Differences in What Christians Teach on Church Rules - 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.

-Cr1. All outside the church organization go to Hell (1-0)
-Cr6. Mention of Orthodox (8-1)
-Cr3. Christians met together on Saturdays for worship (0)
Ca7. Christians met together on Sunday (10-0)
On15. No need to observer the Sabbath (but can fast) (10-0)
Ca24. Mention of the catholic church/faith (17-0)
C4. Priesthood of all believers (7-0)

-Cr1. All outside the church organization go to Hell (1-0) (Roman Catholicism)

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

Cyprian of Carthage (c.246-258 A.D.) "But, moreover, the very interrogation which is put in baptism is a witness of the truth. For when we say, 'Dost thou believe in eternal life and remission of sins through the holy Church?' we mean that remission of sins is not granted except in the Church, and that among heretics, where there is no Church, sins cannot be put away." *Epistles of Cyprian* Letter 68.2 p.376

The was Roman Catholic doctrine in the Middle Ages. At one point Eastern Orthodox members were excommunicated as going to Hell.
The Catechism of the Catholic Church (1994) says, "The Church affirms that for believers the sacraments of the New Covenant are *necessary for salvation*.(51) 'Sacramental grace' is the grace of the Holy Spirit, given by Christ and proper to each sacrament.;" (italics in the original) footnote 51 says "Cf. Council of Trent (1547): DS 1602.Part 2 1129 p.292
Today the Roman Catholic church denies this, speaking of "separated brethren".

-Cr2. Mention of orthodox (8-1)

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

The word “orthodox” is not in the Bible.

Hegesippus (170-180 A.D.) “And the church of the Corinthians continued in the orthodox faith up to the time when Primus was bishop of Corinth.” *Five Books of Commentaries on the Acts of the Church* - Concerning His Journey to Rome, and the Jewish Sects p.764

Irenaeus of Lyons (182-188 A.D.) “Since, again, some who are reckoned among the orthodox go beyond the pre-arranged plan for the exaltation of the just, and are ignorant of the methods by which they are disciplined beforehand for incorruption, they thus entertain heretical opinions. “ *Irenaeus of Lyons Against Heresies* book 5 ch.31.1 p.560

Serapion of Antioch (200-210/211 A.D.) “When, indeed, I came to see you, I supposed that all were in accord with the orthodox faith; and, although I had not read through the Gospel inscribed with the name of Peter which was brought forward by them, I said: ‘If this is the only thing which threatens to produce ill-feeling among you, let it be read. But, now that I have learnt from what has been told me that there mind was secretly cherishing some heresy, I will make all haste to come to you again.” fragment 2 vol.8 p.775

Serapion of Antioch (200-210/211 A.D.) (partial orthodox account) “while we found most of its contents to agree with the account of the Saviour, we found some things inconsistent with that, and these we have set down below for your inspection. “ fragment 2 vol.8 p.775

Clement of Alexandria (193-202 A.D.) “And did not the Lord make all things by the Word? Even the beasts work, driven by compelling fear. And do not those who are called orthodox apply themselves to good works, knowing not what they do? “ *Stromata* book 1 ch.9 p.310

Hippolytus of Portus (222-235/236 A.D.) “And Callistus [bishop of Rome], who was in the habit of always associating with Zephyrinus, and, as I have previously stated, of paying him hypocritical service, disclosed, *by force of contrast, Zephyrinus to be* a person able neither to form a judgment of things said, nor discerning the design of Callistus, who was accustomed to converse with *Zephyrinus* on topics which yielded satisfaction *to the latter*. Thus, after the death of Zephyrinus, supposing that he had obtained (the position) after which he so eagerly pursued, he excommunicated Sabellius, as not entertaining orthodox opinions. He acted thus from apprehension of me, and imagining that he could in this manner obliterate the charge *against him* among the churches, as if he did not entertain strange opinions.” *Refutation of All Heresies* book 9 ch.7 p.130

X Against Novatian (250-257 A.D.) (Implied) started his own denomination, called Novatianists or Cathari.

Alexander of Lycopolis (301 A.D.) “I wonder that they have not considered, neither the man himself, nor his disciples, that if (as the orthodox say, the things that come next in order subsist while God remains) God created this virtue of His own free-will,” *Of the Manichaeans* ch.17 p.248

Methodius (c.280-312 A.D.) “But they are dragged down, being shaken out by the folds of the dragon, because they did not remain within the triangular forms of godliness, falling away from it with respect to an orthodox service. Whence also they are called the third part of the stars, as having gone astray with regard to one of the three Persons of the Trinity. As when they say, like Sabellios, that the Almighty Person of the Father Himself suffered; “ *The Banquet of the Ten Virgins* Discourse 8 ch.10 p.338

Alexander of Alexandria (313-326 A.D.) “Although you have been forward to subscribe the letters that I sent to those about Arius, urging them to abjure their impiety, and to obey the wholesome and

Catholic faith; and in this manner have shown your orthodox purpose, and your agreement in the doctrines of the Catholic Church; " *Epistles on the Arian Heresy* Letter 3 vol.6 p.299

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

Athanasius (after 337 A.D.) "…mentions "orthodox sentiments" and the "Catholic Church" *Defence Against the Arians* part 3 ch.27 p.120

Evagrius Ponticus (345-377 A.D.) "He was very scrupulous towards the Holy Scriptures and the orthodox traditions of the catholic church.' *The Life of Evagrius* ch.16 p.82

Didymus the Blind (398 A.D.) mentions the "orthodox faith" *Commentary on Zechariah* 7 p.135

John Chrysostom (martyred 407 A.D.) *On the Priesthood* book 4

John of Damascus (706-749 A.D.) Has a work entitled *Exposition of the Orthodox Faith*

many others too

Liturgy of Mark mentions "will all the orthodox bishops, elders, deacons, sub-deacons, readers, singers, and laity, with the entire body of the Holy and only Catholic Church." *ANF* vol.7 p.552

