Differences in What Christians Teach on Church Leadership - Video

July 24, 2026

Recap of Intro to the Analytical Study of Early Church History
Pre-Nicene Christians had a consensus of at least 4 authors taught and none denied on over 1,237 teachings
All but 7 were taught by at least one writer between 325-431 A.D. too.
All Christian churches today, would agree on all of these except for about 44.
At least one church today would agree with every teaching except six.
See www.biblequery.org; under "Church History".
Details: www.biblequery.org/History/ChurchHistory/WhatEarlyChristiansTaughtOnDoctrine.html www.biblequery.org/History/ChurchHistory/WhatEarlyChristiansTaughtOnExperienceAndPractice.html.

Legend
White background – A consensus of 4 or more writers taught prior to 325 A.D., and none denied. There are over 1,237 teachings; a few are shown here.
Pale yellow – No consensus
Bright yellow – Nobody taught this before 325 A.D.

-CL1. A bishop has a throne/chair (1-0)
-CL2. A priest forgives sins (1-0)
-CL3. A church has a patriarch/metropolitan (0)
-CL4. College of cardinals (0) (Roman Catholicism)
-CL5. Rulers can determine popes and bishops (0)
C10. Remove leaders fallen in gross sin/heresy (5-0)
C11. Obey authority of godly church leaders (4-0)
C12. Reject unchristian church leader authority (10+-)
C13. Church leaders are shepherds (5-0)
C23. Be Subject to/Obey your bishop/elder/priest (6-0)

-CL1. A bishop has a throne/chair (1-0)

God does not say this in His word, the Bible.

There are four Greek words relating to a chair. *Klismos* is a nice chair in a typical home, often with armrests, like a teacher would sit in, *diphros*, which means stool, *okladias* (camp-style stool), *kathedros* like a teacher or bishop would, and *thronos*, like a king or official would sit in. The word used here is *thronos/thronou*.

Eusebius of Caesarea (323-326 A.D.) "a certain Jew by the name of Justus succeeded to the episcopal throne (*thronos*) in Jerusalem. He was one of the many thousands of the circumcision who at that time believed in Christ." *Eusebius' Ecclesiastical History* book 3 ch.35.
Eusebius of Caesarea (323-326 A.D.) "mentions the chair (*thronos*) of James. *Eusebius' Ecclesiastical History* book 7 ch.19 p.305

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

Athanasius of Alexandria (after 358 A.D.) mentioned a bishop still sitting on his throne (*thronou*) when soldiers sent by the Arians attacked the church. *History of the Arians* ch.81 p.301.

Athanasius of Alexandria (after 347 A.D.) (implied) "throne that was Episcopally covered" *Defence Against the Arians* ch.1.17 p.109.

Synod of Antioch in Encaeniis (341 A.D.) canon 16 p.116 "If any bishop without a see shall throw himself upon a vacant church and seize its throne, without a full synod, he shall be cast out, even if all the people over whom he has usurped jurisdiction should choose him. And that shall be [accounted] a full synod, in which the metropolitan is present."

Council of Sardica (343/344 A.D.) canon 11 p.425-426 "and to strive by such arts to solicit and wrest to himself another's throne, not scrupling to abandon the church committed to him and to procure translation to another."

God does not say this in His word, the Bible.

In later times

The Catechism of the Catholic Church (1994) mentions that the bishop site in a chair called a Cathedra. Part 2 1184 p.306

-CL2. A priest forgives sins (1-0)

God does not say this in His word, the Bible.

John 20:21-23 says that the apostles could forgive sins, but not any successors.

Cyprian of Carthage (c.246-258 A.D.) (Implied, since a bishop is a priest) "Therefore the power of remitting sins was given to the apostles, and to the churches which they, sent by Christ, established, and to the bishops who succeeded to them by vicarious ordination." *Epistles of Cyprian* Letter 74 ch.16 p.394

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

Pacian of Barcelona (342-379/392 A.D.) taught that a bishop can forgive sins. Letter 1 ch.7.2 p.26

-CL3. A church has a patriarch/metropolitan (0)

God does not say this in His word, the Bible.

