Differences in What Christians Teach on Prayer and Practice - 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.

PRAYER AND PRACTICE
-Pp1. Pray for the dead (3-0)
-Pp2. Do not pray to dead people (2-0)
-Pp3. Theosis: Assimilation with God (3-0) (Orthodox, Copt)
-Pp4. Believers who already died pray for us (2-0)
-Pp5. Pray through images of saints (0)
-Pp6. Pray through images of Jesus (0)
-Pp7. Pray enough and you will not be sick (0) (Christian Science)
-Pp8. Hesychasm (untroubled silence or praying without the senses) (0)
-Pp9. Trappist monks vow of silence (0)
-Pp10. Don't eat meat except fish on Fridays (0)
-Pp11. Holy leaven Eucharist bread succession (0)
On16. Eating meats forbidden to Jews OK (9)
Fm4. No homosexuality (14)

PRAYER AND PRACTICE

-Pp1. Pray for the dead (3-0)

There is nothing about praying for the dead in the New Testament or the Jewish or Protestant Old Testament.
In the Apocrypha 2 Maccabees 12:38-46 has prayers and a sin offering for dead soldiers.

Abercius bishop of Hierapolis (190-210 A.D.) The citizen of a chosen city, this [monument] I made [while] living, that there I might have in time a resting-place of my body, [I] being by name Abercius, the disciple of a holy shepherd who feeds flocks of sheep [both] on mountains and on

plains, who has great eyes that see everywhere. For this [shepherd] taught me [that the] book [of life] is worthy of belief. And to Rome he sent me to contemplate majesty, and to see a queen golden-robed and golden-sandalled; there also I saw a people bearing a shining mark. And I saw the land of Syria and all [its] cities; Nisibis [I saw] when I passed over Euphrates. But everywhere I had brethren. I had Paul ... Faith everywhere led me forward, and everywhere provided as my food a fish of exceeding great size, and perfect, which a holy virgin drew with her hands from a fountain and this it [faith] ever gives to its friends to eat, it having wine of great virtue, and giving it mingled with bread. These things I, Abercius, having been a witness [of them] told to be written here. Verily I was passing through my seventy-second year. He that discerneth these things, every fellow-believer [namely], let him pray for Abercius. And no one shall put another grave over my grave; but if he do, then shall he pay to the treasury of [the] Romans two thousand pieces of gold and to my good native city of Hierapolis one thousand pieces of gold. *Epitaph of Abercius* possibly for Abercius Marcellus, a Christian writer against Montanism. (quoted from https://en.wikipedia.org/wiki/Inscription_of_Abercius)

Martyrdom of Perpetua and Felicitas (c.201/5 A.D.) ch.2.3-4 p.700 Perpetua prayed for her dead brother Dinocrates, and after death he went from gloom to paradise.

Tertullian (198-220 A.D.) "We offer sacrifices for the dead on their birthday anniversaries [the date of death or their birth into eternal life]." *The Chaplet* book 3 ch.3 p.94

Tertullian (213 A.D.) "Indeed, she [a widow] prays for his soul, and requests refreshment for him [her husband] meanwhile, and fellowship (with him) in the first resurrection; and she offers (her sacrifice) on the anniversaries of his falling asleep." *On Monogamy* ch.10 p.67

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

Apostolic Constitutions (compiled c.380 A.D.) book 8 section 4 ch.41 p.497 "Let us pray for our brethren that are at rest in Christ, that God, the lover of mankind, who has received his soul, may forgive him every sin, voluntary and involuntary, and may be merciful and gracious to him, and give him his lot in the land of the pious…"

Cyril of Jerusalem (c.349-386 A.D.) "Then we commemorate also those who have fallen asleep before us, first Patriarchs, Prophets, Apostles, Martyrs, that at [through] their prayers and intercessions God would receive our petition. Then on behalf also of the Holy Fathers and Bishops who have fallen asleep before us, and in a word of all who in past years have fallen asleep among us, believing that it will be a very great benefit to the souls, for whom the supplication is put up, while that holy and most awful sacrifice is set forth. 10. And I wish to persuade you by an illustration. For I know that many say, what is a soul profited, which departs from this world either with sins, or without sins, if it be commemorated in the prayer? … In the same way we, when we offer to Him our supplications for those who have fallen asleep, though they be sinners, weave no crown, but offer up Christ sacrificed for our sins, propitiating our merciful God for them as well as for ourselves." *Catechetical Lectures* Lecture 23 ch.9 *NPNF2* p.154-155