Among heretics and spurious works

Nestorius (451/452 A.D.) "In that, in fact, the Son is consubstantial with God the Father, he disputes / against the Anomoeans and is ignorant that he initiates a dispute against the orthodox on [the point] that he is not consubstantial. " *Bazaar of Heracleides* book 1 part 3

No salvation outside of the Catholic Church: Pope Innocent III (Dec 18, 1208) "By the heart we believe and by the mouth we confess the one Church, not of heretics but the Holy Roman, Catholic, and Apostolic (Church) outside which we believe that no one is saved." (Denzinger p.166,177 quoted in *Romanism* p.202)

No salvation outside of the Catholic Church: Boniface VIII (Nov 1302 Bull *Unam Sanctum*) "With Faith urging us we are forced to believe and to hold the one, holy, Catholic Church and that, apostolic, and we firmly believe and simply confess this (Church) outside which there is no salvation nor remission of sin." (Denzinger p.186. Quoted in *Romanism* p.203)

Salvation outside of the Catholic Church: "It follows that the separated Churches and communities as such, though we believe they suffer from the defects already mentioned, have been by no means deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Catholic church." Vatican Council II, Volume II p.456

Salvation outside of the Catholic Church : "For men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church. … But even in spite of them [the differences] it remains true that all who have been justified by faith in baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church." Vatican Council II vol.2 p.455

Salvation outside of the Catholic Church: Vatican II "There are finally those who have not yet received the Gospel; they too are ordained in various ways to the People of God… The plan of salvation includes those also who acknowledge the Creator; foremost among these are the Muslims: they profess fidelity to the faith of Abraham and, with us, adore the one and merciful God who will judge mankind on the last day."

Salvation outside of the Catholic Church: Pope John Paul II "Does it not sometimes happen that the firm belief of the followers of the non-Christian religions – a belief that is also an effect of the spirit of truth operating outside the visible confines of the Mystical Body – can make Christians ashamed at often being themselves so disposed to doubt concerning the truths revealed by God and

proclaimed by the Church and so prone to relax moral principles and open the way to ethical permissiveness?" Neuner and Dupuis p.300

-Cr3. Christians met together on Saturday for worship (0)

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

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

Ca7. Christians met together on Sunday (10-0)

1 Corinthians 16:2 – collection on the first day
Acts 20:7 - met to break bread and hear Paul's preaching
partial (Lord's day) Revelation 1:10. Christians needed no other explanation to know which day that was.

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (partial) They collected money on the first day of the week. 1 Corinthians 16:2

There has been a false claim by Seventh Day Adventists that Christians did not worship on Sunday until a decree of Constantine. This false claim was in the pamphlet *Authorized Questions on the Sabbath and Sunday* and the radio program *Voice of Prophets*.

Ignatius of Antioch (106-117 A.D.) "If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death" (Ignatius was a disciple of John the Apostle) *Letter of Ignatius to the Magnesians* ch.9 p.62
Letter of Ignatius to the Ephesians ch.5 p.51 (-107/116 A.D.) "He, therefore, that does not assemble with the Church, has even by this manifested his pride, and condemned himself."
Didache (=*Teaching of the Twelve Apostles*) (before 125 A.D.) vol.7 ch.14 p.381 (implied) "But every Lord's day do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure."
Epistle of Barnabas ch.10 p.143 (c.70-130 A.D.) (implied) says that Christians keep the "eighth day" [i.e. Sunday] because that is the day Jesus rose from the dead. He later ascended into the heavens.
Mathetes to Diognetus ch.4 p.26 (c.130-200 A.D.) (partial) mentions how we are not to follow Jewish meats, the Sabbaths, circumcision, new moons, etc.
Justin Martyr (c.150 A.D.) "But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you [Emperor Adrian] also for your consideration." *First Apology of Justin Martyr* ch.67 p.186
Dionysius of Corinth (170 A.D.) (partial) "We passed this holy Lord's day, in which we read your letter, from the constant reading of which we shall be able to draw admonition, even as from the reading of the former one you sent us written through Clement." fragment 2 vol.8 p.765 [All knew which this "Lord's day" was.]

Irenaeus of Lyons (180-188 A.D.) (second-hand) is mentioned in the eponymous work *Questions and Responses to Orthodoxy* "This [custom], of not bending the knee upon Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under Him. Now this custom took its rise from apostolic times, as the blessed Irenaeus, the martyr and bishop of Lyons, declares in his treatise *On Easter*, in which he makes mention of Pentecost also; upon which [feast] we do not bend the knee, because it is of equal significance with the Lord's day, for the reason already alleged concerning it." (The footnote says that Sunday here probably refers to Easter Sunday.) *ANF* vol.1 *Fragments of Irenaeus* fragment 7 p.569-570.

Clement of Alexandria (193-202 A.D.) (partial, the Lord's Day is the eighth day) "And the Lord's day Plato prophetically speaks of in the tenth book of the *Republic*, in these words: 'And when seven days have passed to each of them in the meadow, on the eighth they are to set out and arrive in four days.'" *Stromata* book 5 ch.14 p.466

Tertullian (198-220 A.D.) says that while Jewish feasts were the Sabbath and purification, Christians made Sunday their day of rest/festivity. *Ad Nationes* book 2 ch.13 p.123

Tertullian (198-220 A.D.) "We are a body knit together as such by a common religious profession, by unity of discipline, and by the bond of a common hope. We meet together as an assembly and congregation, that, offering up prayer to God as with united force, we may wrestle with Him in our supplications." *Apology* ch.39 p.46. See also *Apology* ch.16 p.31.

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

Anatolius (270-280 A.D.) (partial) "the Lord's resurrection, which took place on the Lord's day, will lead us to celebrate it on the same principle; yet this should be done so as that the beginning of Easter…" *Paschal Canon* ch.16 vol.6 p.151

Victorinus of Petau (martyred 304 A.D.) "On this day also, on account of the passion of the Lord Jesus Christ, we make either a station to God, or a fast. On the seventh day He rested from all His works, and blessed it, and sanctified it. On the former day we are accustomed to fast rigorously, that on the Lord's day we may go forth to our bread with giving of thanks. And let the *parasceve* become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that 'His soul hateth;' which Sabbath He in His body abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel." *On the Creation of the World* p.341-342

Council of Elvira (306-307 A.D.) (21 undisputed canons) "If anyone who lives in the city does not attend church services for three Sundays, let that person be expelled for a brief time in order to make the reproach public." Canon 21.

