Differences in What Christians Teach on Indulgences and Sin - 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.

INDULGENCES AND SIN
-Id1. There is a repentant class of Christians (10-1)
-Id2. Penance / Penitence (6-1)
-Id3. Traducianism – We bear guilt for ancestor's sins (1-0) (Orthodox and Lutherans)
-Id4. After penance priest/martyr restores salvation (1-0)
-Id5. We bear guilt for Adam's sin (Federal Headship) (0)
-Id6. Some believers are now sinlessly perfect (0) (Holiness churches & some eastern orthodox)
-Id7. Indulgences for yourself (0)
-Id8. Can "prepay" indulgence on sin (0) (historic Catholicism)
-Id9. You can buy indulgences for others (0)
-Id10. Special years and deals on indulgences (0)

INDULGENCES AND SIN

-Id1. There is a repentant class of Christians (10-1)

2 Corinthians 2:5-11 speaks of a believer who was restored to the church, but it never says he is a different "class" or group of believers.

Tertullian (198-220 A.D.) (Implied) "whereby we confess our sins to the Lord, not indeed as if He were ignorant of them, but inasmuch as by confession satisfaction is settled, of confession repentance is born; by repentance God is appeased. And thus exomologesis is a discipline for man's prostration and humiliation, enjoining a demeanor calculated to move mercy. With regard also to the very dress and food, it commands (the penitent) to lie in sackcloth and ashes, to cover his body in mourning, to lay his spirit low in sorrows, to exchange for severe treatment the sins which he has committed; moreover, to know no food and drink but such as is plain,-not for the stomach's sake, to

wit, but the soul's; for the most part, however, to feed prayers on fastings, to groan, to weep and make outcries unto the Lord your God; to bow before the feet of the presbyters, and kneel to God's dear ones; to enjoin on all the brethren to be ambassadors to bear his deprecatory supplication (before God). All this exomologesis (does), that it may enhance repentance; may honour God by its fear of the (incurred) danger; may, by itself pronouncing against the sinner, stand in the stead of God's indignation, and by temporal mortification (I will not say frustrate, but) expunge eternal punishments. Therefore, while it abases the man, it raises him; while it covers him with squalor, it renders him more clean; while it accuses, it excuses; while it condemns, it absolves. The less quarter you give yourself, the more (believe me) will God give you." *Tertullian On Repentance* ch.9 p.664

Instructions of Commodianus ch.49 p.212-213 (240 A.D.) has a short chapter on penitents.

X (Against) Novatian (250/4-256/7 A.D.) and the denomination he started said that if someone denied the faith, even under torture, their salvation was lost and could never be regained. This was the sole difference between the Novatianist church and the rest of the Proto-Orthodox.

Cyprian of Carthage (c.246-258 A.D.) Letter 9.2 p.290 speaks of Christians not admitted to communion until they have finished performing their penitence.

Presbyters and Deacons at Rome to Cyprian (250-251 A.D.) "This wound of the lapsed is as yet fresh, and the sore is still rising into a tumour; and therefore we are certain, that when, in the course of more protracted time, that urgency of theirs shall have worn out, they will love that very delay which refers them to a faithful medicine; if only there be not those who arm them for their own danger, and, instructing them perversely, demand on their behalf, instead of the salutary remedies of delay, the fatal poisons of a premature communion." *Epistles of Cyprian* Letter 29.3 p.308

Moyses et al. to Cyprian (246-256 A.D.) mentions true penitence and the penitents. Letter 25 p.304. *Epistles of Cyprian*.

Gregory Thaumaturgus (246-265 A.D.) mentions the ranks of the repentant [class of Christians] in *Canonical Letter* Canon 8 p.19

Council of Elvira (306/307 A.D.) canon 5 if a woman beats her servant and the servant dies, she cannot take communion for five years if the injury was on purpose.