Basil of Cappadocia (357-378 A.D.) (partial) "I think that the noble athletes of God, who have wrestled all their lives with the invisible enemies, after they have escaped all of their persecutions and have come to the end of life, are examined by the prince of this world; and if they are found to have any wounds from their wrestling, any stains or effects of sin, they are detained. If, however they are found unwounded and without stain, they are, as unconquered, brought by Christ into their rest." *Homilies on the Psalms* homily 7 ch.2

Ephraem Syrus (350-378 A.D.) (partial, pray to God when Ephraem dies, but not say pray for him) "Lay me not with sweet spices: for this honour avails me not; Nor yet incense and perfumes: for the honour benefits me not. Burn sweet spices in the Holy Place: and me, even me, conduct to the grave with prayer. Give ye incense to God: and over me send up hymns. Instead of perfumes of spices: in prayer make remembrance of me." *His Testament NPNF2* vol.13 p.135

Epiphanius of Salamis (360-403 A.D.) “Useful too is the prayer fashioned on their behalf [of the deceased], even if it does not force back the whole of guilty charges laid to them. And it is useful also, because in this world we often stumble either voluntarily or involuntarily, and thus it is a reminder to do better.” *The Panarion* book 75 ch.8

Gregory of Nyssa (c.356-397 A.D.) "If a man distinguish in himself what is peculiarly human from that which is irrational, and if he be on the watch for a life of greater urbanity for himself, in this present life he will purify himself of any evil contracted, overcoming the irrational by reason. If he has inclined to the irrational pressure of the passions, using for the passions the cooperating hide of things irrational, he may afterward in a quite different manner be very much interested in what is better, when, after his departure out of the body, he gains knowledge of the difference between virtue and vice and finds that he is not able to partake of divinity until he has been purged of the filthy contagion in his soul by the purifying fire.” *Sermon on the Dead* or Migne PG 13:445,448)

Ambrose of Milan (370-390/395 A.D.) “Give, oh Lord, rest to Thy servant Theodosius, that rest Thou hast prepared for Thy saints....I love him, therefore will I follow him to the land of the living; I will not leave him till by my prayers and lamentations he shall be admitted unto the holy mount of the Lord, to which his deserts call him.” *The Obituary of Theodosius* or Migne PL 16:1397

John Chrysostom (martyred 407 A.D.) “Let us help and commemorate them. If Job's sons were purified by their father's sacrifice [Job 1:5], why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them." *Homilies on First Corinthians* homily 41 ch.5 *NPNF1* vol.12 p.252

Augustine of Hippo (413-426 A.D.) has an entire work *On the Care to Be Had for the Dead*. In one place he says , “So it comes to pass as well that not unmeaningly doth the Church, or care of friends, bestow upon the departed [dead] whatever of religion it shall be able; as also that, nevertheless, each receiveth ‘according to the tings which he hath done by the body, whether it be good or bad,’ according to his works For, that this which is bestowed should be capable of profiting him after the body, this was acquired in that life which he hath led in the body.” *On the Care to be Had for the Dead* ch.2 p.539-549,

Augustine of Hippo (388-430 A.D.) “yet she [the church] does not even in this world pray for the unbelieving and godless who are dead. For some of the dead, indeed the prayer of the Church or of pious individuals is heard; but it is for those who, having been regenerated in Christ, did not spend their life so wickedly that they can be judged unworthy of such compassion, nor so well that they can be considered to have no need of it.” *The City of God* book 21 ch.24 *NPNF1* vol.2 p.470

Some parts on praying from the dead taken from
http://www.biblicalcatholic.com/apologetics/a105.htm

<u>From the Council of Ephesus I to the start of Muslim conquests (431-634 A.D.)</u>

Epitaph of Pectorius (300-500 A.D.) (implied) stanza 8 “May my mother rest peacefully, I beseech thee, Light of the dead.”