Peter of Alexandria (306,285-311 A.D.) discusses the fourth day and that Jesus suffered on the sixth day [Friday] for us. Then he says, "But the Lord's day we celebrate as a day of joy, because on it He rose again, on which day we have received it for a custom not even to bow the knee. *The Canonical Epistle* Canon 15 p.278. This is also in *Nicene and Post Nicene Fathers* vol. 14 p.601.

Methodius (270-311/312 A.D.) (partial mentions the eight day) "His own Son to reveal to the prophets His own future appearance in the world by the flesh, in which the joy and knowledge of the spiritual eighth day shall be proclaimed, … before the Church was espoused to the Word, received the divine seed, and foretold the circumcision of the spiritual eight day."

Eusebius of Caesarea (318-325 A.D.) "These men, moreover, thought that it was necessary to reject all the epistles of the apostle, whom they called an apostate from the law; and they used only the so-called Gospel according to the Hebrews and made small account of the rest. The Sabbath and the rest of the discipline of the Jews they observed just like them, but at the same time, like us, they celebrated the Lord's days as a memorial of the resurrection of the Saviour. Wherefore, in consequence of such a course they received the name of Ebionites,". *Eusebius' Ecclesiastical History* book 3 ch.27 p.159-160

<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.) (partial) discusses how Christ superseded the Sabbath as Lord of the Sabbath. *Archelaus Disputation with Manes* ch.42 p.216

Synod of Laodicea (in Phrygia) (343-381 A.D.) (implied) "Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be Judaizers, let them be anathema from Christ." Canon 29 p.148

(no confirmation) Synod of Laodicea (in Phrygia) (343-381 A.D.) "The Gospels are to be read on the Sabbath [i.e. Saturday], with the other Scriptures." Canon 16 p.133

Synod of Laodicea (in Phrygia) (343-381 A.D.) "During Lent the Bread must not be offered except on the Sabbath Day and on the Lord's Day only" Canon 49 p.155

Synod of Laodicea (in Phrygia) (343-381 A.D.) "The nativities of Martyrs are not to be celebrated in Lent, but commemorations of the holy Martyrs are to be made on the Sabbaths and Lord's days." Canon 51 p.156

Athanasius of Alexandria (358-360) (implied) "As we have caused him to be invited by the Emperor, in opposition to your wishes, so to-morrow, though it be contrary to your desire, Arius shall have communion with us in this Church.' It was the Sabbath when they said this." (Eusebius the Arian is speaking to Bishop Alexander) *Letters of Athanasius of Alexandria* Letter 54.2 p.365

Cyril of Jerusalem (c.349-386 A.D.) "It is necessary that the eight day, on which Christ appeared to Thomas, should be the Lord's Day. Therefore holy assemblies are rightly held in the church on the eighth day," *In John* book 12 ch.58

Epiphanius of Salamis (360-403 A.D.) mentions assemblies for communion held on the fourth day, on the Sabbath evening, and the Lord's Day. (*Panarion* 3.22, as quoted in *Concordia Triglotta*, p.385)

John Chrysostom (martyred 407 A.D.) (implied) "Today I had intended to complete my discussion on the topic on which I spoke to you a few days ago; I wished to present you with even clearer proof that God's nature is more than our minds can grasp. Last Sunday I spoke on this at great length and I brought forward as my witnesses Isaiah, David, and Paul." *Homilies Against the Jews* Book 1 homily 1.

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) "But if it be clear from the Holy Scriptures that God rained manna from heaven on the Lord's Day, and rained none on the Sabbath Day, let the Jews understand that from that time our Lord's Day was set above the true Sabbath." *Homilies on Exodus* (translated by Rufinus, who translated very freely) homily 7 ch.5 p.308

Jerome of Stridon (373-420 A.D.) "On the Lord's Day only they proceeded to the church beside which they lived…" Letter 108 ch.20 p.206

Augustine of Hippo (390 A.D.) "The Lord's Day has been explained by Christians by the resurrection of Christ, and from this it began to have its festive character. Letter 19 p.236. See also *The City of God* (413-426 A.D.) book 22 ch.30 p.511

Augustine of Hippo (380-420 A.D.) "The resurrection of the Lord has promised us an eternal day and has hallowed for us the Lord's Day, which is called the Lord's because the Lord rose on that day." *Word of the Apostles* sermon 15. Quoted from *Examination of the Council of Trent* part 4 p.420

Augustine of Hippo (400 or 410 A.D.) "There are other things, however, which are different in different places and countries: e.g., some fast on Saturday, others do not; some partake daily of the body and blood of Christ, others receive it on stated days: in some places no day passes without the sacrifice being offered; in others it is only on Saturday and the Lord's day, or it may be only on the Lord's day. In regard to these and all other variable observances which may be met anywhere, one is at liberty to comply with them or not as he chooses; and there is no better rule for the wise and serious Christian in this matter, than to conform to the practice which he finds prevailing in the Church to which it may be his lot to come. For such a custom, if it is clearly not contrary to the faith nor to sound morality, is to be held as a thing indifferent, and ought to be observed for the sake of fellowship with those among whom we live." *Letters of Augustine* Letter 54 (by another numbering 118). ch.2 p.300

In later times

The Catechism of the Catholic Church (1994) says that the Church gathers for worship on what is called "The Lord's Day", the day of His resurrection. Part 2 1163 p.301; part 2 1166 p.302

Eastern Orthodox, **The Coptic Church**, **Nestorians**, **Anglicans**, **Episcopalians**, and **almost all Protestants** worship on Sunday; but they might have services on Saturday evening also.