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

Council of Nicea (325 A.D.) canon 4 p.11 and canon 6 p.15 mention the Metropolitan, over bishops.

From Ephesus I until the Start of Muslim Conquests (431-640 A.D.)

Council of Ephesus (431 A.D.) mentions the church office of a Metropolitan of a province. Canon 1 p.225

-CL4. College of cardinals (0) (Roman Catholicism)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

C10. Remove leaders fallen in gross sin/heresy (5-0)

(implied, if remove any Christian from the church that includes leaders) 2 Timothy 3:1-5; 2 John 9-11 (implied)

Polycarp (100-165 A.D.) speaks of Valens "who was once a presbyter among you" and his wife who were financially dishonest. *Polycarp's Epistle to the Philippians* ch.11 p.35
Council of Elvira (306/307 A.D.) mentions priests (flamens) who host public games in Canons 2, 3
Peter of Alexandria (306,285-311 A.D.) discusses leaders who fall away and as such are not lawful to remain in sacred ministry. *The Canonical Epistle* Canon 10 p.274
Council of Ancyra (314 A.D.) Sometimes deacons should be removed if they were unmarried as deacons and married afterwards canon 10 p.67
Council of Ancyra (314 A.D.) clergy, presbyter, and deacons refuse to eat any meat, … let them be removed.
Alexander of Alexandria (313-326 A.D.) *Epistles on the Arian Heresy* ch.1.13 p.296 speaks of enemies of the truth who have been expelled from the church. Then he mentions the blessed Paul and refers to Galatians 1:8-9.

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)
Council of Nicea I (May-June 325 A.D.) removed the Arian bishops who did not recant.
Athanasius of Alexandria (325-373 A.D.)
Ephraim (350-378 A.D.) &&&
Jerome of Stridon (402 A.D.) (implied) "You make answer to yourself: 'Then, I suppose, when you were the supporter of Paul whom he had condemned and made the greatest effort to help him, and instigated him to recover through an imperial rescript the bishopric from which he had been removed by the episcopal tribunal.'" Apology book 3 ch.17 p.527

From Ephesus I until the Start of Muslim Conquests (431-640 A.D.)
Council of Ephesus I (431 A.D.) remove Nestorius and Nestorian bishops
Council of Chalcedon (451 A.D.) excommunicated Monophysite / Coptic bishops

-CL5. Rulers can determine popes or bishops

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

Constantine (325 A.D.) (partial) intervened in appointed a bishop of Antioch. He encouraged them not to choose Eusebius of Caesarea, who was already a bishop in another city, but rather appoint someone else. See Eusebius of Caesarea *Life of Constantine* book 3 ch.58-59 p.535-536.
Constantine (325 A.D.) (partial) was actively involved in the Council of Nicea I.
In the **Roman Catholic Church** (1309-1376) during the time of the Avignon Papacy (also called the Babylonian Captivity) for 67 years the popes were in Avignon France, not Rome, and under the thumb of the French king. These are considered legitimate popes by later Catholics, so this is a part of papal succession.
Central Asian Muslim rulers selected Nestorian patriarchs. (The Nestorian church did not choose this, but it was forced to have this.)

Ottoman Muslim rulers executed a Greek Orthodox Patriarch, Cyril Lucar. (Eastern Orthodox leaders asked the Sultan to execute him.)