Peter of Alexandria (285-311 A.D.) without using the name mentions those who denied Jesus under torture in a "submissive approach" in *The Canonical Epistle* Canon 1 p.269

Council Of Ancyra (314 A.D.) mentions those who sacrificed [to the Roman Emperor] were to be prostrators for three years. Canon 5 p.65

Council of Neocaesarea (315 A.D.) says that if a catechumen falls into sin, he is to become a "kneeler". canon 5 p.81

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

The Nicene Council canon 14 p.31 The lapsed become hearers.

-Id2. Penance / Penitence (6-1)

X 2 Corinthians 2:5-11 speaks of a believer who was restored to the church, but it never says he had to do any penance.

Tertullian (198-220 A.D.) (Implied) "whereby we confess our sins to the Lord, not indeed as if He were ignorant of them, but inasmuch as by confession satisfaction is settled, of confession repentance is born; by repentance God is appeased. And thus exomologesis is a discipline for man's prostration and humiliation, enjoining a demeanor calculated to move mercy. With regard also to the very dress and food, it commands (the penitent) to lie in sackcloth and ashes, to cover his body in mourning, to lay his spirit low in sorrows, to exchange for severe treatment the sins which he has

committed; moreover, to know no food and drink but such as is plain,-not for the stomach's sake, to wit, but the soul's; for the most part, however, to feed prayers on fastings, to groan, to weep and make outcries unto the Lord your God; to bow before the feet of the presbyters, and kneel to God's dear ones; to enjoin on all the brethren to be ambassadors to bear his deprecatory supplication (before God). All this exomologesis (does), that it may enhance repentance; may honour God by its fear of the (incurred) danger; may, by itself pronouncing against the sinner, stand in the stead of God's indignation, and by temporal mortification (I will not say frustrate, but) expunge eternal punishments. Therefore, while it abases the man, it raises him; while it covers him with squalor, it renders him more clean; while it accuses, it excuses; while it condemns, it absolves. The less quarter you give yourself, the more (believe me) will God give you." *Tertullian On Repentance* ch.9 p.664

Tertullian (208-220 A.D.) "According to this difference of sins, the condition of repentance also is discriminated." *Tertullian on Modesty* ch.2 p.76-77

X (Against) Novatian (250/4-256/7 A.D.) started a group that taught if one denied Christ, there was no hope of ever going to heaven, even after repentance.

Cyprian of Carthage (c.246-258 A.D.) "Christ should begin not only to be entreated and admitted without penance done," *Epistles of Cyprian* Letter 54 ch.19 p.346

Cyprian of Carthage (c.246-258 A.D.) "smaller sins sinners may do penance for a set time, and according to the rules" *Epistles of Cyprian* Letter 9 ch.2 p.290

Moyses et al. to Cyprian (246-256 A.D.) mentions true penitence and the penitents. Letter 25 p.304. *Epistles of Cyprian*.

Peter of Alexandria (306,285-310/311 A.D.) "or giving writing, or sending heathen to do sacrifice instead of themselves, … yet inasmuch as they escaped the notice of their persecutors by doing this, let a penalty of six months penance be imposed on them." *Canonical Epistle* canon 5 p.271

Council of Ancyra (314 A.D.) (partial) does not use the word penance, but discusses at length the number years a person is barred from communion after they have done certain sins. Canons 20,21 p.73; canon 24 p.74, canon 25 p.75

Council Of Ancyra (314 A.D.) "Concerning women who commit fornication, and destroy that which they have conceived, or who are employed in making drugs for abortion, a former decree excluded them [from the church] until the hour of death, and to this some have assented. Nevertheless, being desirous to use somewhat greater lenity, we have ordained that they fulfil ten years [of penance], according to the prescribed degrees." canon 21 p.73

Council of Neocaesarea (315 A.D.) mentions penance for a woman who marries two brothers at the same time. canon 2 p.79. It also mentions penance in canon 3 p.80. Also canon 7 p.82

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

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."