X Seventh-Day Baptists are Protestants like other Baptists, except that they worship on Saturday.

From corrupt and spurious sources

(Alleged but untrue) Theophilus of Antioch (168-181/188 A.D.) "Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead." (We have no evidence of Theophilus ever saying this. This was claimed to be by Theophilus in the writings by Justin Edwards' *Sabbath Manual* p.114.)

(Alleged but untrue) An SDA source says: "First-day writers assert that Irenaeus says that the Lord's day was the Christian Sabbath. They profess to quote from him these words: 'On the Lord's day every one of us Christians keeps the Sabbath, meditating on the law and rejoicing in the works of God.' While I do not know who claimed Irenaeus said this, the SDA source is correct in asserting that we have no quote of Irenaeus ever saying this.

(Alleged but untrue) *Dake's Study Bible* claims Irenaeus said: "The Mystery of the Lord's Resurrection may not be celebrated on any other day than the Lord's Day, and on this alone should we observe the breaking off of the Paschal Feast." (We have no evidence of Irenaeus ever saying this.)

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

Among heretics

Bardaisan/Bardesan (154-224/232 A.D.) says that we [Christians] meet on the first day of the week. *The Book of the Laws of Diverse Countries* p.733

Secular Sources

(no confirmation or denial) Pliny the Younger (c.117 A.D.) (governor and persecutor of Christians in 112 A.D. writing to Emperor Trajan) "They [Christians] were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verses a hymn to Christ, as to a god, and

bound themselves by a solemn oath, not to do any wicked deeds…" Some have surmised that "a certain fixed day" was Sunday, but there is no evidence from Pliny that this was for, or against, being Sunday.

On15. No need to observe the Sabbath (but can fast) (10-0)

Colossians 2:16-17
Romans 14:5-6
Hebrews 3:6-11 (implied)
Hosea 2:11 (partial)

Sunday was the weekly gathering of worship for early Christians. But that did not rule out churches having a short "chapel" every day of the week.

Ignatius of Antioch (-107/116 A.D.) "If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death" *Epistle of Ignatius to the Magnesians* ch.9 p.62

Epistle of Barnabas (c.70-130 A.D.) ch.2 p.137 "Since, therefore, the days are evil, and Satan possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and long-suffering and continence are things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them. For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, 'What is the multitude of your sacrifices unto Me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before Me: for who hath required these things at your hands? Tread no more My courts, not though ye bring with you fine flour. Incense is a vain abomination unto Me, and your new moons and sabbaths I cannot endure.' He has therefore abolished these things, that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation."

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

Justin Martyr (c.138-165 A.D.) "Is there any other matter my [Jewish] friends, in which we Christians are blamed, than this: that we do not live after the law, and are not circumcised in the flesh as your forefathers were, and do not observe Sabbaths, as you do?" *Dialogue with Trypho, a Jew* ch.10 p.199

Justin Martyr (c.138-165 A.D.) "Therefore to you alone this circumcision was necessary, in order that the people may be no people, and the nation no nation; as also Hosea, one of the twelve prophets, declares. Moreover, all those righteous men already mentioned, though they kept no Sabbaths, were pleasing to God;" *Dialogue with Trypho, a Jew* ch.19 p.204

Justin Martyr (c.138-165 A.D.) "There was no need of circumcision before Abraham. Nor was there need of the observance of Sabbaths, or of feasts and sacrifices, before Moses. Accordingly, there is no more need of them now." *Dialogue with Trypho, a Jew* ch.33 p.206

Irenaeus of Lyons (c.160-202 A.D.) "It will not require tithes of him who consecrates all his possessions to God, leaving father and mother and all his kindred, and following the Word of God. And there will be no command to remain idle for one day of rest, to him who perpetually keeps sabbath, that is to say, who in the temple of God, which is man's body, does service to God, and in every hour works righteousness." *Proof of Apostolic Preaching* ch.96

Irenaeus of Lyons (182-188 A.D.) (partial) “And that man was not justified by these things, but that they were given as a sign to the people, this fact shows,-that Abraham himself, without circumcision and without observance of Sabbaths, ‘believed God, and it was imputed unto him for righteousness; and he was called the friend of God.’ Then, again, Lot, without circumcision, was brought out from Sodom, receiving salvation from God. So also did Noah, pleasing God, although he was uncircumcised, receive the dimensions [of the ark], of the world of the second race [of men]. Enoch, too, pleasing God, without circumcision, discharged the office of God’s legate to the angels although he was a man, and was translated, and is preserved until now as a witness of the just judgment of God, because the angels when they had transgressed fell to the earth for judgment, but the man who pleased [God] was translated for salvation. Moreover, all the rest of the multitude of those righteous men who lived before Abraham, and of those patriarchs who preceded Moses, were justified independently of the things above mentioned, and without the law of Moses. As also Moses himself says to the people in Deuteronomy: “The Lord thy God formed a covenant in Horeb. The Lord formed not this covenant with your fathers, but for you.’” *Irenaeus Against Heresies* book 4 ch.16.2 p.481

Tertullian (198-220 A.D.) says that while Jewish feasts were the Sabbath and purification, Christians made Sunday their day of rest/festivity. *Ad Nationes* book 2 ch.13 p.123

Tertullian (198-220 A.D.) “It is this circumcision, therefore, and this renewal, which the apostle insisted on, when he forbade those ancient ceremonies concerning which their very founder announced that they were one day to cease; thus by Hosea: “I will also cause all her mirth to cease, her feast-days, her new moons, and her Sabbaths, and all her solemn feasts.’” (Hosea 2:11) *Five Books Against Marcion* book 1 ch.20 p.286

