “Moreover, when they came upon the word which is given us in our Scriptures touching the Paraclete, he [Manes] took it into his head that he himself might be that Paraclete; for he had not read with sufficient care to observe that the Paraclete had come already,-namely, at the time when the apostles were still upon earth.” *Archelaus Disputation with Manes* ch.54 p.232

Hegemonius of Sirmium (4th century) quotes John 16:14 as scripture. *Archelaus Disputation with Manes* ch.34 p.208

Hegemonius of Sirmium (4th century) “Furthermore, there is but one only inconvertible substance, the divine substance, eternal and invisible, as is known to all, and as is also borne out by this scripture: ‘No man hath seen God at any time, save the only begotten Son, which is in the bosom of the Father.’” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.32 p.205

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) (implied) implies that John 2:4 and 10:18 are scripture. question 115 p.388

**Cyril of Jerusalem** (c.349-386 A.D.) quotes John 4:24 as sacred scripture according to John. *Catechical Lectures* Lecture 17 ch.34 p.132

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Sozomon** (370/380-425 A.D.) quotes John 3:13 as scripture. *Sozomen’s Ecclesiastical History* book 6 ch.27 p.364

**John Chrysostom** (martyred 407 A.D.) “To learn how false this is, listen to what Christ said about the devil: 'He was a murderer from the beginning.' [John 8:44] God says he is a murderer; do you rush to him as you would to a physician?” *Against the Jews* book 8

**Start of Muslim conquests (634-)**

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

**Among heretics**

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

## NTc5. Acts is scripture

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

**Hegemonius of Sirmium** (4th century) writes that Archelaus quotes Acts 2:6 as Scripture. *Archelaus Disputation with Manes* ch.36 p.210. Archelaus also quotes Acts 9:15 in *Archelaus Disputation with Manes* ch.34 p.208.

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**John Chrysostom** (martyred 407 A.D.) says that Acts 16:29-31 is scripture. *Homilies on Ephesians* ch.8 p.89

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Start of Muslim conquests (634-)**

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

## NTc6. Paul’s letters are authoritative

2 Peter 3:15-16 (scripture)

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Calls the writings of Paul scripture. 2 Peter 3:15-16

**p15** 1 Corinthians 7:18-8:4 (late 3rd century) (implied because is 1 Corinthians)

**p16** Philippians 3:10-17; 4:2-8 (late 3rd century) (implied because is Philippians)

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

**Eusebius of Caesarea** wrote whole commentaries on Luke and 1 Corinthians. *Nicene and Post-Nicene Fathers Second Series* vol.1 p.41

**Hegemonius of Sirmium** (4th century) quotes 2 Corinthians 13:3 as by Paul and calls him an apostle. *Archelaus Disputation with Manes* ch.42 p.218

Hegemonius of Sirmium (4th century) Diodorus appeals to “the Apostle Paul and the Gospels” *Archelaus Disputation with Manes* ch.45 p.221

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.7 p.198 “applied greater pains for advancement, often repeating to himself the saying of Paul: ‘Forgetting the things which are behind and stretching forward to the things which are before.’” [Philippians 3:13b]

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

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

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) mentions Paul and refers to Ephesians 1:3. *Marius’ Letter to Candidus* ch.2 p.60. He also refers to Paul and Romans 11:13 in ch.1 p.60

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Gregory of Nyssa** (356-397 A.D.) says Romans 1:1 is by Paul in *Against Eunomius* book 2 ch.4 p.105 and the Epistle to the Romans in *Against Eunomius* book 2 ch.9 p.117

Gregory of Nyssa (356-397 A.D.) 1 Corinthians 15:51,52 “the divine Apostle … to the Corinthians” *On the Making of Man* ch32.6 p.412

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament, including gthe fourteen epistles of Paul. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Orosius/Hosius of Braga** (414-418 A.D.) refers to 2 Corinthians 5:9-10 as by the Apostle Paul. *Defense Against the Pelagians* ch.18 p.140

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 Thessalonians 4:17 as by the apostle. *de Principiis* book 2 ch.11.5 p.299

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Augustine of Hippo** (388-430 A.D.) mentions the Epistles of Paul and then the four books of the Gospel. *On The Profit of Believing* ch.7 p.350

**Start of Muslim conquests (634-)**

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

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

**Among heretics**

Marcionite heretic **Megethius** (c.300 A.D.) a self-labelled follower of Marcion, in his debate with Adamantius accepts Paul as an apostle and his letters are scripture. *Dialogue on the True Faith* first part ch.15d, 6 p.42-43

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

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

## NTc7. Romans is scripture

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

**Hegemonius of Sirmium** (4th century) “***Hegemonius of Sirmium*** *said*: By all means. 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. You say, then, that the law is a ministration of death, and you admit that ‘death, the prince of this world, reigned from Adam even to Moses; ‘ for the word of Scripture is this: ‘even over them that did not sin.’ [Romans 5:14] *Manes said*: Without doubt death did reign thus, for there is a duality, and these two antagonistic powers were nothing else than both unbegotten. ***Hegemonius of Sirmium*** *said*: Tell me this then,-how can an unbegotten death take a beginning at a certain time? For ‘from Adam’ is the word of Scripture, and not ‘before Adam.’” *Archelaus Disputation with Manes* ch.29 p.202

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) says Romans is scripture. Question 33 p.140

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Ambrose of Milan** (370-390 A.D.) quotes Romans 8:32 as Scripture. *On the Christian Faith* book 1 ch.17.109 p.219.

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes of Romans 1:1-4 in “Paul’s Epistle to the Romans.” *de Principiis* book 2 ch.4.2 p.276

**Start of Muslim conquests (634-)**

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

**Among heretics**

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

## NTc8. 1 Corinthians is scripture

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

**Hegemonius of Sirmium** (4th century) “But from this we are able to show that there is a unison of powers in these two substances, that is to say, in that of the body and in that of the soul; of which unison that greatest teacher in the Scriptures, Paul, speaks, when he tells us, that “God hath set the members every one of them in the body as it hath pleased Him.’” *Archelaus Disputation with Manes* ch.18 p.193

Hegemonius of Sirmium (4th century) (Archelaus is speaking) “For when the Scripture speaks of glory, it shows us also that it had cognizance of differences in glory. Thus it says: ‘There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.’” [1 Corinthians 15:21] *Archelaus Disputation with Manes* ch.43 p.218

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Start of Muslim conquests (634-)**

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

## NTc9. 2 Corinthians is Scripture

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) calls 2 Corinthians 3:17 scripture. Question 20 p.139

**Start of Muslim conquests (634-)**

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

## NTc10. Galatians is scripture

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Quotes Galatians 6:10 as scripture. Memra 4 ch.1 p.24

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Start of Muslim conquests (634-)**

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

## NTc11. Ephesians is scripture

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes Ephesians 6:12 as by Paul to the Ephesians. *de Principiis* book 3 ch.4 p.332

**Start of Muslim conquests (634-)**

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

## NTc12. Philippians is scripture

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes Philippians 4:13 as by Paul. *de Principiis* book 3 ch.2.5 p.333

**Start of Muslim conquests (634-)**

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

## NTc13. Colossians is scripture

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes of Colossians 1:15 as by Paul. *de Principiis* book 1 ch.5 p.247

**Start of Muslim conquests (634-)**

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

## NTc14. 1 Thessalonians is Scripture

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Start of Muslim conquests (634-)**

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

## NTc15. 1 Timothy is Scripture

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**John Chrysostom** (martyred 407 A.D.) says that 1 Timothy is scripture. *Homilies on 1 Timothy* Homily 7 ch.5 p.430

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Start of Muslim conquests (634-)**

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

## NTc16. 2 Timothy is Scripture

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Start of Muslim conquests (634-)**

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

## NTc17. Titus is scripture

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Start of Muslim conquests (634-)**

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

## NTc18. Revelation is scripture or the Lord says

Revelation 1:1;22:18-19

**Sinaiticus** (340-350 A.D.) has all of Revelation

**Alexandrinus** (450 A.D.) has all of Revelation.

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

**Athanasius of Alexandria** (356-360 A.D.) quotes “John in the Apocalypse” saying Jesus is the Alpha and Omega. *Four Discourses Against the Arians* discourse 4 ch.28 p.444

Athanasius of Alexandria (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Hilary of Poitiers** (355-367/368 A.D.)

Ephraem Syrus (350-378 A.D.) alludes to Revelation

**Ambrosiaster** (Latin, after 384 A.D.) calls Revelation 10:8 scripture in question 72 p.305

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrose of Milan** (378-381 A.D.) quotes Revelation 1:8 as “Scripture”. *On the Christian Faith* book 2 ch.4.35 p.228. See also *Concerning Repentance* book 1 ch.10 no.46 p.337

The Donatist schismatic **Tyconius** (after 390 A.D.) refers to Revelation 1:15.

**Gregory of Nazianzen** (330-391 A.D.)

**Gregory of Elvira** (after 392 A.D.)

**Gregory of Nyssa** (c.356-397 A.D.) alludes to Revelation 1:6 in *On Virginity* ch.24 p.376

**Didymus the Blind** (398 A.D.)

**Epiphanius of Salamis** (360-403 A.D.)

**Rufinus** (374-406 A.D.)

John Chrysostom (-407 A.D.) alludes to Revelation (vol.14)

**Chromatius of Acquileia** (martyred 407 A.D.)

**Sulpicius/Sulpitius Severus** (363-420 A.D.) says John the apostle and evangelist wrote Revelation in *History* book 2 ch.31 p.112

**Council of Carthage** (393-419 A.D.)

**Orosius/Hosius of Braga** (414-418 A.D.) alludes to Revelation 20:12 as in the Apocalypse of John. *Defense Against the Pelagians* ch.13 p.131

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Augustine of Hippo** (388-8/28/430 A.D.) quotes Revelation 5:9 as by John. *On the Forgiveness of Sin, and Baptism*) book 1 ch.51 p.34. He also refers to Revelation 21:3.

Augustine of Hippo (388-430 A.D.) quotes Revelation 1:8 as Jesus speaking in the Apocalypse. *On Faith and the Creed* ch.5.15 p.327

**John Cassian** the Semi-Pelagian (419-420 A.D.) quotes Revelation 4:4 as the Holy Apocalypse in the *Conference of the Abbot Abraham* ch.1 p.531.

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

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

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

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

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

**Start of Muslim conquests (634-)**

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

**Among heretics**

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

## NTc19. Using the term “New Testament”

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

**Hegemonius of Sirmium** (4th century) mentions the Old Testament and New Testament in *Archelaus Disputation with Manes* ch.41 p.214,215. See also ibid ch.40 p.214

Hegemonius of Sirmium (4th century) mentions there are neither two old testaments nor two new testaments. (The Christian Diodorus is speaking) *Archelaus Disputation with Manes* ch.45 p.220

**Athanasius of Alexandria** (326-372/373 A.D.) “Son, all the books of Scripture, both Old Testament and New, are inspired by God and useful for instruction [2 Tim 3:16], as it is written; but to those who really study it the Psalter yields especial treasure.” *Athanasius on Psalms*

Athanasius of Alexandria (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Basil of Cappadocia** (357-379 A.D.) “Never neglect reading, especially of the New Testament, because very frequently mischief comes of reading the Old; not because what is written is harmful, but because the minds of the injured are weak. All bread is nutritious, but it may be injurious to the sick. Just so all Scripture is God inspired and profitable, and there is nothing in it unclean: only to him who think it is unclean, to him it is unclean.” *Basil to Julian* Letter 42.3 p.144-145

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) uses the phrase “New Testament” question 44 p.65

**Ambrose of Milan** (370-390 A.D.) mentions the Old and New Testaments in *Of the Christian Faith* book 1 ch.8.57 p.210

**Pacian of Barcelona** (342-379/392 A.D.) mentions the New Testament in *On Penitents* ch.4.1 p.74

**Didymus the Blind** (398 A.D.) refers to the Old and New Testament. *Commentary on Zechariah* 8 p.201

**Epiphanius of Salamis** (360-403 A.D.) mentions the Old and New Testaments. *The Panarion* section 3 scholion 1 and 5 p.334

**John Chrysostom** (martyred 407 A.D.) “You see what great praise is bestowed upon widowhood, and this in the New Testament, when the beauty of virginity also was clearly brought to light. Nevertheless even the lustre of this state could not obscure the glories of widowhood, which shines on brightly all the same, keeping its own value. When then we make mention of widowhood from time to time, do not be cast down, nor consider the matter a reproach;” *Letters to a Young Widow* ch.1 p.122

**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** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Augustine of Hippo** (388-430 A.D.) mentions the New Testament in *The City of God* book 17 ch.4 p.341; book 17 ch.6 p.344

Augustine of Hippo (388-430 A.D.) mentions the New Testament in *Commentary on Psalms* p.405,521,531,681

**John Cassian** (419-430 A.D.) The New Testament referred to by name in the *Institutes of John Cassian* book 1.1 p.201 and the *Conference of the Abbot Paphnutius* ch.15 p.327

**Start of Muslim conquests to the 4th Lateran Council (634 A.D.-1215 A.D.)**

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

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

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

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

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

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

**Among heretics**

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

## NTc20. The “New Testament” is Scripture

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

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

**Athanasius of Alexandria** (346-356 A.D.) calls the “New Testament” scripture. *Defense of the Nicene Definition* ch.26 p.168

Athanasius of Alexandria (326-372/373 A.D.) “Son, all the books of Scripture, both Old Testament and New, are inspired by God and useful for instruction [2 Tim 3:16], as it is written; but to those who really study it the Psalter yields especial treasure.” *Athanasius on Psalms*

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**After the Start of Muslim conquests (634 A.D.-)**

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

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

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

# OLD TESTAMENT AUTHORS

## OTa1. OT has writing in Hebrew

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

**Cyril of Jerusalem** (c.349-386 A.D.) speaks of the Hebrews of Isaiah 52:11. *Catechical Lectures* Lecture 10 ch.12 p.60

## OTa2. Moses wrote the Law [Pentateuch]

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

**Athanasius of Alexandria** (347 A.D.) (implied) “For had they believed him to whom they hearkened, they would not have denied the Lord, Who spake by Moses, when He was present.” *Easter Letter 19* ch.5 p.546

**Hegemonius of Sirmium** (4th century) “But after Moses had made his appearance, and had given the law to the children of Israel,” *Archelaus Disputation with Manes* ch.30 p.203

Hegemonius of Sirmium (4th century) “I understand, then, that his [Manes’] chief effort was directed to prove that the law of Moses is not consonant with the law of Christ; and this position he attempted to found on the authority of our Scriptures.” *Archelaus Disputation with Manes* ch.41 p.215

**Hilary of Poitiers** (355-367/368 A.D.) (implied) “Let this be taken as our answer from the books of Moses, or rather as the answer of Moses himself. This is after quoting Exodus 3:2,4-6; Deuteronomy 6:4; 32:39; and 32:43 (LXX). Then he quotes Deuteronomy 33:16. *On the Trinity* book 4 ch.33-35 p.81

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says the law was “given by Moses” question 111 p.127

**Didymus the Blind** (398 A.D.) refers to the “Law of Moses” *Commentary on Zechariah* 12 p.300

Didymus the Blind (398 A.D.) quotes Leviticus 26:27-28 as “in the composition of Moses”. *Commentary on Zechariah* 7 p.150

**Severian of Gabala/Jableh** (398-408 A.D.) “the law of Moses commands” *On the Creation of the World* ch.1 p.1

**Augustine of Hippo** (338-430 A.D.) alludes to Leviticus 23 as by Moses *Reply to Faustus the Manichaean* book 32 ch.3 p.333

Augustine of Hippo (338-430 A.D.) refers to Deuteronomy 21:23 as written by Moses in *Reply to Faustus the Manichaean* book 14 ch.1 p.207.

**Cyril of Jerusalem** (c.349-386 A.D.) says Exodus 7:23 by Moses. *Catechical Lectures* Lecture 13 ch.3 p.82

Cyril of Jerusalem (c.349-386 A.D.) quotes Numbers 11:29 as by Moses in Lecture 16 ch.26 p.122

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

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

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

**Among heretics**

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

## OTa3. Moses wrote Genesis

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

**Hegemonius of Sirmium** (4th century) “Hence in Genesis , where Moses gives an account of the construction of the world,” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.22 p.195

**Ambrosiaster** (Latin, after 384 A.D.) says Moses wrote Genesis. question 106 p.5 question 107 p.23

**Severian of Gabala/Jableh** (398-408 A.D.) says that Moses wrote Genesis 1.1 *On the Creation of the World* ch.2 p.1. See also ch.5 p.4

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

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

## OTa4. Moses wrote Exodus

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

**Cyril of Jerusalem** (c.349-386 A.D.) says Exodus 7:23 was by Moses in Lecture 13 ch.3 p.82

**John Chrysostom** (-407 A.D.) refers to Exodus 17:12 as by Moses vol.14 *Commentary on John* homily 14 p.50

**Pacian of Barcelona** (342-379/392 A.D.) God addresses Moses and quotes Exodus 32:33. *On Penitents* ch.5.1 p.75

## OTa5. Moses wrote Leviticus

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

**Athanasius of Alexandria** (347 A.D.) says Moses wrote Leviticus. *Easter Letter 19* ch.3 p.545

**Didymus the Blind** (398 A.D.) quotes Leviticus 26:27-28 as “in the composition of Moses”. *Commentary on Zechariah* 7 p.150

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “In connection with which, even this statement does not appear superfluous, that Moses indeed hears from God what is described in the book of Leviticus, while in Deuteronomy it is the people that are the auditors of Moses, and who learn from him what they could not hear from God.” *de Principiis* book 4 ch.24 p.375. (The Greek of Origen does not say this.)

**Augustine of Hippo** (338-430 A.D.) alludes to Leviticus 23 as by Moses *Reply to Faustus the Manichaean* book 32 ch.3 p.333

## OTa6. Moses wrote Numbers

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

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Numbers 11:29 as by Moses in Lecture 16 ch.26 p.122

**Augustine of Hippo** (338-430 A.D.) alludes to Numbers 9:10-12 as “Moses, indeed, is accused by the voice of God” *Reply to Faustus the Manichaean* book 16 ch.16 p.225

## OTa7. Moses wrote Deuteronomy

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

**Hegemonius of Sirmium** (277/278 A.D.) refers to Deuteronomy 18:15 as by Moses. *Archelaus Disputation with Manes* ch.42 p.217

**Athanasius of Alexandria** (346-356 A.D.) quotes as true Dionysius of Rome who quotes Deuteronomy 32:6 as “says Moses in his great song in Deuteronomy”. *Defense of the Nicene Definition* ch.26 p.168

**Ambrosiaster** (Latin, after 384 A.D.) says Deuteronomy 18:15 was written by Moses. question 51 p.278

**Cyril of Jerusalem** (c.349-386 A.D.) says Deuteronomy 28:66 was by Moses in *Catechetical Lectures* Lecture 12.19 p.87

**Pacian of Barcelona** (342-379/392 A.D.) quotes Deuteronomy 13:6; 13:8-9 (Septuagint) as by “Moses” and “the Book of Deuteronomy” Letter 3 ch.17.1 p.58

**John Chrysostom** (martyred 407 A.D.) quotes Deuteronomy 4:2 as by Moses *Commentary on Matthew* homily 5.1 p.314

John Chrysostom (martyred 407 A.D.) says that Moses wrote Deuteronomy 18:25 *Homilies on Galatians* Homily 2 p.22

**Augustine of Hippo** (338-430 A.D.) refers to Deuteronomy 21:23 as written by Moses in *Reply to Faustus the Manichaean* book 14 ch.1 p.207.

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

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

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

## OTa8. David a writer of Psalms

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

**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** (356-360 A.D.) David wrote Psalm 71/72. *Four Discourses Against the Arians* discourse 1 ch.41 p.330

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Psalms of David, which includes 151 Psalms, the first one beginning with 'Blessed is the man who has not walked in the counsel of the ungodly'; The Parables of Solomon, beginning with 'The Proverbs of Solomon son of David, who reigned in Israel, to know wisdom and instruction'; Ecclesiastes by the same author, which begins 'The words of the Preacher, the son of David, king of Israel in Jerusalem: vanity of vanities ... all is vanity'; Song of Songs by the same author, which begins 'The Song of songs, which is Solomon’s: let him kiss me with the kisses of his mouth: for thy breasts are better than wine';”

**Ambrosiaster** (Latin, after 384 A.D.) says David wrote Psalm 17:50 and 55:10. question 44 p.66

**John Chrysostom** (-407 A.D.) quotes Psalms 2:1,2 as by David in *Commentary on Matthew* homily 36.3 p.240

**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

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

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

**Reformation**

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

**Among heretics**

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

## OTa9. Solomon a writer of Proverbs

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Solomon wrote Proverbs.

**Hilary of Poitiers** (355-367/368 A.D.) “The Prophet Solomon teaches us what this Tree of Life is in his exhortation concerning Wisdom: ‘She is a tree of life to all them that lay hold upon her, and lean upon her.’” (Proverbs 3:18) *Homilies on Psalms* Psalm 1 ch.14 p.239

**Athanasius of Alexandria** (357 A.D.) says Solomon wrote Proverbs 10:27. *In Defense of his Flight* ch.14 p.260

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Psalms of David, which includes 151 Psalms, the first one beginning with 'Blessed is the man who has not walked in the counsel of the ungodly'; The Parables of Solomon, beginning with 'The Proverbs of Solomon son of David, who reigned in Israel, to know wisdom and instruction'; Ecclesiastes by the same author, which begins 'The words of the Preacher, the son of David, king of Israel in Jerusalem: vanity of vanities ... all is vanity'; Song of Songs by the same author, which begins 'The Song of songs, which is Solomon’s: let him kiss me with the kisses of his mouth: for thy breasts are better than wine';”

**Ambrosiaster** (Latin, after 384 A.D.) says Solomon wrote Proverbs 4:19. question 110 p.121

**Rufinus** (374-406 A.D.) alludes to Proverbs 2:5 as “according to the words of Solomon” in Rufinus’ translation of Origen’s *de Principiis* book 2 ch.2.9 p.245

**John Chrysostom** (-407 A.D.) alludes to Proverbs 25:21,22 as by Solomon. *To Those Who Had Not Attended the Assembly* ch.6 p.230

**Asterius of Amasea** (400-410) “for Solomon says in the book of Proverbs” *Against Covetousness* sermon 3 ch.1 p.6

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

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

## Ota10. Solomon, writer of Ecclesiastes

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

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Ecclesiastes 9:7,8 as by Solomon in Ecclesiastes in Lecture 22 ch.8 p.152

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Psalms of David, which includes 151 Psalms, the first one beginning with 'Blessed is the man who has not walked in the counsel of the ungodly'; The Parables of Solomon, beginning with 'The Proverbs of Solomon son of David, who reigned in Israel, to know wisdom and instruction'; Ecclesiastes by the same author, which begins 'The words of the Preacher, the son of David, king of Israel in Jerusalem: vanity of vanities ... all is vanity'; Song of Songs by the same author, which begins 'The Song of songs, which is Solomon’s: let him kiss me with the kisses of his mouth: for thy breasts are better than wine';”

**Rufinus** (374-406 A.D.) loosely translating Origen (225-253/254 A.D.) “That this, however, is also brought about by the opposing powers, is shown by Solomon in the book of Ecclesiastes in the following manner: ‘If the spirit of the ruler rise up against thee, leave not thy place; for soundness restrains great offences.’” *de Principiis* book 3 ch.2.4 p.&&&

**John Chrysostom** (-407 A.D.) says that Solomon wrote that the sleep of the laborer is sweet (Ecclesiastes 5:12). *On the Statues* Homily 2 ch.23 p.352

John Chrysostom (-407 A.D.) said Ecclesiastes 7:2 was by Solomon vol.10 *Commentary on Matthew* Homily 40 p.263

## OTa11. Isaiah wrote or said Isaiah

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says Isaiah wrote Isaiah 2:3. He also says that Isaiah wrote Isaiah 44:6.

**Eusebius of Emesa** (c.359 A.D.) paraphrases Isaiah 53:7f as “the prophecy of Esias” [Isaiah] *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (357 A.D.) says Isaiah wrote Isaiah 26:20. *In Defense of his Flight* ch.21 p.262

**Ambrosiaster** (Latin, after 384 A.D.) quotes Isaiah 4%:7 as by Isaiah. question 106 p.6

**Ambrose of Milan** (370-390 A.D.) quotes Isaiah 40:12 as by Isaiah. *Of the Holy Spirit* book 2 ch.9.90 p.126.

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

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

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

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

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

**Among corrupt or spurious works**

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

## OTa12. Jeremiah wrote or said Jeremiah

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Jeremiah wrote Jeremiah 8:9.

**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

**John Chrysostom** (martyred 407 A.D.) “Moses foretold this, but Jeremiah shows that it came true. For Moses said: ‘The refined and delicate woman, so delicate and refined that she would not venture to put her foot upon the step, shall put her hand to the unholy table and eat her own children.’ But Jeremiah shows that this came true when he said: ‘The hands of compassionate women boiled their own children.’” *Against the Jews* ch.5

## OTa13. Ezekiel is by Ezekiel

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

**Athanasius of Alexandria** (331 A.D.) says Ezekiel wrote Ezekiel 18:23,32. *Easter Letter 3* ch.4 p.514

**Ambrosiaster** (Latin, after 384 A.D.) quotes Ezekiel 38:5 as by Ezekiel. question 108 p.8

**Didymus the Blind** (398 A.D.) quotes Ezekiel 31:3-9 as by the prophet Ezekiel. *Commentary on Zechariah* 11 p.258-259

**John Chrysostom** (-407 A.D.) refers to Ezekiel 9:4 as by Ezekiel in vol.9 *Concerning the Statues* homily 18.9 p.462

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

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

## OTa14. Daniel spoke or wrote Daniel

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

**Ambrosiaster** (Latin, after 384 A.D.) quotes fro mDaniel by Daniel. question 26 p.204

## OTa15. Hosea wrote or spoke Hosea

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Hosea wrote Hosea 13:4.

**Athanasius of Alexandria** (356-360 A.D.) quotes Hosea 7:13 as the Lord Himself uttered by the prophet Hosea. *Four Discourses Against the Arians* Discourse 1 ch.7 p.309-310

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Ambrosiaster** (Latin, after 384 A.D.) quotes Hosea 2:24 as by Hosea. question 44 p.66-67

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

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

## OTa16. Joel wrote Joel

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

**Athanasius of Alexandria** (356-360 A.D.) says Joel wrote Joel 2:28. *Four Discourses Against the Arians* discourse 3 ch.30 p.410

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Ambrosiaster** (Latin, after 384 A.D.) quotes Joel 2:31 as by Joel. question 105 p.211-212

**Rufinus** (374-406 A.D.) loosely translating Origen (225-253/254 A.D.) “Saviour, it is written that the prediction of the prophet Joel was fulfilled,” *de Principiis* book 2 ch.7.2 p.285

**John Chrysostom** (400/401 A.D.) says that Joel wrote the Book of Joel. *Commentary on Acts* ch.5 p.33

## OTa17. Amos wrote Amos

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

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Amos 8:9 as by the prophet Amos. *Catechical Lectures* Lecture 13 ch.25 p.89

## OTa18. Micah wrote or said Micah

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

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Micah wrote Micah 4:2.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Didymus the Blind** (398 A.D.) quotes Micah 7:1-3 as by Micah the prophet. *Commentary on Zechariah* 12 p.294

**Rufinus** (376-406 A.D.) 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

**John Chrysostom** (-407 A.D.) refers to Micah 6:1 as by Micah *Commentary on Romans* Homily 5 p.366

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

**Among heretics**

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

## OTa19. Habakkuk wrote Habakkuk

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

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

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Ambrosiaster** (Latin, after 384 A.D.) quotes Hanakkuk 2:4 as by Habakkuk. question 44 p.63

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Habakkuk 3:3 as by Habakkuk. *Catechical Lectures* Lecture 12 ch.20 p.77

**Macarius Chrysocephalus** (392-423/429 A.D.) quoting Clement of Alexandria (193-217/220 A.D.) refers to Habakkuk 3:4. “And the prophet Habakkuk sees Him bearing horns, and celebrates His defensive attitude-’horns in His hands.’” fragment 11 ch.2 p.582

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

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

## OTa20. Zephaniah is by Zephaniah/Sophonias

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

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**John Chrysostom** (martyred 407 A.D.) “It is Zephaniah who said: "The Lord shall appear to all nations, and will make all the gods of the nations waste away; then each from its own place shall adore Him.” *Against the Jews* book 5 ch.12.8

## OTa21. Zechariah wrote Zechariah

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Zechariah wrote Zecharia 3:1-21.

**Aphrahat the Syrian** (337-345 A.D.) quotes Zechariah 4:2 as by the prophet Zechariah. *Select Demonstrations* Demonstration 1 ch.8 p.347-348.

**Athanasius of Alexandria** (356-360 A.D.) says Zecharias wrote Zechariah 1:3,12. *Four Discourses Against the Arians* discourse 2 ch.31 p.360.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Basil of Cappadocia** (357-378 A.D.) quotes parts of Zechariah 10:1,2 as by Zechariah. Letter 210 ch.6 p.251

**Ambrosiaster** (Latin, after 384 A.D.) quotes Zechariah 12:1 as by Zechariah. question 23 p.29

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the books of the Prophets, both of the Twelve and of the others. Micah 3:8 as in Micah, Joel 2:28 as in Joel, Haggai 2:4 as in Haggai, Zechariah 1:6 as in Zechariah. *Catechetical Lectures* Lecture 16.29 p.122

**Rufinus** (374-406 A.D.) translating Origen (225-253/254 A.D.) alludes to Zechariah 3:1 as by Zechariah. [Latin] *de Principiis* book 3 ch.2 p.329

**John Chrysostom** (-407 A.D.) mentions Zechariah 5:7,8 as by Zechariah vol.10 *Commentary on Matthew* homily 38 p.253

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 section 3 ch.20 p.448 quotes Zechariah 9:9 as Zechariah says.

## OTa22. Malachi wrote Malachi

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Malachi wrote Malachi 2:10.

**Athanasius of Alexandria** (356-360 A.D.) says Malachi wrote Malachi 2:10. *Four Discourses Against the Arians* discourse 2 ch.59 p.380

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Ambrosiaster** (Latin, after 384 A.D.) quotes Malachi 1:8 as by Malachi. question 103 p.97

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Malachi 3:1-3,5 as by Malachi the prophet in Lecture 15 ch.2 p.104

*Book of Steps* (*Liber Graduum*) (350-400 A.D.) (partial) “In order that you may be assured that this is so, the following was written in Malachi, ‘I will reject your offerings, because I have been a witness among you and the women of your youth, that you have been unfaithful to, those who are the women of your covenant. But I will be true with you.’” Memra 22 ch.19 p.268

**John Chrysostom** (-407 A.D.) quotes Malachi 3:2-3 by Malachi. Vol.9 *Letters to the Fallen Theodore* ch.12 p.101

John Chrysostom (400/401 A.D.) quotes Malachi 4:6 as by Malachi. *Commentary on Acts* ch.5 p.33

# NEW TESTAMENT AUTHORS

## NTa1. At least 1 NT word originally in Greek

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

**Hegemonius of Sirmium** (4th century) “Moreover, when they came upon the word which is given us in our Scriptures touching the Paraclete, he took it into his head that he himself might be that Paraclete; for he had not read with sufficient care to observe that the Paraclete had come already,-namely, at the time when the apostles were still upon earth.” *Archelaus Disputation with Manes* ch.54 p.232

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “and since our Saviour also is called the Paraclete in the Epistle of John, when he says, ‘If any of us sin, we have a Paraclete with the Father, Jesus Christ the righteous, and He is the propitiation for our sins;’ let us consider whether this term Paraclete should happen to have one meaning when applied to the Saviour, and another when applied to the Holy Spirit. Now Paraclete, when spoken of the Saviour, seems to mean intercessor. For in Greek, Paraclete has both significations-that of intercessor and comforter. On account, then, of the phrase which follows, when he says, ‘And He is the propitiation for our sins,’ the name Paraclete seems to be understood in the case of our Saviour as meaning intercessor; for He is said to intercede with the Father because of our sins. In the case of the Holy Spirit, the Paraclete must be understood in the sense of comforter, inasmuch as He bestows consolation upon the souls to whom He openly reveals the apprehension of spiritual knowledge.” *de Principiis* book 2 ch.7.4 p.286

**Augustine of Hippo** (388-430 A.D.) (implied) says the Greek manuscripts of Matthew 5:22 do not contain “without cause”. *Rectractions book 1 ch.19.4 p.&&&*

## NTa2. Matthew wrote the Gospel of Matthew

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

**Hegemonius of Sirmium** (4th century) “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ: ‘Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. But if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false apostles, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. If they shall say unto you, Behold, he is in the desert; go not forth: if they shall say, Behold, he is in the secret chambers; believe it not.’” *Archelaus Disputation with Manes* ch.35 p.209

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Ambrosiaster** (Latin, after 384 A.D.) mentions the gospels written by Matthew, Mark, Luke, and John. question 2 p.400

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

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

## NTa3. Mark wrote the Gospel of Mark

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Ambrosiaster** (Latin, after 384 A.D.) mentions the gospels written by Matthew, Mark, Luke, and John. question 2 p.400

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

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

## NTa4. Luke wrote the Gospel of Luke

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

**Athanasius of Alexandria** (356-360 A.D.) mentions Luke writing his gospel. *Four Discourses Against the Arians* discourse 3 ch.51 p.421

Athanasius of Alexandria (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Gregory of Nyssa** (382-383 A.D.) “The evangelist Luke, when giving the genealogy according to the flesh our God and Saviour Jesus Christ…” *Against Eunomius* book 2 p.312

**Ambrosiaster** (Latin, after 384 A.D.) mentions the gospels written by Matthew, Mark, Luke, and John. question 2 p.400

**Asterius of Amasea** (400-410) “tell us, wonderful Luke” in quoten fro the rich man and Lazarus. *The Rich Man and Lazarus* sermon ch.1 p.3

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

**Start of Muslim conquests to the 4th Lateran Council (634 A.D.-1215 A.D.)**

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

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

## NTa5. John wrote the Gospel of John

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

Athanasius of Alexandria (346-356 A.D.) quotes John 1:12 as in the Gospel of John. *In Defense of the Nicene Definition* ch.3.6 p.154.

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Ambrosiaster** (Latin, after 384 A.D.) mentions the gospels written by Matthew, Mark, Luke, and John. question 2 p.400

Ambrosiaster (Latin, after 384 A.D.) quotes John 1:5 as written by John. question 122 p.22

**Cyril of Jerusalem** (c.349-386 A.D.) quotes John 4:24 as according to John. *Catechical Lectures* Lecture 17 ch.34 p.132

**Rufinus** (374-406 A.D.) Latin translation of Origen (225-253/254 A.D.) speaks of “John, in his Gospel” *Origen’s de Principiis* 8 p.245

**Severian of Gabala/Jableh** (398-408 A.D.) quotes John 1:1 as by John the evangelist. *On the Creation of the World* ch.2 p.2

**Orosius/Hosius of Braga** (414-418 A.D.) alludes to Revelation 20:12 as in the Apocalypse of John. *Defense Against the Pelagians* ch.13 p.131

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

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

## NTa6. Luke wrote Acts

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

**Hegemonius of Sirmium** (4th century) (partial) (quotes Acts as scripture, but no mention of Luke) **Hegemonius of Sirmium** quotes Acts 2:6 as Scripture. *Archelaus Disputation with Manes* ch.36 p.210. Hegemonius of Sirmium also quotes Acts 9:15 in *Archelaus Disputation with Manes* ch.34 p.208. He possibly alludes to Acts 9:40 in fragment 1 p.234. He does not refer to any other verses in Acts.

**Athanasius of Alexandria** (356 A.D.) quotes Acts 1:1 “as Luke wrote”. *Letter to the Bishops of Egypt* ch.1.1 p.223.

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

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

## NTa7. Paul wrote Romans

Romans 1:1

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says Paul wrote Romans 8:21

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Hilary of Poitiers** (355-367/368 A.D.) quotes Romans 1:2-4 as by Paul. *On the Trinity* book 7 ch.25 p.129

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century) mentions Paul’s Letter to the Romans as part of the New Testament. It quotes all of Romans 1:1.

**Cheltenham Canon** (=Mommsen Catalogue) (ca.360-370 A.D.)

**Basil of Cappadocia** (357-378/379 A.D.) quotes Romans 11:36 as by Paul. On the Spirit ch.5 p.5

**Ambrosiaster** (Latin, after 384 A.D.) says Paul wrote Romans 9:5. question 91 p.351

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Romans 8:14 as by Paul written to the Romans Lecture 14.29 p.102

**Ambrose of Milan** (370-390 A.D.) quotes Romans 1:24-25 as by “Paul, who, filled with the Spirit of God.” *On the Christian Faith* book 1 ch.16.101 p.218.

**Gregory of Nyssa** (c.356-397 A.D.) says Romans 1:1 is by Paul in *Against Eunomius* book 2 ch.4 p.105 and the Epistle to the Romans in *Against Eunomius* book 2 ch.9 p.117

**Pacian of Barcelona** (342-379/392 A.D.) quotes Romans 2:4-5 as by the Apostle Paul. *On Penitents* ch.11.2 p.84

**Gregory of Nyssa** (c.356-397 A.D.) says Romans 1:1 is by Paul in *Against Eunomius* book 2 ch.4 p.105 and the Epistle to the Romans in *Against Eunomius* book 2 ch.9 p.117

**Didymus the Blind** (398 A.D.) quotes Romans 1:1-4 as by Paul. *Commentary on Zechariah* 10 p.233-234

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes Romans 1:1-4 in “Paul’s Epistle to the Romans.” *de Principiis* book 2 ch.4.2 p.276

**John Chrysostom** (-406 A.D.) quotes Romans 1:4 as by Paul in *Homilies on John* homily 23 p.12

John Chrysostom (-406 A.D.) quotes Romans 9:3 as by Paul. *On the Priesthood* book 3 ch.7 p.48

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

**Among heretics**

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

## NTa8. Paul wrote 1 Corinthians

1 Corinthians 1:1

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

**Hegemonius of Sirmium** (4th century) quotes 1 Corinthians 13:8-10 as “For in that first Epistle to the Corinthians, Paul speaks…” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.37 p.211

Hegemonius of Sirmium (4th century) quotes as by Paul 1 Corinthians 15:3-9 as “his epistle to the Corinthians” *Archelaus Disputation with Manes* ch.34 p.208

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Ambrosiaster** (Latin, after 384 A.D.) says Paul wrote 1 Corinthians 8:6. question 122 p.226

**Cyril of Jerusalem** (c.349-386 A.D.) quotes 1 Corinthians 11:23 by the blessed Paul in Lecture 22.1 p.151

**Pacian of Barcelona** (342-379/392 A.D.) quotes 1 Corinthians 11:16 as by Paul. Letter 1 ch.2.3 p.19

**Gregory of Nyssa** (c.356-397 A.D.) 1 Corinthians 15:51,52 “the divine Apostle ... to the Corinthians” *On the Making of Man* ch32.6 p.412

**Didymus the Blind** (398 A.D.) refers to 1 Corinthians as Paul to the Corinthians. *Commentary on Zechariah* 10 p.233

***Syriac Book of Steps*** *(Liber Graduum)* (350-400 A.D.) quotes 1 Corinthians 8:8 as by Paul. Memra 15 ch.6 p.143

**Epiphanius of Salamis** (360-403 A.D.) quotes 1 Corinthians 3:2 as by Paul. *The Panarion* section 2 end of the Letter to Flora p.207

**John Chrysostom** (-407 A.D.) quotes part of 1 Corinthians 15:32 as by Paul. *On the Statues* homily 1 ch.20 p.339

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 Corinthians 1:24 as by Paul. *de Principiis* book 1 ch.2.1 p.246

Rufinus (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 Corinthians 14:15 as by Paul in *de Principiis* book 2 ch.2 p.287

**Orosius/Hosius of Braga** (414-418 A.D.) quotes part of 1 Corinthians 15:10 as by Paul. *Defense Against the Pelagians* ch.10 p.127

Orosius/Hosius of Braga (414-418 A.D.) quotes 1 Corinthians 1:4-7 as what “the Apostle Paul wrote to the Corinthians” *Defense Against the Pelagians* ch.21 p.144

**Sozomon** (370/380-425 A.D.) says 1 Corinthians 11:12 as by the Apostle Paul. *Sozomen’s Ecclesiastical History* book 4 ch.29 p.324

**Augustine of Hippo** (388-430 A.D.) quotes 1 Corinthians 10:17 as being by the Apostle Paul in *The City of God* book 17 ch.5 p.345.

Augustine of Hippo (-430 A.D.) quotes 1 Corinthians 2:14 as by “the Apostle Paul”. *Sermons on the New Testament* sermon 21 ch.30 p.328

**John Cassian** (419-430 A.D.) quotes one-fourth of 1 Corinthians 3:16; 4:16 as by Paul in the *Institutes of John Cassian* book 9.3 p.264

John Cassian (419-430 A.D.) refers to 1 Corinthians 12:9 as by the Apostle Paul in *Conference of the Abbot Piamun* ch.13 p.485 as well as p.470

**Among heretics**

**Mani/Manes** (4th century) “As Paul, too, has given these further testimonies, that” and quotes part of 2 Corinthians 3:6-7, 1 Corinthians 15:56. (Manes is speaking) *Archelaus Disputation with Manes* ch.31 p.203

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) quotes 1 Corinthians 16:22 as by Paul. *Commentary on Zechariah* ch.14 p.394, and 1 Corinthians 10:11 as by Paul in *Commentary on Jonah* preface p.187

## NTa9. Paul wrote 2 Corinthians

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

**Hegemonius of Sirmium** (4th century) quotes 2 Corinthians 13:3 as by Paul and calls him an apostle. *Archelaus Disputation with Manes* ch.42 p.218

Hegemonius of Sirmium (4th century) quotes as by Paul 2 Corinthians 11:23 as “in another place” *Archelaus Disputation with Manes* ch.35 p.209

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

Hilary of Poitiers (355-367/368 A.D.) (partial) quotes 2 Corinthians 13:4 as “to the Corinthians he [the blessed Apostle] writes” *On the Trinity* book 9 ch.3 p.159

**Cyril of Jerusalem** (c.349-386 A.D.) quotes 2 Corinthians 13:3 as by Paul in Lecture 10.17 p.62

**Pacian of Barcelona** (342-379/392 A.D.) quotes 2 Corinthians 2:6-8 as by Paul in the Second Letter to the Corinthians. Letter 3 ch.18.1 p.60

**Gregory of Nyssa** (c.356-397 A.D.) alludes to 2 Corinthians 5:16 as by Paul in *Against Eunomius* book 6 ch.2 p.184. Also Paul to the Corinthians for 2 Corinthians 5:20 in *Against Eunomius* book 2 ch.14 p.128-129

**Orosius/Hosius of Braga** (414-418 A.D.) refers to 2 Corinthians 5:9-10 as by the Apostle Paul. *Defense Against the Pelagians* ch.18 p.140

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) quotes 2 Corinthians 4:13 as by Paul. *Commentary on Nahum* ch.1 p.248

## NTa10. Paul wrote Galatians

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

**Hegemonius of Sirmium** (4th century) quotes part of Galatians 4:3 as by Paul the apostle. *Archelaus Disputation with Manes* ch.13 p.188

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Ambrosiaster** (Latin, after 384 A.D.) says Paul wrote Galatians 1:9. question 1 p.359

**Cyril of Jerusalem** (c.349-386 A.D.) quotes part of Galatians 4:4 as by Paul in Lecture 12.31 p.80

**Pacian of Barcelona** (342-379/392 A.D.) quotes part of Galatians 5:13 as by the Apostle Paul. *On Penitents* ch.3.2 p.74

**Gregory of Nyssa** (c.356-397 A.D.) quotes part of Galatians 1:8-9 as by Paul in *Against Eunomius* book 2 ch.14 p.129

**John Chrysostom** (406 A.D.) quotes Galatians 5:19,20,21 as the words of Saint Paul. *On the Priesthood* 2.2 p.40

John Chrysostom (-406 A.D.) wrote commentaries on John, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Colossians, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

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

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

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

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) alludes to Galatians 3:22 as by Paul. *Commentary on Jonah* preface p.190

## NTa11. Paul wrote Ephesians

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) refers to Ephesians 4:6

**Hegemonius of Sirmium** (4th century) quotes half of Ephesians 3:8 as by Paul. *Archelaus Disputation with Manes* ch.34 p.207

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century) mentions Paul’s Letter to the Ephesians as part of the New Testament. It quotes all of Ephesians 1:1.

The schismatic **Lucifer of Cagliari** (370/371 A.D.) refers to Ephesians 4:9; 5:9; 5:15

**Titus of Bostra** (before 378 A.D.)

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

**Basil of Cappadocia** (357-378 A.D.) refers to Ephesians 4:32

**Ambrosiaster** (after 384 A.D.)

**Cyril of Jerusalem** (c.349-386 A.D.) (implied) quotes Ephesians 2:10 as by the Apostle in Lecture 2.1 p.8

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

**Gregory of Nazianzen** (330-391 A.D.)

**Gregory of Elvira** (after 392 A.D.)

**Gregory of Nyssa** (c.356-397 A.D.) alludes to Ephesians 3:18 as “Paul … people of Ephesus”. Also, the *Great Catechism* ch.32 p.150

**John Chrysostom** (406 A.D.) quotes Ephesians 6:12 as the words of Saint Paul. *On the Priesthood* 2.2 p.40

John Chrysostom (-406 A.D.) wrote commentaries on John, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Colossians, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes Ephesians 6:12 as by Paul to the Ephesians. *de Principiis* book 3 ch.4 p.332

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

## NTa12. Paul wrote Philippians

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

**Hegemonius of Sirmium** (4th century) (partial) *Against the Manichaeans* ch.38 p.212 quotes from Philippians 3:19 as by the Apostle.

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.7 p.198 quotes Philippians 3:4 as by Paul

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

Athanasius of Alexandria (331 A.D.) says Paul wrote Philippians. *History of the Arians* book 7 ch.52 p.189

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes Philippians 4:13 as by Paul. *de Principiis* book 3 ch.2.5 p.333

**John Chrysostom** (400-401 A.D.) quotes Philippians 4:4 as by Paul in *Homilies on Acts* homily 16 p.104

John Chrysostom (-406 A.D.) wrote commentaries on John, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Colossians, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

**Augustine of Hippo** (388-430 A.D.) alludes to Philippians 1:15,17 as being by the Apostle Paul in *On Baptism, Against the Donatists* ch.47 p.511

## NTa13. Paul wrote Colossians

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

**Hegemonius of Sirmium** (4th century) quotes as by Paul Colossians 1:23; 2:6-9 as “in the epistle which he wrote to the Colossians” *Archelaus Disputation with Manes* ch.35 p.209

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Hilary of Poitiers** (355-367/368 A.D.) refers to Colossians 2:2-3 as by Paul. *On the Trinity* book 9 ch.62 p.177

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century) mentions Paul’s Letter to the Colossians as part of the New Testament. It quotes Colossians 1:1-2a.

**Ambrosiaster** (Latin, after 384 A.D.) says Paul wrote Colossians 1:15. question 112 p.225

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Colossians on p.19

**Pacian of Barcelona** (342-379/392 A.D.) (implied) quotes Colossians 2:14-15 as by the apostle. *On Baptism* ch.4.1 p.90

**Gregory of Nyssa** (c.356-397 A.D.) quotes Colossians 1:16 as by Paul in *Against Eunomius* book 1 ch.22 p.63-64

**John Chrysostom** 396 A.D. wrote down 12 sermons on Colossians, which we still have today. He said it was by Paul

John Chrysostom (-406 A.D.) wrote commentaries on John, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Colossians, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes Colossians 1:15 as by Paul. *de Principiis* book 1 ch.5 p.247.

Rufinus (374-406 A.D.) freely translation Origen (225-253/254 A.D.) quotes Colossians 1:15 was by Paul. *de Principiis* book 2 ch.6.1 p.281.

**Augustine of Hippo** (388-430 A.D.) says Paul (*On the Forgiveness of Sin, and Baptism*) book 1 ch.43 p.31 (vol.5) wrote the books Romans, 1 Corinthians and 2 Corinthians (ch.44 p.32), Galatians (ch.45 p.32), Ephesians (ch.46 p.33), Colossians (ch.47 p.33), 1 Timothy and 2 Timothy (ch.48 p.33), Titus (ch.49 p.33), Epistle to the Hebrews (doubted by some) (ch.50 p.34)

The semi-Pelagian **John Cassian** (419-430 A.D.) quotes Colossians 1:16 as by Paul in *Seven Books* book 6.21 p.601

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

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

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

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

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

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

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

**Among heretics**

The heretic **Marcion** according to Tertullian

The heretic **Priscillian** (-385 A.D.) refers to Colossians 2:13

Arian heretic **Eunomius of Cyzicus** (c.360-c.394 A.D.) quotes Colossians 1:15-16 as by “the blessed Paul” *Apologetic Letter* ch.24 p.65

The heretic **Pelagius** (416-418 A.D.) refers to Colossians 3:4

Pelagian heretic **Theodore of Mopsuestia** (428 A.D.)

## NTa14. Paul wrote 1 Thessalonians

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

## NTa15. Paul wrote 2 Thessalonians

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

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

## NTa16. Paul wrote 1 Timothy

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

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**John Chrysostom** (-406 A.D.) quotes 1 Timothy 3:7 as by “the blessed Paul”. *On the Priesthood* book 2 ch.4 p.42

## NTa17. Paul wrote a 2nd letter to Timothy

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

**Hegemonius of Sirmium** (4th century) “as Paul also gives us to understand when he writes in the following terms in his second Epistle to Timothy: ‘As Jamnes and Mambres withstood Moses, so have these also resisted the truth: men of corrupt mind, reprobate concerning the faith.” (The orthodox Diodorus is speaking) *Archelaus Disputation with Manes* ch.45 p.221

Hegemonius of Sirmium (4th century) (partial) quotes 2 Timothy 4:7-8 as by “the blessed apostle” *Archelaus Disputation with Manes* ch.35 p.209. He also alludes to 2 Timothy 3:8,9 in ch.36 p.210.

## NTa18. Paul wrote Titus

Titus 1:1

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

## NTa19. Peter wrote 1 Peter

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century) lists Hebrews (by Paul), James, 1 and 2 Peter, 1, 2, 3, John, Jude as scripture.

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Cyril of Jerusalem** (c.349-386 A.D.) quotes 1 Peter 3:22 as by Peter in Lecture 14:29 p.102

**Didymus the Blind** (398 A.D.) quotes 1 Peter 1:2 as by Peter. *Commentary on Zechariah* 13 p.307-308

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 Peter 1:9 as by Peter. *de Principiis* book 2 ch.3 p.287

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

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

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

## NTa20. John wrote 1 John

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Ambrosiaster** (Latin, after 384 A.D.) quotes 1 John 4:12 as by John. question 71 p.83

Cyril of Jerusalem (c.349-386 A.D.) (partial) quotes 1 John 2:22 as by the Apostle in Lecture 10.14 p.61

**Pacian of Barcelona** (342-379/392 A.D.) quotes 1 John 5:16 (sins leading to death) as by John. *On Penitents* ch.4.3 p.75

**Gregory of Nyssa** (c.356-397 A.D.) says “John in one of his Catholic Epistles” and quotes 1 John 2:1. *Against Eunomius* book 2 ch.14 p.128

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 John 1:5 as John writes in his Epistle. *de Principiis* book 1 ch.1.1 p.242

**Augustine of Hippo** (388-430 A.D.) mentions the Apostle John and refers to 1 John 4:7 in *The City of God* book 17 ch.5 p.342

**John Cassian** (419-430 A.D.) quotes 1 John 1:1-2 as by the Apostle John in *Seven Books* book 5.6 p.584

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

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

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

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

## NTa21. Jude wrote Jude

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

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Jude in the “Seven Catholic Epistles of James, Peter, John, and Jude” in Lecture 4.36 p.28

**Epiphanius of Salamis** (360-403 A.D.) mentions the four gospels, 14 letters of Paul, James, Peter, John, Jude, Acts, Apocalypse of John, Wisdom of Solomon and Sirach (=Ecclesiasticus).

**Jerome** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Augustine of Hippo** quotes Jude 24 as being by Jude the apostle in *On Rebuke and Grace* ch.10 p.475 (vol.5). Also *The City of God* book 18 ch.38 p.383

John Cassian (419-430 A.D.) quotes Jude 5 as by the Apostle in *Seven Books* book 5.9 p.586

## NTa22. The evangelists [gospel writers]

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

**Hegemonius** (3rd century) translating Archelaus (262-278 A.D.) quotes Matthew 24:4-5,23-26. “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ: ‘Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. But if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false apostles, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” (Archelaus is speaking) *Disputation with Manes* ch.35 p.209

Hegemonius of Sirmium (4th century) “But the holy John, the greatest of the evangelists, also tells us of the giving and diffusing of grace for grace; for he indicates, indeed, that we have received the law of Moses out of the fulness of Christ, and he means that for that one grace this other grace has been made perfect in us through Jesus Christ.” *Acts of Archelaus* (= *Disputation with Manes*) ch.45 p.&&&

**Athanasius of Alexandria** (356-360 A.D.) “declared by the evangelists” *Four Discourses Against the Arians* Discourse 3 ch.29 p.424

**Ambrose of Milan** (370-390 A.D.) mentions the evangelist Mark in *On the Christian Faith* book 5 ch.5.64 p.292

**Epiphanius of Salamis** (360-403 A.D.)

**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** (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, To Evangelus, Epistle 146:1 (ante A.D. 420).

**After Nicea**

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

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

# Messianic PRophecies

## Mp1. The Old Testament prophesied about Jesus

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

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 24:15; John 12:37-40; 19:37

**Sinaiticus** (340-350 A.D.) Luke 24:15; John 12:37-40; 19:37

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

**0242** Mt 8:25-9:2; 13:32-38,40-46 (24 verses) (4th century) Matthew 13:35f quotes Psalm 78:2 as by the prophet and being fulfilled in Christ.

**Hegemonius of Sirmium** (4th century A.D.) Jesus Christ was prophesied in *Acts of Archelaus (=Archelaus Disputation with Manes* ch.43 p.219

Hegemonius of Sirmium (4th century A.D.) Moses prophesied of Jesus in Deuteronomy 18:18. *Acts of Archelaus (=Archelaus Disputation with Manes* ch.41 p.216

**Philo of Carpasia** (4th century) “Because of this he was named king, for he alone did priestly ministry within her. That is Jerusalem, a prophecy of the one who was to come, Jesus, Savior of the world.”

**Athanasius of Alexandria** (356-360 A.D.) says the Jews could find the right reason for when the Messiah would come by reading Daniel. *Four Discourses Against the Arians* discourse 2 ch.15.16 p.356. Also, Jesus said that Moses wrote of Jesus in *To the Bishops of Egypt* ch.4 p.224

Athanasius of Alexandria (346-356 A.D.) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

Athanasius of Alexandria (356 A.D.) “And again, what is the Old Testament to the Jews, unless they acknowledge the Lord whose coming was expected according to it? For had they believed the writings of Moses, they would have believed the words of the Lord; for He said, ‘He wrote of Me.’” *To the Bishops of Egypt* ch.1.4 p.224

**Ephraim the Syrian** (350-378 A.D.) refers to Isaiah 7:14 and other passages. *Nisibine Hymns* hymn 37 no.4 p.198

**Ambrose of Milan** (378-381 A.D.) quotes Psalm 110:1 as referring to Christ. *On the Christian Faith* book 2 ch.12.103 p.237

Ambrose of Milan (378-381 A.D.) says many passages are prophecies of the Incarnation. *On the Christian Faith* book 1 ch.15.99 p.217

**Ambrosiaster** (Latin, after 384 A.D.) mentions messianic prophecies of Jesus. question 69 p.173 and question 127 p.41

**Cyril of Jerusalem** (c.349-386 A.D.) says that the prophets spoke of Chirst. *Catechetical Lecture* Lecture 10 ch.12 p.60.

**Gregory Nazianzen** (330-391 A.D.) “for it is very evident the Twenty-first Psalm refers to Christ.” [They number many of the Psalms one differently than we do today. *On the Son – Fourt`h Theological Oration* ch.5 p.311

**Pacian of Barcelona** (343/377-379/392 A.D.) quotes Isaiah 7:14-15 as referring to Christ and His virgin birth. *On Baptism* ch.3(2) p.87

**First Council of Constantinople** (381/382 A.D.) Creed ch.1 p.163

**Jerome** (394 A.D.) interpreted Haggai 2:6,7, Zechariah 3:3,9; 6:1-3; 9:9,10; Malachi 1:10-11 as messianic in Letter 53 ch.8 p.101.

**John Chrysostom** (martyred 407 A.D.) says that Jesus appealed to the prophets and scriptures as testifying of him. *Homilies on John* Homily 30 ver.33 p.104

John Chrysostom (martyred 407 A.D.) quotes Isaiah and says it refers to Christ in vol.10 *Commentary on Matthew* homily 36 p.240.

**Augustine of Hippo** (388-430 A.D.) says that Psalm 110:1 openly refers to Christ. *The City of God* book 17 ch.17 p.355

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

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

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Micah 2:6 prophesies of Christ. *Commentary on Micah* ch.5 p.225-226

Theodore of Mopsuestia (392-423/429 A.D.) “I am aware … that the Law contained an outline of everything to do with Christ the Lord.” *Commentary on Zechariah* ch.9 p.367

Theodore of Mopsuestia (392-423/429 A.D.) (implied) promises [of the Messiah] made to Abraham and David. *Commentary on Jonah* preface p.185

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

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

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

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

## Mp2. Genesis 49:10 refers to Christ

Genesis 49:10

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

**Hegemonius** (351 A.D.) quoting **Archelaus** (262-278 A.D.) 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.” *Disputation with Manes* ch.43 p.219

**Basil of Cappadocia** (357-379 A.D.) mentions Genesis 49:10 as referring to Christ. *Basil to Amphilochius* Letter 236 ch.3 p.277

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

## Mp3. Deuteronomy 18:15 refers to Christ

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

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

**Hegemonius** (mid 3rd century) quotes Detuyeronomy 18:15 as referring to Christ. Archelaus’ *Disputation with Manes* ch.43 p.219

**Athanasius of Alexandria** (356-360 A.D.) quotes Deuteronomy 18:15 as referring to Emmanuel. *Four Discourse Against the Arians* discourse 1 ch.54 p.338

***Apostolic Constitutions*** (c.380 A.D.) book 5 section 3 ch.30 p.448 quotes Deuteronomy 18:15 as referring to the Christ of God.

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Deuteronomy 18:15 as referring to Christ. *Catechetical Letters* Lecture 12 ch.17 p.76

**John Chrysostom** (400-401 A.D.) says Deuteronomy 18:15 refers to Christ. *Homilies on Acts* Homily 19 p.56

## Mp4. Psalm 2 refers to Christ

A pesher commentary found at Qumran called 4QFlorilegium also brings together Psalm 2:7 and 2 Samuel 7:14 as talking about the Messiah. See *The Expositor’s Bible Commentary* vol.98 p.426 for more info.

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

**Athanasius of Alexandria** (326-372/373 A.D.) Says Psalm 2:1 refers to Christ. *Four Discourses Against the Arians* Discourse 1 ch.4 p.312

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.) book 5 section 3 ch.18 p.447 quotes Psalm 2:1-2 as referring to the Lord.

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

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes Psalm 2:2 as referring to Christ. De Principiis book 3 ch.3 p.335.

**John Chrysostom** (martyred 407 A.D.) quotes as Messianic prophecies Psalm 103:22; Psalm 8:18; Psalm 24:8; Isaiah 53:12; Isaiah 61:1 (Luke 4:19); Psalm 2:4; Micah 4:3; Zechariah 9:9; Malachi 3:1-2; Malachi 4:2. *The Gospel of St. Matthew* Homily 19 ch.12 p.139

**John Chrysostom** (400-401 A.D.) quotes Psalm 2:1-2 as referring to Christ. *Homilies on Acts* homily 13 p.83

**Augustine of Hippo** (400 A.D.) says that Psalm 2:6 refers to Christ. *Harmony of the Gospels* book 2 ch.4 p.105.

Augustine of Hippo (388-430 A.D.) says that Psalm 2:6, 10-11 refer to Christ. *Exposition on Psalms* Psalm 48 ch.5 p.165

## Mp5. Psalm 22 refers to Christ

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

**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** (356-360 A.D.) quotes Psalm 22:9 as referring to Christ. *Four Discourses Against the Arians* Discourse 4 ch.28 p.444

***Apostolic Constitutions*** (c.380 A.D.) book 5 section 3 p.444 alludes to Psalm 22:16 as referring to Christ. “And these reproaches did these bulls and dogs in their madness cast upon Him [the Lord]”

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

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) references Psalm 22:19-20 as referring to Christ. *de Principiis* book 2 ch.8 p.287

**John Chrysostom** (400-401 A.D.) says Psalm 2:1-2 prophecies of Christ. *Homilies on Acts* Homily 11 p.70

## Mp6. Psalm 45 refers to Christ

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

**Athanasius of Alexandria** (356-360 A.D.) has an entire chapter on Psalm 45:7-8 and how it relates to Christ. *Four Discourses Against the Arians* Discourse 1 ch.12.46-52 p.333-337.

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

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) references Psalm 45:1-2 as referring to Christ. *de Principiis* (both Greek and Latin) book 4 ch.3 p.352

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

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

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

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

Matthew 22:44; Mark 12:36-37; Luke 20:42-44; Acts 2:34-35; Hebrews 1:13; 5:10, and extensively discussed in Hebrews 7:1-28

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

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 22:44; Acts 1:34-35; Hebrews 1:13

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

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

**Juvencus the Spaniard** (329/330 A.D.) says that Psalm 110 refers to Christ. *Englynion* book 4 45-50 p.94

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Psalm 110:1 refers to Christ.

**Philo of Carpasia** (4th century) discusses Psalm 10 and Melchizedek being a type of Christ.

**Athanasius of Alexandria** (356-360 A.D.) discusses Psalm 110 and Christ. *Four Discourses Against the Arians* Discourse 2 ch.14 p.355-356

**Ambrose of Milan** (378-381 A.D.) quotes Psalm 110:1 as referring to Christ. *On the Christian Faith* book 2 ch.12.103 p.237

**Rufinus** (374-406 A.D.) freely translating Origen(225-253/254 A.D.) “For thus says holy Scripture, ‘The Lord said to My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.’” *de Principiis* book 1 ch.6.1 p.260

**John Chrysostom** (400-401 A.D.) says Psalm 110:1-2 refers to Christ. *Homilies on Acts* Homily 6 p.41

**Augustine of Hippo** (413-426 A.D.) says that Psalm 110:1 openly refers to Christ. *The City of God* book 17 ch.17 p.355

Augustine of Hippo (388-430 A.D.) quotes Psalm 110:4 as referring to Christ” *On Christian Doctrine* book 4 ch.21.45 *NPNF* first series vol.2 p.590

Augustine of Hippo (388-430 A.D.) (implied) says Psalm 110:1 refers to the Son. *Sermon on the Mount* book 1 ch.30 p.14

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

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

**Among heretics**

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

## Mp8. Isaiah 7:14 refers to Christ

Matthew 1:22-23

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 6:10; 7:14-15

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

**Athanasius of Alexandria** (326-372/373 A.D.) quotes Isaiah 7:14 as a prophecy of Christ. *Four Discourses Against the Arians* Discourse 2 ch.54 p.356

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 37 no.4 p.198

**Pacian of Barcelona** (343/377-379/392 A.D.) quotes Isaiah 7:14-15 as referring to Christ and His virgin birth. *On Baptism* ch.3(2) p.87

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

**John Chrysostom** (died 4-7 A.D.)

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

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

## Mp9. Isaiah 9:6 refers to Christ

**Athanasius of Alexandria** (335-342 A.D.) says that Isaiah 9:6 refers to Christ. *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

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

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

## Mp10. Isaiah 11 refers to Christ

Isaiah 11

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

**Athanasius of Alexandria** (331 A.D.) says that Isaiah 11 refers to Christ. *Easter Letter 3* ch.5 p.515

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

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

## Mp11. Isaiah 53 refers to Christ

John 1:29

In the Middle Ages, the Jew Nachmanides, in his debate with a Catholic, said that Isaiah 53 referred to the Messiah, but claimed that the Messiah was willing to die, but did not actually die. (*Answering Jewish Objections to Jesus* vol.2 p.226).

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

**Athanasius of Alexandria** (329 A.D.) says that Isaiah 53:7 refers to Christ. *Festal Letter* 1 ch.9 p.509.

**Eusebius of Emesa** (c.359 A.D.) goes thorugh how Isaiah 53 refers to Christ. *On the Sufferings and Death of our Lord* p.2

**Ambrosiaster** (Latin, after 384 A.D.) discuesses Isaiah 53 as referring to Christ. question 40 p.282-283 and question 74 p.282-283

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

**John Chrysostom** (martyred 407 A.D.) quotes as Messianic prophecies Psalm 103:22; Psalm 8:18; Psalm 24:8; Isaiah 53:12; Isaiah 61:1 (Luke 4:19); Psalm 2:4; Micah 4:3; Zechariah 9:9; Malachi 3:1-2; Malachi 4:2. *The Gospel of St. Matthew* Homily 19 ch.12 p.139

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

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

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

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

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

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

**Athanasius of Alexandria** (326-372/373 A.D.) quotes Isaiah 61:1 as referring to Christ. *Four Discourses Against the Arians* Discourse 1 ch.47 p.334

**John Chrysostom** (martyred 407 A.D.) quotes as Messianic prophecies Psalm 103:22; Psalm 8:18; Psalm 24:8; Isaiah 53:12; Isaiah 61:1 (Luke 4:19); Psalm 2:4; Micah 4:3; Zechariah 9:9; Malachi 3:1-2; Malachi 4:2. *The Gospel of St. Matthew* Homily 19 ch.12 p.139

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

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

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

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

Isaiah 65:1-2; Romans 10:21

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

(not Athanasius)

**Augustine of Hippo** (388-430 A.D.) says that Isaiah 65:1 refers to Christ. *On the Psalms* Psalm 123 ch.2 p.622

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

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

## Mp14. Jeremiah 11:19 prophesies of Christ

Jeremiah 11:19 (Masoretic and LXX)

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

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

**Cyril of Jerusalem** (c.349-386 A.D.) “They deised againstMe a wicked device, saying – (He who knows the devices, knew He not the result of them? And what said they? – Come, let us place a beam upon His bread.” *Catechetical Lecture* 5 ch.13 p.87

## Mp15. Daniels’ 70 weeks messianic prophecy

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

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

**Athanasius of Alexandria** (356-360 A.D.) says the Jews could find the right reason for when the Messiah would come by reading Daniel. *Four Discourses Against the Arians* discourse 2 ch.15.16 p.356. Also, Jesus said that Moses wrote of Jesus in *To the Bishops of Egypt* ch.4 p.224

X Julius Hilarianus (ca.397 A.D.) (non-Messianic view of Daniel 9) *Chronologia sive Libellus de Mundi Duratione* preserved in Jerome’s Commentary on Daniel

**Ambrosiaster** (Latin, after 384 A.D.) discusses Daniel and “Two times” in question 44 p.67.

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

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

**Jerome** (407 A.D.) Commentary on Daniel

**Augustine of Hippo** (407-430 A.D.) &&&

**Among heretics**

**Apollinaris of Laodicea** (ca.360 A.D.) in *Jerome’s Commentary on Daniel*

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

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

Acts 2:19 quotes Joel 2:30

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

**John Chrysostom** (martyred 407 A.D.) quotes Joel 2:28-30 as referring to Christ. *The Actos of the Apostles* Homily 5 p.32

**Augustine of Hippo** (388-430 A.D.) quotes Joel 2:28-29 as “according to Christ’s promise”. Christ promised in Acts 1:8. *The City of God* book 18 ch.30 p.377

## Mp17. Micah 5 refers to Christ

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

**Ephraim the Syrian** (350-378 A.D.) refers to Micah and the prophecy of Bethlehem. *Nativity Hymns* hymn 1 p.223

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

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

**Among heretics**

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

## Mp18. Zechariah 9:9 refers to Christ

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

**John Chrysostom** (martyred 407 A.D.) quotes as Messianic prophecies Psalm 103:22; Psalm 8:18; Psalm 24:8; Isaiah 53:12; Isaiah 61:1 (Luke 4:19); Psalm 2:4; Micah 4:3; Zechariah 9:9; Malachi 3:1-2; Malachi 4:2. *The Gospel of St. Matthew* Homily 19 ch.12 p.139

## Mp19. Zechariah 12:10-12 refers to Christ

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

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 section 3 ch.19 p.447-448 quotes part of Zechariah 12:10 as referring to Christ.

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

**Augustine of Hippo** (388-430 A.D.) says that Zechariah 12:10-12 refers to Christ. *Sermons on the Gospels* Sermon 77 ch.10 p.482

**Among heretics and spurious works**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) wrote an entire commentary on the book of Zechariah.

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

Malachi 3:1-2

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

**John Chrysostom** (martyred 407 A.D.) quotes as Messianic prophecies Psalm 103:22; Psalm 8:18; Psalm 24:8; Isaiah 53:12; Isaiah 61:1 (Luke 4:19); Psalm 2:4; Micah 4:3; Zechariah 9:9; Malachi 3:1-2; Malachi 4:2. *The Gospel of St. Matthew* Homily 19 ch.12 p.139

John Chrysostom (martyred 407 A.D.) quotes Malachi 3:1 as showing two persons in the Godhead. *The Gospel of St. John* Homily 6 p.26

**Augustine of Hippo** (388-430 A.D.) says that Malachi 3:1 refers to John the Baptist, (forerunner of Christ). *On the Psalms* Psalm 50 ch.11 p.182

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

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

**Irenaeus of Lyons** (182-188 A.D.) quotes all of Acts 2:22-27 (Psalm 16:9-11) as by Peter. *Irenaeus Against Heresies* book 3 ch.12.2 p.430

**Clement of Alexandria** (193-202 A.D.) quotes all of Acts 2:26-28 (Psalm 16:9-11) in *Stromata* book 6 ch.6 p.451

**Hippolytus** (222-235/236 A.D.) quotes Psalm 16:10 as “Christ prayed all this economically as man; being however, true God.” *Expository Treatise Against the Jews* ch.3-4 p.220.

**Origen** (225-253 A.D.) quotes Psalm 16:9-10. *Origen Against Celsus* book 2 ch.62 p.456

**Cyprian of Carthage** (c.246-258 A.D.) in discussing all the messianic prophecies of Christ, quotes Psalm 30:3; 16:10; 3:5; and then John 10:18 in *Treatises of Cyprian* Treatise 12 part 2 ch.24 p.525

**Lactantius** (c.303-325 A.D.) quotes Psalm 16:10, referring to Jesus, as “David says, in the fifteenth Psalm” *The Divine Institutes* book 4 ch.19 p.122

Lactantius (c.303-325 A.D.) quotes Psalm 16:10, referring to Jesus, as “David, in the fifteenth Psalm” *Epitome of the Divine Institutes* ch.47 p.241

Eusebius???

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

**Athanasius of Alexandria** (356-360 A.D.) quotes Psalm 16:10 as referring to the one who is David’s Lord.. In ch.15.15 he says this is Christ … the Son of God. “”*Four Discourses Against the Arians* discourse 2 ch.15.16 p.336.

# God’s TranscendEnce

## G1. There is only One True God

Deuteronomy 4:39; 6:4,35-39; 2 Samuel 7:22; Mark 12:29-33; Isaiah 43:10-12; 44:6-8,24; 45:5-14; 46:9; Matthew 19:17; Mark 10;18; 12:29,32; John 17:3; 1 Corinthians 8:4,6; 1 Timothy 1:17; 6:15-16; James 2:19

**Vaticanus** (B) Most of the Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 19:17; Mark 10:18; 12:29,32; John 17:3

**Sinaiticus** (340-350 A.D.) Matthew 19:17; Mark 10:18; 12:29,32; John 17:3

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

While Mormonism has taught that there are many gods over many planets, both the Bible and the early church teach there is only one true God.

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

**Council of Nicea** (325 A.D.) Creed p.3 “One God, the Father Almighty, maker of all things…”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty;” 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 there is no other God, quoting Deuteronomy 4:37

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Athanasius of Alexandria** (346-356 A.D.) says there is only One God. *Defense of the Nicene Definition* ch.7 p.154

**Hegemonius of Sirmium** (4th century) mentions “the One God” *Archelaus Disputation with Manes* ch.18 p.192 and “one God” in *Archelaus Disputation with Manes* ch.29 p.202.

**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.

**Council of Sirmium** (Greek creed) 351 A.D. One God, Father Almighty. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) , One God, Father Almighty, made all things, *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that God is the One and Only. *Marius’ Letter to Candidus* ch.3 (12) p.69

**First Council of Constantinople** (381/382 A.D.) says there is only One God. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) says there are not three gods but a Trinity in *On Not Three Gods* p.336

**Ambrosiaster** (Latin, after 384 A.D.) says there is only One God. question 97 p.254 and question 107 p.28.

**Cyril of Jerusalem** (c.349-386 A.D.) says that God is one. Lecture 4 ch.4 p.20; Lecture 7 ch.1 p.74

**John Chrysostom** (martyred 407 A.D.) mentions only one God in vol.10 *Commentary on Matthew* homily 71 p.432.

**Augustine of Hippo** (388-430 A.D.) says that Christ is God, and very God, and with the Father “the One and only God” *On the Trinity* book 1 ch.6 p.21

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

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

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

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

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

**From the start of Muslim conquests until the Fourth Lateran Council (635-1215 A.D.)**

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

**Among heretics**

**The Arian *Candidus’ Letter to Marius Victorinus*** (359-362 A.D.) says there is One God, who is the first cause of all things and unchangeable. *Candidus’ First Letter* ch.1,2 p.54

**Creed of Eunomius (Extreme Arian)** (c.360-c.377 A.D.) “We believe in One God, the Father Almighty, of Whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

## G2. Living God

Deuteronomy 5:26; Joshua 3:10; 1 Samuel 17:26,33; 2 Kings 19:4,16; Psalm 42:2; 84:2; Isaiah 37:4,17; Jeremiah 10:10; 23:36; Daniel 6:20,26; Hosea 1:10

Matthew 16:26; 26:63; John 6:69; Acts 14:15; Romans 9:26; 2 Corinthians 3:3; 6:16; 1 Thessalonians 1:9; 3:15; 4:10; 6:27; Hebrews 3:22; 9:14; 10:31; 12:22; Revelation 7:2

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

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

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

**Hegemonius of Sirmium** translating Archelaus (4th century) “we believe in the living God alone.” *Archelaus Disputation with Manes* ch.2 p.179

**Athanasius of Alexandria** (335 A.D.) “And one earnestly implores, saying, ‘As the hart panteth after the fountains of waters, so panteth my soul after Thee, O God! My soul thirsteth for the living God, when shall I come and see the face of God?’” *Easter Letter 335 A.D.* ch.6 p.&&&

**Palladius** (419-420 A.D.) mentions the Living God. *Lausiac History* in *Four Desert Fathers*. p.488

**Among heretics**

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

## G3. God / Jesus before birth was incorporeal

(partial, Implied) John 1:14 The Word became flesh

(partial) John 3:8 Holy Spirit is like the wind

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) (partial) says that Jesus was before the earth, quoting Proverbs 8:23

**Marcellus of Ancyra** (c.336 & 340 A.D.) says the Word existed before being incarnated.

**Athanasius of Alexandria** (346-356 A.D.) “Men were created of matter, and that passible; but God is immaterial and incorporeal.” *In Defense of the Nicene Definition* ch.10 p.&&&

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

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

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

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (implied) John 10:11

**Sinaiticus** (340-350 A.D.) (implied) John 10:11

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

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

**Hegemonius of Sirmium** (4th century) “irrational and foolish fashion common to the mass of men, and ascribe no such confusion to the God of goodness.” *Archelaus Disputation with Manes* book 1 ch.5 p.182

Hegemonius of Sirmium (4th century) mentions that contrary to Manes thinking, the God who gave Moses the Old Testament is good. (Diodorus, friend of Archelaus, is speaking) *Archelaus Disputation with Manes* ch.45 p.220

**Athanasius of Alexandria** (335 A.D.) discusses the Father’s lovingkindness and goodness. *Easter Letter 9* ch.10 p.527

**Hilary of Poitiers** (355-367/368 A.D.) wrote that when the Arians point to Isaiah 65:16; Mark 10:18; 1 Timothy 6:15, leaving no truth, goodness, or power to the Son.