C11. Obey authority of godly church leaders (4-0)

1 Thessalonians 5:12-23; Hebrews 13:7,17
(partial) 1 Peter 5:2-3

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 13:7,17
p30 - 1 Thessalonians 4:12-13,16-17; 5:3,8-10,12-18,25-28; 2 Thessalonians 1:1-2; 2:1,9-11 (25 verses) (ca.225 A.D.) (partial) 1Th 5:12 says "…to recognize those who labor among you, and are over you in the Lord and admonish you." (NKJV) 1 Thessalonians 5:12

Clement of Rome ch.1 vol.1 p.5. also vol.9 p.229 (96-98 A.D.) "obedient to those who had rule over you, and giving all fitting honour to the presbyters among you."
Clement of Rome (96-98 A.D.) ch.43 p.16 and ch.46 p.17 show that as we follow Christ, as soldiers follow a general, we are to obey our church leaders. (See also vol.9 ch.43 p.242 and ch.57 p.246)
Clement of Rome (96-98 A.D.) ch.44 p.17 Clement believed in episcopal succession. In other words, one way we know that the Christian church is correct vs. other groups, is that the apostles appointed bishops who appointed bishops, etc.
Ignatius of Antioch (-107/116 A.D.) Be subject to the bishop and the presbytery. *Ignatius' Letter to the Ephesians* ch.2 p.50 also ch.6 p.51
Ignatius of Antioch (-107/116 A.D.) Do not set yourselves up in opposition to the bishop, in order that we may be subject to God. *Ignatius' Letter to the Ephesians* ch.5 p.51
Ignatius of Antioch (-107/116 A.D.) Look upon your bishop as you would the Lord himself. *Ignatius' Letter to the Ephesians* ch.6 p.51-52. See also *Letter to the Magnesians* ch.13 p.64
Polycarp (100-155 A.D.) "Wherefore it is needful to abstain from all these things, being subject to the presbyters and deacons, as unto God and Christ." *Polycarp's Epistle to the Philippians* ch.4 p.34
Cyprian of Carthage (c.246-258 A.D.) "Nor let them think that the way of life or of salvation is still open to them, if they have refused to obey the bishops and priests." This is in regard to obstinately refusing to cease from adultery. *Epistles of Cyprian* epistle 61 ch.4 p.358

<u>From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)</u>
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
There are others too.

<u>Among heretics</u>
The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) shows that we are to obey leaders in the church. homily 11 ch.36 p.292

C12. Reject unchristian church leader authority (10+-)

1 Timothy 6:3-5; 2 Timothy 3:1-5; Titus 1:14; 2 John 9-11 (implied)
(partial) 1 Timothy 4:1-4

Clement of Rome (96-98 A.D.) after stressing obedience to church leaders, then says, "Let us rather offend those men who are foolish, and inconsiderate, and lifted up, and who glory in the pride of their speech, than [offend] God." *1 Clement* ch.21 p.11

Ignatius of Antich (-107/116 A.D.) "Do not err, my brethren. If any man follows him that makes a schism in the Church, he shall not inherit the kingdom of God." *Ignatius' Letter to the Philadelphians* ch.3 p.80

Caius (190-217 A.D.) ch.1.2 p.601 mentions the heretic Cerinthus and the resurrection of us and the future kingdom of Christ.

Serapion of Antioch (200-210 A.D.) "That ye may see also that the proceedings of this lying confederacy … I have sent you letters of the most blessed Claudius Apollinarius" *Ante-Nicene Fathers* vol.8 p.775

Treatise Against Novatian (250/4-256/7 A.D.) ch.1 p.657 says we are to beware of dogs and evil workers (reference to Philippians 3:2). He applies this to Novatian, whom he says is like the story of the Good Samaritan except that Novatian would kill the wounded man rather than help him.

Cyprian of Carthage (c.246-258 A.D.) says we should "not to mingle in sacrilegious communion with profane and polluted priests, but maintain the sound and sincere constancy of your faith with religious fear." *Epistles of Cyprian* epistle 67 ch.9 p.372

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

The Seventh Council of Carthage (258 A.D.) p.565 under Cyprian condemns the letter sent by Stephen, bishop of Rome

Caecilius of Bilta at *The Seventh Council of Carthage* (258 A.D.) wrote "For thus it is written: 'One faith, one hope, one baptism;' not among heretics, where there is no hope, and the faith is false, … the faithless gives faith; the wicked bestows pardon of sins; and Antichrist baptizes in the name of Christ…" (p.565-566)

Dionysius of Alexandria (246-265 A.D.) mentions repulsing Novatian, who rent the church and drew away some to impiety and blasphemies. Mentions the impious doctrine of God not being merciful. In *Letter 8* to Dionysius of Rome p.103.