Tertullian (198-220 A.D.) “In fine, let him who contends that the Sabbath is still to be observed as a balm of salvation, and circumcision on the eighth day because of the threat of death, teach us that, for the time past, righteous men kept the Sabbath, or practised circumcision, and were thus rendered ‘friends of God.’ For if circumcision purges a man since God made Adam uncircumcised, why did He not circumcise him, even after his sinning, if circumcision purges? At all events, in settling him in paradise, He appointed one uncircumcised as colonist of paradise. Therefore, since God originated Adam uncircumcised, and inobservant of the Sabbath, consequently his offspring also, Abel, offering Him sacrifices, uncircumcised and inobservant of the Sabbath, was by Him commended; while He accepted what he was offering in simplicity of heart, and reprobated the sacrifice of his brother Cain, who was not rightly dividing what he was offering. Noah also, uncircumcised-yes, and inobservant of the Sabbath-God freed from the deluge. For Enoch, too, most righteous man, uncircumcised and in-observant of the Sabbath, He translated from this world; who did not first taste death, in order that, being a candidate for eternal life, he might by this time show us that we also may, without the burden of the law of Moses, please God. Melchizedek also, ‘the priest of the most high God,’ uncircumcised and inobservant of the Sabbath, was chosen to the priesthood of God.” *An Answer to the Jews* ch.2 p.153

Origen (246-248 A.D.) “For as the Son of man is Lord of the sabbath, and not the slave of the sabbath as the people are, so He who gives the law has power to give it ‘until a time of reformation,’ and to change the law, and, when the time of the reformation is at hand, also to give after the former way and after the former heart another way and another heart, ‘in an acceptable time, and in a day of salvation.’” *Commentary on Matthew* book 14 ch.20 p.509

Origen (225-253/254 A.D.) “Thus was he born to make ready for the Lord a people fit for Him, at the end of the Covenant now grown old, which is the end of the Sabbatic period. Hence it is not possible that the rest after the Sabbath should have come into existence from the seventh of our God; on the contrary, it is our Saviour who, after the pattern of His own rest, caused us to be made in the likeness of His death, and hence also of His resurrection.” *Origen’s Commentary on John* book 2 ch.27 p.342

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

Victorinus of Petau (martyred 304 A.D.) "On this day also, on account of the passion of the Lord Jesus Christ, we make either a station to God, or a fast. On the seventh day He rested from all His works, and blessed it, and sanctified it. On the former day we are accustomed to fast rigorously, that on the Lord's day we may go forth to our bread with giving of thanks. And let the *parasceve* become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that 'His soul hateth;' which Sabbath He in His body abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel." *On the Creation of the World* p.341-342

Methodius (270-311/312 A.D.) (partial, not counted because in this allegory does not say if we still follow the Sabbath or not) "For I also, taking my journey, and going forth from the Egypt of this life, came first to the resurrection, which is the true Feast of the Tabernacles, and there having set up my tabernacle, adorned with the fruits of virtue, on the first day of the resurrection, which is the day of judgment, celebrate with Christ the millennium of rest, which is called the seventh day, even the true Sabbath. Then again from thence I, a follower of Jesus, 'who hath entered into the heavens,' as they also, after the rest of the Feast of Tabernacles, came into the land of promise, come into the heavens, not continuing to remain in tabernacles-that is, my body not remaining as it was before, but, after the space of a thousand years, changed from a human and corruptible form into angelic size and beauty, where at last we virgins, when the festival of the resurrection is consummated, shall pass froth the wonderful place of the tabernacle to greater and better things, ascending into the very house of God above the heavens, as, says the Psalmist, 'in the voice of praise and thanksgiving, among such as keep holy day.'" *The Banquet of the Ten Virgins* discourse 9 ch.5 p.347

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

<u>Among corrupt or spurious works</u>

Aristides (c.125 A.D.) (Syriac version, not in the Greek) "Nevertheless they too erred from true knowledge. And in their imagination they conceive that it is God they serve; whereas by their mode of observance it is to the angels and not to God that their service is rendered: - as when they celebrate Sabbaths and the beginning of the months, and feasts of unleavened bread, and a great fast; and fasting and circumcision and the purification of meats, which things, however, they do not observe perfectly." *ANF* vol.9 p.276

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

Aphrahat the Syrian (337-345 A.D.) says we don't celebrate the Sabbath anymore. *Select Demonstrations* Demonstration 1.19 p.352

Basil of Cappadocia (357-379 A.D.) says we don't celebrate the Sabbath. *Letter 160* ch.3 p.273

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)

John Chrysostom (martyred 407 A.D.) says we don't celebrate the Jewish Sabbath. *Homilies on Galatians* homily4.1 p.30

Rufinus (374-410 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." *Origen's de Principiis* [Latin] book 2 ch.7.2 p.285

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says we do not celebrate the Sabbath. *Commentary on Romans* homily 6 ch.12.2 p.48

Jerome of Stridon (393 A.D.) says we don't need to celebrate sabbaths, new moons, and eating all meat is the same. *Against Jovinianus* book 2 ch.16 p.401

Protestants in general have Sunday services, though some church have Saturday evening services also.

Roman Catholics, Eastern Orthodox, Copts, and **Nestorians** have worship services on Sunday, though they are not opposed to services on other days of the week too.

X Seventh-Day Baptists are a Protestant denomination that believes like other conservative Baptists except that they believe in worshipping on Saturday, not Sunday.

Many Protestants believe no work should be done on Sunday.

Many Protestants believe that we have entered the Sabbath", where every day is the Sabbath; and it is fine to work on any day.

Church of Christ believe in not working on Sunday.

X Seventh-Day Adventists also believe in worshipping on Saturday.

<u>Among heretics</u>

X The ***First Form of the Gospel of Thomas*** (shorter Greek version) (188-235 A.D.) ch.27 p.129 "[Jesus said,] If you do not fast as regards the world, you will not find the kingdom. If you do not observe the Sabbath as a Sabbath, you will not see the father."

Manes in Archelaus' *Disputation with Manes* (262-278 A.D.) ch.40 p.214 (Partial, this is not counted because this is what the heretic Manes taught, trying to show that the Old Testament God and the New Testament God are different.) "He told us, too, that there Moses commanded the man to be

punished and stoned who did any work on the Sabbath, and who failed to continue in all things that were written in the law, as in fact was done to that person who, yet being ignorant, had gathered a bundle of sticks on the Sabbath-day; whereas Jesus cured a cripple on the Sabbath, and ordered him then also to take up his bed. And further, He did not restrain His disciples from plucking the ears of corn and rubbing them with their hands on the Sabbath-day, which yet was a thing which it was unlawful to do on the Sabbaths. And why should I mention other instances?"