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

Pacian of Barcelona (342-379/392 A.D.) Mentions penitents. Letter 3 ch.3.3 p.41

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

<u>From the Council of Ephesus to the start of Muslim conquests</u>

Patrick of Ireland (420-461 A.D.) "Wherefore, then, I plead with you earnestly, ye holy and humble of heart, it is not permissible to court the favor of such people, nor to take food or drink with them, nor even to accept their alms, until they make reparation to God in hardships, through penance, with

shedding of tears, and set free the baptized servants of God and handmaids of Christ, for whom He died and was crucified." *Letter to Coroticus* ch.7

Balsamon (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."

In later times

The Catechism of the Catholic Church (1994) speaks of "penance". Part 1 1032 p.269

Eastern Orthodox, Copts, and Nestorians have a concept of penance, but it is not a legal means to restore salvation. Rather, it is spiritual healing.

Among heretics

Gnostics according to *Irenaeus of Lyons Against Heresies book* 1 ch.21.2 p.345 "They maintain that those who have attained to perfect knowledge must of necessity be regenerated into that power which is above all. For it is otherwise impossible to find admittance within the Pleroma, since this [regeneration] it is which leads them down into the depths of Bythus. For the baptism instituted by the visible Jesus was for the remission of sins, but the redemption brought in by that Christ who descended upon Him, was for perfection; and they allege that the former is animal, but the latter spiritual. And the baptism of John was"

Elchasaites (in Hippolytus before 236 A.D.) "And *Elchasai* determines *the nature of* baptism, and even this I shall explain. He alleges, *as to* those who have been involved in every description of lasciviousness, and filthiness, and *in* acts of wickedness, if only any *of them* be a believer, that he determines that such a one, on being converted, and obeying the book, and believing *its contents*, should by baptism receive remission of sins. Elchasai, however, ventured to continue these knaveries, taking occasion from the aforesaid tenet of which Callistus stood forward as a champion. *Refutation of All Heresies* book 9 ch.9 p.132

-Id3. Traducianism – We bear guilt for ancestor's sins (1-0) (Orthodox and Lutherans)

Traducianism teaches that God creates the soul of a baby from the souls of its father and mother. The opposite view, creationism (not related to Genesis) says that God creates each soul from nothing. Traducianists believe that a baby inherits the guilt of its parents, and grandparents, and ancestors in general. Creationists do not.

X Ezekiel 18:5-32 says that each person is guilty for their own sins. A father's righteousness does not pass to the son, and the guilt of a father's unrighteousness does not pass to the son.

Commodianus (c.240 A.D.) "The enemy has suddenly come flooding us over with war; and before they could flee, he has seized upon the helpless children. They cannot be reproached, although they

are seen to be taken captive; nor, indeed, do I excuse them. Perhaps they have deserved it on account of the faults of their parents; therefore God has given them up. However, I exhort the adults that they run to arms, and that they should be born again, as it were, to their Mother from the womb." *Instructions of Commodianus* ch.51 p.213

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

Ambrose of Milan (387 A.D.) "His feet were therefore washed, that hereditary sins might be done away, for our own sins are remitted through baptism." On the Mysteries ch.6 p.321

(mixed) Augustine of Hippo (388-430 A.D.) (mixed, only back to the third or fourth generation) "But, in the matter of the sins of one's other parents, those who stand as one's forebears from Adam down to one's own parents, a question might well be raised: whether a man at birth is involved in the evil deeds of all his forebears, and their multiplied original sins, so that the later in time he is born, the worse estate he is born in; or whether, on this very account, God threatens to visit the sins of the parents as far as--but no farther than--the third and fourth generations, because in his mercy he will not continue his wrath beyond that. It is not his purpose that those not given the grace of regeneration be crushed under too heavy a burden in their eternal damnation, as they would be if they were bound to bear, as original guilt, all the sins of their ancestors from the beginning of the human race, and to pay the due penalty for them. Whether yet another solution to so difficult a problem might or might not be found by a more diligent search and interpretation of Holy Scripture, I dare not rashly affirm." *The Enchiridion* ch.13.47

In later times

Eastern Orthodox and **Lutherans** tend to be traducianists, though it is not a statement of faith.
X Copts, Roman Catholics, and most Protestants, Lutherans excepted, tend towards creationism.
X Most Reformed theologians were creationists.
However, **Jonathan Edwards** and **W.G.T. Shedd** were Reformed theologians who were traducianists.