**Gregory of Nyssa** (382-383 A.D.) “It is easy, however, to show that not even the word ‘one’ separates the Father from the Son. … For He says, ‘I and the Father are one.’ [John 10:30] If, then, the good is one, and a particular kind of unity is contemplated in the Father and the Son, it follows that the Word, in predicating goodness of ‘one,’ claimed under the term ‘one’ the title of ‘good’ also for Himself, Who is one with the Father, and not severed from oneness of nature.” *Against Eunomius* book 11 ch.2 p.232-233 in *Nicene and Post-Nicene Fathers Second Series* vol.5.

**Ambrosiaster** (Latin, after 384 A.D.) says that God is goodness. question 9 p.400

**Epiphanius of Salamis** (360-403 A.D.) God is good and just. *The Panarion* section 3 scholion 7 and 15 p.32-

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) says the world was created by “This just and good God, the Father of our Lord Jesus Christ” *de Principiis* Preface ch.4 p.240

**Augustine of Hippo** (388-430 A.D.) says God has no change at all. *The City of God* book 11 ch.6 p.208

Augustine of Hippo (388-430 A.D.) says that Christ is God and the Son of God is “unchangeably good”. *On the Trinity* book 13 ch.10.13 p.175

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

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

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

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

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

## G5. God does not speak lies / is Truth

Numbers 23:19; 1 Samuel 15:24; John 7:28; 14:6; Titus 1:2; Hebrews 6:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 7:28; 14:6

**Sinaiticus** (340-350 A.D.) John 7:28; 14:6

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

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

**Hegemonius of Sirmium** (4th century) (partial) said that Manes was wrong to make Jesus into a liar. *Archelaus Disputation with Manes* ch.27 p.200

**Athanasius of Alexandria** (347 A.D.) quotes Hebrews 6:18 that it is impossible for God to lie. *Easter Letter 19* ch.3 p.546

Athanasius of Alexandria (356-360 A.D.) says God cannot lie. *Four Discourses Against the Arians* discourse 2 ch.6 p.351

Athanasius of Alexandria (356-360 A.D.) Jesus says of God the Father “Thy wordis truth.” *Four Discourses Against the Arians* discourse 3 ch.19 p.404

**Ephraim the Syrian** (350-378 A.D.) (implied) says that God is the Father of Truth. *Nativity Hymns* hymn 1 p.273

**Gregory of Nyssa** (382-383 A.D.) says that God cannot lie in *Against Eunomius* book 2 ch.4 p.104

**Ambrosiaster** (Latin, after 384 A.D.) says that God cannot lie. question 117 p.60

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) *de Principiis* book 1 ch.2.7 p.248

**John Chrysostom** (martyred 407 A.D.) “as he [the apostle] does in the Epistle to the Hebrews; where he says, ‘Taht by two immutable things in which it was impossible for God to lie, we may have a strong encouragement.’” vol.13 *Homilies on Ephesians* homily 2 verse 14 p.56

John Chrysostom (martyred 407 A.D.) (partial) God knows all truth vol.14 *Commentary on John* homily 42 p.152

**Augustine of Hippo** (388-430 A.D.) says that God is Almighty, but He cannot die, be deceived, lie, or deny Himself. *On the Creed* ch.2 p.371

Augustine of Hippo (388-430 A.D.) says God is not the author or creator of a lie. *The City of God* book 14 ch.4 p.264

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

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

**Among heretics**

The Ebionite ***Clementine Homilies*** (uncertain date) homily 2 ch.43 p.237 says that God does not lie.

## G6. God is a Father

First person Isaiah 63:16 (twice); 64:8

2 Samuel 7:14; 1 Chronicles 17:11-14; 22:10; 28:6; Psalm 2:7; Proverbs 3:12; 30:4f; Isaiah 9:6; Jeremiah 3:4; 3:19; 31:9; Hosea 11:1; Malachi 1:6; 2:10; others

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

(implied) Hebrews 12:6

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 9:21-22

**Sinaiticus** (340-350 A.D.) Luke 9:21-22

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

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

**Council of Nicea** (325 A.D.) Creed p.3 “One God, the Father Almighty, maker of all things… one Lord Jesus Christ, the Son of God, the only-begotten of his Father…”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions Father, Almighty God.

**Hegemonius of Sirmium** (4th century) mentions God the Father and the Lord’s prayer in *Archelaus Disputation with Manes* ch.20 p.194 . He also mentions God the Father in *Archelaus Disputation with Manes* ch.31 p.203. See also *Archelaus Disputation with Manes* ch.34 p.208.

Hegemonius of Sirmium (4th century) mentions God as the Father. (Diodorus, friend of Archelaus, is speaking) *Archelaus Disputation with Manes* ch.45 p.221

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.69 p.214 “the Son of God was not a created being, neither had He come into being from non-existence, but that He was the Eternal Word and Wisdom of the Essence with the Father.”

**Eusebius of Emesa** (c.359 A.D.) (implied) calls Christ “Only-Begotten; for He alone was begotten of the Father”. *On the Sufferings and Death of our Lord* p.3

**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** (335-342 A.D.) mentions the Father and the Son. *On Luke 10:22 (Matthew 11:27)* ch.1 p.87

Athanasius of Alexandria (335-342 A.D.) mentions the Father. *On Luke 10:22 (Matthew 11:27)* ch.1 p.87

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Council of Sirmium** (Greek creed) 351 A.D. One God, Father Almighty. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) , One God, Father Almighty, made all things, *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) speaks of the all-powerful Father. *Marius’ Letter to Candidus* ch.5 (32) p.83

**Ephraim the Syrian** (350-378 A.D.) says that God is the Father of Truth. *Nativity Hymns* hymn 1 p.273

***Constitutions of the Holy Apostles*** (c.380 A.D.) “For our Savior Himself entreated His Father for those who had sinned, as it is written in the Gospel:” and then he quotes Luke 23:34 ch.16 p.402

*Constitutions of the Holy Apostles* (c.380 A.D.) book 5 ch.6 p.439 “believing in the one and the only true God and Father, through Jesus Christ, the great High Priest, and Redeemer of our souls, and rewarder of our sufferings.”

**First Council of Constantinople** (381/382 A.D.) calls God the Father Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) speaks of God the Father in many places. *Against Eunomius* book 1 ch.14 p.31; book 1 ch.23 p.63. Also *Against Eunomius* book 2 ch.8 p.113

**Ambrosiaster** (Latin, after 384 A.D.) calls God the Father. question 31 p.233 and question 111 p.127

**Cyril of Jerusalem** (349-386 A.D.) says that God is a Father. (*First Catechetical Lecture* 6 ch.1 *Nicene & Post-Nicene Fathers* p.33)

**Gregory Nazianzen** (330-391) discusses God the Father, the unbegotten, and the begotten being of the same essence. *On the Son* ch.11 p.305

**Ambrose of Milan** (378-381 A.D.) says Jesus it the image of the Father. *On the Christian Faith* book 1 ch.7.48 p.208

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) God is a Father. Memra 4 ch.1 p.24

**Epiphanius of Salamis** (360-403 A.D.) Christ raised the dead. Mentioned the Father, Son, and the Holy Spirit. *The Panarion* section 3 ch.46 p.350

Epiphanius of Salamis (360-403 A.D.) Excerpts “The Father gives to the Son, and the Son, who is not inferior to the Father, receives from the Father, particularly in two ways. First, that we might be led to one union with the Deity, Father, Son, and Holy Ghost, in contradistinction to a multitude of gods.” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

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 father, and Holy Ghost along with Jesus our Lord. *Commentary on Philippians* Introductory discourse p.183

John Chrysostom (martyred 407 A.D.) “confessing, indeed, that the Godhead of the Father and of the Son and of the Holy Ghost, is all one, while we add thereunto a Trinity of Persons.” *On the Christian Priesthood* book 4 ch.4 p.66

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) quotes John 14:22. *Commentary on the Song of Songs* book 3 p.211

**Orosius/Hosius of Braga** (414-418 A.D.) says the Father, Son, and Holy Spirit are one. *Memoir to Augustine on the Error of the Priscillianists and Origenists* ch.2 p.171

Orosius of Braga (414-418 A.D.) “Son of God” and the Father. *Defense Against the Pelagians* ch.25 p.151-152

**Palladius** (419-420 A.D.) mentions God the Father. *Lausiac History* in *Four Desert Fathers*. p.487

Augustine of Hippo (388-430 A.D.) discusses “Our Father” in the Lord’s prayer in *Sermons on the New Testament* Sermon 8 p.284-285.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Among heretics**

The ***First Form of the Gospel of Thomas*** (shorter Greek version) ch.19 p.398 has Jesus saying “I must be about my Father’s business” It concludes with “And Jesus advanced in wisdom, and stature, and grace. To whom be glory for ever and ever. Amen.”

***The Second Form of the Gospel of Thomas*** (longer Greek version) ch.11 p.399 says that Mary “rejoiced and glorified Him [Jesus], with the Father and the Holy Spirit, now and ever, and forevermore. Amen.”

***The Latin Form of the Gospel of Thomas*** ch.15 p.404 mentions “God the Father Almighty”. It ends with “He is the Son of God throughout all the world. To Him is due all glory and honour for ever, who lives and reigns God through all ages of ages. Amen.”

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

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

There are more besides these too among heretics.

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

(partial) Matthew 28:19

Vaticanus (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (partial) Matthew 28:19

Sinaiticus (340-350 A.D.) (partial) Matthew 28:19

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

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

**Juvencus the Spaniard** (329/330 A.D.) “It is not too great toil to praise the Trinity.” *Englynion* book 1

**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

**Hegemonius of Sirmium** (4th century) (partial, against Sabellius) “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

Synod of Seleucia in Isauria(357/358 A.D.) (partial)

**Athanasius of Alexandria** (356-360 A.D.) refers to the Holy Trinity in *Letter to the Church of Antioch* ch.3 p.484

Marius Victorinus to the Arian Candidus (359-362 A.D.) (partial) mentions God the Father, and the Son Jesus Christ or Word and the Holy Spirit. (Does not use the word Trinity though.) *Marius’ Letter to Candidus* ch.5 (32) p.83

**Hilary of Poitiers** (355-367/368 A.D.) wrote an entire work, of twelve books, called *On the Trinity*.

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) *Nisibine Hymns* hymn 3 no.14 p.173

**First Council of Constantinople** (381/382 A.D.) “We believe in one God, the Father, almighty, maker of heaven and earth… Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages, … through Whoim all things came in to existence. And in the Holy Spirit, the Lord and life-giver, Who proceeds from the father, Who with the Father and the Son is together worshipped and together glorified…” p.297-298

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the “Trinity”. question 87 p.354 and question 3 p.55

**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

**Damasus I of Rome** (386-389 A.D.)

**Ambrose of Milan** (378-381 A.D.) mentions the “Trinity” in *On the Christian Faith* book 1 ch.4.33 p.206

**First Council of Constantinople** (381/382 A.D.) mentions the Trinity. Synodical Letter p.189

**Gregory of Nyssa** (382-383 A.D.) mentions the Holy Trinity, the Holy Spirit, and the Godhead in *Letter 2 to the City of Sebasteia* p.528-529

**Gregory Nazianzen** (330-391) 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.) (partial) Baptize in the name of the Father, Son, and Holy Spirit. Letter 3 ch.11.1 p.51

**Epiphanius of Salamis** (360-403 A.D.) “the one deity of the Trinity is indicated ... and in the second place, that by the incarnation of the deity He assumed the gift of dignity, power, and perfection which have been given by the Father to the Son for the one spiritual union of the deity.” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

**Rufinus** (374-406 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

**Chromatius of Aquileia** (407 A.D.)

**John Chrysostom** (martyred 407 A.D.) “confessing, indeed, that the Godhead of the Father and of the Son and of the Holy Ghost, is all one, while we add thereunto a Trinity of Persons.” *On the Christian Priesthood* book 4 ch.4 p.66

**Asterius of Amasea** (c.410) “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.” *The Rich Man and Lazarus* ch.35. See also “the mystery of the Trinity” ch.1 p.3

**Niceta of Remesianus** (366-415 A.D.) *Instructions for Candidates for Baptism*

Orosius/Hosius of Braga (414-418 A.D.) (partial) says the Father, Son, and Holy Spirit are one. *Memoir to Augustine on the Error of the Priscillianists and Origenists* ch.2 p.171

**Jerome** (373-420 A.D.) speaks of the “mysteries of the Trinity.” Against the Luciferians ch.15 p.327

**Palladius** (419-420 A.D.) says that three particular demons denied the mystery of the Holy Trinity. [Both Greek and Coptic] *Lausiac History* 38.11 in *Four Desert Fathers*. (Chapter: Evagrius Debates Three Demons) p.179

**Augustine of Hippo** (388-8/28/430 A.D.) wrote an entire work, *On the Holy Trinity*.

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.

**John Cassian** (410-430 A.D.) mentions the Trinity in a number of places, including *Seven Books of John Cassian* book 2 ch.2 p.557. See also *The Incarnation of Christ* p.551-552.

**Macarius the Great** (392-423/429 A.D.) &&&

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**From the start of Muslim conquests until the Fourth Lateran Council (635-1215 A.D.)**

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

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

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

**Among heretics**

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

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

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

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

**Athanasius of Alexandria** (after 347 A.D.) (implied) Athanasius is quoting a letter from Constantius, Victor, Maximus, Augustus to Alexandria. “take care to offer up with him your prayers to God, the Father of all, in behalf of yourselves, and for the well-being of your whole lives.” *Defence Against the Arians* ch.55 p.130

**John Chrysostom** (martyred 407 A.D.) “For to all hath He given one nobility, having vouchsafed to be called the Father of all alike.” *Homilies on Matthew* homily 19 ch.6 p.&&&

**Among heretics**

The mild Arian Creed of Antioch (c.341/344) (partial) says God is the “Make of all things” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

## G9. God/The Father is perfect

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

**Athanasius of Alexandria** (356-360 A.D.) “For never was the essence of the Father imperfect, that what is proper to it should be added afterwards; nor, as man from man, has the Son been begotten, so as to be later than His Father’s existence, but He is God’s offspring, and as being proper Son of God, who is ever, He exists eternally.” *Four Discourses Against the Arians* discourse 1 ch.2.14 p.&&&

Athanasius of Alexandria (346-356 A.D.) (partial, Son, not the Father) “And again, who should be Son of God, but His Word? For there are not many words, or each would be imperfect, but one is the Word, that He only may be perfect, and because, God being one, His Image too must be one, which is the Son.” *Defence of the Nicene Definition* ch.17 p.160

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

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

**Athanasius of Alexandria** (328 A.D.) gives an analogy of the Father and the Son as brightness coming from light. *Statement of Faith* ch.4 p.85 and *On Luke 10:22 (Matthew 11:27)* ch.4 p.89. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.33 p.366 and discourse 3 ch.11 p.400.

**Ambrosiaster** (Latin, after 384 A.D.) uses light as an analogy of the Trinity. question 9 p.401

## G11. Majesty or glory of God

Psalm 19:1; Zechariah 2:5; Micah 5:4

Matthew 24:30; Mark 13:26; Luke 2:9; 21:27; John 1:14; 2:14; 7:18; 12:28; 17:5; Romans 1:23; 3:7,23; 11:36; 15:7; 16:27; 1 Corinthians 10:31; 2 Corinthians 1:20; 4:6; 4:15; 8:19; Galatians 1:5; Ephesians 3:21; Philippians 4:19; Colossians 1:17; 2 Thessalonians 1:9; Titus 2:13; Hebrews 1:3; 1 Peter 4:13,14; 2 Peter 1:17

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

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

**Hegemonius of Sirmium** (4th century) “I understand, then, that his [Manes’] chief effort was directed to prove that the law of Moses is not consonant with the law of Christ; and this position he attempted to found on the authority of our Scriptures. Well, on the other hand, not only did we establish the law of Moses, and all things which are written in it, by the same Scripture; but we also proved that the whole Old Testament agrees with the New Testament, and is in perfect harmony with the same, and that they form really one texture, just as a person may see one and the same robe made up of weft and warp together. For the truth is simply this, that just as we trace the purple in a robe, so, if we may thus express it, we can discern the New Testament in the texture of the Old Testament; for we see the glory of the Lord mirrored in the same.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.41 p.215

**Athanasius of Alexandria** (346-356 A.D.) quotes Dionysius of Rome: “the dignity and exceeding majesty of the Lord;” *Defense of the Nicene Definition* ch.26 p.168

**Ambrosiaster** (Latin, after 384 A.D.) speaks of God’s majesty. question 127 p.49

**Ambrose of Milan** (370-390 A.D.) mentions the eternal Majesty. *Of the Holy Spirit* book 1 ch.8.97 p.106

Ambrose of Milan (378-381 A.D.) mentions the “divine majesty” in *On the Christian Faith* book 5 ch.5.66 p.293

**John Chrysostom** (martyred 407 A.D.) speaks of the “infinite majesty” of God in *Commentary on John* homily 3 (vol.14) p.13. See also *Homilies on John* homily 27 p.95

John Chrysostom (400/401 A.D.) mentions the Divine Majesty. *Commentary on Acts* ch.1.2 p.14

## G12. God is a jealous God

Exodus 20:5; 34:14; Deuteronomy 4:24; 5:9; 6:15; Joshua 24:19; Nahum 1:2; Zechariah 8:1; 1 Corinthians 10:22

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

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

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

**X Athanasius of Alexandria** (356-360 A.D.) says we should not ascribe jealousy to God. *Four Discourses Against the Arians* discourse 2 ch.29 p.363

**John Chrysostom** (martyred 407 A.D.) “And hath God jealousy? Yea the jealousy not of passion, but of love, and earnest zeal.” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

**Palladius** (c.430 A.D.) sepaks of the “jealous God” *Four Desert Fathers* &&& p.487.

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

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

**Among heretics**

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

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

Genesis 1:26

**Athanasius of Alexandria** (356-360 A.D.) says Genesis 1:26 refers to the Father. *Four Discourses Against the Arians* Discourse 2 ch.18.31 p.365.

**Among corrupt or spurious books**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 section 1 p.441 “the divine Scripture testifies that God said to Christ, His only-begotten, ‘Let us make man after our image, and after our likeness. And God made man: after the image of God made He him; male and female made He them.’”

## G14. God is Light

Isaiah 49:6; 60:19,20; John 1:4-9; John 8:12; 2 Corinthians 4:6; 1 John 1:5

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that God is Spirit, and that God is Light.

**Macrostich Creed** (344/345 A.D.) “Jesus is Light of Light” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century) (implied) “If, then, God is a light, it must needs be that light (if Jesus is to be credited) shall shine on the whole world, and not on any portions of it merely.” (The judges are speaking) *Archelaus Disputation with Manes* ch.22 p.195

**Athanasius of Alexandria** (328 A.D.) gives an analogy of the Father and the Son as brightness coming from light. *Statement of Faith* ch.4 p.85. See also *On Luke 10:22 (Matthew 11:27)* ch.4 p.89

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) Christ is “Light of Light” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

## G15. The God of Jesus / Christ

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

Revelation 1:6 (God of Jesus)

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

Athanasius of Alexandria (356-360 A.D.) (partial) quotes Ephesians 1:3-5. *Four Discourses Against the Arians* discourse 2 ch.75 p.189

## G16. God’s Holy Name

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

**Gregory Nazianzen** (330-391 A.D.) “If, however, they rely on the passage, The Word was made Flesh and dwelt among us, and because of this erase the noblest part of Man (as cobblers do the thicker part of skins) that they may join together God and Flesh, it is time for them to say that God is God only of flesh, and not of souls, because it is written, "As Thou hast given Him power over all Flesh," [Jn 17:2] and "Unto Thee shall all Flesh come;" [Ps 65:2] and "Let all Flesh bless His holy Name," [Ps 145:21] meaning every Man.” Letter 101 p.&&&

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

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

## G17. The Godhead

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

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

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

**Hegemonius of Sirmium** (4th century) “For in Him dwelleth all the fullness of the Godhead.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.35 p.209

**Athanasius of Alexandria** (356-360 A.D.) mentions the Godhead *Four Discourses Against the Arians* discourse 3 ch.29 p.424. See also ibid. discourse 1 ch.12 no.50 p.336

**Hilary of Poitiers** (355-367/368 A.D.) wrote about the Godhead. *On the Trinity* book 5 ch.18 p.77. See also *On The Trinity* book 8 ch.42 p.149.

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) mentions Jesus’ Godhead. *Hymns on the Nativity* hymn 3 p.236. See also *Nisibine Hymns* hymn 21 no.11 p.192

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the Godhead. question 114 p.329

**Gregory of Nyssa** (382-383 A.D.) talks about Jesus and the Godhead. *Against Eunomius* book 6 ch.1 p.183. See also *Against Eunomius* book 7 ch. 1 p.194.

Gregory of Nyssa (382-383 A.D.) mentions the Holy Trinity, the Holy Spirit, and the Godhead in *Letter 2 to the City of Sebasteia* p.528-529

**Ambrose of Milan** (378-381 A.D.) discusses God’s power and Godhead are eternal. *On the Christian Faith* book 1 ch.10.62 p.211

Ambrose of Milan (370-390 A.D.) distinguishes the true Father, Son and Spirit in the Godhead, vs. the confusion of the Sabellians or the division of Arius. *Of the Holy Spirit* book 2 ch.12 p.133. See also *Of the Holy Spirit* book 1 ch.8.95 p.106. Ambrose frequently uses the word “Godhead”.

**First Council of Constantinople** (381/382 A.D.) mentions the Godhead. Ch.5 p.181

**Gregory of Nazianzen** (330-391 A.D.) mentions the Godhead in many places, including *Oration on the Holy Light* ch.11 p.355 and *Fourth Theological Oration* ch. 5 p.311.

Gregory Nazianzen (330-391 A.D.) “This is the wish of our schoolmaster the law, of the prophets who intervened between Christ and the law, of Christ who is the fulfiller and end of the spiritual law; of the emptied Godhead, of the assumed flesh, of the novel union between God and man,” *In Defense of His Flight to Pontus* ch.23 p.209

**Council of Constantinople II** (381 A.D.) canon 5 p.181 “the unity of the Godhead of the Father, and of the Son, and of the Holy Spirit. The Synodical Letter of 382 A.D. also mentions the Godhead on p.189.

**Epiphanius of Salamis** (360-403 A.D.) Excerpts “For in the transfiguration His [the Son’s] face, even in the flesh, since His deity was still present, shone like the sun, that is, the flesh which came from Mary and from our human race was transfigured to heavenly glory, so that it acquired, in addition to its own natural powers, the glory, honor, and perfection of the Godhead, the flesh receiving the heavenly glory here in communion with the divine Logos, which it did not have from the beginning.” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

**John Chrysostom** (martyred 407 A.D.) “confessing, indeed, that the Godhead of the Father and of the Son and of the Holy Ghost, is all one, while we add thereunto a Trinity of Persons.” *On the Christian Priesthood* book 4 ch.4 p.66

**Rufinus** (410 A.D.) freely translated **Origen** (240 A.D.) “contemplation of the Godhead with pure and spiritual love.” *Commentary on the Song of Songs* Prologue p.44

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

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

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

**From the start of Muslim conquests until the Fourth Lateran Council (635-1215 A.D.)**

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

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

## G18. God is a consuming fire

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

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

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

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

**Hegemonius of Sirmium** (4th century) “The God of the Old Testament is the inventor of evil, who speaks thus of Himself: ‘I am a consuming fire.’” (Manes is speaking, but **Hegemonius of Sirmium** accepts this description of the God of the Old Testament) fragment from Cyril of *Archelaus Disputation with Manes* ch.1 p.234

**Athanasius of Alexandria** (332 A.D.) quotes Deuteronomy 4:24/Hebrews 12:29 in *Paschal Letter 4* ch.3 p.514

Athanasius of Alexandria (326-372/373 A.D.) says God is a consuming fire. *Festal Letter* 3 ch.3 p.514

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) says that God is a consuming fire. *Commentary on the Song of Songs* book 2 ch.2 p.112

## G19. God is blessed

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

**Athanasius of Alexandria** (338 A.D.) “Blessed be the Lord, Who hath not given us over as a prey to their teeth” Easter Letter 10 ch.11 p.531

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

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

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

## G20. God is Spirit

John 4:24a

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

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that God is Spirit, and that God is Light.

**Athanasius of Alexandria** (326-372/373 A.D.) quotes John 4:24a. *On the Opinion of Dionysius* ch.15 p.182

Athanasius of Alexandria (356-360 A.D.) *Four Discourses Against the Arians* discourse 2 ch.41 p.370

**Ambrosiaster** (Latin, after 384 A.D.) says God is Spirit. question 112 p.138

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes all of John 4:24. *de Principiis* book 1 ch.1 p.242.

**Among corrupt or spurious works**

**pseudo**-**Gregory Thaumaturgus** (?) (author unknown but could be Gregory Thaumaturgus) quotes John 4:24 in *A Sectional Confession of Faith* ch.10 p.43.

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

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

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

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) References 2 Corinthians 2:15-16; Ephesians 5:2b

**Sinaiticus** (340-350 A.D.) References 2 Corinthians 2:15-16; Ephesians 5:2b

**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. References References 2 Corinthians 2:15-16; Ephesians 5:2b.

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

**Ambrose of Milan** (370-390 A.D.) “…destroyed the odour of sorrowful death. And so the Apostle says: ‘For we are the good odour of Christ to God;’” OF the Holy Spirit book 1 ch.9.102 p.107.

**Cyril of Jerusalem** (c.349-386 A.D.) &&& *Catechetical Lectures* Lecture

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

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

**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.&&&

**John Chrysostom** (400/401 A.D.) (implied) “that He swelt in a spiritual temple they [mickers] laugh; while they themselves are not ashamed to bring down God’s substance into cucumbers, and melons, and flies, and caterpillars, and asses, thus excogitating a new fasion of idolatry; for let it not be as the Egyptians have it, ‘The onion is God;’ but let it be, ‘God in the onion’?” *Commentary on Acts* ch.2 p.16

## G23. God fills heaven and earth

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

**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.&&&

# God’s Eternal Power

## Ge1. God is everywhere

Psalm 139

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

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

**Hegemonius of Sirmium** (4th century) says that no one can say God is “not everywhere present” *Archelaus Disputation with Manes* ch.21 p.194

&&&**Hilary of Poitiers** (355-367/368 A.D.)

**Gregory of Nyssa** (c.356-397 A.D.) says that God ‘Is universally present, and yet do not say that He *is* any of those things…” *Against Eunomius* book 6 ch.3 p.186

**Ambrose of Milan** (370-390 A.D.) quotes Wisdom 1:7 “For the Spirit of the Lord filled the whole world.” *Of the Holy Spirit* book 1 ch.7.87 p.104

**Augustine of Hippo** (388-430 A.D.) mentions the “omnipresent power” in *The City of God* book 7 ch.30 p.140

## Ge2. God is almighty (omnipotent)

Job 42:2; Luke 1:37; Romans 9:29; Revelation 11:17; 15:3; 16:7,14; 19:15; 21:22

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 1:37

**Sinaiticus** (340-350 A.D.) Luke 1:37

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

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

**Council of Nicea** (325 A.D.) Creed p.3 “One God, the Father Almighty, maker of all things…”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions Father, Almighty God.

**Hegemonius of Sirmium** (4th century) “quotes Galatians 4:4, “May the Omnipotent God preserve you whole in soul and in spirit.” *Archelaus Disputation with Manes* ch.44 p.220

Hegemonius of Sirmium (4th century) “as is the way with this most depraved man, who, in his impiety, refuses to ascribe to the Omnipotent God even equal power with men?” *Archelaus Disputation with Manes* ch.21 p.194-195

**Hilary of Poitiers** (355-367/368 A.D.) mentions God Almighty. *On the Trinity* book 1 ch.37 p.50

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Athanasius of Alexandria** (328 A.D.) says God is Almighty. *Statement of Faith* p.84.

Athanasius of Alexandria (356-360 A.D.) says God is Almighty. *Four Discourses Against the Arians* discourse 2 ch.16.23 p.361

**Council of Sirmium** (Greek creed) (351 A.D.) One God, Father Almighty. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) “One God, Father Almighty, made all things,” *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) speaks of the all-powerful Father. *Marius’ Letter to Candidus* ch.5 (32) p.83

**Creed of Eunomius (Extreme Arian)** (c.360-c.377 A.D.) “We believe in One God, the Father Almighty, of Whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.7 p.439 “For the Almighty God Himself will raise us up through our Lord Jesus Christ,…”

**First Council of Constantinople** (381/382 A.D.) says God is almighty. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) says the Father is Almighty. *Against Eunomius* book 1 ch.16 p.54

**Ambrose of Milan** (c.384 A.D.) “O Almighty Lord God of Israel,” *On the Mysteries* ch.9 no.43 p.336

**Ambrosiaster** (Latin, after 384 A.D.) says God is Almighty. question 9 p.400 and question 8 p.114

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) calls God the Almighty. *de Principiis* book 1 ch.2.5 p.247; book 1 ch.2.10 p.249

**Severian of Gabala/Jableh** (398-408 A.D.) speaks of the Sovereign God’s “unlimited power” *On the Creation of the World* ch.6 p.5

**Orosius/Hosius of Braga** (414-418 A.D.) speaks of “Almighty God” in *Defense Against the Pelagians* ch.26 p.152 and ch.27 p.153

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

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

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

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

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

**From the start of Muslim conquests until the Fourth Lateran Council (635-1215 A.D.)**

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

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

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

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

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) refers to the Lord Almighty. *Commentary on Malachi* ch.3 p.419

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

## Ge3. God is sovereign / God’s sovereignty

Genesis 15:2,8; Psalm 68:20; Daniel 4:17,25,32; 5:21; 7:14; 2 Peter 2:1; Jude 4; many others

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

**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

Athanasius of Alexandria (after 347 A.D.) says that God is sovereign. *Defense Against the Arians* part 4 ch.61 p.132

**Ambrosiaster** (Latin, after 384 A.D.) says God is sovereign. question 9 p.400-401

**Severian of Gabala/Jableh** (398-408 A.D.) speaks of the Sovereign God’s “unlimited power” *On the Creation of the World* ch.6 p.5

**Rufinus** (c.410 A.D.) translation Origen (225-253/254 A.D.) “to admit that the architect of this world is the Son of God, and that His Father is the first God and Sovereign Ruler over all things.” *Origen Against Celsus* book 6 ch.47 p.595

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

## Ge4. The Most High God

(*El Elyon* in Hebrew)

Genesis 14:18,19,20,22; Psalm 9:17; 57:2; 78:56; 91:1; Daniel 3:26; 4:17,24,32,34; 5:18,21; 7:18,22,25,27; Hosea 7:16; 11:7

Mark 5:7; Luke 1:32,35,76; 6:35; 8:28; Acts 7:48

Most high: Numbers 24:16; Deuteronomy 32:8; 2 Samuel 22:14; Psalm 9:2; 21:7; 46:4; 50:14; 56:2; 73:11; 77:10; 78:17; 82:6; 83:18; 91:9; 92:1,8; Lam 3:35,38

Lord Most High Psalm 7:17; 47:2

God most High: Psalm 57:2

(implied) Isaiah 40:18,25

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

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

**Marcellus of Ancyra** (c.336 & 340 A.D.) says [Jesus] is the Son fo the Most High.

Philo of Carpasia (4th century) (partial) mentions the “high God”.

**Athanasius of Alexandria** (356 A.D.) mentions the Most High God. *To the Bishops of Egypt* ch.1.3 p.224

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) in his hymn has Mary calling Jesus “Son of the Most High” *Hymns on the Nativity* hymn 4 p.235

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the Mos tHig God question 109 p.68 and question 51 p.208

**Cyril of Jerusalem** (c.349-386 A.D.) (implied) discusses the end times, Gabriel’s message, the fourth beast will speak blasphemous words against the Most High. In ch.14 he refers to 2 Thessalonians 2:9 as by Paul. These false signs by Satan and the AntiChrist will abhor idols and be seated in the Temple of God. *Catechetical Lectures* Lecture 15 ch.13-15 p.108

**John Chrysostom** (martyred 407 A.D.) speaks of the Most High God. *Homilies on Ephesians* Homily 8 p.93

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) See also *Commentary on the Song of Songs* prologue p.44

**Palladius** (419-420 A.D.) mentions the Most High. *Lausiac History* in *Four Desert Fathers*. p.490

**Augustine of Hippo** (388-430 A.D.) says that Melchizedek was priest of the most high God. *On Christian Doctrine* book 4 ch.21.45 *NPNF* first series vol.2 p.590

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

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

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

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

**Among heretics**

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

## Ge5. God is above all

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

**Ambrosiaster** (Latin, after 384 A.D.) says God is above all. question 9 p.401

**John Chrysostom** (martyred 407 A.D.) says that God is over all. *Homilies on Ephesians* Homily 11 p.103

## Ge6. God or His power is incomparable

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

**John Chrysostom** (martyred 407 A.D.) “For Paul would not have decided that the same expression suited the Son, unless he had been very confident that between Father and Son there was an equality of honor; since it would have been an act of extremest rashness to refer what suited an incomparable Nature to a nature inferior to, and falling short of it.” *Commentary on John* ch.&&& p.23

## Ge7. God does not change / is unchangeable

Malachi 3:6a

(partial) James 1:17

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

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

**Athanasius of Alexandria** (356-360 A.D.) says the God does not change. *Four Discourses Against the Arians* discourse 1 ch.10.36 p.327

Athanasius of Alexandria (326-372/373 A.D.) “as Paul in another place calls him ‘first-born of all creation’ (Colossians 1:15). But by calling him First-born, He shows that He is not a Creature, but Offspring of the Father. For it would be inconsistent with his deity for Him to be called a creature. For all things were created by the Father through the Son, but the Son alone was eternally begotten from the Father, whence God the Word is ‘first-born of all creation,’ unchangeable from unchangeable. However, the body which He wore for our sakes is a creature.” *Statement of Faith* ch.3 p.85

Athanasius of Alexandria (326-372/373 A.D.) says the Father and Son are unchangeable. *Letter to the Bishops of Egypt* ch.17 p.232

&&&**Hilary of Poitiers** (355-367/368 A.D.)

**Gregory of Nyssa** (382-383 A.D.) says that God is unchangeable. *Against Eunomius* book 1 ch.22 p.61

**Cyril of Jerusalem** (c.349-386 A.D.) says God is unchanging. *Catechical Lectures* Lecture 4 ch.4 p.20; Lecture 18 ch.4 p.135; Lecture 10 ch.12 p.60

**Augustine of Hippo** (388-430 A.D.) says that God is not changed. *The City of God* book 20 ch.26 p.447. See also On Christian Doctrine ch.7.7 p.524

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

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

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

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

**Among heretics**

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) says there is One God, who is the first cause of all things and unchangeable. *Candidus’ First Letter* ch.1,2 p.54

## Ge8. God is uncreated

Genesis 1:1 “In the beginning, God...”

John 1:1 (In the beginning was the word...”

(implied) God alone Isaiah 44:8,24

(implied) John 1:3; Colossians 1:16

(implied) Titus 1:2 (before the beginning of time)

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

**Athanasius of Alexandria** (326-372/373 A.D.) says God is unoriginate. *Opinions of Dionysius* ch.16 p.182

**Cyril of Jerusalem** (c.349-386 A.D.) says the Father alone is unbegotten. *Catechical Lectures* Lecture 4 ch.4 p.20; Lecture 11 ch.13 p.68

## Ge9. God is eternal

1 Timothy 1:17

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

**Athanasius of Alexandria** (356-360 A.D.) “for He [the Son[ is eternal, as is the Father, of whom He is the Eternal Word, - to which subject let us now return again.”. *Four Discourses Against the Arians* discourse 1 ch.18 p.317

**Ambrosiaster** (Latin, after 384 A.D.) says God is eternal. question 9 p.402

**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

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “And not only so, but because the nature of Father, and Son, and Holy Spirit, whose intellectual light alone all created things have a share, is incorruptible and eternal,...” *de Principiis* [Latin] book 4 ch.36 p.381

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

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

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

## Ge10. God had no beginning / was unoriginated

Hebrews 7:3; John 1:2

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

**Athanasius of Alexandria** (346-356 A.D.) says that God is “unoriginate”. *Defense of the Nicene Definition* ch.8 p.155

Athanasius of Alexandria (346-356 A.D.) discusses how the Father and Son are not of things originate. *Defense of the Nicene Definition* ch.19-20 p.163

**Ambrosiaster** (Latin, after 384 A.D.) says God was not originated. question 9 p.402

## Ge11. God is incorruptible

Romans 1:23; 1 Timothy 1:17 (incorruptible *aphthartou*)

2 Timothy 1:10 (incorruption *aphtharsian*)

(implied) Acts 2:27,31

(partial) 1 Corinthians 15:42,50,53,54; 1 Peter 1:4,23

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

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

**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 *Answer to Eunomius Second Book* p.263.

**Gregory Nazianzen** (330-391 A.D.) “And thus we see that God is not a body. For no inspired teacher has yet asserted or admitted such a notion, nor has the sentence of our own Court allowed it. Nothing then remains but to conceive of Him as incorporeal. But this term Incorporeal, though granted, does not yet set before us—or contain within itself His Essence, any more than Unbegotten, or Unoriginate, or Unchanging, or Incorruptible, or any other predicate which is used concerning God or in reference to Him.” *Letter 28* ch.9 p.41

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

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

## Ge12. God is the Ancient of Days

Daniel 7:9, 13, 22

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

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

## Ge13. God / Jesus is immortal

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

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

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

**Athanasius of Alexandria** (356-360 A.D.) says the God and Jesus are immortal. *Four Discourses Against the Arians* discourse 1 ch.21 p.318

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

**Among heretics**

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

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

## Ge14. God is inscrutable/unsearchable

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

(implied, unsearchable riches of Christ) Ephesians 3:8

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

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

**Ambrose of Milan** (370-390 A.D.) quotes Isaiah 40:12 as by Isaiah. *Of the Holy Spirit* book 2 ch.9.90 p.126.

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

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

**After the Start of Muslim conquests (634 A.D.-)**

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

## Ge15. God knows all / even the secret things

Psalm 44:21; 139; John 21:17; 1 Corinthians 14:25; 1 Chronicles 28:9; Ecclesiastes 12:14

Jeremiah 23:24 “‘Can anyone hide in the secret places so that I cannot see him?’ declares the LORD.”

(partial) Isaiah 44:7, (partial) Luke 12:6, (partial) Romans 2:16

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 21:17

**Sinaiticus** (340-350 A.D.) John 21:17

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

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

**Athanasius of Alexandria** (after 347 A.D.) says that God knows all things. *Defense Against the Arians* part 5 ch.84 p.145

**Hegemonius of Sirmium** (4th century) “Not thus is it with the Holy Spirit: God forbid; but He divides to all, and knows all kinds of tongues, and has understanding of all things, and is made all things to all men, so that the very thoughts of the heart cannot escape His cognizance.” *Archelaus Disputation with Manes* ch.36 p.210

***Life of Antony*** (355 A.D.) ch.31 p.204 “For they know none of those things which are not yet in existence; but God only is He who knoweth all things before their birth”

&&&**Hilary of Poitiers** (355-367/368 A.D.)

**Ambrosiaster** (Latin, after 384 A.D.) says that God knows the secret things. question 11 p.82

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “And this, I think, was the opinion of the Apostle Paul himself, when he said, “Their thoughts mutually accusing or excusing them in the day when God will judge the secrets of men by Jesus Christ, according to my Gospel.” *de Principiis* book 2 ch.10.4 p.295

**Augustine of Hippo** (388-430 A.D.) says that God knows every future thing, otherwise He would not be God. *The City of God* book 5 ch.9 p.92

**Among heretics**

The Ebionite ***Clementine Homilies*** (uncertain date) homily 14 ch.13 p.315 says that God knows all things. It mentions the all-seeing God in homily 4 ch.14 p.254 and homily 8 ch.19 p.274.

## Ge16. God is all-seeing

Proverbs 15:3; Hebrews 4:13-14

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

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

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

## Ge17. God is invisible

Colossians 1:15; 1 Timothy 1:17

(implied) Hebrews 11:27

(partial) Romans 1:20

1 John 4:12

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

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

**Hegemonius of Sirmium** (4th century) says God is invisible. *Archelaus Disputation with Manes* ch.32 p.208

**Athanasius of Alexandria** (346-356 A.D.) says that God is invisible. *Defence of the Nicene Definition* ch.27 p.168

**Hilary of Poitiers** (355-367/368 A.D.) discusses the invisibility of God. *Of the Synods* ch.12,15 p.7

**Ambrosiaster** (Latin, after 384 A.D.) says that God is invisible. question 71 p.84 and question 122 p.221

**Ambrose of Milan** (370-390 A.D.) says “The Son is the Image of the invisible God.” *Of the Holy Spirit* book 2 ch.12 p.132. See also *On the Christian Faith* (378-381 A.D.) book 1 ch.7.48 p.208

**Rufinus** (410 A.D.) freely translated Origen (225-253/254 A.D.) says that we should not think that God [the Father] is visible. *Commentary on the Song of Songs* book 3 ch.12 p.219

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

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

## Ge18. God is Lord of heaven and earth

Act 17:24

**Ambrosiaster** (Latin, after 384 A.D.) calls God “Lord of Heaven and earth” question 100 p.182

**Macarius the Great** (392-423/429 A.D.) “If indeed it was necessary to express that other utterance, as Jesus says, "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes," and as it is written in Deuteronomy (xxix. 29), "The hidden things for the Lord our God, and the manifest things for us," therefore the things that are written for the babes and the ignorant ought to be clearer and not wrapped in riddles.” *Apocriticus* ch.9

## Ge19. Calling God “I Am”

John 8:58b

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

**Athanasius of Alexandria** (357 A.D.) quotes John 8:58-59. *In Defense of His Flight* ch.12 p.259

**Athanasius of Alexandria** (346-356 A.D.) calls God “I Am” *Defence of the Nicene Definition* ch.26 p.165

# God’s IMMINENCE

## Gi1. God is worthy

2 Samuel 22:4; 1 Chronicles 16:25; Psalm 18:3; 48:1; 96:4; 145:3; Hebrews 3:3; Revelation 4:11; 5:9,12

**From Nicea to Ephesus (325 A.D. to 431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) (implied) “Uniting then the two titles, Scripture speaks of ‘Son,’ in order to herald the natural and true offspring of His essence; and, on the other hand, that none may think of the Offspring humanly, while signifying His essence, it also calls Him Word, Wisdom, and Radiance; to teach us that the generation was impassible, and eternal, and worthy of God.” *Four Discourses Against the Arians* Discourse 1 ch.28 p.322-323

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “For the goodness of God, as is worthy of Him, incites and attracts all to that blissful end, where all pain, and sadness, and sorrow fall away and disappear.” *de Principiis* book 1 ch.8.3 p.266

## Gi2. God needs nothing from us

Acts 17:25

Psalm 50:9-13 (implied)

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

**Athanasius of Alexandria** (356-360 A.D.) “It was not then the Word, considered as the Word, who advanced; who is perfect from the perfect Father, who needs nothing, nay brings forward others to an advance; but humanly is He here also said to advance, since advance belongs to man.” *Four Discourses Against the Arians* Discourse 3 ch.52 p.422

**Palladius** (419-420 A.D.) says that God needs nothing from us. *Lausiac History* in *Four Desert Fathers*. p.488

## Gi3. God is just / not unjust

Deuteronomy 32:4; 2 Chronicles 12:6; Job 36:3; Psalm 9:6; 33:5; 45:6; 99:4; 101:1; 140:12; 29:26; Isaiah 5:16; 30:18; 42:4; 61:8; Jeremiah 10:24; 30:11; 48:28; Ezekiel 33:19-20

Matthew 12:18; Luke 11:42; 18:7-8; Romans 3:25-26; 2 Thessalonians 1:6; 1 John 1:9; Revelation 15:3; 16:5,7; 19:2,11

partial: Malachi 2:17

**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.)

**From Nicea to Ephesus (325 A.D. to 431 A.D.)**

**Epiphanius of Salamis** (360-403 A.D.) God is good and just. *The Panarion* section 3 scholion 7 and 15 p.32-

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “For what it behooves every one who maintains the truth of what is recorded in Scripture, and who desires to show that the God of the law and the prophets is just, to render a reason for all these things, and to show how there is in them nothing at all derogatory to the justice of God,” *de Principiis* [Latin] book 3 ch.9 p.309

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

(Only mentioning that God knows secrets is not counted here)

Romans 2:16

1 Corinthians 14:25

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

Ambrosiaster (Latin, after 384 A.D.) (partial) God searches people’s minds and hearts. question 125 p.335

**Ambrosiaster** (Latin, after 384 A.D.) question p.

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “And this, I think, was the opinion of the Apostle Paul himself, when he said, “Their thoughts mutually accusing or excusing them in the day when God will judge the secrets of men by Jesus Christ, according to my Gospel.” [Latin] *de Principiis* book 2 ch.10.4 p.295

## Gi5. God punishes

Genesis 3:14-19; 4:13; 15:14; Exodus 32:34; Leviticus 18:25; 26:18,28; Deuteronomy 22:18; 1 Samuel 15:2; 2 Samuel 7:14; Job 21:19; 37:13; Psalm 59:5; 89:32; 94:10; Isaiah 10:12; 13:11; 24:21; 26:21; 27:1; Jeremiah 5:9; 29; 6:15; 9:9,25; 11:22; 14:10; 21:14; 23:34; 27:8; Ezekiel 5:8-10; Zechariah 10:3;

(implied) Zephaniah 3:15

Matthew 25:36; Acts 7:7; 2 Corinthians 10:6; 1 Thessalonians 4:6; 2 Thessalonians 1:8-9; Hebrews 2:2; 4:18; 10:29; 12:6; Jude 7; Revelation 17:1

punish Babylon Jeremiah 25:12

**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.)

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

**Hegemonius of Sirmium** (4th century) “And the law was called a ‘ministration of death’ from the fact that then only transgressors of the law were punished, and not those who kept it, and who obeyed and observed the things which are in the law, as Abel did, whom Cain, who was made a vessel of the wicked one, slew.” *Archelaus Disputation with Manes* ch.30 p.203

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

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

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) mention retribution at the hand of [God’s] angel. *Commentary on Micah* ch.5 p.230

## Gi6. God is not mocked

Galatians 6:7

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

**Cyril of Jerusalem** (c.349-386 A.D.) says God is not mocked. *Catechical Lectures* Lecture 8 ch.4 p.48

## Gi7. God sends evildoers delusion(s)

2 Thessalonians 2:11

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

Ambrosiaster (Latin, after 384 A.D.) (partial) God made evildoers blind. question 125 p.338

**Cyril of Jerusalem** (c.349-386 A.D.) “The Apostle warns thee, and says beforehand, 'And for this cause God shall send them a working of error’; (‘send’, that is, ‘shall allow to happen’;) not that they might make excuse, but ‘that they might be condemned' [2 Thess 2:11]” Book 2 ch.11 p.&&&

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

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

## Gi8. God can be offended

Ezekiel 8:6-18

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

**John Chrysostom** (martyred 407 A.D.) “Let us not therefore be senseless; but then let us grieve when any one deprives us of our dignity of soul, when we commit sin, when we have offended the common Lord of all; since as regards the things that have now befallen us, so far are they from injuring the city, that if we are watchful, they will greatly benefit us.” *On the Statues* book 17 ch.13 p.&&&

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

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

## Gi9. God is merciful

Exodus 20:6; Numbers 14:18; 1 Chronicles 16:34; Psalm 115:1; 116:5; 118:1; 119:41; Jonah 4:2; Luke 18:13; Hebrews 4:16, others

**Vaticanus** (325-350 A.D.) contains most of the Old Testament.

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

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.89 p.218 speaks of God’s mercy.

**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

**Ambrosiaster** (Latin, after 384 A.D.) says that God is merciful. question 119 p.112 and question 111 p.126

**Cyril of Jerusalem** (c.349-386 A.D.) says that God is merciful. *Catechical Lectures* Lecture 10 ch.8 p.59

**John Chrysostom** (400/401 A.D.) speaks of God’s mercy. *Commentary on Acts* ch.1 p.8

**Palladius** (419-420 A.D.) says that God is compassionate. *Lausiac History* in *Four Desert Fathers*. p.485

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

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

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

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

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

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

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

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

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

**Athanasius of Alexandria** (332 A.D.) specifically mentions Ezekiel and says that God desires repentance and not the death of a sinner as Ezekiel 18:23 says. *Paschal Letter* 4 ch.4 p.514

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 8 section 2 ch.9 p.484 refers to Ezekiel 18 and 23.

**Ambrosiaster** (Latin, after 384 A.D.) In discussing Ezekiel 18 says that God wants the wicked to repent and live, not die. question 111 p.126

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

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

**John Chrysostom** (martyred 407 A.D.) “For He [Jesus] was not, we know, a healer to bodies only, [p.182] but a curer also of the soul, and a teacher of self-restraint; by both disclosing Himself, both by putting away their diseases, and by doing nought for display.” *Homilies on Matthew* Homily 27 p.182

## Gi12. God is our protector

**Palladius** (c.430 A.D.) &&& *Four Desert Fathers* &&& p.487.

## Gi13. God is our refuge

Deuteronomy 32:27; 2 Samuel 22:3,31; Psalm 2:12; 5:11; 9:9; 16:1; 17:7; 18:2; 31:2; 34:8; 36:7; 46:1; 62:8; 71:1; 91:2; 144:2; Proverbs 30:5

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

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

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

**Athanasius** (356-360 A.D.) “'Become my God and defence,’ and 'the Lord became a refuge for the oppressed,” *Four Discourse Against the Arians* Discourse 2 ch.14.13 p.&&&

## Gi14. God is our deliverer

**Palladius** (c.430 A.D.) &&& *Four Desert Fathers* &&& p.487.

## Gi15. God/Christ rejoices over us

Zephaniah 3:17

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

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

**Aphrahat/Aphraates** (337-344 A.D.) *Select Demonstrations*

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

## Gi16. Calling God Abba, Father

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

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

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

**Athanasius of Alexandria** (326-372/373 A.D.) calls God Abba, Father. *Defense of the Nicene Definition* ch.4.31 p.172

Athanasius of Alexandria (356-360 A.D.) calls God Abba, Father. *Four Discourses Against the Arians* discourse 4 ch.22 p.441

**John Chrysostom** (martyred 407 A.D.) says we can call God Abba, or Father. *Homilies on Galatians* Homily 4.6-7 p.30

**Augustine of Hippo** (-430 A.D.) quotes Galatians 4:6. *Sermons on the New Testament* sermon 21 ch.29 p.328

## Gi17. God of Abraham

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

**Vaticanus** (325-350 A.D.) contains most of the Old Testament.

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

**Athanasius of Alexandria** (356-360 A.D.) says that God is the God of Abraham, Isaac, and Jacob. *Four Discourses Against the Arians* discourse 3 ch.25.14 p.401-402

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 6 p.464 says that God is the God of Abraham, Isaac, and Jacob.

**Ambrosiaster** (Latin, after 384 A.D.) calls God the God of Abraham. question 16 p.87

**Rufinus** (374-406 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

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

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

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

## Gi18. God of Isaac

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

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

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 6 p.464 says that God is the God of Abraham, Isaac, and Jacob.

**Athanasius of Alexandria** (356-360 A.D.) says that God is the God of Abraham, Isaac, and Jacob. *Four Discourses Against the Arians* discourse 3 ch.25.14 p.401-402

**Rufinus** (374-406 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

**John Chrysostom** (400/401 A.D.) says that God is the God of Isaac and the God of Jacob. *Commentary on Acts* ch.9 p.55

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

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

## Gi19. The God of Jacob

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

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

**Athanasius of Alexandria** (356-360 A.D.) says that God is the God of Abraham, Isaac, and Jacob. *Four Discourses Against the Arians* discourse 3 ch.25.14 p.401-402

Athanasius of Alexandria (346-356 A.D.) “and there are others also, heavenly ones, for Scripture says, ‘The Lord of powers is with us, the God of Jacob is our refuge.’” [Exodus 12:41] *Defence of the Nicene Definition* ch.20 p.163

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 6 p.464 says that God is the God of Abraham, Isaac, and Jacob.

**Ambrosiaster** (Latin, after 384 A.D.) calls God the God of Jacob. question 111 p.126

**Rufinus** (374-406 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

**John Chrysostom** (400/401 A.D.) says that God is the God of Isaac and the God of Jacob. *Commentary on Acts* ch.9 p.55

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

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

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

## Gi20. God of Israel

Exodus 24:10; Numbers 16:9; Joshua 7:19; Judges 5:3; 1 Samuel 5:8; 2 Samuel 7:26; 1 Kings 11:31; 2 Kings 10:31; 1 Chronicles 4:10; 2 Chronicles 2:12; Ezra 1:3; Psalm 41:13; Isaiah 17:6; 45:3; Jeremiah 7:3; Ezekiel 8:4; Zephaniah 2:9; Malachi 2:16

Matthew 15:31; Luke 1:68

(implied) Deuteronomy 6:4

(implied) Amos 4:12 “prepare to meet your God, O Israel”

Genesis 49:24 (partial, rock of Israel)

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

**Ambrose of Milan** (c.384 A.D.) “LORD God of Israel” *Concerning Repentance* book 1 ch.9 no.43 p.336

**Among heretics**

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

## Gi21. God is patient or long-suffering

Romans 9:22; 2 Peter 3:9

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

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “They do not read what is written respecting the hope of those who were destroyed in the deluge; of which hope Peter himself thus speaks in his first Epistle: ‘That Christ, indeed, was put to death in the flesh, but quickened by the Spirit, by which He went and preached to the spirits who were kept in prison, who once were unbelievers, when they awaited the long-suffering of God in the days of Noah, when the ark was preparing, in which a few, i.e., eight souls, were saved by water. Whereunto also baptism by a like figure now saves you.’” *de Principiis* book 2 ch.5.3 p.279

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

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

## Gi22. God/Jesus is compassionate

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

**John Chrysostom** (martyred 407 A.D.) “That is, ‘When He [Jesus] saw,’ it is said, ‘the multitudes, He was moved with compassion on them, because they were troubled, and and scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few, pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.’” *Commentary on Matthew* Homily 32 ch.4 p.&&&

## Gi23. God loves us or is kind

John 3:16; Ephesians 1:4

Isa 54:10 (God has compassion)

(implied) Exodus 2:25

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 3:16

**Sinaiticus** (340-350 A.D.) John 3:16

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

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

**Athanasius of Alexandria** (335 A.D.) discusses the Father’s lovingkindness and goodness. *Easter Letter 9* ch.10 p.527. See also *Easter Letter 10* (338 A.D.) ch.9 p.531

**Ephraim the Syrian** (350-378 A.D.) says that lovingkindness prevailed. *Nisibine Hymns* hymn 2 no.18 p.170

**John Chrysostom** (martyred 407 A.D.) teaches on the lovingkindness of God. *Commentary on Philippians* homily 1 verse 5 p.185 He also says that God created everything through goodness and love for men. homily 4 verse 30 p.202

**John Chrysostom** (martyred 407 A.D.) says that God loves us. *Homilies on Ephesians* Homily 2.1-14 p.&&&

**Augustine of Hippo** (388-430 A.D.) says at how great a price God rated us, and how God loved us by Christ dying for us. *On the Trinity* book 13 ch.13 p.175

**John Cassian** (410-430 A.D.) write of Paphnutius speaking of the loving kindness of the Lord. *Conference of the Bishop Paphnutius* ch.5 p.321

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

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

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

**Among heretics**

**Mandaeans** (>350?) said that the highest deity is kind. *Ginza* p.548

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) God has grace and lovingkindness towards Israel. *Commentary on Zechariah* ch.13 p.386

## Gi24. God avenges

Deuteronomy 32:35,43; 1 Samuel 24:12; 2 Kings 9:7; Isaiah 1:24; Isaiah 65:6; 66:6; Jeremiah 5:9,29; 9:9; 15:15; 51:6b,36; Romans 12:19; 2 Thessalonians 1:6; Hebrews 10:30; Revelation 6:10

Implied Psalm 79:12; 94:2; Lamentations 3:64

**Athanasius of Alexandria** (334 A.D.) prays that God avenge the martyrs of the curch. *Circular Latter* ch.6 p.96

**Among 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)

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

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

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

**Hegemonius of Sirmium** (4th century) “Him, again, who spake with Moses, and the Jews, and the priests, he declares to be the prince of the darkness; so that the Christians, and the Jews, and the Gentiles are one and the same body, worshipping the same God: for He seduces them in His own passions, being no God of truth.” *Archelaus Disputation with Manes* ch.11 p.185. See also ibid ch.40 p.214.

Hegemonius of Sirmium (4th century) (implied) “I understand, then, that his [Manes’] chief effort was directed to prove that the law of Moses is not consonant with the law of Christ; and this position he attempted to found on the authority of our Scriptures. Well, on the other hand, not only did we establish the law of Moses, and all things which are written in it, by the same Scripture; but we also proved that the whole Old Testament agrees with the New Testament, and is in perfect harmony with the same, and that they form really one texture, just as a person may see one and the same robe made up of weft and warp together. For the truth is simply this, that just as we trace the purple in a robe, so, if we may thus express it, we can discern the New Testament in the texture of the Old Testament; for we see the glory of the Lord mirrored in the same.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.41 p.215

**Athanasius of Alexandria** (356 A.D.) “And again, what is the Old Testament to the Jews, unless they acknowledge the Lord whose coming was expected according to it? For had they believed the writings of Moses, they would have believed the words of the Lord; for He said, ‘He wrote of Me.’” *To the Bishops of Egypt* ch.1.4 p.224

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says that Jesus is the Redeemer of Israel. question 66 p.200

**John Chrysostom** (martyred 407 A.D.) (implied) speaks of God’s Law which He gave. *Homilies on Galatians* Homily 3.19 p.28

John Chrysostom (400-401 A.D.) implied that we have the same God as the Jews. *Homilies on Acts* Homily 9 p.61

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

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

## Gi26. Abraham’s [Three] Visitors

Genesis 18:1-16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrose of Milan** (370-390 A.D.) mentions Abraham receiving the strangers, seeing the Trinity in a type,, “when beholding Three he worshipped One and preserving the distinction of the Person, yet addressed on eLord, he offered to Three th honour of his gift, while acknowledging one Power.” *Book 2 On Belief in the Resurrection* ch.96 p.189-190

## Gi27. The Lord/God is faithful / trustworthy

1 John 1:9

Jesus Christ being the faithful witness is not counted here.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says that God is faithful. *Four Discourses Against the Arians* Discourse 2 ch.6 p.357

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “since it is said of us, ‘There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able.’“ *de Principiis* book 3 ch.2.3 p.&&&

## Gi28. The Creator is our / the True God

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) says, “God is the artificer of all things.” *Archelaus Disputation with Manes* ch.19 p.193

Hegemonius of Sirmium (4th century) “God made all Creation good.” *Archelaus Disputation with Manes* ch.32 p.204

## Gi29. God is the Lawgiver

**Athanasius of Alexandria** (after 347 A.D.) calls God “the author of the Law” *Defence Against the Arians* part 4 ch.61 p.132

Athanasius of Alexandria (356 A.D.) said that God gave the Law. *To the Bishops of Egypt* ch.1.3 p.224

**John Chrysostom** (martyred 407 A.D.) (implied) “For since death was an incurable ill, and all was contrived for life’s sake; He makes a law that the living brother should marry her, and should call the child that is born by the name of the dead, so that his house should not utterly perish. For if the dead were not so much as to leave children, which is the greatest mitigation of death, the sorrow would be without remedy. Therefore you see, the lawgiver devised this refreshment for those who were by nature deprived of children, and commanded the issue to be reckoned as belonging to the other.” *Homilies on Matthew* homily 48 p.281

## Gi30. God has numbered the hairs on your head

Matthew 10:30

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (385-430) quotes Matthew 10:30 and then says, “Our hairs our numbered by God; how much more is our conduct known to Him to whom our hairs are thus known?” *Lessons on the Gospels* Sermon 12 ch.15 p.303

## Gi31. The Holy One of Israel

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** martyred 407 A.D.) (implied) “For inasmuch as they continually disbelieved the prophets, and used to say, 'Where is the day of the Lord:' [Amos 5:18] and 'let ]p.67] the counsel of the Holy One of Israel come, that we may know it,' [Isa 5:19] by reason that it was many years before what they said came to pass; to lead them off from this encouragement also, he sets the terrors close to them.” Homilies on Matthew Homily 11 p.67

## Gi32. God of the living

Exodus 3:6; Matthew 22:29

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 6 p.464 says that all are alive to God.

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “He is not God of the dead but of the living.” *Origen’s de Principiis* book 2 ch.4 p.276

## Gi33. God resists the proud

James 4:6; 1 Peter 5:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 7 section 1.5 p.466 says that “God resisteth the proud.”

## Gi34. God is generous

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Gregory Nazianzen** (330-391 A.D.) “These were the objects of her prayers and hopes, in the fervour of faith rather than of youth. Indeed, none was as confident of things present as she of things hoped for, from her experience of the generosity of God.” *Homilies* Homily 18 ch.12 p.258

## Gi35. All nations blessed through Abraham

**From the Council of Nicea I to the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400-401 A.D.) says all people will be blessed through Abraham. *Homilies on Acts* Homily 9 p.56

**Among heretics**

**Theodore of Mopsuestia** (392-423/429 A.D.) all nations blessed through Abraham. *Commentary on Zechariah* ch.9 p.367

## Gi36. In God we live and move and have our being

Acts 17:28

**Athanasius of Alexandria** (346-356 A.D.) ‘Man is the image and glory of God’: ‘always,’ that it was written, ‘For we which live are always;’ ‘in Him’ In Him we luive and move and have our being;” *Defence of the Nicene Definition* ch.5.20 p.163

# Timeless Truths of Jesus Christ

## T1. Jesus is the Son of God

Matthew 3:17; Luke 9:35; John 3:16; 10:36; Hebrews 1:2; 4:16; 10:29; 1 John 4:15; 2 John 3

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 9:35; John 3:16; 10:36

**Sinaiticus** (340-350 A.D.) Luke 9:35; John 3:16; 10:36

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father”

**Marcellus of Ancyra** (c.336 & 340 A.D.) says Jesus is the Son of God.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Macrostich Creed** (344/345 A.D.) “and in his [God’s] only-begotten Son Jesus Christ our Lord” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century) “No man hath seen God at any time, save the only begotten Son, which is in the bosom of the Father.” *Archelaus Disputation with Manes* ch.32 p.205

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.26 p.203 says Jesus is the Son of God.

**Synod of Seleucia** in Isauria (357/358 A.D.) , mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things, flesh through the Virgin Mary, suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that Jesus is the only Begotten Son of God. *Marius’ Letter to Candidus* ch.2 p.60

Marius Victorinus to the Arian Candidus (359-362 A.D.) says that Jesus was begotten before all things. *Marius’ Letter to Candidus* ch.3 (14) p.71

**Hilary of Poitiers** (355-367/368 A.D.) says that Jesus is the Only Begotten Son. *Of the Synods* ch.15 p.7. He also says that there is one Lord, Jesus Christ, who is “true God”. *On the Trinity* book 1 ch.38 p.51

**Synopsis Scripturae Sacrae** (350-370 A.D. or 5th century) quotes Mark 1:1.

**Athanasius of Alexandria** (356-360 A.D.) says the centurion called Jesus the “Son of God” *Four Discourses Against the Arians* discourse 3 ch.29 p.424

Athanasius of Alexandria (335-342 A.D.) says that Jesus is the Only-begotten Son of God in *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

**Ambrosiaster** (Latin, after 384 A.D.) calls Jesus the Son of God. question 41 p.19-20

**Cyril of Jerusalem** (c.349-386 A.D.) “Believe also in the Son of God, the one and only, our Lord Jesus Christ, who is God begotten of God, who is life begotten of life, who is light begotten of light, who is in all things like unto the begetter, and who did not come to exist in time but was before all the ages, eternally and incomprehensibly begotten of the Father. He is the Wisdom of God” *First Catechetical Lectures* lecture 4 ch.7 p.20. See also lecture 11 ch.14 p.17.

**Ambrose of Milan** (378-381 A.D.) calls Jesus the Son of God in numerous places, including *On the Christian Faith* book 1 ch.7.53 p.208

**First Council of Constantinople** (381/382 A.D.) says Jesus is the “Only Begotten Son of God”. Creed ch.1 p.163

**Gregory Nazianzen** (330-391 A.D.) says God, the Word was in the Beginning. He says the Son is Only-Begotten. He is the way, truth, life, and light. *On the Son - Third Theological Oration* ch.17 p.307

**Gregory of Nyssa** (382-383 A.D.) often emphasizes Jesus as the “Only-Begotten”. For example, he speaks of “the Only-begotten God, the Maker of all the creation, whether He always was, or whether He came into being afterwards as an addition to His Father?” *Against Eunomius* book 8 ch.5 p.208

Gregory of Nyssa (382-383 A.D.) calls Christ the Son of God. *Against Eunomius* book 1 ch.23 p.63

**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

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “His Only-begotten Son the Word” *de Principiis* book 8 ch.1 p.640

Rufinus (374-406 A.D.) freely translating Origen (225-253/254 A.D.) mentions the Only-begotten of God, through whom all things were made.” in *Origen’s de Principiis* book 2 ch.6.3 p.282

**John Chrysostom** (martyred 407 A.D.) speaks of Jesus as the Only-Begotten in vol.14 *Commentary on John* homily 3 p.13.

**Orosius/Hosius of Braga** (414-418 A.D.) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151-152

**Palladius** (c.420 A.D.) says that Christ is the “Son of God” *Four Desert Fathers* &&& p.491.

***Sozomen****’s Ecclesiastical History* book 2 ch.10 p.266 (370/380-425 A.D.) a Christian slave woman taught the barbarians that they should worship the Son of God.

**Augustine of Hippo** (388-430 A.D.) calls Jesus the Son of God, the word, and quotes John 1:12-14. *On the Trinity* book 13 ch.9 p.174

**Council of Ephesus** (431 A.D.) “and in one Lord Jesus Christ, the Only-begotten Son of God” Letter from Cyril of Nestorius p.202

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) calls Jesus the Son of God. *Bazaar of Heracleides* ch.76 p.69

Nestorius (451/452 A.D.) Father, Son, and Holy Spirit. *The Bazaar of Heracleides* book 1 ch.1.34 p.25-26

Nestorius (451/452 A.D.) Father, Son, and Spirit are distinct. *The Bazaar of Heracleides* book 1 ch.1.71 p.64-65

Nestorius (451/452 A.D.) God is Father and God is Son and God is Holy Spirit. *The Bazaar of Heracleides* book 2 ch.1(b) p.309

Nestorius (451/452 A.D.) Jesus was born of God the Father. *The Bazaar of Heracleides* book 2 ch.1(b) p.295

**Leo I of Rome** (422-461 A.D.) in discussing the Trinity calls Jesus the only begotten Son of God. Sermon 68.1 p.180

**Council of Constantinople II** (May 553 A.D.) (implied, does not say Son of God.) says Christ is the Son. *The Capitula of the Council* ch.4 p.312.

**Among corrupt or spurious works**

***Arabic Gospel of the Infancy of the Saviour*** p.405 begins with “In the name of the Father, and the Son, and the Holy Spirit, one God.”

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) “his only-begotten Son, our Lord Jesus Christ, who was begotten of the Father before all ages; God of God…” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) says that Jesus is the Son of God. *Candidus’ First Letter* ch.4 p.55

**Eunomius (Extreme Arian)** (c.360-c.377 A.D.) “We believe … one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “The Son is the Son of God” *Commentary on Zechariah* ch.1 p.328

## T2. Jesus is the Only Begotten Son of God

John 3:16,18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 3:16,18

**Sinaiticus** (340-350 A.D.) John 3:16,18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God”

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Macrostich Creed** (344/345 A.D.) “and in his [God’s] only-begotten Son Jesus Christ our Lord” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century) “No man hath seen God at any time, save the only begotten Son, which is in the bosom of the Father.” *Archelaus Disputation with Manes* ch.32 p.205

**Council of Sirmium** (Greek creed) 351 A.D. (implied, does not say “of God”) only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) mentions Christ as only begotten Son. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Hilary of Poitiers** (355-367/368 A.D.) says that Jesus is the Only Begotten Son. *Of the Synods* ch.15 p.7. He also says that there is one Lord, Jesus Christ, who is “true God”. *On the Trinity* book 1 ch.38 p.51

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that Jesus is the only Begotten Son of God. *Marius’ Letter to Candidus* ch.2 p.60

**Athanasius of Alexandria** (335-342 A.D.) says that Jesus is the Only-begotten Son of God in *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

Athanasius of Alexandria (356-360 A.D.) (partial) “to His [Christ] being the Only-begotten Word.” *Four Discourses Against the Arians* discourse 2 ch.19.47 374

**Cyril of Jerusalem** (c.349-386 A.D.) “Believe also in the Son of God, the one and only, our Lord Jesus Christ, who is God begotten of God, who is life begotten of life, who is light begotten of light, who is in all things like unto the begetter, and who did not come to exist in time but was before all the ages, eternally and incomprehensibly begotten of the Father. He is the Wisdom of God” *First Catechetical Lectures* lecture 4 ch.7 p.20. See also lecture 1 ch.1 p.6.

Cyril of Jerusalem (349-386 A.D.) discusses Christ as the Only Begotten. *First Catechetical Lecture* 4 ch.16 *Nicene & Post-Nicene Fathers* p.23

**Ambrose of Milan** (378-381 A.D.) discusses how Jesus is the only-begotten of God. *On the Christian Faith* book 1 ch.14.89 p.216. See also *Letter 22* no.6 p.437

**First Council of Constantinople** (381/382 A.D.) says Jesus is the “Only Begotten Son of God”Creed ch.1 p.163

**Gregory Nazianzen** (330-391) says God, the Word was in the Beginning. He says the Son is Only-Begotten. He is the way, truth, life, and light. *On the Son - Third Theological Oration* ch.17 p.307

**Gregory of Nyssa** (382-383 A.D.) often emphasizes Jesus as the “Only-Begotten”. For example, he speaks of “the Only-begotten God, the Maker of all the creation, whether He always was, or whether He came into being afterwards as an addition to His Father?” *Against Eunomius* book 8 ch.5 p.208. See also *Against Eunomius* book 1 ch.22 p.61

**Epiphanius of Salamis** (360-403 A.D.) (partial) “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

Epiphanius of Salamis (360-403 A.D.) (implied) Divine Word, the only-begotten Son, begotten of him without beginning and not in time. *The Panarion* section 44 p.243

**John Chrysostom** (martyred 407 A.D.) speaks of Jesus as the Only-Begotten in vol.14 *Commentary on John* homily 3 p.13.. See also *Homilies on John* homily 27 p.95

**Rufinus** (374-410 A.D.) translating Origen (225-253/254 A.D.) “His Only-begotten Son the Word” *Origen’s de Principiis* book 8 ch.1 p.640

Rufinus (374-406 A.D.) freely translating Origen (225-253/254 A.D.) mentions the Only-begotten of God, through whom all things were made.” in *Origen’s de Principiis* book 2 ch.6.3 p.282

Rufinus (410 A.D.) freely translated Origen (240 A.D.) (partial) calls Jesus the only-begotten Son. *Commentary on the Song of Songs* ch.1 p.70

**Orosius/Hosius of Braga** (414-418 A.D.) (partial) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

**Augustine of Hippo** (388-430 A.D.) says that Christ Jesus is the “only-begotten Son, God co-eternal with Himself, to become man”. He says that Jesus is the Mediator of God and men. *On the Trinity* book 13 ch.10.13 p.174. See also *On the Gospel of John* Tractate 124 ch.21.5 vol.7 p.449.

**Council of Ephesus** (431 A.D.) “and in one Lord Jesus Christ, the Only-begotten Son of God” *Letter from Cyril of Nestorius* p.202

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Only begotten Son. *The Bazaar of Heracleides* book 1 part 1 ch.53 p.46-47. He also says that in *The Bazaar of Heracleides* book 1 part 1 ch.55.

**Leo I of Rome** (422-461 A.D.) in discussing the Trinity calls Jesus the only begotten Son of God. Sermon 68.1 p.180

**Council of Constantinople II** (May 553 A.D.) calls Jesus Christ the Only-begotten Word of God. *The Capitula of the Council* ch.8 p.313

Venantius (lived ca.530-609 A.D.) (partial) says that Jesus is the Sacred King. *Poem on Easter* p.330.

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) “his only-begotten Son, our Lord Jesus Christ, who was begotten of the Father before all ages; God of God…” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) (partial) Jesus is the Son of God. Jesus is the first and original effect of God. *Candidus’ First Letter* ch.4 p.55

**Creed of Eunomius (Extreme Arian)** (c.360-c.377 A.D.) “We believe … one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

## T3. The Deity of Jesus our Lord

Son is God. Hebrews 1:8-9; John 1:1,18; 20:28; Hos 1:7; Isa 7:14; 1 John 5:11,12,21; Colossians 2:9; Matthew 1:23

[Only one Lord Isaiah 26:13-14]

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:1,18; 20:28

**Sinaiticus** (340-350 A.D.) John 1:1,18; 20:28

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Macrostich Creed** (344/345 A.D.) “and in his [God’s] only-begotten Son Jesus Christ our Lord… God of God” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century) writes “…Christ. For in Him dwelleth all the fullness of the Godhead.” He is quoting Colossians 2:6-9 in *Archelaus Disputation with Manes* ch.35 p.209

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

***Life of Antony*** (probably by Athanasius of Alexandria) (355 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.”

**Synod of Seleucia** in Isauria (357/358 A.D.) , mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things, flesh through the Virgin Mary, suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Hilary of Poitiers** (355-367/368 A.D.) says there is one Lord, Jesus Christ, who is “true God”. *On the Trinity* book 1 ch.38 p.51

**Athanasius of Alexandria** (335-342 A.D.) says that Jesus is mighty God and ruler. *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

Athanasius of Alexandria (326-372/373 A.D.) says Jesus is Mighty God and ruler. *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that Jesus was God, and He did not lie. *Marius’ Letter to Candidus* ch.2 p.61

**Ephraim the Syrian** (350-378 A.D.) says that Jesus is fully God and fully man. *Nisibine Hymns* hymn 36 no.16 p.197

**Gregory of Nyssa** (382-383 A.D.) discusses the Son’s Deity. *Against Eunomius* book 4 ch.1 p.153

**Ambrose of Milan** (378-381 A.D.) quotes and discusses John 1:1 *On the Christian Faith* book 1 ch.8.56 p.209

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus is God. question 9 p.400 and question 35 p.249

**Cyril of Jerusalem** (c.349-386 A.D.) said that Jesus is God and man. *Catechetical Lecture* 13 ch.3 p.82

**Gregory Nazianzen** (330-391) discusses how Jesus is God. *On the Son* ch.14-17 p.306-307

**Epiphanius of Salamis** (360-403 A.D.) “First, that we might be led to one union with the Deity, Father, Son, and Holy Ghost, in contradistinction to a multitude of gods. And second, that we might also be led to the transfiguration, to the glory of the incarnation, and to the union with the Deity. For in the transfiguration His face, even in the flesh, since His deity was still present, shone like the sun, that is, the flesh which came from Mary and from our human race was transfigured to heavenly glory, so that it acquired, in addition to its own natural powers, the glory, honor, and perfection of the Godhead, the flesh receiving the heavenly glory here in communion with the divine Logos, which it did not have from the beginning. We must also understand in this sense the passage, He has given all judgment to the Son [John 5:22], and also the passage, He gave Him power, so that He gives life to whom He wishes [John 5:21], that in the first place ... the one deity of the Trinity is indicated ... and in the second place, that by the incarnation of the deity He assumed the gift of dignity, power, and perfection which have been given by the Father to the Son for the one spiritual union of the deity.” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

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.) says the Jesus’ miracles declared Him God in vol.10 *Commentary on Matthew* homily 28 p.191. He also says that Jesus remained God in *Commentary on Philippians* homily 7 p.214.

**Orosius/Hosius of Braga** (414-418 A.D.) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

Orosius/Hosius of Braga (414-418 A.D.) refers to the fullness of divinity in Christ Jesus. *Defense Against the Pelagians* ch.17 p.138

**Augustine of Hippo** (388-430 A.D.) says that Christ Jesus is the “only-begotten Son, God co-eternal with Himself, to become man”. He says that Jesus is the Mediator of God and men. *On the Trinity* book 13 ch.10.13 p.174

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.

**Council of Ephesus** (431 A.D.) calls Jesus “Light of Light, Very God of very God” Cyril of Nestorius p.202

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) speaks of God the Word. *The Bazaar of Heracleides* book 1 part 1 ch.23

Nestorius (451/452 A.D.) Christ was man while remaining God. *The Bazaar of Heracleides* book 1 ch.1.29 p.23

**Leo I of Rome** (422-461 A.D.) says that in Jesus divine power joined itself to human frailty. Sermon 68.1 p.180

**Council of Constantinople II** (May 553 A.D.) starts out as “Our Great God and Saviour Jesus Christ” Sentence of the Synod p.306. See also *Capitula of the Council* ch.6 p.313

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) calls Christ God the Word. On p.321 he refers to “Christ our God”

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.557 speaks of our God Jesus Christ.