<u>From the Start of Muslim Conquests to the Fourth Lateran Council (634-1215 A.D.)</u>

Alcuin of York (died 804 A.D.) “My name was Alcuin, and wisdom was always dear to me. Say a prayer for me that you mean when you read this writing.” *Alcuin’s Epitaph*

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

Acts of Paul and Thecla (150-200 A.D.) p.490 “For her daughter Falconilla had died, and said to her in a dream : Mother, thou shalt have this stranger Thecla in my place, in order that she may pray concerning me, and that I may be transferred to the place of the just.”

Roman Catholics and **Eastern Orthodox** pray for people already dead.
The Catechism of the Catholic Church (1994) says that Judas Maccabeus make atonement for the dead. Part 1 1032 p.269
X Protestants do not pray for people already dead.

-Pp2. Do not pray to dead people (2-0)

There is nothing about praying to dead people in the Bible.

Origen (225-254 A.D.) "For every prayer, and supplication, and intercession, and thanksgiving, is to be sent up to the Supreme God through the High Priest, who is above all the angels, the living Word and God. And to the Word Himself shall we also pray and make intercessions, and offer thanksgivings and supplications to Him, if we have the capacity of distinguishing between the proper use and abuse of prayer." *Origen Against Celsus* book 5 ch.4 p.544
Theophilus (events c.315 A.D.) (partial not) Right before Habib was going to be martyred, some Christians asked Habib to speak to the Lord about bringing an end to the persecution. Martyrdom of Habib the Deacon p.694
Lactantius (c.303-320/325 A.D.) "But if it appears that these religious rites are vain in so many ways as I have shown, it is manifest that those who either make prayers to the dead, or venerate the earth, or make over their souls to unclean spirits, do not act as becomes men, and that they will suffer punishment for their impiety and guilt, who, rebelling against God, the Father of the human race, have undertaken inexpiable rites, and violated every sacred law." *The Divine Institutes* book 1 ch.18 p.30
Lactantius (c.303-320/325 A.D.) "They [pagans] ought therefore to have understood from the mysteries and ceremonies themselves, that they were offering prayers to dead men." *The Divine Institutes* book 1 ch.21 p.37
Lactantius (c.303-320/325 A.D.) "I have shown that the religious rights of the gods are vain in a threefold manner: In the first place, because those images which are worshipped are representations of men who are dead; and that is a wrong and inconsistent thing,…" *The Divine Institutes* book 2 ch.18 p.67.

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)
X Life of Antony (356-362 A.D.) ch.59 p.212 tells of two brethren who were going to visit Antony and they ran out of water. One died and the other was about to die. Antony learned this when he was praying, so Antony sent two monks with water. They saved the one who was about to die and buried the one who had died. There is no thought here of any prayer for the one who had already died.

Roman Catholics and **Eastern Orthodox** pray to people who have died.
The Catechism of the Catholic Church (1994) mentions praying to dead people. Part 1 9622 p.250
X Protestants do not pray to any people (besides Jesus) living or dead.

-Pp3. Theosis: Assimilation with God (3-0) (Orthodox, Copt)

There is nothing in the Bible that says we will merge with God. However, we are sons of God, will reign with Christ, and judge angels.

This is a prominent eastern Orthodox doctrine.

Clement of Alexandria (193-202 A.D.) “Now, of what I may call the passionlessness which we attribute to the Gnostic (in which the perfection of the believer, 'advancing by love, comes to a perfect man, to the measure of full stature,' by being assimilated to God, and by becoming truly angelic), many other testimonies from the Scripture, occur to me to adduce.” *Stromata* book 7 ch.14 p.546

Hippolytus of Portus (222-235/236 A.D.) (partial, Hippolytus is critiquing Plato, not saying his own views) “And happiness, he [Plato] says, is assimilation to the Deity, as far as this is possible; and that assimilation to God takes place when any one combines holiness and justice with prudence. For this he supposes the end of supreme wisdom and virtue.” *Refutation of All Heresies* book 1 ch.16 p.19

Cyprian of Carthage (c.246-258 A.D.) “Be ye therefore perfect, even as your Father in heaven is perfect." He said that the children of God would thus become perfect. He showed that they were thus completed, and taught that they were restored by a heavenly birth, if the patience of God our Father dwell in us—if the divine likeness, which Adam had lost by sin, be manifested and shine in our actions. What a glory is it to become like to God! what and how great a felicity, to possess among our virtues, that which may be placed on the level of divine praises!” *Epistles of Cyprian* Epistle 9 ch.5 p.485