X Jehovah's Witnesses believe in worshipping on Saturday and not working on Saturday. Sunday is just a normal day for them.

Ca24. Mention of the catholic church/faith (17-0)

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

Ignatius uses the term "Catholic" in one place in all of his genuine letters. However, Tertullian, Novatian, and after Nicea even Arius also say they are Catholic. Novatian started his own "Denomination" called Novatianists, of which Cyprian of Carthage spoke so strongly against. Tertullian was a member of the Montanist, another denomination back then. "Catholic" meant what early, Biblical Christians universally believed, as opposed to Gnostics and other heretics. Here are the quotes

Ignatius of Antioch (-107/116 A.D.) mentions the Catholic church/faith in only one place. "Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is there is the Catholic Church." *Letter of Ignatius to the Smyrnaeans* ch.8 p.90

Evarestus (c.169 A.D.) mentions Jesus as the Shepherd of the Catholic Church throughout the world. *Martyrdom of Polycarp* ch.19 p.43

Irenaeus of Lyons (182-188 A.D.) mentions the Catholic Church in *Irenaeus of Lyons Against Heresies* book 1 ch.10.3 p.331-332

Clement of Alexandria (193-202 A.D.) "Therefore in substance and idea, in origin, in pre-eminence, we say that the ancient and Catholic Church is alone," *Stromata* book 7 ch.17 p.555

Tertullian (198-220 A.D.) "Although, even supposing that among intimate friends, so to speak, they did hold certain discussions, yet it is incredible that these could have been such as to bring in some other rule of faith, differing from and contrary to that which they were proclaiming through the Catholic churches," *Prescription Against Heretics* ch.26 p.255

Tertullian (207/208 A.D.) "that Marcion, himself once believed it, when in the first warmth of faith he contributed money to the Catholic church, which along with himself was afterwards rejected, when he fell away from our truth into his own heresy." *Five Books Against Marcion* book 4 ch.4 p.349

Origen (225-254 A.D.) "Let such things, however, be lightly esteemed by him who is desirous of being trained in divine learning, while retaining in its integrity the rule of the Catholic faith." *De Principiis* book 3 prologue p.301

Novatian (250-258 A.D.) "But because heretics, ever struggling against the truth, are accustomed to prolong the controversy of pure tradition and Catholic faith, being offended against Christ; because He is, moreover, asserted to be God by the Scriptures also, and this is believed to be so by us; we must rightly-that every heretical calumny may be removed from our faith-contend, concerning the fact that Christ is God also, in such a way as that it may not militate against the truth of Scripture; nor yet against our faith, how there is declared to be one God by the Scriptures, and how it is held and believed by us." *Concerning the Trinity* ch.30 p.642

Cyprian of Carthage (c.246-258 A.D.) &&&&&&

Seventh Council of Carthage (393-419 A.D.) &&&
Dionysius of Alexandria (246-265 A.D.) mentions the Catholic Church. *Letter 11* ch.3 p.107
Malchion (270 A.D.) mentions the "Church Catholic" *Letter written by Malchion in the name of the Synod of Antioch against Paul of Samosata* ch.5 p.170
Anatolius of Cappadocia (270-280 A.D.) "saints and Catholics to observe" ch.15 p.151
Adamantius (c.300 A.D.) says "…we are called 'Catholic' because we have a truly catholic [universally one] existence" *Dialogue on the True Faith* first part 809a p.47. See also first part ch.20 p.63
Adamantius (c.300 A.D.) The judge Eutropius speaks of the Catholic Church in *Dialogue on the True Faith* 4th part section 12 p.142.
Council of Elvira (306/207 A.D.) &&&
Victorinus of Petau (martyred 307 A.D.) &&&
Lactantius (c.303-320/325 A.D.) &&&
Alexander of Alexandria (313-326 A.D.) mentions the Catholic Church in *Epistles on the Arian Heresy* Epistle 2 ch.6 p.298 (also Nicene and Post-Nicene Fathers Second Series vol.4 p.69.

<u>From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)</u>
Private Creed of Arius (328 A.D.) "and in one Catholic Church of God which extends to the ends of the earth."
Eusebius *of Caesarea* (323-325 A.D.) mentions the Catholic church. *Eusebius' Ecclesiastical History* book 10 ch.5.20 p.381
The Macrostitch Creed (c.345 A.D.) mentions "the holy catholic church" *Socrates' Ecclesiastical History* ch.19 p.45
Athanasius (c.339 A.D.) "…he [the Arian bishop Gregory] makes use of the Governor to inflict these dreadful and cruel deeds upon the people of the Catholic Churches, as not being his own." *Circular Letter* ch.6 p.95
Athanasius (after 337 A.D.) "…mentions "orthodox sentiments" and the "Catholic Church" *Defence Against the Arians* part 3 ch.27 p.120
Hilary of Poitiers (before 367 A.D.) mentions "the unity of the Catholic faith" *On the Councils* ch.80 p.25. See also *The Trinity* book 2 ch.22 p.58
Evagrius Ponticus (345-377 A.D.) "He was very scrupulous towards the Holy Scriptures and the orthodox traditions of the catholic church.' *The Life of Evagrius* ch.16 p.82
Ambrose of Milan (370-390 A.D.) "throughout the Churches Catholic" The context is Catholic vs. Arian bishops. *Sermon Against Auxentius* no.16 p.432
Pacian of Barcelona (342-379/392 A.D.) refers to the "Catholic truth" Letter 1 ch.1 p.17
Pacian of Barcelona (342-379/392 A.D.) Pacian says, "'Christian' is my first name, and 'Catholic' is my surname." Letter 1 ch.4 p.21
Pacian of Barcelona (342-379/392 A.D.) Catholics endure persecution. Letter 2 ch.5.1 p.32
Syriac ***Book of Steps*** (400 A.D.) mentions the Catholic church. &&&
Augustine of Hippo (368-8/28/430 A.D.) mentions the "Catholic faith" *Confessions of Saint Augustine* book 5 ch.10.20 p.86