**Desiderius Erasmus of Rotterdam** (1460-1536) “(Au.) Dost thou believing the holy Spirit? (Ba.) I do believe that it is true God, together with the Father and the Son. I believe they that wrote us the Books of the Old and New Testament were inspired by it, without whose Help no Man attains Salvation.” *Colloquies of Erasmus* p.332. See also ibid p.327.

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) “his only-begotten Son, our Lord Jesus Christ, who was begotten of the Father before all ages; God of God…” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Creed of Eunomius (Extreme Arian)** (c.360-c.377 A.D.) “We believe … one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “divinity of Christ the Lord.” *Commentary on Zechariah* ch.1 p.329

## T4. Jesus is the Word of God

John 1:1-2; Revelation 19:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:1-2

**Sinaiticus** (340-350 A.D.) John 1:1-2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos,” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) , mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things, flesh through the Virgin Mary, suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Athanasius of Alexandria** (346-356 A.D.) (implied) says Jesus is God’s Word. *Defence of the Nicene Definition* ch.11 p.157

Athanasius of Alexandria (335-342 A.D.) (partial) says that Jesus was the Word. *On Luke 10:22 (Matthew 11:27)* ch.2 p.87

Athanasius of Alexandria (356-360 A.D.) “to His [Christ] being the Only-begotten Word.” *Four Discourses Against the Arians* discourse 2 ch.19.47 374

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) speaks of the Word of God. *Marius’ Letter to Candidus* ch.4 (27) p.79

**`** (349-386 A.D.) speaks of Jesus as the Word. *First Catechetical Lecture* 4 ch.8 *Nicene & Post-Nicene Fathers* p.21

**Ambrose of Milan** (378-381 A.D.) quotes John 1:1. *On the Christian Faith* book 1 ch.8.56 p.209

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus is the Word of God. question 19 p.13 and question 91 p.360

**Gregory Nazianzen** (330-391) says God, the Word was in the Beginning. He says the Son is Only-Begotten. He is the way, truth, life, and light. *On the Son - Third Theological Oration* ch.17 p.307

**Cyril of Jerusalem** (c.349-386 A.D.) “There is One Only Holy Ghost, the Comforter; and as there is One God the Father, and no second Father;—and as there is One Only-begotten Son and Word of God, who hath no brother;—so is there One Only Holy Ghost, and no second spirit equal in-honour to Him.” *Catechetical Lecture* 16 ch.3 p.115

**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** (martyred 407 A.D.) discusses John 1:1 and Jesus being the Word of God. vol.14 *Commentary on John* homily 2 p.7. See also *Commentary on Philippians* homily 7 p.214

**Severian of Gabala/Jableh** (398-408 A.D.) quotes John 1:1 as by John the evangelist. *On the Creation of the World* ch.2 p.2. She says John 1:1 is spoken of the Savior in *On the Creationof the World* ch.3 p.2.

Orosius/Hosius of Braga (414-418 A.D.) (partial) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

**Augustine of Hippo** (388-430 A.D.) calls Jesus the Son of God, the word, and quotes John 1:12-14. *On the Trinity* book 13 ch.9 p.174

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Jesus is “God the Word” *The Bazaar of Heracleides* book 1 part 1 ch.39 p.37 and book 1 part 1 ch.23.

Nestorius (451/452 A.D.) God’s Word is the conqueror for all time. *The Bazaar of Heracleides* book 1 part 1 ch.93 p.84

**Leo I of Rome** (422-461 A.D.) (implied) quotes that “The Word became flesh”. Sermon 34.3 p.148

**Council of Constantinople II** (May 553 A.D.) says that the Word of God had two nativities: one from all eternity of the Father, without time and body, and the other in the flesh from Mary, Mother of God. *The Capitula of the Council* canon 2 p.312

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) refers to Christ as God the Word

**Among heretics**

**Creed of Eunomius (Extreme Arian)** (c.360-c.377 A.D.) “We believe … one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

## T5. The Son existed from ages past

John 1:1; 17:5; Hebrews 7:3

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:1; 17:5

**Sinaiticus** (340-350 A.D.) John 1:1; 17:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made…”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages,” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Macrostich Creed** (344/345 A.D.) says that Christ is the Son of God, the Mediator, and the Image of God from eternity past *Socrates Ecclesiastical History* book 2 ch.19 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.45

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.69 p.214 “the Son of God was not a created being, neither had He come into being from non-existence, but that He was the Eternal Word and Wisdom of the Essence with the Father.”

**Athanasius of Alexandria** (356-360 A.D.) The Son did not have a beginning of being. *Four Discourses Against the Arians* discourse 2 ch.57 p.379

Athanasius of Alexandria (346-356 A.D.) says that Jesus was unoriginate. *Defence of the Nicene Definition* ch.8 p.155

Athanasius of Alexandria (326-372/373 A.D.) “as Paul in another place calls him ‘first-born of all creation’ (Colossians 1:15). But by calling him First-born, He shews that He is not a Creature, but Offspring of the Father. For it would be inconsistent with his deity for Him to be called a creature. For all things were created by the Father through the Son, but the Son alone was eternally begotten from the Father, whence God the Word is ‘first-born of all creation,’ unchangeable from unchangeable. However, the body which He wore for our sakes is a creature.” *Statement of Faith* ch.3 p.85. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 1 ch.39 p.329

Athanasius of Alexandria (326-372/373 A.D.) (implied) says that there was never a time when God was not a Father. *On the Opinion of Dionysius* ch.15 p.182

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus existed before He came to earth. question 91 p.356-357,360

**Cyril of Jerusalem** (349-386 A.D.) says that God the Word was before all ages. *First Catechetical Lecture* 4 ch.7 *Nicene & Post-Nicene Fathers* p.20

**Ambrose of Milan** (378-381 A.D.) has a long discussion on “the Son’s eternity” in *On the Christian Faith* book 1 ch.8.54-56 p.209

**Gregory Nazianzen** (330-391) says “There never was a time when He [the Father] was not. And the same thing is true of the Son and the Holy Ghost.” *On the Son - Third Theological Oration* ch.13 p.301

**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

**Rufinus** (374-406 A.D.) &&&

**Jerome** (373-420 A.D.) &&&

**Augustine of Hippo** (388-430 A.D.) says that Christ Jesus is the “only-begotten Son, God co-eternal with Himself, to become man”. He says that Jesus is the Mediator of God and men. *On the Trinity* book 13 ch.10.13 p.174

**Council of Ephesus** (431 A.D.) “But those that say, ‘There was a time when he was not, and before he was begotten he was not,… those the Catholic and Apostolic Church anathematizes.” *Letter from Cyril to Nestorius* p.202

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Christ “existed of old and exists eternally.” *The Bazaar of Heracleides* book 2 ch.1(b) p.192

Nestorius (451/452 A.D.) Jesus was prior to Abraham, Isaac, and Jacob. *The Bazaar of Heracleides* book 1 ch.1.12 p.11; book 1 ch.1.25 p.19

**Patrick of Ireland** (420-461 A.D.) “[T]here is no other God, nor has there been heretofore, nor will there be hereafter, except God the Father unbegotten, without beginning, from whom is all beginning, upholding all things, as we say, and his Son Jesus Christ, whom we likewise to confess to have always been with the Father--before the world’s beginning . . . Jesus Christ is the Lord and God in whom we believe . . . and who has poured out on us abundantly the Holy Spirit . . . whom we confess and adore as one God in the Trinity of the Sacred Name” *Confession of St. Patrick* 4

**Council of Constantinople II** (May 553 A.D.) “If anyone does not confess that there are two nativities [generations] of the Word of God, one from the Father before all ages, without time and incorporeally, the other in the last days when the same came down from heaven and was incarnate . . . let such a one be anathema” *The Capitula of the Council* canon 2 p.312

**Peter Lombard** (1142-1160) “In the Book of Wisdom the eternity of the Son with the Father is demonstrated” and then quotes Proverbs *Sentences of Peter Lombard* First Book distinction 2 ch.3 p.12 (p.48)

**Among corrupt or spurious books**

***Constitutions of the Holy Apostles*** (3rd-5th century, compiled c.390 A.D.) book 5 section 1 p.441 “the divine Scripture testifies that God said to Christ, His only-begotten, ‘Let us make man after our image, and after our likeness. And God made man: after the image of God made He him; male and female made He them.’”

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) “his only-begotten Son, our Lord Jesus Christ, who was begotten of the Father before all ages; God of God…” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Eunomius and extreme Arians** (c.360-c.377 A.D.) (implied) believed Jesus was from ages past, but there was a time when Jesus did not exist. *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

## T6. All things were created through Christ / the Son of God

John 1:3,10; Colossians 1:16-17; Hebrews 1:2

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:3,10

**Sinaiticus** (340-350 A.D.) John 1:3,10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made…”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on 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.) quotes John 1:3 that all things were made through the Word.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Macrostich Creed** (344/345 A.D.) “through whom [Jesus] all things in the heavens and upon the earth, both visible and invisible, were made; who is the Word, and Wisdom, and Power, and Life, and true Light;” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.45

**Council of Sirmium** (Greek creed) 351 A.D. says that all things were made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Hilary of Poitiers** (355-367/368 A.D.) says that all things were created through the Son. *On the Trinity* book 5 ch.9 p.87

**Athanasius of Alexandria** (335-342 A.D.) says that all things were made through Christ. *On Luke 10:22 (Matthew 11:27)* ch.2 p.88

Athanasius of Alexandria (326-372/373 A.D.) “as Paul in another place calls him ‘first-born of all creation’ (Colossians 1:15). But by calling him First-born, He shews that He is not a Creature, but Offspring of the Father. For it would be inconsistent with his deity for Him to be called a creature. For all things were created by the Father through the Son, but the Son alone was eternally begotten from the Father, whence God the Word is ‘first-born of all creation,’ unchangeable from unchangeable. However, the body which He wore for our sakes is a creature.” *Statement of Faith* ch.3 p.85

**Cyril of Jerusalem** (349-386 A.D.) says that Jesus created all things for the Father. *First Catechetical Lecture* 4 ch.7 *Nicene & Post-Nicene Fathers* p.21

**Gregory of Nyssa** (382-383 A.D.) speaks of “the Only-begotten God, the Maker of all the creation, whether He always was, or whether He came into being afterwards as an addition to His Father?” *Against Eunomius* book 8 ch.5 p.208

**Ambrose of Milan** (378-381 A.D.) says the Father made all things through Christ. *On the Christian Faith* book 1 ch.7.48 p.208

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) mentions the Only-begotten of God, through whom all things were made.” in *Origen’s de Principiis* book 2 ch.6.3 p.282

**Orosius/Hosius of Braga** (414-418 A.D.) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

**Augustine of Hippo** (388-430 A.D.) quotes John 1:1,14 and 2:3 and says all things were made through Christ. *On the Trinity* book 1 ch.6.9 p.21

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Everything came into being by the Father through the Son. *The Bazaar of Heracleides* book 1 part 1 ch.53

**Council of Constantinople II** (about 153 bishops present) (551/553 A.D.) says to praise Jesus. *Capitula of the Council* canon 12 p.315

**Leo I of Rome** (422-461 A.D.) says all things were made through Christ in Letter 31.2 p.45

Venantius (lived ca.530-609 A.D.) (partial) “O Christ, Thou Saviour of the world, merciful Creator and Redeemer,” *Poem on Easter* p.329

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) “his only-begotten Son, our Lord Jesus Christ, who was begotten of the Father before all ages; God of God… through whom all; things in the heavens and upon the earth, both visible and invisible, were made;” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Creed of Eunomius (Extreme Arian)** (c.360-c.377 A.D.) “We believe … one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

## T7. Jesus obedient or subject to the Father

Philippians 2:8

(implied) 1 Corinthians 11:3; 1 Corinthians 15:28

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) (implied) says Jesus was obedient. *Four Discourses Against the Arians* discourse 3 ch.29 p.409

**Hilary of Poitiers** (355-367/368 A.D.)

**X** Ambrose of Milan (370-390 A.D.)

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) says that Jesus is obedient not only on the cross, but also at the end of the word, referring to 1 Corinthians 15:28. “He became obedient to the Father, not only to the death of the cross, but also, in the end of the world, embracing in Himself all whom He subjects to the Father, and who by Him come to salvation, He Himself, along with them, and in them, is said also to be subject to the Father; all things subsisting in Him, and He Himself being the Head of all things, and in Him being the salvation and the fullness of those who obtain salvation. And this consequently is what the apostle says of Him: “And when all things shall be subjected to Him, then shall the Son also Himself be subject to Him that put all things under Him, that God may be all in all.” *de Principiis* book 3 ch.5.6 p.343

**John Chrysostom** (martyred 407 A.D.) says that Jesus emptied Himself, was obedient to the Father, and subject to the Father. *Commentary on Philippians* homily 7 p.213

**Nestorius** (451/452 A.D.) says that Christ obeyed the Father. *Bazaar of Heracleides* ch.75 p.68

## T8. Worship, praise, or glorify Jesus

Matthew 21:15-16; Hebrews 13:21; 2 Peter 3:18

Mathew 2:2,11 (The Magi worshipped Jesus)

(partial) Matthew 8:2 (A leper knelt before Jesus)

(partial) Matthew 9:18 (A ruler knelt before Jesus)

Matthew 14:33 (the disciples worshipped Jesus)

(partial) Matthew 15:25 (A woman knelt before Jesus)

John 9:38 (formerly blind man worshipped Jesus)

Matthew 28:9 (women at the tomb clasped Jesus’ feet and worshiped Him)

Matthew 28:17 (the eleven disciples worshipped Jesus)

Hebrews 1:6 (Angels worship Jesus)

Revelation 5:12 (in heaven they give praise, glory, and honor to Jesus)

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 2:11-12; 21:15-16; John 9:38

**Sinaiticus** (340-350 A.D.) Matthew 2:11-12; 21:15-16; John 9:38

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.94 p.221 says to glorify Jesus.

**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

**Athanasius of Alexandria** (after 347 A.D.) says we “worship” Christ. *Defense Against the Arians* ch.5 p.102.

Athanasius of Alexandria (326-372/373 A.D.) says that we worship “the Lord of Creation, Incarnate, the Word of God.” And that the leper “worshipped God in the Body”. *Letter 60* ch.3 p.575

Athanasius of Alexandria (356-360 A.D.) says that even the angels worship Jesus and quotes Hebrews 1:6. *Four Discourses Against the Arians* discourse 2 ch.16.23 p.361. See also discourse 1 ch.42 p.330

Athanasius of Alexandria (346-356 A.D.) says that we “adore” Jesus. *Defence of the Nicene Definition* ch.11 p.157

Athanasius of Alexandria (356-360 A.D.) says to worship the Father and the Son. *Four Discourses Against the Arians* discourse 3 ch.6 p.397

**Ephraim the Syrian** (350-378 A.D.) discusses worshipping Jesus *Nisibine Hymns* hymn 38 no.5 p.199. See also *Nativity Hymns* hymn 2 p.228

**Ambrose of Milan** (378-381 A.D.) “without doubt the Holy Spirit also is to be adored, since He Who according to the flesh was born of the Holy Spirit is adored. (80) And let no one divert this to the Virgin Mary; Mary was the temple of God, not the God of the temple. And therefore He alone is to be worshipped Who was working in His temple.” *Of the Holy Spirit* book 3 ch.11 no.79f-80. See also *On the Christian Faith* book 5 ch.4 p.291 where he discusses that Mary worshipped Jesus and we should worship Him as God too. See also *On the Christian Faith* book 1 ch.9.61 p.211

**Cyril of Jerusalem** (349-386 A.D.) says that Christ crucified is worshipped. *First Catechetical Lecture* 4 ch.13 *Nicene & Post-Nicene Fathers* p.22

**Gregory of Nyssa** (382-383 A.D.) says we are to worship Jesus. *Against Eunomius* book 3 ch.6 p.147. All should worship Jesus in *Against Eunomius* book 4 ch.9 p.171 and book 5 ch.1 p.172

Gregory of Nyssa says that angels worship Jesus in Hebrews. *Against Eunomius* book 4 ch.3 p.157.

Gregory of Nyssa (382-383 A.D.) quotes Hebrews 1:6 “Let all God’s angels worship him.” referring to Jesus. *Against Eunomius* book 2 ch.8 p.112

**Gregory Nazianzen** (330-391) says that we are to honor and worship the Son, but not in a secondary sense. *On the Son - Third Theological Oration* ch.14 p.306

Gregory Nazianzen (330-391) says the Magi worshipped Jesus. *On the Son - Third Theological Oration* ch.19 p.308

Gregory of Nazianzen (330-391 A.D.) mentions angels glorifying Jesus. *Oration on Pentecost* ch.5 p.381

Gregory Nazianzen (380/381 A.D.) “of Christ. Who does not worship Him that is from the beginning? Who doth not glory in Him that is the Last?” *Oration 38 On the Theophany* ch.1 p.345

**John Chrysostom** (martyred 407 A.D.) the father, Son, and Holy Spirit to have glory, power, and honor. *Commentary on Philippians* homily 1 verse 7 p.188

John Chrysostom (400/401 A.D.) says to glrify and praise Jesus. *Commentary on Acts* ch.1 p.10

**Severian of Gabala/Jableh** (398-408 A.D.) “in Christ our Lord, thorugh whom and with whom be glory to the Father and the Holy Spirit in the ages of ages. Amen.” *On the Creation of the World* ch.7 p.6

***Sozomen****’s Ecclesiastical History* book 2 ch.10 p.266 (370/380-425 A.D.) a Christian slave woman taught the barbarians that they should worship the Son of God.

**Augustine of Hippo** (388-430 A.D.) says that they should not suppose that three gods are worshipped by Christians because there is only One God. *On Faith and the Creed* ch.9.16 p.327

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Christ is adored. *The Bazaar of Heracleides* book 1 ch.1.29 p.23

**Leo I of Rome** (422-461 A.D.) says that the wise men came “and falling down they worshipped Him”. Sermon 34.3 p.148

**Council of Constantinople II** (May 553 A.D.) says that unlike Nestorians we do not worship two Christs. – We and the angels adore one Lord Jesus Christ. *The Sentence of the Synod* p.309

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.15 p.375 mentions Anna and Symeon adored Christ at Jesus’ dedication.

## T9. Inseparable/Father in Son or Son in Father

John 10:38; 14:10

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 10:38; 14:10

**Sinaiticus** (340-350 A.D.) John 10:38; 14:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that the Father is in Jesus and Jesus is in the Father.

**Hilary of Poitiers** (355-367/368 A.D.) says the Father in the Son and the Son in the Father. *On the Trinity* book 8 ch.10 p.140; book 8 ch.15 p.141; book 8 ch.41 p.149

Hilary of Poitiers (355-367/368 A.D.) (partial) says that Jesus and the Father are one. *On the Trinity* book 8 ch.36 p.145

**Athanasius of Alexandria** (335-342 A.D.) says Jesus is in the Father and the Father in Jesus. *On Luke 10:22 (Matthew 11:27)* ch.5 p.89. See also *To the Bishops of Egypt* ch.2.13 p.230

Athanasius of Alexandria (335-342 A.D.) discusses “the inseparable union” between the Father and the Son. *On Luke 10:22 (Matthew 11:27)* ch.4 p.89. He says Jesus and the Father are as indivisible as the brightness from the light. *On the Opinion of Dionysius* ch.8 p.179. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.15.12 p.355. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.15.22 p.360, discourse 2 ch.18.33 p.366 and discourse 4 ch.15 p.438.

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that Jesus said, “I and the Father are one” [John 10:30] *Marius’ Letter to Candidus* ch.2 p.60

Marius Victorinus to the Arian Candidus (359-362 A.D.) says that Jesus said, “I am in the Father and the Father is in me. *Marius’ Letter to Candidus* ch.2 p.61

**Gregory of Nyssa** (382-383 A.D.) The Father is in the Son and the Son is in the Father. *Against Eunomius* book 8 ch.1 p.208

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “The Father is in Me, and I in the Father.” *de Principiis* book 1 ch.2.8 vol.4 p.249

Rufinus (410 A.D.) freely translated Origen (c.240 A.D.) speaks of the Father in Jesus and Jesus in the Father. *Commentary on the Song of Songs* book 1 ch.4 p.77

**John Chrysostom** (martyred 407 A.D.) discusses John 10 and how Jesus is in the Father and the Father is in Jesus. vol.14 *Commentary on John* homily 61 p.224.

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Jesus said that “I and the Father are One (John 10:30). *The Bazaar of Heracleides* book 1 part 1 ch.74 p.68 and book 1 part 1 ch.55.

Nestorius (451/452 A.D.) The Son in the Father and the Father in the Son like the fire in the bush. *The Bazaar of Heracleides* book 3 ch.1 p.160

Nestorius (451/452 A.D.) “God the Word is unchangeable and immortal and He is continuously that where He is in the eternity of the Father. … there was not when he was not.” *The Bazaar of Heracleides* book 2 ch.1 p.82

**Leo I of Rome** (422-461 A.D.) says that the Father and Son are not separated. Sermon 68.1 p.180

**Among heretics**

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) Jesus is in the Father and the Father is in Jesus. *Candidus’ First Letter* ch.4 p.55-56

## T10. Christ at right hand of God/the Father

Matthew 22:44; 26:64; Mark 13:26; 14:62; 16:19; Luke 20:42; 22:69; Acts 2:34; 7:56; Romans 8:34; Ephesians 1:20; Hebrews 1:3; 10:12; 1 Peter 3:22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that after the resurrection Jesus is seated at the right hand of the Father.

**Synod of Antioch in Encaeniis** (341 A.D.) see note 1 p.163-164.

**Aphrahat the Syrian** (337-345 A.D.) *“*Moses ascended the mountain and died there; and Jesus ascended into heaven and took his seat at the right hand of His Father.*”* *Select Demonstrations* ch.21.10

**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

**Second Council of Constantinople** (381/382 A.D.) says that Jesus now sits at the right hand of the Father. Holy Creed ch.1 p.163

**John Chrysostom** (400/401 A.D.) says that Jesus is at the right hand of the Father. *Commentary on Acts* ch.17 p.112

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) (implied) Sophronius [Zephaniah] says, “speaking of him who has ben taken up and sits on the right hand of the Father, who is the Son in the image and glory of the Son,” *The Bazaar of Heracleides* book 1 ch.1.55

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says “Christ was crucifed, and died; was buried, arose agains from the dead on the third day, ascended into the heavens, is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

## T11. No one knows the Father except the Son and those revealed

Matthew 11:27b; Luke 10:22b

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “we are to look for our Lord Jesus Christ as the perfect one, who is the only one that knows the Father, with the sole exception of him to whom He has chosen also to reveal Him, as I am able to demonstrate from His own words.” *Archelaus Disputation with Manes* ch.37 p.211

**Athanasius of Alexandria** (335-342 A.D.) quotes Matthew 11:27b in *On Luke 10:22 (Matthew 11:27)* ch.1 p.87. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.16.22 p.360 and discourse 4 ch.23 p.442. See also *To the Bishops of Egypt* ch.16 p.231

Athanasius of Alexandria (346-356 A.D.) quotes Matthew 11:27b. *Defence of the Nicene Definition* ch.12 p.158

**Ambrosiaster** (Latin, after 384 A.D.) quotes that no onese knows the Son except the Father, and those to whom He reveals Him. question 125 p.338 and question 1 p.344

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “We must understand, therefore, that as the Son, who alone knows the Father, reveals Him to whom He will, so the Holy Spirit, who alone searches the deep things of God, reveals God to whom He will: “For the Spirit bloweth where He listeth.” *de Principiis* book 1 ch.3.3 p.252

**John Chrysostom** (400/401 A.D.) says that no one knows the Father except the Son. *Commentary on Acts* ch.1.2 p.12

## T12. Father and Son are distinct

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) (implied) quotes Philippians 2:9 *Archelaus Disputation with Manes* ch.48 p.224

**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

**Gregory of Nyssa** (382-383 A.D.) tells how the Only-Begotten is distinct from the Father. *Against Eunomius* book 1 ch.22 p.61

**Ambrosiaster** (Latin, after 384 A.D.) shows that the Father and Son are distinct. question 9 p.400

**John Chrysostom** (martyred 407 A.D.) (implied) shows that the Father and Son are distinct (i.e. not the same) *Homilies on Ephesians* Homily 3 p.60

**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

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) (implied) says Jesus “is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Nestorius** (451/452 A.D.) Father, Son, and Spirit are distinct. *The Bazaar of Heracleides* book 1 ch.1.71 p.64-65

## T13. The Word was distinct from the Father at Creation

John 1:1; Hebrews 11:3

**Athanasius of Alexandria** (356-360 A.D.) says the son was distinct in speaking against the Arians. *Four Discourses Against the Arians* Discourse 1 ch.5 p.308

## T14. Son in the bosom of the Father

John 1:23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “Furthermore, there is but one only inconvertible substance, the divine substance, eternal and invisible, as is known to all, and as is also borne out by this scripture: ‘No man hath seen God at any time, save the only begotten Son, which is in the bosom of the Father.’” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.32 p.205

**Athanasius of Alexandria** (346-356 A.D.) says Jesus was in the bosom of the Father. *Defence of the Nicene Definition* ch.11 p.157

## T15. An Equality of the Father and Son

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) quotes John 5:16,18. *Four Discourses Against the Arians* Discourse 2 ch.12 p.354-355

**John Chrysostom** (400/401 A.D.) s. *Commentary on Acts* ch.1.3 p.18

John Chrysostom (400-401 A.D.) mentions an equality between the Father and Son. *Homilies on Acts* Homily 1.1 p.2

## T16. God the Son

**Athanasius of Alexandria** (346-356 A.D.) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

**Peter Lombard** (1142-1160) “Responding to which, we say, that sanely and in a cahtooic manner, it is conceded, that One begot One, and that God begat God, because God the Father begat God the Son.” *Sentences of Peter Lombard* First Book distinction 4 ch.1 p.1

## T17. Specifically “Jesus” is the Only-Begotten / Son / Word / son of man

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that Jesus is the only Begotten Son of God. *Marius’ Letter to Candidus* ch.2 p.60

Eusebius of Emesa (c.359 A.D.) (partial) calls Christ “Only-Begotten; for He alone was begotten of the Father”. *On the Sufferings and Death of our Lord* p.3

**Athanasius of Alexandria** (335-342 A.D.) says that Jesus is the Only-begotten Son of God in *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

Athanasius of Alexandria (356-360 A.D.) (partial) “to His [Christ] being the Only-begotten Word.” *Four Discourses Against the Arians* discourse 2 ch.19.47 374

**Gregory of Nyssa** (382-383 A.D.) often emphasizes Jesus as the “Only-Begotten”. For example, he speaks of “the Only-begotten God, the Maker of all the creation, whether He always was, or whether He came into being afterwards as an addition to His Father?” *Against Eunomius* book 8 ch.5 p.208. See also *Against Eunomius* book 1 ch.22 p.61

**Ambrose of Milan** (378-381 A.D.) discusses how Jesus is the only-begotten of God. *On the Christian Faith* book 1 ch.14.89 p.216. See also *Letter 22* no.6 p.437

**Cyril of Jerusalem** (c.349-386 A.D.) “Believe also in the Son of God, the one and only, our Lord Jesus Christ, who is God begotten of God, who is life begotten of life, who is light begotten of light, who is in all things like unto the begetter, and who did not come to exist in time but was before all the ages, eternally and incomprehensibly begotten of the Father. He is the Wisdom of God” *First Catechetical Lectures* lecture 4 ch.7 p.20.

**Peter Lombard** (1142-1160) says that Jeuss is “the Only-Begotten Son of God, Jesus Christ, is from the Substance of the Father” *Sentences of Peter Lombard* First Book distinction 5 ch.1 p.21 (p.109)

## T18. Specifically “Jesus Christ” is the Only-Begotten / Son

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea** (325 A.D.) Creed p.3 “One God, the Father Almighty, maker of all things… one Lord Jesus Christ, the Son of God, the only-begotten of his Father…”

**Marcellus of Ancyra** (c.336 & 340 A.D.) “He [Asterius] wrote that he believes in the Father, the Almighty God, and in his Son, the only-begotten God, our Lord Jesus Christ, and in the Holy Spirit. Furthermore, he says that he learned this manner of godliness from the Divine Scriptures. And when he says this, I accept what he says entirely, for this manner of godliness of believing in the Father and the Son and the Holy Spirit is common to all of us.”

**Athanasius of Alexandria** (357 A.D.) calls Jesus Christ” the only begotten Son. *Address to Constantius* ch.11 p.242

**John Chrysostom** (400-401 A.D.) says that Jesus is the “only-begotten Son of God” *Homilies on Acts* Homily 5 p.36

**Peter Lombard** (1142-1160) says that Jeuss is “the Only-Begotten Son of God, Jesus Christ, is from the Substance of the Father” *Sentences of Peter Lombard* First Book distinction 5 ch.1 p.21 (p.109)

**Among corrupt or spurious books**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 section 1 p.441 “the divine Scripture testifies that God said to Christ, His only-begotten, ‘Let us make man after our image, and after our likeness. And God made man: after the image of God made He him; male and female made He them.’”

## T19. Specifically “Christ” is the Only-Begotten / Son / Son of man

You are the Christ, the Son of the Living God

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (&&& A.D.) says that Christ Son is the only-begotten Son of God. *Address to Constantine* ch.17 p.244

John Chrysostom (400-401 A.D.) (partial, does not say Jesus here) “Only-Begotten Son” *Homilies on Acts* Homily 5 p.36

**Peter Lombard** (1142-1160) says that Jeuss is “the Only-Begotten Son of God, Jesus Christ, is from the Substance of the Father” *Sentences of Peter Lombard* First Book distinction 5 ch.1 p.21 (p.109)

## T20. Specifically the Son is God

“Jesus is God” and “the Son of God” are not included here

Hebrews 1:8-9 “But to the Son He says: Your throne, O God, is forever and ever;... Therefore God, Your God, has anointed You” (NKJV)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) (implied) says that Jesus is God. *Four Discourses Against the Arians* discourse 1 ch.5 p.309

## T21. The head of Christ is God

1 Corinthians 11:3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Athanasius of Alexandria (359-361 A.D.) (partial, recording a creed) “But we acknowledge that the Father who alone is unbegun and Ingenerate, hath generated inconceivably and incomprehensibly to all: and that the Son hath been generated before ages, and in no wise to be ingenerate Himself like the Father, but to have the Father who generated Him as His beginning; for ‘the Head of Christ is God.’” [1 Corinthians 11:3] *Of the Synods* ch.26 p.463

**Rufinus** translating Origen (225-253/254 A.D.) “‘The head of Christ is God; ‘“ *de Principiis* (Latin) book 2 ch.6 1 p.281

## T22. Christ had the Spirit of wisdom and understanding

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) “And as the Apostle writes to Thessalonians, 'the will of God is in Christ Jesus.’ The Son of God then, He is the 'Word' and the 'Wisdom;' He the 'Understanding’ and the Living 'Counsel;’” *Four Discourses Against the Arians* discourse 3 ch.365 p.&&&

## T23. Jesus and the Father are One

Just the phrase “One Lord” is not included here.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) says Jesus and the Father ar eOne.

&&&**Athanasius of Alexandria** (&&& A.D.) says the the Father and Jesus are One. *Mt Sep&&&* ch.17 p.182

**Cyril of Jerusalem** (c.349-386 A.D.) says Jesus and the Father are One. *Catechical Lectures* Lecture 11 ch.16 p.68

## T24. Jesus [Ad]ministered His Father’s will

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) “then it is said, that He took flesh and became man, and in that flesh He suffered for us (as Peter says, 'Christ therefore having suffered for us in the flesh,’ that it might be shewn, and that all might believe, that whereas He was ever God, and hallowed those to whom He came, and ordered all things according to the Father’s will, afterwards for our sakes He became man, and 'bodily,’ as the Apostle says, the Godhead dwelt in the flesh; as much as to say, 'Being God, He had His own body, and using this as an instrument, He became man for our sakes.’ And on account of this, the properties of the flesh are said to be His, since He was in it, such as to hunger, to thirst, to suffer, to weary, and the like, of which the flesh is capable; while on the other hand the works proper to the Word Himself, such as to raise the dead, to restore sight to the blind, and to cure the woman with an issue of blood, He did through His own body. And the Word bore the infirmities of the flesh, as His own, for His was the flesh; and the flesh ministered to the works of the Godhead, because the Godhead was in it, for the body was God’s.” *Four Discourses Against the Arians* discourse 3 ch.26 (no.31) p.410

## T25. Jesus anointed with the oil of gladness/joy

Hebrews 1:9b

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) mentions Jesus having the oil of gladness. *Four Discourses Against the Arians* discourse 1 ch.7 (no.47) p.334

**Rufinus** (374-406 A.D.) loosely translation Origen (225-253/254 A.D.) &&& *de Principiis* book 4 ch.30 p.&&&

**Cyril of Jerusalem** (&&&) &&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

*The Didascalia* (after 431 A.D.) ch.21 (partial, not referring to Jesus) “and again He saith: ‘To comfort all them that mourn over Zion: instead of ashes, the oil of gladness; and instead of a spirit afflicted with pain, a vesture of glory’ [Isa 61.2-3]. [v. 15] We ought then to take pity on them, and to have faith and to fast and to pray for them.”

## T26. Jesus called the Son before coming to earth

Being called the Word, Jesus, or Christ is not included here.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius** (c.351 A.D.) quoting Archelaus (262-278 A.D.) “[Peter] said to Jesus, ‘Be it far from Thee, Lord: this shall not be unto Thee.’ This he said after Jesus had announced to him that the Son of man must go up to Jerusalem, and be killed, and rise again the third day.” (Archelaus is speaking) *Disputation with Manes* ch.46 p.224

# Jesus Before ministry

## Jb1. Virgin birth of Christ

Isaiah 7:14; Matthew 1:18,23; Luke 1:34-35

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 1:18; Luke 1:34-35

**Sinaiticus** (340-350 A.D.) Matthew 1:18; Luke 1:34-35

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Isaiah 7:14; Luke 1:34-35.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Jesus was born of the virgin.

**Macrostich Creed** (344/345 A.D.) “was born of the holy virgin” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Aphrahat** (337-344 A.D.) mentions Christ body came from the virgin’s. *Select Demonstrations* book 21 ch.9 p.396

***A Poem on the Passion of the Lord*** (315-350 A.D.) refers to the virgin birth, Christ’s death on a dreadful cross, pretended kisses of a client/disciple, Pilate p.327

**Hegemonius of Sirmium** (4th century) says that Christ was born of the Virgin Mary. *Archelaus Disputation with Manes* ch.47 p.223. See also *Archelaus Disputation with Manes* ch.34 p.207.

**Eusebius of Emesa** (c.359 A.D.) says that Christ had “a body out of the Virgin,” *On the Sufferings and Death of our Lord* p.3

**Athanasius of Alexandria** (328 A.D.) mentions the Virgin birth. *Statement of Faith* p.84.

Athanasius of Alexandria (326-372/373 A.D.) mentions the virgin conceived and the Lord became man. *On the Opinion of Dionysius* ch.9 p.179

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) , mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things, flesh through the Virgin Mary, suffered for our sins, rose again, ascended. *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) mentions the Virgin Mary in many places, including *Hymns on the Nativity* hymn 6 p.239

**Gregory of Nyssa** (382-383 A.D.) says Jesus was born of a virgin. *Against Eunomius* book 3 ch.4 p.145

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus was born of a virgin. question 51 p.205; question 8 p.88-89; question 144 p.67

**Cyril of Jerusalem** (349-386 A.D.) discusses the virgin birth of Christ. *First Catechetical Lecture* 4 ch.7 *Nicene & Post-Nicene Fathers* p.21

**Ambrose of Milan** (372-381 A.D.) “without doubt the Holy Spirit also is to be adored, since He Who according to the flesh was born of the Holy Spirit is adored. (80) And let no one divert this to the Virgin Mary; Mary was the temple of God, not the God of the temple. And therefore He alone is to be worshipped Who was working in His temple.” *Of the Holy Spirit* book 3 ch.11 no.79f-80

**First Council of Constantinople** (381/382 A.D.) Mentions CVhrist’s virgin birth. Creed ch.1 p.163

**Gregory Nazianzen** (330-391) mentions the virgin birth of Christ. *On the Son - Third Theological Oration* ch.19 p.308. See also *On Pentecost* ch.5 p.381

**Pacian of Barcelona** (343/377-379/392 A.D.) quotes Isaiah 7:14-15 as referring to Christ and His virgin birth. *On Baptism* ch.3(2) p.87

**John Chrysostom** (martyred 407 A.D.) discusses Mary and the virgin birth of Christ in vol.10 *Commentary on Matthew* homily 5.3-5 p.32-33.

**Augustine of Hippo** (388-430 A.D.) says that Christ was born of a virgin. *City of God* book 2 ch.18 p.33

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

**John Cassian** (410-430 A.D.) speaks of Jesus being born of a virgin. *12 Books* book 3.4 p.214

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Mary is the Holy Virgin, but not the mother of God. *The Bazaar of Heracleides* book 2 ch.1 p.149; Virgin Mary. *The Bazaar of Heracleides* book 2 ch.1 p.171

***A Poem on the Passion of the Lord*** (315-350 A.D.) refers to the virgin birth, Christ’s death on a dreadful cross, pretended kisses of a client/disciple, Pilate p.327

**Council of Constantinople II** (May 553 A.D.) says Jesus Christ had His nativity of flesh from the holy and glorious Mary, always a virgin. *The Capitula of the Council* canon 2 p.312

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) says that Christ was born of the ever-virgin Mary.

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**Among corrupt or spurious works**

***The Vision of Paul*** (c.388 A.D. – after Nicea) ch.46 p.164 Mary was a Virgin

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says Christ was born of a virgin. *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Mandaeans** (>350?) said that Christ was born of a Virgin. It also said He was a Nazorean. *Ginza* p.549

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) preface speaks of the virgin Mary.

Ebionite *Gospel of pseudo-Matthew* (600-625 A.D.) ch.14 p.375 is the first known refrence to an ox and donkey at Jesus’ birth.

## Jb2. Incarnation of the Word/Jesus

John 1:14; Philippians 2:7; Hebrews 2:17; Revelation 19:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:14

**Sinaiticus** (340-350 A.D.) John 1:14

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has John 1:14; Philippians 2:7; Hebrews 2:17; Revelation 19:13.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) , mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things, flesh through the Virgin Mary, suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Athanasius of Alexandria** (335-342 A.D.) discusses how the Word was made flesh in *On Luke 10:22 (Matthew 11:27)* ch.2 p.87.

Athanasius of Alexandria (326-372/373 A.D.) mentions the incarnation *On the Opinion of Dionysius* ch.9 p.179

**Ambrose of Milan** (378-381 A.D.) says many passages are prophecies of the Incarnation. *On the Christian Faith* book 1 ch.15.99 p.217

**Ambrosiaster** (Latin, after 384 A.D.) discusses Jesus’ incarnation. question 69 p.174 and question 109 p.75

**Epiphanius of Salamis** (360-403 A.D.) Excerpts “[Peter said] This same Jesus whom ye crucified [Acts 2:36], in order that the holy incarnate dispensation might not be left by the impassible and uncreated Word, but might be united above to the uncreated Word. On this account God made that which was conceived of Mary and united to deity both Lord and Christ.” (*Panarion* 69, as quoted in *Concordia Triglotta*, p.1125)

Epiphanius of Salamis (360-403 A.D.) Excerpts “The Father gives to the Son, and the Son, who is not inferior to the Father, receives from the Father, particularly in two ways. First, that we might be led to one union with the Deity, Father, Son, and Holy Ghost, in contradistinction to a multitude of gods. And second, that we might also be led to the transfiguration, to the glory of the incarnation, and to the union with the Deity. For in the transfiguration His face, even in the flesh, since His deity was still present, shone like the sun, that is, the flesh which came from Mary and from our human race was transfigured to heavenly glory, so that it acquired, in addition to its own natural powers, the glory, honor, and perfection of the Godhead, the flesh receiving the heavenly glory here in communion with the divine Logos, which it did not have from the beginning. We must also understand in this sense the passage, He has given all judgment to the Son [John 5:22], and also the passage, He gave Him power, so that He gives life to whom He wishes [John 5:21], that in the first place ... the one deity of the Trinity is indicated ... and in the second place, that by the incarnation of the deity He assumed the gift of dignity, power, and perfection which have been given by the Father to the Son for the one spiritual union of the deity.” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

**John Chrysostom** (martyred 407 A.D.) says that Jesus took Flesh. *Commentary on Philippians* homily 7 p.214. He says the Word became flesh in *Commentary on Philippians* homily 7 p.213

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) says that Jesus was incarnated through God. *de Principiis* book 1 ch.4 p.240

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) discusses the incarnation in many places, including *The Bazaar of Heracleides* book 1 part 1 ch.27; book 1 part 1 ch.77.

**Leo I of Rome** (422-461 A.D.) mentions the incarnation of the only-begotten son. Sermon 68.1 p.180

**Council of Constantinople II** (May 553 A.D.) says that it is the same Jesus Christ who is the Word of God, suffered, was incarnate and made man, and worked miracles. the flesh from Mary, Mother of God. *The Capitula of the Council* ch.3 p.312. See also session1 p.303

**Nestorius** (451/452 A.D.) says that “God became incarnate in the man” *Bazaar of Heracleides* ch.76 p.69

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) says that Christ the Word was incarnate.

**Venantius** (lived ca.530-609 A.D.) says that Christ became a man. He also says that Christ became flesh and became the ransom of the world. *Poem on Easter* p.330. He also says that Jesus was crucified. p.329.

**From the start of Muslim conquests until the Fourth Lateran Council (635-1215 A.D.)**

**Council of Constantinople III** (680-681 A.D.) session 1 p.327 mentions the incarnation, Lord Jesus Christ, Holy Trinity

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “the Incarnation of Christ the Lord” *Commentary on Jonah* preface p.185

## Jb3. Christ emptied Himself

Philippians 2:7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Philippians 2:7

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Philippians 2:7.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Aphrates the Syrian** (337-345) *Select Demonstrations* Demonstration &&&

**Hilary of Poitiers** (355-367/368)

**Athanasius of Alexandria** (356-360 A.D.) discusses Philippians 2:5-11 in detail. *Four Discourses Against the Arians* Discourse 1 ch.11.37-39 p.327-329

**Ambrose of Milan** (370-390 A.D.)

**Gregory Nanzianzen** (330-391 A.D.)

**Rufinus** (410 A.D.) freely translated Origen (225-253/254 A.D.) says that Christ emptied himself. *Commentary on the Song of Songs* book 1 ch.4 p.83

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) says that Christ emptied Himself. *The Bazaar of Heracleides* book 1 part 1 ch.61.

**Fulgentius of Ruspe** (507-532/533)

No Juvencus, Synod of Antioch Encaiensis, p25, p62, p120, p8, p10, p71, Apostoloic canons, 1st Council of Sirmium, Synod of Seleucia in Isauria, Life of Antony, Ephraim Syrus, Basil of Cappadocia, Synod of Laodicia, Council of Gangra, Council of Constantinople, Cyril of Jerusalem, Council of Constantinople II, Vigilius’ Letter to the Council of Constantinople,

## Jb4. Jesus took the form of a servant

Philippians 2:7

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Philippians 2:7.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (3rd century) “But it is not thus that ‘He humbled Himself, and took the form of a servant;’ and I say this of Him who was made man of Mary. For what? Might not we, too, have set forth things like those with which you have been dealing, and that, too, all the more easily and the more broadly? But far be it from us to swerve one jot or one tittle from the truth.” (Archelaus is speaking) *Archelaus’ Disputation with Manes* ch.50 p.&&&

**Athanasius of Alexandria** (356-360 A.D.) said that Jesus took a servant’s form. *Four Discourses Against the Arians* discourse 1 ch.47 p.334

Athanasius of Alexandria (356-360 A.D.) quotes Philippians 2:5-11. *Four Discourses Against the Arians* discourse 1 ch.40 p.329.

## Jb5. Word was made/became flesh

John 1:14

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has John 1:14.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says that the Word became flesh. *On the Opinion of Dionysius* ch.8 p.179

Athanasius of Alexandria (356-360 A.D.) quotes Philippians 2:5-11. *Four Discourses Against the Arians* discourse 1 ch.40 p.329.

**Among heretics**

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

## Jb6. Jesus humbled Himself

Philippians 2:8

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Philippians 2:8.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) says that Christ was born of the Virgin Mary. *Archelaus Disputation with Manes* ch.47 p.223. See also *Archelaus Disputation with Manes* ch.34 p.207. See also ch.50 p.228

**Athanasius of Alexandria** (356-360 A.D.) discusses Philippians 2:5-11 in detail. *Four Discourses Against the Arians* Discourse 1 ch.11.37-39 p.327-329

Athanasius of Alexandria (356-360 A.D.) quotes Philippians 2:5-11. *Four Discourses Against the Arians* discourse 1 ch.40 p.329.

## Jb7. Jesus Christ was a real, sinless man

John 8:46 “Which or you convicts me of sin?” (Jesus is speaking) NKJV

2 Corinthians 5:21a “He made Him who knew no sin to be sin for us,…” NKJV

Hebrews 2:14,17 shows Jesus’ humanity

Hebrews 4:15 “But [our High Priest] *was* in all *points* tempted as *we are*, yet without sin.” NKJV

1 Peter 1:19 (implied) “But with the precious blood of Christ, as of a lamb without blemish and without spot.” NKJV

1 Peter 2:22 “Who committed no sin, nor was deceit found in His mouth” NKJV

1 John 3:5 “…and in Him there is no sin.” NKJV

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 8:36

**Sinaiticus** (340-350 A.D.) John 8:46

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Hebrews 2:14,17; 4:15; 1 Peter 1:19; 2:22; 1 John 3:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made… was made man He suffered … rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead. … Holy Ghost.”

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Athanasius of Alexandria** (326-372/373 A.D.) says that Jesus was made man. *On the Opinion of Dionysius* ch.8-9 p.179

Athanasius of Alexandria (356-360 A.D.) quotes Philippians 2:5-11. *Four Discourses Against the Arians* discourse 1 ch.40 p.329.

**Council of Sirmium** (Greek creed) 351 A.D. (partial, does not say sinless) says the Jesus, the only begotten Son, was a man, the word made flesh. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Ephraim the Syrian** (350-378 A.D.) says that Jesus was fully God and fully man. *Nisibine Hymns* hymn 36 no.16 p.197; See also *Nisibine Hymns* hymn 38 no.10 p.200.

**Gregory of Nyssa** (382-383 A.D.) says that Jesus was fully human, but without sin in *Against Eunomius* book 2 ch.1 p.101. See also *Against Eunomius* book 6 ch.1 p.183

**Cyril of Jerusalem** (349-386 A.D.) says that Jesus was made man, not in appearance only but in truth. *First Catechetical Lecture* 4 ch.9 *Nicene & Post-Nicene Fathers* p.20

Ambrose of Milan (378-381 A.D.) (partial) discusses Jesus’ manhood and says that Jesus suffered as a man for us. *On the Christian Faith* book 1 ch.14.91 p.216

**Gregory Nazianzen** (330-391) says that Jesus was sinless. *In Defense of His Flight to Pontus* ch.23 p.210

Gregory Nazianzen (330-391) discusses Jesus’ manhood. *On the Son - Third Theological Oration* ch.19-20 p.308-309

**Pacian of Barcelona** (343/377-379/392 A.D.) says Christ took on the nature of man. *On Baptism* ch.3(4) p.89

Pacian of Barcelona (343/377-379/392 A.D.) says Christ committed no sin, no guile found in his mouth. *On Baptism* ch.4(1) p.90

**Epiphanius of Salamis** (360-403 A.D.) says that Jesus “received a true and complete human nature,” and that Jesus was without sin. (*Panarion*, as quoted in *The Two Natures in Christ*, p.358)

**John Chrysostom** (400-401 A.D.) Jesus was “sinless”. *Homilies on Acts* Homily 19 p.121

John Chrysostom (martyred 407 A.D.) says that Jesus in taking the form of man actually was a man. *Commentary on Philippians* homily 7 p.213

**Augustine of Hippo** (388-430 A.D.) says that Christ Jesus became man, putting on a human soul and flesh. *On the Trinity* book 13 ch.10.13 p.174. See also *On the Gospel of John* Tractate 124 ch.21.5 vol.7 p.449.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) “God the Word, who truly became man in nature” *The Bazaar of Heracleides* book 1 part 1 ch.23 p.18. See also ibid book 1 part 1 ch.27

+ Nestorius (451/452 A.D.) Jesus was sinless. *The Bazaar of Heracleides* book 1 part 1 ch.68 p.63; part 1 ch.91 p.81-82

Nestorius (451/452 A.D.) Christ was man while remaining God. *The Bazaar of Heracleides* book 1 part 1 ch.29 p.23

Nestorius (451/452 A.D.) Christ was free from sin. *The Bazaar of Heracleides* book 2 ch.1(b) p.251

Nestorius (451/452 A.D.) Jesus of the seed of the House of David. *The Bazaar of Heracleides* book 2 ch.1(b) p.261

Leo I of Rome (422-461 A.D.) (partial) says that divinity joined itself to human frailty. 68.1 p.180

Venantius (lived ca.530-609 A.D.) (partial, does not say sinless) says that Christ became a man. He also says that Christ became flesh and became the ransom of the world. *Poem on Easter* p.330. He also says that Jesus was crucified. p.329.

**Among heretics**

***The Vision of Paul*** (c.388 A.D. – after Nicea) ch.41 p.162 “Who are these, Sir, who are put into this well? And he said to me: They are whoever shall not confess that Christ has come in the flesh and that the Virgin Mary brought him forth, and whoever says that the bread and cup of the Eucharist of blessing are not this body and blood of Christ.”

## Jb8. Jesus of the tribe of Judah

Luke 3:33

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Luke 3:33.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) “Thus, for example, the Patriarch Jacob was favoured in his flight with many, even divine visions, and remaining quiet himself, he had the Lord on his side, rebuking Laban, and hindering the designs of Esau; and afterwards he became the Father of Judah, of whom sprang the Lord according to the flesh; and he dispensed the blessings to the Patriarchs.” *In Defense of His Flight* ch.20 p.&&&

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus was fro Judah. question 44 p.67

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.374 says that Jesus is of the tribe of Judah.

## Jb9. Jesus was born in Bethlehem [of Judea]

Matthew 2:1,5; Luke 2:4-6,15

Implied Micah 5:2

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Luke 2:15.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ephraim the Syrian** (350-378 A.D.) says the Jesus was born in Bethlehem. *Nativity Hymns* hymn 5 p.237

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus was born in Bethlehemm. question 44 p.67

**Cyril of Jerusalem** (c.349-386 A.D.) says Jesus was born in Bethlehem. *Catechical Lectures* Lecture 11 ch.20 p.69

## Jb10. Jesus brought up by Joseph

Matthew 2:13-14,19-23; Luke 2:39-40

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Luke 2:39-40.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “Hence our Lord Jesus Christ Himself is said to have a variety of fathers: for David was called His father, and Joseph was reckoned to be His father, while neither of these two was His father in respect of the actuality of nature. For David is called His father as touching the prerogative of time and age, and Joseph is designated His father as concerning the law of upbringing; but God Himself is His only Father by nature, who was pleased to make all things manifest in short space to us by His word.” *Archelaus Disputation with Manes* ch.34 p.207

**Athanasius of Alexandria** (356-360 A.D.) said that Jesus was raised by Joseph. *Four Discourses Against the Arians* discourse 3 ch.27 p.408

## Jb11. Jesus’ earthly father was a carpenter

Matthew 13:53-57

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) said that Joseph was a carpenter. *Four Discourses Against the Arians* discourse 1 ch.1.50 p.335-336

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.37 p.381 says that Joseph was a carpenter.

## Jb12. Jesus [and His family] went to Egypt

Matthew 2:13-15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***A Poem on the Passion of the Lord*** (315-350 A.D.) p.327 (implied) says of Jesus “I passed my earliest years in the Pharian [Pharoahic] regions, beign an exile in the reign of Herod.”

**Hegemonius of Sirmium** (4th century) “our Lord Jesus Christ, after His birth by Mary His mother, was sent off in flight into Egypt through the instrumentality of an angel.” *Archelaus Disputation with Manes* ch.44 p.220

**Athanasius of Alexandria** (356-360 A.D.) said that Mary and Joseph took Jesus to Egypt. *In Defence of His Fight* ch.12 p.259

## Jb13. Jesus from Galilee

Matthew 2:22-23; 4:12-13; Luke 2:39; 4:14-16

Jesus preaching in Galilee, passing through Galilee, or going to Galilee after his resurrection are not included here.

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Luke 2:39; 4:14-16.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) “He had wrought so many miracles, and never were they thus amazed at Him; but when they saw a multitude running together, then they marvel. "For all the city was moved, saying, Who is this? But the multitudes said, This is Jesus the prophet of Nazareth of Galilee. [Mt 21:10,11].” *Commentary on Matthew* Homily 66 ch.3 p.40

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.26 p.&&& “And it came to pass, after Jesus had returned out of Egypt, when He was in Galilee, and entering on the fourth year of His age, that on a Sabbath-day He was playing with some children at the bed of the Jordan.”

## Jb14. Jesus on earth was plain-looking

Isaiah 53:2a

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Isaiah 53:2a.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Gregory Nanziansus** (330-391 A.D.) “He was laid in a manger—but He was glorified by Angels, and proclaimed by a star, and worshipped by the Magi. Why are you offended by that which is presented to your sight, because you will not look at that which is presented to your mind? He was driven into exile into Egypt—but He drove away the Egyptian idols. He had no form nor comeliness in the eyes of the Jews [Isa 53:2] —but to David He is fairer than the children of men. [Ps 45:2]” &&& book 29 ch.19 p.&&&

## Jb15. Christ, the Logos, the Son was obedient or learned obedience

Hebrews 5:5,7-8 “So also Christ ... 7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, was heard because of His godly fear, though He was a Son, yet he learned obedience by the things which He suffered.”

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Hebrews 5:5,7-8.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says Jesus was obedient unto death. *Four Discourses Against the Arians* discourse 1 ch.38 p.328

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Christ or the Word having obedience in *The Bazaar of Heracleides* book 1 part 1 ch.67.

## Jb16. Jesus was baptized

Matthew 3:13-16; Mark 1:9-11; Luke 3:21-22;

(partial, Jesus came to John, but did not say baptized) John 1:29

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Mark 1:9-11; Luke 3:21-22.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “Wherefore tell me this too, O Manichaeus: If you say that Christ was not born of Mary, but that He only appeared like a man, while yet He was not really a man, the appearance being effected and produced by the power that is in Him, tell me, 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

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus was baptized. question 45 p.167 and question 54 p.167

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Jesus was baptized by John. *The Bazaar of Heracleides* book 1 ch.1.71

**Among corrupt or spurious works**

**pseudo-Alexander of Alexandria** (after 326 A.D.) “Who compelled God to come down to earth, to take flesh of the holy Virgin, to be wrapped in swaddling clothes and laid in a manger, to be nourished with milk, to be baptized in the Jordan, to be mocked of the people, to be nailed to the tree, to be buried in the bosom of the earth, and the third day to rise again from the dead; in the cause of redemption to give life for life, blood for blood, to undergo death for death? For Christ, by dying, hath discharged the debt of death to which man was obnoxious.” Appendix to the Codex

## Jb17. Jesus fasted for 40 days

Matthew 4:3; Mark 1:12-13; Luke 4:1-2

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Mark 1:12-13; Luke 4:1-2.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “There, Moses when he was tried was set upon the mountain and fasted forty days; and here, my Lord Jesus was led by the Spirit into the wilderness when He was tempted of the devil, and fasted in like manner forty days.” (Archelaus is speakig) *Archelaus Disputation with Manes* ch.44 p.220

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus fasted and hungered for 40 days. question 9 p.170

## Jb18. Jesus hungered

Matthew 4:2; Luke 4:2

Jesus being hungry in the parable of the sheep and the goats is not included here.

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Luke 4:2.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus fasted and hungered for 40 days. question 9 p.170

**John Chrysostom** (martyred 407 A.D.) “For this reason, just as He [Jesus] hungered, as He slept, as He felt fatigue, as He ate and drank, so also did He deprecate death, thereby manifesting his humanity, and that infirmity of human nature which does not submit without pain to be torn from this present life.” *Commentary on Matthew* homily 26 ch.38 p.&&&

# Jesus’ ministry

## Jm1. Jesus went to Capernaum

Mark 1:21-27; 2:1; Luke 4:31-37; John 2:12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-430 A.D.) *Lessons on the Gospels* &&&

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. It has Mark 1:21-27; 2:1; Luke 4:31-37; John 2:12.

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-650 A.D.) ch.40 p.382 says Jesus went to Capernaum.

## Jm2. Jesus found/called Nathanael

John 1:43-50

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-430 A.D.) *Lessons on the Gospels* &&&

## Jm3. Jesus ministered in Galilee

Jesus being from Galilee, and going to Galilee after His resurrection, are not included here. Jesus specifically ministering in the Galileen towns of Capernaum, Nazareth, or Cana are not included here either.

Luke 4:14; John 4:23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400/401 A.D.) says that Jesus began His ministry in Galilee. *Commentary on Acts* homily 18 p.150-151

**Augustine of Hippo** (388-430 A.D.) *Lessons on the Gospels* &&&

## Jm4. Jesus called/chose the Twelve

Matthew 4:18-22; Mark 3:13-19; Luke 6:12-19

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) says Jesus gathered in a group of twelvethe strong souls he selected from the crowd and sent them to preach. *Four Books of the Gospels* book 2 stanza 430 p.64

## Jm5. Jesus went through Samaria/Samaritan woman

Mentioning a parable of a Samaritan is not counted here.

John 4:7-39

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus going through Samaria nad talking with the Samaritan woman. *Four Books of the Gospels* book 2 stanzas 250 p.60

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**John Chrysostom** (400/401 A.D.) says that Jesus sais, “The cup which My father had given Me, shall I not drink it?” Then in verse 12,13 He was taken. *Homilies on John* homily 83 verse 11 p.308. See also *Homilies on John* Homily 31 John 3:6-8 p.108, which tells of the “Woman of Samaria”.

## Jm6. Jesus said destroy the temple in 3 days…

John 2:19-21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) paraphrasing Jesus saying HE will rebuild the temple of His body in three days. *Four Books of the Gospels* book 2 stanzas 167-175 p.58

**John Chrysostom** (400/401 A.D.) discusses Jesus’ sayin, “Destroy this Temple, and in three days I will raise it up.” *Homilies on John* homily 23 John 2:19 p.81.

&&&**Nicetas translating Clement of Alexandria** (193-217/220 A.D.) “And with reference to the body, which by circumscription He consecrated as a hallowed place for Himself upon earth, He said,’ Destroy this temple, and in three days I will raise it up again.” Fragment 12.3 p.585

## Jm7. Jesus’ answer to John

Matthew 11:1-6; Luke 7:22-23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus answering John when John was in prison. *Four Books of the Gospels* book 2 stanzas 510-525 p.66

## Jm8. The Transfiguration

Matthew 17:1-9

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-430 A.D.) *Lessons on the Gospels* &&&

## Jm9. Jesus rode into Jerusalem on a donkey

Matthew 21:2-7; Mark 11:2-10; Luke 19:30-36; John 12:14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400/401 A.D.) quotes Matthew 21:2 and describes Jesus riding into Jerualem on a donkey and her colt. *Homilies on John* homily 66 John 12:8 p.245

## Jm10. Christ drove out the money-changers

Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46; John 2:14-17

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus driving out the money-changers. *Four Books of the Gospels* book 2 stanzas 165-169 p.58.

## Jm11. Jesus was questioned

Matthew 11:27-33; Luke 20:1-8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400/401 A.D.) says that Jesus was questioned by Caiaphas. *Homilies on John* homily 83 John 18:25 p.310

## Jm12. The Last Supper

Matthew 26:20-46; Mark 14:12-31; Luke 22:14-23; John 13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400/401 A.D.) describes the Last Supper and Jesus washing His disciples’ feet. *Homilies on John* homily 75 John 13:1 p.257-258

## Jm13. Christ prayed that this cup would pass

Matthew 26:36-46; Mark 14:32-43; Luke 22:19-43

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) says how Jesus prayed that this cup would pass. *Four Books of the Gospels* book 4 stanzas 485-505 p.104-105

**Marcellus of Ancyra** (c.336 & 340 A.D.) said that Jesus prayed that this cup would pass from Him.

John Chrysostom (400/401 A.D.) (partial) says that Jesus said, “The cup which My father had given Me, shall I not drink it?” Then in verse 12,13 He was taken. *Homilies on John* homily 83 verse 11 p.308.

## Jm14. Jesus arrested / seized

Matthew 26:47-56; Mark 14:43-52; Luke 22:54-65; John 18:1-12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400/401 A.D.) says that Jesus sais, “The cup which My father had given Me, shall I not drink it?” Then in verse 12,13 He was taken. *Homilies on John* homily 83 verse 11 p.308.

## Jm15. Jesus washed His disciples’ feet

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (371 A.D.) says that Jesus washed His disciples’ feet. *Festal Letter* 61 ch.2 p.578

**John Chrysostom** (400/401 A.D.) describes the Last Supper and Jesus washing His disciples’ feet. *Homilies on John* homily 75 John 13:1 p.257-258

## Jm16. Judas betrayed Jesus with a kiss

Matthew 26:48-49; Mark 14:44-45;

Luke 22:47-48 (partial, drew near to kiss, did not say kiss)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) says that Judas betrayed Jesus with a kiss. *Commentary on Matthew* Homily 83 ch.2 p.498

# Jesus’ Passion and Beyond

## Jp1. Some despised Christ

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says that Jesus was despised. *Catechical Lectures* Lecture 4 ch.10 p.21

## Jp2. Jesus was mocked

Matthew 26:68; 27:27-29; Mark 15:20; Luke 22:63; John 19:1-3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

*Poem on the Passion of the Lord* (315-350 A.D.) p.327 (partial) “and moreover, the blows, and tongues prepared for accusations.”

Ambrosiaster (Latin, after 384 A.D.) (partial) Jesus was insulted. question 94 p.191

**Cyril of Jerusalem** (c.349-386 A.D.) says that Jesus was mocked. *Catechical Lectures* Lecture 13 ch.30 p.90

**John Chrysostom** (400/401 A.D.) says speaks of the mockery of Jesus. *Homilies on John* homily 84 John 18:39,40 p.313-314

## Jp3. Jesus was crucified or died on the cross

Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-30; 1 Corinthians 15:3; Philippians 2:8

(partial) Philippians 3:10 (death of Christ)

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-30

**Sinaiticus** (340-350 A.D.) Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-30

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Macrostich Creed** (344/345 A.D.) “was born of the holy virgin; who was crucified, and died, and was buried, and rose again from the dead on the third day, and ascended into heaven, and is seated at the right hand of the Father,” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century) quotes Galatians 4:4, “…before whose eyes Jesus Christ was evidently set forth, crucified” *Archelaus Disputation with Manes* ch.49 p.226. See also ibid ch.34 p.208.

***Poem on the Passion of the Lord***(315-350 A.D.) p.327 says that Jesus carred His cross and then died.

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.78 p.216 says that Jesus was crucified.

**Eusebius of Emesa** (c.359 A.D.) “He is on the Cross, for thy sake, O sinner,” *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (328 A.D.) mentions that Jesus was crucified, died, rose from the dead, and taken up into heaven. *Statement of Faith* p.84.

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

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

***A Poem on the Passion of the Lord*** (315-350 A.D.) refers to the virgin birth, Christ’s death on a dreadful cross, pretended kisses of a client/disciple, Pilate p.327

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 14 no.6 p.182

**First Council of Constantinople** (381/382 A.D.) sasys that Christ was “crucified” Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) said that Jesus was crucified in *Against Eunomius* book 5 ch.2 p.174. Jesus bored the cross in *Against Eunomius* book 2 ch.3 p.176.

Gregory of Nyssa says that Peter said the Christ was crucified. *Against Eunomius* book 6 ch.4 p.187

**Cyril of Jerusalem** (349-386 A.D.) says that Christ crucified is worshipped. *First Catechetical Lecture* 4 ch.13 *Nicene & Post-Nicene Fathers* p.22

**Gregory Nazianzen** (330-391) says that Jesus was nailed to the tree and the robber was crucified with Him. *On the Son - Third Theological Oration* ch.20 p.309.

**Epiphanius of Salamis** (360-403 A.D.) says that Christ was crucified. (*Panarion* 2.2:69, as quoted in *Loci Theologici*, p.106)

Epiphanius of Salamis (360-403 A.D.) “Strange about Tatian, when he knows – as I too have found in the literature – that our Lord Jesus Christ was crucified on Golgotha, the very place where Adam’s body lay buried. For after leaving Paradise, living opposite it for a long while and growing old, Adam later came and died in this place, I mean Jerusalem, and was buried there, on the site of Golgotha. This is likely how the place, which translates, ‘place of the Skull,’ got the name – since the shape of the place shows no likeness to the name.” *The Panarion* section 3 ch.46 p.351

**John Chrysostom** (400/401 A.D.) says that Jesus did on the cross. *Commentary on Acts* homily 1.1 p.6

**Orosius/Hosius of Braga** (414-418 A.D.) mentions Jesus’ death on the cross *Defense Against the Pelagians* ch.16 p.135

Orosius/Hosius of Braga (414-418 A.D.) (partial) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

**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.21

Augustine of Hippo (388-430 A.D.) mentions the darkness that occurred when Jesus was crucified. *City of God* book 3 ch.15 p.51

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Jesus died and was crucified. *The Bazaar of Heracleides* book 1 part 1 ch.61 p.58. See also ibid book 1 part 1 ch.29.

Nestorius (451/452 A.D.) Christ suffered and died and rose and is ready to come to judge the quick and the dead. *The Bazaar of Heracleides* book 2 ch.1 p.177

**Leo I of Rome** (422-461 A.D.) says some heretics try to deny that Jesus truly came as a man, was truly crucified, or buried and rose on the third day. Sermon 34.4 p.149

**Council of Constantinople II** (May 553 A.D.) says that Jesus Christ was crucified in the flesh. *The Capitula of the Council* ch.10 p.314

**Venantius** (lived ca.530-609 A.D.) says that Christ became a man. He also says that Christ became flesh and became the ransom of the world. *Poem on Easter* p.330. He also says that Jesus was crucified. *Poem on Easter* p.329.

**After the Start of Muslim conquests (634 A.D.-)**

**John of Damascus** (706-749 A.D.) says that Christ was crucified. *Exposition of the Orthodox Faith* ch.11 p.80

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says “Christ was crucifed, and died; was buried, arose agains from the dead on the third day, ascended into the heavens, is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Mandaeans** (>350?) said that Christ of Rome was crucified. *Ginza* p.551

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) mentions the crucifixion. *Commentary on Joel* ch.2 p.120

## Jp4. Cross’s shape or outstretched arms

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “There, Moses, when he was assailed, stretched forth his hands and fought against Amalek; and here, the Lord Jesus, … stretched forth His hands upon the cross, and gave us salvation.” *Archelaus Disputation with Manes* ch.44 p.220

**Eusebius of Emesa** (c.359 A.D.) “On that day Adam put forth his hand for evil; and Jesus spread His holy arms for our good.” *On the Sufferings and Death of our Lord* p.2

**Athanasius of Alexandria** (310-311 A.D.) mentions the shape. *Festal Letter 22* p.549.

Athanasius of Alexandria (326-372/373 A.D.) “…and once again, stretching out His hands upon the Cross, He overthrew the prince of the power of the air, that now works in the sons of disobedience, and made the way clear for us into the heavens.” Letter 60 ch.7 p.577

**Ephraim the Syrian** (350-378 A.D.) discusses in detail the two beams of the cross *Nisibine Hymns* hymn 58 no.17-19 p.212.

## Jp5. Jesus was hung on a tree [the cross]

Acts 5:30; Galatians 3:13; 1 Peter 2:24

(partial) Deuteronomy 21:23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Eusebius of Emesa** (c.359 A.D.) “Jesus went forth out of the city, bearing Himself the Tree of His own Cross; like another Isaac carrying the wood for the sacrifice. … Jesus who is blessed by them that are condemned, was hanged on the Tree as one accursed.” *On the Sufferings and Death of our Lord* p.2

**Ephraim the Syrian** (350-378 A.D.) (implied) 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

**Athanasius of Alexandria** (356-360 A.D.) said that Jesus was hung on a tree. *Four Discourses Against the Arians* discourse 3 ch.31 p.411. See also Letter 61 ch.1 p.578.

**John Chrysostom** (400/401 A.D.) says that Jesus was hung on a tree. *Homilies on Galatians* homily 3 verse 13 p.27. See also *Commentary on Acts* homily 13 p.82

**After the Start of Muslim conquests (634 A.D.-)**

**John of Damascus** (706-749 A.D.) “Moreover we worship [venerate] even the image of the precious and life-giving Cross, although made of another tree, not honouring the tree (God forbid) the but image as a symbol of Christ.” *Exposition of the Orthodox Faith* ch.11 p.80

## Jp6. The wood of the cross

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***A Poem on the Passion of the Lord*** (315-350 A.D.) p.327 “Bend your knee, and with lamentation adore the venerable wood of the cross, and with lowly countenance stooping to the earth, which is wet with innocent blood, sprinkle it with rising tears, and at times bear me and my admonitions in your devoted heart.”

**Athanasius of Alexandria** (356-360 A.D.) “and as Peter has written, ‘has borne them in the body on the wood’” *Four Discourses Against the Arians* discourse 2 ch.19.47 374

**Ephraim the Syrian** (350-378 A.D.) mentions the wood upon which Jesus was killed. *Nativity Hymns* hymn 2 p.227

**Ambrosiaster** (Latin, after 384 A.D.) mentions the wood of the cross. question 116 p.89

## Jp7. Sign of the cross

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.13 p.199 and ch.35 p.205 mention the sign of the cross.

**Palladius** (c.430 A.D.) mentions the sign of the cross. *Four Desert Fathers* &&& p.489.

**After the Start of Muslim conquests (634 A.D.-)**

**John of Damascus** (706-749 A.D.) “This [the cross] was given to us a sign on our forehead, ust as the circumcision was given to Israel: for by it we beievers are separaeted and distinguished from unbelievers.” (It is interesting that Jon of Damascus was the sign of our salvation is the cross. Most other writers would say it is baptism.) *Exposition of the Orthodox Faith* ch.11 p.80

**Anastasius Bibliothecarius** (858-878 A.D.) translating Peter of Alexandria (306,285-311 A.D.) “And when they had been spread out, this most constant martyr, mounting upon them, extended both his hands to heaven, and bending his knees on the ground, and fixing his mind upon heaven, returned his thanks to the Almighty Judge of the contest, and fortifying himself with the sign of the cross, said, Amen.” *Genuine Acts of Peter of Alexandria* p.266

## Jp8. Calling the crucifixion the Passion

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Eusebius of Emesa** (c.359 A.D.) “shall we not tell of His Passion?” *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (326-372 A.D.) “that the Lord through His betrayal entered on His Passion, by which He should redeem us and by the which He triumphed gloriously.” *Athanasius on Psalms*

**Ambrosiaster** (Latin, after 384 A.D.) discusses the “passion” of Christ. question 104 p.217 and question 105 p.211 and question 44 p.67

**John Chrysostom** (400-401 A.D.) calls the crucifixon the “Passion”. *Homilies on Acts* Homily 1 p.2

**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

**Anastasius Bibliothecarius** (858-878 A.D.) translating *Genuine Acts of Peter of Alexandria* p.261 mentions “the Lord’s Passion”

## Jp9. Christ’s crown of thorns

Matthew 27:29; Mark 15:17; John 19:2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

*Poem on the Passion of the Lord* (315-350 A.D.) p.327 (partial) “and my head drained with cruel thorns”

**Eusebius of Emesa** (c.359 A.D.) He [Christ] is crowned with thorns” *On the Sufferings and Death of our Lord* p.3

**Hilary of Poitiers** (355-367/368 A.D.) &&&

## Jp10. Jesus was beaten/scourged/whipped

Matthew 26:67; 27:30; Mark 15:17-19; Luke 22:63-64; John 19:2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Poem on the Passion of the Lord***(315-350 A.D.) p.327 “and moreover, the blows, and tongues prepared for accusations.”

**Athanasius of Alexandria** (338 A.D.) “says that Jesus was smitten [beaten]. Letter 10 ch.7 p.530

**John Chrysostom** (400/401 A.D.) says that Jesus was scourged. *Homilies on John* homily 84 John 18:39,40 p.313

## Jp11. They cast lots for Jesus’ clothes

Matthew 27:35; Mark 15:24; John 19:23-24

**John Chrysostom** (martyred 407 A.D.) “He did not say they ‘shall pierce’ but ‘they pierced’ ‘they counted all my bones.’ And not only does he say this, but he also describes the things which were done by the soldiers. ‘They parted my garments among themselves, and upon my vesture did they cast lots.’ And not only this but he also relates they gave Him gall to eat, and vinegar to drink. For he says ‘they gave me gall for my food, and for my thirst they gave me vinegar to drink.’ And again another one says that they smote him with a spear, for ‘they shall look on Him whom they pierced.’” *Homily on Matthew 26:19* ch.1 p.&&&

## Jp12. Jesus given vinegar and gall to drink

Matthew 27:48; Mark 15:36; Luke 23:36; John 19:29

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Poem on the Passion of the Lord***(315-350 A.D.) p.327 “see my parched tongue poisoned with gall, and my countenance pale with death.”

**Eusebius of Emesa** (c.359 A.D.) “Jesus tasted of vinegar mingled with bitter gall.” *On the Sufferings and Death of our Lord* p.2

**John Chrysostom** (martyred 407 A.D.) “‘They parted my garments among themselves, and upon my vesture did they cast lots.’ And not only this but he also relates they gave Him gall to eat, and vinegar to drink. For he says ‘they gave me gall for my food, and for my thirst they gave me vinegar to drink.’ And again another one says that they smote him with a spear, for ‘they shall look on Him whom they pierced.’ Esaias again in another fashion predicting the cross said ‘He was led as a sheep to the slaughter, and as a lamb before his shearer is dumb, so openeth he not his mouth.’ ‘In his humiliation his judgment was taken away.’” *Homily on Matthew 26:19* ch.1 p.&&&

## Jp13. Thief/robber on the cross in Paradise

Luke 23:39-43

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Eusebius of Emesa** (c.359 A.D.) discusses the thief “”and I will not withhold My grace; today shalt though be with Me in PAradiose.” *On the Sufferings and Death of our Lord* p.3

**Athanasius of Alexandria** (335-342 A.D.) says that Paradise was opened to the robber. *On Luke 10:22 (Matthew 11:27)* ch.2 p.88

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the thief on the cross who was admitted to paradise in *Catechetical Lectures* lecture 13 ch.3 p.83

**John Chrysostom** (martyred 407 A.D.) mentions the two robbers on the cross, and that Simon of Cyrene carried Jesus’ cross *On the Paralytic* ch.3 p.214

## Jp14. Jesus asked God why God had forsaken Him

Matthew 27:46; Mark 15:34

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hilary of Poitiers** (355-367/368 A.D.)