Athanasius of Alexandria (318 A.D.) “For God Maker of all and King of all, that has His Being beyond all substance and human discovery, inasmuch as He is good and exceeding noble, made, through His own Word our Saviour Jesus Christ, the human race after His own image, and constituted man able to see and know realities by means of this assimilation to Himself, giving him also a conception and knowledge even of His own eternity, in order that, preserving his nature intact, he might not ever either depart from his idea of God, nor recoil from the communion of the holy ones; but having the grace of Him that gave it, having also God’s own power from the Word of the Father, he might rejoice and have fellowship with the Deity, living the life of immortality unharmed and truly blessed.” *Athanasius Against the Heathen* part 1 ch.2 p.5

Athanasius of Alexandria (318 A.D.) “For He [Jesus] became man so that we might be made God.” *Incarnation of the Word* ch.54 p.65

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

Athanasius of Alexandria (331 A.D.) “Therefore He [Jesus] was not man, and then became God, but He was God, and then became man, and that to deify us.” *Four Discourses Against the Arians* (331 A.D.) discourse 1 ch.39 p.329. See also *Four Discourses Against the Arians* (discourse 1 ch.15 p.316 and discourse 2 ch.70 p.386. See also discourse 1 ch.5.15 p.316

Athanasius of Alexandria (331 A.D.) says that Jesus came to deify us. *Four Discourses Against the Arians* Discourse 1 ch.39 p.329

Aphrahat the Syrian (337-345 A.D.) (partial) “And He cast out from us unclean spirits, and He made us a lodging place of His divinity,…” *Select Demonstrations* Demonstration 2.

John Chrysostom (martyred 407 A.D.) “the Son of God came down, that He can make thee a God as far as human power can go.” *Commentary on Acts* ch.15 p.99

Maximus Confessor (649-662) “A sure warrant for looking forward with hope to deification of human nature is provided by the Incarnation of God, which makes man God to the same degree as God Himself became man. ...Let us become the image of the one whole God, bearing nothing earthly in ourselves, so that we may consort with God and become gods, receiving from God our existence as gods”

Eastern Orthodox and Copts (Monophysites) believe in Theosis.

Protestants, Nestorians, and Roman Catholics do not teach this, though some Roman Catholics hold to "divinization".

The Catechism of the Catholic Church (1994) (partial) mentions "partaking of the divine nature". Part 1 460 p.116

Among heretics

The Valentinian ***Gospel of Philip*** (150-200/250 A.D.) (Barnstone and Meyer) p.277. "If you do not take on the names for yourself, the name 'Christian' will be taken from you. You receive them in the oil of chrism, the aromatic unction of the power of the cross. The messengers called this power 'the right and left.' You are no longer a Christian but Christ."

The **Gnostic Marcus** (before 236 A.D.) according to Hippolytus (222-235/236 A.D.) "He [Marcus the Gnostic heretic] says that Jesus, therefore, is the name of the man of the dispensation, and that it has been set forth for the assimilation and formation of Anthropos, who was about to descend upon Him; and that when He had received Him unto Himself, He retained possession of Him. And (he says) that He was Anthropos, (that) He (was) Logos, (that) He (was) Pater, and Arrhetus, and Sige, and Aletheia, and Ecclesia, and Zoe." *Refutation of All Heresies* book 6 ch.46 p.97

-Pp4. Believers who already died pray for us (2-0)

Memoria Apostolorum (c.250 A.D.) "Peter and Paul pray for Victor" This graffiti was found in the Memoria Apostolorum, which is within the catacombs along the Appian way. The catacombs were 250 A.D., but we do not know when the graffiti was written.