Peter of Alexandria (306,285-311 A.D.) fragment 1 p.280 says that since Meletius does not act for the common good, hold no communion with him until Peter meets with Meletius.

There are probably many more references besides these too.

<u>From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)</u>

Hegemonius of Sirmium (before 348 A.D.) "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.

There are others too.

C13. Church leaders are shepherds (5-0)

John 21:15-17; 1 Peter 5:2
allusion Ezekiel 34:16-22

Ignatius of Antioch (100-107/116 A.D.) (implied) "Wherefore, as children of light and truth, flee from division and wicked doctrines; but where the shepherd is, there do ye as sheep follow. For there are many wolves that appear worthy of credit, who, by means of a pernicious pleasure, carry

captive those that are running towards God; but in your unity they shall have no place." *Letter to the Philadelphians* ch.2 p.79-80

Shepherd of Hermas (115-140 A.D.) part 3 Similitude 9 ch.31 p.53-54 "And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks?"

Clement of Alexandria (193-202 A.D.) "But in pity for our weakness, the continual dispensations of Providence work, as the care of shepherds towards the sheep, and of a king towards his subjects; we ourselves also conducting ourselves obediently towards our superiors, who take the management of us, as appointed, in accordance with the commission from God with which they are invested." *Stromata* book 7 ch.7 p.535

Cyprian of Carthage (c.246-258 A.D.) "But if God rebukes whom He loves, and rebukes him for the very purpose of amending him, brethren also, and especially priests, do not hate, but love those whom they rebuke, that they may mend them; since God also before predicted by Jeremiah, and pointed to our times, when he said, "And I will give you shepherds according to my heart: and they shall feed you with the food of discipline?" *Treatises of Cyprian* Treatise 2 ch.1 p.430

Roman Church leaders to Cyprian (250-251 A.D.) "Since, moreover, it devolves upon us who appear to be placed on high, in the place of a shepherd, to keep watch over the flock; if we be found neglectful, it will be said to us, as it was said to our predecessors also, who in such wise negligent had been placed in charge, that 'we have not sought for that which was lost, and have not corrected the wanderer, and have not bound up that which was broken, but have eaten their milk, and been clothed with their wool; '" *Epistles of Cyprian* epistle 2 ch.1 p.280

From the Council of Nicea I until the Council of Ephesus I (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.383

Among heretics

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch.66 p.131 mentions the pastor, presbyters, and deacons.

C23. Be Subject to/Obey your bishop/elder/priest (6-0)

Hebrews 3:17; 1 Peter 5:2-5

Clement of Rome (96-98 A.D.) mentions the office of the episcopate, bishops, deacons, that we should obey bishops and presbyters *1 Clement* ch.42 p.16; ch.47 p.18, ch.57 p.20. office of the episcopate in ch.44 p.16-17.

Ignatius of Antich (died 107 or 116 A.D.) "But the Spirit proclaimed these words: Do nothing without the bishop; keep your bodies as the temples of God; love unity; avoid divisions; be the followers of Jesus Christ, even as He is of His Father" *Letter to the Philadelphians* ch.7 p.83

Irenaeus of Lyons (182-188 A.D.) (Implied) "Take heed, therefore, both to yourselves, and to all the flock over which the Holy Ghost has placed you as bishops, to rule the Church of the Lord, which He has acquired for Himself through His own blood." *Irenaeus Against Heresies* book 2 ch.14.2 p.438

Tertullian (207/208 A.D.) (implied) "When, therefore, Peter asked whether He had spoken the parable 'unto them, or even to all,' He sets forth for them, and for all who should bear rule in the churches, the similitude of stewards." *Five Books Against Marcion* book 4 ch.29 p.398