**Athanasius of Alexandria** (356-360 A.D.) tells of Jesus asking why God forsook Him. *Four Discourses Against the Arians* discourse 3 ch.26 p.408

## Jp15. Darkness or earthquake at Jesus’ death

Matthew 27:45-51; Mark 15:33; Luke 23:44-45

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 27:45-51; Mark 15:33; Luke 23:44-45

**Sinaiticus** (340-350 A.D.) Matthew 27:35-51; Mark 15:33; Luke 23:44-45

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Eusebius of Emesa** (c.359 A.D.) mentions “a brilliant star in the East” at Jesus’ birth, and “withholding the light of the sun” when Christ was on the cross. *On the Sufferings and Death of our Lord* p.3

Eusebius of Emesa (c.359 A.D.) “And the bosom and bars of the earth were torn asunder in order ot receive Him Who was free among the dead.” *On the Sufferings and Death of our Lord* p.3

Hilary of Poitiers (355-367/368 A.D.) (partial) “Creation is set free by the mediation of this Sin-offering; the very rocks lose their solidity and strength.” *On the Trinity* book 3 ch.11 p.65

**Athanasius of Alexandria** (c.371 A.D.) says “the sun withdrew his beams and the earth trembled and the rocks were rent,…” *Personal Letter 61 (To Maximus)* ch.2 p.578

Athanasius of Alexandria (356-360 A.D.) mentions that the veil was rent, the sun was hidden, the rocks torn asunder, and the dead in graves rose. *Four Discourses Against the Arians* discourse 3 ch.29 p.424

**Ephraim the Syrian** (350-378 A.D.) says there was darkness and earthquake when Jesus’ died. *Nativity Hymns* hymn 3 p.273

**Ambrosiaster** (Latin, after 384 A.D.) mentions the darkness over the land when Jesus died. question 105 p.211

**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)

Cyril of Jerusalem (349-386 A.D.) says the sun grew dark during the crucifixion. *First Catechetical Lecture* 4 ch.10 *Nicene & Post-Nicene Fathers* p.21 and the rocks were asunder. Lecture 4 ch.11 p.22

**Gregory Nazianzen** (330-391) in discussing Jesus’ crucifixion says “He wrapped the visible world in darkness” and “…for the mysterious doors of Heaven are opened; the rocks are cleft, the dead arise. He dies, but He gives life, and by His death destroys death.” *On the Son - Third Theological Oration* ch.20 p.309

**John Chrysostom** (martyred 407 A.D.) “The darkness took possession of the earth, and night appeared at midday, then death was brought to nought, and his tyranny was destroyed: many bodies at least of the saints which slept arose. These things the patriarch declaring beforehand, and demonstrating that, even when crucified, Christ would be terrible, said ‘thou didst lie down and slumber as a lion.’ He did not say thou shalt slumber but thou didst slumber, because it would certainly come to pass. For it is the custom of the prophets in many places to predict things to come as if they were already past. For just as it is impossible that things which have happened should not have happened, so is it impossible that this should not happen, although it be future. On this account they predict things to come under the semblance of past time, indicating by this means the impossibility of their failure, the certainty of their coming to pass. So also spake David, signifying the cross; ‘They pierced my hands and my feet.’ He did not say they ‘shall pierce’ but ‘they pierced’ ‘they counted all my bones.’” *Homily on Matthew 26:19* ch.1 p.&&&

John Chrysostom (400-401 A.D.) mentions darkness at Jesus’ death. *Homilies on Acts* Homily 1 ch.9 p.126

**Augustine of Hippo** (388-430 A.D.) mentions the darkness that occurred when Jesus was crucified. *City of God* book 3 ch.15 p.51

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Says the sun and moon were actually darkened in Christ’s time. He also mentions “the saving blood of Christ the Lord” *Commentary on Joel* ch.2 p.119

## Jp16. Temple veil torn when Jesus died

Matthew 27:51; Mark 15:38; Luke 23:45

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says the veil was torn when Jesus died. *Four Discourses Against the Arians* discourse 3 ch.56 p.424

**John Chrysostom** (martyred 407 A.D.) “For as the lion is terrible not only when he is awake but even when he is sleeping, so Christ also not only before the cross but also on the cross itself and in the very moment of death was terrible, and wrought at that time great miracles, turning back the light of the sun, cleaving the rocks, shaking the earth, rending the veil, alarming the wife of Pilate, convicting Judas of sin, for then he said ‘I have sinned in that I have betrayed the innocent blood;’ and the wife of Pilate declared ‘Have nothing to do with that just man, for I have suffered many things in a dream because of Him.’” *Homily on Matthew 26:19* ch.1 p.&&&

## Jp17. Jesus’ bones were not broken

John 19:33-37

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400/401 A.D.) quotes “A bone of Him shall not be broken [Exodus 12:46; Numbers 9:12] and says it refers to Jesus. *Homilies on John* homily 85 verse 36 p.319.

## Jp18. Jesus rose from the dead

Matthew 28; Mark 16:1-6; Luke 9:22; 24:1-8; John 20; 1 Corinthians 15:3,4,14,17,18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 28, Mark 16:1-6; Luke 9:22; 24:1-8; John 20

**Sinaiticus** (340-350 A.D.) Matthew 28, Mark 16:1-6; Luke 9:22; 24:1-8, John 20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made… was made man He suffered … rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead.”

**Private Creed of Arius** (328 A.D.) “And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered; and rose again; and ascended to the heavens;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Macrostich Creed** (344/345 A.D.) “was born of the holy virgin; who was crucified, and died, and was buried, and rose again from the dead on the third day, and ascended into heaven, and is seated at the right hand of the Father,” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century) “But if your allegation is true, that He was not born, then it will follow undoubtedly that He did not suffer; for it is not possible for one to suffer who was not also born. But if He did not suffer, then the name of the cross is done away with. And if the cross was not endured, then Jesus did not rise from the dead. And if Jesus rose not from the dead, then no other person will rise again.” *Archelaus Disputation with Manes* ch.49 p.225. See also ibid ch.34 p.208

**Eusebius of Emesa** (c.359 A.D.) says that Peter was a “witness of the Lord’s resurrection” *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (356-360 A.D.) “He [Jesus] was the first to rise, as man, for our sakes raising His own Body.” *Four Discourses Against the Arians* discourse 2 ch.61 p.381

Athanasius of Alexandria (328 A.D.) mentions that Jesus was crucified, died, rose from the dead, and taken up into heaven. *Statement of Faith* p.84.

Athanasius of Alexandria (330 A.D.) says that Jesus rose from the dead. *Easter Letter 2* ch.7 p.512. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 1 ch.44 p.332 and discourse 4 ch.33 p.441 form Him rising bodily.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) says that Christ suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Ephraim the Syrian** (350-378 A.D.) mentions the resurrection of Jesus. *Nisibine Hymns* hymn 3 no.6 p.171

**First Council of Constantinople** (381/382 A.D.) says Christ rose from the dead. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) said that Jesus was resurrected. *Against Eunomius* book 6 ch.4 p.189

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus rose from the dead. question 107 p.23

**Cyril of Jerusalem** (349-386 A.D.) teaches that Jesus rose from the dead. *First Catechetical Lecture* 4 ch.9 *Nicene & Post-Nicene Fathers* p.20

**Gregory Nazianzen** (330-391) that Jesus is buried but rises again. *On the Son - Third Theological Oration* ch.20 p.309. See also *On Pentecost* ch.5 p.381

**Pacian of Barcelona** (343/377-379/392 A.D.) says that Christ rose again on the third day. *On Baptism* ch.4 p.91

Pacian of Barcelona (342-379/392 A.D.) Christ rose from the dead. Letter 3 ch.9.3 p.49

**Epiphanius of Salamis** (360-403 A.D.) says that Jesus rose from the dead and assumed into heaven in the same body. Jesus sits on the right hand of God the Father. (*Panarion* 1.1, as quoted in *The Two Natures in Christ*, p.356)

Epiphanius of Salamis (360-403 A.D.) The savior rose from the dead and ate broiled fish. The virgin shall conceive. *The Panarion* section 2 ch.30,19,4 p.135

**John Chrysostom** (400-401 A.D.) says that Jesus was “resurrected” and ascended to heaven. *Homilies on Acts* Homily 1 ch.1 p.2

**Augustine of Hippo** (388-430 A.D.) says that Jesus rose on the third day. *City of God* book 1 ch.13 p.10

**John Cassian** (410-430 A.D.) mentions the Lord’s resurrection *First Conference of the Abbot Moses* ch.14 p.218

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Christ suffered and died and rose and is ready to come to judge the quick and the dead. *The Bazaar of Heracleides* book 2 ch.1 p.177.

Nestorius (451/452 A.D.) Christ’s resurrection. *The Bazaar of Heracleides* book 1 part 1 ch.83 p.75 and book 1 part 1 ch.49.

Nestorius (451/452 A.D.) Christ suffered and died and rose and is ready to come to judge the quick and the dead. *The Bazaar of Heracleides* book 2 ch.1 p.177

**Leo I of Rome** (422-461 A.D.) mentions our Savior’s resurrection. Sermon 71.2 p.182

**Council of Constantinople II** (May 553 A.D.) says that Jesus Christ rose from the dead. *The Capitula of the Council* ch.12 p.315. See also *Anathemas Against Origen* ch.10 p.319

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says “Christ was crucifed, and died; was buried, arose agains from the dead on the third day, ascended into the heavens, is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

***The Vision of Paul*** (c.388 A.D. – after Nicea) ch.41 p.162 punishments for those who said Christ did not rise from the dead and that the flesh will not rise again.

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Discusses Christ’s resurrection. *Commentary on Jonah* preface p.187

There are probably more besides these too, though Gnostics generally believed Christ only rose spiritually.

## Jp19. Jesus rose on/after three days

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Council of Nicea** (325 A.D.)

**Macrostich Creed** (344/345 A.D.) “was born of the holy virgin; who was crucified, and died, and was buried, and rose again from the dead on the third day, and ascended into heaven, and is seated at the right hand of the Father,” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus rose after three days. question 64 p.195

**Epiphanius of Salamis** (360-403 A.D.) Christ died and rose on the third day. *The Panarion* section 3 scholion 15 and 23 p.327

**Nicetas translating Clement of Alexandria** (193-217/220 A.D.) “And with reference to the body, which by circumscription He consecrated as a hallowed place for Himself upon earth, He said,’ Destroy this temple, and in three days I will raise it up again.” Fragment 12.3 p.585

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says “Christ was crucifed, and died; was buried, arose agains from the dead on the third day, ascended into the heavens, is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

## Jp20. Jesus ascended to heaven

Matthew 28:16-20; Mark 16:19-20; Luke 24:44-53; Ephesians 4:8; (partial) 1 Peter 3:22; (partial, return only) 2 Thessalonians 4:16

Ascended: Luke 24:50-51; Mark 16:19; 1 Peter 3:22; 1 Timothy 3:16b

Visible return in power and glory: Revelation 1:7; Matthew 24:26-27, 30; Luke 21:27

Ascended and will return: Acts 1:9-11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 28:16-20; Luke 24:44-53

**Sinaiticus** (340-350 A.D.) Matthew 28:16-20; Luke 24:44-53

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made… was made man He suffered … rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead.”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered; and rose again; and ascended to the heavens;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Macrostich Creed** (344/345 A.D.) “was born of the holy virgin; who was crucified, and died, and was buried, and rose again from the dead on the third day, and ascended into heaven, and is seated at the right hand of the Father,” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Athanasius of Alexandria** (328 A.D.) mentions that Jesus was crucified, died, rose from the dead, and taken up into heaven. *Statement of Faith* p.84.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) says that Christ suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**First Council of Constantinople** (381/382 A.D.) says that Jesus rose from the dead and ascended to heaven. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) Jesus ascended to heaven. *Against Eunomius* book 12 ch.1 p.242

**Ambrosiaster** (Latin, after 384 A.D.) (implied) implies that Jesus ascended to heaven. question 37 p.267 and question 64 p.195

**Gregory of Nazianzen** (330-391 A.D.) mentions Jesus’ resurrection and ascension. *Oration on Pentecost* ch.5 p.381

**Cyril of Jerusalem** (349-386 A.D.) says that Jesus ascended into heaven. *First Catechetical Lecture* 4 ch.13 *Nicene & Post-Nicene Fathers* p.22

**Gregory Nazianzen** (330-391) says that Jesus ascends to Heaven and will return to judge the quick and the dead. *On the Son - Third Theological Oration* ch.20 p.309

**Epiphanius of Salamis** (360-403 A.D.) says that Jesus rose from the dead and assumed into heaven in the same body. Jesus sits on the right hand of God the Father. (*Panarion* 1.1, as quoted in *The Two Natures in Christ*, p.356)

Epiphanius of Salamis (360-403 A.D.) Savior’s ascension *The Panarion* section 3 ch.44 p.345

**John Chrysostom** (400-401 A.D.) says that Jesus was “resurrected” and ascended to heaven. *Homilies on Acts* Homily 1 ch.1 p.2

**Orosius/Hosius of Braga** (414-418 A.D.) says that the Lord will come. *Defense Against the Pelagians* ch.13 p.132

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Nestorius (451/452 A.D.) (partial) Sophronius says, “speaking of him who has ben taken up and sits on the right hand of the Father, who is the Son in the image and glory of the Son,” *The Bazaar of Heracleides* book 1 ch.1.55

**Leo I of Rome** (422-461 A.D.) says quotes Acts and Jesus ascending to heaven in Sermon 75.4 p.189

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says “Christ was crucifed, and died; was buried, arose agains from the dead on the third day, ascended into the heavens, is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

# TIMELESS TitleS of Jesus

## t1. Jesus is the/our Lord

Romans 1:4b; 1 Corinthians 8:6; 12:3b; 2 Corinthians 1:2b; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:3; 1 Thessalonians 1:3; 2 Thessalonians 1:1b; 1 Timothy 1:2b; 2 Timothy 1:2; Philemon 3; James 1:1; 1 Peter 1:3; 2 Peter 1:8; and others

(partial) 1 Corinthians 7:22 (Lord’s freedman and Christ’s slave)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son,” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions “Lord Jesus”

**Hegemonius of Sirmium** (4th century) mentions Jesus as our Lord in his *Archelaus Disputation with Manes* ch.27 p.200.

**Hilary of Poitiers** (355-367/368 A.D.) says that there is one Lord, Jesus Christ, who is “true God”. *On the Trinity* book 1 ch.38 p.51

**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

**Athanasius of Alexandria** (337 A.D.) says that Christ is our Lord and Savior. *Circular Letter* ch3 p.92

***Constitutions of the Holy Apostles*** (380 A.D.\_ book 5 ch.7 p.439 “For the Almighty God Himself will raise us up through our Lord Jesus Christ,…”

**First Council of Constantinople** (381/382 A.D.) says that Jesus is Lord. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) talks of our “Lord Jesus Christ”. *Against Eunomius* book 10 ch.4 p.226

Council of Gangra (345-381 A.D.) (partial) says for the “Lord’s sake” but it is unclear whether the Son, Father, or both are intended.

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus Christ is Lord. question 110 p.120

**Rufinus** (374-406 A.D.) quotes 2 Thessalonians 2:8,9 “…whom the Lord Jesus…” as by the Apostle. *Commentary on the Apostles’ Creed* ch.34 p.556

**John Chrysostom** (martyred 407 A.D.) mentions the father, and Holy ghost along with Jesus our Lord. *Commentary on Philippians* Introductory discourse p.183

John Chrysostom (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

**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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) says that Christ is Lord. Defnese of the Faith p.269

**Patrick of Ireland** (420-461 A.D.) “[T]here is no other God, nor has there been heretofore, nor will there be hereafter, except God the Father unbegotten, without beginning, from whom is all beginning, upholding all things, as we say, and his Son Jesus Christ, whom we likewise to confess to have always been with the Father--before the world’s beginning . . . Jesus Christ is the Lord and God in whom we believe . . . and who has poured out on us abundantly the Holy Spirit . . . whom we confess and adore as one God in the Trinity of the Sacred Name” *Confession of St. Patrick* 4

**Council of Constantinople II** (May 553 A.D.) (implied) says we are servants of the son. *The Sentence of the Synod* p.307

**From the start of Muslim conquests until the Fourth Lateran Council (635-1215 A.D.)**

**Council of Constantinople III** (680-681 A.D.) session 1 p.327 mentions the incarnation, Lord Jesus Christ, Holy Trinity

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) calls “Christ the Lord” *Commentary on Amos* ch.9 p.170

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.375 “And some shepherds also affirmed that they had seen angels singing a hymn at midnight, praising and blessing the God of heaven, and saying: There has been born the Saviour of all, who is Christ the Lord, in whom salvation shall be brought back to Israel.”

The Ebionite *Gospel of pseudo-Matthew* (600-625 A.D.) preface p.368 speaks of the “Lord Jesus Christ”

## t2. King of Kings and/or Lord of Lords

Revelation 19:16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ephraim the Syrian** (350-378 A.D.) calls Jesus the King of Kings. *Nisibine Hymns* hymn 58 no.10 p.211

**Athanasius of Alexandria** (357 A.D.) “O Christ, Lord and true King of kings, Only-begotten Son of God, Word and Wisdom of the Father,” *Defense before Constantius* ch.17 p.244

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) mentions that Jesus is the King of Kings. *Commentary on the Song of Songs* prologue p.51

Pope Celestine to the Synod of Ephesus (432 A.D.) p.221 (partial) mentions the King of Kings, but does not explicitly say it is Jesus.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) King of Kings and Lord of Lords. *The Bazaar of Heracleides* book 2 ch.1(b) p.221

**Peter Lombard** (1142-1160) mentions “the King of kings and Lord of lords, who alone has immortality” *Sentences of Peter Lombard* First Book distinction 4 ch.2 p.4

## t3. Jesus is the Alpha and Omega

Revelation 1:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) quotes “John in the Apocalypse” saying Jesus is the Alpha and Omega. *Four Discourses Against the Arians* discourse 4 ch.28 p.444

Council of Sirmium (Greek creed) 351 A.D. (partial) calls Jesus the first and last. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

## t4. Jesus is the Door or Gate

John 10:7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) “For in It the Lord becomes our guide to the Kingdom of Heaven and to His own Father, saying, ‘I am the way’ and ‘the door,’ and ‘through me all must enter.’” *Four Discourses Against the Arians* discourse 2 ch.61 p.381

**Cyril of Jerusalem** (349-386 A.D.) says that Jesus is the Door and the Shepherd. *First Catechetical Lecture* 10 ch.3 *Nicene & Post-Nicene Fathers* p.57

**Gregory of Nyssa** (382-383 A.D.) calls Jesus the door. *Against Eunomius* book 10 ch.1 p.220

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus is the door. question 34 p.248

**Gregory Nanzianzen** (330-391 A.D.) says that Jesus is word, door, lamb, shepherd, high priest, first born. *In Defense of His Flight to Pontus* ch.98 p.224

Gregory Nanzianzen (330-391 A.D.) (partial) says that the mysterious doors of Heaven are opened; the rocks are cleft, the dead arise.” (Jesus opens the door, but does not say Jesus is the door though.) *On the Son - Third Theological Oration* ch.20 p.309

**John Chrysostom** (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

**Augustine of Hippo** (388-430 A.D.) says that no doors bring escape except the One that says “I am the door” [John 10:9]. *The City of God* book 7 ch.8 p.127

## t5. Christ is the Image of God

Colossians 1:15, (implied) Colossians 2:9; Hebrews 1:3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Macrostich Creed** (344/345 A.D.) says that Christ is the Son of God, the Mediator, and the Image of God from eternity past *Socrates Ecclesiastical History* book 2 ch.19 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.45

**Hilary of Poitiers** (355-367/368 A.D.) says that the Son is the image of the Father. *Of the Synods* ch.18 p.8

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus is in the image of God. *Four Discourses Against the Arians* discourse 2 ch.18.49 p.375

**Ambrose of Milan** (378-381 A.D.) says Jesus is the image of God *On the Christian Faith* book 1 ch.7.48 p.208. See also *Concerning Repentance* (c.384 A.D.) book 1 ch.9 no.41 p.336

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus it he image of God. question 109 p.76

**John Chrysostom** (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) says that Christ is the image of the Father. *The Bazaar of Heracleides* book 1 part 1 ch.60.

## t6. Jesus is the/our Rock/Stone/Cornerstone

Acts 4:10-11; 1 Corinthians 10:4; Ephesians 2:20; 1 Peter 2:4,6-7

~Matthew 21:42: ~Mark 12:10; ~Luke 20:17-19

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (339 A.D.) says, “they [believers] are founded upon a rock; which is Christ.” *Easter Letter 11* ch.4 p.534

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus is the stone. question 20 p.139

**Ambrose of Milan** (370-390 A.D.) says, “Christ is the cornerstone” *Of the Holy Spirit* book 2 ch.10.111 p.129

**John Chrysostom** (400-401 A.D.) says Jesus is our Rock. *Homilies on Acts* Homily 13 p.84

## t7. Jesus is the Light or Light of Light

John 1:4-9; 8:12; 9:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**The Macrostich Creed** (344/345 A.D.) says Jesus is “Light of Light” *On the Councils* (=*de Synodis*) part 1 ch.26 p.462-464

**First Council of Sirmium** (351 A.D.) says Jesus is “Light of Light” *On the Councils* (=*de Synodis*) part 1 ch.26 p.464

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) calls Jesus the Light *Hymns on the Nativity* hymn 3 p.235

**Athanasius of Alexandria** (356-360 A.D.) says Jesus is the Light *Four Discourses Against the Arians* discourse 2 ch.54 p.377

**Gregory of Nyssa** (382-383 A.D.) calls Jesus God, the Word of God, Life, and Light in *Against Eunomius* book 10 ch.4 p.225

**Cyril of Jerusalem** (c.349-386 A.D.) “Believe also in the Son of God, the one and only, our Lord Jesus Christ, who is God begotten of God, who is life begotten of life, who is light begotten of light, who is in all things like unto the begetter, and who did not come to exist in time but was before all the ages, eternally and incomprehensibly begotten of the Father. He is the Wisdom of God” *First Catechetical Lectures* lecture 4 ch.7 p.20.

**Council of Ephesus** (431 A.D.) calls Jesus “Light of Light, Very God of very God” Cyril of Nestorius p.202

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) says that Christ is Light. *The Bazaar of Heracleides* book 1 part 1 ch.54.

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.321 (553 A.D.) says that Christ is the true light.

**Venantius** (lived ca.530-609 A.D.) speaks of the presence of light and that darkness flees by the brightness of Christ. *Poem on Easter* p.330

**Peter Lombard** (1142-1160) says that Jeuss is the Light from Light. *Sentences of Peter Lombard* First Book distinction 5 ch.1 p.14 (p.108)

## t8. Jesus is our Shepherd

Matthew 2:6; 26:31; Mark 14:27; John 10:11,14; Hebrews 13:20; 1 Peter 2:25; 5:4; Revelation 7:17

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) (implied) says “that He [Jesus] might gather the Church into one flock, is Himself the true Ecclesiast; for an ecclesiast takes his title from his function of assembling the ecclesia.” … Christ becomes our Ecclesiast too,” *Commentary on the Song of Songs* prologue p.51-52

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) calls Jesus “the Shepherd of all” *Hymns on the Nativity* Hymn 3 p.232.

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus is our Shepherd. *Four Discourses Against the Arians* discourse 1 ch.12 p.313

**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

Gregory Nazianzen (330-391) says that Jesus is word, door, lamb, shepherd, high priest, first born. *In Defense of His Flight to Pontus* ch.98 p.224

**Pacian of Barcelona** (342-379/392 A.D.) Christ is the bishop and shepherd of our souls. Letter 1 ch.7.2 p.26

**Niceta of Remesianus** (366-415 A.D.) taught that Jesus was the Good Shepherd. *Instructions for Candidates for Baptism* ch.6 p.204

**Augustine of Hippo** (380-430 A.D.) says that Jesus is the good Shepherd, who laid down His own life for His sheep” See also *On the Gospel of John* Tractate 123 ch.21.5 vol.7 p.447.

**Theodore Balsamon** (c.1170 A.D.) “For if he who has committed the lesser fault, of leaving for more than six months the people placed under him destitute of the care and administration of a pastor, incurs the privation of the episcopate and of his sacred dignity; he who offends in a way greater and much more grievous, namely, in deserting altogether the multitude which the grace of the Holy Spirit has committed to him to be cared for and guarded, shall deservedly be punished with greater severity, and will pay the heavier penalty of losing, as far as he is concerned, the flock of which he was appointed shepherd by the great and chief Shepherd and High Priest.” *Balsamon’s commentary on Peter of Alexandria* *ANF* vol.6 p.275

## t9. Jesus Christ is the Lamb of God

John 1:29; Revelation 5:5

1 Peter 1:19 (lamb without blemish or defect)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Eusebius of Emesa (c.359 A.D.) (partial) paraphrases Isaiah 53:7f “He was brought as a Lamb to the slaughter” as “the prophecy of Esias” [Isaiah] *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (329 A.D.) mentions Jesus as the sheep and lamb. His sacrifice was purified by His precious blood. *Easter Letter 1* ch.9 p.509

**Ephraim the Syrian** (350-378 A.D.) (implied) teaches that Jesus is the Lamb of God. *Nativity Hymns* hymn 2 p.228

**Ambrosiaster** (Latin, after 384 A.D.) calls Jesus the “Lamb of God” question 14 p.181

**Cyril of Jerusalem** (c.349-386 A.D.) says that Jesus is the Lamb of God. *Catechical Lectures* Lecture 13 ch.2 p.82

**Gregory Nazianzen** (330-391) mentions that Jesus is the Lamb as well as God. *On the Son - Third Theological Oration* ch.20 p.309. See also where he calls Jesus the Lamb in *Orations on the Holy Lights* ch.16 p.358

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

Gregory Nazianzen (330-391) says that Jesus is word, door, lamb, shepherd, high priest, first born. *In Defense of His Flight to Pontus* ch.98 p.224

**Orosius/Hosius of Braga** (414-418 A.D.) Christ is the lamb. *Defense Against the Pelagians* ch.15 p.134

Orosius/Hosius of Braga (414-418 A.D.) (partial) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

**Augustine of Hippo** (388-430 A.D.) speaks of the lamb that takes away the sin of the world. *On the Trinity* book 15 ch.24.43 p.223

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Jesus is the “lamb of God” *The Bazaar of Heracleides* book 1 part 1 ch.55 p.51

**Leo I of Rome** (422-461 A.D.) (implied) says that Christ was offered to God for the world’s salvation. He was the true lamb. Sermon 68.3 p.181

## t10. Jesus is a Lion / as a lion’s whelp

Revelation 5:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says that Jesus was as a lion. *Catechical Lectures* Lecture 10 ch.3 p.57-58

## t11. Son/Jesus was/was begotten before the morning star

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Marcellus of Ancyra (c.336 & 340 A.D.) (mixed) Said Jesus was before th emorning star. However, he interprets the morning star was the star of Bethlehem, and says that Jesus was incarnated in the womb prior to that.

**Athanasius of Alexandria** (356-360 A.D.) “But that the Son has no beginning of being, but before He ws made man was ever with the Father, John makes clear in his first Epistle,” and quotes 1 John 1:1-2. *Four Discourses Against the Arians* discourse 4 ch.26 p.443.. See also ibid discourse 4 ch.24 p.442.

Athanasius of Alexandria (356-360 A.D.) Jesus was “before the morning star” *Four Discourses Against the Arians* discourse 4 ch.27 and 28 p.444.

## t12. Jesus/the cross the wisdom and power of God

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Macrostich Creed (344/345 A.D.) (partial) “through whom [Jesus] all things in the heavens and upon the earth, both visible and invisible, were made; who is the Word, and Wisdom, and Power, and Life, and true Light;” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.45

**Athanasius of Alexandria** (c.371 A.D.) “the crucified Christ is at once Lord of Glory, and the Power of God and Wisdom of God.” Letter 61 ch.1 p.578

**John of Damascus** (706-749 A.D.) says that Christ is “the power of God and the wisdom of God”. *Exposition of the Orthodox Faith* ch.11 p.80

**Among heretics**

The Mild Arian Creed of Antioch Creed (c.341/344 A.D.) (partial) “through whom [Jesus] all things in the heavens and upon the earth, both visible and invisible, were made; who is the Word, and Wisdom, and Power, and Life, and true Light;” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

## t13. Christ is the Holy One of God

**p88** Mark 2:1-16 (350 A.D.) (implied, the demon is speaking) Mark 2:24

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) (partial) “We know Thee, who Thou art, the holy God,’” *Archelaus Disputation with Manes* ch.48 p.225

## t14. Jesus / the Son is the *Logos*

John 1:1 (partial, does not say Jesus or the Son here)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) says the Son is the Logos in John 1.

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus is the Logos. *Four Discourses Against the Arians* discourse 4 ch.22 p.442

## t15. [Christ] the King/Lord of glory

1 Corinthians 2:6-8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says Christ is the Lord of glory. *Four Discourses Against the Arians* discourse 1 ch.38 p.328

# INCARNATE TitleS of Jesus

## i1. Jesus is the first-born (not just of Mary)

Romans 8:29; Colossians 1:15; 1:18; Hebrews 1:6; 12:23; Revelation 1:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) says Jesus was the first born if Creation, having been incarnated and resurrected. Even though Lazarus was raised before Him, Jesus was firstborn in importance.

**Athanasius of Alexandria** (326-372/373 A.D.) “as Paul in another place calls him ‘first-born of all creation’ (Colossians 1:15). But by calling him First-born, He shews that He is not a Creature, but Offspring of the Father. For it would be inconsistent with his deity for Him to be called a creature. For all things were created by the Father through the Son, but the Son alone was eternally begotten from the Father, whence God the Word is ‘first-born of all creation,’ unchangeable from unchangeable. However, the body which He wore for our sakes is a creature.” *Statement of Faith* ch.3 p.85. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.61 p.381

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) “Lo! The First-born has opened unto us His feast as a treasure-house.” *Hymns on the Nativity* Hymn 4 p.235. See also *Nisibine Hymns* hymn 38 no.7 p.200.

**Gregory of Nyssa** (382-383 A.D.) calls Jesus the firstborn. *Against Eunomius*

**Ambrose of Milan** (378-381 A.D.) calls Jesus “the first-begotten of all creation.” *On the Christian Faith* book 1 ch.7.48 p.208

**John Chrysostom** (martyred 407 A.D.) has an extensive discussion of how Christ is the first born. After differentiating being Christ being called firstborn” but not “first created”, says one meaning is “firstborn from the dead” (Colossians 1:18; Romans 8:29) refers to the first resurrected [he forgot to say in a glorified body]. “So also the word ‘firstborn,’ in the sense of a foundation. But this doth not show the creatures to be consubstantial with Him; but that all things are through Him, and in Him are upheld.” *Homilies on Colossians* homily 3 p.270-271

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) says that Christ is the firstborn of all creation. *Commentary on the Song of Songs* ch.1 p.59

## i2. Christ is the Second/Last Adam

Romans 5:14-16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Aphrahat** (336-345 A.D.) &&&

**Athanasius of Alexandria** (356-360 A.D.) calls Jesus the second Adam. *Four Discourses Against the Arians* discourse 1 ch.51 p.336

**Pacian of Barcelona** (342-379/392 A.D.) (implied) “This He joined to His Spirit and made His own. And this is the marriage of the Lord, joined together to one flesh, that according to that 'great sacrament, 'might be these 'two in one flesh, Christ and the Church. 'From this marriage is born the Christian people, the Spirit of the Lord coming from above; and straightway the heavenly seed being poured upon and mingled with the substance of our souls, we grow in the bowels of our mother, and coming forth from her womb are made alive in Christ. Whence the Apostle, 'The first Adam was made a living soul; the last Adam was made a quickening Spirit.' Thus Christ begetteth in the Church by His Priests, as says the same Apostle, 'For in Christ Jesus have I begotten you. 'And so the seed of Christ, that is, the Spirit of God produces, by the hands of the Priests, the new man conceived in the womb of our Mother, and received at the birth of the font, faith presiding over the marriage rite. For neither will he seem to be engrafted into the Church, who hath not believed, nor he to be born again of Christ, who hath not himself received the Spirit. We must believe therefore that we can be born. For so saith Philip, 'If thou believest . . . thou mayest. 'Christ therefore must be received that He may beget, for thus saith the Apostle John, 'As many as received Him, to them gave He power to become the sons of God.'” *Discourse on Baptism* ch.7 p.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Christ was the second Adam. *The Bazaar of Heracleides* book 2 ch.12(b) p.235

## i3. Jesus called Emmanuel (God with us)

Isaiah 7:14; Matthew 1:23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) Jesus is called Emmanuel. *Four Discourses Against the Arians* discourse 1 ch.55 p.338

**Pacian of Barcelona** (342-379/392 A.D.) Christ was called Emmanuel. *On Baptism* ch.3.1 p.89

## i4. Jesus is our High Priest

Hebrews 2:17; 3:1; 4:14; 8:1

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) discusses Jesus’ high priesthood and godhead in *Four Discourses Against the Arians* discourse 2 ch.14.10 p.353. See also discourse 2 ch.7 p.351 and discourse 1 ch.8 p.353

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.6 p.439 “believing in the one and the only true God and Father, through Jesus Christ, the great High Priest, and Redeemer of our souls, and rewarder of our sufferings.”

**Gregory Nazianzen** (330-391) says that Jesus is word, door, lamb, shepherd, high priest, first born. *In Defense of His Flight to Pontus* ch.98 p.224

**Augustine of Hippo** (388-430 A.D.) says Jesus is out great High Priest. *The City of God* book 10 ch.6 p.184

Augustine of Hippo (388-430 A.D.) (partial) discusses how Christ is both King and Priest after the order of Melchizedek. He does not actually say “High Priest” though. *The City of God* book 17 ch.17 p.355

## i5. Jesus is our Physician/Doctor

Mark 2:17 (Implied)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (335-342 A.D.) “that the Word Himself might be made Flesh, and by taking the Flesh, restore it wholly. For to Him, as to a physician, man ‘was delivered’ to heal the bite of the serpent; as to life to raise what was dead; as to light, to illumine the darkness…” *On Luke 10:22* ch.2 p.87

**Ephraim the Syrian** (350-378 A.D.) says that Jesus is the Physician. *Nativity Hymns* hymn 2 p.228

**John Chrysostom** (400/401 A.D.) calls Jesus the Physician. *Commentary on Acts* homily 19 p.126

## i6. Jesus is the Way

John 14:6

Note that references merely saying Jesus showed us the way are not included here.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) “For in It the Lord becomes our guide to the Kingdom of Heaven and to His own Father, saying, ‘I am the way’ and ‘the door,’ and ‘through me all must enter.’” *Four Discourses Against the Arians* discourse 2 ch.61 p.381

**John Chrysostom** (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

## i7. Jesus is the Truth

John 14:6

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) quotes John 14:6. question 125 p.341

**John Chrysostom** (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

**Among heretics**

**X Mandaeans** (>350?) said that Jesus altered the words of truth. *Ginza* p.550

## i8. Jesus is our/the Life

John 10:10; 14:6; Colossians 3:3; 1 John 5:11-12

(implied) John 4:14; Galatians 2:20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (326-372/373 A.D.) says that Jesus is our Life. *On the Opinions of Dionysius* ch.18-19 p.183

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus is the Life. question 40 p.152

**John Chrysostom** (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

## i9. Jesus is the Bread or Bread of Life

John 6:35

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (335 A.D.) quotes John 6:35. *Easter Letter* 7 ch.10 p.527

**Aquila** in discussing Hippolytus says that Jesus says He is the bread of life. Fragment 1 Genesis 49:16-20 (*ANF* vol.5) p.166

**John Chrysostom** (400/401 A.D.) quotes John 5:41-42 about being the bread of heaven. *Homilies on John* homily 46 John 6:41-42 p.164

## i10. Jesus is the Vine

John 16:1-7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (326-372/373 A.D.) says Jesus is the vine. *On the Opinions of Dionysius* ch.10 p.180

**John Chrysostom** (martyred 407 A.D.) says that Jesus is the vine. *Homilies on John* Homily 76 p.278-279

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) “I am the true Vine; His heavenly Father is the Husbandman who makes it in the press.” *Commentary on the Song of Songs* book 3 ch.6 p.186

## i11. Jesus is the Messiah

**Athanasius of Alexandria** (326-372 A.D.) “For the Psalmist, having called Him the Anointed One, that is Messiah or Christ, fortwith declares His human birth by saying, Harken, O daughter, and see; the only difference being that Gabriel addresses Mary by an epithet, because he is of another race from her, while David fitly calls her his own daughter, because it was from him that she should spring.” *Athanasius on Psalms*

## i12. Jesus a star rising out of Jacob

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus is the star rising from Jacob. Question 39 p.161 and question 63 p.161

## i13. Christ is of the root of Jesse

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**John Chrysostom** (martyred 407 A.D.) “as a young child, as a root in a dry ground;' [Isa 53:2] and by the dry ground he means the virgin’s womb. And again 'unto us a child is born, unto us a son is given,'[Isa 9:6] and again 'there shall come forth a rod out of the root of Jesse, and a flower shall spring out of his root.' [Isa 11:1]” *Against Marcionites and Manichaeans* ch.3 p.&&&

## i14. Jesus is the descendent/seed of David

(The phrase “Son of David” does not specify biological or adopted, so that is not counted here.)

Luke 2 Romans 1:3; 2 Timothy 2:8 (implied Luke 3:21-31)

(partial) Matthew 1:6; Luke 1:69 is legal, not biological

(partial) Luke 1:32 (not specified if father/son is biological or legal)

Revelation 22:16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) (implied) “Nay, He does not deign even to hear it said that He is David’s son.” *Archelaus Disputation with Manes* ch.3 p.207.

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) calls Jesus the Son of David. *Hymns on the Nativity* Hymn 4 p.235

**Athanasius of Alexandria** (339 A.D.) says that Jesus was the seed of David. Easter Letter 11 ch.4 p.533

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus is from the root of David. question 44 p.271 and question 45 p.167 and question 54 p.167

**Ambrosiaster** (Latin, after 384 A.D.) question p.

**Augustine of Hippo** (388-430 A.D.) call Christ the “seed of David of Judah” *On the Psalms* Psalm 76.1 p.355

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**John of Damascus** (706-749 A.D.) quotes all of Isaiah 11:1, mentioning the root of David as referring to Christ. *Exposition of the Orthodox Faith* book 4 ch.14 p.84

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.374 says Jesus is of the family of David.

## i15. Jesus of Nazareth

Matthew 2:23-23; 4:12-13; 26:71

Mark 1:24; 10:27

Luke 2:39; 4:14-16; 4:34; 18:37; 24:19

John 1:45; 18:5; 18:7; 19:19

Acts 2:22; 3:6; 4:10; 6:14; 10:38; 22:8; 26:9

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Eusebius of Emesa** (c.359 A.D.) at the Garden of Gethsemene they sought “Jesus of Nazareth” *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (326-372/373 A.D.) refers to “Jesus of Nazareth”. *On the Opinion of Dionysius* ch.7 p.178

**John Chrysostom** (400/401 A.D.) refers to Jesus of Nazareth. *Commentary on Acts* homily 18 p.149. See also *Commentary on Acts* homily 5 p.33; homily 15 p.95.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) calls Jesus the Nazarene. *The Bazaar of Heracleides* book 1 part 1 ch.55.

**After the Start of Muslim conquests (634 A.D.-)**

**John of Damascus** (706-749 A.D.) mentions Jesus of Nazareth” *Exposition of the Orthodox Faith* ch.11 p.80

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.32 p.380 says that Jesus lived in Nazareth as a boy.

## i16. Jesus is the first fruits

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Athanasius of Alexandria** (356-360 A.D.) “and He who was the 'First-born of creation’ should become 'first-born’ of the 'brethren,’ and again should rise 'first-fruits of the dead.’ This Paul the blessed Apostle teaches in his writings;” *Four Discourses Against the Arians* discourse 2 ch.21.75 p.&&&

## i17. Jesus is the son of Abraham

Matthew 1:1,18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) says that Jesus is the seed of Abraham. *Homilies on Galatians* homily 3 verse 14 p.17

## i18. The sign of Jonah/Jonas refers to Jesus

Matthew 12:39-41; Luke 11:29-32

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**John Chrysostom** (martyred 407 A.D.) “Wherefore He [Jesus] will not give them a sign; and before, when they came and asked Him, He made them the same answer, 'A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.' [Mt 16:4] Only then the answer was clear, now it is more ambiguous. This He doth on account of their extreme insensibility; for He who prevented them without their asking, and gave them signs, would never when they asked have turned away from them, had He not seen that their minds were wicked and false, and their intention treacherous. Think how full of wickedness the question itself was at the outset. When they ought to have applauded Him for His earnestness and zeal, when they ought to have been astonished that He cared so greatly for the House, they reproach Him, saying, that it was lawful to traffic, and unlawful for any to stop their traffic, except he should show them a sign. What saith Christ? [Jn 2:19] 'Destroy this Temple, and in three days I will raise it up.'” *Homilies on John* Homily 23 p.&&&

## i19. Christ is the/our bridegroom

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Hegemonius of Sirmium** (4th century) translating Archelaus “And the Lord Jesus Christ Himself gave His testimony to what we affirm, when He said with His heavenly voice, ‘Can ye make the children of the bride-chamber fast so long as the bridegroom is with them?’ And again, He did not actually reject circumcision; but we should rather say that He received in Himself and in our stead the cause of circumcision, relieving us by what He Himself endured, and not permitting us to have to suffer any pain to no purpose.” (Archelaus is speaking) *Disputation with Manes* ch.42 p.&&&

**Athanasius of Alexandria** (331 A.D.) says that Christ is our bridegroom. *History of the Arians* book 4 ch.32 p.280

# Purpose Of the Life of Jesus

## p1. Jesus sent by the Father

John 17:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

## p2. Jesus/Christ came to save us/is our Savior

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Jesus is our Savior. He also says that Jesus was sent from the Father.

**Synod of Antioch in Encaeniis** (341 A.D.) Synodal Letter p.107 “The grace and truth of our Lord and Saviour Jesus Christ”

**Hegemonius of Sirmium** (4th century) “There, Moses led forth his people from the midst of the Egyptians, and saved them; and here, Jesus, leading forth His people from the midst of the Pharisees, transferred them to an eternal salvation.” *Archelaus Disputation with Manes* ch.44 p.220

Hegemonius of Sirmium (4th century) “But away with such a supposition in the case of our Lord Jesus Christ, the Saviour of every soul.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.27 p.200

**Philo of Carpasia** (4th century) “Because of this he was named king, for he alone did priestly ministry within her. That is Jerusalem, a prophecy of the one who was to come, Jesus, Savior of the world.”

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus cam for our salvation. *Four Discourses Against the Arians* discourse 2 ch.47 p.374

**Ambrosiaster** (Latin, after 384 A.D.) said that Jesus saved us. question 117 p.59

**John Chrysostom** (martyred 407 A.D.) says that Jesus saves. *Homilies on Galatians* Homily 1 p.7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Epitaph of Pectorius** (300-500 A.D.) stanza 7 “I pray thee, Lord Savior, satisfy his hunger with the Fish.”

**Venantius** (lived c.530-609 A.D.) says Christ is our Savior. *Poem on Easter* p.329

**Among corrupt or spurious books**

***History of Joseph the Carpenter*** (4th century) ch.17 p.391 “O Jesus of Nazareth! Jesus, my Saviour!Jesus, the deliverer of my soul! Jesus, my protector! Jesus! O sweetest name in my moutn, and in the mouth of all those that love it!”

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.&&&

## p3. Jesus was tempted

Matthew 4:1-10; Mark 1:13; Luke 4:1-12; Hebrews 4:15

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 4:1-10; Mark 1:13; Luke 4:1-12

**Sinaiticus** (340-350 A.D.) Matthew 4:1-10; Mark 1:13; Luke 4:1-12

&&&**Aphrahat the Syrian** (337-345 A.D.) “9. Let us take pattern, my beloved, from our Saviour, Who though He was rich, made Himself poor; and though He was lofty, humbled His Majesty; and though His dwelling place was in heaven, He had no place to lay His head; and though He is to come upon the clouds, yet rode on a colt and so entered Jerusalem; and though He is God and Son of God, He took upon Him the likeness of a servant; and though He was (for others) rest from all weariness, yet was Himself tired with the weariness of the journey; though He was the fountain that quenches thirst, yet Himself thirsted and asked for water; though He was abundance and satisfied our hunger, yet He Himself hungered when He went forth to the wilderness to be tempted; though He was a Watcher that slumbers not, He yet slumbered and slept in the ship in the midst of the sea; and though He was ministered to in the Tabernacle of His Father, yet let Himself be served by the hands of men; though He was the healer of all sick men, yet nails were fastened into His hands; though His mouth brought forth things that were good, yet they gave Him gall to eat; though He injured no man and harmed none, yet He was beaten with stripes and endured shame; and though he was Saviour of all mortals, He delivered Himself to the death of the cross.” *Select Demonstrations* Demonstration 6 ch.9 p.&&&

***Life of Antony*** (355 A.D.) ch.37 p.206 says that Satan tempted Jesus.

**Hegemonius of Sirmium** (4th century) “For forthwith Jesus was led by the Spirit into the wilderness to be tempted by the devil; and as the devil had no correct knowledge” *Archelaus Disputation with Manes* ch.50 p.228

***Life of Antony*** (355 A.D.) ch.37 p.206 (implied) “But the Lord did not suffer us to be deceived by the devil, for He rebuked him whenever he framed such delusions against Him, saying: “Get behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.’”

**Athanasius of Alexandria** (326-372/373 A.D.) mentions that the devil tempted Jesus on the mount. *To the Bishops of Egypt* ch.2.14 p.230.

**Ephraim the Syrian** (350-378 A.D.) says that Satan tempted Jesus. *Nisibine Hymns* hymn 35 no.4 p.193-194

**Gregory Nazianzen** (330-391 A.D.) (partial) 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. See also *On Pentecost* ch.5 p.381

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Jesus endured temptation. *The Bazaar of Heracleides* book 1 part 1 ch.74 p.68

## p4. Jesus sent to suffer [for us]

Matthew 16:21; “From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things … and that he must be killed and on the third day be raised to life”

Matthew 17:12 “In the same way the Son of Man is going to suffer at their hands.”

son of man Matthew 26:23-25

Matthew 26:38-39 (Jesus in the Garden of Gethsemane)

Mark 8:31 “He then began to teach them that the Son of man must suffer many things and be rejected by… and that he must be killed and after three days rise again.”

Mark 9:12 “Why then is it written that the Son of Many must suffer much and be rejected”

Luke 9:22 “And he [Jesus] said, ‘The Son of Man must suffer many things and be rejected by… and he must be killed and on the third day be raised to life.”

Luke 17:25 “but first he [the Son of Man] must suffer many things and be rejected by this generation.”

Luke 22:15 “I have eagerly desired to eat this Passover with you before I suffer.”

Luke 22:19b “This is my body given for you; do this in remembrance of me.”

Luke 22:20b “This cup is the new covenant in my blood, which is poured out for you.”

(partial) Luke 22:64 the soldiers mocked and beat Jesus

(partial) Luke 23:39 a thief hurled insults at Jesus

Luke 24:26 “He [Jesus] said to them, ‘How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?’”;

Acts 3:18 “But this is how God fulfilled what he had foretold through all the prophets, says that his Christ would suffer.” (Peter is speaking)

Acts 17:3 [Paul was] “explaining and proving that the Christ had to suffer and rise from the dead.”

Acts 26:22b-23 “I [Paul] am saying nothing beyond what the prophets and Moses said would happen – that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles.”

2 Corinthians 1:5a “For just as the sufferings of Christ flow over into our lives,…”

Hebrews 2:9-10,18; “… he [Jesus] suffered death, so that by the grace of God he might taste death for everyone. I bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.” (18) Because he himself [Jesus] suffered when he was tempted, he is able to help those who are being tempted.”

1 Peter 1:11; “the Spirit of Christ… predicted the sufferings of Christ and the glories that would follow.”

1 Peter 2:21 “To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.”

1 Peter 2:23a “When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats.”

(partial) Matthew 26:28 “This is my blood of the covenant, which is poured out for many for the forgiveness of sins.”

(partial) Mark 14:24 “‘This is my blood of the covenant, which is poured out for many,’ he said to them.”

(partial, not say for us) Romans 8:17 “… if indeed we share in his [Christ’s] sufferings in order that we may also share in his glory.”

(partial, not say for us) Philippians 3:10 “… and the fellowship of sharing in his [Christ’s] sufferings…”

(partial, “freeing him [Christ] from the agony of death”) Acts 2:24

(partial) Hebrews 9:26 “Then Christ would have had to suffer many times since the creation of the world. … by the sacrifice of himself.”

(partial, not say for us) 1 Peter 4:1a “Therefore, since Christ suffered in his body,…”

(partial) 1 Peter 4:13a “But rejoice that you participate in the sufferings of Christ…”

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 9:22; 17:25; 22:64; 23:41

**Sinaiticus** (340-350 A.D.) Luke 9:22; 17:25; 22:64; 23:31

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made… was made man He suffered … rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead.”

**Private Creed of Arius** (328 A.D.) “And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered; and rose again; and ascended to the heavens;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Hegemonius of Sirmium** (4th century) (implied) “But if your allegation is true, that He was not born, then it will follow undoubtedly that He did not suffer; for it is not possible for one to suffer who was not also born. But if He did not suffer, then the name of the cross is done away with. And if the cross was not endured, then Jesus did not rise from the dead. And if Jesus rose not from the dead, then no other person will rise again.” *Archelaus Disputation with Manes* ch.49 p.225

**Synod of Seleucia** in Isauria (357/358 A.D.) says that Christ suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Eusebius of Emesa** (c.359 A.D.) (implied) “the Lord’s suffereings; for where HE suffered, there Satan died.” *On the Sufferings and Death of our Lord* p.1

&&&**Athanasius of Alexandria** (356-360 A.D.). *F* ch.14 p.348&

Athanasius of Alexandria (335-243 A.D.) in speaking of the Word says, “Suffering Himself, He gave us rest” *On Luke 10:22 (Matthew 11:27)* ch.2 p.88

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. See also *Easter Letter 10* (338 A.D.) p.7 p.530

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.7 p.439 “Now his and our Master, Jesus the Lord, was smitten for our sake: He underwent reproaches and revilings with long-suffering. He was spit upon, He was smitten on the face, He was buffeted; and when He had been scourged, He was nailed to the cross.”

**Ambrose of Milan** (378-381 A.D.) discusses Jesus’ manhood and says that Jesus suffered as a man for us. *On the Christian Faith* book 1 ch.14.91 p.216

**First Council of Constantinople** (381/382 A.D.) says that Jesus suffered. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) Jesus suffered on the cross. *Against Eunomius* book 12 ch.3 p.244. See also *Against Eunomius* book 11 ch.1 p.231.

**Gregory Nazianzen** (330-391) says Jesus “was God made capable of suffering to strive against sin;” *On the Son - Third Theological Oration* ch.21 p.309

Gregory Nazianzen (330-391) says that Jesus was tempted, hungered, thirsted, and He was bruised and wounded. *On the Son - Third Theological Oration* ch.20 p.308-309. See also *On Pentecost* ch.5 p.381

**Pacian of Barcelona** (342-379/392 A.D.) (implied) “Christ will no more be able to suffer for him” *On Baptism* ch.7.2 p.94

**Epiphanius of Salamis** (360-403 A.D.) says that the Son of God suffered for people’s salvation. Since God could not suffer, that is why Jesus assumed a human body. (*Panarion*, as quoted in *The Two Natures in Christ*, p.211)

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) says Jesus truly suffered, truly died, and truly rose from the dead. *de Principiis* book 1 ch.4 p.240

**Augustine of Hippo** (388-430 A.D.) says that Jesus suffered, and rose again, and ascended into Heaven. *On the Trinity* book 1 ch.5.8 p.21. He says that Jesus “might suffer for us all” in *On the Gospel of John* Tractate 123 ch.21.5 vol.7 p.447.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Ephesus** (431 A.D.) He [Jesus] suffered, and rose again the third day. He ascended into the heavens, from thence he shall come to judge both the quick and the dead.” Letter from Cyril of Nestorius p.202

**Council of Constantinople II** (May 553 A.D.) says that it is the same Jesus Christ who is the Word of God, suffered, was incarnate and made man, and worked miracles. the flesh from Mary, Mother of God. *The Capitula of the Council* ch.3 p.312

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) said that Jesus “suffered in advance of other trials” *Bazaar of Heracleides* ch.80 p.73

**Council of Constantinople II** (about 153 bishops present) (551/553 A.D.) says that Jesus suffered. *Capitula of the Council* ch.31 p.312

**Desiderius Erasmus of Rotterdam** (1460-1536) says that Christ suffered these things of His own accord. *Colloquies of Erasmus* p.329

## p5. Christ is the end/fulfillment of the law

Romans 10:4; Hebrews 10:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus fulfilled the law. question 69 p.173 and question 13 p.173

**Gregory Nazianzen** (330-391 A.D.) “This is the wish of our schoolmaster the law, of the prophets who intervened between Christ and the law, of Christ who is the fulfiller and end of the spiritual law; of the emptied Godhead, of the assumed flesh, of the novel union between God and man,” *In Defense of His Flight to Pontus* ch.23 p.209

**Augustine of Hippo** (388-430 A.D.) “the end of the law is Christ for righteousness to every man abelieving:” *On the Psalms* Psalm 68.1 p.285

**Rufinus** (364-406 A.D.) freely translating Origen (225-253/254 A.D.) “His coming now He fulfilled that law which has a shadow of good things to come” *de Principiis* book 4 ch.25 p.375

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Christ fulfilled the law. *The Bazaar of Heracleides* book 2 ch.2.7 p.91

## p6. Jesus is Lord of the Sabbath

Matthew 12:8; Mark 2:28; Luke 6:5

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 12:8; Mark 2:28; Luke 5:6

**Sinaiticus** (340-350 A.D.) Matthew 12:8; Mark 2:28; Luke 5:6

**Hegemonius of Sirmium** (4th century) says that Jesus “Himself also Lord of the Sabbath.” *Archelaus Disputation with Manes* ch.25 p.211

## p7. Jesus is our Redeemer / redeemed us

Romans 3:24; Galatians 3:13; 4:5; Ephesians 1:7,14; Colossians 1:14; Tt 2:14; Hebrews 9:12,15; 1 Peter 1:18; Revelation 5:9

Partial Job 19:25

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Galatians 3:13; 4:5

**Aphrahat the Syrian** (337-345 A.D.) “our Redeemer”. *Select Demonstrations* Demonstration 6 ch.1 p.363

**Hegemonius of Sirmium** (4th century) “And seeing that you have made mention only of three several scriptures, in terms of which the apostle has declared that ‘the law is a ministration of death,’ and that ‘Christ has redeemed us from the curse of the law,’ and that ‘the law is the strength of sin,” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.28 p.201

**Athanasius of Alexandria** (328 A.D.) mentions that Jesus gave us redemption. *Statement of Faith* ch.4 p.85.

Athanasius of Alexandria (356-360 A.D.) “redeeming all by the Cross” *Four Discourses Against the Arians* discourse 2 ch.15.13 p.355

Athanasius of Alexandria (356-360 A.D.) “(as the Apostle has said, ‘Has redeemed us from the curse,’ and’has carried,’ as Isaiah has said, ‘our sins,’ and as Peter has written, ‘has borne them in the body on the wood);” *Four Discourses Against the Arians* discourse 2 ch.19.47 p.374

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus is our reedmer. question 44 p.62

Ambrosiaster (Latin, after 384 A.D.) (partial) says that Jesus is the Redeemer of Israel. question 66 p.200

**Ephraim the Syrian** (350-378 A.D.) says that Jesus is the redeemed. *Nisibine Hymns* hymn 67 no.2 p.218.

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.6 p.439 “believing in the one and the only true God and Father, through Jesus Christ, the great High Priest, and Redeemer of our souls, and rewarder of our sufferings.”

Ambrosiaster (Latin, after 384 A.D.) (partial) says Jesus is the redeemer of Israel. question 66 p.200

**Ambrose of Milan** (370-390 A.D.) “For the Spirit made us children by adoption, the water of the sacred Font washed us, the blood of the Lord redeemed us.” *Of the Holy Spirit* book 3 ch.10.67 p.144

**John Chrysostom** (martyred 407 A.D.) Jesus redeemed us from the curse of the law. *Homilies on Galatians* Homily 3.13 p.27

Augustine of Hippo (413-426 A.D.) “…the grace of Christ, who redeemed us by His blood.” *The City of God* book 22 ch.30 p.511

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***A Poem on the Passion of the Lord*** (315-350 A.D.) has Christ saying He is “the true redemption” p.327

**Venantius** (lived ca.530-609 A.D.) “love. O Christ, Thou Saviour of the world, merciful Creator and Redeemer,” *Poem On Easter* p.329

**Leo I of Rome** (422-461 A.D.) calls Christ our redeemer. Sermon 67.7 p.180. He says Christ’s work was for the redemption of mankind. Sermon 68.2 p.181.

**Epitaph of Pectorius** (300-500 A.D.) (implied) stanza 5 “Take from the Redeemer of saints the honey-sweet food;”

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.16 p.375 says that Jesus is redeemer of the world.

## p8. Christ finished His work

John 4:34; 5:36

(implied) John 19:30

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 4:34; 5:36. (Implied) John 19:30

**Sinaiticus** (340-350 A.D.) John 4:34; 5:36. (Implied) John 19:30

## p9. Jesus forgives us / remits sins

Luke 7:48; Romans 6:23; Ephesians 1:7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 7:48; Romans 6:23; Ephesians 1:7

**Sinaiticus** (340-350 A.D.) Luke 7:48; Romans 6:23; Ephesians 1:7

**p88** Mark 2:1-16 (350 A.D.) Mark 2:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus remitted sins against the paralytic. *Four Discourses Against the Arians* discourse 3 ch.27.40 p.415

Athanasius of Alexandria (331 A.D.) “cleansed all of our sins in His own blood.” &&&

**Gregory Nazianzen** (330-391) says “He [Jesus] was baptized as Man – but He remitted sins as God” *On the Son - Third Theological Oration* ch.20 p.308

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “The Lord also signifies this in the Gospel when he says, ‘Your sins are forgiven you.’” *Homilies on Joshua* homily 5 ch.6 p.64

## p10. Jesus: the/One Mediator (between God & man)

Hebrews 7:25; 8:6; 9:15; 12:24; 1 Timothy 2:5

(partial) Galatians 3:19-22

(partial, shows the need for a mediator but does not say Jesus) Job 9:33-34; 33:23

**Macrostich Creed** (344/345 A.D.) “Christ, the Son of God, the Mediator” *Socrates Ecclesiastical History* book 2 ch.19 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.45

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus “became Mediator between God and Men, ministering the things of God to us, and ours to God.” *Four Discourses Against the Arians* discourse 4 ch.6 p.435. See also ibid discourse 1 ch.59 p.341.

**Hilary of Poitiers** (355-367/368 A.D.) write of the Law, Moses, Jesus being our mediator, and angels in *On the Trinity* book 5 ch.23 p.91. See also *On the Trinity* book 8 ch.15 p.141

**Ephraim the Syrian** (350-378 A.D.) (implied) refers to 1 Timothy 2:5. “Let our Lord be set betweenGod and men!” *Nisibine Hymns* hymn 6 no.6 p.299

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus is “the Mediator” question 57 p.293

**Ambrose of Milan** (370-390 A.D.)

**Gregory of Nyssa** (382-383 A.D.) (implied) says that Jesus is the mediator between God and man. *Against Eunomius* book 1 ch.6 p.33

**Gregory Nazianzen** (330-391) says that Jesus is the mediator between God and carnality. *Letter to Cledonius Against Apollinarius* p.441

Didymus the Blind (398 A.D.) (partial) Christ is our mediator. *Commentary on Zechariah* 11 p.279

**Rufinus** (374-406 A.D.) freely translation Origen (225-253/254 A.D.) calls our Lord “a Mediator” *de Principiis* book 2 ch.6.1 p.281.

**X John Chrysostom** (martyred 407 A.D.) &&&

John Chrysostom (martyred 407 A.D.) says that Jesus is a Mediator between God and man *Homilies on Galatians* Homily 3.19 p.28 and *Homiiesy on 1 Timothy* homily 6.5 p.430

**Augustine of Hippo** (388-430 A.D.) (implied) says that Christ Jesus is the “only-begotten Son, God co-eternal with Himself, to become man”. He says that Jesus is the Mediator of God and men. *On the Trinity* book 13 ch.10.13 p.174. See also *On the Gospel of John* Tractate 124 ch.21.5 vol.7 p.449 and *Sermons on the New Testament* sermon 1 ch.32 p.258

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) says the Word it the Mediator. *Bazaar of Heracleides* book 1 part 1 ch.24 and book 1 part 1 ch.55.

Nestorius (451/452 A.D.) (partial, does not say the or one) Christ is a mediator. *The Bazaar of Heracleides* book 1 part 1 ch.24 p.19; book 1 part 1 ch.55 p.51; book 1 part 1 ch.59 p.56

**Theodoret of Cyrus** (423-458 A.D.) quotes 1 Timothy 2:5, “one mediator between God and men,” in referring to Jesus. *Dialogues* p.187

**Leo I of Rome** (422-461 A.D.) (implied) says that Jesus is the mediator in Sermon 68.3 p.175

## p11. Jesus bore our sins

1 Peter 2:24

(implied) Hebrews 10:11-12

(implied) Hebrew 9:28

Isaiah 53:4

**Athanasius of Alexandria** (356-360 A.D.) “(as the Apostle has said, ‘Has redeemed us from the curse,’ and’has carried,’ as Isaiah has said, ‘our sins,’ and as Peter has written, ‘has borne them in the body on the wood);” *Four Discourses Against the Arians* discourse 2 ch.19.47 p.374

## p12. Jesus bore the curse for us

Galatians 3:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “Christ, who redeemed us from the curse of the law.” *Archelaus Disputation with Manes* ch.31 p.203

**Athanasius of Alexandria** (356-360 A.D.) “(as the Apostle has said, ‘Has redeemed us from the curse,’ and’has carried,’ as Isaiah has said, ‘our sins,’ and as Peter has written, ‘has borne them in the body on the wood);” *Four Discourses Against the Arians* discourse 2 ch.19.47 p.374

John Chrysostom (martyred 407 A.D.) (implied) speaks of “the curse of the cross” *Homilies on Galatians* Homily 4.13 p.27

## p13. Christ suffered shame/disgrace

Hebrews 12:2; 13:13

**Aphrahat the Syrian** (337-345 A.D.) “though He injured no man and harmed none, yet He was baten with stripes and endured shame;” *Select Demonstrations* Demonstration 6 ch.9 p.369

## p14. Jesus was a ransom

Matthew 20:28; Mark 10:45; 1 Timothy 2:5f-b; Hebrews 9:15b

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 20:28; Mark 10:45; 1 Timothy 2:5f-b

**Sinaiticus** (340-350 A.D.) Matthew 20:28; Mark 10:45; 1 Timothy 2:5f-b; Hebrews 9:15b

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Gregory of Nyssa** (382-383 A.D.) says that Jesus was a ransom for our death. *Against Eunomius* book 11 ch.1 p.231.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) (implied) said that Jesus endured unto death and gave a just compensation for us in that he exchanged for our death the death which came unjustly upon him.” *Bazaar of Heracleides* ch.80 p.73

**Venantius** (lived ca.530-609 A.D.) (implied) “it is not becoming that Thy limbs should lie in the lowly sepulchre, nor that worthless stones should press *that which* is the ransom of the world. It is unworthy that a stone should shut in with a confining rock, and cover Hi in whose fist all things are enclosed.” *Poem On Easter* p.329

## p15. Christ reconciled us

Romans 5:10-11; 2 Corinthians 5:18-19; Ephesians 2:16; Colossians 1:20-22; Hebrews 2:17

**Alexandrinus** (c.450 A.D.) All of the Old Testament except Genesis 14:14-17; 15:1-5, 16-19; 16:6-9; 1 Samuel 12:17-14:9; Psalm 19:20-79:11. All of the New Testament except Matthew 1:1-25:6, John 6:50-8:52; Romans 16:24; and 2 Corinthians 4:13-12:6. Ephesians 2:16; Colossians 1:20-21; Hebrews 2:17

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hilary of Poitiers** (355-367/368 A.D.) says that Jesus reconciled us. *On the Trinity* book 8 ch.51 p.152

**Ephraim the Syrian** (350-378 A.D.) says that Christ reconciled us. *Nativity Hymns* hymn 2 p.228

**Athanasius of Alexandria** (335-342 A.D.) “in which Flesh, as the Apostle says, He reconciled the enmity which was against us and destroyed the law of the commandments in ordinances, that He might make the two into one new man, making peace, and reconcile both in one body to the Father. *On Luke* 10:22 ch.3 p.88

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus reconciled the world. question 40 p.284

**John Chrysostom** (martyred 407 A.D.) said Christ reconciled us. *Homilies on Ephesians* homily 6 p.75

**Augustine of Hippo** (388-430 A.D.) (implied) &&&

## p16. Christ overcame/triumphed

John 16:33; Colossians 2:15; Revelation 3:21; 5:5; 17:14

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 16:33; Colossians 2:15

**Sinaiticus** (340-350 A.D.) John 16:33; Colossians 2:15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**Ephraim the Syrian** (350-378 A.D.) Christ overcame. *Hymns for the Feast of Epiphany* hymn 1 no.12 p.266

**Athanasius of Alexandria** (327-373 A.D.) “The Psalm then is 94; for it was on the fourth day from the Sabbath [This Psalm is headed in the Septuagint, A Psalm of David for the fourth day from the Sabbath] that the Lord through His betrayal entered on His Passion, by which He should redeem us and by the which He triumphed gloriously.” *Commentary on Psalms*

**Ambrosiaster** (Latin, after 384 A.D.) says that Chirst had victory over sin. 123 p.34

**John Chrysostom** (martyred 407 A.D.) &&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) said that the victory of Christ made all victorious. *Bazaar of Heracleides* book 1 part 1 ch.80 p.73.

Nestorius (451/452 A.D.) mentions conquering and being victorius. *Bazaar of Heracleides* book 1 part 1 ch.3 and book 1 part 1 ch.84

**Venantius** (lived c.530-609 A.D.) “give back the day which flees from us at Thy death. But returning, O holy conqueror!” *Poem on Easter* p.330

Venantius (lived c.530-609 A.D.) “For in honour of Christ rising triumphant after *His descent to* the gloomy Tartarus, the grove on every side with its leaves *expresses approval*, the plants with their flowers express approval.” *Poem on Easter* p.329

## p17. Grace and truth by Jesus Christ

John 1:17

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:17

**Sinaiticus** (340-350 A.D.) John 1:17

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Synod of Antioch in Encaeniis** (341 A.D.) Synodal Letter p.107 “The grace and truth of our Lord and Saviour Jesus Christ”

**Athanasius of Alexandria** (346-356 A.D.) says Jesus was “full of grace and truth” *Defence of the Nicene Definition* ch.15 p.159

## p18. Jesus revealed the Father to us

John 1:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:18

**Sinaiticus** (340-350 A.D.) John 1:18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “we are to look for our Lord Jesus Christ as the perfect one, who is the only one that knows the Father, with the sole exception of him to whom He has chosen also to reveal Him,” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.37 p.211

**Ambrose of Milan** (378-381 A.D.) says Christ is the image of the Father, and Jesus said he who has seen Him has seen the Father. *On the Christian Faith* book 1 ch.7.48 p.208

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “We must understand, therefore, that as the Son, who alone knows the Father, reveals Him to whom He will, so the Holy Spirit, who alone searches the deep things of God, reveals God to whom He will: “For the Spirit bloweth where He listeth.” *de Principiis* book 1 ch.3.3 p.252

## p19. Jesus the Paschal Lamb

1 Corinthians 5:7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (347 A.D.) says Jesus was the Passover. *Festal Letter 19* ch.1 p.344

**Ephraim the Syrian** (350-378 A.D.) calls Jesus the “Paschal Lamb”. *Nativity Hymns* hymn 3 p.230

**Fragment of Clement of Alexandria** (193-217/220 A.D.) calls Jesus the Passover, the Lamb of God. Fragment 10 p.581

## p20. Jesus baptized with the Holy Spirit & fire

Matthew 3:11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 3:11

**Sinaiticus** (340-350 A.D.) Matthew 3:11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Basil of Cappadocia** (357-378/379 A.D.) taught this was the fire of judgment for a Christian’s work in *On the Spirit* ch.15.36 p.22.

**John Chrysostom** (400-401 A.D.) Jesus was baptized with the Holy Spirit. *Homilies on Acts* homily 1 p.7

**Augustine of Hippo** (388-430 A.D.) quoted Matthew 3:11 but did not specify a view of fire in *Harmony of the Gospels* book 2 ch.12.26 p.117.

## p21. Jesus provided purification

Hebrews 1:3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (329 A.D.) mentions Jesus as the sheep and lamb. His sacrifice was purified by His precious blood. *Easter Letter 1* ch.9 p.509

## p22. Jesus gives us living water

John 4:11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) discusses the Living Water from Jesus and the woman at the well. *Homilies on John* Homily 32 John 4:13-14 p.112

## p23. Jesus came to save the lost

Luke 19:10

Luke 15:24,32

Implied Luke 15:4-9

Matthew 10:6; 15:24 lost sheep of Israel

Matthew 18:14 little ones be lost

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) &&&

## p24. Jesus/Christ rescued us

Romans 7:24; Galations 1:4; 2 Timothy 4:18; 2 Peter 2:9; 1 Thessalonians 1:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) “For when our Lord Jesus Christ had been among us, we indeed were promoted, as rescued from sin; but He is the same; nor did He alter, when He became man (to repeat what I have said), but, as has been written, 'The Word of God abideth for ever.” *Four Discourses Against the Arians* discourse 1 ch.12.48 p.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Venantius** (lived c.530-609 A.D.) Thou [Jesus] rescuest an innumerable people from the prison of death, and they follow in freedom to the place whither their leader approaches. The fierce monster in alarm vomits forth the multitude whom he had swallowed up, and the Lamb withdraws the sheep from the jaw of the wolf.” *Poem on Easter* p.330

## p25. Do the will of the One who sent Him

John 6:38

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) quotes John 6:38. *Four Discourses Against the Arians* discourse 2 ch.20.54 p.377.

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus came to do the will of the Father. question 91 p.256

Ambrosiaster (Latin, after 384 A.D.) Jesus did nothing but the will of the Father. Question 3 p.38

## p26. In 1 Jn 2:1 Jesus is our sins’ propitiation

1 John 2:1

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says Jesus was “redeeming all, and for all propitiating God.” *Four Discourses Against the Arians* discourse 2 ch.7 p.351

## p27. The Son / Jesus gives life

John 5:21

1 John 1:2 (partial)

Jesus giving up His life, and the law giving life, are not included here.

God giving life at creation is also not counted here.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says Jesus gives us life. *Catechetical Lectures* Lecture 13 ch.28 p.89

## p28. Jesus called sinners to repentance

Luke 5:32

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (400 A.D.) quotes all of Luke :52 as by Luke. *Harmony of the Gospels* book 2 ch.66 p.132

(No Athanasius, Socrates, Sozomon, Theodoret, Jerome, Gregory of Nyssa, Gregory Nanzianzus, Cyril of Jerusalem, Basil, Hilary, Ambrose, Sulptitus Severus, Vincent of Lerins, Ephraem, Aphrahat)

## p29. Jesus came to save His people from their sins

Matthew 1:21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) says that Jesus saved us from our sins. *Commentary on Galatians* ch.1 p.4

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-650 A.D.) ch.11 p.373 says that Jesus came to save His people from their sins.

# The Holy Spirit

## H1. Mention of the Holy Spirit

Matthew 3:11 Luke 1:67; 3:22; 11:13; 12:10; John 1:34; Acts 19:2-3; 2 Corinthians 13:14; Hebrews 2:4; 1 Peter 1:1-2; 2 Peter 1:21; Jude 20

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 1:67; 3:22; 11:13; 12:10; John 1:34

**Sinaiticus** (340-350 A.D.) Luke 1:67; 3:22; 11:13; 12:10; John 1:34

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Private Creed of Arius** (328 A.D.) “And in the Holy Ghost; and in the resurrection of the flesh;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions the Holy Spirit.

**Hegemonius of Sirmium** (4th century) in his *Archelaus Disputation with Manes* ch.26 p.199 discusses the Holy Spirit, as the Paraclete sent by Jesus. As well as ch.27 p.200, ch.34 p.207,208 and ch.31 p.204

**Athanasius of Alexandria** (339 A.D.) says Jesus told us to “Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” *Circular Letter* ch.1 p.92

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine. See also the Synodical letter p.107.

**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

**Philo of Carpasia** (4th century) “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.”

**Council of Sirmium** (Greek creed) 351 A.D. mentions the Holy Spirit as “He”. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) mentions the Holy Spirit as a person. *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Ephraim the Syrian** (350-378 A.D.) mentions the Holy Spirit. *Nisibine Hymns* Hymn 20 no.4 p.190

**Ambrose of Milan** (372-381 A.D.) “without doubt the Holy Spirit also is to be adored, since He Who according to the flesh was born of the Holy Spirit is adored. (80) And let no one divert this to the Virgin Mary; Mary was the temple of God, not the God of the temple. And therefore He alone is to be worshipped Who was working in His temple.” *Of the Holy Spirit* book 3 ch.11 no.79f-80

**Basil of Cappadocia** (357-379 A.D.) mentions blasphemy against the Holy Spirit. *Letter 188* ch.I p.224

**First Council of Constantinople** (381/382 A.D.) mentions the Holy Spirit. Creed ch.5 p.181

**Gregory of Nyssa** (382-383 A.D.) mentions the Father, the Only-Begotten, and the Holy Spirit. *Against Eunomius* book 1 ch.22 p.61

**Ambrosiaster** (Latin, after 384 A.D.) mentions the Holy Spirit in question 106 p.8 and says the Holy Spirit is God in question 125 p.337

**Cyril of Jerusalem** (349-386 A.D.) “Cleanse thy vessel, that thou mayest receive grace more abundantly. For though remission of sins is given equally to all, the communion of the Holy Ghost is bestowed in proportion to each man’s faith” (*First Catechetical Lecture* 1 *Nicene & Post-Nicene Fathers* p.7 also Lecture 6 ch.6 p.34)

**Gregory of Nyssa** (382-383 A.D.) mentions the Holy Trinity, the Holy Spirit, and the Godhead in *Letter 2 to the City of Sebasteia* p.528-529

**Gregory of Nazianzen** (330-391 A.D.) extensively discusses the Holy Spirit. *Oration on Pentecost* ch.5 p.381

**Pacian of Barcelona** (343/377-379/392 A.D.) mentions the Holy Spirit in Letter 1.3.4 p.21

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

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Mention of the Holy Spirit. Memra 13 ch.3 p.129

**Epiphanius of Salamis** (360-403 A.D.) Christ raised the dead. Mentioned the Father, Son, and the Holy Spirit. *The Panarion* section 3 ch.46 p.350

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

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) mentions two livings things in the hymn of Habakkuk. He interprets these as Christ and the Holy Spirit. Then he goes on to discuss the Holy Spirit more. *de Principiis* book 1 ch.3.3 p.253 He also discusses “the Holy Spirit Himself” in *de Principiis* Preface p.239.

Rufinus (410 A.D.) freely translated Origen (240 A.D.) refers to the Holy Spirit. *Commentary on the Song of Songs* ch.1 p.56

**John Chrysostom** (martyred 407 A.D.) “confessing, indeed, that the Godhead of the Father and of the Son and of the Holy Ghost, is all one, while we add thereunto a Trinity of Persons.” *On the Christian Priesthood* book 4 ch.4 p.66

**Severian of Gabala/Jableh** (398-408 A.D.) “in Christ our Lord, thorugh whom and with whom be glory to the Father and the Holy Spirit in the ages of ages. Amen.” *On the Creation of the World* ch.7 p.6

**Orosius/Hosius of Braga** (414-418 A.D.) teaches on the Holy Spirit. *Defense Against the Pelagians* ch.29 p.159

**Palladius** (419-420 A.D.) mentions the Holy Spirit as a person of the Trinity. [Both Greek and Coptic] *Lausiac History* 38.11 in *Four Desert Fathers*. (Chapter: Evagrius Debates Three Demons) p.179. See also p.442.

**Augustine of Hippo** (388-430 A.D.) says that in the Trinity there is no division, no diversity, and perpetual dearness of love. The Holy Spirit is God, and baptized believers are the Holy Spirit’s temple. *On the Creed* ch.13 p.374

**John Cassian** (410-430 A.D.) “Glory to the Father, Son and Holy Ghost” *12 Books* book 2.8 p.208

**Council of Ephesus** (431 A.D.) mentions the Holy Ghost” Letter from Cyril of Nestorius p.202

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Vincent of Lerins** (c.434 A.D.) “In God there is one substance, but three Persons; in Christ two stances, but one Person. In the Trinity, another and another Person, not another and another substance… Because there is one Person of the Father, another of the Son, another of the Holy Ghost;. p.140

**Peter Chrysologus** of Ravenna (406-450 A.D.) “‘Go’, he [Jesus] says, ‘and baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit’ [Matthew 28:19] in remission of sins. If in the remission of sins the Trinity is united in showing mercy, how is the whole Trinity not one in will in the Passion of the Son?” Sermon 72A ch.4 p.4-5

**Nestorius** (451/452 A.D.) The Holy Spirit is God *The Bazaar of Heracleides* book 1 part 1 ch.45-46 p.36-37; book 1 part 1 ch.47 p.38

Nestorius (451/452 A.D.) “Divine Spirit wishes us to understand [it]” *The Bazaar of Heracleides* book 1 part 1 ch.38 p.29

**Patrick of Ireland** (420-461 A.D.) “[T]here is no other God, nor has there been heretofore, nor will there be hereafter, except God the Father unbegotten, without beginning, from whom is all beginning, upholding all things, as we say, and his Son Jesus Christ, whom we likewise to confess to have always been with the Father--before the world’s beginning . . . Jesus Christ is the Lord and God in whom we believe . . . and who has poured out on us abundantly the Holy Spirit . . . whom we confess and adore as one God in the Trinity of the Sacred Name” *Confession of St. Patrick* 4

**Leo I of Rome** (422-461 A.D.) mentions the Father, Son, and Holy Ghost. Sermon 68.4 p.181

**Council of Constantinople II** (about 153 bishops present) (May 551/553 A.D.) “In anyone shall not confess that the nature or essence of the Father, of the Son, and of the Holy Ghost is one, as also the force and the power; [if anyone does not confess] a consubstantial Trinity, one Godhead to be worshipped in three subsistences or Persons: let him be anathema. For there is but one God even the Father of whom are all things, and one Lord Jesus Christ...” *Capitula of the Council* ch.1 p.313

Council of Constantinople II (May 553 A.D.) mentions the Holy Spirit. *The Sentence of the Synod* p.306 and *The Capitula of the Council* canon 1 p.312

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) says that Theodore of Mopsuestia was wrong to deny that Christ did not give the apostles the Holy Spirit.