Eusebius of Caesarea (318-325 A.D.) speaks that when the female martyr Potamiaena was being led away to her execution, the mob was bothering her. The Roman soldier Basilides drove back the mob for her. Eusebius writes, "And perceiving the man's sympathy for her, she exhorted him to be of good courage, for she would supplicate her Lord for him after her departure, and he would soon receive a reward for the kindness he had shown her. Having said this, she nobly sustained the issue, burning pitch being poured little by little, over various part of her body, from the sole of her feet to the crown of her head. Such as the conflict endured by this famous maiden. Now long after this Basilides, being asked by his fellow-soldiers to swear for a certain reason, declared that it was not lawful for him to swear at all, for he was a Christian, and he confessed this openly. At first they thought he was jesting, but when he continued to affirm it, he was led to the judge, and acknowledging his conviction before him, he was imprisoned. But the brethren in God coming to him and inquiring the reason of this sudden and remarkable resolution, he is reported to have said that Potamiaena, for three days after her martyrdom, stood beside him by night and placed a crown on his head, and said that she had besought the Lord for him and had obtained what she asked, and that soon she would take him with her. Thereupon the brethren gave him the seal of the Lord; and on the next day, after giving glorious testimony for the Lord, he was beheaded. And many others in Alexandria are recorded to have accepted speedily the word of Christ in those times. For Potamiaena appeared to them in their dreams and exhorted them. But let this suffice in regard to this matter." *Eusebius' Ecclesiastical History* book 6 ch.5 p.253

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

Cyril of Jerusalem (c.349-386 A.D.) "Then we commemorate also those who have fallen asleep before us, first Patriarchs, Prophets, Apostles, Martyrs, that at [through] their prayers and intercessions God would receive our petition. Then on behalf also of the Holy Fathers and Bishops who have fallen asleep before us, and in a word of all who in past years have fallen asleep among us, believing that it will be a very great benefit to the souls, for whom the supplication is put up,

while that holy and most awful sacrifice is set forth. 10. And I wish to persuade you by an illustration. For I know that many say, what is a soul profited, which departs from this world either with sins, or without sins, if it be commemorated in the prayer? … In the same way we, when we offer to Him our supplications for those who have fallen asleep, though they be sinners, weave no crown, but offer up Christ sacrificed for our sins, propitiating our merciful God for them as well as for ourselves." *Catechetical Lectures* Lecture 23 ch.9 *NPNF2* p.154-155

Among corrupt or spurious works

Acts of Paul and Thecla (150-200 A.D.) p.490 (nothing) the dead Falconilla taught with her mother Tryphaena, and Falconilla wanted the living Thecla to pray for her, but it does not say Falconilla prayed for anyone.

-Pp5. Pray through images of saints (0)

God does not affirm this or deny this in His word, the Bible.

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

This is a hallmark of Eastern Orthodoxy.

X Nestorians (Assyrian Church of the East) worship God alone and do not venerate anything the cross. See https://acote.church/sacraments for more info.

In later times

The Catechism of the Catholic Church (1994) (partial) mentions it is OK to have images of the saints and Jesus. Part 3 2131 p.516

-Pp6. Pray through images of Jesus (0)

God does not affirm this or deny this in His word, the Bible.

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.)

X John of Damascus (-750 A.D.) claims that the veneration of images was an unwritten tradition of the apostles. He says that Christ is the author and approver of images and their veneration. John in book 4 ch.17 invents that when King Abgar sent a letter to Christ, he sent a painter to paint an image of Jesus. However, Eusebius in his *Ecclesiastical History* book 1 says that Jesus sent a cloth that had been on his face; nobody painted a picture. See *Examination of the Council of Trent* part 4 p.89-90 also adds that Nicephorus book 2 ch.7 patches John's addition onto Eusebius' account.

Antiochus Strategos. The Persian Sack of Jerusalem (after 614 A.D.) "Holy churches were burned with fire, others were demolished, majestic altars fell prone, sacred crosses were trampled underfoot, life-giving icons were spat upon by the unclean."

In later times

The Catechism of the Catholic Church (1994) (partial) mentions it is OK to have images of the saints and Jesus. Part 3 2131 p.516

-Pp7. Pray enough and you will not be sick (0) (Christian Science)

God does not affirm this or deny this in His word, the Bible.

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

Christian Science teaches that if you pray and have enough faith, then you will not be sick.
A Christian Science person told my grandmother that if she had prayed more, my grandfather would not have died of lung cancer.

Today

X Copts, **Eastern Orthodox**, **Nestorians**, **Protestants**, and **Roman Catholics** all agree that godly praying Christians can still get sick.

Christian Science teaches that if you are a good Christian with enough faith and prayer, you will be healthy and not get sick.

-Pp8. Hesychasm (untroubled silence or praying without the senses) (0)

God does not affirm this or deny this in His word, the Bible.

Matthew 6:7 "Do not repeat empty phrases like the Gentiles do."

Hesychasm (such as Gregory Palamas) in eastern orthodoxy is considered the opposite of scholasticism (such as Thomas Aquinas and Anselm) in Roman Catholicism.