-Id4. After penance priest/martyr restores salvation (1-0)

In 2 Corinthians 2:5-11 (partial) Paul speaks of a fallen, repentant believer who should be restored to the church. But Paul tells the Corinthian church to restore him.

Cyprian of Carthage (c.246-258 A.D.) "You have judged quite correctly about granting peace to our brethren, which they, by true penitence and by the glory of a confession of the Lord, have restored to themselves, being justified by their words, by which before they had condemned themselves. Since, then, they have washed away all their sin, and their former stain, by the help of the Lord, has been done away by a more powerful virtue, they ought not to lie any longer under the power of the devil, as it were, prostrate; when, being banished and deprived of all their property, they have lifted themselves up and have begun to stand with Christ. And I wish that the others also would repent after their fall, and be transferred into their former condition; and that you may know how we have dealt with these, in their urgent and eager rashness and importunity to extort peace, I have sent a book to you, with letters to the number of five, that I wrote to the clergy and to the people, and to the martyrs also and confessors, which letters have already been sent to many of our colleagues, and have satisfied them; and they replied that they also agree with me in the same opinion according to the Catholic faith; which very thing do you also communicate to as many of our colleagues as you can, that among all these, may be observed one mode of action and one agreement, according to the Lord's precepts. I bid you, beloved brother, ever heartily farewell." *Epistles of Cyprian* Epistle 19 p.297

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

Ambrose of Milan (370-390 A.D.) (partial, no mention of priest) 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

-Id5. We bear guilt for Adam's sin (Federal Headship) (0)

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

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

Augustine of Hippo (388-430 A.D.) (partial, does not say bound by guilt vs. sinful nature) "Thus, both the twins were 'by nature children of wrath,' not because of any works of their own, but because they were both bound in the fetters of damnation originally forged by Adam." *The Enchiridion* ch.25 no.98

Prosper of Aquitaine (c.390-455)

In later times

X Eastern Orthodox, Copts, and Nestorians believe that we bear the consequences for the sin of Adam and Eve, sometimes called ancestral guilt. But they do not believe we bear actual guilt for Adam and Eve's sin, only our own.

Roman Catholics, most Reformed people and Lutherans believe we have the guilt for Adam's sin.

X Most other Protestants do not believe we inherit the consequences for Adam and Eve's sin, but not the guilt.

-Id6. Some believers are now sinlessly perfect (0) (Holiness churches & some eastern orthodox)

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

Ignatius of Antioch (-107/116 A.D.) (partial) called the Smyrnaeans people who are perfect. This could refer to their maturity, not sinlessness. *Ignatius to the Smyrnaeans* ch.11 p.91

Among Heretics

X Against Pelagius (390-418 A.D.)

-Id7. Indulgences for yourself (0)

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

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

In later times

Pope Innocent VIII issued the Papal Bull *Id Nostri Cordis* (April 27, 1487) launched a crusade against the Vaudois (Waldenses) in Dauphine and Piedmont in northern Italy. It offered a plenary indulgence to those who attacked the Waldenses.

The Catechism of the Catholic Church (1994) speaks of "indulgences". Part 1 1032 p.269

X The Eastern Orthodox, Coptic, Assyrian Church of the East (Nestorian) church, and Protestants do not have Purgatory, indulgences, stores or treasuries of merit.

-Id8. Can “prepay” indulgence on sin (0) (historic Catholicism)

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

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

This was true for the Roman Catholic Church in the Middle Ages. It is no longer true of them today.