**From the start of Muslim conquests until the Fourth Lateran Council (635-1215 A.D.)**

**Pope Agatho of Rome** (Nov. 15, 680 A.D.) mentions the Holy Spirit. Letter p.329

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.559 mentions the Holy Spirit

**Peter Lombard** (1142-1160) mentions the Father, Son, and Holy Spirit, the One and Only True god, who is the Trinity itself. *Sentences of Peter Lombard* First Book distinction 4 ch.2 p.4

**Desiderius Erasmus of Rotterdam** (1460-1536) “(Au.) Dost thou believing the holy Spirit? (Ba.) I do believe that it is true God, together with the Father and the Son. I believe they that wrote us the Books of the Old and New Testament were inspired by it, without whose Help no Man attains Salvation.” *Colloquies of Erasmus* p.332

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**Among heretics**

**Mandaeans** (>350?) mentions the Holy Spirit, but not positively or negatively. *Ginza* p.549

**Creed of Eunomius (Extreme Arian)** (c.360-c.377 A.D.) “We believe … and in one Holy Spirit, the Comforter…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) refers to the Holy Spirit. *Commentary on Nahum* ch.1 p.250

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.3 p.370 and ch.39 p.382 mention the Holy Spirit.

## H2. The Holy Spirit is God

Acts 5:3-4

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 5:3-4

**Sinaiticus** (340-350 A.D.) Acts 5:3-4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) (implied) says that the Holy Spirit has understanding of all things, is made all things to all men. This implies He is God. *Archelaus Disputation with Manes* ch.36 p.210

**Basil of Cappadocia** (357-378/379 A.D.) “Let them say whether it is more proper to rank Him [the Holy Spirit] with God or to thrust Him forth to the place of the creature. Peter’s word to Sapphira, ‘How is it that ye have agreed together to tempt the Spirit of the Lord? Ye have not lied unto men, but unto God,’ show that sins against the Holy Spirit and against God are the same. *On the Spirit* ch.16.37 p.22.

**Ambrosiaster** (Latin, after 384 A.D.) says the Holy Spirit is God. question 125 p.337

**Gregory of Nazianzen** (330-391 A.D.) has an entire oration: *Oration on Pentecost* ch.5 p.378-385

**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** (400-401 A.D.) (implied) indicates that the Holy Spirit is God. *Homilies on Acts* Homily 12 p.76

**Augustine of Hippo** (388-430 A.D.) says that in the Trinity there is no division, no diversity, and perpetual dearness of love. The Holy Spirit is God, and baptized believers are the Holy Spirit’s temple. *On the Creed* ch.13 p.374

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) The Holy Spirit is God *The Bazaar of Heracleides* book 1 part 1 ch.45-46 p.36-37; book 1 part 1 ch.47 p.38

Nestorius (451/452 A.D.) “Divine Spirit wishes us to understand [it]” *The Bazaar of Heracleides* book 1 part 1 ch.38 p.29

Nestorius (451/452 A.D.) God is Father and God is Son and God is Holy Spirit. *The Bazaar of Heracleides* book 2 ch.1(b) p.309

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) (implied because accepted the four synods (Nicea, Constantinople I, Ephesus, Chalcedon)

**Council of Constantinople II** (about 153 bishops present) (551/553 A.D.) “In anyone shall not confess that the nature or essence of the Father, of the Son, and of the Holy Ghost is one, as also the force and the power; [if anyone does not confess] a consubstantial Trinity, one Godhead to be worshipped in three subsistences or Persons: let him be anathema. For there is but one God even the Father of whom are all things, and one Lord Jesus Christ...” *Capitula of the Council* ch.1 p.313

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The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) says that the Holy Spirit is a distinct hypostasis in God.” He says the Holy Spirit is a distinct person, baptizing in the name of the three. *Commentary on Haggai* ch.2 p.314

## H3. Person of the Holy Spirit

John 15:26-27; 16:7,12-14

Acts 5:3-5; 15:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 5:3-5; 15:28

**Sinaiticus** (340-350 A.D.) Acts 5:3-5; 15:28

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) discusses the Holy Spirit, as the Paraclete sent by Jesus. *Archelaus Disputation with Manes* ch.26 p.199. See also ibid ch.27 p.200, ch.34 p.207,208

Hegemonius of Sirmium (4th century) “Again, that it was the Paraclete Himself who was in Paul, is indicated by our Lord Jesus Christ in the Gospel.” *Archelaus Disputation with Manes* ch.34 p.208

Hegemonius of Sirmium (4th century) says of the Holy Spirit that He knows all languages. *Archelaus Disputation with Manes* ch.36 p.210

**Athanasius of Alexandria** (356-360 A.D.) discusses the Holy Spirit, who is the same as the Paraclete. He makes holy and comforts those who are His recipients. Also, we are adopted as sons. *Four Discourses Against the Arians* discourse 2 ch.29 p.444-445

**Council of Sirmium** (Greek creed) 351 A.D. mentions the Holy Spirit as “He”. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) mentions the Holy Spirit as a person. *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Gregory of Nyssa** (382-383 A.D.) says that the Holy Spirit is a person. *Against Eunomius* book 1 ch.19 p.57

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the Holy Spirit as “He”. question 125 p.337

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) mentions two livings things in the hymn of Habakkuk. He interprets these as Christ and the Holy Spirit. Then he goes on to discuss the Holy Spirit more. *de Principiis* book 1 ch.3.3 p.253 He also discusses “the Holy Spirit Himself” in *de Principiis* Preface p.239.

**Augustine of Hippo** (388-430 A.D.) says that in the Trinity there is no division, no diversity, and perpetual dearness of love. The Holy Spirit is God, and baptized believers are the Holy Spirit’s temple. *On the Creed* ch.13 p.374

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) “Divine Spirit wishes us to understand [it]” *The Bazaar of Heracleides* book 1 part 1 ch.38 p.29

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) mentions that the O.T. people did not yet understand that the Holy Spirit was a person. *Commentary on Joel* ch.2 p.117

## H4. Glorify/worship the Holy Spirit

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) says to give glory to the Father, Son, and Holy Spirit very frequently, such as in vol.12 *Commentary on 1 Corinthians* homily 1 p.5.

**Ambrose of Milan** (370-390 A.D.) “He Who is in the prophets is worshipped, the same Spirit is worshipped.” *Of the Holy Spirit* book 3 ch.18.143 p.155.

Ambrose of Milan (370-390 A.D.) “We serve the Spirit of God. He is, therefore, to be worshiped by us, Whom the Apostle taught that we must serve, and Whom we serve we also adore,…: *Of the Holy Spirit* book 3 ch.18.142 p.155.

**First Council of Constantinople** (381/382 A.D.) mentions worshipping the Holy Spirit. Creed ch.1 p.163

**Gregory of Nazianzen** (330-391 A.D.) “our Lord Jesus Christ, … to Whom be the glory and worship, with the Father and the Holy Ghost, now and for ever. Amen”. *Oration on Pentecost* ch.18 p.385

**Severian of Gabala/Jableh** (398-408 A.D.) “in Christ our Lord, thorugh whom and with whom be glory to the Father and the Holy Spirit in the ages of ages. Amen.” *On the Creation of the World* ch.7 p.6

**Augustine of Hippo** (388-430 A.D.) says we worship One God, Father, Son, and Holy Spirit. *The City of God* book 10 ch.25 p.196

Augustine of Hippo (388-430 A.D.) says that they should not suppose that three gods are worshipped by Christians because there is only One God. *On Faith and the Creed* ch.9.16 p.327

**Council of Constantinople II** (May 553 A.D.) says the Trinity is to be worshipped in three subsistences or persons. *Capitula of the Council* canon 1 p.312

## H5. The Holy Spirit is distinct

Revelation 14:13f; 22:16-17

John 14:26; 15:26a sent by them

**Athanasius** (&&&) “Having accepted then these men's interpretation and defence of their language, we made enquiry of those blamed by them for speaking of One Subsistence, whether they use the expression in the sense of Sabellius, to the negation of the Son and the Holy Spirit, or as though the Son were non-substantial, or the Holy Spirit impersonal. But they in their turn assured us that they neither meant this nor had ever held it, but 'we use the word Subsistence thinking it the same thing to say Subsistence or Essence; 'But we hold that there is One, because the Son is of the Essence of the Father, and because of the identity of nature. For we believe that there is one Godhead, and that it has one nature, and not that there is one nature of the Father, from which that of the Son and of the Holy Spirit are distinct” *Letter to the People of Antioch*

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Vincent of Lerins** (c.434 A.D.) “He [the heretic Photinus] denies the completeness of the Trinity, and does not believe that there is any Person of God the Word, or any Person of the Holy Ghost. Christ he affirms to be a mere man, whose original was from Mary. Hence he insists with the utmost obstinacy that we are to render worship only to the Person of God the Father, and that we are to honour Christ as man only. This is the doctrine of Photinus.” *A Commonitory* ch.12 p.139

**Nestorius** (451/452 A.D.) Father, Son, and Spirit are distinct. *The Bazaar of Heracleides* book 1 part 1 ch.71 p.64-65

## H6. Holy Spirit called Spirit of truth

John 14:17a; 16:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrose of Milan** (370-390 A.D.) quotes John 16:13 saying Jesus called the Holy Spirit the Spirit of Truth. *Of the Holy Spirit* book 2 ch.11.114 p.129

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) The Holy Spirit is the spirit of truth. *Commentary on Zechariah* ch.1 p.329

## H7. Holy Spirit addressed as “He”

John 14:17 “...the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be with you.”

John 16:7 “I [Jesus] will send him to you..”

John 16:8 “When he comes, he...”

John 16:13 “he will guide you into all truth. He will not speak on his own, he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me.”

Romans 8:16 “The Spirit himself testifies”

Romans 8:26 “but the Spirit himself...”

1 Corinthians 12:11 “All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.”

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) Not thus is it with the Holy Spirit: God forbid; but He divides to all, and knows all kinds of tongues, and has understanding of all things, and is made all things to all men, so that the very thoughts of the heart cannot escape His cognizance. For what says the Scripture? “That every man heard the apostles speak in his own language through the Spirit, the Paraclete.’” *Archelaus Disputation with Manes* ch.36 p.210

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “3. And since many saints participate in the Holy Spirit, He cannot therefore be understood to be a body, which being divided into corporeal parts, is partaken of by each one of the saints; but He is manifestly a sanctifying power, in which all are said to have a share who have deserved to be sanctified by His grace.” *de Principiis* book 1 ch.1.3 p.242

**John Chrysostom** (martyred 407 A.D.) The Holy Spirit is addressed as “He” *Homilies on Ephesians* Homily 2.14 p.56

others too

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) “the Holy Spirit is sometimes spoken of in such a way as if he himself...” *Letters of Fulgentius* Letter 14 to Ferrandus ch.13 p.514

others too

## H8. Sevenfold spirit or seven spirits

Revelation 1:4; 3:1; 4:5; 5:6; Isaiah 11:2

**p10** (= P. Oxyrhynchus 209) Romans 1:1-7 (4th century) has Revelation 1:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (380-430 A.D.) “And this Holy Spirit is in Scripture especially spoken of by the number seven, whether in Isaiah or in the Apocalypse, where the seven Spirits of God are most directly mentioned, on account of the sevenfold operation of one and the self-same Spirit.” *Augustine on the Psalms* Psalm 90 ch.1 p.&&&

## H9. The Holy Spirit/Comforter was promised

Ephesians 1:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) (partial, Archelaus is speaking what Manes said) “For you declared that the Spirit whom Jesus promised to send has come upon you; and whence can He come but by descending from Heaven?” *Archelaus Disputation with Manes* ch.50 p.227

**Ambrosiaster** (Latin, after 384 A.D.) says that the Comforter was promised. Question 125 p.341

**John Chrysostom** (400-401 A.D.) says the Holy Spirit was promised. *Homilies on Acts* Homily 6 p.40. See also *Homilies on Galatians* Homily 3.1omily 3.14 p.27 4 p.27

John Chrysostom (400-401 A.D.) mentions the promised HolySpirit. *Homilies on Acts* homily 6 p.40

## H10. Jesus sent the Holy Spirit

John 15:26; 16:7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says Jesus sent the Holy Spirit. *Catechetical Lectures* Lecture 16 ch.4 p.116

**John Chrysostom** (400-401 A.D.) says Jesus sent the Holy Spirit. *Homilies on Acts* Homily 7 p.44

## H11. Paraclete or Holy Spirit already present

1 Corinthians 12:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 12:13

**Sinaiticus** (340-350 A.D.) 1 Corinthians 12:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) in his *Archelaus Disputation with Manes* ch.26 p.199 discusses the Holy Spirit, as the Paraclete sent by Jesus. He also discusses this in *Archelaus Disputation with Manes* ch.27 p.200; ch.34 p.207-208

**Council of Sirmium** (Greek creed) (351 A.D.) (implied) “in the Holy Spirit, that is to say the Comforter, whom, having promised to his apostles after his ascension into the heavens, to teach them, and bring all things to their remembrance, he sent; (past tense)” *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56. See also ibid p.57

**Athanasius of Alexandria** (356-360 A.D.) discusses the Holy Spirit, who is the same as the Paraclete. He [currently] makes holy and comforts those who are His recipients. *Four Discourses Against the Arians* discourse 4 ch.29 p.444-445

**Gregory of Nyssa** (382-383 A.D.) says that the Holy Spirit is the paraclete in *Against Eunomius* book 2 ch.4 p.145.

**Pacian of Barcelona** (343/377-379/392 A.D.) says that by baptism the Holy Spirit is poured out on us. *On Baptism* ch.6(2) p.92

**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. The entire work says that the Spirit dwells in believers now.

Ambrose of Milan (370-390 A.D.) “But He [God] gave the Holy Spirit to all, to shed upon the apostles though separated the gift of indivisible grace.” *Of the Holy Spirit* book 1 ch.7.81 p.104.

**&&&First Council of Constantinople** (381/382 A.D.) Creed ch&&&

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) says that the Paraclete is the Holy Spirit. *de Principiis* 2.7.1 p.284; 2.7.3 p.285; 2.7.4 p.285-286

**Orosius/Hosius of Braga** (414-418 A.D.) The Comforter came to us (John 16:7) *Defense Against the Pelagians* ch.10 p.128

**Augustine of Hippo** (388-430 A.D.) says the Holy Spirit was given to us. *On the Trinity* book 15 ch.17.31 p.217

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) quotes 1 Corintihans 12:13. *To Monimus* book 2 ch.10.5 p.249

## H12. Blasphemy against the Holy Spirit

(not just blasphemy against God or Jesus)

Matthew 12:31; Mark 3:28-29; Luke 12:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Hegemonius of Sirmium (4th century) (partial) “But if a man dealt thus with the Holy Spirit, He made him subject to two curses,-namely, to that of the law of Moses, and to that of His own law; to the law of Moses in truth in this present life, but to His own law at the time of the judgment: for His word is this: “It shall not be forgiven him, neither in this world, neither in the world to come.” *Archelaus Disputation with Manes* ch.31 p.204

**Athanasius of Alexandria** (356-360 A.D.) mentions blasphemy against the Holy Spirit (Matthew 12:32; 13:55). *Four Discourses Against the Arians* discourse 1 ch.12.50 p.335-336

**Basil of Cappadocia** (357-379 A.D.) mentions blasphemy against the Holy Spirit. *Letter 188* ch.I p.224

**Ambrosiaster** (Latin, after 384 A.D.) discusses blasphemy against the Holy Spirit. question 102 p.316

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “Who, then, is not amazed at the exceeding majesty of the Holy Spirit, when he hears that he who speaks a word against the Son of man may hope for forgiveness; but that he who is guilty of blasphemy against the Holy Spirit has not forgiveness, either in the present world or in that which is to come!” *de Principiis* book 1 ch.252

## H13. Holy Spirit dwells/lives in us

1 Corinthians 6:19

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says the Spirit lives in us. *Catechetical Lectures* Lecture 12 ch.26 p.79

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) quotes 1 Corinthians 6:19. as “the Apostle says”. *To Monimum* book 2 ch.7.2 p.244

## H14. Live in the Spirit

Galatians 5:16 Live by the Spirit and you will not gratify the desires of the sinful nature.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

## H15. We can grieve the Holy Spirit

Ephesians 4:30

(partial) Hebrews 3:7-8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (after 347 A.D.) “If is neither holy nor just, in order ot gratify the petty feeling of a few persons, to reject those who have never been condemned, and thereby to grieve the Spirit.” *Defence Against the Arians* ch.2.34 p.118

**Cyril of Jerusalem** (c.349-386 A.D.) says don’t grieve the Holy Spirit. *Catechical Lectures* Lecture 17 ch.37 p.133

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Leo I of Rome (422-461 A.D.) (partial) people can resist the Holy Spirit. Sermon 68.2 p.180

**Fulgentius of Ruspe** (507-532/533 A.D.) quotes Ephesians 4:30 as by the Apostle. *Letter 10 (to Scarila)* ch.48 p.467

## H16. The Divine Spirit

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says the Holy Spirit is a Beign divine. *Catechical Lectures* Lecture 16 ch.3 p.115

**Severian of Gabala/Jableh** (398-408 A.D.) “that gives us the power of the divine Spirit.” *On the Creation of the World* ch.1 p.1

## H17. The Spirit was poured out on believers

Acts 2:17,18,33; 10:45; Isa 44:3; Joel 2:28-29

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) says the Spirit was poured out on us. *Homilies on Ephesians* Homily 2.14 p.56

## H18. The Holy Spirit was known in the Old Testament

Genesis 1:2; Psalm 50:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) the Holy Spirit was known in the Old Testament. question 112 p.136

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) `quotes Psalm 32:6 (LXX) as by David about the Holy Spirit. He also quotes Job 33:4 “The Spirit of God has made me.” As by the blessed Job. *Letter 8 (to Donatus)* ch.17 p.376

# THE HOLY SPIRIT’s WORK

## Hw1. The Power of the Holy Spirit

Micah 3:8; Zechariah 4:6; Luke 1:17,35; Acts 1:8; 10:38; 1 Corinthians 2:4; 2 Timothy 1:7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.)

**Ambrose of Milan** (370-390 A.D.) “how clearly did the Holy Spirit express His own power!” *Of the Holy Spirit* book 2 ch.10.104 p.128

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “And this method of apprehension is undoubtedly suggested to the minds of all by the power of the Holy Spirit.” *de Principiis* book 2 ch.7.2 p.285

## Hw2. God’s Spirit moved over abyss/waters

Genesis 1:2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) said that the Spirit of God moved over the waters. *Homilies on Genesis* homily 1 p.47

**Severian of Gabala/Jableh** (398-408 A.D.) “And the Spirit of God was moving over the waters.” *On the Creation of the World* ch.5 p.4

## Hw3. The Holy Spirit spoke Scripture

Acts 1:16; 2 Peter 1:21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Cyril of Jerusalem** (c.349-386 A.D.)

## Hw4. Sword of the Spirit is the word of God

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) “the sword of the Spirit, which is the Word of God” *Catechical Lectures* lecture 17 ch.33 p.132

## Hw5. Christ born of Mary by the Holy Spirit

Luke 1:35

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 1:35

**Sinaiticus** (340-350 A.D.) Luke 1:35

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Synod of Seleucia in Isauria (357/358 A.D.) (partial) says that Christ was begotten without passion. *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Athanasius of Alexandria** (356-360 A.D.) “He [the Archangel] says, ‘The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, therefore also that Holy Thing which shall be born of thee, shall be called the Son of God.’” *Four Discourses Against the Arians* discourse 4 ch.32 p.446

**First Council of Constantinople** (381/382 A.D.) says Christ was born of Mary by the Holy Spirit. Creed ch.1 p.163

**Cyril of Jerusalem** (c.349-386 A.D.)

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) says Jesus was born of the virgin and the Holy Spirit. *de Principiis* book 1 ch.4 p.240

**Augustine of Hippo** (388-430 A.D.) &&& *City of God*

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Christ was born of the Holy Spirit. *The Bazaar of Heracleides* book 1 part 1 ch.71 p.55; book 2 ch.1(b) p.198

Nestorius (451/452 A.D.) Mary is the Holy Virgin, but not the mother of God. *The Bazaar of Heracleides* book 2 ch.1 p.149; Virgin Mary. *The Bazaar of Heracleides* book 2 ch.1 p.171

## Hw6. Holy Spirit appeared as a dove

Matthew 3:16; Mark 1:10; Luke 3:22

John 1:33 (partial)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “Wherefore tell me this too, O Manichaeus: If you say that Christ was not born of Mary, but that He only appeared like a man, while yet He was not really a man, the appearance being effected and produced by the power that is in Him, tell me, I repeat, on whom then was it that the Spirit descended like a dove?” *Archelaus Disputation with Manes* ch.49 p.226. See also ibid ch.50 p.228

Athanasius of Alexandria (356-360 A.D.) (partial, no dove) says the Holy Spirit descended. *Four Discourses Against the Arians* discourse 1 ch.12.47 p.334

**Cyril of Jerusalem** (c.349-386 A.D.)

**Gregory of Nazianzen** (330-391 A.D.) says the Holy Spirit came down as a dove. *Orations on the Holy Lights* ch.16 p.358

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) says the Holy Spirit came down on Jesus as a dove. *Bazaar of Heracleides* book 1 part 1 ch.55 and book 1 part 1 ch.71.

## Hw7. Holy Spirit came down at Pentecost

Acts 2

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 2

**Sinaiticus** (340-350 A.D.) Acts 2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Council of Nicea canon 20 p.42 (325 A.D.) Mentions Pentecost (partial) No mention of the Holy Spirit here though.

Hegemonius of Sirmium (4th century) (partial) quotes Acts 2:6 in discussing the work of the Holy Spirit in *Archelaus Disputation with Manes* ch.36 p.210

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the Holy Spirit coming down at Pentecost. Question 95 p.268-269.

**Cyril of Jerusalem** (c.349-386 A.D.)

**John Chrysostom** (400-401 A.D.) relates how the Holy Spirit cam down at Pentecost. *Homilies on Acts* Homily 1.1 p.6

**Jerome** (373-420 A.D.) &&&

**Augustine of Hippo** (388-430 A.D.) mentions the cloven tongues that appeared as fire when the Holy Spirit came. *The City of God* book 20 ch.21 p.441

## Hw8. Holy Spirit gives gifts

1 Corinthians 12:7-8,11; Hebrews 2:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says that the Holy Spirit distributes gifts. Question 97 p.259

**Cyril of Jerusalem** (c.349-386 A.D.)

**Gregory of Nazianzen** (330-391 A.D.) discusses the Holy Spirit giving gifts. *Oration on Pentecost* ch.16 p.384

## Hw9. The Holy Spirit is a gift

Acts 1:4-5; 2:38b; 10:45

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “straightway He sent (that gift of the Paraclete), dividing and imparting” *Archelaus Disputation with Manes* ch.27 p.200

**Athanasius of Alexandria** (356 A.D.) mentions “the gift of the Holy Ghost”. *To the Bishops of Egypt* ch.1.1 p.223

Athanasius of Alexandria (356-360 A.D.) (partial) Jesus is given of the Holy Spirit. *Four Discourses Against the Arians* discourse 1 ch.12.50 p.336

Athanasius of Alexandria (372 A.D.) To all whom cam ethe Word of God gave to all the gift of the Spirit. *Letter 44* p.553

**Cyril of Jerusalem** (c.349-386 A.D.)

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “gift of the Spirit” *de Principiis* book 1 ch.3.7 p.248

**John Chrysostom** (400-401 A.D.) says we are given the gift of the Holy Spirit. *Homilies on Acts* Homily 7 p.41

## Hw10. Fruit of the Spirit

Galatians 5:22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (334 A.D.) quotes Galatians 5:22 in *Festal Letter 6* ch.5 p.521

**Cyril of Jerusalem** (c.349-386 A.D.)

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “…The Holy Spirit is to be understood; as e.g., in the expression, ‘Now the fruit of the Spirit if love, joy, and peace;’” *de Principiis* book 1 ch.4 p.252

**John Chrysostom** (400-401 A.D.) mentions the fruit of the Spirit *Homilies on Acts* Homily 1 p.10. See also *Homilies on Galatians* Homily 5.32 p.42

John Chrysostom (400-401 A.D.) mentions the fruit of the Spirit. *Homilies on Acts* homily 1 p.10

**Peter Lombard** (1142-1160) quotes some of the fruit of the Spirit “from the Epistle to the Galatians”. *Sentences of Peter Lombard* First Book distinction 1 ch.3 p.11 (p.28)

## Hw11. Baptized/washed with the Holy Spirit

Matthew 3:11; Luke 1:23; 3:16; John 1:34; Acts 11:16; 1 Corinthians 12:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:34

**Sinaiticus** (340-350 A.D.) John 1:34

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (349-386 A.D.) mentions the Holy Spirit baptizing us. *Catechetical Lecture* 17 ch.36 *Nicene & Post-Nicene Fathers* p.132

**Basil of Cappadocia** (357-378/379 A.D.) &&&

**Ambrose of Milan** (370-390 A.D.) &&&

**Augustine of Hippo** (388-430 A.D.) speaks of the promise of being baptized in the Holy Spirit. *Expositions on Psalms* Psalm 1.3 p.1

## Hw12. The Holy Spirit seals believers

Ephesians 1:13-14; 2 Corinthians 1:22

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 1:13-14

**Sinaiticus** (340-350 A.D.) Ephesians 1:13-14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) mentions the Holy Spirit sealing believers. *Four Discourses Against the Arians* discourse 1 ch.12.47 p.337

**First Council of Constantinople** (381/382 A.D.) mentiosn the seal of the Holy Spirit. *Synodical Letter* ch.17 p.185

**Cyril of Jerusalem** (349-386 A.D.) refers to the Holy Spirit giving use the seal at which evil spirits tremble. *Catechetical Lecture* 17 ch.35 *Nicene & Post-Nicene Fathers* p.132

**John Chrysostom** (martyred 407 A.D.) says the Holy Spirit seals believers. *Homilies on Ephesians* Homily 2.14 p.56

## Hw13. Filled with the Holy Spirit

Acts 9:17; Ephesians 5:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 9:17

**Sinaiticus** (340-350 A.D.) Acts 9:17

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “Forasmuch, indeed, as the word of the Gospel is understood much better by you than by this person [Manes] who puts himself forward as the Paraclete, although I could call him rather parasite than paraclete,...” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.22 p.195

**Cyril of Jerusalem** (c.349-386 A.D.)

**John Chrysostom** (400-401 A.D.) says the apostles were filled with the Holy Spirit *Homilies on Acts* Homily 11 p.77. See also ibid Homily 20 p.131

**Augustine of Hippo** (388-430 A.D.) &&& Holy Spirit. *Expositions on Psalms* Psalm &&&

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.5 p.371 mentions being filled with the Holy Spirit.

## Hw14. The Holy Spirit directs

(implied) Acts 8:29; 13:2

(implied) Acts 15:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 8:29; 13:2; 15:28

**Sinaiticus** (340-350 A.D.) Acts 8:29; 13:2; 15:28

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.)

**John Chrysostom** (martyred 407 A.D.) says we are led by the Holy Spirit *Homilies on Galatians* Homily 5.17 p.41

## Hw15. Holy Spirit taught us

John 14:26; 1 Corinthians 2:13

Reveals things from God 1 Corinthians 2:10 + 2:16

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 14:26; 1 Corinthians 2:13

**Sinaiticus** (340-350 A.D.) John 14:26; 1 Corinthians 2:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Sirmium** (Greek creed) (351 A.D.) “in the Holy Spirit, that is to say the Comforter, whom, having promised to his apostles after his ascension into the heavens, to teach them, and bring all things to their remembrance, he sent;” *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56. See also ibid p.57

**Cyril of Jerusalem** (c.349-386 A.D.)

**Ambrose of Milan** (370-390 A.D.) says the Holy Spirit shall lead us into all truth (John 16:13) in *Of the Holy Spirit* book 2 ch.11.114 p.129.

Ambrose of Milan (370-390 A.D.) “For He [the Holy Spirit] shall not speak from Himself, but what things He shall hear shall He speak, and He shall declare unto you the thing that are to come.” *Of the Holy Spirit* book 2 ch.11.115 p.129.

## Hw16. The Holy Spirit gives knowledge

Genesis 41:38-40; Numbers 27:18; Judges 3:10; 6:34; 11:29; 1 Samuel 10:10; 1 Samuel 6:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) (implied) “certainly he should have this measure of knowledge, if it be true indeed that the Spirit of the Paraclete dwells in him.” *Archelaus Disputation with Manes* ch.46 p.222

**Cyril of Jerusalem** (c.349-386 A.D.)

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) For all knowledge of the Father is obtained by revelation of the Son through the Holy Spirit, *de Principiis* book 1 ch.3.4 p.&&&

## Hw17. Spirit gives us guidance/understanding

The Spirit of understanding came upon Christ is not included here.

John 16:13 “he will guide you into all truth. He will not speak on his own, he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me.”

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 16:13

**Sinaiticus** (340-350 A.D.) John 16:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) (partial) “Not thus is it with the Holy Spirit: God forbid; but He divides to all, and knows all kinds of tongues, and has understanding of all things, and is made all things to all men, so that the very thoughts of the heart cannot escape His cognizance.” *Archelaus Disputation with Manes* ch.36 p.210

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “For if the animal man receive not the things of the Spirit of God, and because he is animal, is unable to admit the understanding of a better, i.e., of a divine nature, it is for this reason perhaps that Paul, wishing to teach us more plainly what that is by means of which we are able to comprehend those things which are of the Spirit, i.e., spiritual things, conjoins and associates with the Holy Spirit an understanding rather than a soul.” De Principiis book 2 ch.8.2 p.&&&

## Hw18. The Comforter/Holy Spirit comforts us

John 14:15-18,25-27

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 14:15-18,25-27

**Sinaiticus** (340-350 A.D.) John 14:15-18,25-27

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “And I will pray my Father, and He shall give you another Comforter.” In these words He points to the Paraclete Himself, for He speaks of “another” Comforter.” *Archelaus Disputation with Manes* ch.34 p.208

**Council of Sirmium** (Greek creed) (351 A.D.) “in the Holy Spirit, that is to say the Comforter” *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56. See also ibid p.57

**Cyril of Jerusalem** (c.349-386 A.D.)

**Rufinus** (373-406 A.D.) freely translating Origen (225-253/254 A.D.) “but when the Holy Spirit, the Comforter, is come” *de Principiis* book 1 ch.3.4 p.253

Rufinus (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “Holy Spirit, the Paraclete must be understood in the sense of comforter, inasmuch as He bestows consolation upon the souls to whom He openly reveals the apprehension of spiritual knowledge.” *de Principiis* book 2 ch.7.4 p.285-286

## Hw19. Disciples received the Holy Spirit

John 20:22 Jesus breathed on them and said receive the Holy Spirit

Acts 1:8

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 20:22; Acts 1:8

**Sinaiticus** (340-350 A.D.) John 20:22; Acts 1:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that they received the Holy Spirit

**Athanasius of Alexandria** (356-360 A.D.) The Holy Spirit was received by the apostles. *Four Discourses Against the Arians* discourse 1 ch.47 p.334

**Cyril of Jerusalem** (c.349-386 A.D.)

**Rufinus** (374-406 A.D.) loosely translating Origen (225-253/254 A.D.) “And in the New Testament we have abundant testimonies, as when the Holy Spirit is described as having descended upon Christ, and when the Lord breathed upon His apostles after His resurrection, saying, “Receive the Holy Spirit;” *de Principiis* book1 ch.3.2 p.&&&

**John Chrysostom** (400-401 A.D.) says the disciples received the Holy Spirit. *Homilies on Acts* Homily 2 p.11

## Hw20. The Holy Spirit witnesses

The Holy Spirit witnessing by scripture (Acts 1:15) is not counted here.

John 15:26; Acts 10:19

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 15:26; Acts 10:19

**Sinaiticus** (340-350 A.D.) John 15:26; Acts 10:19

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says the Holy Spirit witnesses. *Catechical Lectures* lecture 16 ch.14 p.118

## Hw21. Under trial the Spirit will give us words to say

Matthew 10:19-20; Luke 12:11-12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

John Chrysostom (died 407 A.D.) (partial. He quotes almost all the verse, except that John does not say Holy Spirit) “When they deliver you up, be no anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak.”Homilies on Ephesians Homily 24 verses 18,29,10 p.168

Augustine of Hippo (-430 A.D.) (partial) quotes Matthew 10:20 in *Sermons on the New Testament* sermon 21 ch.29 p.328

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# The Work of God IN GENESIS

## Wgn1. God made all things in heaven and earth

(implied) John 1:3

Acts 17:24; Colossians 1:16; Hebrews 2:10; Revelation 4:11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (implied) John 1:3

**Sinaiticus** (340-350 A.D.) (implied) John 1:3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Nicea** (325 A.D.) says God the Father is the maker of heaven and earth, and all things visible and invisible.

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered;” 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 God made all things.

**Hegemonius of Sirmium** (4th century) says, “God is the artificer of all things.” *Archelaus Disputation with Manes* ch.19 p.193

***Life of Antony*** (355 A.D.) ch.76 p.216 say the pagans “you do not worship God Himself, but serve the creature rather than God who created all things.”

**Athanasius of Alexandria** (326-372/373 A.D.) says God made everything. *Letter 60* ch.8 p.578

***Life of Antony*** (355 A.D.) ch.76 p.216 “none the less, you do not worship God Himself, but serve the creature rather than God who created all things.”

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Council of Sirmium** (Greek creed) 351 A.D. says that God made all things. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Ambrosiaster** (Latin, after 384 A.D.) says that God authored all that exists question 106 p.8

**First Council of Constantinople** (381/382 A.D.) says God made all things. Creed ch.1 p.163

**Cyril of Jerusalem** (c.349-386 A.D.) says that God made all things. *Catechetical Lecture* Lecture 9 ch.4 p.52.

**Gregory of Nyssa** (356-397 A.D.) says that God made all things. *Against Eunomius* book 2 p.309

**Pacian of Barcelona** (342-379/392 A.D.) “and are not all things from God?” Letter 1 ch.4.4 p.32

**John Chrysostom** (martyred 407 A.D.) says God is the creator of all things. Marcion was wrong to say the Creator was not good. *Commentary on Philippians* homily 6 p.207

**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

**Synod of Seleucia** in Isauria (357/358 A.D.) , One God, Father Almighty, made all things, *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that God is the cause of all. *Marius’ Letter to Candidus* ch.3 (14) p.71

**Gregory of Nyssa** (382-383 A.D.) says God is the maker of all creation. *Against Eunomius* 8 ch.1 p.208

**Cyril of Jerusalem** (349-386 A.D.) says there was only one Creator of heaven and earth. *First Catechetical Lecture* 4 ch.4 *Nicene & Post-Nicene Fathers* p.20

**Severian of Gabala/Jableh** (398-408 A.D.) “In six days, he [Moses] said, God made heaven, earth and all things therein.” *On the Creation of the World* ch.5 p.4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) God is the maker of all things. *The Bazaar of Heracleides* book 2 ch.1 p.141; 1 p.144

Nestorius (451/452 A.D.) Everything came into being by the Father through the Son. *The Bazaar of Heracleides* book 1 part 1 ch.53 p.4

**Council of Constantinople II** (about 153 bishops present) (551/553 A.D.) says that God created all things. *Capitula of the Council* ch.1 p.312

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.554 says that God made all things in heaven and earth

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**Among heretics**

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) (partial) says there is One God, who is the first cause of all things and unchangeable. *Candidus’ First Letter* ch.1,2 p.54

**Creed of Eunomius (Extreme Arian)** (c.360-c.377 A.D.) “We believe in One God, the Father Almighty, of Whom are all things…*Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “God, who is the creator and Lord of everything.” *Commentary on Amos* ch.1 p.131

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) “God, who is both maker and Lord of all.” *Commentary on Amos* ch.9 p.173

## Wgn2. Heaven and earth were created good

Genesis 1:4a,10b,12b,18b,21b,25b,31a; 1 Timothy 4:4

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 1:4a; 10b,12b,18b,21b,25b,31a

**Sinaiticus** (340-350 A.D.) Genesis 1:4a, 10b,12b,18b,21b,25b,31a

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “God made all Creation good.” *Archelaus Disputation with Manes* ch.32 p.204

*Life of Antony* (355 A.D.) ch.76 p.216 (partial) says that creation is beautiful.

**Ambrosiaster** (Latin, after 384 A.D.) says that heaven and earth were good. question 6 p.9

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) says that it would be absurd to assert that God made anything hostile to Himself. *de Principiis* book 3 ch.4.5 p.340

**Augustine of Hippo** (388-430 A.D.) says creation was originally good. *The City of God* book 11 ch.21 p.216

**Among heretics**

**Tatian** (died 172 A.D.) (implied) “But God, if He had prepared these things to effect just what men wish, would be a Producer of evil things; whereas He Himself produced everything which has good qualities, but the profligacy of the demons has made use of the productions of nature for evil purposes, and the appearance of evil which these wear is from them, and not from the perfect God.” (apparently written before he became an Encratite) *Address to the Greeks* ch.17 p.72

The Ebionite ***Clementine Homilies*** (uncertain date) homily 8 ch.10 p.272 says the only good God made all things well.

## Wgn3. God created things from nothing

~Hebrews 11:3

(partial) Hebrews 11:3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (339 A.D.) says God created from nothing. *Letter 16* ch.4 p.533

Athanasius of Alexandria (356-360 A.D.) says God “brought all things from nothing into being”. *Defence of the Nicene Definition* ch.18 p.162

**Ambrosiaster** (Latin, after 384 A.D.) says that God created from nothing. question 20 p.145

**Cyril of Jerusalem** (c.349-386 A.D.) says that God called into existence from non-eistence. *Catechetical Lecture* Lecture 4 ch.30 p.26.

**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

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) says that God created all things when nothing existed. *de Principiis* book 1 ch.4 p.240

**Desiderius Erasmus of Rotterdam** (1460-1536) “He who could create whatsoever he would out of nothing, is it a hard Matter for him to restore to itse former Nature that which hath been changed in its Form?” *Colloquies of Erasmus* p.335

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) (partial) God brought us into existence from nothing. *Commentary on Malachi* ch.1 p.401

## Wgn4. Six days of Creation

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “after God had made the world, and all things that are in it, in the space of six days, He rested on the seventh day from all His works by which statement I do not mean to affirm that He rested because He was fatigued, but that He did so as having brought to its perfection every creature which He had resolved to introduce.” *Archelaus Disputation with Manes* ch.30 p.203

**Eusebius of Emesa** (c.359 A.D.) says that Adam was created on the sixth day. *On the Sufferings and Death of our Lord* p.2

**Athanasius of Alexandria** (356-360 A.D.) mentions the six days of Creation. *Four Discourses Against the Arians* discourse 2 ch.19 p.358

Athanasius of Alexandria (329 A.D.) (implied) “of those six holy and great days, which are the symbol of the creation of this world,” *Easter Letter* 329 A.D. ch.10 p.509

**Ambrosiaster** (Latin, after 384 A.D.) says God created in six days. question 106 p.11 and question 84 p.215

**Severian of Gabala/Jableh** (398-408 A.D.) “In six days, he [Moses] said, God made heaven, earth and all things therein.” *On the Creation of the World* ch.5 p.4

## Wgn5. God blessed the Seventh Day

Genesis 2:3a

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) quotes Genesis 2:3 about blessing the seventh day. *Four Discourses Against the Arians* discourse 2 ch.21.57 p.379

## Wgn6. God imparted the breath of life

Genesis 2:7

**Augustine of Hippo** (388-430 A.D.) “Now this Spirit is always spoken of in sacred Scripture by the Greek word *pneuma*, as the Lord, too, named Him in the place cited when He gave Him to His disciples, and intimated the gift by the breathing of His lips; and there does not occur to me any place in the whole Scriptures where He is otherwise named. But in this passage where it is said, ‘And the Lord formed man dust of the earth, and breathed, or inspired, into his face the breath of life;’ the Greek has not *pneuma*, the usual word for the Holy Spirit, but *pnoh*, a word more frequently used of the creature than of the Creator;” *City of God* book 13 ch.24 p.&&&

## Wgn7. Garden of Eden

Genesis 2:8-17; Genesis 3; Isaiah 51:3; Ezekiel 28:13; 31:9-18; 36:35; Joel 2:3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ephraim the Syrian** (350-378 A.D.) mentions the Garden of Eden. *Nisibine Hymns* Hymn 58 no.20 p.212

Cyril of Jerusalem (c.349-386 A.D.) (partial) mentions paradise. *Catechetical Lecture* Lecture 2 ch.4 p.9.

## Wgn8. Four rivers leaving the Garden of Eden

Genesis 2:10-14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Chromatius of Aquilea** (407 A.D.) “Thus, both the type and the number of the four gospels are clearly described in the law and the prophets, as in the four rivers that flow from one source in Eden, or in the four rows of stones that Aaron wore woven in the priestly garment on his chest, or in the fourfold row of twelve calves that Solomon set up under the bronze sea in the temple.” *Sermons on the Gospel of Matthew* ch.4 p.&&&

## Wgn9. Tree of knowledge

Genesis 2:16,17

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Gregory Nazianzen** (330-391 A.D.) mentions the tree of life, and the tree of knowledge. *In Defense of His Flight to Pontus* ch.25 p.210

## Wgn10. Eve from Adam’s rib

Genesis 2:22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

Ambrosiaster (Latin, after 384 A.D.) (partial) says that God made Eve from Adam. question 83 p.29

## Wgn11. Enoch was translated without dying

Genesis 5:21-24; Hebrews 11:5; Jude 14

Partial Luke 3:37 simpy mentions Enochin a genealogy

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 5:21-24

**Sinaiticus** (340-350 A.D.) Genesis 5:21-24

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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.) says that Enoch went to heaven without dying. question 44 p.64

**Cyril of Jerusalem** (c.349-386 A.D.) teaches how Enoch was taken to heaven. *Catechetical Lecture* Lecture 3 ch.6 p.15.

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Enoch did not taste death. Memra 13 ch.4 p.131

Asterius of Amasea (c.410) (partial) mentions Enoch *The Rich Man and Lazarus* ch.1 p.3

## Wgn12. Noah’s ark

Genesis 6:14-8:19

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions Noah’s ark. question 5 p.55

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Noah, his sons and their wives, and the ark. *Catechetical Lecture* Protocatechesis ch.14 p.4.

## Wgn13. Judgment of Noah’s flood / deluge

Genesis 6-9; Isa 54:9; Matthew 24:37-38; Luke 3:36; 17:26-27; Hebrews 11:7; 1 Peter 3:10; 2 Peter 2:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) mentions God warning Noah of seven days before the flood upon the earth. *Four Discourses Against the Arians* discourse 3 ch.28.45 p.419

**Ephraim the Syrian** (350-378 A.D.) “For lo! It was *but* as mysteries of Him that those lowly sacrifices gained virtue, which Noah offered, and stayed *by them* Thy wrath. Be propitiated by the gift upon my altar, and stay from me the deadly flood. So shall both Thy signs bring deliverance to me Thy cross and to Noah Thy bow! Thy cross shall cleave the sea of waters; Thy bow shall stay the flood of rain.” *Nisibine Hymns* hymn 1 no.2 p.167

**Gregory of Nyssa** (382-383 A.D.) mentions Noah’s flood and the rain of fire on Sodom in *Against Eunomius* book 2 ch.12 p.126

**Ambrosiaster** (Latin, after 384 A.D.) mentions the deluge. Question 41 p.14 and question 5 p.55

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Noah, his sons and their wives, and the ark. *Catechetical Lecture* Lecture 2 ch.9 p.10

**Epiphanius of Salamis** (360-403 A.D.) Noah’s flood (2262 years after Adam) *The Panarion* section 1.1 p.14

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “long-suffering of God in the days of Noah, when the ark was preparing” *de Principiis* book 2 ch.5.3 p.279

Rufinus (c.410 A.D.) freely translating Origen (240 A.D.) (partial) briefly mentions Noe (Noah). *Commentary on the Song of Songs* ch.1 p.65

**John Chrysostom** (martyred 407 A.D.) mentions Noah’s flood in vol.10 *Commentary on Matthew* homily 77 p.464.

**Among heretics**

***The Vision of Paul*** (c.388 A.D. – after Nicea) ch.50 p.165 mention of Noe (Noah) and Noah’s Flood.

## Wgn14. God confused/altered the languages

Genesis 11:7-9

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions God confusing the languages and people being scattered after the Tower of Babel. Question 108 p.58.

## Wgn15. Scattering after the Tower of Babel

Genesis 11:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions God confusing the languages and people being scattered after the Tower of Babel. Question 108 p.58.

## Wgn16. Abraham’s seed like the stars of heaven

Genesis 15:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (338-430 A.D.) “the seed of Abraham like the stars of heaven,” *Commentary on Psalms* Psalm 113 no.7 p.549

## Wgn17. Judgment against Sodom or Gomorrah

Genesis 13:10-13; 18:20-19:28; Deuteronomy 29:13; 32:32; Isa 1:9-10; Jer 49:18; 50:40; Amos 4:11; Matthew 10:15; 11:23-24; Luke 10:12; 17:29; Romans 9:29; 2 Peter 2:6; Jude 7

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 10:15; 11:23-24; Luke 10:12; 17:29

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) mentions God raining brimstone and fire down on Sodom and Gomorrah. *Four Discourses Against the Arians* discourse 2 ch.15.13 p.355 and “in this body offering Himself for all” ch.14 p.355

**Optatus of Milevis** (373-375 A.D.) mentions the judgment of Somom, Lot’s wife, and how she turned into a pillar of salt. book 3 p.170

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 10 no.13 p.178

**Gregory of Nyssa** (382-383 A.D.) mentions Noah’s flood and the rain of fire on Sodom in *Against Eunomius* book 2 ch.12 p.126

**Ambrosiaster** (Latin, after 384 A.D.) mentison the judgment against Sodom. Question 127 p.44

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the judgment of Sodom. *Catechetical Lecture* Lecture 10 ch.6 p.59.

***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”

**John Chrysostom** (martyred 407 A.D.) mentions the great sin of the Sodomites in vol.10 *Commentary on Matthew* homily 37 p.247.

## Wgn18. Lot’s wife a pillar of salt

Genesis 19:26

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Optatus of Milevis** (373-375 A.D.) mentions the judgment of Somom, Lot’s wife, and how she turned into a pillar of salt. book 3 p.170

## Wgn19. Jacob’s ladder

Genesis 28:12-15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-430 A.D.) tells of the story of Jacob’s vision and the ladder. *On the Psalms* Psalm 45 ch.18 p.151

## Wgn20. Jacob wrestled with God/an angel

Genesis 32:22-32

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) discusses that it was Jesus that Jacob wrestled with. Question 37 p.149

# Work of God IN THE OLD TESTAMENT

## Wot1. God’s appearances in the Old Testament

Genesis 18 (entire chapter); Exodus 3:4-6; 14:19-20; 19:18-20; 33:17-23

(implied) Acts 7:32-34

1 Corinthians 10:1-4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Hilary of Poitiers (355-367/368 A.D.) (partial) extensively discusses the three children. “dare we think of His pierced body in that pain and weakness, from which the spirit of faith in Him rescued the glorious and blessed Martyrs?” (ch.46) *On the Trinity* book 10 ch.45-47 p.194.

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) discusses Moses seeing God, in a mystical sense, in Exodus 33:20. *de Principiis* book 2 ch.4.3 p.277

**X** **Jerome** (373-420 A.D.) thought it was not Christ, but rather just an angel who prefigured in type Christ in the fiery furnace in Daniel.

**Athanasius of Alexandria** (356-360 A.D.) quotes Exodus 3:2-6 in *Four Discourses Against the Arians* discourse 3 ch.14 p.401

## Wot2. The earth is God’s footstool

Isaiah 66:1; Matthew 5:35; Acts 7:49

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says the earth is God’s footstool *Catechetical Lectures* Lecture 6 ch.8 p.35

## Wot3. God sends the rain on everyone

Acts 14:17b “He has shown kindness by giving you rain from heaven and crops in their seasons, he provides you with plenty of food and fills your hearts with joy.”

Zephaniah 10:1 (partial) “rain to men”

**&&&Rufinus** translating Origen (225-253/254 A.D.) the rain falls in kindness and impartiality *de Principiis* book 3 ch.&&&

Rufinus translating Origen (225-253/254 A.D.) bad, to just and unjust, by so doing give a preference to the Holy Spirit over *de Principiis* book 1 ch.&&&

John Chrysostom (martyred 407 A.D.) (partial) God makes his sun rise on the evil and the good. *Homilies on Ephesians* Homily 7 p.83

**Augustine of Hippo** (388-430 A.D.) &&& *Sermon on the Mount* book 1 ch.&&&

## Wot4. The burning bush of Moses

Exodus 3; Acts 7:30

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hilary of Poitiers** (355-367/368 A.D.) discusses Moses and the bush, saying that the Lord who appeared to Moses was “He who is seen”, meaning Christ. *On the Trinity* book 4 ch.32 p.80-81

**Ambrosiaster** (Latin, after 384 A.D.) mentions Moses seeing the burning bush in question 7 p.86-87 and question 42 p.86-87.

**John Chrysostom** (400-401 A.D.) mentions the burning bush of Moses. *Homilies on Acts* Homily 16 p.103

## Wot5. Plagues of Egypt

Exodus 7-12

(partial) Acts 7:36 (says wonders in Egypt, but not specifically plagues)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “Moses prayed that Pharaoh and his people might be spared the plagues;” *Archelaus Disputation with Manes* ch.44 p.220

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) plagues of Egypt

**Rufinus** (374-406 A.D.) freely translating **Origen** (225-253/254 A.D.) “Egypt was scourged with ten plagues, to allow the people of God to depart” *de Principiis* book 4 ch.24 p.&&&

**Severian of Gabala/Jableh** (398-408 A.D.) discusses some of the plagues of Egypt, such as rivers turned to blood and darkness over Egypt. *On the Creation of the World* ch.3 p.3 and ch.5 p.4

**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

## Wot6. The firstborn of Egypt perished

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “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**

## Wot7. Cloud and/or pillar of fire

Exodus 14:19-20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-430 A.D.) “Why, then, is not the Father also said to be sent, through those corporeal forms, the fire of the bush, and the pillar of cloud or of fire, and the lightnings in the mount, and whatever other things of the kind appeared at that time, when (as we have learned from Scripture testimony) He spake face to face with the fathers, if He Himself was manifested by those modes and forms of the creature, as exhibited ant presented corporeally to human sight?” *On the Trinity* ch.7 (12) p.&&&

## Wot8. Crossing the Red Sea

Exodus 14-15; Acts 7:36; Hebrews 11:24-28

**p46 Chester Beatty II** – 1,680 verses 70% Paul + Hebrews (100-150 A.D.) Hebrews 11:29

**p13** (Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17) (225-250 A.D.) speaks of Moses in Hebrews 11:24-28 and the people crossing the Red Sea in Hebrews 11:29

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (338 A.D.) (implied) says that when the children of Israel went forth and came out of Egypt, the Egyptians drowned in the deep. *Easter Letter 10* ch.5 p.530

**Ephraim the Syrian** (350-378 A.D.) (implied, no mention of Moses here) “In the Red Sea Thou didst drown bodies;” in this *sea* drown my guilt instead of bodies!” *Nisibine Hymns* hymn 1 no.5 p.167

Ambrosiaster (Latin, after 384 A.D.) (partial) under Moses God made the ground dry. question 139 p.40

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) mentions Moses and the Israelites crossing the Red Sea and Joshua and the priests crossing the Jordan. *Homilies on Joshua* homily 4 ch.1 p.51

**John Chrysostom** (martyred 407 A.D.) speaks of the Israelites crossing the Red Sea *Homilies on Thessalonians* Homily 8 p.358

**Augustine of Hippo** (388-430 A.D.) discusses the Exodus in *The City of God* book 4 ch.33 p.84-82-83

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) (implied) ch.24 p.377 indirectly mentions crossing the Red Sea.

## Wot9. Water from the rock

Exodus 17:1-7; 1 Corinthians 10:3-4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-430 A.D.) tells how with Moses water came from the rock. *On the Psalms* Psalm 18 ch.21 p.395

## Wot10. [Moses] and the Amalekites

Exodus 17:8-15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “There, Moses, when he was assailed, stretched forth his hands and fought against Amalek; and here, the Lord Jesus, … stretched forth His hands upon the cross, and gave us salvation.” *Archelaus Disputation with Manes* ch.44 p.220

**Eusebius of Emesa** (c.359 A.D.) “for the types given by Moses are complete and realized.” Then he gives the type of Joshua the Son of Nave fighting against the Amalekites. *On the Sufferings and Death of our Lord* p.2

**John Chrysostom** (died 407 A.D.) “as Abraham when he led up Isaac, and Moses when he lifted up the Serpent, and when he spread out his hands against Amalek, and when he offered the Paschal Lamb.” (Romans 6:17-18) *Homilies on Romans* Homily 1 p.339

## Wot11. Manna

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (338 A.D.) “But Lazarus, after being afflicted in worldly things, found rest in heaven, and having hungered for bread ground from corn, he was there satisfied with that which is better than manna, even the Lord who came down and said, 'I am the bread which came down from heaven, and giveth life to mankind” Easter Letter 338 ch.6 p.&&&

**Ambrosiaster** (Latin, after 384 A.D.) mentions manna. question 20 p.139 and question 95 p.269-270

**John Chrysostom** (martyred 407 A.D.) mentions manna. *Homilies on Galatians* Homily 6 p.44

John Chrysostom (martyred 407 A.D.) “And again, that thou mayest learn that it is not the nature of the elements, but His command which effects all things; He both brought into being these very elements which before were not; and without the need of any aid, He brought down the manna for the Jews. For it is said, 'He gave them bread from heaven.' [Ps 78:24]” *Homilies on the Statues* book 10 p.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) “down manna from heaven, and with the manna gave them also flesh; who”

## Wot12. The Ark [of the Covenant]

Exodus 25:1-22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) mentions the ark. *History of the Arians* ch.7.57 p.291

## Wot13. Bronze/brazen serpent in the wilderness

Numbers 21:4-9; John 3:14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (died 407 A.D.) “as Abraham when he led up Isaac, and Moses when he lifted up the Serpent, and when he spread out his hands against Amalek, and when he offered the Paschal Lamb.” (Romans 6:17-18) *Homilies on Romans* Homily 1 p.339

**Augustine of Hippo** (380-430 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.&&&

**Desiderius Erasmus of Rotterdam** (1460-1536) discusses the brazen serpent that Moses set upon a pole as a type of Christ. *Colloquies of Erasmus* p.329

## Wot14. Hezekiah and the Assyrian army

2 Kings 19; Isaiah 36-37

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Aphrahat** (337-344 A.D.) (implied) mentions the Assyrians and Hezekiah but does not say anything else. *Select Demonstrations* book 21 ch.7 p.395

Ephraim the Syrian (350-378 A.D.) (partial, not mention of the Assyrians) *Nisibine Hymns* hymn 39 no.18 p.202

***Life of Antony*** (355 A.D.) ch.28 p.204 “At least the true angel of the Lord sent against the Assyrian had no need for tumults nor displays from without, nor noises nor rattlings, but in quiet he used his power and forthwith destroyed a hundred and eighty-five thousand.”

**Athanasius of Alexandria** (338 A.D.) mentions Hezekiah and the Assyrian army that perished. *Easter Letter 10* ch.3 p.528

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) (implied) speaks of the advancing Assyrians who fled when the angel annihilated vast numbers. *Commentary on Zechariah* ch.13 p.386. Also *Commentary on Habakkuk* preface p.266

## Wot15. Elisha did miracle(s)

2 Kings 4:42-44

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says that Elisha sasked where is the God of Elijah and crossed the Jordan in question 26 p.110-111.

**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** (c.410) sepaks of “Elisha’s deeds” *Against Covetousness* sermon 3 ch.1 p.2

## Wot16. Christ with the 3 youths in Daniel

Daniel 3:25 (implied)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hilary of Poitiers** (355-367/368 A.D.) (implied) extensively discusses the three children. “dare we think of His pierced body in that pain and weakness, from which the spirit of faith in Him rescued the glorious and blessed Martyrs?” (ch.46) *On the Trinity* book 10 ch.45-47 p.194.

Athanasius of Alexandria (356-360 A.D.) (partial) “and in Daniel, ‘And the form of the Fourth is like the Song of God;” says that this must be the Son. *Four Discourses Against the Arians* discourse 4 ch.24 p.442

Athanasius of Alexandria (338 A.D.) (partial, does not refer to the fourth) “And those valiant and blessed three who were tried in Babylon, Hananiah, Hishael, and Azariah, when they were in the safety and the fire became to them as new, gave thanks, praising and saying words of glory to God. I too like them have written, my brethren, having these things in mind;” *Letters of Athanasius of Alexandria* Paschal Letter 10 ch.3 p.528

John Chrysostom (martyred 407 A.D.) (partial, no mention of Christ) speaks of the three youths in Daniel. *Homilies on Ephesians* Homily 7 p.79

**X** **Jerome** (373-420 A.D.) thought it was not Christ, but rather just an angel who prefigured in type Christ in the fiery furnace in Daniel.

**Augustine of Hippo** (388-430 A.D.) &&&

## Wot17. Daniel in the lion’s den

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

## Wot18. Joshua [Jesus son of Nun] crossed the Jordan [River]

Joshua 3:1-4:18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

John Chrysostom (martyred 407 A.D.) (partial) mentions Joshua. *On the Statues* ch.10

**Augustine of Hippo** (380-430 A.D.) “For who else save Moses smote the Egyptians with so many and mighty plagues, as when He led the people through the parted waters of the sea, when he obtained manna for them from heaven in their hunger, and water from the rock in their thirst? Who else save Joshua the son of Nun divided the stream of the Jordan for the people to pass over, and by the utterance of a prayer to God bridled and stopped the revolving sun?” *Soliloquies on 1 John* Tractate 91 ch.24-25.2 p.&&&

## Wot19. Joshua’s long day [sun stood still]

Joshua 10:12

**From the Council of Nicea I to the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) Joshua’s long day, Aaron’s rod. question 115 p.379

**John Chrysostom** (martyred 407 A.D.) mentions Joshua’ Long Day. *Homilies on the Statues* ch.10

## Wot20. Moses’ face shown [with glory]

**From the Council of Nicea I to the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Lastin, after 384 A.D.) says that Moses’ face show. Question 101 p.128

# Work of God IN THE NEW TESTAMENT

## Wnt1. Zechariah was made mute [temporarily]

Luke 1:18-20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) says that the angel made Zechariah mute until John was born. *Four Books of the Gospels* book 1 stanzas 40-45 p.36

## Wnt2. The star [of Bethlehem]

Matthew 2:2,7,9-10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) mentions the star over Bethlehem. *Four Books of the Gospels* book 1 stanza 225 p.40

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions the star of Bethlehem

**Eusebius of Emesa** (c.359 A.D.) mentions “a brilliant star in the East” at Jesus’ birth, and “withholding the light of the sun” when Christ was on the cross. *On the Sufferings and Death of our Lord* p.3

**Among heretics**

The Ebionite Gospel of ***pseudo-Matthew*** (600-625 A.D.) ch.13 p.375 “And some shepherds also affirmed that they had seen angels singing a hymn at midnight, praising and blessing the God of heaven, and saying: There has been born the Saviour of all, who is Christ the Lord, in whom salvation shall be brought back to Israel. Moreover, a great star, large than any that had been seen since the beginning of the world, shone over the cave from the evening till the morning. And the prophets who were in Jerusalem said that this star pointed out the birth of Christ, who should restore the promise not only to Israel, but to all nations.”

## Wnt3. Jesus performed miracles

Luke 6:10; 7:14-15

John 2:1-11; John 4:46-54; Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41; Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25; Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:-14; Matthew 14:22-23; Mark 6:45-52; John 6:16-21; Matthew 15:32-39; Mark 8:1-9; Matthew 17:1-13; Mark 9:2-13; Luke 4:16-31; Luke 9:28-36; Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56; John 9:1-41; John 11:1-44; Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43; Matthew 21:18-19; Mark 11:12-14; Matthew 28:1-10; Mark 16:1-8; Luke 24:1-12; John 20:1-10; Mark 16:12-13; Luke 24:13-35; Mark 16:14; Luke 24:36-43; John 20:19-25; John 20:26-31; John 21:1-25; Matthew 28:16-20; Mark 16:29-20; Luke 24:44-53

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 6:10; 7:14-15

**Sinaiticus** (340-350 A.D.) Luke 6:10; 7:14-15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) said that Jesus performed miracles in his *Englynion* Introduction.

Juvencus the Spaniard (329/330 A.D.) says that Jesus performed miracles. *Four Books of the Gospels* book 1 stanzas 435-445 p.45

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.75 p.216 mentions Jesus healing the blind man.

**Athanasius of Alexandria** (356-360 A.D.) mentions that Jesus raised Lazarus and open the eyes of a blind man. *Letter to the Church of Antioch* ch.7 p.485

Athanasius of Alexandria (346-356 A.D.) lists some of the miracles of Jesus, icluding healing the lame, turning water into wine, and feeding the 5,000. *Defence of the Nicene Definition* ch.1 p.150

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) *Homilies on Joshua*. homily 8 ch.3 p.88

**John Chrysostom** (400-401 A.D.) Jesus performed miracles *Homilies on Acts* Homily 5 p.33

**Augustine of Hippo** (388-430 A.D.) says Jesus raised Lazarus from the dead. *The City of God* book 14 ch.9 p.269

***A Poem on the Passion of the Lord*** (315-350 A.D.) Jesus said “uniting with wholesome teaching many evident miracles” p.327

**Asterius of Amasea** (c.410) speaks of the miracles of Christ as recorded in the Gospel. *The Rich Man and Lazarus* ch.1 p.2

**Council of Constantinople II** (May 553 A.D.) says that it is the same Jesus Christ who is the Word of God, suffered, was incarnate and made man, and worked miracles. the flesh from Mary, Mother of God. *The Capitula of the Council* ch.3 p.312

**Among heretics**

Mandaeans (>350?) (partial) said that Jesus put the demons with him into dead people so that their bodies would rise. *Ginza* p.549

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.27 p.378 says that Jesus performed a miracle of making twelve clay pigeons, which were given life and flew. This is also alluded to in the Qur’an in Sura 3:49; Sura 5:110; and Sura 105:1-4.

## Wnt4. Jesus at Cana or turning water to wine

John 2:1-12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) speaks of Jesus turning water to wine at Cana. *Four Books of the Gospels* book 2 stanzas 127-155 p.57

**Athanasius of Alexandria** (346-356 A.D.) lists some of the miracles of Jesus, icluding healing the lame, turning water into wine, and feeding the 5,000. *Defence of the Nicene Definition* ch.1 p.150

**Ambrosiaster** (Latin, after 384 A.D.) mentions Jesus at Cana question 9 p.336 and turning water to win question 107 p.22question 2 p.15

**Asterius of Amasea** (c.410) (implied) speaks of the miracles of Christ such as the Wedding of Galilee and the clay pots. *The Rich Man and Lazarus* ch.1 p.2

## Wnt5. Jesus calmed the storm

Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) tells of JEsu calming the storme before going to the Gerasenes. *Four Books of the Gospels* book 2 stanzas 37-40 p.55

## Wnt6. Jesus fed the 5,000

Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:8-12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “my Lord Jesus by His own power satisfied with five loaves five thousand men in the wilderness.” *Archelaus Disputation with Manes* ch.44 p.220

**Athanasius of Alexandria** (346-356 A.D.) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

## Wnt7. Jesus walked on water/waves/deep

John 6:17-22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (268-272 A.D.) “There, Moses went without fear into the darkness of the clouds that carry water; and here, the Lord Jesus walked with all power upon the waters.” *Archelaus Disputation with Manes* ch.44 p.220

## Wnt8. Jesus healed a leper

Luke 5:12-13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (346-356 A.D.) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

## Wnt9. Jesus healed the paralytic

Luke 5:17-20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus remitted sins against the paralytic. *Four Discourses Against the Arians* discourse 3 ch.27.40 p.415

**Asterius of Amasea** (c.410) (implied) speaks of the miracles of Christ and the paralytic carrying his mat. *The Rich Man and Lazarus* ch.1 p.2

## Wnt10. Healing the flow of blood

Matthew 9:20-22; Mark 5:25-34; Luke 8:43-49

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.58 p.211 mentions the healing of the woman with the flow of blood.

**Athanasius of Alexandria** (326-372/373 A.D.) mentions the woman healed of the flow of blood. Letter 60 ch.3 p.576

**Asterius of Amasea** (c.410) speaks of the miracles of Christ and the woman with the bloody issue. *The Rich Man and Lazarus* ch.1 p.2

## Wnt11. Raising the widow’s son

Luke 7:14-15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-430 A.D.) quotes Luke 7:14 in Sermon on the Mount book 1 ch.12.35 p.16 and Sermons on the Gospels Sermon 48 ch.2 p.473

## Wnt12. Raising Lazarus from the dead

John 11:38-44; 12:1

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 11:38-44; 12:1

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions that Jesus raised Lazarus from the dead.

**Athanasius of Alexandria** (356-360 A.D.) says the Jesus recalled Lazarus’ soul. *Four Discourses Against the Arians* discourse 3 ch.28.46 p.419.

Athanasius of Alexandria (356-360 A.D.) mentions that Jesus raised Lazarus and opened the eyes of a blind man. *Letter to the Church of Antioch* ch.7 p.485

Athanasius of Alexandria (346-356 A.D.) (partial) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

**Aphrahat the Syrian** (337-345 A.D.) mentions Lazarus coming out of the tomb, and the Lord saying, “Come forth”. quotes part of John 11:43 saying that Jesus said it. *Select Demonstrations* Demonstration 8 ch.14 p.379

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 37 no.6 p.198

**Ambrosiaster** (Latin, after 384 A.D.) discusses Jesus raising Lazarus from the dead. question 91 p.357 and question 35 p.249.

**Ambrose of Milan** (370-390 A.D.) mentions Lazarus who rose fro mthe Dead. On Repentance book 2 ch.7.59,63 p.353

**Asterius of Amasea** (c.410) mentions “Lazarus returing to life from the grave.” *The Rich Man and Lazarus* ch.1 p.2

**Augustine of Hippo** (388-430 A.D.) says Jesus raised Lazarus from the dead. *The City of God* book 14 ch.9 p.269

**Among heretics**

Ebionite: One of the manuscripts of the ***Gospel of pseudo-Matthew*** (600-625 A.D.) “And forthwith the dead man rose from his bed, and asked who Jesus was. In place of this chapter, one of the mss. has a number of miracles copied from the canonical Gospels: “the walking on the sea, the feeding of the five thousand, the healing of a blind man, the raising of Lazarus, and the raising of a certain young man.”

## Wnt13. The apostle(s) worked miracles

Luke 9:1; Acts 3:1-8; 5:12; 9:40-42

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 9:1

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says the apostles did miracles in the Lord’s grace. *Four Discourses Against the Arians* discourse 3 ch.2 p.395.

**John Chrysostom** (400-401 A.D.) says Peter and James worked miracles. *Homilies on Acts* Homily 3 and Homily 8 p.50

John Chrysostom (died 407 A.D.) says Paul did miracles. *Homilies on Ephesians* Homily 8 p.86

## Wnt14. Ananias or Sapphira killed

Acts 5:1-11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** **(4th century)** “Peter, who raised Tabitha to life, but also put Sapphira to death?” A Fragment of *Archelaus Disputation with Manes* p.234

**Basil of Cappadocia** (357-378/379 A.D.) “Let them say whether it is more proper to rank Him [the Holy Spirit] with God or to thrust Him forth to the place of the creature. Peter’s word to Sapphira, ‘How is it that ye have agreed together to tempt the Spirit of the Lord? Ye have not lied unto men, but unto God,’ show that sins against the Holy Spirit and against God are the same. *On the Spirit* ch.16.37 p.22.

**Ambrosiaster** (Latin, after 384 A.D.) (implied) judgment on Ananais. question 13 p.171

**Ambrose of Milan** (370-390 A.D.) quotes Acts 5:3-4,5 and mentions Ananias and his wife, who were killed by the Holy Spirit. *Of the Holy Spirit* book 3 ch.9.56 p.143.

**John Chrysostom** (400-401 A.D.) says that Ananias and Sapphira were killed. *Homilies on Acts* Homily 12 p.79

**Asterius of Amasea** (c.410) (implied) “Acts of the Apostles tell in tragic vein of Ananias and Sapphira?” *Against Covetousness* sermon 3 ch.1 p.2

## Wnt15. Jesus healing the blind

John 9:1-12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.75 p.216 mentions Jesus healing the blind man.

**Athanasius of Alexandria** (326-372/373 A.D.) mentions “the man blind from birth was healed by the fleshly spitting of the Word” Letter 60 ch.5 p.576

Athanasius of Alexandria (346-356 A.D.) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

**Ambrosiaster** (Latin, after 384 A.D.) mentions Jesus healing the man born blind. question 33 p.248

**Asterius of Amasea** (c.410) speaks of the miracles of Christ and the blind man. *The Rich Man and Lazarus* ch.1 p.2

**Among heretics**

Ebionite: One of the manuscripts of the ***Gospel of pseudo-Matthew*** (600-625 A.D.) “And forthwith the dead man rose from his bed, and asked who Jesus was. In place of this chapter, one of the mss. has a number of miracles copied from the canonical Gospels: “the walking on the sea, the feeding of the five thousand, the healing of a blind man, the raising of Lazarus, and the raising of a certain young man.”

# People

## Pe1. People are made in the image of God

Genesis 1:26-27; 1 Corinthians 11:7; James 3:9

Genesis 9:6 (people, not just Adam)

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 1:26-27

**Sinaiticus** (340-350 A.D.) Genesis 1:26-27

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) give the metaphor that our spirits in our body are God’s image in His temple. *Archelaus Disputation with Manes* ch.19 p.193

**Hilary of Poitiers** (355-367/368 A.D.) quotes Genesis that people are made in the image of God, and says the image people were made from was that of Christ. *On the Trinity* book 5 ch.9 p.87

**Athanasius of Alexandria** (335-342 A.D.) says that God made us in His image. *On Luke 10:22* ch.2 p.87

**Ambrose of Milan** (378-381 A.D.) quotes Genesis 1:26. *On the Christian Faith* book 1 ch.7.51 p.209

**Ambrosiaster** (Latin, after 384 A.D.) says people are made in God’s image, question 106 p.10

**Cyril of Jerusalem** (c.349-386 A.D.) says we are made int eh image of God. *On Genesis* book 10 ch.6 p.59; book 11 ch.23 p.70

**John Chrysostom** (martyred 407 A.D.) says we are made in the image of God. *Homilies on John* homily 25 ch.2 (vol.14) p.89

**Epiphanius of Salamis** (360-403 A.D.) Man made in the image of God. *The Panarion* section 3 ch.44 p.342

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes Genesis 1:26-28 “Let us make man in our image” *de Principiis* book 3 ch.6.1 p.344

***Life of Aphou*** (399-420? A.D.) says that we are made in the image of God. “Aba Aphou said, ‘Just as it is necessary to believe this, it is also necessary to believe his authority: ‘humankind has been created [according to] the likeness and image of God,’’” *Four Desert Fathers*. p.185

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) We are made in the image of God. *The Bazaar of Heracleides* book 1 ch.1.63 p.59

**Start of Muslim conquests to the 4th Lateran Council (634 A.D.-1215 A.D.)**

**Council of Quinisext (Trullo)** (692 A.D.) “The great and divine Apostle Paul calls man created in the image of God, the body and temple of Christ.” *Council of Quinisext* Canon 110 p.407

**Peter Lombard** (1142-1160) quotes Genesis 1:26a “Let us make man to our Image” as “in Genesis” *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.6

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.555 says man is in the image of God.

## Pe2. Our bodies die but our souls are immortal

God’s Judgment is final and the Lake of Fire is eternal. Revelation 20:10(Mt 25:46); 2 Thessalonians 1:9; Hebrews 6:2; Jude 7

Non-believers have painful consciousness after death. Revelation 20:10; Luke 12:5; 13:28; 16; Ezekiel 32:31-32; Matthew 3:12;5:21;13:42,50;22:13;25:41; Isaiah 50:11

Non-believers will perish. Luke 13:3,5; John 3:16; 2 Thessalonians 1:9, be no more on earth. Psalm 104:35; Deuteronomy 29:20, be destroyed.2 Thessalonians 1:9; 2 Peter 3:16; Matthew 10:28; 1 Corinthians 3:17; Philippians 1:28; James 4:12; Revelation 11:18

Destruction does not mean non-existence; Satan, beast, and false prophet will suffer forever in the lake of fire. Luke 21:16+18; 2 Thessalonians 2:8; Revelation 19:20;20:10.

Unbelievers are eternally punished there too. Matthew 25:41,46; Revelation 14:9-11;~19:3;~22:15

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 25:46

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 25:46

**Sinaiticus** (340-350 A.D.) Matthew 25:46

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says that our souls are immortal. *Catechetical Lecture* 4 ch.18 p.23

**Chryosotom** (martyred 407 A.D.) “For of the fact that we have an immortal soul, and that we shall hereafter render an account of what we have done here, and stand before a fearful Tribunal, their minds are at once thoroughly persuaded, and they have also regulated their whole course of life by such hopes as these; and have become superior to all worldly show, instructed as they have been by the sacred Scriptures, that ‘all is vanity, yea, vanity of vanities,’ [Ecclesiastes i.2] and they do not greedily long for any of those things which seem to be so splendid.” *On the Statues* ch.19.3 p.465

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) (implied) discusses the immutability of the soul in *de Principiis* book 3 ch.1.13 p.313-314

Many others too

**Among corrupt or spurious works**

*Apocalypse of Peter* v.25 *Ante-Nicene Fathers* vol.9 p.145-147 (partial) tells in great detail of the tormonets of the wicked after death.

## Pe3. People were made of dust

Genesis 2:7; Psalm 103:14; 1 Corinthians 15:47-48

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says God made Adam from the ground. question 108 p.56

**Cyril of Jerusalem** (c.349-386 A.D.) says that people were made from the dust of the earth. *Catechetical Lecture* 12 ch.30 p.80

**John Chrysostom** (400-401 A.D.) implies that people were created from dust. *Commentary on Acts* homily 9 p.61

## Pe4. Our bodies will return to dust

Genesis 3:19b

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “We, however, who believe in its resurrection, understand that a change only has been produced by death, but that its substance certainly remains; and that by the will of its Creator, and at the time appointed, it will be restored to life; and that a second time a change will take place in it, so that what at first was flesh (formed) out of earthly soil, and was afterwards dissolved by death, and again reduced to dust and ashes (‘For dust thou art,’ it is said, ‘and to dust shall thou return’), will be again raised from the earth, and shall after this, according to the merits of the indwelling soul, advance to the glory of a spiritual body.” *de Principiis* book 3 ch.6.5 p.&&&

## Pe5. People are like clay

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says that people are like clay. *Catechetical Lecture* 12 ch.30 p.80

## Pe6. Soul shares body’s pain and feelings

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Poem on the Passion of the Lord** (315-350 A.D.) “Follow the footsteps of my life, and while you look upon my torments and cruel death, remembering my innumerable pangs of body and soul, learn to endure hardships,[20] and to watch over your own safety.”