<u>After the Council of Ephesus I (431 A.D.)</u>
Council of Constantinople II (553 A.D.) mentions the Catholic church. *The Sentence of the Synod* p.307
Pope Vigilius' *Letter to the Council of Constantinople II* p.323 (553 A.D.) mentions the Catholic Church. He also mentions it on p.321.
Genuine Acts of Peter of Alexandria (after 384 A.D. before 858 A.D.) mentions "the Catholic Church" *Genuine Acts of Peter of Alexandria* p.261

Liturgy of Mark mentions "will all the orthodox bishops, elders, deacons, sub-deacons, readers, singers, and laity, with the entire body of the Holy and only Catholic Church." *ANF* vol.7 p.552

(Nestorian) **Liturgy of Addai and Mari** (seventh century) *ANF* vol.7 p.562 "O Lord God Omnipotent, Thine is the Holy Catholic Church, inasmuch as Thou, through the great passion of Thy Christ, didst buy the sheep of Thy pasture; and from the grace of the Holy Spirit, who is indeed of one nature with Thy glorious divinity, are granted the degrees of the true priestly ordination;"

Peter Lombard (1142-1160) "Responding to which, we say, that sanely and in a catholic 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. HE also mentions the "Catholic Faith" in ibid ch.2 p.3.

Today

The Catechism of the Catholic Church (1994) mentions the Catholic Church. Part 1 The Credo p.50

C4. Priesthood of all believers (7-0)

1 Peter 2:9; Exodus 19:6; Revelation 1:6; 5:10; 20:6

Melito of Sardis (170-177/180 A.D.) "and [Christ] made us a new priesthood, and a people everlasting for himself" *On Pascha* stanza 68 p.55

Irenaeus of Lyons (182-188 A.D.) David had been appointed as a priest by God, although Saul persecuted him. For all of the righteous possess the priestly rank." *Irenaeus Against Heresies* book 4 ch.8.3 p.471

Irenaeus of Lyons (182-188 A.D.) "In the preceding book, I have shown that all the disciples of the Lord are Levites and priests, … but they are blameless." *Irenaeus Against Heresies* book 5 ch.34.3 p.564

Clement of Alexandria (c.195 A.D.) "We have become a consecrated offering to God for Christ's sake: we are the chosen generation, the royal priesthood, the holy nation, the peculiar people, who once were not a people, but are now the people of God;" *Exhortation to the Heathen* ch.4 p.189

Clement of Alexandria (c.818-217/220 A.D.) "The spiritual man is, then, the truly kingly man. He is the sacred high priest of God." *Stromata* book 7 ch.7 p.533

Clement of Alexandria (198-217/220 A.D.) "'But ye are a chosen generation, a royal priesthood.' That we are a chosen race by the election of God is abundantly clear. He says royal, because we are called to sovereignty and belong to Christ; and priesthood on account of the oblation which is made by prayers and instructions, by which are gained the souls which are offered to God." *Fragments from Cassiodorus* (fragment 1) p.572

Tertullian (198-220 A.D.) "Vain shall we be if we think that what is not lawful for priests is lawful for laics [laity]. Are not even we laics priests? It is written: "A kingdom also, and priests to His God and Father, hath He made us." *Exhortation to Chastity* ch.7 p.54

Tertullian (213 A.D.) "At all events, priests we are called by Christ;" *On Monogamy* ch.7 p.64-65.

Tertullian (213 A.D.) "Jesus, the Father's Highest and Great Priest, clothing us from His own store - inasmuch as they 'who are baptized in Christ have put on Christ' -has made 'priests to God His Father,' according to John." *On Monogamy* ch.7 p.66

Tertullian (198-220 A.D.) "We are the true adorers and the true priests, who, praying in spirit, sacrifice, in spirit, prayer," *Tertullian On Prayer* ch.28 p.690

Tertullian (198-220 A.D.) "As for him who affirms that we are 'the priesthood of the cross' we shall claim him as our co-religionist." *To the Nations* book 1 ch.12 p.122

Origen (233/234 A.D.) mentions we are a royal priesthood. *Exhortation to Martyrdom* ch.1.5 p.144

Origen (233/234 A.D.) (partial) says we are a kingdom of priests. *Origen's Exhortation to Martyrdom* ch.5 p.155

Cyprian of Carthage (c.246-258 A.D.) "Also in the Apocalypse: … "Worthy art Thou, O Lord, to take the book, and to open its seals: for Thou wast slain, and hast redeemed us with Thy blood from every tribe, and people, and nation; and Thou hast made us a kingdom unto our God, and hast made us priests, and they shall reign upon the earth." *Treatises of Cyprian* Treatise 12 ch.15 p.522

Alexander of Cappadocia (233-251 A.D.) (partial) "For, indeed, wherever there are found persons capable of profiting the brethren, such persons are exhorted by the holy bishops to address the people. *ANF* vol.6 p.154

Victorinus of Petau (martyred 304 A.D.) "And He made us a kingdom and priests unto God and His Father."] That is to say, a Church of all believers; as also the Apostle Peter says: 'A holy nation, a royal priesthood.'" *Commentary on the Apocalypse* from the first chapter verse 6 p.344

Victorinus of Petau (martyred 304 A.D.) "The phial [vial] signifies *the* Confession, and the race of the new Priesthood." *Commentary on Revelation* ch.5 8,9

Victorinus of Petau (martyred 304 A.D.) "The tenfold number signifies the decalogue [Ten commandments], and the hundredfold sets forth the crown of virginity: for he who shall have kept the undertaking of virginity completely, and shall have faithfully fulfilled the precepts of the decalogue, and shall have destroyed the untrained nature or impure thoughts within the retirement of the heart, that they may not rule over him, this is the true priest of Christ, and accomplishing the millenary number thoroughly, is thought to reign with Christ; and truly in his case the devil is bound." *Commentary on the Apocalypse* from the twentieth chapter verse 6 p.359