X The Eastern Orthodox, Coptic, Assyrian Church of the East (Nestorian) church, and Protestants do not have Purgatory, indulgences, stores or treasuries of merit.

-Id9. You can buy indulgences for others (0)

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

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

John Tetzl in Martin Muther’s time.

X The Eastern Orthodox, Coptic, Assyrian Church of the East (Nestorian) church, and Protestants do not have Purgatory, indulgences, stores or treasuries of merit.

-Id10. Special years and deals on indulgences (0)

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

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

X The Eastern Orthodox, Coptic, Assyrian Church of the East (Nestorian) church, and Protestants do not have Purgatory, indulgences, stores or treasuries of merit.

Pre-Nicene Differences on Indulgences and Sin Grid – May 2026

		Legend for Cells
-Id1. There is a repentant class of Christians (10-1) -Id2. Penance / Penitence (6-1) -Id3. Traducianism – We bear guilt for ancestor's sins (1-0) -Id4.After penance priest/martyr restores salvation (1-0) -Id5. We bear guilt for Adam's sin (Federal Headship) (0) -Id6. Some believers are not sinlessly perfect (0)	-Id7. Indulgences for yourself (0) -Id8. Can "prepay" indulgences on sin (0) -Id9. You can buy indulgences for others (0) -Id10. Special years and deals on indulgences (0)	**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.	Id 1	Id 2	Id 3	Id 4	Id 5	Id 6	Id 7	Id 8	Id 9	Id 10		
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	-	-	-	-	-	-	-	-	-	-		
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	-	-	-	-	-	-	-	-	-	-		
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	0	0	0	0	0		
Shepherd of Hermas (= *Hermas*, = *The Pastor*)	**46.5**	c.115-155	-	-	-	-	-	-	-	-	-	-		
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	-	-	-	-	-	-	-	-	-	-		
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	-	-	-	-	-	-	-	-	-	-		
The Octavius of Minucius Felix	**25**	210 A.D.	-	-	-	-	-	-	-	-	-	-		
Clement of Alexandria	**389**	193-202	-	-	-	-	-	-	-	-	-	-		
Tertullian	**891**	198-220	**W**	**W**	-	-	-	-	-	-	-	-		

Hippolytus, pupil of Irenaeus (undisputed)	**218**	222-235/236	-	-	-	-	-	-	-	-	-	-		
Theodotus the probable Montanist	**7.75**	ca.240	-	-	-	-	-	-	-	-	-	-		
Instructions of Commodianus	**16**	ca.240	**W**	-	**W**	-	-	-	-	-	-	-		
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	**X**	**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**	**W**	-	**W**	-	-	-	-	-	-		
Roman church leaders (letters 2,29,30)	**1+4.75**	250-251	**W**	-	-	-	-	-	-	-	-	-		
Lucian et al. (letters 16, *21*)	**.875**	250-251	-	-	-	-	-	-	-	-	-	-		
Moyses, et al. to Cyprian (letter 25)	**2.5**	250	**W**	-	-	-	-	-	-	-	-	-		
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	-	-	-	-	-	-	-	-	-	-		
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	**W**	**W**	-	-	-	-	-	-	-	-		
Dionysius of Alexandria (Origenist)	**39.5**	246-265	-	-	-	-	-	-	-	-	-	-		
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 (21 undisputed canons)	**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 (Marcellus & 22 other bishops)	**3.333**	314	**W**	**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	**W**	**W**	-	-	-	-	-	-	-	-		
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	-	-	-	-	-	-	-	-	-	-		
Eusebius of Caesarea	**1055.4**	318-325	-	-	-	-	-	-	-	-	-	-		
23 others that do not have references.	**44.77**	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:	10-1	6-1	1-0	1-0	0	0	0	0	0	0		
Christian writer	Pages	Date A.D.	Id	Id	Id	Id	Id	Id	Id	Id	Id	Id		

			1	2	3	4	5	6	7	8	9	10		