**Augustine of Hippo** (388-430 A.D.) “There are indeed many things which please the soul through the body, but its rest in these is not eternal, nor even long continued; and therefore they rather debase the soul and weigh it down, so as to be a drag upon that pure imponderability by which it tends towards higher things.” Letter 53 ch.10.18 p.&&&

## Pe7. People have the will to choose

Joshus 24:15; (implied) Luke 7:30

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 7:30

**Sinaiticus** (340-350 A.D.) Luke 7:30

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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 is speaking) *Archelaus Disputation with Manes* ch.32 p.204

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) Every soul has free will. *Origen’s de Principiis* preface 5 p.240

Rufinus (374-406 A.D.) freely translating Origen (225-253/254 A.D.) Mention of free will. Fragment 1 from *Origen’s de Principiis* p.267

Rufinus (374-406 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** (388-8/28/430 A.D.)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.)

## Pe8. We should tremble at God’s Word

Unbelievers trembling at God’s wrath is not counted here

Isaiah 66:2f “But on this one will I look; On *him who is* poor and of a contrite spirit, And who trembles at My word.”

Isaiah 66:5 “Hear the word of the LORD, You who tremble at His word”

Ezra 10:3 (implied); (they trembled at God’s commandment)

Jeremiah 5:22a (partial) “Do you not feat Me? Says the LORD. Will you not tremble at My presence,…”

Psalm 99:1 (partial) “The Lord reigns, let the people tremble”

Psalm 114:7 (partial) “Tremble, O earth, at the presence of the Lord”

Acts 7:32-33 (implied, Moses’ example) yet Hebrews 12:18-22 (Trembling at God)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Gregory Nazianzen (380/381 A.D.) (partial) says to tremple because of our sins, and tremble with joy because of our hope. *Oration 38 On the Theophany* ch.1 p.345

**Pacian of Barcelona** (342-379/392 A.D.) “be humble and tremble at God’s words” *On Penitents* ch.6.1 p.76

## Pe9. Do not trust in man

Jeremiah 17:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-430 A.D.) says we cannot trust in man. *New Testament Lessons* Sermon 46.2 p.409

## Pe10. The spirit is willing but the flesh is weak

Matthew 26:41b

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) “And He cometh unto them, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.” Homilies on Matthew homily 83 ch.1 p.&&&

## Pe11. No profit to gain the whole world and lose your soul

Matthew 16:26; Mark 8:36; Luke 9:25

## Pe12. Positive mention of non-Biblical Jews

Acts 17:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Eusebius of Caesarea** (&&&)

**Athanasius of Alexandria** (&&&)

**John Chrysostom** (400-401 A.D.) after Paul preached to the Jews in the synagogue in in Acts 17, says “And soe of them believed, and consorted with Paul and SIlar; and of the devout Greeks a great multitude…”In He is quoting Acts 17:4. *Homilies on Acts* homily 37 p.228

## Pe13. Even the elect an be deceived

Matthew 24:24b

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius** (3d century) translating Archelaus (262-278 A.D.) quotes Matthew 24:4-5,23-26. “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ: ‘Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. But if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false apostles, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” (Archelaus is speaking) *Disputation with Manes* ch.35 p.209

Hegemonius (3d century) translating Archelaus (262-278 A.D.) “For we are given to understand beforehand that the devil himself is to be transformed into an angel of light, and that his servants are to make their appearance in similar guise, and that they are to work signs and wonders, insomuch that, if it were possible, the very elect should be deceived.” (Archelaus is speaking) *Disputation with Manes* ch.36 p.210

## Pe14. We are God’s workmanship

Ephesians 2:2:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) “but ‘Where I am, there ye’ shall ‘be also;’ so that we may say, ‘We are His workmanship, created unto good works.’” *Four Discourses Against the Arians* discourse 2 ch.21.66 p.337.

**Cyril of Jerusalem** (349-386 A.D.) quotes Ephesians 2:10 that we are God’s workmanship. *Catechical Lectures* Lecture 2.1 p.8

## Pe15. People were given dominion over the earth

Genesis 1:26

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says that man was given dominion over the earth. Question 107 p.26.

# SIN

## Si1. Man fell when Adam and Eve ate the fruit

Genesis 3; Romans 5:17-19

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 3

**Sinaiticus** (340-350 A.D.) Genesis 3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) discusses the serpent’s deceit of Eve and being cast out. *Archelaus Disputation with Manes* ch.33 p.206

**Athanasius of Alexandria** (335-342 A.D.) says that death prevailed from Adam to Moses, the earth was cursed, Hades opened, and Paradise shut. *On Luke 10:22 (Matthew 11:27)* ch.2 p.87

Athanasius of Alexandria (328 A.D.) (partial) says that man is in need and is fallen. *Statement of Faith* ch.4 p.85.

**Pacian of Barcelona** (342-379/392 A.D.) (implied) Adam’s condemnation transmitted to the whole human race. All people have sinned. *On Baptism* ch.2.1 p.88

Pacian of Barcelona (342-379/392 A.D.) discusses how mankind fell because Adam sinned. *On Baptism* ch.1.2 p.87-88 and ch.2.1 p.88

**Cyril of Jerusalem** (c.349-386 A.D.) says that we fell when Adam ate the fruit. *Catechetical Lecture* 13 ch.31 p.90

**Orosius/Hosius of Braga** (414-418 A.D.) says that Adam sinned and so the human race sinned. *Defense Against the Pelagians* ch.26 p.152-153

**Augustine of Hippo** (388-430 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Mentions the Fall of Adam and eating of the forbidden tree. *The Bazaar of Heracleides* book 1 ch.1.75 p.68-69

Venantius (lived ca.530-609 A.D.) (partial) mentions Eve taking the fruit. *Poem on Easter* p.330.

Desiderius Erasmus of Rotterdam (1460-1536) (partial) “Why did God suffer all Mankind thus to fall?” *Colloquies of Erasmus* p.329

**Among heretics**

Mandaeans (>350?) (partial) mention Adam and Eve. *Ginza* p.543

## Si2. Adam & Eve covered themselves for shame

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) says that Adam and Eve covered themselves after they sinned. *Catechetical Lecture* 13 ch.18 p.87

## Si3. We have or inherited a sinful nature

Romans 5:12-19; 1 John 1:10

1 Corinthians 15:22-23 (partial)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says that we inherited Adam’s sin. question 123 p.34

**Cyril of Jerusalem** (c.349-386 A.D.) sspeaks of the great warp of man’s nature. *Catechetical Lecture* 12 ch.7 p.74

Rufinus (34-406 A.D.) freely translating Origen (225-253/254 A.D.) (partial) discusses the spirit vs. the flesh. *de Principiis* book 3 ch.2.3 p.330

**Augustine of Hippo** (388-430 A.D.)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Man is sinful. *The Bazaar of Heracleides* book 1 ch.1.92 p.82

**Prosper of Aquitaine** (426-455 A.D.)

**Cassiodorus** (520-560/c.580 A.D.) translating Clement of Alexandria (193-217/220 A.D.) “For so also we lie under Adam’s sin through similarity of sin.” *Comments on the Letter of Jude* fragment 1 from Cassiodorus ch.2 p.573

## Si4. All have sinned

Psalm 14:2-3; Psalm 53:2-3;

Romans 3:22-23; 1 John 1:8,10; (partial) Luke 5:8; (partial) James 3:2a;

Sinaitic Syriac (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Luke 5:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says that all have sinned. question 111 p.126

**Pacian of Barcelona** (342-379/392 A.D.) Adam’s condemnation transmitted to the whole human race. All people have sinned. *On Baptism* ch.2.1 p.88

**John Chrysostom** (martyred 407 A.D.) says that all men live a natural life of sin. *Commentary on Philippians* homily 3 verse 21 p.195

John Chrysostom (martyred 407 A.D.) quotes Romans 3:23 saying all have sinned. *Homilies on Galatians* Homily 2 p.22

**Jerome** (373-420 A.D.)

**Council of Ephesus** (Jun-Sep 431 A.D.)

## Si5. Those who sin are sin’s servants/slaves

John 8:34

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) says Paul said sinners were “Servants of sin” *Commentary on Matthew* homily 38 p.251

## Si6. People have guilt

Exodus 34:7; Leviticus 5:15; Psalm 3:29; 38:4; Isa 6:7; Jer 2:22; Hebrews 10:2,22; James 2:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “Stop, my beloved brethren, lest mayhap we be found to have the guilt of blood on us at the day of judgment; for it is written of men like this, that ‘there must be also heresies among you, that they which are approved may be made manifest among you.’” *Archelaus Disputation with Manes* ch.39 p.213

&&&**Athanasius of Alexandria** (326-372/373 A.D.)

**Ambrosiaster** (Latin, after 384 A.D.) says that Adam’s guilt came to all. question 112 p.133

**Theodore Balsamon** (c.1170 A.D.) interpreting Peter of Alexandria (306,285-311 A.D.) “tormentors, that we may not be the cause of bringing upon them the guilt of”“ *Canonical Epistle* Canon 9 p.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Venantius** (lived ca.530-609 A.D.) “them away, He [Christ] guards the fold of God. Those whom guilty Eve had before infected, He now restores, fed with abundant milk at the bosom of the Church.” *Poem On Easter* p.330

**Among heretics**

Tatian (died 172 A.D.) quotes John

## Si7. Reason/understanding was darkened

Deuteronomy 29:4; Isaiah 29:10-12

Job 38:2 (partial)

Matthew 4:16; 6:23; Luke 11:34; John 3:19-20;

John 12:35,40 (implied); 2 Corinthians 4:4-6 (implied)

1 Corinthians 2:14; 2 Corinthians 3:14-16 (Jews when reading Moses)

Romans 1:21; 2:19; Ephesians 4:17-18; 5:8; 6:12; Colossians 1:13; 1 John 1:6-7; 2:9

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied John 12:40

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (330 A.D.) quotes Romans 1:22, 28. *Easter Letter 2* ch.3 p.511

**Cyril of Jerusalem** (c.349-386 A.D.) says our mind became darkened. *Catechetical Lecture* 16 ch.25 p.219

## Si8. People are corrupted/corruptible

1 Corinthians 15:42,50,53

Saying that a few people, or evil people, are corrupted is not counted here. Corrupt superstitions are also not counted.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (334 A.D.) quotes 1 Corinthians 15:53. *Easter Letter 6* ch.4 p.520

**Ambrosiaster** (Latin, after 384 A.D.) says that we are corrupted and our consciences are cauterized. question 127 p.39

***Genuine Acts of Peter of Alexandria*** (after 384 A.D.) p.268 “By no means, For as long as this corruptible body weighs us down, and this earthly habitation depresses the sense of our infirmity, many are easily deceived in their imaginations, and think that which is unjust to be just, that to be holy which is impure. The Gibeonites who, by the divine threatenings, were to be utterly destroyed, having one thing in their wishes and another in their voice and mien, were able quickly to deceive Joshua, that just distributor of the land of promise.”

## Si9. People are hardened

Exodus 4:21; 10:20; Psalm 95:8; Proverbs 28:14; Romans 9:18; 11:25; Ephesians 4:18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Ambrosiaster (Latin, after 384 A.D.) (partial) says that we are corrupted and our consciences are cauterized. question 127 p.39

**Cyril of Jerusalem** (c.349-386 A.D.) (implied) said the Jews had hardness of heart. *Catechetical Lecture* 12 ch.13 p.75

**John Chrysostom** (400-401 A.D.) says that some are hardened. *Homilies on Acts* Homily 9 p.57

## Si10. Idolators/sinners are shameful

Daniel 9:7-11,16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Athanasius of Alexandria** (356-360 A.D.) (implied) *Four Discourses Against the Arians* discourse

**Optatus of Milevis** (373-375 A.D.) (implied) says that the Donatists are sinners and should feel shame. book 4 p.195

**Theodore Balsamon** (c.1170 A.D.) commenting on Peter of Alexandria (306,285-311 A.D.) “even though after their fall they should confess the faith, who, if they are not converted, will undergo more shame and ignominy than others, even as he who laid the foundation, and did not finish the building.” *Canonical Epistle* Canon 10 p.&&&

## Si11. The sinful provoke God

Exodus 23:21; Num 14:11,23; 16:30; Deuteronomy 4:25; 9:7,8,18,22; 31:20,29; 32:16,21; Jdg 2:12; 1 Kings 14:9,15,22; 15:30; 16:2,7,13,26,33; 21:22,53; 2 Kings 17:11,17; 21:6,15,17; 23:1,26; 2 Chr 28:25; 33:6; 34:25; Ezr 5:12; Neh 4:5; Job 12:6; Psalm 78:17,40,56,58; 106:29,33,43; Isa 1:4; 65:3; Jer 7:18,19; 8:19; 11:17; 25:6,7; 32:29,30,32; 44:3,8; Ezek 8:17; 16:26; Hos 12:14; Zech 8:14; 1 Corinthians 10:22; Hebrews 3:16

**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.)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) says that sinful people provoke God. &&&

## Si12. We were dead in sin

Romans 7:9; Ephesians 2:1,5; Colossians 2:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (338 A.D.) quotes Ephesians 2:4,5 in *Letter 10* (Paschal Letter) ch.4 p.528.

**John Chrysostom** (martyred 407 A.D.) says we were dead in sin. *Homilies on Ephesians* Homily 4 p.65

## Si13. The conscience of some is seared

1 Timothy 4:2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “Apostle Paul, that elect vessel, has given us very clear indication when he says: ‘Now in the last times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and *commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.’” *Archelaus Disputation with Manes* ch.35 p.209

**Ambrosiaster** (Latin, after 384 A.D.) says that we are corrupted and our consciences are cauterized. question 127 p.39

## Si14. Hardness of people’s hearts

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (413-426 A.D.) says that some people’s hearts are hard. *City of God* book 1 ch.8 p.5

## Si15. Works of the flesh / sinful nature

Galatians 5:19-21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) lists the works of the flesh. *de Principiis* book 3 ch.4.2 p.338

## Si16. Ezekiel 18 referring to an individual

Ezekiel 18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) In discussing Ezekiel 18 says that God wants the wicked to repent and live, not die. question 111 p.126

**John Chrysostom** (martyred 407 A.D.) &&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) ch.6 p.29 “And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: ‘And the word of the Lord came unto me, saying: ‘Son of man, why use ye this proverb in the land of Israel, and say: ‘The fathers do eat sour grapes, and their sons’ teeth are on edge?’ As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die.”

**spurious works**

In the *Treatise on Repentance Attributed to Cyprian* p.593-594 it refers to Ezekiel 18 in the context of both the individual and nation.

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.) ch.12,14 p.400 refers to Ezekiel 18 in the context of both the individual and society.

## Si17. World’s wisdom is foolishness to God

1 Corinthians 3:19a

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hilary of Poitiers** (355-367/368 A.D.) “This is that wisdom of the world which was foreseen by God even in the prophet's days, and condemned through him in the words, I will destroy the wisdom of the wise, and reject the understanding of the prudent. And the apostle says: Where is the wise? Where is the scribe? Where is the inquirer of this world?” *History of the Councils* book 3 ch.8 p.&&&

## Si18. Cross/resurrection is foolish to the world

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says the cross is foolishness to the world. *Four Discourses Against the Arians* discourse 1 ch.43 p.331

## Si19. People deceive others

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ: ‘Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. But if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false apostles,(10) and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.’” *Archelaus’ Disputation with Manes* ch.35 p.&&&

## Si20. Some people deceive themselves

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (38-430 A.D.) “‘Whosoever is born of God doth not sin, and he cannot sin, for His seed remaineth in him,’ and in every other passage of like import, they much deceive themselves by an inadequate consideration of the Scriptures. For they fail to observe that men severally become sons of God when they begin to live in newness of spirit, and to be renewed as to the inner man after the image of Him that created them.” *A Treatise on the Merits of Forgiveness of Sins* book 2 ch.9 p.&&&

## Si21. People themselves have broken cisterns

Jeremiah 2:12-13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (368-372 A.D.) discuses heretics who are like the people with broken cisterns in Jeremiah’s time. *Letter to the Bishops of Africa* ch.4 p.490.

Athanasius of Alexandria (356-360 A.D.) mentions broken cisterns. *Four Discourses Against the Arians* Discourse 1 ch.19 p.317

**Optatus of Milevis** (373-375 A.D.) discusses at length about broken cisterns in Jeremiah. book 4 p.200

**John Chrysostom** (martyred 407 A.D.) “I was poor for thee, and a wanderer for thee, on the cross for thee, in the tomb for thee, above I intercede for thee to the Father; on earth I am come for thy sake am ambassador from my Father. Thou art all things to me, brother, and joint heir, and friend, and member.’ What wouldest thou more? Why dost thou turn away from Him, who loveth thee? Why dost thou labor for the world? Why dost thou draw water into a broken cistern? For it is this to labor for the present life. Why dost thou comb wool into the fire? Why dost thou ‘beat the air?’ Why dost thou ‘run in vain’?” *Homilies on Matthew* Homily 76 ch.5 p.&&&

## Si22. People are enslaved by sin / lust / the devil

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says that people are enslaved by the ruler of the world. Question 59 p.294

**Cyril of Jerusalem** (c.349-386 A.D.) says that people are slaves of sin. *Catechetical Lecture* 1 ch.2 p.6

## Si23. Kept from the wise/prudent and given to babes

Luke 10:21-22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 A.D.) translating Origen (225-253/254 A.D.) “And observe, that for this reason divine things have been concealed from the” *de Principiis* book 3 ch.&&&

## Si24. Don’t be double-minded / double-hearted

Double-tongued and double-dealing are not included here

James 1:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (346-356 A.D.) quotes James 1:8 about not being double-minded. *Defence of the Nicene Definition* ch.4 p.152

## Si25. [Many] Jews rejected Jesus as the Messiah

John 1:11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) speaks of the “insensibilities of the Jews” and quotes John 1:11. *Homilies on John* Homily 30 ver.33 p.104

**Among heretics**

Rev. Moon (b.1954-) *The Divine Principle* p.&&&

# Salvation

## S1. O.T. pointed to salvation in Christ in New

Isaiah 53; Luke 2:29-32; 3:4-6; 4:18-19,21

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 2:29-32; 3:4-6; 4:18-19,21

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 2:29-32; 3:4-6; 4:18-19,21

**Sinaiticus** (340-350 A.D.) Luke 2:29-32; 3:4-6; 4:18-19,21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says that after Adam’s sin they were shown that sins were covered over and later granted by faith that they Savior wo the HEwbrews had been spiritually promised. question 112 p.125. See also question 111 p.127.

## S2. Salvation is a gift of God’s grace

(implied) John 1:14-17; Romans 5:17; 1 Peter 1:14; 5:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Pacian of Barcelona** (342-379/392 A.D.) Grace is remission of sin, and a gift. *On Baptism* ch.3.1 p.89

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “lest he should be ignorant that what he possesses has been bestowed on him by favour, but should consider as his own property what flows from the divine liberality, which idea undeobtedly generates arrogance of mind and pride, and finally becomes the cause of the individual’s ruin.” [Latin] *de Principiis* book 3 ch.1.12 p.313

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) “gave the grace of the Gospel unto all men” *The Bazaar of Heracleides* book 2 ch.1 p.86

## S3. Jesus’ death paid for our sins

Matthew 20:28; Mark 10:45; Acts 20:28; Romans 5; 1 Timothy 2:6; Hebrews 9:15; 1 Peter 2:24; Revelation 5:9

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 10:45

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 20:28; Mark 10:45; Acts 20:28

**Sinaiticus** (340-350 A.D.) Matthew 20:28; Mark 10:45; Acts 20:28

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says Jesus “redeeming all by the cross” *Four Discourses Against the Arians* discourse 2 ch.15.13 p.355 and “in this body offering Himself for all” ch.15.14 p.355

**Ambrose of Milan** (370-390 A.D.) Jesus’ blood atoned for out sins. &&&

**Cyril of Jerusalem** (349-386 A.D.) says that Jesus was crucified for our sins. *First Catechetical Lecture* 4 ch.10 *Nicene & Post-Nicene Fathers* p.21

**Augustine of Hippo** (388-430 A.D.) says Christ reconciled us by His cross. *The Enchiridion* ch.62 p.257

## S4. Saved by Jesus’ blood or dying for us

Mark 4:24; 14:24; Luke 22:20; Acts 20:28; Romans 3:29; 5:9; 1 Corinthians 11:25; Ephesians 1:7; 2:13; Colossians 1:20; Hebrews 9:12-14,22; 10:19; 1 Thessalonians 5:10; 1 Peter 1:2,19; 1 John 1:7; Revelation 1:5; 5:9

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 14:24; Luke 22:20

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 4:24; 14:24; Luke 22:20; Acts 20:28

**Sinaiticus** (340-350 A.D.) Mark 4:24; 14:24; Luke 22:20; Acts 20:28

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Athanasius of Alexandria** (331 A.D.) “cleansed all of our sins in His own blood.” &&&

***Constitutions of the Holy Apostles (=Apostolic Constitutions)*** (3rd-5th century, compiled c.380/390 A.D.) book 5 section 3 ch.16 p.446 “‘for you are not your won, but His that bought you’ with His own blood.”

**Gregory of Nyssa** (382-383 A.D.) said that Jesus’ blood made propitiation for our sins. *Against Eunomius* book 6 ch.2 p.184

**Pacian of Barcelona** (342-379/392 A.D.) “…the blood of the Lord has delivered us, redeemed as we are” *On Penitents* ch.3.2 p.74

**Ambrose of Milan** (370-390 A.D.) “For the Spirit made us children by adoption, the waterof the sacred Font washed us, the blood of the Lord redeemed us.” *Of the Holy Spirit* book 3 ch.10.67 p.144

**John Chrysostom** (martyred 407 A.D.) we are saved by Jesus’ blood. *Homilies on Ephesians* Homily 6 p.53

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) says that Christ made peace through His blood. *Commentary on the Song of Songs* prologue p.52

**Augustine of Hippo** (388-430 A.D.) mentions being justified in the blood of Christ and being “reconciled to God by the death of His Son.” *On the Trinity* ch.13 ch.2 p.175

Augustine of Hippo (413-426 A.D.) “…the grace of Christ, who redeemed us by His blood.” *The City of God* book 22 ch.30 p.511

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Pope Celestine to the Synod of Ephesus** Letter 18 (432 A.D.) p.221 mentions Jesus purchasing the church with His blood.

**Nestorius** (451/452 A.D.) Christ died for us. *The Bazaar of Heracleides* book 1 ch.1.40 p.32

Nestorius (451/452 A.D.) Jesus died on our behalf. *The Bazaar of Heracleides* book 1 ch.1.80 p.73

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “Christ the Lord would similarly rescue us, not from the slavery of Egypt but from that of death and sin. This he secured for us by the anointing of his own blood: by shedding it for all and undergoing death for us, he effected the resurrection of the dead…” *Commentary on Jonah* preface p.186

## S5. Even Jews who reject Jesus will perish

Matthew 24:33; John 3:36; 5:40,43; 6:45; 8:24; 12:47-48; Acts 3:22-23; 13:45-46+48; 20:21; Romans 9:1-22; 10:1-4; 11:23

Mark 12:40 greater condemnation for some teachers of the law

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 3:36; 6:45; 8:24; 12:47-48

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 3:35; 5:40; 6:45; 8:24; 12:47-48; Acts 3:22-23; 13:45-46+48, 20:21

**Sinaiticus** (340-350 A.D.) John 3:35; 5:40; 6:45; 8:24; 12:47-48; Acts 3:22-23; 13:45-46+48, 20:21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chysostom** (390-398 A.d.) quotes John 3:36 in *Homilies on John* homily 31.1 p.106. He also quotes Acts 13:46 about those Jews judging themselves unworthy of eternal life in *Homilies on John* homily 31.1 p.107.

## S6. Believers God’s Elect

Matthew 24:22,31; Mark 13:20,27; Romans 8:33; 11:7; Colossians 3:12; 1 Thessalonians 1:4; 2 Timothy 2:10; Tt 1:1; 1 Peter 1:2; 5:13

(implied) Luke 18:7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 24:22,31; Mark 13:20.27; Luke 18:8

**Sinaiticus** (340-350 A.D.) Matthew 24:22,31; Mark 13:20-27; Luke 18:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329 A.D.) (implied) &&&

**Ambrosiaster** (Latin, after 384 A.D.) calls us God’s elect. Question 12 p.178 and question 8 p.179.

**Orosius/Hosius of Braga** (414-418 A.D.) speaks of our election. And refers to Acts 9:15. *Defense Against the Pelagians* ch.27 p.154

There are others too.

## S7. The reprobate (non-elect) will be lost

Romans 9:22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) says that Jannes and Jambres were reprobate concerning the faith. *Archelaus Disputation with Manes* ch.45 p.220.

## S8. Some elect died before knowing Savior

John 8:56; (partial) Hebrews 9:18-10:10

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 8:56

**Sinaiticus** (340-350 A.D.) John 8:56

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) &&&

## S9. Some follow Christ for a time, yet perish

Matthew 7:19-23; 13:5-7 + 13:20-22; (implied) Matthew 24:13; Mark 4:4-7 + 4:16-19; Luke 8:6-7 + 8:13-14; 2 Peter 2:20-22

Hebrews 6:4-11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 7:19-23; 13:5-7 + 13:20-22; (implied) Matthew 24:13; Mark 4:4-7 + 4:16; Luke 8:6-7 + 8:13-14

**Sinaiticus** (340-350 A.D.) Matthew 7:19-23; 13:5-7 + 13:20-22; (implied) Matthew 24:13; Mark 4:4-7 + 4:16; Luke 8:6-7 + 8:13-14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

***Sozomen****’s Ecclesiastical History* book 2 ch.10 p.266 (370/380-425 A.D.) bishop Symeon showed other Christians about to be martyred from the sacred scriptures that their death would be true life, but to live in fear and deny God would be true death.

## S10. Not saved if living in sin

Matthew 7:22-23; Matthew 25:31-46

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 7:22-23; 25:32-46

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 7:22-23; 25:31-46

**Sinaiticus** (340-350 A.D.) Matthew 7:22-23; 25:31-46

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## S11. Adoption as sons of God

Romans 8:23; 9:4; Ephesians 1:5; Hosea 1:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Athanasius of Alexandria** (356-360 A.D.) (implied) *Four Discourses Against the Arians* discourse 2 &&&

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says we are children of God by baptism. Question 54 p.168

## S12. We need to have faith

Just calling people “faithful” is not counted here, because that could refer to just obedient practice as well as faith.

(implied) Matthew 8:10,26; 9:2; 15:28

Matthew 6:30; 9:22; Mark 4:40; 11:22; John 2:11; 7:31; 8:30; 11:45; 12:11; 14:12; Acts 3:16; 20:21; Hebrews 4:3; 5:5; 10:22; 11:1; 11:13; James 2:17; 2 Peter 1:1

Sincere faith 2 Timothy 1:5

Without faith it is impossible to please God Hebrews 11:6

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 9:22; Mark 11:22; John 7:31; 8:30; 11:45; 12:11; 14:12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Nicene Creed** (325 A.D.) starts out as “we believe” and anathematizes those who do not believe the same. p.3

**Juvencus the Spaniard** (329/330 A.D.) (implied) speaks of God strengthening our faith. *Four Books of the Gospels* book 2 stanza 151 p.57

**Hegemonius of Sirmium** (4th century) “remarkable and singular measure his devotion to the faith, building up his own heart upon the rock that shall not be moved.” *Archelaus Disputation with Manes* ch.3 p.181

**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

***Life of Antony*** (355 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.”

**Ambrose of Milan** (c.384 A.D.) “And the disciples say to the Lord: ‘Increase our faith.’” *Concerning Repentance* book 1 ch.11 no.48 p.337

**John Chrysostom** (martyred 407 A.D.) mentions that we are to have “true faith” *Commentary on Philippians* Introductory discourse p.183. He also speaks that we are to have faith, but not faith alone but also love in *Commentary on Philippians* homily 5 verse 2 p.203

## S13. Live by faith

Galatians 2:20; 3:8; Habakkuk 2:4; Romans 5:1; Acts 13:39

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.80 p.217 “Believe, therefore, also yourselves, and you shall see that with us here is no trick of words, but faith through love which is wrought in us towards Christ ... will consider faith in Christ sufficient.”

**Ambrosiaster** (Latin, after 384 A.D.) says we are to “live by faith.” Quoting Hebrews 2:4 Question 44 p.64

## S14. We are God’s chickens

(implied) Psalm 91:4

**Augustine of Hippo** (380-430 A.D.) (implied) “As weak, then, He nourishes the weak, as a hen her chickens; for He likened Himself to a hen: ‘How often,’ He saith to Jerusalem, ‘would I have gathered thy children under my wings, as a hen her chickens; but thou wouldest not!’ And you see, brethren, how a hen becomes weak with her chickens.” *Soliloquies on John* Tractate 15 ch.7 p.&&&

## S15. Shipwrecked faith/salvation

1 Timothy 1:19

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (330 A.D.) qipte 1 Timothy 1:19 about a shipwrecked faith. *Easter Letter 2* ch.5 p.330

## S16. Confidence or assurance of salvation

(False assurance, confidence in yourself, or confident of some facts is not counted.)

Hebrews 10:35 “So do not throw away your confidence, it will be richly rewarded.” (NIV)

1 John 5:13-14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 A.D.) freely translating **Origen** (225-253/254 A.D.) “For I do not think that human nature can alone of itself maintain a contest with angels, and with the powers of the height and of the abyss, and with any other creature; but when it feels the presence of the Lord dwelling within it, confidence in the divine help will lead it to say, “The Lord is my light, and my salvation; whom shall I fear? The Lord is the protector of my life; of whom shall I be afraid? When the enemies draw near to me, to eat my flesh, my enemies who trouble me, they stumbled and fell. Though an host encamp against me, my heart shall not fear; though war should rise against me, in Him shall I be confident.” *de Principiis* book 3 ch.2.5 p.333

## S17. Hope in God or Christ

Job 13:15; Psalm 25:3; 42:5; 62:5; 119:74; 130:5,7; 146:5,11; Isa 40:31; Jer 29:11; Lam 3:21; Romans 8:25; 15:13; 1 Corinthians 15:19; Colossians 1:27; 1 Timothy 4:10; 6:17; Tt 2:13; Hebrews 6:19

hope is an anchor for our soul. Hebrews 6:19

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Basil of Cappadocia** (357-378/379 A.D.) “You hope to ‘reign with’ Christ” *On the Spirit* ch.28 p.44

***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.”

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.375 says we are to hope in Christ.

## S18. Our faith is precious

Colossians 1:22-23

2 Peter 1:1; and of greater worth than gold 1 Peter 1:7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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.”

**John Chrysostom** (martyred 407 A.D.) implies that our faith is precious. *Homilies on Galatians* Homily 1 p.8

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) session 2 p.248 speaks of our precious faith.

## S19. God’s great, glorious, precious promises

Galatians 3:21; 2 Peter 1:4; 2 Corinthians 1:18-21; 1 Timothy 4:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) (implied) speaks of the promises of God. Question 44 p.64 and question 112 p.133.

## S20. Mystery of the Lord/faith

Ephesians 3:8-9 “this mystery”

1 Timothy 2:9 “mystery of the faith”

Romans 11:25; 16:25

Ephesians 3:3,4,6; 5:32; 6:19

Colossians 1:26,27; 2:2; 4:3

Revelation 10:7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) speaks of the hidden mystery of Christ.

***Life of Antony*** (355 A.D.) ch.78 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.”

**Ambrosiaster** (Latin, after 384 A.D.) mentions the mysteroy of the church. Question 110 p.124

**John Chrysostom** (martyred 407 A.D.) implies our faith is a mystery. *Homilies on Ephesians* Homily 6 p.76-77

John Chrysostom (400-401 A.D.) mentions the mystery. *Homilies on Acts* homily 21 p.139

## S21. Be born again

John 3:3,7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says we must be reborn and made new. Question 127 p.43

**Ambrosiaster** (Latin, after 384 A.D.) Question 59 p.

**Ambrose of Milan** (370-390 A.D.) quotes John 3:7,9. *Of the Holy Spirit* book 3 ch.10.63 p.144. See also ibid ch.10.65 p.144

## S22. The precious blood of Christ

1 Peter 1:19

(Saved by the blood of Christ is a different topic and not included here)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (329 A.D.) mentions Jesus as the sheep and lamb. His sacrifice was purified by His precious blood. *Easter Letter 1* ch.9 p.509

*Genuine Acts of Peter of Alexandria* (after 384 A.D.) p.264 “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.”

**John Chrysostom** (-407 A.D.) “If we can drink a potion that is able to kill the worms within us and the serpents. ‘And of what nature,’ it will be asked, ‘may this potion be, that hath such power?’ The precious Blood of Christ, if it be received with full assurance,” *Homilies on Matthew* homily 4 ch.15 p.&&&

## S23. Heirs of salvation / Christ / the Lord

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) (towards the top) “who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved”

## S24. God has called us

(God calling us a particular name or title is not included here)

Acts 2:39; Romans 1:6-7; 8:28,30; 11:29; 1 Corinthians 1:2,24,26; 7:15,17; Galatians 1:6; 5:13; Ephesians 1:18; 4:1,4; ~Colossians 3:15; 1 Timothy 6:12; 2 Timothy 1:9; 1 Thessalonians 4:7; 2 Thessalonians 2:14; Hebrews 9:15; 1 Peter 1:15; 2:9; 3:9; 5:10; 2 Peter 1:3,10; Jude 1

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) “For God called us not for uncleanness, but in sanctification.” *To the Thessalonians* Homily 2 v.7 p.&&&

## S25. Predestined or predestination

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) says we are predestined. *Homilies on Ephesians* Homily 1.4-5 p.52

**Augustine of Hippo** (388-430 A.D.) quotes Romans 8:28-39. *On Christian Doctrine* book 4 ch.21.43 *NPNF* first series vol.2 p.589-590

## S26. God can raise Abraham’s kids from stones

Matthew 3:9; Luke 3:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) quotes Matthew 3:9 Homilies on Matthew Homily 26 ch.5 p.181

## S27. Jesus bestowed remission of sins

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “But if there is no baptism, neither will there be any remission of sins, but every man will die in his own sins. *Manes said*: Is baptism, then, given on account of the remission of sins? *Archelaus said*: Certainly.” *Archelaus Disputation with Manes* ch.50 p.228

**Cyril of Jerusalem** (349-386 A.D.) “Cleanse thy vessel, that thou mayest receive grace more abundantly. For though remission of sins is given equally to all, the communion of the Holy Ghost is bestowed in proportion to each man’s faith” (*First Catechetical Lecture* 1 *Nicene & Post-Nicene Fathers* p.7 also Lecture 6 ch.6 p.34)

Pacian of Barcelona (342-379/392 A.D.) (partial) Grace is remission of sin, and a gift. *On Baptism* ch.3.1 p.89

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Peter Chrysologus** of Ravenna (406-450 A.D.) “‘Go’, he [Jesus] says, ‘and baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit’ [Matthew 28:19] in remission of sins. If in the remission of sins the Trinity is united in showing mercy, how is the whole Trinity not one in will in the Passion of the Son?” Sermon 72A ch.4 p.4-5

**Theodore Balsamon** (c.1170 A.D.) (in Peter of Alexandria) “For we know that many have obtained the goodness and compassion of God by the prayers of others. Therefore we will pray for them that remission of their sins be granted them by God; and with the others who have lapsed, and have afterwards recanted their error, and confessed godliness, we will communicate, being mindful of those contests which before their fall they sustained for God’s sake, and also of their subsequent worthy repentance, and that they testify that on account of their sin they have been as it were aliens from their city; and we will not only communicate with them, but pray also for their reconciliation, together with other things that are convenient, either with the good works which ought to be done by them-fasting, for instance, almsgiving, and penance; by which things He who is our Advocate makes the Father propitious towards us. Then he makes use of a passage of Holy Scripture, and this is taken from the first catholic epistle of the holy apostle and evangelist John.”

## S28. Many are called but few are chosen

Matthew 8:1; Luke 13:29

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (380-430 A.D.) “The things shall come that are chosen of the Lord from all nations,’ that is, men, of whom Jesus saith in the Gospel, ‘Many are called, but few are chosen.’ For by such chosen ones of the nations there is built, through the new testament, with living stones, a house of God far more glorious than that temple was which was constructed by king Solomon, and rebuilt after the captivity.” *City of God* book 18 ch.45 p.&&&

## S29. Narrow is the gate to life

Matthew 7:13-14; Luke 13:24

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-430 A.D.) discusses Matthew 7:13-14 *Sermons on the New Testament* Sermon 51 p.446.

## S30. No way of salvation apart from Christ

Matthew 20:28; John 5:40-43; 6:45; 8:24; 10:8; 12:47-48; 14:6; Acts 4:12; 1 Corinthians 15:1-7; 1 Timothy 2:3-6; 1 Peter 1:18-19

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 6:45; 8:24; 10:8; 12:47-48; 14:6

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 5:40-43; 6:45; 8:24; 10:8; 12:47-48; 14:6; Acts 4:12

**Sinaiticus** (340-350 A.D.) John 5:40-43; 6:45; 8:24; 10:8; 12:47-38; 14:6; Acts 4:12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.80 p.217 “And these signs are sufficent to prove that the faith of Christ alone is the true religion.”

**Athanasius of Alexandria** (356-360 A.D.) “For in It the Lord becomes our guide to the Kingdom of Heaven and to His own Father, saying, ‘I am the way’ and ‘the door,’ and ‘through me all must enter.’” *Four Discourses Against the Arians* discourse 2 ch.61 p.381

**John Chrysostom** (400-401 A.D.) says that there is no name given that we may be saved except Jesus. *Homilies on Acts* homily 10 p.65

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Prosper of Aquitaine** (425-465 A.D.)

## S31. Salvation/church for all kinds of people

Romans 10:12-13; Galatians 3:28; James 2:1-9; Matthew 8:11; Luke 13:29

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “But away with such a supposition in the case of our Lord Jesus Christ, the Saviour of every soul.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.27 p.200

**Athanasius of Alexandria** (350 A.D.) “Where our Lord Jesus Christ, who took upon Him to die for all, stretched forth His hands, not somwhere on the earth beneath, but in the air itself, in order that the Salvation effected by the Cross might be shewn to be for all men everywhere;” *Easter Letter 22* p.549

**Cyril of Jerusalem** (349-386 A.D.) says that the souls of men and women are alike. *First Catechetical Lecture* 4 ch.20 *Nicene & Post-Nicene Fathers* p.24

**John Chrysostom** (400-401 A.D.) quotes Galatians 3:28 that salvation is for all kinds of people. *Homilies on Acts* homily 5 p.34.

**Augustine of Hippo** (388-430 A.D.) says that salvation is for male, female, slave, free, etc. [Galatians 3:26-28]. *On the Trinity* book 7 ch.9.12 p.160

# End Times

## E1. The AntiChrist will come -after 125 A.D.

2 Thessalonians 2:9

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) (partial) calls Manes the vessel of the Antichrist, and says Manes’ king is the Antichrist. *Archelaus Disputation with Manes* ch.36 p.210

**Cyril of Jerusalem** (c.349-386 A.D.) discuess the end times, Gabriel’s message, the fourth beast will speak blasphemous words against the Most High. In ch.14 he refers to 2 Thessalonians 2:9 as by Paul. These false signs by Satan and the AntiChrist will abhor idols and be seated in the Temple of God. *Catechetical Lectures* Lecture 15 ch.13-15 p.108

**John Chrysostom** (before 390 A.D.) mentions the Antichrist. *Homilies on Matthew* homily 77.2 p.464

The Donatist schismatic **Tyconius** (after 390 A.D.) says that the Antichrist will come section 1 p.9

**Rufinus** (374-406 A.D.) quotes 2 Thessalonians 2:3,4,8,9 as by the Apostle. *Commentary on the Apostles’ Creed* ch.34 p.556

**Orosius/Hosius of Braga** (414-418 A.D.) (partial) refers to the AntiChrist and quotes 2 Thessalonians 2:3-4. *Defense Against the Pelagians* ch.16 p.134

**Cassiodorus** (520-560/580 A.D.) translating Clement of Alexandria (193-217/220 A.D.) very briefly mentions the antichrist in discussing 1 John 2:22 in *Fragments from Cassiodorus* (fragment 3) p.576

## E2. Heresies and persecution come before Antichrist or Christ’s return

Matthew 24:5,9-11,23-26; Luke 21:1-9,12,16-17

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 24:5,9-11,23-26; Luke 21:1-9,12,16-17

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) says that many will come in Christ’s name. Many will be false Christs and false apostles. *Archelaus Disputation with Manes* ch.35 p.209

## E3. Before this will be many lesser antichrists

2 John 7

(implied) Matthew 24:5,23; (implied) Luke 21:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329 A.D.) &&&

Athanasius of Alexandria (after 347 A.D.) (partial, singular) says that Arians are a forerunner of the antichrist. *Defence Against the Arians* part 5 ch.89 p.147

**Hegemonius of Sirmium** (4th century) says that many will come in Christ’s name. Many will be false Christs and false apostles. *Archelaus Disputation with Manes* ch.35 p.209

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

***Life of Antony*** (probably by Athanasius of Alexandria) (355 A.D.) ch.69 p.214 speaks of antichrists.

**Optatus of Milevis** (373-375 A.D.) speaks of the judgment of John and many antichrists. book 1 p.30

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (422-461 A.D.) quotes 1 John 4:2,3 about the AntiChrist as by the Apostle John. Sermon 34.5 p.149

**Cassiodorus** (520-560/580 A.D.) translating Clement of Alexandria (193-217/220 A.D.) refers to 1 John 2:22 about anyone who comes out is a liar and an antichrist, who denies Jesus is the Christ. He is the Savior, Redeemer, and King. *Fragments from Cassiodorus* ch.3 p.576

## E4. Jesus will return in glory -after 125 A.D.

Acts 1:9-11; Revelation 1:7; Matthew 24:26-27, 30; Luke 21:27

(implied) 1 Thessalonians 1:10

p47 (=Chester Beatty III) Revelation 9:10-11:3; 11:5-16:15; 16:17-17:2 (125 verses) (partial) Revelation 16:15 One will come like a thief.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 24:26-27; Luke 21:27

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329 A.D.) &&&

**Hegemonius of Sirmium** (4th century) says that Jesus Christ’s Advent will not be obscure or ignoble. *Archelaus Disputation with Manes* ch.37 p.211

**Coming again Philo of Carpasia** (4th century) “Until the coming of Christ again, he will live as God has hidden and concealed him, until he dies, according to his (*God’s*) will.”

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## E5. Rapture of believers

Matthew 24:31,34-42; 1 Thessalonians 4:16-18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (before 390 A.D.) mentioned Paul’s teaching in 1 Thessalonians 4:16. *Homilies on Matthew* homily 76.5 p.460

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 Thessalonians 4:17. *de Principiis* book 2 ch.11.5 p.299

## E6. Resurrection of believers / all

Isaiah 25:7; 26:19

Matthew 22:30-32; Luke 20:34-38; 1 Thessalonians 4:16-17; 5:3; 2 Thessalonians 2:1

John 11:24-27 (implied)

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 22:30-32; Luke 20:34-38

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea** (325 A.D.) Creed p.3 “mentions the resurrection of the dead.”

**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.

**Hegemonius of Sirmium** (4th century) (implied) If Jesus is not risen, the no one else will rise either. *Archelaus Disputation with Manes* ch.49 p.225-226

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.7 p.439 “For the Almighty God Himself will raise us up through our Lord Jesus Christ,…”

**First Council of Constantinople** (381/382 A.D.) mentions the resurrection of the dead. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) says that we are resurrected. *Against Eunomius* book 4 ch.3 p.158

**Ambrosiaster** (Latin, after 384 A.D.) teaches the resurrection of believers. question 114 p.333

The Donatist schismatic **Tyconius** (after 390 A.D.) discusses the two resurrections. section 4 p.63,65

**Asterius of Amasea** (c.410) speaks of “that you attain to the resurrection of the just” *The Rich Man and Lazarus* ch.1 p.2

**Orosius/Hosius of Braga** (414-418 A.D.) mentions the resurrection of the dead. *Defense Against the Pelagians* ch.27 p.154

**Augustine of Hippo** (388-430 A.D.) says that we are resurrected. *City of God* book 1 ch.12 p.10

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) looked forward to being resurrected. *The Bazaar of Heracleides* book 2 ch.2 p.380

**After Muslim conquests**

**Photius** (c.858-891 A.D.) commenting on Methodius (c.260-312 A.D.) “And when Origen allegorises that which is said by the prophet Ezekiel concerning the resurrection of the dead, and perverts it to the return of the Israelites form their captivity in Babylon,” *Discourse on the Resurrection* ch.19 p.377. from *Bibliotheca* cod. 234.

**Desiderius Erasmus of Rotterdam** (1460-1536) “First of all, to guve us an assured Hope of our Resurrection.” *Colloquies of Erasmus* p.330

**Among heretics**

***The Vision of Paul*** (c.388 A.D. – after Nicea) ch.41 p.162 mentions special punishments in Hell for those who said Christ did not rise from the dead and that the flesh will not rise again.

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “Christ the Lord would similarly rescue us, not from the slavery of Egypt but from that of death and sin. This he secured for us by the anointing of his own blood: by shedding it for all and undergoing death for us, he effected the resurrection of the dead…” *Commentary on Jonah* preface p.186

## E7. Christ will judge all / quick and dead

Matthew 21:32; Mark 8:38; 2 Corinthians 5:10

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 21:32; Mark 8:38

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**The Nicene Creed** (325 A.D.) Jesus will come to judge the quick and the dead.

**Private Creed of Arius** (328 A.D.) “And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered; and rose again; and ascended to the heavens; and shall come again to judge the quick and the dead.” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Athanasius of Alexandria** (326-372/373 A.D.) says that Jesus will judge the world *On the Opinion of Dionysius* ch.7 p.178

Athanasius of Alexandria (335-342 A.D.) says the Father has given all judgment to the Son. *On Luke* 10:22 ch.3 p.88

**Council of Sirmium** (Greek creed) 351 A.D. says that Christ judges the living and the dead. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Ambrosiaster** (Latin, after 384 A.D.) says that Christ will judge the living and the dead. question 10 p.120

**First Council of Constantinople** (381/382 A.D.) says Christ will judge the quick and the dead. Creed ch.1 p.163

**Cyril of Jerusalem** (349-386 A.D.) says that Christ will judge both the quick and the dead. *First Catechetical Lecture* 4 ch.15 *Nicene & Post-Nicene Fathers* p.22

**Gregory Nazianzen** (330-391) says that Jesus ascends to Heaven and will return to judge the quick and the dead. *On the Son - Third Theological Oration* ch.20 p.309

**Epiphanius of Salamis** (360-403 A.D.) “We must also understand in this sense the passage, He [the Father] has given all judgment to the Son [John 5:22]” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

**Augustine of Hippo** (388-430 A.D.) says the Christ will come to judge the quick and the dead. *The City of God* book 17 ch.18 p.356

**Council of Ephesus** (431 A.D.) He [Jesus] suffered, and rose again the third day. He ascended into the heavens, from thence he shall come to judge both the quick and the dead.” Letter from Cyril of Nestorius p.202

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Christ suffered and died and rose and is ready to come to judge the quick and the dead. *The Bazaar of Heracleides* book 2 ch.1 p.177

Nestorius (451/452 A.D.) Jesus Christ is a just judge. *The Bazaar of Heracleides* book 2 ch.1 p.135

**Desiderius Erasmus of Rotterdam** (1460-1536) says that our Lord will come again and judge the quic, and the dead. *Colloquies of Erasmus* p.331

## E8. Believers will judge the world or angels

1 Corinthians 6:2-3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (380-430 A.D.) quotes 1 Corinthians 6:3 about us judging angels. *On the Gospel of John* Tractate 18 ch.6 vol.7 p.180

## E9. Believers are sons of God

Hosea 1:10; Matthew 5:9; John 1:12-15; Romans 8:14; 9:26; 2 Corinthians 6:18; Galatians 3:26; 4:6-7; Hebrews 12:7; 1 John 3:1

Implied Luke 6:35

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) says that believers are sons of God. *Archelaus Disputation with Manes* ch.25 p.201

Many others

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) We are Sons of God. *The Bazaar of Heracleides* book 1 ch.1.59 p.56-57

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) mentions that we are children of God. Longer version of the *Letter to the Philadelphians* ch.3 p.&&&

## E10. Believers will reign with Christ

2 Timothy 2:12; Revelation 2:26,27; 20:4,6;

Implied Revelation 22:5

Ephesians 2:6; Revelation 3:21 We will sit with Christ on His throne

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***A Poem on the Passion of the Lord*** (315-350 A.D.) *ANF* vol.7 p.328 (near the end). “your body being left after the fates of death. Mentions saints you died joyfully seeing the angelic chors, and being in perpetural bless, and reigning with Christ.”

**Basil of Cappadocia** (357-378/379 A.D.) “You hope to ‘reign with’ Christ” *On the Spirit* ch.28 p.44

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (440-461 A.D.) quotes 2 Timothy 2:12. *Sermons of Leo the Great* Sermon 91 ch.2 p.200

## E11. Jesus returns in [literal] clouds

Acts 1:9-11; Revelation 1:7; 19:11-16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

The Donatist schismatic **Tyconius** (after 390 A.D.) says the Lord is coming in the clouds. section 1 p.7

## E12. The Tree of Life

Genesis 2:9; Revelation 2:7; 22:2

(partial) Proverbs 3:18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Eusebius of Emesa** (c.359 A.D.) mentions “The Tree of Life in the Garden, is the Tree of the Cross.” *On the Sufferings and Death of our Lord* p.2

**Hilary of Poitiers** (355-367/368 A.D.) mentions the Tree of Life. *Commentary on Psalms* Psalm 1 ch.14 p.239

**Ambrosiaster** (Latin, after 384 A.D.) mentions the tree of life. question 14 p.51

**Gregory Nazianzen** (330-391 A.D.) mentions the tree of life, and the tree of knowledge. *In Defense of His Flight to Pontus* ch.25 p.210

## E13. Fulfillment of the Cosmos has come to us

1 Corinthians 10:11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Macrostitch Creed (344/345 A.D.) (partial, shall come) “and [Jesus] is seated at the right hand of the Father, and shall come at the consummation of the ages, to judge the living and the dead,…” *Socrates Ecclesiastical History* book 2 ch.19 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Rufinus** (374-406 A.D.) freely translating Origen(225-253/254 A.D.) quotes 1 Corinthians 10:11. *de Principiis* book 4 ch.1.13 p.361

**Jerome** (373-420 A.D.) quotes 1 Corinthians 10:11 “They [Old Testament blood sacrifices] were figures typifying things still future and were ‘written for our admonition upon whom the ends of the world are come.’” Letter 52 ch.10 p.94

## E14. The Endtimes tribulation

Matthew 24:3-43; Mark; Luke, Revelation

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (before 390 A.D.) says there will be a future tribulation such as never was. *Homilies on Matthew* homily 76 p.457

## E15. Every knee will bow to Jesus

Philippians 2:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Basil of Cappadocia** (357-379 A.D.) quotes Philippians 2. *On the Spirit* ch.17 p.11

**Ambrosiaster** (Latin, after 384 A.D.) says the every knee will bow to Jesus. question 26 p.205

## E16. Moon will turn to blood

Joel 2:31; Acts 2:20; Revelation 6:12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says the moon will turn to blood. question 105 p.211-212

## E17. Abomination that causes desolation

Daniel 9:27; 11:31b; 12:11; Matthew 24:15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (before 390 A.D.) mentions the abomination of desolation should stand in the holy place. *Homilies on Matthew* homily 76 p.456

**Augustine of Hippo** (400 A.D.) quotes Matthew 24:14-15 in *Harmony of the Gospels* book 2 ch.149 p.170

## E18. God’s future temple on earth/in Jerusalem

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) discuess the end times, Gabriel’s message, the fourth beast will speak blasphemous words against the Most High. In ch.14 he refers to 2 Thessalonians 2:9 as by Paul. These false signs by Satan and the AntiChrist will abhor idols and be seated in the Temple of God. *Catechetical Lectures* Lecture 15 ch.13-15 p.108

## E19. Christ’s coming like the days of Noah

Matthew 24:37

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (before 390 A.D.) mentions the end times like the days of Noe [Noah]. *Homilies on Matthew* homily 77.2 p.464

## E20. Meeting the Lord in the clouds

1 Thessalonians 4:17

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

The Donatist schismatic Tyconius (after 390 A.D.) (partial) says the Lord is coming in the clouds, but does not say we will meet Him. section 1 p.7

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “And again he [the apostle] says, ‘We shall be caught up in the clouds to meet Christ in the air, and so shall we ever be with the Lord.’” *Origen’s de Principiis* book 2 ch.11.6 p.299

## E21. The endtime [sound of the] trumpet

1 Corinthians 15:52; 1 Thessalonians 4:16; Revelation 8:6-7, 8,10,12,9:1,13; 11:15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (before 390 A.D.) mentions the great trumpet after the rapture. *Homilies on Matthew* homily 76.5 p.460

# Revelation Specific

## R1. Seven churches in Revelation

Revelation 2-3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions the seven churches in Revelation. Question 47 p.148

**Pacian of Barcelona** (342-379/392 A.D.) discusses the seven churches in Revelation Letter 1 ch.5.4 p.24

**Rufinus** (410 A.D.) freely translated Origen (225-253/254 A.D.) mentions John writing to the seven churches. *Commentary on the Song of Songs* book 3 ch.3 p.175

**Jerome** (373-420 A.D.) quotes Revelation 2:2 and on in *Against Jovinianus* book 2 ch.3 p.390

## R2. Two witnesses come before Christ returns

Revelation 11:3-12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Jerome** (373-420 A.D.) quotes Revelatoin 11:7,8 and discusses the two witnesses who are killed. Letter 46 ch.6 p.62

## R3. The Book of Book of Life / the Living

Revelation 3:5; 20:15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ephraim the Syrian** (350-378 A.D.) mentions the books of life in *Nisibine Hymns* hymn 20 no.3 p.190 and *Nisibine Hymns* hymn 58 no.20 p.212

**Orosius/Hosius of Braga** (414-418 A.D.) the Father has given all judgment to the Son. *Defense Against the Pelagians* ch.15 p.134

## R4. The Beast or his mark

Revelation 13, 15:2; 17

^^^

## R5. The Millennium or the 1,000 years

Revelation 20:1-10

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## R6. Devil and followers cast in Lake of Fire

Revelation 20:10 (no other places)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) (partial) says that some demons had relations with women, “and brought on themselves the merited award of the punishment of eternal fire.” *Archelaus Disputation with Manes* ch.32 p.205

Ambrosiaster (Latin, after 384 A.D.) (partial) mentions the Lake of Fire. question 73 p.209

**Rufinus** (374-406 A.D.) freely translating Origen(225-253/254 A.D.) quotes Ezekiel 28:11-19 and refers this to not just Tyre but Lucifer in *de Principiis* book 1 ch.5.4-5 p.258-259

Rufinus (374-406 A.D.) freely translating Origen (225-253/254 A.D.) do they not rather hear the Father of our Lord Jesus Christ in the Gospels, preparing fire for the devil and his angels? And how shall that proceeding” *de Principiis* book 2 ch.5.2 p.279

The Mennonite Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, (partial) says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## R7. Heavenly (24) elders in Revelation

Revelation 4:4,10-11, 5:14; 7:11,13; 11:16-18; 19:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrose of Milan** (378-381 A.D.) quotes Revelation 4:4 as “in the Revelation of John” *On the Christian Faith* book 5 ch.6.74 p.294

**John Cassian** (410-430 A.D.) quotes Revelation 4:4 about the 24 elders in the holy Apocalypse. *Cassian’s Conferences* Conference 24 of the Abbot Abraham ch.1 p.531

## R8. Woman Babylon in Revelation

Revelation 17:1-18

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## R9. Two-edged sword out of Christ’s mouth

(partial, does not say out of His mouth) Revelation 2:8

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## R10. Souls under the altar [in Revelation]

Revelation 6:9-12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the souls under the altar in Revelation. Question 68 p.177 and question 12 p.177.

## R11. John was exiled to Patmos

Revelation 1:9

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## R12. Jesus rides the White Horse in Rev 19:11-16

Revelation 19:11-16

^^^

## R13. The Second Death in Rev 2:11; 20:6,14

Revelation 2:11; 20:6,14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions the second death. question 34 p.145

In more recent times, *The Bible Knowledge Commentary : New Testament* p.976-977, *The Expositor’s Bible Commentary* volume 12 p.573-575, the *New International Bible Commentary* p.1623, and *The Expositor’s Greek Testament* volume 5 p.466 all say this refers to Jesus.

# Ultimate Things - Heaven and Hell

## U1. The Kingdom of God

Matthew 4:17; 5:5,10; John 3:3,5; Romans 14:7; 1 Corinthians 4:12; 2 Thessalonians 1:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Hegemonius of Sirmium** (4th century) (implied) “Besides, he [the heretic Manes] added to this another passage out of the first epistle, on which he based his affirmation that the disciples of the Old Testament were earthly and natural; and in accordance with this, that flesh and blood could not possess the kingdom of God.” *Archelaus Disputation with Manes* ch.40 p.214

**Ambrosiaster** (Latin, after 384 A.D.) mentions the Kingdom of God. question 100 p.183

**Waldenses** (1176-) “The Vaudois remained all day at Bobbi, …and the latter preached on the sixteenth chapter of St. Luke, ‘The law and the prophets were until John, since that time the kingdom of God is preached, and every man preseth into it.’” p.322-323 *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827.

## U2. Inheriting the Kingdom of God

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) &&& *de Principiis* book &&&

*Life of Antony* (355 A.D.) ch.16 p.200 (partial) speaks of our inheritance.

## U3. Description of God’s throne

Isaiah 6:1-7; Ezekiel 1,10; Revelation 4-9

(partial) Revelation 1:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Athanasius of Alexandria** (&&&)

**Gregory of Nyssa** (382-383 A.D.) says the cherubim are thrones, and that God sits upon them. Gregory discusses the Seraphim in Isaiah, that they say “Holy, Holy , Holy”. *Against Eunomius* book 1 ch.23 p.64

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) mentions Isaiah’s vision with two seraphim. *de Principiis* book 4 ch.1.26 p.375-376

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.3 p.370; ch.6 p.371 mentions angels as servants of God.

## U4. Paul went up to the third heaven

2 Corinthians 12:2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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,”

**Hilary** (355-367/368 A.D.)

&&&**Athanasius of Alexandria** (326-372/373 A.D.) &&&

**Pacian of Barcelona** (342-379/392 A.D.) Paul was carried up to the third heaven. Letter 2 ch.8.2 p.37

**John Chrysostom** (-407 A.D.) *On the Statues* homily 1 ch.&&&

## U5. Reincarnation (transmigration) is wrong

Hebrews 9:27

(implied) 2 Samuel 12:23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Gregory of Nyssa** (382-383 A.D.) has an entire chapter against transmigration of souls (reincarnation) *Against Eunomius* book 1 ch.28 p.419-420

**Epiphanius of Salamis** (360-403 A.D.) Against transmigration (reincarnation) *The Panarion* section 1.5 p.21

**Augustine of Hippo** (388-430 A.D.) speaks against reincarnation and “cycles”. *The City of God* book 12 ch.10 p.240.

Augustine of Hippo (388-430 A.D.) has an interesting argument that Greeks believed transmigration, mortal bodies are bad things souls should want to escape, and they should revere and worshp the gods who created them and trapped them in mortal bodies. *The City of God* book 12 ch.26 p.243

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***Socrates****’ Ecclesiastical History* book 3 ch.21 p.90 (c.400-439 A.D.) speaks of Pythagoras and Plato’ teaching on the transmigration of souls as a “ridiculous fancy” that deluded the pagan Emperor Julian.

*Socrates’ Ecclesiastical History* book 1 ch.22 p.25 (c.400-439 A.D.) says Manes (founder of the Manichaeans) believed in transmutation of bodies, as did Empedocles, Pythagoras, and the Egyptians. He also rejected Christi coming in the flesh, and rejected the law and prophets.

## U6. All who die rejecting Jesus go to Hell

Matthew 21:46; John 3:36; 5:40-43; 6:45; 8:24; 10:8; 12:47-48; 14:6; (implied) Acts 4:12; 2 Thessalonians 1:8-9

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 A.D.) freely translating Origen(225-253/254 A.D.) taught that non-believers are cast “into everlasting fire”. But see the next quote. Origen believed the fire was everlasting, but a person’s stay in it was not. *de Principiis* book 3 ch.1.6 p.305

Rufinus (374-406 A.D.) freely translating Origen (225-253/254 A.D.) Origen’s teaching was eventually rejected by the church because he taught universalism. Origen taught that the lost go to Hell, but that they eventually are redeemed and go to heaven. *de Principiis* book 1 ch.6.1-2 p.260

## U7. Unquenchable/eternal fire

Isaiah 66:24; Mark 9:48; Luke 3:17; Jude 7

(implied) Revelation 20:10

In the apocrypha in Judith 16:17 “The Lord Almighty will punish them. He will send fire and worms into their flesh and they shall burn and suffer forever.”

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) says Jesus taught on the unquenchable fire. *Englynion* (=*Four Books on the Gospels*) book 1 530 p.47

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) taught that non-believers are cast “into everlasting fire”. But see the next quote. Origen believed the fire was everlasting, but a person’s stay in it was not. *de Principiis* book 3 ch.1.6 p.305

**Ambrosiaster** (Latin, after 384 A.D.) the torment that will never cease. question 1 p.243

**John Chrysostom** (400/401 A.D.) quotes where the worm does not die and the fire is not quenched. *Commentary on Acts* Homily 19 p.128

**Augustine of Hippo** (388-430 A.D.) &&&

## U8. The worm of the lost does not die

Isaiah 66:24; Mark 9:44-48

In the apocrypha in Judith 16:17 (partial) “The Lord Almighty will punish them. He will send fire and worms into their flesh and they shall burn and suffer forever.”

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400/401 A.D.) quotes where the worm does not die and the fire is not quenched. *Commentary on Acts* Homily 19 p.128

## U9. Some lost have more severe judgment

Matthew 10:15; 11:22-24; Luke 12:47-48; 20:47f

Mark 12:40 greater condemnation

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “If one, however, were to object to our statement, that the word of preaching was purposely put aside by certain men of wicked and worthless character, and (were to inquire) why the word was preached to those over whom the Tyrians, ... and that it may, at the same time, be understood and recognised that he receives a heavier sentence of condemnation who has despised the divine benefits conferred upon him than he who has not deserved to obtain or hear them, and that it is a peculiarity of divine compassion, and a mark of the extreme justice of its administration, that it sometimes conceals from certain individuals the opportunity of either seeing or hearing the mysteries of divine power, lest, after beholding the power of the miracles, and recognising and hearing the mysteries of its wisdom, they should, on treating them with contempt and indifference, be punished with greater severity for their impiety.” *de Principiis* [Latin] book 3 ch.1.16 p.320

## U10. Those who die are with Christ

Philippians 1:23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes Philippians 1:23 about Paul desiring to depart and be with Christ. *de Principiis* book 2 ch.11.5 p.298.

## U11. Believers who die have eternal life

Implied John 6:37

Partial John 11 (Says never die, but does not say with God forever)

1 Corinthians 9:25; 1 Peter 1:4; Revation 22:5

1 Thessalonians 4:17; 1 John 2:17; (implied) 1 Corinthians 9:25

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (356-362 A.D.) ch.16 p.200 For the whole life of man is very short, measured by the ages to come, wherefore all our time is nothing compared with eternal life. And in the world everything is sold at its price, and a man exchanges one equivalent for another; but the promise of eternal life is bought for a trifle.”

**Augustine of Hippo** (388-430 A.D.) says that we will never fall in heaven. *The City of God* book 11 ch.13 p.213

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## U12. Believers have rewards in Heaven

1 Corinthians 3:10-15; Ephesians 6:8; Revelation 22:12

(implied) 2 John 8

(partial) Matthew 5:12; Luke 6:23,35 (Could interpret as a varying reward or salvation)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.6 p.439 (implied) “believing in the one and the only true God and Father, through Jesus Christ, the great High Priest, and Redeemer of our souls, and rewarder of our sufferings.”

## U13. Believers have crowns

Philippians 4:1

**Hegemonius of Sirmium** (4th century) “And after all these matters have been thus carefully set forth, the blessed apostle, like a father speaking to his children, adds the following words, which serve as a sort of seal to his testament: ‘I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.” *Archelaus Disputation with Manes* ch.35 p.209

**Ambrosiaster** (Latin, after 384 A.D.) mentions our crowns in heaven. Question 118 p.116-117

**John Chrysostom** (400/401 A.D.) speaks of our crowns. *Commentary on Acts* Homily 15 p.99

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Venantius** (lived ca.530-609 A.D.) “May one crown be bestowed on you from on high *gained* from yourself, may another flourish gained from your people.” *Poem on Easter* p.330

## U14. Flesh & blood not inherit God’s kingdom

1 Corinthians 15:50

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-430 A.D.) “The Apostle having regard to the very sins which come of the corruption of flesh and blood, saith, ‘Flesh and blood shall not posses the kingdom of God.’” *Expositions on Psalms* Psalm 51.19 p.196

## U15. We will put on incorruption

1 Corinthians 15:52-53

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## U16. Church/Believers are Christ’s bride

(implied) Mark 2:19-20; Luke 5:35,36; (implied) Ephesians 5:22-33

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) shows that Christ is our bridegroom. *Archelaus Disputation with Manes* ch.42 p.217.

**Ephraim the Syrian** (350-378 A.D.) (implied) says that Jesus is the bridegroom. *Nisibine Hymns* hymn 19 no.13 p.190

**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. See also *Commentary on the Song of Songs* prologue p.44

## U17. The wedding banquet

Revelation 19:9

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## U18. The earth shall pass away

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Gregory of Nyssa** (c.356-397 A.D.) Heaven and earth shall pass away.” *On Virginity* ch.4 p.349.

## U19. New Heaven and New earth

Isaiah 65:17-18; Revelation 21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Rufinus** translating Origen (225-253/254 A.D.)

**John Chrysostom** (400/401 A.D.) mentions the New Heaven and New Earth. *Commentary on Acts* Homily 19 p.129

## U20. New/heavenly Jerusalem

Revelation 21: 2; Isaiah 65:17-18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions”the Jerusalem above”

**Ambrosiaster** (Latin, after 384 A.D.) mentions the new Jerusalem come down from heaven. Question 111 p.121.

## U21. Abraham’s Bosom

Luke 16:22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Asterius of Amasea** (c.410) mentions the beggar (Lazarus) that “died and was carried away by the angels into Abraham’s bosom.” *The Rich Man and Lazarus* ch.1 p.3

## U22. Outer darkness

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “Again, in a certain parable of the Gospel, where the king enters in to see the guests reclining at the banquet, he beheld a certain individual not clothed with wedding raiment, and said to him, 'Friend, how camest thou in hither, not having a wedding garment?' And then ordered his servants, 'Bind him hand and foot, and cast him into outer darkness; there will be weeping and gnashing of teeth.'” *de Principiis* book 2 ch.5.2 p.&&&

## U23. Gates of Hell/Death/Hades

Matthew 16:18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (268-272 A.D.) (partial) “Where will be the Gehenna of fire? where the outer darkness? where the weeping? Shall I say in Himself? God forbid; else He Himself will also be made to stiffer in and with these.” Manes is questioning these, and **Hegemonius of Sirmium** is not denying them. *Archelaus Disputation with Manes* ch.14 p.188

**Athanasius of Alexandria** (356-360 A.D.) mentions “hell’s gates” *Four Discourses Against the Arians* Discourse 3 ch.29 p.424

## U24. Entering the Kingdom of God

**Athanasius of Alexandria** (338 A.D.) (implied) “But us it calls to itself, saying, ‘Enter ye in at the strait gate.’ And again, ‘Come, blessed of My Father, inherit the kingdom which his prepared for you.’” *Easter Letter 10* ch.4 p.529

## U25. Many Mansions in heaven

John 14:2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (338 A.D.) “To this intent He hath prepared many mansions with the Father, so that although the dwelling place is various in proportion to the advance in moral attainment, yet all of us are within the wall, and all of us enter within the same fence,…” *Easter Letter 10* ch.4 p.529

**Basil of Cappadocia** (357-379 A.D.) discusses John 14:2. in On the Spirit ch.90 p.25.

# ANGELS

## Ua1. Angels are servants of God

Matthew 25:31; Mark 12:25; Luke 9:26; John 1:51; Hebrews 1:6-7; Jude 9; Revelation 9:13; 10:1,7,15

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 12:25; Luke 9:26

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) discusses angels of God. *Archelaus Disputation with Manes* ch.32 p.204-205

***Life of Antony*** (355 A.D.) ch.35 p.205-206 (implied) “and as the angel did who appeared to the women at the holy sepulchre, and as He did who said to the shepherds in the Gospel, ‘Fear not.’ For their fear arose not from timidity, but from the recognition of the presence of superior beings. Such then is the nature of the visions of the holy ones.”

**Athanasius of Alexandria** (356-360 A.D.) says that even the angels worship Jesus and quotes Hebrews 1:6. *Four Discourses Against the Arians* discourse 2 ch.16.23 p.361

Athanasius of Alexandria (356-360 A.D.) discusses God’s angels, incluing Angels, Archangels, Dominions, Powers, Thrones. *Four Discourses Against the Arians* discourse 3 ch.28.51 p.421

**Hilary of Poitiers** (355-367/368 A.D.) write of the Law, Moses, Jesus being our mediator, and angels in *On the Trinity* book 5 ch.23 p.91

**Ephraim the Syrian** (350-378 A.D.) (implied) says that angels surrounded Jesus. *Nativity Hymns* hymn 3 p.234

**Gregory of Nyssa** (382-383 A.D.) quotes Hebrews 1:6 “Let all God’s angels worship him.” referring to Jesus. *Against Eunomius* book 2 ch.8 p.112

**Cyril of Jerusalem** (c.349-386 A.D.) “God’s divine and blessed Angels do the will of God, as David said in his Psalm…” and then he quotes Psalm 103:20. *Catechical Lectures* Lecture 23 no.14 p.155

**Gregory of Nazianzen** (330-391 A.D.) mentions angels with Jesus. *Oration on Pentecost* ch.5 p.381

**Ambrose of Milan** (378-381 A.D.) mentions angels in *On the Christian Faith* book 5 ch.6.73 p.2930294

**John Chrysostom** (400-401 A.D.) (implied) says the laws was given by the dispensation of angels *Homilies on Acts* homily 17 p.109

**Severian of Gabala/Jableh** (398-408 A.D.) (partial) mentions angels. *On the Creation of the World* ch.2 p.2

**Augustine of Hippo** (388-430 A.D.) says children have angels that behold the face of the Father [Matthew 18:10]. *The City of God* book 11 ch.32 p.224

Augustine of Hippo (388-430 A.D.) describes different classes of angels. *The Enchiridion* ch.58 p.256

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.559 mentions angels of God

## Ua2. Holy angel[s]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions holy angels question 111 p.127

**John Chrysostom** (martyred 407 A.D.) “For the Son of Man shall come," saith He, "in the glory of His Father with His holy angels, and then He shall reward every man according to his works." [Mt 16:37].” *Homilies on Matthew* Homily 55 ch.5 p.&&&

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.)

**Patrick of Ireland** (420-461 A.D.)

**Desiderius Erasmus of Rotterdam** (1460-1536) “The blessed Angels also shall be there as faithful Servants,” *Colloquies of Erasmus* p.331

Desiderius Erasmus of Rotterdam (1460-1536) mentions “God and his Angels” *Colloquies of Erasmus* p.268

**Among corrupt or spurious works**

The **Book of Enoch** (Ethiopic translation) mentions lots of angels. It mentions the good angels Michael, Surafel, and Gabriel in 1 Enoch 9:1, Asuryal in 1 Enoch 10:1; and Uriel in 1 Enoch 19:1. It lists “the holy angels who watch:” Suru’el, Raphael, Raguel, Michael, Saraqa’el, and Gabriel in 1 Enoch 20.

## Ua3. The heavenly host

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (338 A.D.) “The Apostle exhorts his beloved son Timothy, in his first Epistle, 'to be nourished with the word of faith, and the good doctrine whereto he had attained.’ And in the second, 'Preserve thou the form of sound words which thou hast heard of me, in faith and love which are in Christ Jesus.’ And not only here, my brethren, is this bread the food of the righteous, neither are the saints on earth alone nourished by such bread and such blood; but we also eat them in heaven, for the Lord is the food even of the exalted spirits, and the angels, and He is the joy of all the heavenly host.” *Easter Letter* (338 A.D.) ch.8 p.&&&

**Gregory Nanzianzen** (330-391 A.D.) “His voice is like the voice of a trumpet; and round about Him is as it were a multitude of the Heavenly Host; and he saith, Today is salvation come unto the world, to that which is visible, and to that which is invisible. Christ is risen from the dead, rise ye with Him.  Christ is returned again to Himself, return ye. Christ is freed from the tomb, be ye freed from the bond of sin. The gates of hell are opened, and death is destroyed, and the old Adam is put aside, and the New is fulfilled; if any man be in Christ he is a new creature; [2 Cor 5:17]. be ye renewed.” Oration 45 p.&&&

**John Chrysostom** (martyred 407 A.D.) “So also in the case of the Only-Begotten, when we see the curtains of heaven drawn aside, and the King of angels descending thence, and with his body-guard of the heavenly hosts, then we perceive the wonder to be greater from our sight of it. For consider with me what it is to see our nature borne upon the Cherubim, and the whole angelic force surrounding it.” *On the Power of Demons* book 1 p.&&&

## Ua4. The archangel Michael

Daniel 10:13,21; Jude 9; Revelation 12:7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the archangel Michael question 113 p.367

***Life of Paul of Tamma*** (after 415 A.D.) at the very end mentions the archangel Michael ascending to heaven.

**Cassiodorus** (520-560/580 A.D.) translating Clement of Alexandria (193-217/220 A.D.) “When Michael, the archangel, disputing with the devil, debated about the body of Moses.” Here he confirms the assumption of Moses. He is here called Michael, who through an angel near to us debated with the devil.” Fragment 2 *Comments on the Letter of Jude* p.573

## Ua5. The angel Gabriel

Daniel 8:16; 9:21; Luke 1:19,26

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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.” See also ibid ch.35 p.205.

**Athanasius of Alexandria** (326-372 A.D.) “Is not this like what Gabriel said, Hail, thou that art full of grace, the Lord is with thee? [Lk 1:28] For the Psalmist, having called Him the Anointed One, that is Messiah or Christ, fortwith declares His human birth by saying, Harken, O daughter, and see; the only difference being that Gabriel addresses Mary by an epithet, because he is of another race from her, while David fitly calls her his own daughter, because it was from him that she should spring.” *Athanasius on Psalms*

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the angel Gabriel. question 51 p.205

**Cyril of Jerusalem** (c.349-386 A.D.) discuess the end times, Gabriel’s message, the fourth beast will speak blasphemous words against the Most High. In ch.14 he refers to 2 Thessalonians 2:9 as by Paul. These false signs by Satan and the AntiChrist will abhor idols and be seated in the Temple of God. *Catechetical Lectures* Lecture 15 ch.13-15 p.108

**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.&&&

## Ua6. Four Living Creatures / Seraphim

Ezekiel 1:5-24; Revelation 4:6-9; 5:8; 6:1-7; 19:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions the seraphim. question 1 p.344

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the principaliteis, power, thrones, Cherubim, and Seraphim. *Catechical Lectures* Lecture 23 no.6 p.154

**John Chrysostom** (martyred 407 A.D.) mentions the four living creatures and the cherubim.. *Homilies on Ephesians* Homily 1 p.50

**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

**Augustine of Hippo** (388-430 A.D.) mentions Seraphim. *On the Psalms* Psalm 5 ch.4 p.179

**Peter Lombard** (1142-1160) quotes Isaiah 6:2-3 as by Isaiah and mentions the Seraphim. *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.12 (p.48)

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.559 mentions seraphim

## Ua7. Cherubim

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) mentions Cherubim who bore the Son up in glory. *Hymns on the Nativity* Hymn 13.6 p.248

**Gregory of Nyssa** (382-383 A.D.) says the cherubim are thrones, and that God sits upon them. Gregory discusses the Seraphim in Isaiah, that they say “Holy, Holy , Holy”. *Against Eunomius* book 1 ch.23 p.64

**Ambrosiaster** (Latin, after 384 A.D.) mentions the cherubim. question 1 p.344

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the principaliteis, power, thrones, Cherubim, and Seraphim. *Catechical Lectures* Lecture 23 no.6 p.154

**John Chrysostom** (martyred 407 A.D.) mentions the four living creatures and the cherubim.. *Homilies on Ephesians* Homily 1 p.50

**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

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.557 speaks of cherubim.