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

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.&&&

<u>Among corrupt or spurious works</u>

pseudo-Ignatius (after 116A.D.) "Blessed, then, are ye who are God-bearers, spirit-bearers, temple-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, being "a royal priesthood, a holy nation, a peculiar people,' on whose account I rejoice exceedingly, and have had the privilege, by this Epistle, of conversing with "the saints which are at Ephesus, the faithful in Christ Jesus.'" Long version of the *Letter to the Ephesians* ch.9 p.53

pseudo-Methodius (after 312 A.D.) "Hail, thou people of the Lord, thou chosen generation, thou royal priesthood, thou holy nation, thou peculiar people-show forth His praises who hath called you out of darkness into His marvellous light; and for His mercies glorify Him." *Oration of Simeon and Anna* ch.13 p.393

Pre-Nicene Differences on Church Rules Grid – May 2026

Cr1. All outside the church organization go to Hell (1-0) Cr2. Mention of orthodox (8-1) Cr3. Christians met together on Saturday for worship (0) Ca7. Christians met together on Sunday (9-0) On15. No need to observe the Sabbath (but can fast) (10-0) Ca24. Mention of the catholic church/faith (11-0)	C4. Priesthood of all believers (1-07	**Legend for Cells** **W** = wrote explicitly on this **I** = Implied m = Mixed or Inconsistent P = partial - = no reference found **X** = Disagree

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

Christian writer	Pages	Date A.D.	Cr 1	Cr 2	Cr 3	Ca 7	On 15	Ca 24	C 4					
Clement of Rome (wrote *1 Clement*)	**16.25**	96/98	-	-	-	-	-	-	-					
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	-	-	-	**W**	-	-	-					
Apology of Aristides (Greek version)	**4**	125-161	-	-	-	-	-	-	-					
Quadratus of Athens fragment (apologist)	**.125**	126	-	-	-	-	-	-	-					
Epistle of Barnabas	**12.5**	c.70-130	-	-	-	**W**	**W**	-	-					
2 Clement (anonymous writer)	**5.75**	120-140	-	-	-	-	-	-	-					
Polycarp *to the Philippians*	**3.5**	100-155	-	-	-	-	-	-	-					
Mathetes to Diognetus – teaching a disciple	**5.25**	c.130-200	-	-	-	-	**W**	-	-					
Apostolic fathers totals: all symbols except P	**67.5**	-155	0	0	0	3	3	1	0					
Shepherd of Hermas (= *Hermas*, = *The Pastor*)	**46.5**	c.115-155	-	-	-	-	-	-	-					
Justin Martyr, philosopher, apologist	**116.5**	c.138-165	-	-	-	**W**	**W**	-	-					
Evarestus *Martyrdom of Polycarp*	**5**	c.169	-	-	-	-	-	**W**	-					
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	-	-	-	-	-	-	**W**					
Hegesippus (chronicler)	**2.5**	170-180	-	**W**	-	-	-	-	-					
Theophilus of Antioch (*to Autolycus*)	**32**	168-181/188	-	-	-	-	-	-	-					
Irenaeus of Lyons, disciple of Polycarp	**284.75**	182-188	-	**W**	-	P	**W**	**W**	**W**					
Passion of the Scillitan Martyrs -died 180 A.D.	**0.75**	180-202	-	-	-	-	-	-	-					
Caius and the Muratorian Canon (Latin)	**3**	190-217	-	-	-	-	-	-	-					
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**	-	P	-	**W**	**W**					

Tertullian	**891**	198-220	-	-	-	**W**	**W**	**W**	**W**						
Hippolytus, pupil of Irenaeus (undisputed)	**218**	222-235/236	-	**W**	-	-	-	-	-						
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	-	-	-	-	**W**	**W**	**W**						
Novatian (his schism lasted over 200 years)	**38.5**	250/254-257	-	**X**	-	-	-	-	-						
Treatise Against Novatian	**6.5**	254-256	-	-	-	-	-	-	-						
Treatise on Rebaptism	**11**	c.250-258	-	-	-	-	-	-	-						
Cyprian of Carthage (against Novatian)	**250.5**	c.246-258	**W**	-	-	P	**W**	**W**	**W**						
Roman church leaders (letters 2,29,30)	**1+4.75**	250-251	-	-	-	-	-	-	-						
Lucian et al. (letters 16, *21*)	**.875**	250-251	-	-	-	-	-	-	-						
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	-	-	-	-	-	**W**	-						
Pierius of Alexandria (fragment)	**0.5**	275	-	-	-	-	-	-	-						
Anatolius of Cappadocia (mathematician)	**7.5**	270-280	-	-	-	-	-	**W**	-						
Adamantius *Dialog on the True Faith in God*	**42**	c.300	-	-	-	-	-	**W**	-						
Alexander of Lycopolis	**12**	301	-	**W**	-	-	-	-	-						
Arnobius Against the Heathen (undisputed)	**126.5**	297-303	-	-	-	-	-	-	-						
Victorinus of Petau, Austria –commentator	**18.5**	-304	-	-	-	**W**	**W**	**W**	**W**						
Council of Elvira	**1**	306-307	-	-	-	**W**	-	**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**	-	-	-						
Hesychius [Egypt],Pachomius,Phileas,Theodorus	**1**	-311	-	-	-	-	-	-	-						
Methodius (corrected Origen's followers)	**79.5**	270-311/312	-	**W**	-	-	P	-	-						
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**	**W**	-	-						

22 others	**28.61**	170-325	-	-	-	P	-	-	-						
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	8-1	0	9-0	10-0	17-0	7-0						
Christian writer	Pages	Date A.D.	Cr 1	Cr 2	Cr 3	Ca 7	On 15	Ca 24	C 4						