Cyprian of Carthage (250 A.D.) "Now he repents, who, remembering the divine precept, with meekness and patience, and obeying the priests of God, deserves well of the Lord by his obedience and his righteous works." *Epistles of Cyprian* epistle 13 ch.1 p.293

Cyprian of Carthage (c.246-258 A.D.) "Thence, through the changes of times and successions, the ordering of bishops and the plan of the Church flow onwards; so that the Church is founded upon the bishops, and every act of the Church is controlled by these same rulers." *Epistles of Cyprian* Epistle 26 ch.1

Celerinus (250 A.D.) "Thence, through the changes of times and successions, the ordering of bishops and the plan of the Church flow onwards; so that the Church is founded upon the bishops, and every act of the Church is controlled by these same rulers." *Epistles of Cyprian* Epistle 26.1 p.305

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

Athanasius of Alexandria (354/355 A.D.) (partial) said that the church could not hold together without Bishops in *Letter 49* (to Dracontius) ch.4 p.558.

Apostolic Constitutions (3rd-5th century, compiled c.390 A.D.) ch.11 p.390 "Upon this account, therefore, O bishop, endeavour to be pure in thy actions, and to adorn thy place and dignity, which is that of one sustaining the character of God among men, as being set over all men, over priests, kings, rulers, fathers, children, teachers, and in general over all those who are subject to thee: and so sit in the Church when thou speakest, as having authority to judge offenders."

Pre-Nicene Differences on Church Leaderhsip Grid – June 2026

		Legend for Cells
-CL1. A bishop has a throne/chair (1-0)	C11. Obey authority of godly church leaders (4-0)	**W** = wrote explicitly on this
-CL2. A priest forgives sins (1-0)	C12. Reject unchristian leader authority (10 +/-)	**I** = Implied
-CL3. A church has a patriarch/metropolitan (0)	C13. Church leaders are shepherds (5-0)	m = Mixed or Inconsistent
-CL4. College of cardinals (0)	C23. Be subject to /obey your bishop/elder/priest (4-0)	P = partial
-CL5. Rulers can determine popes and bishops (0)		- = no reference found
C10. Remove leaders fallen in gross sin/heresy (5-0)		**X** = Disagree