## Ua8. Guardian angels

Psalm 34:7; Matthew 18:10

Acts 12:15 (partial)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “and so on through every one of the little ones that are in the Church, for such and such angels as even daily behold the face of God must be assigned to each one of them;” *Origen’s de Principiis* book 1 ch.8.1 p.265

## Ua9. Angelic / Heavenly powers

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) mentions the heavenly powers *Homilies on Ephesians* Homily 7 p.30 and *Homilies on Galatians* Homily 1 p.6

## Ua10. Angels worship/praise God/Jesus

Hebrews 1:6 (Angels worship Jesus)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) quotes Hebrews 1:6. about the angels worhsipping Jesus. *Four Discourses Against the Arians* discourse 1 ch.40 p.329-330

**John Chrysostom** (400-401 A.D.) says angels worship God. *Homilies on Acts* Homily 24 p.61

## Ua11. Angels rejoice

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Pacian of Barcelona** (342-379/392 A.D.)

## Ua12. Angelic hymns / choir(s)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***Poem on the Passion of the Lord*** (350-350 A.D.) p.328 “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.”

**John Chrysostom** (400-401 A.D.) mentions angels sing hymns *Homilies on Acts* Homily 24 p.161

## Ua13. Angels visit shepherds at Christ’s birth

Luke 2:8-15

**John Chrysostom** (martyred 407 A.D.) (implied) quotes Luke 2:10 as in the gospel. Does not mention shepherds though. *Homilies of Timothy* Homily 2 p.414

## Ua14. Angels announce/preach the gospel

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) angels announced the good news of Christ’s birth. *Homilies on Ephesians* Homily 7 p.50

## Ua15. An angel spoke with Cornelius before he was a believer

Acts 10:3-7,22, 30-33

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400-401 A.D.) An angel spke with Cornelius *Homilies on Acts* Homily 22 p.145

**Augustine of Hippo** (418 A.D.) “Among them was that Cornelius to whom an angel said: ‘Cornelius, thine alms are accepted, and thy prayers are heard,’ when he directed him to send to the blessed Apostle Peter, and to hear from him what he ought to do, to which apostle he sent a devout soldier, requesting him to come to him.” *Letters of Augustine* Letter 189 ch.4 p.&&&

# DEMONS

## Ud1. Satan / Lucifer / the Devil

Satan: 1 Chronicles 21:1; Job 1:6-12; 2:1-6; Zechariah 3:1-2; Matthew 12:26; 16:23; Mark 1:13; 3:23,26; 4:15; 8:33; Luke 10:18; 11:18; 13:16; 22:3,31; John 13:27; Acts 5:3; 26:18; Romans 16:20; 1 Corinthians 5:5; 7:5; 2 Corinthians 2:11; 11:14; 12:7; 1 Thessalonians 2:18; 2 Thessalonians 2:9; 1 Timothy 1:20; 5:15; Revelation 2:9,13,24; 12:9; 20:2-3

The devil tempted Jesus. Matthew 4:1-11; Luke 4:2-13

Devil: Matthew 13:39; 25:41; Luke 8:12; John 8:44; 13:2; Acts 10:38; 13:10; Ephesians 4:27; 6:11; 1 Timothy 3:6-7; 2 Timothy 2:26; Hebrews 2:14; James 4:7; 1 Peter 5:8; 1 John 3:8,10; Jude 9; Revelation 2:10; 12:9-12; 20:2-10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions the devil.

**Hegemonius of Sirmium** (4th century) discusses that the devil was an angel, and that he fell in transgression, and that the devil is not the same substance with God. *Archelaus Disputation with Manes* ch.32 p.205.

Hegemonius of Sirmium (4th century) Hence also certain of the angels, refusing to submit themselves to the commandment of God, resisted His will; and one of them indeed fell like a flash of lightning upon the earth, while others, harassed by the dragon, sought their felicity in intercourse with the daughters of men, and thus brought on themselves the merited award of the punishment of eternal fire. *Archelaus Disputation with Manes* ch.32 p.204-205

***Life of Antony*** (355 A.D.) ch.37 p.206 “But the Lord did not suffer us to be deceived by the devil, for He rebuked him whenever he framed such delusions against Him, saying: “Get behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.’”

**Eusebius of Emesa** (c.359 A.D.) “for where He [Christ] suffered, there Satan died.” *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (356-360 A.D.) says the devil is the father of the “Ario-maniacs” *Four Discourses Against the Arians* discourse 3 ch.30 p.425

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 35 no.1 p.193

The Donatist schismatic **Tyconius** (after 390 A.D.) mentions the devil. Intro p.3

**John Chrysostom** (400-401 A.D.) mentions the devil. *Homilies on Acts* homily 6 p.42

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) quotes Isaiah 14:12. *de Principiis* book 1 ch.5.5 p.259. he also refers to Ezekiel 28:11-19 in *de Principiis* book 1 ch.5.4 p.258

Rufinus (374-406 A.D.) freely translating Origen (225-253/254 A.D.) discusses the time when Satan was good and walkin in the paradise of God between the cherubim. *de Principis* book 1 ch.8.3 p.265-266

**John Chrysostom** (martyred 407 A.D.) discusses the devil and demons in *Commentary on Philippians* homily 6 p.209.

**Severian of Gabala/Jableh** (398-408 A.D.) mentions the devil, the demons, and the abyss. *On the Creation of the World* ch.5 p.4

**Augustine of Hippo** (388-430 A.D.) discusses Lucifer’s fall and Ezekiel. *The City of God* book 11 ch.15 p.213

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Satan wanted to be considered God. *The Bazaar of Heracleides* book 1 ch.1.84 p.76

Nestorius (451/452 A.D.) mentions Satan. *The Bazaar of Heracleides* book 1 ch.1.70 p.63-64

**Peter Lombard** (1142-1160) “For even the Angels sinned and were made demons, whose prince is the devil” *Sentences of Peter Lombard* First Book distinction 8 part 1 ch.2 p.7-8

**Desiderius Erasmus of Rotterdam** (1460-1536) mentions Satan in The Apotheosis of Capnio in the *Colloquies of Erasmus* p.209.

## Ud2. Satan/demons fell from heaven

Revelation 12:3-13; 2 Peter 2:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) discusses that the devil was an angel, and that he fell in transgression, and that the devil is not the same substance with God. *Archelaus Disputation with Manes* ch.32 p.205.

Hegemonius of Sirmium (4th century) Hence also certain of the angels, refusing to submit themselves to the commandment of God, resisted His will; and one of them indeed fell like a flash of lightning upon the earth, while others, harassed by the dragon, sought their felicity in intercourse with the daughters of men, and thus brought on themselves the merited award of the punishment of eternal fire. *Archelaus Disputation with Manes* ch.32 p.204-205

***Life of Antony*** (355 A.D.) ch.22 p.202 “‘First, therefore, we must know this: that the demons have not been created like what we mean when we call them by that name; for God made nothing evil, but even they have been made good. Having fallen, however, from the heavenly wisdom, since then they have been grovelling on earth. On the one hand they deceived the Greeks with their displays, while out of envy of us Christians they move all things in their desire to hinder us from entry into the heavens; in order that we should not ascend up thither from whence they fell.”

**Athanasius of Alexandria** (356 A.D.) says that Satan wanted to ascend above the heights of the clouds, but was instead dishonored. He is a creeping serpent, though he an transform himself into an angel of light. *To the Bishop of Egypt* ch.2 p.224

**Gregory of Nyssa** (382-383 A.D.) mentions that Jesus said He saw Satan fall from heaven. *Against Eunomius* book 1 ch.22 p.61

**Rufinus** (374-406 A.D.) freely translating Origen(225-253/254 A.D.) quotes Isaiah 14:12. *de Principiis* book 1 ch.5.5 p.259. he also refers to Ezekiel 28:11-19 in *de Principiis* book 1 ch.5.4 p.258. See also *de Principis* book 1 ch.8.3 p.265-266

John Chrysostom (martyred 407 A.D.) (partial) discusses the devil and demons in *Commentary on Philippians* homily 6 p.209.

**Asterius of Amasea** (c.410) “says that the devil had the fault of covetousness, “rebellion against God, and was thereafter cast down from heaven.” *Against Covetousness* sermon 3 ch.1 p.2

Orosius/Hosius of Braga (414-418 A.D.) (partial) mentions demons. *Defense Against the Pelagians* ch.28(2) p.156-157

**Augustine of Hippo** (388-430 A.D.) says fallen angels lost their original light. *The City of God* book 11 ch.12 p.212

Augustine of Hippo (388-430 A.D.) discusses Lucifer’s fall and Ezekiel. *The City of God* book 11 ch.15 p.213

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Nestorius (451/452 A.D.) (partial) Satan wanted to be considered God. *The Bazaar of Heracleides* book 1 ch.1.84 p.76

**Among heretics**

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) (partial) mention of demons. *Commentary on Hosea* ch.13 p.94

## Ud3. Satan deceives

Genesis 3:13; 2 Corinthians 11:3; Revelation 20:2-3,10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.7 p.197 “But Antony having learned from the Scriptures that the devices of the devil are many, zealously continued the discipline, reckoning that though the devil had not been able to deceive his heart by bodily pleasure, he would endeavour to ensnare him by other means.”

*Life of Antony* (355 A.D.) ch.22 p.202 (partial, demons deceive) “‘First, therefore, we must know this: that the demons have not been created like what we mean when we call them by that name; for God made nothing evil, but even they have been made good. Having fallen, however, from the heavenly wisdom, since then they have been grovelling on earth. On the one hand they deceived the Greeks with their displays, while out of envy of us Christians they move all things in their desire to hinder us from entry into the heavens; in order that we should not ascend up thither from whence they fell.”

**Athanasius of Alexandria** (356 A.D.) says that Satan deceived Eve. *To the Bishop of Egypt* ch.3 p.224

Athanasius of Alexandria (326-372/373 A.D.) says of the devil “Thus does the drafty spirit mock men by false display, deluding and drawing each into his own pit of wickedness. When of old he deceived the first man Adam,” *Letter to the Bishops of Egypt* ch.1.2 p.223

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 55 no.6 p.209

**Ambrosiaster** (Latin, after 384 A.D.) says that Satan is a liar. question 129 p.40. He says that Satan deceived Eve in question 90 p.245.

## Ud4. Serpent beguiled Eve

Genesis 3:13b; 2 Corinthians 11:3; 1 Timothy 2:14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “he [Paul the apostle] says: “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” *Archelaus Disputation with Manes* ch.34 p.208

Hegemonius of Sirmium (4th century) quotes 1 Corinthians 15:11 as by Paul. This includes “As the serpent beguiled Eve” *Archelaus Disputation with Manes* ch.34 p.208

**Athanasius of Alexandria** (326-372/373 A.D.) says of the devil “Thus he deceived Eve,” *Letter to the Bishops of Egypt* ch.1.2 p.223

**Ambrosiaster** (Latin, after 384 A.D.) says that by deceiving Eve, Satan enslaved man. Question 90 p.45.

**Rufinus** (374-406 A.D.) freely translating Origen(225-253/254 A.D.) “therefore is it said, ‘This corruptible must put on incorruption, and this mortal must put on immortality.’” *de Principiis* book 2 ch.3.2 p.372

## Ud5. Satan is a serpent

Revelation 19:9; 20:2-3; Genesis 3:1-15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “Even that great serpent himself was not evil previous to man,”

Hegemonius of Sirmium (4th century) (partial) says that Satan was in the serpent, but not completely. *Archelaus Disputation with Manes* ch.33 p.206

**Athanasius of Alexandria** (356 A.D.) says that Satan wanted to ascend above the heights of the clouds, but was instead dishonored. He is a creeping serpent, though he an transform himself into an angel of light. *To the Bishop of Egypt* ch.2 p.224

**Athanasius of Alexandria** (356 A.D.) “or whereas the inventor of wickedness and great spirit of evil, the devil, is utterly hateful, and as soon as he shews himself is rejected of all men,—as a serpent, as a dragon, as a lion seeking whom he may seize upon and devour,—therefore he conceals and covers what he really is, and craftily personates that Name which all men desire, so that deceiving by a false appearance, he may thenceforth fix fast in his own chains those whom he has led astray.” *To the Bishops of Egypt* ch.1 p.224

Athanasius of Alexandria (356-360 A.D.) says that Satan is a serpent. *Four Discourses Against the Arians* discourse 1 ch.51 p.336

**Ambrosiaster** (Latin, after 384 A.D.) discusses how Satan was in the serpent. Question 31 p.49.

## Ud6. The Serpent was cursed at the fall

Genesis 3:14-15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) discusses how Adam, Eve, and Satan were all cursed at the fall. Question 3 p.16. See also question 31 p.50.

## Ud7. Enmity between serpent and Eve’s seed

Genesis 3:15

**Gregory Nanzianzen** (330-391 A.D.) “For there is also an enmity which is right, according as it is written, I will put enmity between thee and her seed; for friendship with the serpent works enmity with God, and death.” *Lecture 16* ch.10 p.&&&

## Ud8. Satan is a dragon

Revelation 12; 20:2-3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) Hence also certain of the angels, refusing to submit themselves to the commandment of God, resisted His will; and one of them indeed fell like a flash of lightning upon the earth, while others, harassed by the dragon, sought their felicity in intercourse with the daughters of men, and thus brought on themselves the merited award of the punishment of eternal fire. *Archelaus Disputation with Manes* ch.32 p.204-205

***Life of Antony*** (355 A.D.) ch.24 p.202 “‘And he said they often appeared as the Lord revealed the devil to Job, saying, “His eyes are as the morning star. From his mouth proceed burning lamps and hearths of fire are cast forth. The smoke of a furnace blazing with the fire of coals proceeds from his nostrils. His breath is coals and from his mouth issues flame.” When the prince of the demons appears in this wise, the crafty one, as I said before, strikes terror by speaking great things, as again the Lord convicted him saying to Job, for “he counteth iron as straw, and brass as rotten wood, yea he counteth the sea as a pot of ointment, and the depth of the abyss as a captive, and the abyss as a covered walk.” And by the prophet, “the enemy said, I will pursue and overtake,” and again by another, “I will grasp the whole world in my hand as a nest, and take it up as eggs that have been left.” Such, in a word, are their boasts and professions that they may deceive the godly. But not even then ought we, the faithful, to fear his appearance or give heed to his words. For he is a liar and speaketh of truth never a word. And though speaking words so many and so great in his boldness, without doubt, like a dragon he was drawn with a hook by the Saviour, and as a beast of burden he received the halter round his nostrils, and as a runaway his nostrils were bound with a ring, and his lips bored with an armlet.”

**Athanasius of Alexandria** (356 A.D.) “or whereas the inventor of wickedness and great spirit of evil, the devil, is utterly hateful, and as soon as he shews himself is rejected of all men,—as a serpent, as a dragon, as a lion seeking whom he may seize upon and devour,—therefore he conceals and covers what he really is, and craftily personates that Name which all men desire, so that deceiving by a false appearance, he may thenceforth fix fast in his own chains those whom he has led astray.” *To the Bishops of Egypt* ch.1 p.224

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “Now it is certain that by the dragon is understood the devil himself.” *de Principis* book 1 ch.5.5 p.259

## Ud9. The prince of this world/air is evil/Satan

prince of this world John 12:31; 14:30; 16:11;

ruler of the kingdom of the air Ephesians 2:2

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 12:31; 14:30

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) says the prince of the world is the wicked one. *Archelaus Disputation with Manes* ch.30 p.202. See also ibid ch.13 p.187

***Life of Antony*** (355 A.D.) ch.65 p.213 (implied) “And he remembered that this is what the Apostle said, ‘according to the prince of the power of the air.’”

**Athanasius of Alexandria** (326-372/373 A.D.) “…and once again, stretching out His hands upon the Cross, He overthrew the prince of the power of the air, that now works in the sons of disobedience, and made the way clear for us into the heavens.” Letter 60 ch.7 p.577

**Ambrosiaster** (Latin, after 384 A.D.) says that Satan is the prince of the world. question 3 p.16

**John Chrysostom** (martyred 407 A.D.) discusses the prince of this world, and the prince of the air *Homilies on Ephesians* Homily 4 p.65-66

**Orosius/Hosius of Braga** (414-418 A.D.) Negatively refers to the Prince of this World. *Defense Against the Pelagians* ch.15 p.133

**Rufinus** (374-406 A.D.) freely translating Origen (c.227-c.240 A.D.) “Behold, the prince of this world cometh, and findeth nothing in Me [Jesus].” *de Principiis* book 2 ch.6.4 p.283

## Ud10. Satan, a murderer from the beginning

John 8:44

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 8:44

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “From this [Cain’s murder of Abel’ the devil has been called a murderer from the beginning, and also a liar,” *Archelaus Disputation with Manes* ch.33 p.206

***Life of Antony*** (355 A.D.) ch.28 p.203 calls Satan an “man-slayer”.

**Athanasius of Alexandria** (356 A.D.) says that Satan was a murderer and a liar from the beginning. *To the Bishop of Egypt* ch.3 p.224

Ephraim the Syrian (350-378 A.D.) (partial, does not say from the beginning). Satan was a murderer. *Nisibine Hymns* hymn 61 no.18 p.214

## Ud11. Satan looke like an angel of light

2 Corinthians 11:14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “the devil himself is to be transformed into an angel of light, and that his servants are to make their appearance in similar guise,” *Archelaus Disputation with Manes* ch.36 p.210.

Hegemonius of Sirmium (4th century) “These things, moreover, he has said with the view of showing us that all others who may come alter him will be false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed, like an angel of light.” *Archelaus Disputation with Manes* ch.35 p.208

**Athanasius of Alexandria** (356 A.D.) says that Satan wanted to ascend above the heights of the clouds, but was instead dishonored. He is a creeping serpent, though he an transform himself into an angel of light. *To the Bishop of Egypt* ch.2 p.224

**Ambrosiaster** (Latin, after 384 A.D.) says that Satan appears like an angel of light. question 27 p.108

## Ud12. Wiles/craftiness of the devil

Ephesians 6:11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “But subsequently, when man had once been made, and when further he had been deceived by the devil’s lies and craftiness, and when the devil had also introduced himself into the body of the serpent, which was the most sagacious of all the beasts, then from that time the devil was called a liar together with his father, and then also the curse was made to rest not only on himself, but also on his father.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.33 p.206

***Life of Antony*** (355 A.D.) ch.6 p.197 says that Satan traps the guileful.

**Athanasius of Alexandria** (326-372/373 A.D.) says of the devil “Thus does the drafty spirit mock men by false display, deluding and drawing each into his own pit of wickedness. When of old he deceived the first man Adam,” *Letter to the Bishops of Egypt* ch.1.2 p.223

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the wiles of Satan. question 127 p.40

## Ud13. Demons

Deuteronomy 32:17; Psalm 106:37; Matthew 7:22; 8:31; 9:34; 10:8; 12:24,27,28; Mark 1:34,39; 3:15,22; 5:12,15; 6:13; 9:38; 16:9,17; Luke 4:41; 8:2,30,32,33,35,38; 9:1,49; 10:17; 11:15,18-20; 13:32; Romans 8:38; 1 Corinthians 1019-21; 1 Timothy 4:1; James 2:19; Revelation 9:20; 16:14; 18:2

**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.)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) says that some demons had relations with women, “and brought on themselves the merited award of the punishment of eternal fire.” *Archelaus Disputation with Manes* ch.32 p.205

***Life of Antony*** (355 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.”

**Athanasius of Alexandria** (356-360 A.D.) mentions demons *Four Discourses Against the Arians* discourse 3 ch.29 p.424

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 35 no.2 p.193

**Ambrosiaster** (Latin, after 384 A.D.) mentions demons. question 42 p.241

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) do they not rather hear the Father of our Lord Jesus Christ in the Gospels, preparing fire for the devil and his angels? And how shall that proceeding” *de Principiis* book 2 ch.5.2 p.279

**John Chrysostom** (martyred 407 A.D.) discusses the devil and demons in *Commentary on Philippians* homily 6 p.209. He also mentions the “river of fire” ibid homily 6 p.212.

**Severian of Gabala/Jableh** (398-408 A.D.) mentions the devil, the demons, and the abyss. *On the Creation of the World* ch.5 p.4

**Orosius/Hosius of Braga** (414-418 A.D.) mentions demons. *Defense Against the Pelagians* ch.28(2) p.156-157

**Palladius** (419-420 A.D.) says that three particular demons tempted Evagrius. [Both Greek and Coptic] *Lausiac History* 38.11 in *Four Desert Fathers*. (Chapter: Evagrius Debates Three Demons) p.179

(more also)

**Peter Lombard** (1142-1160) “For even the Angels sinned and were made demons, whose prince is the devil” *Sentences of Peter Lombard* First Book distinction 8 part 1 ch.2 p.7-8

**Desiderius Erasmus of Rotterdam** (1460-1536) says the devils are to be judged. *Colloquies of Erasmus* p.331

**Martin Luther** (1483-1536) quote the hymn A Mignty Fortress “And htough this world with devils filled…”

## Ud14. Power/principalities of darkness

Colossians 1:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.21 p.201 speaks of the principalities of darkness.

**John Chrysostom** (martyred 407 A.D.) mentions the rulers of darkness. *Homilies on Ephesians* Homily 4 p.66

## Ud15. Demons are worshipped by pagans

1 Corinthians 10:19-20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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.” See also ibid ch.78 p.218.

**Athanasius of Alexandria** (356-360 A.D.) “And next he [Moses] says, ‘They sacrificed unto devils, nto to God, to gods whom they knew not.” *Four Discourses Against the Arian discourse* 2 ch.58 p.380

***Constitutions of the Holy Apostles*** (c.375/390 A.D.) “But do ye abstrain from things offered to idols; for they offer them I honor of demons, that is, to the dishonor of the one God, that ye may not become partners with demons.” book 7 section 2.21 p.469

**Ambrosiaster** (Latin, after 384 A.D.) says that demons are worshipped by pagans. question 114 p.334

**Asterius of Amasea** (400-410 A.D.) (implied) “For when the emperor [Julian the Apostate] who all at once cast aside the character of a Christian, and disclosed the farce he had long been acting, himself shamelessly sacrificed to demons, and offered many gifts to those who were willing to do the same, how many elft the church and ran to pagan altars!” *Against Covetousness* p.3

## Ud16. Demons deceive / delude people

1 Kings 22:19-22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.22 p.202 says that deluded the Greeks

**Ambrosiaster** (Latin, after 384 A.D.) says that demons deceive people. Question 27 p.109

## Ud17. Devil/demons tempt people

1 Peter 5:8-9; (implied) Revelation 12:17

Satan tempts (1 Corinthians 7:5)

(partial) 1 Thessalonians 3:5b “the tempter tempted”

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Athanasius of Alexandria** (&&&)

***Life of Antony*** (355 A.D.) ch.12 p.202 says that demons are tempting.

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says that the devil seduces people. question 112 p.133

**Ambrose of Milan** (370-390 A.D.) “The power of his [Satan’s] temptations is shown and made clear [in the Book of Job]” Letter 20 no.14 p.424

**John Chrysostom** (martyred 407 A.D.)

**Palladius** (419-420 A.D.) says that three particular demons tempted Evagrius. [Both Greek and Coptic] *Lausiac History* 38.11 in *Four Desert Fathers*. (Chapter: Evagrius Debates Three Demons) p.179

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (503-532/533 A.D.)

## Ud18. Demons vex/cause harm to people

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.29 p.204 says that demons cause harm.

## Ud19. Demons tremble at/fear Christ

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.35 p.205 (implied) says that demons tremble for the sin of the Lord’s cross

## Ud20. Demons subject to Christ

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.35 p.204 and ch.38 p.207 says that demons are subject ot the Son.

## Ud21. Satan can have lying wonders

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “For we are given to understand beforehand that the devil himself is to be transformed into an angel of light, and that his servants are to make their appearance in similar guise, and that they are to work signs and wonders, insomuch that, if it were possible, the very elect should be deceived.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.36 p.210

Hegemonius of Sirmium (4th century) “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ: ‘Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. But if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false apostles, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.’” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.35 p.209

## Ud23. Beelzebub/Baalzebub

Matthew 10:25; 12:24-27; Mark 3:22; Luke 11:15-19; 2 Kings 1:2-6,13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions the demon Beelzebub. Question 127 p.39.

## Ud24. Satan sought to sift Peter as wheat

Luke 22:31-32

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions that Satan sought to sift Peter as wheat. question 75 p.188

**John Chrysostom** (martyred 407 A.D.) *Homilies on Matthew* Homily

## Ud25. Satan entered into Judas

Luke 22:3; John 13:27

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) Archelaus (262-278 A.D.) “Judas, as the head of all the evil, and as the person who carried out their iniquitous counsels to their consummation, was constituted the father of the crime, having received at their hands the recompense of thirty pieces of silver for his impious cruelty. For ‘after the sop Satan entered into him’ completely.” *Disputation with Manes* ch.33 p.207

&&&**John Chrysostom** (martyred 407 A.D.) said that Satan entered into Judas.

## Ud26. The devil / Satan is a personal being

Satan, beast, and false prophet will suffer forever in the lake of fire. Luke 21:16+18; 2 Thessalonians 2:8; Revelation 19:20; 20:10.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “For we are given to understand beforehand that the devil himself is to be transformed into an angel of light, and that his servants are to make their appearance in similar guise, and that they are to work signs and wonders, insomuch that, if it were possible, the very elect should be deceived.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.36 p.210

Hegemonius of Sirmium (4th century) discusses that the devil was an angel, and that he fell in transgression, and that the devil is not the same substance with God. *Archelaus Disputation with Manes* ch.32 p.205.

***Life of Antony*** (355 A.D.) ch.37 p.206 calls the devil “him”

**Ambrosiaster** (Latin, after 384 A.D.) (implied) discusses the personality of Satan. Question 116 p.15.

## Ud27. There are doctrines of demons / devils

1 Timothy 4:1-3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) “Apostle Paul, that elect vessel, has given us very clear indication when he says: ‘Now in the last times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and *commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.’” *Archelaus Disputation with Manes* ch.35 p.209

## Ud28. [Demons are] unclean spirits

Luke 4:34-36; Luke 8:28-33; Acts 5:16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (326-372 A.D.) “In the same way Paul commanded the unclean spirits, [Acts 16:18] and daemons were subject to the disciples. [Lk 10:17]” *Athanasius on Psalms*

## Ud29. The devil had envy / jealousy

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says that the devil was envious of Job. question 118 p.116

# PAtriarch Individiuals

## Pat1. Adam and/or Eve

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) discusses the serpents deceit of Eve and being cast out. *Archelaus Disputation with Manes* ch.33 p.206

**Eusebius of Emesa** (c.359 A.D.) mentions Adam and Eve. *On the Sufferings and Death of our Lord* p.2

**Philo of Carpasia** (4th century) “it is because be (God) appointed only him to the grave of our father Adam and its name is Salem”

**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

## Pat2. Cain murdered his brother/Abel

Genesis 4:1-16

1 John 3:12

(partial) Jude 11; (partial) Hebrews 11:4; (partial) Hebrews 12:24

(partial) Matthew 23:35; Luke 11:51 (Abel’s blood but no mention of Cain)

(partial) Hebrews 11:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Epiphanius of Salamis** (360-403 A.D.) Cain killed Abel. *The Panarion* section 3 ch.39,5,4 p.257

**Rufinus** (374-406 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.

**From Muslim conquests to present**

Abu’l Faraj ‘Abdulla ibn-at-Tayyib (died Oct. 1043) (partial) mentions Cain and Jonah.

**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

## Pat3. Seth [son of Adam and Eve]

Genesis 4:25; 5:3-6

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Rufinus** (374-406 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

## Pat4. Enoch

Hebrews 11:5; Genesis 5:18-21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## Pat5. Noah got drunk

Genesis 9:20-23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

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 (388-430 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

## Pat6. Ham [son of Noah]

Genesis 6:10; 7:13; 9:18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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* Homily 9 p.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) “And in the ark, Noah and his two sons who were saved alive, they were blessed; but Ham, his other son, was not blessed, but his seed was cursed; [Gen 9.25] and the animals that went in, animals they came forth.”

## Pat7. Shem [son of Noah]

Genesis 6:10; 7:13; 9:18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**Philo of Carpasia** (4th century) “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.”

**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.

**Augustine of Hippo** (388-430 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

## Pat8. Japheth [son of Noah]

Genesis 6:10; 7:13; 9:18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) mentions Japheth. *Four Discourses Against the Arians* Discourse 4 ch.14 p.438

**Augustine of Hippo** (388-430 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

## Pat9. Canaan [son of Ham]

Genesis 9:18,22,25

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-430 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Didascalia** (after 431 A.D.) ch.6 “And in the ark, Noah and his two sons who were saved alive, they were blessed; but Ham, his other son, was not (p. 17) blessed, but his seed was cursed; [Gen 9.25] and the animals that went in, animals they came forth.”

## Pat10. Job and his sufferings/patience

Job

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (356-362 A.D.) ch.24 p.202 speaks of Job.

**Asterius of Amasea** (c.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)

**Nicetas** translating Clement of Alexandria (193-217/220 A.D.) mentions Job. Fragment 1 p.577

## Pat11. Abraham [friend of God]

2 Chronicles 20:7; Isaiah 41:8; James 2:23

Hebrews 11:8 (partial, only mentions Abraham)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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

**Ambrosiaster** (Latin, after 384 A.D.) mentions Abraham. question 108 p.56

**John Chrysostom** (400-401 A.D.) discusses Abraham. *Homilies on Acts* Homily 9 p.55

**Asterius of Amasea** (c.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*

**Desiderius Erasmus of Rotterdam** (1460-1536) mentions Sarah calling her husband Abraham Lord. *Colloquies of Erasmus* p.244

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.374 mentions Abraham, Isaac, and Jacob.

## Pat12. Sarai / Sarah

Genesis 11:29-31; 16:1-6; 18:6-15

Hebrews 11:11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Desiderius Erasmus of Rotterdam** (1460-1536) mentions Sarah calling her husband Abraham Lord. *Colloquies of Erasmus* p.244

## Pat13. Lot or his wife

Genesis 19:15-26

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (probably by Athanasius of Alexandria) (355 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** (&&&) “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.&&&

**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

## Pat14. Hagar

Genesis 16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**John Chrysostom** (martyred 407 A.D.) mentions Hagar and Ishmael. *Homilies on Galatians* Homily 4.24 p.34

## Pat15. Ishmael

Genesis 16:11,15; 17:18,20,23-26

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**John Chrysostom** (martyred 407 A.D.) mentions Hagar and Ishmael. *Homilies on Galatians* Homily 4.24 p.34

**Asterius of Amasea** (c.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

## Pat16. Isaac

Genesis 24:62-66

Romans 9:6 “It is not as though God’s word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham’s children. On the contrary, ‘It is through Isaac that your offspring will be reckoned.”

Hebrews 11:9

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Aphrahat the Syrian** (337-345 A.D.) mentions Jacob, Joseph, Isaac, Rebecca, and Reuben. *Select Demonstrations* Demonstration 7 ch.3 p.377.

**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

**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

**Rufinus** (374-406 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

**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* Homily 9 p.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) “Lord God of my fathers, the God of Abraham and of Isaac and of Jacob”

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.374 mentions Abraham, Isaac, and Jacob.

## Pat17. Abraham offered Isaac as a sacrifice

Genesis 22; James 2:21

(partial) John 8:33,38; Hebrews 11:2

Sinaitic Syriac (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) John 8:33

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Aphrahat** (337-344 A.D.) (implied) Abraham bound Isaac on the altar. *Select Demonstrations* book 21 ch.5 p.394

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 (374-406 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.&&&

## Pat18. Rebecca [wife of Isaac]

Genesis 25:20-21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Aphrahat the Syrian** (337-345 A.D.) mentions Jacob, Joseph, Isaac, Rebecca, and Reuben. *Select Demonstrations* Demonstration 7 ch.3 p.377.

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) “in the womb of Rebecca?” *de Principiis* book 3 ch.&&&

## Pat19. Laban [Jacob’s father-in-law]

Genesis 25:20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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* Homily 40 p.&&&

## Pat20. Jacob

Genesis 25:28; Genesis 27-33; Hebrews 11:9

**Sinaiticus** (Genesis 25:289; 27-33)

**Alexandrinus** (Hebrews 11:9)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.) “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

***Life of Antony*** (355 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

**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

***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.) “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* Homily 40 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** (388-430 A.D.) &&&

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) mentions the blessed Jacob. *Commentary on Amos* ch.9 p.170

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.374 mentions Abraham, Isaac, and Jacob.

## Pat21. Rachel [wife of Jacob]

Genesis 29:6,9-31; 30:1-25; 31:4,14,19,32-34; 33:1,2,7; 35:16,19-25; 46:19,22,25; 48:7; Ruth 4:11; Matthew 2:18

1 Samuel 10:2 (Rachel’s sepulchre)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

## Pat22. Leah [wife of Jacob]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## Pat23. Esau

Genesis 25:25-34; 26:34; 27:1-42; 28:5-9; 32:3-19; 33:1-16; 35:1,29; 36:1-43; Deuteronomy 2:4-8,12,22,29; Joshua 24:4; 1 Chronicles 1:34-35; Jeremiah 49:8,10; Obadiah 6-21; Malachi 1:2-3; Romans 9:13; Hebrews 11:20; 12:16

**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.)

**From the Council of Nicea I until the Council of Ephesus (325-431 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

**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.

***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* Homily 9 p.&&&

## Pat24. Joseph or his brothers

Genesis 30:24; 37-47

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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 Jacob, Joseph, Isaac, Rebecca, and Reuben. *Select Demonstrations* demonstration 7 ch.3 p.377.

**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

**Ambrosiaster** (Latin, after 384 A.D.) mentions Joseph. question 108 p.56; question 6 p.14

***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

## Pat25. 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions Benjamin. question 13 p.150

**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.) &&&

## Pat26. Dan (patriarch or tribe)

Genesis 30:6; 35:25; 46:23; 49:16-17; Exodus 1:4; 31:6; 35:34; Ezekiel 48:1-2,32

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.”

## Pat27. Ephraim (patriarch or tribe)

Genesis 48:20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.”

## Pat28. Judah (patriarch or tribe)

Genesis 29:35; Mathew 1:2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**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.”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) “your God, and circumcise the foreskin of your heart, ye men of Judah”

**Among heretics**

The Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.374 says that Jesus is of the tribe of Judah.

## Pat29. Levi (patriarch or tribe)

Genesis 29:34; Hebrews 7:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

**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.”

## Pat30. Manasseh (patriarch or tribe)

Genesis 48:20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.”

## Pat31. Naphtali (patriarch or tribe)

Genesis 30:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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.”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) ch.91 “He speaks otherwise of them by Isaiah the prophet: ‘Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them’” [Isa 9.1-2; Mt 4.15-16]

## Pat32. Zebulun/Zebulon (patriarch, tribe, or land)

Genesis 30:20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.”

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) ch.91 “He speaks otherwise of them by Isaiah the prophet: ‘Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them’” [Isa 9.1-2; Mt 4.15-16]

## Pat33. The patriarchs

Romans 9:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Ambrosiaster** (Latin, after 384 A.D.) mentions 6. question p.84, question 118 p.114

**John Chrysostom** (400-401 A.D.) mentions the patriarchs. *Homilies on Acts* Homily 16 p.100. See also *Homilies on Galatians* Homily 12.21 p.23.

**Peter Lombard** (1142-1160) mentions “the Faith of the Patriarchs, Prophets, and Apostles” *Sentences of Peter Lombard* First Book distinction 3 ch.4 p.21 (p.66)

## Pat34. The twelve tribes [of Israel]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.”

# Exodus to Solomon Individuals

## ES1. Moses led the Israelites out of Egypt

Exodus 12-14; Hebrews 3:16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

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

**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

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Nestorius (451/452 A.D.) (partial) Mention of Moses. *The Bazaar of Heracleides* book 2 ch.1 (b) p.204

**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]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Hegemonius of Sirmium** (268-272 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

**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

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions Korah. question 46 p.101, question 110 p.119 and question 101 p.364

**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* Homily 40 p.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) primacy and dare to make a schism, he shall inherit the place of Korah

*The Didascalia* (after 431 A.D.) of Korah were Levites, and ministered in the tabernacle of witness;

*The Didascalia* (after 431 A.D.) there rose up two hundred and fifty men, and they (Korah, &amp;c.)

*The Didascalia* (after 431 A.D.) swallowed up Korah and Dathan and Abiram, and their tents and their

*The Didascalia* (after 431 A.D.) making schisms. For the adherents of Korah, Dathan and Abiram were

## 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.) 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.)

**From the Council of Nicea I until the Council of Ephesus (325-431 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 p.&&&

**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.&&&

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions Heli [Eli]. question 46 p.102

**John Chrysostom** (400-401 A.D.) mentions Eli [Samuel’s mentor] *Homilies on Acts* Homily 15 p.99

John Chrysostom (400/401 A.D.) mentions Eli and Hanna. *Commentary on Acts* Homily 16 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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

**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.

## 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

&&&**Rufinus** (374-406 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.&&&

**John Chrysostom** (400-401 A.D.) mentions Saul. *Homilies on Acts* Homily 17 p.111

## ES15. David

2 Samuel 7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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*** (355 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

**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) mentions David, Solomon the wisest of all men, and Paul in his *Second Theological Oration* ch.21 p.296

***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* Homily 16 p.104

**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

## ES16. [King] Saul persecuted David

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**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 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]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) mentions Nathan the prophet. *Four Discourses Against the Arians* discourse 2 ch.3 p.350

**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

## ES18. Uriah [the Hittite]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## ES19. Tamar / Thamar

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 70 ch.&&& p.&&&

## 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Aphrahat** (337-345 A.D.) &&& *Select Demonstrations* ch.&&&

**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

*Syriac Book of Steps (Liber Graduum)* (350-400 A.D.) (partial) Mention of David and Solomon Memra 9 ch.7 p.94

**John Chrysostom** (martyred 407 A.D.) &&&

**Jerome** (373-420 A.D.) &&&

## ES21. Hannah, mother of Samuel

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 15 p.99

## ES22. Jesse [father of David]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (326-372/373 A.D.) mentions Jesse. *On the Opinion of Dionysius* ch.7 p.178

## 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.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.)

**From the Council of Ephesus to the start of Muslim Conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) &&&

## ES24. Hiram [king of Tyre]

1 Kings 5:1

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

# DIVIDED KINGDOM ON OT Individuals

## DK1. Jeroboam

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (&&&) mentions Jezebel, Doeg, Nabath, and Ahab. *Address to Constantius* ch.20 p.246

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

***Life of Antony*** (355 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

**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

***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* Homily 12 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

**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.

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.7 p.371 mentions the prophet Elijah.

## DK4. Hezekiah [godly king]

Isaiah 38:5-39:7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**Augustine of Hippo** (380-430 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.&&&

## DK5. Elisha

1 Kings 19:17,19; 2 Kings 2-9; 13:14-21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Elisseus (Elisha). *Catechetical Lectures* lecture 16 ch.28 p.122

***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

## 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.

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

Rufinus (374-406 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

**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.

**From Muslim conquests to present**

**Abu’l Faraj ‘Abdulla ibn-at-Tayyib** (died Oct. 1043) mentions Cain and Jonah.

## DK8. Sennacherib

2 Kings 18:13; 19:9-36; 2 Chronicles 32; Isaiah 36:1; 37:9-37

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**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** (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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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** (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]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**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* Homily 25 p.166

**Jerome** (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

## DK12. Zedekiah

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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** (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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 19 p.123

**Photius** (9th century) “And, when Origen allegorises that which is said by the prophet Ezekiel concerning the resurrection of the dead, and perverts it to the return of the Israelites from their captivity in Babylon,” *Bibliotheca* vol.6 p.380

## 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)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Athanasius of Alexandria** (356-360 A.D.) mentions Daniel. *Four Discourses Against the Arians discourse* 2 ch.16 p.386

**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

**John Chrysostom** (martyred 407 A.D.) mentions Daniel. *Homilies on Ephesians* Homily 7 p.79

## DK15. The Three Youths in Daniel

Daniel 3:16-18

See also, W30: Chirst with the three youths in Daniel.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 7 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

## DK16. Cyrus [King of Persia]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions Cyrus. question 4 p.154

**John Chrysostom** (martyred 407 A.D.) &&&

## DK17. Darius [King of Persia]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions Ahasuerus [Artaxerxes]. question 101 p.365

**Rufinus** (374-406 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## DK21. Joshua the high priest (in Zechariah)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## DK23. The prophets are holy

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**From the Council of Ephesus to the start of Muslim Conquests (431-634 A.D.)**

**Council of Ephesus** (431 A.D.) &&&

**Nestorius** (451/452 A.D.) “”

## Go2. Elizabeth [mother of John the Baptist]

Luke 1:5,7,13,24,40-45,57

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 1 p.&&&

## Go3. Zechariah, husband of Elizabeth

Luke 1:5-25

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (probably by Athanasius of Alexandria) (355 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

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.16 p.375 says the Magi came after Christ’s birth.

## Go7. Simeon [at Jesus’ dedication]

Luke 2:25-35

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**Among heretics**

*Protoevangelium of James* (partial because in one reading but not in the main one.) 1609 p.&&& “the priests consulted as to whom they should put in his place; and the lot fell upon Simeon.; For it was he who had been warned by the Holy Spirit that he should not see death until he should see the Christ in the flesh.”

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.15 p.375 mentions Anna and Symeon adored Christ at Jesus’ dedication.

## Go8. Anna [at Jesus’ decidation]

Luke 2:36-38

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.21-23 p.369-370 mentions Anna at Jesus’ dedication.

Ebionite *Gospel of pseudo-Matthew* (600-625 A.D.) ch.15 p.375 mentions Anna and Symeon adored Christ at Jesus’ dedication.

## Go9. Herod’s slaughter in Bethlehem

Matthew 2:16

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 2:16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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 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* Homily 8 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Leo I of Rome (422-461 A.D.) (partial) alludes to Herod trying to kill the infant. Sermon 34.2 p.148

## Go10. John the Baptist

Matthew 3:1-15; Mark 1:4-8; 14; Luke 3:1-20; John 1:15,19-35

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:1-12; Luke 3:3-20; John 1:25-34

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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) (355 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

**Ambrosiaster** (Latin, after 384 A.D.) mentions John the Baptist. question 10 p.171

**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** (374-406 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

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Jesus accepted the baptism of John the Baptist. *The Bazaar of Heracleides* book 1 ch.1.71 p.64

**Waldenses** (1176-) “The Vaudois remained all day at Bobbi, …and the latter preached on the sixteenth chapter of ST. Luke, ‘The law and the prophets were until John, since that time the kingdom of God is preached, and every man preseth into it.’’” p.322-323 *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827.

**Among heretics**

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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

&&&**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

**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* Homily 1 p.12

**Rufinus** (374-406 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) session 2 p.259 speaks of Peter.

**Leo I of Rome** (422-461 A.D.) speaks of the blessed apostle Peter in Sermon 25.6 p.136

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24-29

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24-29; 21:2; Acts 1:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**John Chrysostom** (400-401 A.D.) mentions Thomas and James [son of Zebedee] *Homilies on Acts* Homily 3 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Moses of Chorene** (474 A.D.) “After the ascension of our Saviour, the Apostle Thomas, one of the twelve, sent one of the seventy-six disciples, Thaddæus, to the city of Edessa to heal Abgar and to preach the Gospel, according to the word of the Lord.” *History of Armenia* p.&&&

**Council of Constantinople II** (May 553 A.D.) mentions Thomas seeing Jesus after the resurrection and saying to Christ My Lord and My God” *The Capitula of the Council* canon 12 p.315. See also *Capitula of the Council* canon 12 p.311

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.323 (553 A.D.) mentions Thomas the Apostle.

## 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.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 3 p.17

## Go16. [Samaritan] Woman at the well

John 4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions the “Samaritan woman”. question 17 p.187

**Rufinus** (374-406 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.&&&

**John Chrysostom** (martyred 407 A.D.)

## Go17. Mary Magdalene

Matthew 27:56,61; 28:1; Mark 15:40,47; 16:1,9; Luke 8:2; 24:10

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 27:56,61; 18:1; Mark 15:40,47; 16:1,9; Luke 8:2; 24:10

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 27:56,61; 28:1; Mark 15:40,47; 16:1,9; Luke 8:2; 24:10

**Alexandrinus** (c.450 A.D.) &&&

**From the Council of Nicea I until the Council of Ephesus (325-431 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.) &&&

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) &&&

## Go18. Jesus’ 70/72 disciples

Luke 10:1-17

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) &&& *Homilies on Matthew* Homily 38 p.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Moses of Chorene (474 A.D.) (partial, 76, not 72) “After the ascension of our Saviour, the Apostle Thomas, one of the twelve, sent one of the seventy-six disciples, Thaddæus, to the city of Edessa to heal Abgar and to preach the Gospel, according to the word of the Lord.” *History of Armenia* p.&&&

## Go19. Martha

Luke 10:38-42

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Aphrahat** (337-345 A.D.) &&&

**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

## Go20. Zacchaeus

Luke 19:1-9

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions Zacchaeus. question 27 p.210

**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

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.)

## 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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** (388-430 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 as covetousness and betrayed our Lord. *Conference of the Bishop Paphnutius* ch.5 p.321

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Cyril of Alexandria** (444 A.D.) mentions that Judas betrayed Jesus with a kiss. Lecture 6.20 p.39

**Leo I of Rome** (422-461 A.D.) says that Judas was criminal and unhappy in Sermon 54.3 p.155

*A Poem on the Passion of the Lord* (315-350 A.D.) (partial) refers to the virgin birth, Christ’s death on a dreadful cross, pretended kisses of a client/disciple, Pilate p.327

## Go22. High Priest Caiaphas/Herod tried Jesus

Matthew 26:57-67; Acts 4:27

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**John Chrysostom** (martyred 407 A.D.) mentions the high priest Caiaphas. *Homilies on Ephesians* Homily 8 p.94. He also mentions Caiaphas trying Jesus in *Homilies on Acts of the Apostles* Homily 10 p.66.

John Chrysostom (400-401 A.D.) (partial) mentions Caiaphas. *Homilies on Acts* homily 3 p.21

## Go23. Herod tried Jesus

Matthew 26:57-67; Acts 4:27

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## Go24. Pontius Pilate sentenced Jesus

Luke 23:4-25; John 18:28-19:26

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

**Rufinus** (374-406 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

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Theodoret of Cyrus** (423-458 A.D.) mentions Pontius Pilate in quoting from Irenaeus in *Dialogues* p.175

**Leo I of Rome** (422-461 A.D.) mentions that Jesus was sentenced by Pontius Pilate in Sermon 55.6 p.166

## Go25. Barabbas

Mt 27:16-20; Mk 15:7-11

Luke 23:18-19

(partial) Acts 3:14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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) 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 5 ch.7 p.373

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**John of Damascus** (706-749 A.D.) “From that time John the Baptist became known to men, and Herod, toparcha of the [124] Trachonitis region beheaded him in the city of Sebaste, on the eighth day of the kalends of June, Flaccus and Ruffinus being consuls. King Herod, Philip’s son, in grief at this event, left Judea. A rich woman, Berenice by name, who was also living at Paneada, sought him out wishing as she had been cured by Jesus, to erect a monument to Him. Not daring to do it without the king’s consent, she presented a petition to King Herod, asking to be allowed to erect a golden monument in that city to our Lord. The petition ran thus:” *On the Holy Images* ch.212

## 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.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (died 407 A.D.)”And annas, and Caiaphas” in *Homilies on Acts of the Apostles* Homily 10 p.66

**Cyril of Alexandria** (444 A. D.) &&&

## Go28. 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

# New Testament Individuals

## 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400-401 A.D.) mentions Mattias. *Homilies on Acts* Homily 3 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Rufinus** (374-406 A.D.) translating Origen (225-253/254 A.D.) &&&

**Gaudentius of Brescia** (after 406 A.D.) &&&

**John Chrysostom** (400-401 A.D.) discusses James [the Lord’s brother] *Homilies on Acts* Homily 33 p.205-206

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) &&&

**Fulgentius of Ruspe** (507-532/533 A.D.) (implied) &&&

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**John Chrysostom** (400-401 A.D.) discusses Stephen *Homilies on Acts* Homily 19 p.123

**Jerome** (317-420 A.D.) mentions Stephen the deacon as the first to wear the martyr’s crown. *Against Jovinianus* book 1 ch.35 p.373

**Desiderius Erasmus of Rotterdam** (1460-1536) mentions God’s Martyr Stephen. *Colloquies of Erasmus* p.331

## N5. Cornelius the centurion

Acts 10:24-48

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) mentions Cornelius the centurion. *Four Discourses Against the Arians* discourse 4 ch.35 p.446

**John Chrysostom** (400-401 A.D.) mentions Cornelius *Homilies on Acts* Homily 1 p.10

**Among heretics**

## 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.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Rufinus** (374-406 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.&&&

**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* Homily 19 p.123

## N7. Paul was a godly apostle

Acts 15:22; Galatians 1:1; 2 Peter 3:15-16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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

**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

**Rufinus** (374-406 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

**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

**Palladius** (c.430 A.D.) mentions Paul the apostle. *Four Desert Fathers* p.92.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Leo I of Rome** (422-461 A.D.) mentions the apostles Peter and Paul in Sermon 82.4 p.195

**Start of Muslim conquests to the 4th Lateran Council (634 A.D.-1215 A.D.)**

**Council of Quinisext (Trullo)** (692 A.D.) “The great and divine Apostle Paul calls man created in the image of God, the body and temple of Christ.” *Council of Quinisext* Canon 110 p.407

**Desiderius Erasmus of Rotterdam** (1460-1536) (implied) “In this I converse with Paul, with Isaiah, and the rest of the Prophets.” *Colloquies of Erasmus* p.264

**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

**Alexandrinus** (c.450 A.D.) &&&

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**John Chrysostom** (martyred 407 A.D.) &&&

**Jerome** (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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (335-342 A.D.) mentions Silas. *On Luke 10:22 (Matthew 11:27)* ch.1 p.87

**John Chrysostom** (400-401 A.D.) mentions Silas. *Homilies on Acts* Homily 36 p.223

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) mentions Silas. &&&

## N10. Apollos

Acts 18:24-28; 19:1; 1 Corinthians 1:12; 3:4-6; 4:6; 16:12; Tt 3:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrose of Milan** (370-39- A.D.) mentions Apollos quoting 1 Corinthians 3:5,6 in *On the Christian Faith* book 5 ch.8 p.285.

**Rufinus** (374-406) 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.&&&

**John Chrysostom** (400-401 A.D.) mentions Apollos. *Homilies on Acts* Homily 40 p.245. See also *Homilies on Ephesians* Homily 11 p.104.

## N11. Paul was in prison/bonds

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400-401 A.D.) says that Paul was persecuted. *Homilies on Acts* Homily 35 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.) &&&

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (339 A.D.) mentions Timothy. *Easter Letter 11* ch.2 p.533

**John Chrysostom** (400-401 A.D.) mentions Timothy, Paul’s co-worker *Homilies on Acts* Homily 42 p.251

## N14. James [the disciple] was beheaded / slain

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400-401 A.D.) *Homilies on Acts* Homily 28 p.165

John Chrysostom (400/401 A.D.) wrote that the apostle James was beheaded. *Commentary on Acts* ch.26 p.169

# Experiencing God

## X1. Our bodies are God’s temple/temples

1 Corinthians 6:19 (individual)

(partial) Hebrews 3:6 we are God’s house

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 6:19

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Ambrosiaster** (Latin, after 384 A.D.) We are God’s temple. question 127 p.41-42

**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

**Start of Muslim conquests to the 4th Lateran Council (634 A.D.-1215 A.D.)**

**Council of Quinisext (Trullo)** (692 A.D.) “The great and divine Apostle Paul calls man created in the image of God, the body and temple of Christ.” *Council of Quinisext* Canon 110 p.407

## X2. 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

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:23

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 14:23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium (4th century)** *Archelaus Disputation with Manes* ch.19 p.183 says that our bodies are temples of the Holy Spirit.

**Ambrose 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* Homily 6 p.&&&

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) God dwells in people. *The Bazaar of Heracleides* book 1 ch.1.59 p.56

## X3. Christians escape corruption

2 Peter 2:20; 1 Corinthians 15:53

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 1 p.338

## X5. God renews us

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says God gives us a new spirit. question 112 p.135

## X6. We are children of light

Ephesians 5:8-13; Philippians 2:15-16; 1 Thessalonians 5:5-7; 1 John 2:9-10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

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## X8. We are friends of Christ

John 15:15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) quotes John 15:15, where Christ calls us not servants but friends. *Homilies on John* Homily 24 ver.24 p.83-84

## X9. Pure in heart will see God

Matthew 5:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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*

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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 OrigenDePrincipiis3 able to say, ‘Who shall separate us from the love of God which is in Christ

Rufinus translating OrigenDePrincipiis3 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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...”

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Synod of Antioch in Encaenis** (summer 341 A.D.) canon 24 p.120 says we should be well-pleasing to God.

***Life of Antony*** (355 A.D.) ch.34 p.205 discusses pleasing God.

**John Chrysostom** (martyred 407 A.D.) says to please God. *Homilies on Galatians* Homily 1 p.9

## X14. Glory in the Lord

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) says God is our strength. *Four Discourses Against the Arians* discourse 3 ch.13 p.407

## X15. Seek wisdom from God or His word

Proverbs 9:1-6; 10:1; 13:1; Ephesians 1:17; James 1:5

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 1:17

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Philippians 4:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) says we are to “follow peace” and “follow peace with all men” *Homilies on Hebrews* Homily 33 verse 2 p.514,515.

John Chrysostom (400-401 A.D.) says we are to be kind. *Homilies on Acts* Homily 25 p.164

## X17. Be strong/strengthened

Joshua 1:6,9

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**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Venantius** (lived ca.530-609 A.D.) “May this people, free from stain, be strengthened” *Poem on Easter* p.330

## X18. God’s people mourn

2 Corinthians 7:9,11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Basil of Cappadocia** (357-379 A.D.)

**John Chrysostom** (martyred 407 A.D.) discusses that we glory in the cross. *Homilies on Galatians* Homily 6.14 p.44

## X21. God’s holy people

1 Peter 2:9

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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* Homily 9 p.62

## X23. Put unrighteousness/adversary to shame

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 5.16 p.40

## X26. The peace of God

**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

## X28. Blessed are the poor in spirit

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**X28. John Chrysostom** (400-401 A.D.) says blessed are the poor in spirit. *Homilies on Acts* Homily 13 p.86

## X29. There is sin unto death

1 John 5:16b

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## X30. Seek the Lord

1 Chronicles 28:9; Deuteronomy 4:29

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says to seek God’s face. question 111 p.126

# 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

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 3:8

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 3:8; 5:31; Acts 2:38; 3:19; 17:30; 26:20

**Sinaiticus** (340-350 A.D.) Luke 3:8; 5:31; Acts 2:38; 3:19; 17:30; 26:20

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) We need to repent. Memra 22 ch.10 p.259

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says we need to come back to God. question 112 p.135

**John Chrysostom** (400-401 A.D.) says we need to repent. *Homilies on Acts* Homily 9 p.56

## n2. Love God / the Lord

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.”

**Ambrosiaster** (Latin, after 384 A.D.) says to love God. question 118 p.116 and question 111 p.126.

**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 (374-406 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

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 10:37

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 10:27; John 1:15,23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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 &&&

**John Chrysostom** (martyred 407 A.D.) quotes Jn 14:23 on obeying His commandments. *Homilies on Ephesians* Homily 1 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 (374-406 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

## n4. Follow Jesus or His example

John 10:4-5; 1 John 2:6

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:4-5

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1-0:4-5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) *Archelaus Disputation with Manes* ch.34 p.208 “When He [Jesus] says, ‘If ye love me, keep my commandments.”

**Rufinus** (374-406 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

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 10:38; Mark 8:34; 10:21; Luke 9:23; 14:27

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 10:38; 16:24; Mark 8:34; 10:21; Luke 9:23; 14:27

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (died 407 A.D.) in discussing Galatians 2:19-20 says we are crucified with Christ. *Homilies on Galatians* Homily 2 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) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 15:57

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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

**John Chrysostom** (-407 A.D.) *On the Statues* Homily 1 ch.&&&

## n7. Put on the armor of God/righteousness

Ephesians 6:11-18

2 Corinthians 6:7 (implied) weapons of righteousness

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 6:11-18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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) 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Athanasius of Alexandria** (implied)

**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

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 8:35; John 12:25; 16:2

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 8:35; John 12:25; 16:2; Romans 8:36-37; 12:14; 1 Thessalonians 3:2-4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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* (355 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

**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

**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* Homily 21 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.)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.78 p.216 (implied) is against witches.

**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;

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 9:33; 11:18; etc. Luke 8:28-33

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 8:28-33; Acts 16:18

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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**

**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.&&&

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* Homily 2 p.22

## n14. Be clothed with/in Christ

Romans 13:14; Galatians 3:27

Revelation 3:18 (partial) (does not say Christ)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) speaks of being clothed in Christ. question 47 p.147

**Rufinus** (374-406 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

*The Didascalia* (after 431 A.D.) (partial, Holy Spirit, not Christ) “ even one that is spiritually clothed with the Holy Spirit of God”

## n15. You cannot serve two masters

Matthew 6:24b; Luke 16:13b

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Athanasius of Alexandria** (356-360 A.D.) (implied) *Four Discourses Against the Arians* discourse

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) (implied) “most holy and victorious martyrs” Eophenia to Dioscorus p.260

## n17. Losing your life and finding it

Matthew 16:25

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

(parents, Catena, save life)

***The Didascalia*** (after 431 A.D.) ch.19 p.&&& “And again you find it written: ‘Every one that loveth his father or his mother more than me, is not worthy of me and everyone that loveth his son or his daughter more than me, is not worthy of me; and every one that taketh not up his cross rejoicing and glad and cometh after me, is not worthy of life; and every one that shall lose his life for my sake, shall find it; and every one that shall save his life*,* by denying, shall lose it.’”

# n18. Believers are servants of God

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Eusebius of Caesarea** (&&&) “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** (&&&)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) (implied) “And you shall not admit a [[110]] testimony from the heathen against any of our own people; for through the heathen the Enemy contrives against the servants of God.”

**Cyril of Alexandria**(444 A.D.) “for they were men, and according to the same measure as ourselves, the true servants of God” *Commentary on the Gospel of Luke* p.&&&

## n19. We must persevere

1 Thessalonians 1:3; 2 Thessalonians 3:5; James 1:3-4; Revelation 2:3; 3:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 8 p.84

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) “Wherefore, assist those who are young, that they may persevere in chastity unto God. And do thou accordingly, O bishop, bestow care upon these.”

## n20. We are the light of the world

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 13.1 p.&&&

**Zechariah of Mytilene** (&&& A.D.) “But it is plain and manifest that these men do not struggle with their bodies, nor yet do they wrestle with Satan; but for the sake of vain glory they exercise themselves in the tricks of their evil devices, and not in the afflictions of asceticism.” Syriac Chronicle &&&

***The Philocalia*** (14th to 15th centuries) ch.23.10 p.&&& “and the result is that because we do not wrestle against sin we soon become subject to it.”

## n22. Keep away from works of darkness

Ephesians 5:11a

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

## 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 Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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.

***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.”

## n24. Don’t be bitter

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) speaks of our present transformation. question 127 p.43

**Ambrosiaster** (Latin, after 384 A.D.) question p.

## n26. The Kingdom of God is within you

Luke 17:21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

## n27. Walk in newness of life

Romans 6:1-4,14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**Desiderius Erasmus of Rotterdam** (1460-1536) “and being buried together riwth him by Baptism, should by his Grace be raised up again to the Newness of Life.” *Colloquies of Erasmus* p.330

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## n28. Some are worthy of martyrdom

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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)

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 6:9; Mark 11:25

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 6:9-13; Mark 11:25; 1 Thessalonians 5:25

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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,…”

***Life of Antony*** (355 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* Homily 1 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 7:59

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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) 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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* Homily 24 p.169

Desiderius Erasmus of Rotterdam (1460-1536) (partial) mentions “holy Scriptures, to frequent Prayer, and Sobriety of Life,” *Colloquies of Erasmus* p.299

## 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Venantius** (lived ca.530-609 A.D.) “The light, the heaven, the fields, and the sea duly praise the God ascending above the stars, having crushed the laws of hell. Behold, He who was crucified reigns as God over all things, and all created objects offer prayer to their Creator.” *Poem on Easter* p.&&&

## 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

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 6:11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 6:11; Acts 27:35; Romans 1:21; 14:6; 16:4; 1 Corinthians 10:30; 11:24; 15:57; 2 Corinthians 2:14; 9:15; Philippians 1:3; 4:6; Colossians 3:15; 1 Thessalonians 3:9; 5:18; 2 Thessalonians 1:3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Optatus of Milevis** (373-375 A.D.) discuesses this part of the Lord’s prayer. book 2 p.104

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 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

## Pr11. Deliver us from evil

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Cyril of Alexandria** (444 A.D.) “Having taken therefore Christ as our pattern, let us draw near to the grace of holy baptism, that so we may gain boldness to pray constantly, and lift up holy hands to God the Father, that He may open the heavens also unto us, and send down upon us too the Holy Ghost, to receive us as sons. For He spake unto Christ at the time of holy baptism, as though having by Him and in Him accepted man upon earth to the sonship, ‘This is My beloved Son, in Whom I am well pleased.’ For He Who is the Son by nature and in truth, and the Only-begotten, when He became like unto us, is specially declared to be the Son of God, not as receiving this for Himself:” Sermon 11 p.&&&

## 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) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 12:14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Timothy 2:1-3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

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## Pr17. Pray for God’s kingdom to come

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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

***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* Homily 3 p.59

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Didascalia** (after 431 A.D.) “And she cannot please God, nor is she obedient to His ministry, so as to be constantly praying and making intercession, because her mind is quite taken captive by the greed of avarice.”

**Epitaph of Pectorius** (300-500 A.D.) (implied) stanza 8 “May my mother rest peacefully, I beseech thee, Light of the dead.”

## 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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) 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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* Homily 1 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

## Pr21. Pray in secret

Matthew 6:6

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (338 A.D.) quotes Matthew 18:20 *Easter Letter 10* ch.2 p.528

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (May 553 A.D.) speaks of praying as two or three. *Sentences of the Synod* p.307

## Pr23. Persist/persevere in prayer

Luke 18:1-8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (-407 A.D.) says the persevere in prayer. *Commentary on Acts* homily 7 p.47

# Individual Practice

## I1. 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.)

**From the Council of Nicea I until the Council of Ephesus (325-431 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

**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

**Peter Lombard** (1142-1160) “thoug shalt not have other gods besides Me.” *Sentences of Peter Lombard* First Book distinction 2 ch.4 p.6

**Desiderius Erasmus of Rotterdam** (1460-1536) (implied) “…detesting Satan, and all Idolatry, and magic Arts. I worship him alone, preferring nothing before him, nor equlaling nothing with him, neither Angel, nor my Parents, nor Children, nor Wife, nor Prince, nor Riches, nor Honours, nor Pleasures,; being ready to lay down my Life if he call for it,” *Colloquies of Erasmus* p.326

**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

## I2. Stars have no influence on people

(implied) Isaiah 47:13; Jeremiah 10:2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.)

**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

**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** (374-406 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

**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

## I3. Have patience

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

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 5:10-11; Tt 1:8; 2:5,6

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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

## I4. Don’t let the sun go down on your anger

Ephesians 4:26

Partial Matthew 5:22

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Eph 4:26

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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

Rufinus (374-406 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

**John Chrysostom** (martyred 407 A.D.) quote Ephesians 4:26. *Homilies on Thessalonians* Homily 4 p.343

## I5. Do not make/invent idols

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) ch.7 (implied) “For I have done evil before thee, and provoked thy wrath, and have set up idols and multiplied abominations.” (The repentant Manasseh is speaking)

## I7. Do not get drunk

Ephesians 5:18; Titus 1:7

(implied) Titus 2:3

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 5:18; Tt 1:7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.”

**John Chrysostom** (martyred 407 A.D.) shows that drunkenness is bad. *Homilies on Galatians* Homily 15 p.42

## I8. Eating meat is fine

Matthew 14:17-21; 15:29-38; Mark 7:15-23; John 21:10-13; Acts 10:12-13; Romans 14:14

Colossians 2:21 (implied)

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 14:17-21; 15:29-38; Mark 7:15-23; John 21:10-13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 14:17-21; 15:29-38; Mark 7:15-23; John 21:10-13; Acts 10:12-13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

**Cyril of Jerusalem** (c.349-386 A.D.) says that drinking wine and eating meat is OK. Lecture 4 ch.27 p.25

***Sozomen’s*** *Ecclesiastical History* (370/380-425 A.D.) book 3 ch.14 p.293 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.

**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* Homily 22 p.143

**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

## I9. Do not be a glutton or slave of your belly

Philippians 3:19a; Proverbs 28:7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Philippians 3:19a

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (-407 A.D.) &&&

## I10. Vanity, or avoid vain things

Ecclesiastes; Jeremian 2:5; Ephesians 4:17; 2 Peter 2:18

**Sinaiticus** (340-350 A.D.)

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**From the Council of Nicea I until the Council of Ephesus (325-431 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

## I11. Virtue of prudence

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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* Homily 7 p.47

## I12. Do not provoke God

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## I13. 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ephraim the Syrian** (350-378 A.D.) says we should have no sloth or idleness. *Nisibine Hymns* hymn 41 no.5 p.204.

***Apostolic Constitutions*** (c.380 A.D.) book 1 section 3 ch.8 p.394 (implied) quotes much of Proverbs 31.

**Rufinus** (374-406 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 Chrysostom** (martyred 407 A.D.) says we should not be lazy. *Homilies on Ephesians* Homily 6 p.71

***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.

## I14. Be godly

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*

## I15. Be gentle or meek

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**John Chrysostom** (400-401 A.D.) says we are to be gentle. *Homilies on Acts* Homily 27 p.111

John Chrysostom (400-401 A.D.) says we are to be meek. *Homilies on Acts* Homily 27 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

## I16. Eating meats forbidden to Jews OK

Mark 7:17-23, especially 7:19; Acts 10:9-16; Colossians 2:16; Acts 15:28-29

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) *Homilies on Matthew* homily 51 ch.&&&

John Chrysostom (400-401 A.D.) shows that all meat is fine for us to eat. *Homilies on Acts* Homily 22 p.143

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) eating meat is fine (“kill and eat”). He then discusses Acts 10:9-13 and Peter seeing the cloth from heaven. *Commentary on Nahum* ch.1 p.251

## I17. Depart from evil

(Departing from evil people is not included here.)

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## I18. Worship God in spirit and truth

John 4:24b

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 A.D.) freely translating Origen(225-253/254 A.D.) quotes all of John 4:24. *de Principiis* book 1 ch.1 p.242.

## I19. Keep the commandments of Christ/God

(Only times after the resurrection are counted, not times before that.)

1 John 3:22-24

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (503-532/533 A.D.) says to keep the commandments. *On Forgiveness* ch.3.7.1-2 p.156

## I20. It’s bad to be a hypocrite

Matthew 15:3 “you hypocrites!”;

Jesus likewise called the Pharisees snakes and a brood of vipers condemned to Hell in Matthew 23:33; hypocrites (Matthew 23:29)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*

**John Chrysostom** (400-401 A.D.) (implied) talks about hypocrites. *Homilies on Acts* Homily 1.1 p.4

The Donatist schismatic **Tyconius** (after 390 A.D.) (implied) speaks against hypocrites. section 2 p.21

**From From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) beam that is in thine own eye? Thou hypocrite, cast out first the

**After the Start of Muslim conquests (634 A.D.-)**

**Anastasius Bibliothecarius** (858-878 A.D.) freely translating Peter of Alexandria“Arius, in the meanwhile, having as yet been endowed only with the dignity of a Levite, and fearing lest, after the death of so great a father, he should noways be able to get reconciled to the Church, came to those who held the chief place amongst the clergy, and, hypocrite that he was, by his sorrowful entreaties and plausible discourse, endeavoured to persuade the holy archbishop to extend to him his compassion, and to release him from the ban of excommunication. But what is more deceptive than a feigned heart?” *Genuine Acts of Peter of Alexandria*

## I21. Do not worship any images or idols

Exodus 20:4; Deuteronomy 5:8; 27:15; Psalm 31:6; Psalm 97:7; Jon 2:8 (implied); Acts 14:15

**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.)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 9 no.6 p.177

**Optatus of Milevis** (373-375 A.D.) discusses how we should not worship idols. book 3 p.155

**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** (374-406 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

**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

## I22. Rule of faith / truth

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

*Life of Antony* (355 A.D.) ch.67 p.214 (partial) mentions the “rule of the church”

**Rufinus** (374-406 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

## I23. Submit to God

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## I24. Have self-control

1 Corinthians 5:10-11; Titus 1:8; 2:5,6; 1 Peter 1:13; 4:7; 5:8; 2 Peter 1:6

(implied) 1 Corinthians 7:37

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# Loving Others

## L1. Love all / your neighbor as yourself

Leviticus 19:18b; Mark 12:31; Luke 10:27a

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 12:31

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 5.14 p.40. See also *Homilies on Ephesians* Homily 7 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

## L2. Forgive others/enemies

Matthew 5:44; Luke 6:27-30,35; Colossians 3:13

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 6:27-30,35

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## L3. Do not get revenge

Romans 12:19; Leviticus 19:18; 1 Peter 3:19

(implied) Matthew 5:38-46; Luke 3:27-36

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) Matthew 5:38-46; Luke 3:27-36

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

## L5. Do to others as you would them do to you

Matthew 7:12; Luke 6:31

Partial Leviticus 19:33-34

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 6:31

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.)

## L6. Do not murder

Matthew 5:21; Mark 10:19; Exodus 20:13; Deuteronomy 5:17

(implied) Matthew 30:30-32;37

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:21; Matthew 10:19

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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.)

**John Chrysostom** (400-401 A.D.) says not to murder. *Homilies on Acts* Homily 1 p.8. See also *Homilies on Galatians* Homily 1 p.5

**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.) quote Exodus 20:12-15. *The City of God* book 18 ch.41 p.385

**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

## L7. Abortion is evil/murder

Exodus 21:22-23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

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** (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)

## L8. Care for the sick

Matthew 25:36,39,43,44

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 25:36,39,43,44

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**John Chrysostom** (martyred 407 A.D.)

## L9. Practice hospitality

Matthew 25:38,40; Romans 12:13; 16:23; Hebrews 13:1-2; 1 Peter 4:9; 3 John 8,10

Bishops are to be hospitable in 1 Timothy 3:2 and Titus 1:8.

Widows were commended for being hospitable in 1 Timothy 5:10.

Preparing the guest room for Paul Philemon 22

Publius of Malta was very hospitable toward Paul in Acts 28:7.

Entertaining angels unawares Hebrews 13:2

Abraham entertained angels in Genesis 18:1-15 and Lot in Genesis 19.

Job 31:32; Ezekiel 16:39 not showing hospitality to a stranger is a sin.

But no hospitality to heretics in 2 John 10-11.

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 25:38,40

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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.)

## L10. Love covers a multitude of sins

James 5:20b; 1 Peter 4:8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (-407 A.D.) &&&

## L11. Show mercy to others

Luke 6:36

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Fulgentius of Ruspe** (507-532/533 A.D.) show mercy to others. *On Forgiveness* book 3 ch.6.2-3 p.154-155

## L13. We should be peacemakers or bring/seek peace

Having peace and praying for peace are not included here.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## L14. Cruelty is bad

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## L15. Visit those in prison

Matthew 25:36,39,43-44, Hebrews 13:3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 78 p.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) ch.19 p.77-78 “For let us learn how our Lord said in the Gospel: Come unto me, all ye blessed of my Father, inherit the kingdom which was prepared for you from before the foundations of the world. For I was hungry, and ye gave me to eat; and I was thirsty, and ye gave me to drink. I was a stranger, and ye gathered me; and I was naked, and ye covered me." I was sick, and ye visited me; and I was in prison, and ye came unto me. Then will the righteous answer and say:" Our Lord, when saw we thee hungry, and gave thee to eat? or thirsty, and gave thee to drink? or naked, and covered thee? or sick, and did visit thee? or a stranger, and gathered thee? or in prison, and came unto thee?" And he will answer and say to them:" All that ye did to one of these little and mean [humble, little] ones, ye did it to me [Mt 25.34-40]. And then shall they go into life everlasting”

## L16. Do not hold a grudge

Simply using the word “grudge” is not counted here.

1 Corinthians 13:5b

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## L17. Love your enemies

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) says to love our enemies. question 13 p.175

## L18. Clothe the naked

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**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.)

## L19. Turn the other cheek

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## L20. Must not poison others

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

# 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) 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (-407 A.D.) &&&

## Sp2. Forsake lies

Ephesians 4:25; Proverbs 12:19-20

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 4:25

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## Sp3. Do not be a gossip or chatterer

Note that while slander and backbiting are forms of gossip, they alone are not counted here; this refers to all gossip.

Proverbs 11:13; 16:28; 18:8; 20:19; 26:20,22; 2 Corinthians 12:20; 3John 10; Romans 1:29; 1 Timothy 5:13

(partial) 1 Peter 2:1; 3:16

(partial) Matthew 12:36

p72 (=Bodmer 7,8) All of 1,2 Peter, Jude 191 verses (ca.300 A.D.) (partial) Rid yourself of slander. 1 Peter 2:1; 3:16

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Matthew 12:36

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (&&&)

## Sp4. Don’t use flattery (on others)

1 Thessalonians 2:5,6,7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## Sp5. Slandering people is bad

Leviticus 19:16; Psalm 15:3; 31:13; 38:20; 41:6; Proverbs 10:18; 30:10; Jeremiah 6:28; Ezekiel 36:3; Matthew 15:19; Mark 7:22; 2 Corinthians 12:31; Ephesians 4:31; Colossians 3:8; Titus 3:2; James 4:11; 1 Peter 2:1

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) quarrels, slanders, murmurings, contentions, controversies, accusations,

## Sp6. Confess your sins to others

James 5:16

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**Theodore Balsamon** (c.1170 A.D.) (in Peter of Alexandria) “For we know that many have obtained the goodness and compassion of God by the prayers of others. Therefore we will pray for them that remission of their sins be granted them by God; and with the others who have lapsed, and have afterwards recanted their error, and confessed godliness, we will communicate, being mindful of those contests which before their fall they sustained for God’s sake, and also of their subsequent worthy repentance, and that they testify that on account of their sin they have been as it were aliens from their city; and we will not only communicate with them, but pray also for their reconciliation, together with other things that are convenient, either with the good works which ought to be done by them-fasting, for instance, almsgiving, and penance; by which things He who is our Advocate makes the Father propitious towards us. Then he makes use of a passage of Holy Scripture, and this is taken from the first catholic epistle of the holy apostle and evangelist John.”

## Sp7. If we deny Christ He will deny us

2 Timothy 2:12b; Matthew 32-33

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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.

## Sp8. Don’t swear false oaths / swear falsely

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) Lecture 15 ch.13 p.111

## Sp9. Don’t boast about yourself

Jeremiah 9:23; 1 Corinthians 1:31; 2 Corinthians 10:17; Galatians 6:14; Ephesians 2:9; James 4:13-14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) “Do not boast” *Commentary on Galatians* homily 6 ch.4 p.44

# MONEY AND CONTENTMENT

## Mo1. Do not love money

Matthew 6:19-21,24; (partial) Luke 9:3; (partial) Luke 10:4; Hebrews 13:5; 1 Timothy 6:10; 1 Peter 5:2

Sinaitic Syriac (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Luke 9:3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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

**Rufinus** (374-406 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

**John Chrysostom** (martyred 407 A.D.) says you cannot serve God and money or have two masters. *Commentary on Philippians* homily 6 p.211

**Augustine of Hippo** (413-426 A.D.) teaches that we are not to love money. *City of God* book 1 ch.10 p.7

## Mo2. No stealing or financial dishonesty

1 Corinthians 5:10-11; Ephesians 4:28; Tt 1:7,11; 1 Peter 4:15

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 5:10-11; Ephesians 4:28

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400-401 A.D.) says we are not to steal. *Homilies on Acts* Homily 9 p.67

## Mo3. 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

p66 Bodmer II papyri - 817 verses (92%) of John (125-175 A.D.) (partial, costly perfume) John 12:5-8

**p45 Chester Beatty I – 833 verses (4 gospels + Acts)** (200-225 A.D.) Matthew 21:34-35; Luke 12:33

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 14:13

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 14:13; Acts 9:36; 10:4; 24:17; Romans 15:26; Galatians 2:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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.

**Synod of Antioch in Encaenis** (summer 341 A.D.) canon 25 p.121 says the church should help the poor.

***Life of Antony*** (355 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* (355 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.”

***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* Homily 7 p.48. See also ibid Homily 11 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

**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

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.13 p.374 (implied) gives an example of helping the needy.