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

Hesychia is the Greek word for stillness or silence. Often the person just repeats over and over: "Lord Jesus Christ, Son of God, have mercy on me, a sinner."
Just living a peaceful and quiet life is not counted as repeating the same phrase over and over.

Among corrupt or spurious works

pseudo-Ignatius (after 117 A.D.) "If, therefore, ye also put away conceit, arrogance, disdain, and haughtiness, it will be your privilege to be inseparably united to God, for 'He is nigh unto those that fear Him.' And says He, 'Upon whom will I look, but upon him that is humble and quiet, and that trembles at my words?'" *Epistle to the Trallians* ch.7 p.69

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

Evagrius Ponticus (345-377 A.D.) (not counted) one night he was "meditatively reading on of the prophets." *The Life of Evagrius* ch.24 p.86

Evagrius Ponticus (345-377 A.D.) (not counted) prayed 100 payers per day and he was a skillful scribe according to *The Life of Evagrius* ch.12 p.80

(X mixed) Life of Antony (356-362 A.D.) (probably by Athanasius) (partial not) shows that Antony taught others a lot (ch.46 p.206), sang Psalms (ch.39 p.207), memorized scripture (ch.7 p.198), and knew his scripture. It does say that Antony spent much time in prayer (ch.6 p.116) and prayed continually. ch.55 p.210. But just praying continually is not Hesychasm.

Life of Antony (356-362 A.D.) ch.30 p.204 (partial) the closest thing we can find to Hesychasm in *Life of Antony* is "quietness". "At any rate they [the demons] fear the fasting, the sleeplessness, the prayers, the meekness, the quietness, the contempt of money and vainglory, the humility, the love of the poor, the alms, the freedom from anger of the ascetics, and, chief of all, their piety towards Christ."

Basil of Cappadocia (357-378 A.D.) (not counted) all he agree he was not a hesychast (a much later movement.) However Basil is considered by some as a proto-hesychast. However, living as a monk, and devoting yourself to prayer, is different than either repeating the same thing over and over again, or not thinking anything.

Gregory Nazianzen (330-391 A.D.) (called by Eastern Orthodox Gregory the Theologian) (not counted) This quote is attributed to him. "One must be still in order to have clear converse with God and to bring the nous a little away from those wandering in error" But this is different from repeating the same thing over and over and praying with no thoughts at all.

Gregory Nyssa (c.356-397 A.D.) (partial) says that we can experience and participate in "God's uncreated energies" which is a part of later Hesychasm.

John Chrysostom (died 407 A.D.) (partial) did not teach hesychasm. But he taught constant prayer, we need to purify our heart, and stillness opens up the way ot God, which are aspects of hesychasm.

After the Council of Ephesus I (431 A.D.)

Diadochos of Photiki (c.450- before 486 A.D.) "It follows, therefore, that we can know with certainty when we are in the proper state to speak about God if during the hours when we do not speak we maintain a fervent remembrance of God in untroubled silence." *100 Chapters* ch.11

John of Sinai (523-603 A.D.) &&&

John Climacus (-600 A.D.) *Liber Graduum* p.&&&

Hesychios (c.650? A.D.) *Pros Theodoulon &&&*

Isaac the Syrian (7th century) &&&

Symeon the New Theologian (979-1022 A.D.) &&&

Nicephorus the Hesychast (13th century) Mt. Athos monk and former Roman Catholic imprisoned for opposing reuniting Catholic and orthodox churches.

Gregory Palamas (1335-1369) This quote is commonly attributed to Gregory Palamas. "Hesychia, stillness, is essential for man's purification and perfection, which means his salvation." He started breathing mechanisms and the Jesus prayer.

In later times

The Catechism of the Catholic Church (1994) (partial) mentions the eastern "Jesus' prayer". Part 1 435 p.109

-Pp9. Trappist monks vow of silence (0)

Luke 7:22; 8:1; 9:6,60; Titus 1:3

2 Timothy 4:2 "Preach the word; be ready in season *and* out of season; correct, rebuke, *and* exhort, with great patience and instruction. (NASB 2020)

The word "preach" is used 118 times in the New Testament

Trappist monks started in 1664 as a break-off from Cistercian monks, which started in 1098 A.D..