Rows: white=Christian writer, orange=schism, pink=strange writer

Christian writer	Pages	Date A.D.	CL 1	CL 2	CL 3	CL 4	CL 5	C 10	C 11	C 12	C 13	C 23		
Clement of Rome (wrote *1 Clement*)	**16.25**	96/98	-	-	-	-	-	-	**W**	**W**	-	**W**		
Papias of Hierapolis, disciple of John	**2**	95-110	-	-	-	-	-	-	-	-	-	-		
"Presbyters" (Papias?)	**0.5**	-95-117	-	-	-	-	-	-	-	-	-	-		
Ignatius disciple of John (shortest version)	**13**	c.100-117	-	-	-	-	-	-	**W**	**W**	**W**			
Didache (=*Teaching of the Twelve Apostles*)	**4.75**	c.60-120	-	-	-	-	-	-	-	-	-	-		
Apology of Aristides (Greek version)	**4**	125-161	-	-	-	-	-	-	-	-	-	-		
Quadratus of Athens fragment (apologist)	**.125**	126	-	-	-	-	-	-	-	-	-	-		
Epistle of Barnabas	**12.5**	c.70-130	-	-	-	-	-	-	-	-	-	-		
2 Clement (anonymous writer)	**5.75**	120-140	-	-	-	-	-	-	-	-	-	-		
Polycarp *to the Philippians*	**3.5**	100-155	-	-	-	-	-	**W**	**W**	-	-	-		
Mathetes to Diognetus – teaching a disciple	**5.25**	c.130-200	-	-	-	-	-	-	-	-	-	-		
Apostolic fathers totals: all symbols except P	**67.5**	-155	0	0	0	0	0	1	3	2	1	2		
Shepherd of Hermas (= *Hermas*, = *The Pastor*)	**46.5**	c.115-155	-	-	-	-	-	-	-	-	**W**	-		
Justin Martyr, philosopher, apologist	**116.5**	c.138-165	-	-	-	-	-	-	-	-	-	-		
Evarestus *Martyrdom of Polycarp*	**5**	c.169	-	-	-	-	-	-	-	-	-	-		
Tatian's *Diatessaron*	**86**	c.172	-	-	-	-	-	-	-	-	-	-		
Christians of Vienna and Lugdunum (Lyons)	**6.5**	177	-	-	-	-	-	-	-	-	-	-		
Athenagoras (apologist)	**33.5**	177	-	-	-	-	-	-	-	-	-	-		
Melito/Meleto of Sardis (Quartodecimian)	**11**	170-177	-	-	-	-	-	-	-	-	-	-		
Hegesippus (chronicler)	**2.5**	170-180	-	-	-	-	-	-	-	-	-	-		
Theophilus of Antioch (*to Autolycus*)	**32**	168-181/188	-	-	-	-	-	-	-	-	-	-		
Irenaeus of Lyons, disciple of Polycarp	**284.75**	182-188	-	-	-	-	-	-	-	-	-	**I**		
Passion of the Scillitan Martyrs -died 180 A.D.	**0.75**	180-202	-	-	-	-	-	-	-	-	-	-		
Caius and the Muratorian Canon (Latin)	**3**	190-217	-	-	-	-	-	-	-	**W**	-	-		
Passion of Perpetua and Felicitas	**7**	c.201/205	-	-	-	-	-	-	-	-	-	-		
Serapion of Antioch -against Marcion, Montanists	**1.333**	191/200-210	-	-	-	-	-	-	-	**W**	-	-		
The Octavius of Minucius Felix	**25**	210 A.D.	-	-	-	-	-	-	-	-	-	-		
Clement of Alexandria	**389**	193-202	-	-	-	-	-	-	-	-	**W**	-		