## Mo4. Help widows

Leviticus 24:22; Deuteronomy 24:17,19-21; 14:29; 26:12-13; 27:19; Jer 22:3; 7:6; Zech 7:10

Psalm 94:6; 146:9; Mal 3:5

Evil people do not belp orphans and widows Isa 1:23

1 Timothy 5:3; James 1:27

(partial) Exodus 22:21-22

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.”

**Asterius of Amasea** (400-410 A.D.) “Give to the widows instead of the harlot” *On the Festival of the Calends* p.2

**Among heretics**

**Mandaeans** (>350?) mention helping the widows and orphans. *Ginza* p.554

## Mo5. Heavenly treasure; don’t fear earthly loss

Treasure in heaven. Matthew 6:19-21,24; 19:23; Luke 12:15-21; 1 Timothy 6:19; Revelation 3:11

(implied) Romans 8:18

Do not be afraid to lose your earthly treasures for God. Hebrews 10:34; Matthew 6:19-21; Luke 2:15-18,33-34; Acts 4:32-37.

p13 (Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17) (225-250 A.D.) (partial) Hebrews 11:35

Crown of righteousness 2 Timothy 4:8

crown of life James 1:12; Revelation 2:10b

Paul’s crown is people saved through Him 1 Thessalonians 2:19; Philippians 4:1

But crowns can be lost or taken away Revelation 3:11

**p46 Chester Beatty II** – 1,680 verses 70% Paul + Hebrews (100-150 A.D.) (implied) Romans 8:18

**p45 Chester Beatty I – 833 verses (4 gospels + Acts)** (200-225 A.D.) Luke 12:15,21; Luke 12:33

**p75** Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 12:15,21,33

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 12:15,21,33

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 12:15,21,33

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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* (355 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

## Mo6. 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Rufinus** (374-406 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

**John Chrysostom** (400-401 A.D.) says not to be envious and jealous. *Homilies on Acts* Homily 7 p.48.

## Mo7. Do not covet

Exodus 20:17; Deuteronomy 5:21; Proverbs 28:16; Micah 2:2; Lk 12:15; Romans 7:7; 13:9; 1 Corinthians 6:10; Ephesians 5:3; Colossians 3:5; Hebrews 13:5; James 4:2; 2 Peter 2:14

(implied) Jeremiah 22:17; Acts 20:33

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## Mo8. 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

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 14:8-10

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 20:24-28; Luke 14:8-10; Romans 12:10; 1 Corinthians 13:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

***Life of Antony*** (355 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”

***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* Homily 8 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

## Mo9. Be content with what you have

Hebrews 13:5

(implied) Matthew 6:25-34

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) discusses this at length in *Homilies on Matthew* Homily 74 ch.4 p.448-449

## Mo10. We rejoice when afflicted

Matthew 5:11-12; Luke 6:22-23; Colossians 1:24; Hebrews 10:34; James 1:2-4; 1 Peter 4:13

Rejoice in suffering the Philippian Jailer

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:11-12; Luke 6:22-23

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:11-12; Luke 6:22-23; Colossians 1:24

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.)

## Mo11. We rejoice – besides being afflicted

Luke 10:20; John 16:22,24; 17:13; Acts 16:34; Philippians 3:1; 1 Thessalonians 5:16; 2 Corinthians 2:3

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 10:20; John 16:22,24; 17:13

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 10:20; John 16:22,24; 17:13; Acts 16:34; Philippians 3:1; 1 Thessalonians 5:16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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.&&&

***Life of Antony*** (355 A.D.) ch.36 p.206 tells of our joy.

**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

**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

**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

## Mo12. No selfish ambition

Galatians 5:26; Philippians 2:3; James 3:14-16

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## Mo13. No bribes

We should hate receiving bribes (Proverbs 15:27; 17:23; Psalm 15:5; Exodus 23:8; Deuteronomy 16:19; Ecclesiastes 7:7; 1 Samuel 12:3; Isaiah 1:23; Amos 5:12; 2 Chronicles 19:7), because they can corrupt our hearts (Deuteronomy 16:19; Proverbs 15:27; 28:16; Psalm 15:5; Ecclesiastes 7:7; Isaiah 5:13; 1 Samuel 4:3-4)

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Council of Chalcedon (451 A.D.) (partial) session 2 p.266 says a bishop forfeits his role if he was ordained for money.

## Mo14. No usury / lending to needy with interest

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## Mo15. Don’t be wise in your own eyes/conceit

Proverbs 3:7; 26:5,12; 28:11; Isaiah 5:21

(implied) Proverbs 3:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.)

## Mo16. Cannot serve both God and Mammon

Matthew 6:24b; Luke 16:13b

**Sinaitic** (Old Syriac) Luke 16:13b

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 74 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

## Mo17. Love of money root of all evils

1 Timothy 6:10

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (died 407) quotes 1 Timothy 6:10. *Homilies on Romans* Homily 11 p.414

## Mo18. Strive for godliness, not gain

Mark 8:36; Luke 9:25; 1 Timothy 6:5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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* Homily 12 p.78

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Council of Chalcedon (451 A.D.) (partial) session 3 p.269 says not to be greedy or lust for gain.

## Mo19. Lazarus and the rich man

Luke 16:19-31

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (338 A.D.) mentions Lazarus finding rest in heaven. *Easter Letter 10* ch.6 p.530

**Asterius of Amasea** (c.410 A.D.) wrote an entire work *The Rich Man and Lazarus*

## Mo20. Offering money/possessions to God

(implied) John 12:5-8; Romans 12:8; 2 Corinthians 8:2-15; 9:2-5

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) John 12:5-8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

Hegemonius of Sirmium/Archelaus (4th century) &&& *Acts of Archelaus* ch.&&&

**Among heretics**

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) &&& has offering to the Jewish Temple.

## Mo21. God’s house not a den of robbers / thieves

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) “For when there are found many that sin, evil waxes strong; and whereas they that sin are not corrected and reproved that they should repent, this becomes to all an inducement to sin: and that which is said is fulfilled: ‘My house is called a house of prayer, but ye have made it a den of thieves.’” [Matthew 21.13; Luke 19.46]

## Mo22. Blessed are the poor

Matthew 5:3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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.&&&

## Mo23. Give in secret

Matthew 6:1-4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400/401 A.D.) (Implied) says not to give before men. *Commentary on Acts* Homily 5 p.26

## Mo24. No rivalry

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## Mo25. No strife / striving in the flesh

^^^

## Mo26. Don’t worry about tomorrow / lilies of the field

Matthew 6:25-34

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus teaching on the lilies of the field. *Englynion* book 1 643 p.50

## Mo27. Help orphans

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

## Mo28. Feed the hungry

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

# Assembling Together

## Ca1. Christians met together on Sunday

1 Corinthians 16:2 – collection on the first day

Acts 20:7 - met to break bread and hear Paul’s preaching

partial (Lord’s day) Revelation 1:10. Christians needed no other explanation to know which day that was.

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*.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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)

**Rufinus** (374-406 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

**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.

**Jerome** (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)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***Council of Quinisext*** (692 A.D.) “It behooves those who preside over the churches, every day but especially on Lord’s days, to teach all the clergy and people words of piety and of right religion, gathering out of holy Scripture meditations and determinations of the truth, and not going beyond the limits now fixed, nor varying from the tradition of the God-bearing fathers.” Canon 19 p.374

***Council of Quinisext*** (692 A.D.) canons 88, 89, 90 p.403 mentions that the Sabbath was made for man. Christians ought to fast until midnight of the Great Sabbath. Canon 90 says “that in honour of Christ’s resurrection, we are not to kneel on Sundays.”. It mentions going to the Altar for Vespers on Saturdays. No one shall kneel in prayer until the evening of Sunday.

**Among heretics**

***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

## Ca2. Sing hymns to God, the Father, or Jesus

(implied) Matthew 26:30; (implied) Mark 14:26

Acts 16:25; Revelation 5:9-10

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) Matthew 26:30; (implied Mark 14:26

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.”

Lucian (160 A.D.) “It is impossible to pipe without a pipe or to psallein without a lyre or to ride without a horse.”

&&&Athanasius of Alexandria (230 A.D.) “Being very talented he could play on the harp with the bare hand without a plectrum.”

Philostratus (317 A.D.) “Now those who come to the Pythian festival are, they say, escorted with sound of pipe and song and lyre, and are honoured with shows of comedies and tragedies; and then last of all they are presented...”

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

## Ca3. Practice water baptism

Mark 16:16; Luke 3:21; John 3:22; 4:1; Acts 2:38; 10:47-48; 1 Peter 3:21

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 16:16; Luke 3:21; John 3:22; 4:1

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) speaks of water baptism. Session 2 p.249

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.322 (553 A.D.) mentions baptizing in the name of the Father, Son, and Holy Spirit.

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (150-200 A.D.) p.490 “And when she had finished her prayer, she turned and saw a ditch full of water, and said: Now it is time to wash myself. And she threw herself in, saying: In the name of Jesus Christ I am baptized on my last day.”

**Among heretics**

Mandaeans (>350?) (partial) said that Jesus perverted the living baptism. *Ginza* p.549

## Ca4. Observe the Lord’s Supper

Matthew 26:20-30; Mark 14:12-26; Luke 22:1-23; John 13:1-30; 1 Corinthians 11:17-34

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 26:30-30; Mark 14:12-26; Luke 22:1-23; John 13:1-30

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## Ca5. No more animal or blood sacrifices

Hebrews 10:18-20

(partial) Hebrews 8:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) &&&

## Ca6. No need to celebrate the Sabbath (except can fast)

Hosea 2:11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***X Constitutions of the Holy Apostles*** (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

*X Constitutions of the Holy Apostles* (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

**Synod of Laodicea (in Phrygia)** (343-381 A.D.) “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

**X 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)

**Rufinus** (374-406 A.D.) freely translating Origen(225-253/254 A.D.) “By the grace, then, of the Holy Spirit, along with numerous other results, this most glorious consequence is clearly demonstrated, that with regard to those things which were written in the prophets or in the law of Moses, it was only a few persons at that time, viz., the prophets themselves, and scarcely another individual out of the whole nation, who were able to look beyond the mere corporeal meaning and discover something greater, i.e., something spiritual, in the law or in the prophets; but now there are countless multitudes of believers who, although unable to unfold methodically and clearly the results of their spiritual understanding, are nevertheless most firmly persuaded that neither ought circumcision to be understood literally, nor the rest of the Sabbath, nor the pouring out of the blood of an animal, nor that answers were given by God to Moses on these points. And this method of apprehension is undoubtedly suggested to the minds of all by the power of the Holy Spirit.” *de Principiis* book 2 ch.7.2 p.285

**John Chrysostom** (martyred 407 A.D.) says we don’t celebrate the Jewish Sabbath. *Homilies on Galatians* Homily 4.1 p.30

**From Muslim conquests to present**

**Waldenses** (1176-) “My name is T. , Waldensian Minister in Italy, in charge – by our Board, to answer to your letter. If you are interested in the Waldensian Churches in Italy (North, Center, and South Italy) and in Uruguay and Argentina, in past and present you can try to find and study the following books: Giorgio Tourn, You are my witnesses – The Waldensians across 800 years , Claudiana Editor 1989 – Distributed in North America by P.O. Box 37844 – CINCINNATI, OH 45222 (USA). Prescot Stephens, The Waldensians Story – A study in Faith, intolerance and survival, The Book Guild Ltd – Lewes, Sussex, 1998.

*The Waldensian Churches are Reformed Presbyterian Churches:* they were called in Latin: Mater Reformationis (=Mother of the Reformation) as they were before an old Middle Ages movement, but NOT a Church . They adopted the Huguenot Confession of faith, so called “De la Rochelle” of 1559 (but really of the Paris Synod, their first Huguenot General Assembly), but in 1655 the Waldensian Churches had its own Confession of Faith, hurriedly drafted in Italian immediately after the massacre of the Waldenses called “Piedmonts Easters”. This was simply a shortened version in Italian of the Huguenot Confession of faith of 1559: *it confirmed that in theology the Waldenses were in the mainstream of Presbyterian Calvinism . It is still the basis to this day of Waldensian beliefs,* which the Candidates have to undersign in front of the General Assembly before becoming Ministers in our churches.

The Waldensians did not keep the Sabbath and were not guardians of the “Sabbath Truth” as you call it. The Waldensians never followed the Seventh-day Adventist but they follow more: Romans 14,5-8 then other truths.

We can therefore say very cl**early that the Waldensians were not Seventh-day Sabbath keepers and they were not persecuted for keeping Saturday as the Sabbath!” http://loudcry.org/sda/archives/4806**

## Ca7. Learn from prior church writers/councils

Acts 15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.) mentions Dionysius, Cyprian, and Firmilianius *Letter 188* ch.I p.224

**First Council of Constantinople** (381/382 A.D.) refers to the Council of nicea. Creed ch.11 p.172

**Rufinus** (374-406 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 (374-406 A.D.) refers to Adamantius according to the preface on Adamantius.

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) speaks approvingly of Gregory, basil, Athanasius, Hilary, Ambrose, and Cyril. Session 1 p.248

**Nestorius** (451/452 A.D.) Mention of Ambrose. *The Bazaar of Heracleides* book 2 ch.1(b) p.217

Nestorius (451/452 A.D.) Theophilus of Alexandria. *The Bazaar of Heracleides* book 2 ch.1(b) p.231

Nestorius (451/452 A.D.) 318 bishops at Nicea. *The Bazaar of Heracleides* book 2 ch.1 p.87

Nestorius (451/452 A.D.) Speaks well of Gregory the Divine and Athanasius of Alexandria. *The Bazaar of Heracleides* book 2 ch.1(b) p.200

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.321 (553 A.D.) mentions the church of God.

**Peter Lombard** (1142-1160) quotes or paraphrases “Augustine in the first book On the Trinity” *Sentences of Peter Lombard* First Book distinction 4 ch.2 p.3

**Desiderius Erasmus of Rotterdam** (1460-1536) “Here the most sweet Chrysostom converses with me, and Basil, and Austin, and Jerome, and Cyprian, and the rest of the Doctors that are both learned and eloquent.”” *Colloquies of Erasmus* p.264

&&&Philocalia, Canons of Anastasius, Photius, Theodoret all refer to Adamantius, accoding to notes on Adamantius.

**Third Council of Constantinople** (680-681 A.D.) “Our Lord Jesus Christ, according as the Prophets of old have taught us and as our Lord Jesus Christ himself hath instructed us, and the Creed of the holy Fathers hath delivered to us; defining all this we likewise declare that in him are two natural wills and tow natural operations indivisibly, inconvertibly, inseparably, inconfusedly, according to the teaching of the holy Fathers.” *The Definition of Faith of the Third Council of Constantinople* p.345.

## Ca8. Cheer up/encourage other believers

Philippians 2:19; 1 Thessalonians 5:11,14; Hebrews 3:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.16 p.200 says to encourage other believers.

**Rufinus** (374-406 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

## Ca9. Correct other believers

1 Corinthians 14:20; 1 Thessalonians 5:14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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.

## Ca10. Calling ourselves Christians

Acts 11:26b; 1 Peter 4:16; Acts 26:27-29

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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)

***Life of Antony*** (355 A.D.) ch.41 p.207 says we are Christians.

**Athanasius of Alexandria** (c.339 A.D.) “… an apostate from Christianity” *Circular Letter* ch.5 p.95

***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

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (May 553 A.D.) speaks of us as Christians. *The Sentence of the Synod* p.307

**From the start of Muslim conquests until the Fourth Lateran Council (635-1215 A.D.)**

**Pope Agatho of Rome** (Nov. 15, 680 A.D.) (implied) mentions the Christian faith. Letter p.329

**Liturgy of Mark** (ms. 1100-1200 A.D.) p.556 mentions Christians.

**Peter Lombard** (1142-1160) “it is enough for the Christian, to believe the cause of created things, visible and insibile, is not but the goodness of the Creator, who is the One and True God.” *Sentences of Peter Lombard* First Book distinction 4 ch.2 p.4

**Desiderius Erasmus of Rotterdam** (1460-1536) “Au. Thou believest indeed like a good Christian.” *Colloquies of Erasmus* p.331

Desiderius Erasmus of Rotterdam (1460-1536) (implied) “(Cart.) “What do you think is more unhappy Way of living, for a poor Pay, to murder a Fellow Christian, who never did you Harm, and to run yourself Body and Soul into eternal Damnation?” *Colloquies of Erasmus* p.265

## Ca11. Mention of Easter/Pascha[l]

From Wikipedia: The word for Easter in almost all languages comes from the Greek word *Pascha*, which comes from the Hebrew *Pesach*, meaning Passover. The main exceptions are the Slavic languages and English. Slavic languages call this festival the “Great Night” or “Great Day”. The English word Easter came from the month of the German calendar called Eostre-monath. The name for the month came from the Anglo-Saxon goddess Eostre, similar to how the names January, March, and June came from Roman deities.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Venantius** (lived ca.530-609 A.D.) wrote a poem on Easter

## Ca12. Calling the Lord’s Supper the Eucharist

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Synod of Antioch in Encaenis** (summer 341 A.D.) canon 2 p.108 mentions Easter and the Eucharist.

## Ca13. Shun alleged believers persisting in sin

Matthew 18:17 (partial)

1 Corinthians 5:5-13

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 5:11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) &&&

## Ca14. The Church is the body of Christ

1 Corinthians 12:27; Ephesians 4:12; 5:23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (martyred 407 A.D.) the church is Christ’s body. *Homilies on Ephesians* Homily 3 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Vincent of Lerins** (c.434 A.D.) *A Commonitory* ch.20.48 p.146

**Start of Muslim conquests to the 4th Lateran Council (634 A.D.-1215 A.D.)**

**Council of Quinisext (Trullo)** (692 A.D.) “The great and divine Apostle Paul calls man created in the image of God, the body and temple of Christ.” *Council of Quinisext* Canon 110 p.407

## Ca15. Footwashing

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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, Aguaustine.

Sometimes by Waldenses, Mennonites, Catholics, Protestants, Charismatics

## Ca16. Baptize in the name of the Father, Son, Holy Spirit

Matthew 28:19

**Sinaiticus** (340-350 A.D.)

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**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.

Bezae Cantabrigiensis (5th century)

Italic (4th to 7th centuries)

Freer Gospels (c.500 A.D.)

Syriac

Sahidic Coptic

Bohairic Coptic

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) quotes the Great Commisssio, where Jesus commanded them to 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 baptize int eh name of the Father, the Son, and the Holy Spirit. *Synodical Letter* p.189

**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

## Ca17. We are the flock of Christ

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 20 no.3 p.190

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) mention of the sheep of Christ Memra 12 ch.6 p.124-125

**After the Start of Muslim conquests (634 A.D.-)**

**Anastasius Bibliothecarius** (858-878 A.D.) freely translating Peter of Alexandria “I commend also to thy glorious patronage the flock of Christ’s worshippers which was committed to my pastoral care;” *Genuine Acts of Peter of Alexandria* p.&&&

## Ca18. Musical choir

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## Ca19. Church(es) of God

Church of God Acts 20:28; 1 Corinthians 1:2; 10:32; 11:22; 2 Corinthians 1:1; Galatians 1:13; 1 Timothy 3:5;

Church of the Living God 1 Timothy 3:15

Churches of God 1 Corinthians 11:16; 1 Thessalonians 2:!4; 2 Thessalonians 1:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.321 (553 A.D.) mentions the church of God.

## Ca20. Church(es) of Christ

Church of Christ Romans 16:16 (no other verses)

(implied) Matthew 16:18 (Jesus spoke of my church)

(implied) Christ is the head of the church Ephesians 5:23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Optatus of Milevis** (373-375 A.D.) speaks about the church of Christ. book 3 p.139

## Ca21. Holy church(es)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Optatus of Milevis** (373-375 A.D.) mentions the “holy church” in book 1 p.39; book 1 p.86 (two times)

**Cassiodorus** translating Clement of Alexandria (193-217/220 A.D.) “It was written to a Babylonian lady, by name Electa, and indicates the election of the holy Church.” [Latin translation] *Comments on 2 John* p.576

## Ca22. No need to burn incense in the church

See <http://archive.churchsociety.org/churchman/documents/Cman_117_3_Brattston.pdf>

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

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# Church Leadership

## C1. Obey authority of godly church leaders

1 Thessalonians 5:12-23; Hebrews 13:7,17; (partial) 1 Peter 5:2-3

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## C2. The Church/Christians should have unity

John 17:3; 20-21,23; 1 Corinthians 3:1-10; 12:12-29; Ephesians 4:3-5

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 17:3; 20:21,23

**p18** (4th entury) Acts 4:32 (implied)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hilary of Poitiers** (355-367/368 A.D.) mentions “the unity of the Catholic faith” *On the Councils* ch.80 p.25

**First Council of Constantinople** (381/382 A.D.) *Synodical Letter* p.189

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) session 6 p.292 says the church should have unity.

**Council of Constantinople II** (May 553 A.D.) speaks of divine unity. *Session 1* p.302

**Peter Lombard** (1142-1160) the unity of the spirit in the chain of peace.” *Sentences of Peter Lombard* First Book distinction 10 ch.2 p.7

## C3. Excommunicate or separate from heretics

2 Timothy 3:1-5

No hospitality to heretics 2 John 10-11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 5.12 p.39.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (May 553 A.D.) excommunicates those who deny that Christ was one person, fully God and fully man. *The Capitula of the Council* ch.8 p.313-314

**Cassiodorus** translating Clement of Alexandria (193-217/220 A.D.) refers to 2 John 10-11 as the “second Epistle of John” and says not to even let people in your house who bring ungodly doctrine. *Fragments from Cassiodorus* ch.3 p.577

## C4. Bishop(s)

Philippians 1:1; 1 Peter 5:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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.

**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

***Sozomen****’s Ecclesiastical History* book 1 ch.23 p.256 (370/380-425 A.D.) discusses the bishops, presbyters, deacons, and sub-deacons.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (May 553 A.D.) mentions bishops. Session 1 p.303. Session 7 p.305. See also session 1 p.302.

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

**From the start of Muslim conquests until the Fourth Lateran Council (635-1215 A.D.)**

**Pope Agatho of Rome** (Nov. 15, 680 A.D.) mentions the Holy Spirit. Letter p.329

**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.

## C5. Church leaders should accept each other

(implied) John 13:20; (implied) Romans 15:7; 2 John 9-10

(implied, because accept all believers) Romans 15:7

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) John 13:20

**From The Council of Nicea to the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) Cyril wrote to other bishops. *The Bazaar of Heracleides* book 2 ch.1 p.131-132

## C6. Reject unchristian church leader authority

1 Timothy 6:3-5; 2 Timothy 3:1-5; Titus 1:14; 2 John 9-11 (implied)

(partial) 1 Timothy 4:1-4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

## C7. Remove leaders fallen in gross sin/heresy

(implied, if remove any Christian from the church that includes leaders) 1 Corinthians 5:9-11; 2 John 9-11 (implied)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Nicea I** (May-June 325 A.D.) &&&

**Athanasius of Alexandria** (325-373 A.D.) &&&

**Ephraim** (350-378 A.D.) &&&

**Jerome** (373-420 A.D.) &&&

## C8. Concept of one universal church

Ephesians 4:3-5; 1 Corinthians 12:13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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.

**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

**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

**Rufinus** (374-406 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

**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* Homily 4.27 p.34

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Pope Celestine to the Synod of Ephesus** Letter 18 (432 A.D.) p.221 speaks of the “security of the whole church.”

**Council of Constantinople II** (May 553 A.D.) speaks of what “the Holy Church has taught from the beginning.” *The Capitula of the Council* ch.9 p.314. See also *Sentences of the Synod* p.306

**Pope Vigilius’ *Letter to the Council of Constantinople II*** p.321 (553 A.D.) mentions the church of God.

**Venantius** (lived ca.530-609 A.D.) “them away, He [Christ] guards the fold of God. Those whom guilty Eve had before infected, He now restores, fed with abundant milk at the bosom of the Church.” *Poem On Easter* p.330

## C9. Churches should greet other churches

Romans 16:16

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## C10. Tradition of the apostles or the church

Ephesians 2:20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

“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 (355 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).

**First Council of Constantinople** (381/382 A.D.) shows churches greeting other churches. *Synodical Letter* p.189

**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).

**Rufinus** (374-406 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** (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, 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.”

“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 the Theologian [of Nazianzen], Gregory of Nyssa, Ambrose, Theophilus, John (Chrysostom), Cyril, Augustine, Proclus, Leo. It says the 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) session 1 p.247 speaks of earlier Christian writers.

**Council of Constantinople II** (May 553 A.D.) lists early Christian writers as authorities. *Session 1* p.302

## C11. Ordination [of bishops]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## C12. 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.”

## C13. Christ the head of the Church

Ephesians 5:23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Athanasius of Alexandria** ()

**John Chrysostom** (martyred 407 A.D.) says that Chirst is the head of the church. *Homilies on Ephesians* Homily 6 p.75

## C14. Church leaders are shepherds

John 21:15-17; 1 Peter 5:2

allusion Ezekiel 34:16-22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

***The Didascalia*** (after 431 A.D.) p.24-25 “Hear, then, ye bishops, and hear, ye laymen, how the Lord saith: ‘I will judge between ram and ram, and between ewe and ewe’; that is, between bishop and bishop, and between layman and layman:" whether layman loves layman, [ii. 20 ] and whether again the layman loves the bishop and honours and fears him as father and lord, and (as) God after God Almighty; for to the bishop it was said through the apostles: ‘Everyone that heareth you, heareth me; and everyone that rejecteth you rejecteth me, and him that sent me:’ and again, whether the bishop loves the laity as his children, and cherishes and keeps them warm with loving care, as eggs from which young birds are to come; or broods over them and cherishes them as young birds, for the rearing up of winged fowl. Teach, then, and admonish all; and them that deserve rebuke, rebuke and afflict:" but unto conversion and not unto destruction; and admonish unto repentance and correct them, so that thou make their ways straight and fair, and order well the conduct of their life in the world. That which is whole preserve that is, him that is established in the faith guard watchfully; and shepherd the whole people in peace.”

## C15. The episcopate [office of bishop]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**John Zonaras** (1120 A.D.) “from his See more than six months, unless some one of the causes there enumerated shall have intervened, has both fallen from the episcopate and the” Commentary on Peter of Alexandria’s *Canonical Epistle* canon 10 p.275

**Among heretics**

**Nestorius** (451/452 A.D.) “When they heard these things, they said: ‘Before God has our inquiry been solved.’ And many praised and gave glory and went away from me and remained in agreement until they fell into the snare of those who were seeking for the episcopate.” *Bazaar of Heracleides* p.99-100.

## C16. Elders/presbyters

1 Timothy 3:1-2; 1 Timothy 3:8; Titus 1:5; Philippians 1:1; 1 Peter 5:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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

**John Chrysostom** (400/401 A.D.) mentions presbyters and deacons. *Commentary on Acts* homily 3 p.23

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) session 6 p.271 mentions presbyters and deacons.

**From the start of Muslim conquests until the Fourth Lateran Council (635-1215 A.D.)**

**Pope Agatho of Rome** (Nov. 15, 680 A.D.) (implied) mentions the Christian faith. Letter p.329

## C17. Deacons

Acts 6:2-6; 1 Timothy 3:1-2; 1 Timothy 3:8; Titus 1:5; Philippians 1:1; 1 Peter 5:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Chalcedon** (451 A.D.) session 6 p.271 mentions presbyters and deacons.

The **Mennonite** Pamphlet Mennonites: What Do They Believe by Christian Lighthouse Publishers, says they believe the Father, Godhead, Holy Spirit is personal and divine, the Son of God was born of a virgin, God created all, saved by the blood of Jesus, obedience, walking in newness of life, bishops and deacons, baptism, communion is a symbol, foot washing, women should be veiled in the service, Christ will return, eternal heaven or damnation in the Lake of Fire.

## C18. Sub-deacons

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**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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).

## C19. Catechumens

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## C20. Must be worthy of being a bishop/priest

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Optatus of Milevis** (373-375 A.D.) mentions the priests. book 2 p.112

**John Chrysostom** (400/401 A.D.) mentions priests. *Commentary on Acts* homily 21 p.141

# 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 Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:27-28,31-32; 19:9; Mark 10:11-12; Luke 16:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:27-28; Romans 13:9

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

**Cyril of Jerusalem** (349-386 A.D.) says that marriage is fine. *First Catechetical Lecture* 4 ch.25 *Nicene & Post-Nicene Fathers* p.25

**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

**Rufinus** (374-406 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 (374-406 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

**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* Homily 1 p.5. See also ibid homily 8 p.52.

***Sozomen’s*** *Ecclesiastical History* (370/380-425 A.D.) book 3 ch.14 p.293 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.

**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*

**Palladius** (c.430 A.D.) &&& *Four Desert Fathers* part 11 p.79.

**Desiderius Erasmus of Rotterdam** (1460-1536) (implied) “But they say Chastity is very well pleasing to God. (Pa) And for that Reason I would marry a chaste Maid, that I may life chastly with her.” *Colloquies of Erasmus* p.220.

Desiderius Erasmus of Rotterdam (1460-1536) “In that Book, Paul, that can’t lie, told me, that neither whores nor whore-mongers shall obtain the Kingdom of Heaven.” *Colloquies of Erasmus* p.298

**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

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:31-32; 19:9; Mark 10:11-12; Luke 16:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:31-32; 19:9; Mark 10:11-12; Luke 16:18; Romans 7:2,3; 1 Corinthians 7:10,11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.)

**Desiderius Erasmus of Rotterdam** (1460-1536) taught that divorce was not an option, to the very last day of life. *Colloquies of Erasmus* p.245

**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. We should be pure

Ephesians 5:3-4; Matthew 5:28

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:28; Ephesians 5:3-4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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.”

***Sozomen’s*** *Ecclesiastical History* (370/380-425 A.D.) book 3 ch.14 p.293 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.

## fm4. Do not watch violent or lewd shows

(implied) Job 31:1; Prov 6:25; Matthew 5:28; 2 Peter 2:14

Philippians 4:8-9

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied Matthew 5:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Philippians 4:8-9

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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 the theatre was a moral pestilence. *City of God* book 1 ch.32 p.20

## fm5. No homosexuality

Romans 1:26-27; 1 Corinthians 6:9-11; Leviticus 20:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 1:26-27; 1 Corinthians 6:9-11

Note that if only boys are mentioned, this is counted as Partial, because while teens could be of marriageable age, they could be younger too.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

*Life of Antony* (355 A.D.) ch.74 p.225 (partial) speaks against seducing boys.

**John Chrysostom** (400/401 A.D.) teaches that men loving men is wrong. *Commentary on Acts* ch.&&&

**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”

## fm6. We should honor our parents

Exodus 20:12; Deuteronomy 5:16

Mark 7:10-12 (Corban)

(implied) Ephesians 6:1-2

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 7:10-12

**Vaticanus** (B) Most of the Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 7:10-12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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

Desiderius Erasmus of Rotterdam (1460-1536) (partial) “but answer me this one Thing. I beseech you, do any Laws discharge you from your Duty to your Parents? (Ca) No.” *Colloquies of Erasmus* p.233

## fm7. Cherish and nurture our family

1 Corinthians 7:33-34; Titus 2:4

(implied) Ephesians 6:1-4

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 7:33-34; Titus 2:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.”

## fm8. Having kids is fine within marriage

(implied) Ephesians 6:1-4; Titus 2:4

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) eph 6:1-2; Titus 2:4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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 (374-406 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** (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

**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

## fm9. Celibacy is better than marriage

1 Corinthians 7:1-9; 25-35

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 7:1-9; 25-35

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.88 p.219 (implied) says is it better to not be married.

**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.

**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* Homily 1 p.15

***Sozomen’s*** *Ecclesiastical History* (370/380-425 A.D.) book 6 ch.33-34 p.370-371 mentions the good works of the monks.

***Socrates****’ Ecclesiastical History* book 4 ch.23 p.106 (c.400-439 A.D.) mentions what Paul wrote in Corinthians about the advantages of chastity vs. marriage.

## fm10. Remarriage OK after death of spouse

Romans 7:1-3; 1 Corinthians 7:39

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 7:1-3; 1 Corinthians 7:39

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## fm11. No incestual relations

Leviticus 20:17-19

1 Cor 5:1-3 (implied)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Optatus of Milevis** (373-375 A.D.) speaks of the evil of incest and applies it to a Donatist bishop book 2 p.101

## fm12. Do not love family more than Jesus

(implied) Matthew 10:21

Luke 8:20-21

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) Matthew 10:21; Luke 8:20-21

**Vaticanus** (B) Most of Old Testament all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 8:20-21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

***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

Cyril of Alexandria to Nestorius at the **Council of Ephesus** (431 A.D.) (implied) [Christ said,] “For I am come to set a man a variance against his father, and the daughter against for mother.”

**Desiderius Erasmus of Rotterdam** (1460-1536) (implied) “…detesting Satan, and all Idolatry, and magic Arts. I worship him alone, preferring nothing before him, nor equlaling nothing with him, neither Angel, nor my Parents, nor Children, nor Wife, nor Prince, nor Riches, nor Honours, nor Pleasures,; being ready to lay down my Life if he call for it,” *Colloquies of Erasmus* p.326

## fm13. Do not kill/expose infants

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**Salvian** (440-450 A.D.) “Even the origins of our religion were thought to spring from two great crimes, the first being murder and the second incest, which is worse than murder. Nor were these mere murder and incest, but a more wicked thing than the bare commission of either of these crimes, the incest of holy mothers, and the murder of innocent infants, whom, they thought, the Christians not only murdered, but ---- which is more abominable ---- devoured.” *On the Government of God* ch.18 p.&&&

**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.’”

## fm14. Two become one flesh

Genesis 2:23; Ephesians 5:31

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**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

## fm15. No gladiators

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**John Chrysostom** (martyred 407 A.D.)

**Asterius of Amasea** (c.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*

## fm16. We should be modest

(Modesty explicitly referring to only humbleness is not included here.)

Ephesians 5:3-4; Matthew 5:28

Job 31:1 Job made a covenant with his eyes not to look lustfully at a girl

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 5:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 5:28; Ephesians 5:3-4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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.

**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.

**John Chrysostom** (400-401 A.D.) says we should be modest. *Homilies on Acts* Homily 5 p.36

John Chrysostom (400-401 A.D.) says we should not have any lewdness *Homilies on Acts* Homily 8 p.52

## fm17. Train your kids in the Lord

Deuteronomy 6:4-9; Psalm 78:4; Proverbs 22:6; Ephesians 6:4

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**From the Council of Nicea I until the Council of Ephesus (325-431 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.)

## fm18. Eve was Adam’s bone and flesh

Genesis 2:23a

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Asterius of Amasea** (c.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*

## fm19. Do not lust (sexually)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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.

## fm20. Don’t betray others in family

Matthew 10:21 (implied); Mk 13:12 (implied)

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# 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) 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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) 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 13:7

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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.

## 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) 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (&&&) (implied) &&&

**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* Homily 2.13 p.51. See also ibid Homily 6 p.74.

## Gv6. Christians should not be in lawsuits

1 Corinthians 6:1-8

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

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.”

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.)

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Council of Chalcedon (451 A.D.) (partial) session 7 p.274 says Christians should not sue clergy

## Gv7. Officials ought to be just

Leviticus 19:15; Romans 13:3-4

(partial) 1 Peter 3:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 13:3-4

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 4:19; 5:29

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Council of Sardica** canon 7 p.421 (343/344 A.D.) 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) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (partial) Luke 12:24

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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

**Rufinus** (374-406 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.

**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* Homily 22 p.142

**Asterius of Amasea** (400-410 A.D.) “For the providence of God is over all his works,” *Against Covetousness* p.4

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Vincent of Lerins** (c.434 A.D.) mentions Divine Providence. *A Commonitory* ch.10 p.138 ahd ch.12 p.139.

**Peter Lombard** (1142-1160) discusses God’s “governance” *Sentences of Peter Lombard* First Book distinction 3 ch.1 p.4

**Desiderius Erasmus of Rotterdam** (1460-1536) “But since Providence saw it meet it should be otherwise,” *Colloquies of Erasmus* p.344

**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) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:49; 18:36

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Rufinus** (374-406 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

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) King of Kings and Lord of Lords. *The Bazaar of Heracleides* book 2 ch.1(b) p.221

**Peter Lombard** (1142-1160) “He has transferred us into the kingdom of the Son of His charity.” *Sentences of Peter Lombard* First Book distinction 10 ch.3 p.8

**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

Ebionite ***Gospel of pseudo-Matthew*** (600-625 A.D.) ch.9 p.373 refers to Christ as king.

## Gv11. The Kingdom of Heaven

Matthew 5:20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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.”

***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* Homily 23 p.153

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) ch.2.35 “it behoves you to know the word of the Lord, who said: ‘Except your righteousness abound more than that of the scribes and Pharisees, ye shalt not enter into the kingdom of heaven.’" [Matthew 5:20]

**Patrick of Ireland** (&&&) “You will take possession of an eternal kingdom, as He Himself testifies, saying: "They shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."” Letter to COroticus ch.19

**Nestorius** (451 A.D.) &&& *The Bazaar of Heracleides* ch.&&&

**Desiderius Erasmus of Rotterdam** (1460-1536) “In that Book, Paul, that can’t lie, told me, that neither whores nor whore-mongers shall obtain the Kingdom of Heaven.” *Colloquies of Erasmus* p.298

# KERYGMATIC AND IRENIC EVANGELISM

## k1. Preach the gospel to others

(Mentioning the Preacher, the author of Ecclesiastes, is not counted.)

Luke 7:22; 8:1; 9:6,60; 2 Timothy 4:2

The word “preach” is used 118 times in the New Testament

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 7:22; 8:1; 9:6,60

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 8:1; 7:22; 9:6,60

**p18** (4th entury) “testify” Acts 4:33

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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” &&&

**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* Homily 18 p.17. See also *Homilies on Galatians* Homily 3.1 p.24

John Chrysostom (400-401 A.D.) says to preach to all the world. *Homilies on Acts* Homily 1 p.1. See also ibid homily 18 p.117.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) says there were many things that hindered Jesus from preaching the gospel. *Bazaar of Heracleides* ch.74 p.68

**Among corrupt or spurious works**

***Acts of Paul and Thecla*** (150-200 A.D.) p.487,488 Paul preached the gospel boldly.

## k2. Bold proclamation of truth

Jeremiah 7; Luke 3:18-19; John 6:53-60; 8:54-56; Acts 4:8-13; 4:29,31; 9:27,28; 13:46; 14:3; 28:31; Galatians 2:14-15; (implied) 1 Peter 4:11a

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 3:18-19; John 6:53-60; 8:54-56

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 6:53-60; 8:54-56; Acts 4:8-13; 4:29,31; 9:27,28; 14:3; Galatians 2:14-15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (356-360 A.D.) proclaims the truth against Arians. *Four Discourses Against the Arians* Discourse 3 ch.7 p.397

## k3. Quoting God’s word to unbelievers

(While Satan can be considered an unbeliever, quoting God’s word to Satan is not counted.)

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 11:10; 19:4-5; John 10:4; etc.

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 10:34

## k4. Sharing personal testimonies

Acts 15:12-13; 26:2-29; Hebrews 11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 15:12-13; 26:2-29

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**Eusebius** (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** ()

## k5. Creative allegories or metaphors

James 3:4-6; 2 Timothy 2:20-21

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) says we are shimmers of light. *Englynion* book 2 343-346 p.62

**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

**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

**Rufinus** (374-406 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

***A Poem on the Passion of the Lord*** (315-550 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

**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

**Optatus of Milevis** (373-375 A.D.) describes how we are little trees in Gods’ Paradise. Book 1 p.89-90

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

**Venantius** (lived ca.530-609 A.D.) says that the herbs smile in the blossoms at the resurrection of Christ. *Poem on Easter* p.329.

## k6. Quoting poetry to share truth

Quoting poetry in the Bible, and merely mentioning non-Biblical poets is not counted here. Rather, this refers to quoting non-Biblical poetry to show truth.

Acts 17:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 17:28

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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

## k7. Promises of heaven or God’s love

Philippians 3:14

Luke 10:20; John 3:16b; 1 Corinthians 2:9; Revelation 19-21

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 10:20; John 3:16b

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 10:20; John 3:16b; 1 Corinthians 2:9; Philippians 3:14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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*** (355 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* Homily 14 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** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) paraphrases 1 John 3:2 *de Principiis* book 3 ch.5.8 p.344

## k8. Threats of Hell or God’s wrath

Matthew 3:10,12; 25:41-44; Luke 10:15; John 8:23-24; 15:6; Romans 1:18; 9:22; Revelation 19-21

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:10,12; 25:41-44; Luke 10:15; John 8:23-24; 15:6

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 25:41-44; Luke 10:15; Mh 8:23-24; 15:6; Romans 1:18; 9:22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## k9. Mortal life is fleeting/short

Job 14:1-2; Psalm 62:9; 103:13-16; Isaiah 40:6,7; (partial 1 Corinthians 7:31); James 1:10-11; 1 Peter 1:23-24

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***Life of Antony*** (355 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

## k10. 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.&&&

## k11. Use of Catena of 3 or more verses

Hebrews 1:5-13; Romans 3:10-18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 1:5-13

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Rufinus** (374-406 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

## k13. Cross / Christ a stumbling block to Jews

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## k14. Christ speaking in parables

Jesus spoke 39 parables.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) mentions Jesus’ parables *Englynion* book 3 434-455 p.84-85

**John Chrysostom** (martyred 407 A.D.) talks of Jesus telling the parable of the talents. *Homilies on Ephesians* homily 4 p.68

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (May 553 A.D.) mentions Christ’s parables. *The Sentence of the Synod* p.306

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Christ spoke in parables. *Commentary on Zechariah* ch.1 p.329

## k15. Parable of the sheep and the goats

Luke 10:15

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## k16. Parable of the prodigal son

Luke 15:11-32

&&&**Athanasius of Alexandria**

## k17. Parable of the wheat and tares

Matthew 13:24-30

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus teacing on the wehat and the tares. *Englynion* book 4 795-805 p.73

**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.&&&

## k18. Faith/kingdom of Heaven as a mustard seed

Matthew 17:19-21; Luke 17:5-6

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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 Homily 46 ch.2 p.&&&

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.)

## k19. Parable of the persistent/importune widow

Luke 18:1-8

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## k20. Parable of the barren fig tree

Luke 13:6-9

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## k21. Parable of the Good Samaritan

Luke 10:25-37

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## k22. Parable of the lost sheep

Luke 15:1-7; Matthew 15:13

Just referring to the lost sheep of Israel is not included here.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.&&&

## k23. Parable of the lost coin

Luke 15:8-13

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## k24. We want non-believers to get saved

Romans 10:1

^^^

# 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) 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) &&&

**p8** or **p10**

**Alexandrinus** (c.450 A.D.) &&&

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (probably by Athanasius) (355 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

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**John Chrysostom** (martyred 407 A.D.) &&&

**Rufinus** (374-406 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

***The Didascalia*** (after 431 A.D.) &&&

**Fulgentius of Ruspe** (507-532/533 A.D.) &&&

## Ap2. Answering alleged contradictions

**From the Council of Nicea I until the Council of Ephesus (325-431 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* Homily 5.17 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

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 15:3-6; Matthew 12:35-37; Luke 6:33-34,38,41,42,46; 13:3-5; John 10:34; 11:9

**Vaticanus** (B) 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.

**p8** (4th century) Acts 5:3-4

**Alexandrinus** (c.450 A.D.) &&&

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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.) &&&

**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

**John Chrysostom** (martyred 407 A.D.) &&&

## Ap5. Nature witnesses to God

Psalm 19; Romans 1:18-20

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 1:18-20

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Basil of Cappadocia** (357-379 A.D.) &&&

## Ap7. First Cause (cosmological argument)

See also the related topic that God created everything.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

**Rufinus** (374-406 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hilary of Poitiers** (355-367/368 A.D.) &&&

## Ap9. Appeal to historians

Jasher (Upright one) Joshua 10:13; 2 Samuel 1:18

Wars of the Lord Numbers 21:14

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) &&&

**John Chrysostom** (400-401 A.D.) refers to the Jewish historian Josephus, *Homilies on Acts* Homily 5 p.32

**Augustine of Hippo** (413-426 A.D.) appeals to the historian Sallust in many places in *City of God*.

**Gregory of Nyssa** (382-383 A.D.) appeals to Philo. *Against Eunomius* book 9 ch.1 p.212

## Ap10. Using chronology in apologetics

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (died 407 A.D.) “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* Homily 1 p.339

# POLEMIC EVANGELISTIC METHODS

## Po1. Be on guard against error

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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

## Po2. Debate and argument in witnessing

John 8:13-19; 10:34-39; Acts 15:2; Romans 7:1-4; 9:19-22

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 8:13-19; 10:34-39

**Vaticanus** (B) 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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

**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

## Po3. Showing misconceptions/contradictions

(Not just saying it is wrong, but proving it is wrong, following the ramifications, appeal to others, etc.)

Luke 6:2-5; John 10:34-38; Galatians 2:14

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:34-38

**Vaticanus** (B) 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

## Po4. Morality vs. evil in other religions

Leviticus 20:2-5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.75 p.216 mentions Cronos [Saturn] eating his own children and slaughtering his father.

*Life of Antony* (355 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

## Po5. Do not judge/condemn others

Matthew 7:1-5; Luke 6:37; Romans 2:1; 14:4,7,13; 1 Corinthians 4:3

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 6:37

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**John Chrysostom** (martyred 407 A.D.)

## Po6. Do not throw pearls before swine

Matthew 7:6

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 7:6

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 7:6

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## Po7. Don’t give what is holy to the dogs

Matthew 7:6

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 3 ch.5 p.427 quotes Matthew 7:6.

## Po8. Beware of wolves/ false prophets

Matthew 7:15-16; 24:24

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Vincent of Lerins** (c.434 A.D.) *A Commonitory* ch.25.66 p.150

**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.

## Po9. Calling other beliefs delusion(s)

2 Thessalonians 2:11; Isaiah 66:4

Romans 1:25 (partial) lie

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 2 Thessalonians 2:11

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (probably by Athanasius) (355 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.”

## Po10. Humor or wit in witnessing

Acts 26:29

(Dark humor, puns, etc.)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Basil of Cappadocia** (357-379 A.D.) &&&

## Po11. Harsh rebuke in witnessing

(Satanic, evil, going to Hell, etc.)

Matthew 3:8-10; Luke 6:24-26; John 8:44,55; 9:41; Galatians 1:6-9; Philippians 3:2

Jesus and Paul commanded us to rebuke people in Luke 17:3; 1 Timothy 5:20; Titus 1:13; 2:15

2 Timothy 4:2 says, “Preach the Word; be prepared in season and out of season; correct, rebuke and encourage – with great patience and careful instruction.” (NIV)

John the Baptist called some of the people who came out to see him a “brood of vipers” in Luke 3:7.

Jesus likewise called the Pharisees snakes and a brood of vipers condemned to Hell in Matthew 23:33; hypocrites (Matthew 23:29)

Paul harshly rebuked Elymas, who was opposing the Gospel, in Acts 13:10-12.

Paul spoke harshly about Judaizers, even calling them dogs, in Philippians 3:2

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:8-10; Luke 6:24-26; John 8:44,55; 9:41

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 3:8-10; Luke 6:24-26; John 8:44,55; 9:41; Galatians 1:6-9; Philippians 3:2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.) &&&

**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** (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.)

## Po12. Calling people names

Amos 4:1 cows of Bashan

Psalm 22:12-13

Matthew 15:3 “you hypocrites!”;

Matthew 23:25,33; Luke 3:7; 11:40

Philippians 3:2 dogs

John 8:55; 1 John 5:10; Revelation 3:9 “liar”

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”.)

**Sinaitic Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 15:3; 23:25,33; Luke 3:7; 11:40; John 8:55

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 15:3; 23:25,33; Luke 3:7; 11:40; John 8:55; Philippians 3:2

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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) (355 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.

**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** (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.

## Po13. Ridicule or sarcasm

1 Kings 18:27; Galatians 5:12

2 Corinthians 11:21

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Galatians 5:12

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Hegemonius of Sirmium** (4th century) explains Manes’ error, making fun of the words. *Archelaus Disputation with Manes* ch.50 p.227

## Po14. Calling other beliefs fables

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**John Chrysostom** (400-401 A.D.) calls false beliefs fables. *Homilies on Acts* Homily 4 p.31

John Chrysostom (martyred 407 A.D.) calls some “fable-mongers” *On the Priesthood* book 3 ch.9 p.49

## Po15. Calling other beliefs superstition

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (probably by Athanasius of Alexandria) (355 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.”

**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* Homily 8 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

## Po16. Calling false teaching / heresy poison

The poison of envy and the poison of licentiousness are not included here.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (probably by Athanasius of Alexandria) (355 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?'” book 2 ch.7 p.&&&

**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* Homily 46 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 5 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Cyril of Jerusalem** (c.349-386 A.D.) (implied) &&&

## Gn3. Avoid Docetic belief – not suffer in flesh

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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. 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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.) 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*

## Gn6. Simon Magus and his heresy/error

(partial) Acts 8:9-23, 18-24 (Does not say whether or not he persisted though)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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* Homily 3 p.24

## Gn7. Against Carpocrates (from Simon)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

***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*

## Gn9. Against Marcion

(partial) 1 John 4:2; 2 John 7 (Does not specifically mention Marcion or Gnostics though)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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 agains Marcion, Valentinians, Montanists, and the Encratites. *Letter 188* ch.I 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. 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* Homily 1 p.7

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

Council of Constantinople II (May 553 A.D.) (partial, does not mention multiple heresies) mentions heretics such as the Manichaeans, Epicureans, and Marcionites.

## Gn10. Dispute against Valentinian Gnostics

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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 agains Marcion, Valentinians, Montanists, and the Encratites. *Letter 188* ch.I 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.

**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*

**Rufinus** (374-406 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

**John Chrysostom** (martyred 407 A.D.) speaks against Valentrinian Gnostics *Homilies on Philippians* Homily 6 p.206

## Gn11. Against the Valentinian Heracleon

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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,…”

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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 agains Marcion, Valentinians, Montanists, and the Encratites. *Letter 188* ch.I 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]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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.3 p.246

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Epiphanius of Salamis** (360-403 A.D.) in his second heresies writes of Scythianism. *The Panarion* section 2

## Pg9. Against Syrian religion

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

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## Pg11. Against [Phrygian] Great Mother

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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

**Epiphanius of Salamis** (360-403 A.D.) wrote aginst many groups. One he called Hellenism. *The Panarion*

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) mentions the demon called python in *de Principiis* book3 ch.3.5 p.337

**John Chrysostom** (martyred 407 A.D.) speaks against the superstition of Diana of the Ephesians. *Homilies on Ephesians* argument [Introduction] p.48

**Augustine of Hippo** (388-430 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Theotimos** (407 A.D.) &&&

## Pg15. Apologetic use of the tomb of Jupiter/Zeus

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

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## Pg18. Cannibalism of Kronos/Saturn

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (probably by Athanasius of Alexandria) (355 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.&&&

**Desiderius Erasmus of Rotterdam** (1460-1536) “Because just as Mars makes a sport of killing Men, so do you; saving that you do it the more cruelly of the two, because you kill one that loves you.” *Colloquies of Erasmus* p.210.

## Pg20. Against Bacchus [the Greek/Roman/Arabian/Ethiopian idol]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**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 Syriac** (SyrS) (3rd/4th century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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.

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) was against Judaism. *The Bazaar of Heracleides* book 2 ch.2 p.376

## Or4. Against the Pharisees

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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* Homily 70 ch.1 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; …”

## 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.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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** (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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 70 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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 agains Sabellius in *Against Eunomius* book 2 p.254

**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

**Rufinus** (374-406 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

**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

**Jerome** (373-420 A.D.) &&&?

**Augustine of Hippo** (388-430 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Vincent of Lerins** (c.434 A.D.) lists as heretics Novatian, Sabellius, Donatus, ARius, Eunomius, Macedonius, Photinus, Apollinaris, Priscillian, Iovinian, Pelagius, Celestius, and Nestorius. *A Commonitory* ch.2 p.132.

**Nestorius** (451/452 A.D.) wrote against the Sabellians in *The Bazaar of Heracleides* book 1 ch.1.52 p.43-44

Nestorius (451/452 A.D.) Father, Son, and Spirit are distinct. *The Bazaar of Heracleides* book 1 ch.1.71 p.64-65

Nestorius (451/452 A.D.) spoke of the incarnation and the Trinity. *The Bazaar of Heracleides* book 1fs ch.1.34 p.25

Nestorius (451/452 A.D.) (partial) “God the Word is unchangeable and immortal and He is continuously that where He is in the eternity of the Father. … there was not when he was not.” *The Bazaar of Heracleides* book 2 ch.1 p.82

**Leo I of Rome** (422-461 A.D.) says the divine Trinity is to be honored and worshipped in Letter 37 p.50

Leo I of Rome (422-461 A.D.) says that the Trinity has no division. Sermon 68.1 p.180

**Council of Constantinople II** (May 553 A.D.) mentions the Father, Son, and Holy Ghost in a consubstantial Trinity, one Godhead to be worshipped in three substances. *The Capitula of the Council* canon 1 p.312

**Peter Lombard** (1142-1160) contrasts truth with “as the Sabellians thought” *Sentences of Peter Lombard* First Book distinction 8 part 2 ch.8 p.11 (p.149)

## Or8. Dispute with Ebionites (Judaizers)

(partial) Colossians 2:16-17 (Does not mention Ebionites or Judaizers by name).

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 A.D.) ch.78 p.216 “In the cross magic and witchdraft have no strength”

**Cyril of Jerualem** (c.349-386 A.D.) &&&

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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

**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* Homily 4 p.29

**Augustine of Hippo** (388-430 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 4 p.29

## Ph4. Errors of Aristotle

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

## Ph5. Against Stoics

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.

**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.

**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*

## Ph6. Dispute against Epicureans

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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 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*

**Council of Constantinople II** (May 553 A.D.) mentions heretics such as the Manichaeans, Epicureans, and Marcionites.

## Ph7. Against Cynic philosophy

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

## Ph8. Against Pyrrho the philosopher

**Gregory Nazianzus** (&&&) “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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) has a discussion on why we qar enot ruled by destiny. 115 p.365

## Ph11. [Stoic] Chrysippus was wrong on some points

**Jerome** (&&&) “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.&&&

# 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)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (May 553 A.D.) (implied) If Jesus was begotten without time, that implies God is beyond time.) It says that the Word of God had two nativities: one from all eternity of the Father, without time and body, and the other in the flesh from Mary, Mother of God. *The Capitula of the Council* canon 2 p.312

**John Wesley** (1831) “There is no such thing as either foreknowledge or afterknowledge in God. All time, or rather all eternity (for time is only a small fragment of eternity which is allotted to the children of men), being present to God at once, He does not know one thing before another, or one thing after another; but sees all things in one point of view, from everlasting to everlasting. As all time, with every thing that exists therein, is present with Him at once, so he sees as once whatever was, is or will be to the end of time.” *Sermons on Several Occasions*, 1831, p.39.

**Peter Lombard** (1142-1160) “the One whole everywhere without place [loc], the One Semipiternal without time,” *Sentences of Peter Lombard* First Book distinction 8 part 1 ch.2 p.7-8

## ma2. Jesus appeared on earth prior to His birth

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*** (355 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* (355 A.D.) ch.67 p.214 mentions the clergy.

**Athanasius of Alexandria** (337 A.D.) mentions the clergy. *Circular Letter* ch.4 p.94

***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

**Anastasius Bibliothecarius** (858-878 A.D.) “And because in such a conflict they were not only of the clergy but of the laity also the standard-bearers and preceptors, I on this account greatly feared lest they should be found wanting under their long affliction, and lest their defection, which is terrible to speak of, should be to many an occasion of stumbling and of denying the faith, for there were more than six hundred and sixty confined along with them within the precincts of a dungeon.” *Genuine Acts of Peter of Alexandria* p.&&&

Roman Catholic Church

Greek Orthodox Church

## ma4. The church can be called the city of God

Hebrews 11:10; 12:22-23

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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** (388-430 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.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**Rufinus** (374-406 A.D.) freely translating Origen (225-253/254 A.D.) Every soul has free will. *Origen’s de Principiis* preface 5 p.240

Rufinus (374-406 A.D.) freely translating Origen (225-253/254 A.D.) Mention of free will. Fragment 1 from *Origen’s de Principiis* p.267

Rufinus (374-406 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** (388-430 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Augustine of Hippo** (388-410 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Roman Catholic Cardinal Thomas Cajetan** (1494-1534) an opponent of Martin Luther, believed Babylon would be the Catholic Church in the future.

**Roman Catholic Cardinal James Gibbons** in his book, *Faith of our Fathers* in the 1917 edition on page 106 says, “The penetration of the religion of Babylon became so general and well known that Rome was called the New Babylon.” [http://www.666man.net/BabylonSymbolForRomel](http://www.666man.net/BabylonSymbolForRome.html) Nov 2007

**The Catholic Encyclopedia** equates Rome with Babylon. [http://www.newadvent.org/cathen/11744a](http://www.newadvent.org/cathen/11744a.htm) (nov 2007) “[St. Peter’s First Epistle](http://www.newadvent.org/bible/1pe000.htm) was written almost undoubtedly from [Rome](http://www.newadvent.org/cathen/13164a.htm), since the salutation at the end reads: “The [church](http://www.newadvent.org/cathen/03744a.htm) that is in Babylon, elected together with you, saluteth you: and so doth my son [Mark](http://www.newadvent.org/cathen/09672c.htm)“ ([5:13](http://www.newadvent.org/bible/mar005.htm#13)). Babylon must here be identified with the Roman capital; since [Babylon on the Euphrates](http://www.newadvent.org/cathen/02179a.htm), which lay in ruins, or New Babylon (Seleucia) on the Tigris, or the [Egyptian](http://www.newadvent.org/cathen/05329b.htm) Babylon near [Memphis](http://www.newadvent.org/cathen/10176a.htm), or [Jerusalem](http://www.newadvent.org/cathen/08344x.htm) cannot be meant, the reference must be to [Rome](http://www.newadvent.org/cathen/13164a.htm), the only city which is called Babylon elsewhere in ancient [Christian](http://www.newadvent.org/cathen/03712a.htm) literature ([Revelation 17:5](http://www.newadvent.org/bible/rev017.htm#5); [18:10](http://www.newadvent.org/bible/rev018.htm#10); “Oracula Sibyl.”, V, verses 143 and 159, ed. Geffcken, [Leipzig](http://www.newadvent.org/cathen/09138b.htm), 1902, 111)”

## 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 1 p.8

## ma8. Christians can lose their salvation

Note that most Baptists, Bible church people, Reformed, and Calvinists believe that genuine Christians cannot lose their salvation. Most conservative Lutherans, Christian & Missionary Alliance, Church of God Anderson, Calvary Chapel, Assembly of God and other Charismatics, Church of Christ, Nazarenes, conservative Methodists, and Christians who are Catholic, Orthodox, and Coptic believe a person can, and they are the numerical majority.

(partial) Hebrews 6:4-6; 10:26-31; 2 Peter 2:20-22

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***Life of Antony*** (355 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.”

**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* Homily 4 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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.) &&&

**John Chrysostom** (400-401 A.D.) (implied) teaches that religion can be good. *Homilies on Acts* Homily 9 p.63

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Ephesus** (June-Sept. 431 A.D.) &&&

**Council of Chalcedon** (451 A.D.) (implied) session 2 p.248 says people should be taught all truth pertaining to religion.

**Fulgentius of Ruspe** (507-532/533 A.D.) &&&

**Theodore Beza** (&&&) They (the Vaudois/Waldenses) “these are the people who have always preserved the true religion.” *Authentic Details of the Valdenses in Piemont and Other Countries* p.119. Published by John Hatchard and Son, Piccadilly 1827.

**Desiderius Erasmus of Rotterdam** (1460-1536) (implied) “The great Point of our Religion lies in our Baptism:” *Colloquies of Erasmus* p.234

**Among heretics**

**Liberal Protestant / Episcopalian** (&&&)

**Rev. Moon** (1954 A.D. -) &&& *The Divine Principle* ch.&&&

## ma12. Drinking wine is OK

1 Timothy 5:23; Titus 2:3

1 Corinthians 11:21 (implied)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (354/355 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

**Many modern Evangelicals**

**Roman Catholic**

**Eastern Orthodox**

**Messianic Jews**

**Among heretics**

**X Mormons** (1830 A.D.-)

**X Jehovah’s Witnesses** (1872 A.D. -)

## ma13. No food sacrificed to idols

Acts 15:29; 21:25

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

***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.”

# Disputed PArts

## di1. Prophets proclaimed 2 advents of Christ

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**John Chrysostom** (martyred 407 A.D.)

## di2. Seventy Septuagint translators

Seventy Septuagint translators (6) Justin Martyr, Irenaeus, Clement of Alexandria, Hippolytus, Theonas of Alexandria, Anatolius of Laodicea

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

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

**Rufinus** (374-406 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)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Nestorius** (451/452 A.D.) says that God is impassible. *Bazaar of Heracleides* book 1 part 1 ch.45

Nestorius (451/452 A.D.) (implied) “What after all is the nature in this natural union which you predicate? Is it that of the Father and of the Son and of the Holy Spirit, an impassible nature, immortal, eternal, and without needs? Of is it [a nature] mortal and passible and with needs, which came into being yesterday and to-day and which belongs neither to men nor to God nor to any other nature, but is mixed from two natures for the completion fo one nature? *Bazaar of Heracleides* book 1 part 1 ch.46

## di5. Some fallen angels sinned with women

(partial) Genesis 6:2-5

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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** (388-430 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

&&&**John Chrysostom** (martyred 407 A.D.)

## di7. Christians must fast on certain days

- no Bible verses

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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) 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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

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* Homily 33 p.207

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**Council of Constantinople II** (May 553 A.D.) says we are abstain from blood. *Sentences of the Council* p.307

## 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.)

**From the Council of Nicea I until the Council of Ephesus (325-431 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.]

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Eusebius of Caesarea** (329-339/340 A.D.) &&&

***Life of Antony*** (355 A.D.) ch.14 p.200 mentions healings by Antony.

## di11. Prophesy in church after Acts

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

## 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.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

**After the Council of Ephesus (431 A.D.)**

**Peter Lombard** (1142-1160) “ineffable and inaccessible light of the Deity” *Sentences of Peter Lombard* First Book distinction 2 ch.1 p.2

**John F. Walvood** (1983) (implied, of Christ) “Written on Him is a name that no one but He Himself knows, subbesting that Christ is the ineffable, indescribable One. But actual titles are given for Him.” *The Bible Knowledge Commentary : New Testament* p.977

## di15. Number of nations according to angels

Deuteronomy 32:8-9 (Septuagint)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Rufinus** (374-406 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)

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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* Homily 10 p.435

## di17. Multiple Archangels

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

**After the Council of Ephesus (431 A.D.)**

In 845 A.D. Pope Zachary at the Council of Rome said that Michael, Gabriel and Raphael could be venerated, but no others, including Uriel.

The Eastern Orthodox Church still has a festival of the “Synaxis of the archangel Michael and other bodiless powers on November 21st.

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Ambrosiaster** (Latin, after 384 A.D.) mentions the angel Raphael. Question 41 p.19

Eastern Orthodox, Roman Catholics, some Anglicans, and some Lutherans believe in Raphael.

John Milton mentioned Raphael in *Paradise Lost*.

**In other writings**

In the apocryphal Book of Tobit Raphael is mentioned.

**In other religions**

In the Jewish Talmud Raphael is mentioned.

In the Muslim hadiths, Raphael is called Israfel/Israfil, the “burning one”. An unnamed angel in the Qur’an sura 39 ch.68 is thought by Muslims to be Israfil.

In Sufi Islam Raphael is mentioned.

Raphael is mentioned in Mormonism.

## di19. Susannah

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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*

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

&&&***Didascalia*** (after 431 A.D.)

## di20. Tobias

In the apocryphal Book of Tobit

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Optatus of Milevis** (373-375 A.D.) mentions Tobias and his wife Sara. book 3 p.123

# ERRORS

## er1. Incorrect references to Bible verses

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Marcellus of Ancyra** (c.336 & 340 A.D.) quotes Amos 5:10 as by Hosea.

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Aphrahat/Aphraates** (337-345 A.D.) *Select Demonstrations*

**John Chrysostom** (martyred 407 A.D.) misquoted Exodus 15:11? *Homilies on Timothy* Homily 1 p.447

## er3. Over-allegorical Bible interpretation

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## er4. Four elements make up the world

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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* Homily 2 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

**From the Council of Ephesus to the start of Muslim conquests (431-634 A.D.)**

**John of Damascus** (706-749 A.D.) “Now there are, it should be know, four elements: earth... water... air ... file.” *Exposition of the Orthodox Faith* ch.12 p.31

## er5. Atoms do not really exist

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**Athanasius of Alexandria** (359 A.D.) says that atoms are false. *On the Councils* ch.35 p.469

**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.&&&

**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

The Greek historian Herodotus in his *History* book 2 ch.73 p.64 reports the story of the phoenix, though Herodotus did not necessarily believe it. Herodotus does not say the phoenix burned itself to death, but that the young phoenix brought the bones of its parent to a temple in Egypt every 500 years.

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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

**Augustine of Hippo** (388-430 A.D.) “If, therefore, the salamander lives in fire, as naturalists have recorded,…” *The City of God* book 21 ch.4 p.454

**From Ephesus on (431 A.D. -)**

***The Didascalia*** (after 452 A.D.) ch.170 p.&&& mentions the phoenix.

***The Phoenix*** (400-600 A.D.) There is a whole 3-page poem on the Phoenix dying and rising again, as a type of Christ. *The Phoenix* was attributed to the pre-Nicene church writer Lactantius (c.303-c.325 A.D.), but it was probably written after his time.

## er7. Errors on geography or tribes

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

## er8. Collective guilt of the Jews

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**From the Council of Nicea I until the Council of Ephesus (325-431 A.D.)**

**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

**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 the ***Didascalia*** was written. However, in what we have preserved, it 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 (374-406 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**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Implied that we should seek the Lord. *Commentary on Zephaniah* ch.1 p.290

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Grace of God. *Commentary on Haggai* preface p.307

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Elijah will come first. *Commentary on Malachi* ch.4 p.422

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

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “Christ the Lord would similarly rescue us, not from the slavery of Egypt but from that of death and sin. This he secured for us by the anointing of his own blood: by shedding it for all and undergoing death for us, he effected the resurrection of the dead…” *Commentary on Jonah* preface p.186

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

**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

**Pacian of Barcelona** (342-379/392 A.D.) Christ took upon Himself the nature of man. *On Baptism* ch.3.1 p.89

**Pacian of Barcelona** (342-379/392 A.D.) Christ, the Son of God, did not fulfill Satan’s tempting commands. *On Baptism* ch.3.2 p.89

**Pacian of Barcelona** (342-379/392 A.D.) quotes Romans 5:8-9 including “Christ died for us.” Letter 3 ch.9.3 p.50

**Pacian of Barcelona** (342-379/392 A.D.) Christ is “our ‘advocate with the Father’” Letter 3 ch.9.3 p.50

**Pacian of Barcelona** (342-379/392 A.D.) Jesus calls himself the vine (quoting John 15:1-2) Letter 3 ch.16.1 p.57

**Pacian of Barcelona** (342-379/392 A.D.) Calls Jesus “Lord” and mentions His Father in heaven. Letter 3 ch.5.1 p.44

**Pacian of Barcelona** (342-379/392 A.D.) The Lord was casting out demons and doing miraculous deeds. Letter 3 ch.15.3 p.56

**Pacian of Barcelona** (342-379/392 A.D.) refers to the Holy Spirit as our comforter who taught us. Letter 1 ch.3.4 p.21

**Pacian of Barcelona** (342-379/392 A.D.) The Holy Spirit knows all languages. Letter 2 ch.4.2 p.31

**Pacian of Barcelona** (342-379/392 A.D.) Blasphemy against the Holy Spirit. Letter 3 ch.15.3 p.56

**Pacian of Barcelona** (342-379/392 A.D.) (implied) quotes Proverbs 20:9 (Septuagint) and implies that no one has a pure heart or is free from sins. Letter 3 ch.21.1 p.62-63

**Pacian of Barcelona** (342-379/392 A.D.) mentions “eternal punishment” Letter 3 ch.7.2 p.47

**Pacian of Barcelona** (342-379/392 A.D.) quotes Psalm 92:1 as by David. Letter 3 ch.17.2 p.59

**Pacian of Barcelona** (342-379/392 A.D.) alludes to Prov 18:19 as by Solomon. Letter 3 ch.20.2 p.62

Pacian of Barcelona (342-379/392 A.D.) (partial) Even the heretics call themselves Christians. Letter 1 ch.3.3 p.20

**Pacian of Barcelona** (342-379/392 A.D.) Jesus is the cornerstone. Letter 3 ch.13.1 p.54

**Pacian of Barcelona** (342-379/392 A.D.) “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.) Catholics endure persecution. Letter 2 ch.5.1 p.32

**Pacian of Barcelona** (342-379/392 A.D.) says we are to be obedient to God. Letter 1 ch.4 p.21

**Pacian of Barcelona** (342-379/392 A.D.) Kick out of the church those in sin. Letter 3 ch.18.1-2 p.59

**Pacian of Barcelona** (342-379/392 A.D.) mentions the devil. Letter 1 ch.5.2 p.23; Letter 3 ch.10.1 p.50

**Pacian of Barcelona** (342-379/392 A.D.) Against the Novatianists: Peter 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.) mentions baptism. Letter 1 ch.6.1 p.25 and Letter 3 ch.7.3 p.47

**Pacian of Barcelona** (342-379/392 A.D.) Simon Magus Letter 2 ch.5.2 p.33

**Pacian of Barcelona** (342-379/392 A.D.) Do not serve idols. *On Baptism* ch.6.2 p.92

**Pacian of Barcelona** (342-379/392 A.D.) Abraham, Isaac, Jacob, and all saints live for God. *On Baptism* ch.6.2 p.93

**Pacian of Barcelona** (342-379/392 A.D.) Appeal to David as an authority and quoting Psalm 146:7-8. *On Baptism* ch.7.2 p.93

**Pacian of Barcelona** (342-379/392 A.D.) Victory of our Lord Jesus Christ. *On Baptism* ch.7.2 p.93

**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

**Pacian of Barcelona** (342-379/392 A.D.) Future judgment of Christ. Letter 1 ch.7.2 p.26

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.) God “did not devise death nor rejoices in the destruction of the living”. (Allusion to Wisdom 1:13 and Ezekiel 18:32; 33:11) *On Penitents* ch.6.1 p.76

**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

**Pacian of Barcelona** (342-379/392 A.D.) quotes Romans 5:13 and says, “Before the Law sin slew man with a sheathed sword, and under the Law, with a drawn sword. What hope did man have?” *On Baptism* ch.2.1 p.88

**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

**Pacian of Barcelona** (342-379/392 A.D.) Paul was carried up to the third heaven. Letter 2 ch.8.2 p.37

**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.) Angels in heaven rejoice over a sinner who repents. *On Penitents* ch.12.3 p.86

**Pacian of Barcelona** (342-379/392 A.D.) We are set free through Christ. *On Baptism* ch.7.2 p.93

**Pacian of Barcelona** (342-379/392 A.D.) punishment of the rich man’s soul in the gospel. *On Penitents* ch.11.4 p.84-85

**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

**Pacian of Barcelona** (342-379/392 A.D.) Daughters of Lot. Letter 3 ch.20.1 p.62

**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

**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

**Pacian of Barcelona** (342-379/392 A.D.) The church has martyrs. Letter 3 ch.3.2 p.41

**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

**Pacian of Barcelona** (342-379/392 A.D.) God sends some delusions. *On Penitents* ch.11.2 p.83

**Pacian of Barcelona** (342-379/392 A.D.) The Church is built on the foundation of the apostles and prophets. Letter 3 ch.26.1 p.67-68

\* 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

**Didymus the Blind** (398 A.D.) quotes “It is the final hour” in 1 John 2:18 as by John. *Commentary on Zechariah* 12 p.306

**Didymus the Blind** (398 A.D.) Lord Almighty. *Commentary on Zechariah* 8 p.197

**Didymus the Blind** (398 A.D.) Appeals to scripture to establish the foretelling of the AntiChrist. *Commentary on Zechariah* 11 p.282

**Didymus the Blind** (398 A.D.) Son of God. *Commentary on Zechariah* 8 p.198

**Didymus the Blind** (398 A.D.) Messiah is the word of life. *Commentary on Zechariah* 8 p.199

**Didymus the Blind** (398 A.D.) Incarnation of the Savior. *Commentary on Zechariah* 10 p.233

**Didymus the Blind** (398 A.D.) Emmanuel *Commentary on Zechariah* 8 p.197

**Didymus the Blind** (398 A.D.) Crossing the Red Sea. *Commentary on Zechariah* 13 p.316

**Didymus the Blind** (398 A.D.) Quotes Romans 11 against homosexuality. *Commentary on Zechariah* 11 p.262

**Didymus the Blind** (398 A.D.) We shall judge angels. *Commentary on Zechariah* 1 p.37

**Didymus the Blind** (398 A.D.) Virgin, Father. *Commentary on Zechariah* 8 p.197

**Didymus the Blind** (398 A.D.) Holy Spirit. *Commentary on Zechariah* 8 p.197

**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

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Take up your cross and follow me. Memra 3 ch.6 p.38

***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.) Pure in heart. Memra 4 ch.7 p.44

***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

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Son of God. Memra 9 ch.17 p.100

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Do not be a glutton, drunkard, or boastful. Memra 13 ch.3 p.129

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Angels and saints serve God. Memra 12 ch.1 p.120

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Forgive others. Memra 11 ch.3 p.115

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Hoses 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.) Lord Jesus Memra 9 ch.15 p.100

***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

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Mention of Sodom. Memra 9 ch.8 p.95

***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

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) mention of the sheep of Christ Memra 12 ch.6 p.124-125

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) some to be celibate Memra 9 ch.19 p.102

**Epiphanius of Salamis** (360-403 A.D.) some call Tatian’s *Diatessaron* the Gospel according to the Hebrews. *The Panarion* section 3 ch.46 p.349

**Epiphanius of Salamis** (360-403 A.D.) Gnostics had a Gospel of Perfection and a Gospel of Eve. *The Panarion* section 2 ch.26 p.84

**Epiphanius of Salamis** (360-403 A.D.) They 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

**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

**Epiphanius of Salamis** (360-403 A.D.) 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

God cannot lie. *Confession of Faith* ch.2 p.151

“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

Jesus was the obedient son. *Apologetic Letter* ch.26 p.71

“In these last days he [Jesus] was born of a holy Virgin, lived in holiness in accordance with human laws, was crucified, died, rose again the third day, and ascended into heaven. He will come again to judge both the living and the dead by a righteous retribution of both faith and works, and he will reign as king forever.” *Apologetic Letter* ch.26 p.71

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

Jesus Christ is “Only-begotten God” *Apologetic Letter* ch.25 p.69

Godhead. *Confession of Faith* ch.2 p.151

Jesus the firstborn of all creation, begotten life, true light, , gloried with the Father before the ages. King of Glory, Son of God. *Confession of Faith* ch.3 p.153

Christ is the image of God. *Apologetic Letter* ch.24 p.65

Mediator in doctrine and law. *Confession of Faith* ch.3 p.155

Holy spirit a person, who “inspires those who pray” *Confession of Faith* ch.4 p.157.

Physical resurrection of believers. *Confession of Faith* ch.5 p.159

(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.

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.

**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.

William J. Sparrow Roman Catholic Oppisition to Papal Infallibility. 105009 words in 362 pages. At 105,009 / 848 = 123.75 equivalent pages

**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.)

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** (199-217 A.D.) has two letters purportedly by him. However, these are thought now to be ninth century frauds.

**Photius** (9th century) “And, when Origen allegorises that which is said by the prophet Ezekiel concerning the resurrection of the dead, and perverts it to the return of the Israelites from their captivity in Babylon,” *Bibliotheca* vol.6 p.380

Furius Dionysius Philocalus (354 A.D.) wrote the Philocalian Chronology (=Liberion Catalogue) which is a list of Roman bishops

*The Didascalia* (after 431 A.D.) prays for the annihilation of the Jewish people, according to the English translation of *On Pascha* p.27

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, having merged with Manicheism.

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.554 says God is awe-inspiring

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.555 speaks of the good Lord.

***Liturgy of Mark*** (ms. 1100-1200 A.D.) p.559 says that the Father, Son, and Holy Spirit are co-eternal

**Council of Constantinople III** (680-681 A.D.) session 1 p.327 mentions the incarnation, Lord Jesus Christ, Holy Trinity

Rejected the apocrypha? Cyril of Jerusalem

**John Chrysostom** (400-401 A.D.) The HolySpirit searches all things. *Homilies on Acts* homily 1 ch.2 p.12

by Steven M. Morrison, PhD.