Tertullian	**891**	198-220	-	-	-	-	-	-	-	-	-	-		
Hippolytus, pupil of Irenaeus (undisputed)	**218**	222-235/236	-	-	-	-	-	-	-	-	-	-		
Theodotus the probable Montanist	**7.75**	ca.240	-	-	-	-	-	-	-	-	-	-		
Instructions of Commodianus	**16**	ca.240	-	-	-	-	-	-	-	-	-	-		
Julius Africanus (undisputed writings)	**9**	232-245	-	-	-	-	-	-	-	-	-	-		
Martyrdom of the Holy Martyrs	**1.5**	< 250	-	-	-	-	-	-	-	-	-	-		
Origen (heterodox teacher)	**1005.15**	225-253/254	-	-	-	-	-	-	-	-	-	-		
Novatian (his schism lasted over 200 years)	**38.5**	250/254-257	-	-	-	-	-	-	-	-	-	-		
Treatise Against Novatian	**6.5**	254-256	-	-	-	-	-	-	-	**W**	-	-		
Treatise on Rebaptism	**11**	c.250-258	-	-	-	-	-	-	-	-	-	-		
Cyprian of Carthage (against Novatian)	**250.5**	c.246-258	-	**W**	-	-	-	-	**W**	**W**	**W**	**W**		
Roman church leaders (letters 2,29,30)	**1+4.75**	250-251	-	-	-	-	-	-	-	-	**W**	-		
Lucian et al. (letters 16, *21*)	**.875**	250-251	-	-	-	-	-	-	-	-	-	-		
Celerinus to Lucian (letter 20)	**1.25**	250	-	-	-	-	-	-	-	-	-	**W**		
Moyses, et al. to Cyprian (letter 25)	**2.5**	250	-	-	-	-	-	-	-	-	-	-		
Maximus, et al. to Cyprian (letter 49)	**0.25**	c.246-256	-	-	-	-	-	-	-	-	-	-		
Firmilian of Caesarea to Cyprian (letter74)	**7.25**	256	-	-	-	-	-	-	-	-	-	-		
Seventh Council of Carthage (85 bishops)	**7.25**	258	-	-	-	-	-	-	-	**W**	-	-		
Pontius' *The Life and Passion of Cyprian*	**7.5**	258	-	-	-	-	-	-	-	-	-	-		
Theognostus of Alexandria (Origenist)	**0.5**	260	-	-	-	-	-	-	-	-	-	-		
Gregory Thaumaturgus (undisputed works)	**28.5**	240-265	-	-	-	-	-	-	-	-	-	-		
Dionysius of Alexandria (Origenist)	**39.5**	246-265	-	-	-	-	-	-	-	**W**	-	-		
Malchion *(Against Paul of Samosata)*	**0.25**	270	-	-	-	-	-	-	-	-	-	-		
Pierius of Alexandria (fragment)	**0.5**	275	-	-	-	-	-	-	-	-	-	-		
Adamantius *Dialog on the True Faith in God*	**42**	c.300	-	-	-	-	-	-	-	-	-	-		
Arnobius Against the Heathen (undisputed)	**126.5**	297-303	-	-	-	-	-	-	-	-	-	-		
Victorinus of Petau, Austria –commentator	**18.5**	-304	-	-	-	-	-	-	-	-	-	-		
Council of Elvira	**1**	306/307	-	-	-	-	-	**W**	-	-	-	-		
Pamphilus disciple of Pierius (Origenist)	**2.75**	309	-	-	-	-	-	-	-	-	-	-		
Creed of Lucian of Antioch	**0.3**	c.300-311	-	-	-	-	-	-	-	-	-	-		
Peter of Alexandria (undisputed)	**8.5**	306-311	-	-	-	-	-	**W**	-	**W**	-	-		
Hesychius [Egypt],Pachomius,Phileas,Theodorus	**1**	-311	-	-	-	-	-	-	-	-	-	-		
Methodius (corrected Origen's followers)	**79.5**	270-311/312	-	-	-	-	-	-	-	-	-	-		
Council of Ancyra	**3.333**	314	-	-	-	-	-	**W**	-	-	-	-		
Council of Arles I, France. 26-44 bishops.	**0.333**	Aug. 314	-	-	-	-	-	-	-	-	-	-		
Council of Neocaesarea (Basil and c.19 others).	**1.333**	c.315	-	-	-	-	-	-	-	-	-	-		
Martyrdom of Habib the Deacon by Theophilus	**5.5**	event c.315	-	-	-	-	-	-	-	-	-	-		
Athanasius *Against the Heathen* & *Incarnation*	**56**	318	-	-	-	-	-	-	-	-	-	-		
Lactantius, tutor of Constantine's son	**305.5**	303-325	-	-	-	-	-	-	-	-	-	-		
Alexander of Alexandria-Origenist, undisputed	**11.5**	313-326	-	-	-	-	-	**W**	-	-	-	-		
Eusebius of Caesarea	**1055.4**	318-325	**W**	-	-	-	-	-	-	-	-	-		
25 others that do not have references.	**49.11**	170-325	-	-	-	-	-	-	-	-	-	-		

92 Christian writer totals: all symbols except P's + Eusebius of Caesarea prior to 325 A.D.	**4425+ 1055.4**	up to 325:	1-0	1-0	0	0	0	5-0	4-0	10 +/-	5-0	6-0		
Christian writer	Pages	Date A.D.	CL 1	CL 2	CL 3	CL 4	CL 5	C 10	C 11	C 12	C 13	C 23		

.www.Biblequery.org/History/ChurchHistory/PreNiceneDifferencesOnChurchLeadershipGrid.html.
References at www.Biblequery.org/History/ChurchHistory/DifferencesInWhatChristiansTeach.html.