Having a few hours or a retreat of a day or so of silence is fine and not mentioned here.

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.)

X ***Life of Antony*** (356-362 A.D.) (probably by Athanasius) shows that Antony taught others a lot (ch.46 p.206) and sang Psalms (ch.39 p.207).

Trappist monks

If church monastic rules prohibit you from preaching the gospel, this is sort of like the Pharisees Corban, except that it is "Corban of the mouth".

-Pp10. Don't eat meat except fish on Fridays (0)

God does not affirm this or deny this in His word, the Bible.

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

The closest thing is:

Victorinus of Petau (martyred 304 A.D.) (partial) "On the sixth day [i.e. Friday], …. 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…" *On the Creation of the World* p.341 He does not mention anything specific about meat vs. vegetables though.

Philip Blosser says, "Thus, priestly celibacy – like 'Fish on Fridays' (the requirement to abstain from meat) and Communion in one kind (withholding the cup from the laity) prior to Vatican II - was never a matter of unchangeable dogma, but prudential discipline imposed (in the case of celibacy) for the sake of fostering single-minded devotion to God and service in the ministry." *Not by Scripture Alone* (edited by Robert A. Sungenis) p.81-82

-Pp11. Holy leaven Eucharist bread succession (0)

God does not affirm this or deny this in His word, the Bible.

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

The **Assyrian Church of the East (Nestorian church)** says Jesus gave some of the Last Supper bread to His apostles who mix that in the dough of all subsequent Eucharist bread

On16. Eating meats forbidden to Jews OK (9-0)

Mark 7:17-23, especially 7:19; Acts 10:9-16; Colossians 2:16; Acts 15:28-29

Ignatius of Antioch (-107/116 A.D.) If we still live according to the old Jewish law, we have not received grace. *Ignatius' Letter to the Magnesians* ch.8 p.62

Letter of Ignatius to the Philadelphians ch.6 p.82 (-107/116 A.D.) "But if any one preach the Jewish law unto you, listen not to him…. they are in my judgment but as monuments and sepulchers of the dead, upon which are written only the names of men."

Mathetes to Diognetus ch.5 p.26 (c.130-200 A.D.) "For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe.... But inhabiting Greek as well as barbarian cities, according to the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct"

Mathetes to Diognetus ch.4 p.26 (c.130-200 A.D.) "But as to their [Jews'] scrupulosity concerning meats, and their superstition as respects the Sabbaths, and their boasting about circumcision, and their fancies about fasting and new moons, which are utterly ridiculous and unworthy of notice, I do not think that you required to learn anything from me." (The author apparently forgot to notice that these were commanded in Old Testament times. However, he would still agree they are not to be followed today.)

Clement of Alexandria (193-217/220 A.D.) discusses Peter's vision in Acts 10:10-15 and says "The use of them [all meats] is accordingly indifferent to us. 'For not what entereth into the mouth defileth the man,' but the vain opinion respecting uncleanness. For God, when He created man, said, 'All things shall be to you for meat.'" *The Instructor* book 2 ch.1 p.241

Tertullian (198-220 A.D.) says that faith free in Christ permits eating the meats of the Jewish Law. Tertullian wrote, "whereas faith, free in Christ, loses no abstinence from particular meats to the Jewish Law even, admitted as it has been by the apostle once for all to the whole range of the meat-market" *On Fasting* ch.2 vol.4 p.103

Origen (c.227-240 A.D.) discusses how the Old Testament dietary laws are not applicable to those under the gospel. *Origen's Commentary on Matthew* book 11 ch.12 p.440-441

Origen (233/234 A.D.) says that eating all kinds of meat is OK. *Origen On Prayer* ch.27.13 p.101

Novatian (250/4-256/7 A.D.) discusses how it is fine to eat all the prohibited meats. *On the Jewish Meats* 2-3 p.646-647

Novatian (250/4-256/7 A.D.) has an entire work on eating meat prohibited to Jews is fine: *On Jewish Meats*. You can specifically see ch.5 p.648.

Cyprian of Carthage (c.246-258 A.D.) says "That the former law, which was given by Moses, was about to cease. That a new law was to be given." *Treatises of Cyprian* Treatise 12 book 1 Heads p.508

Gregory Thaumaturgus (240-265 A.D.) taught that all meat was OK to eat. *Canonical Epistle 1* p.18

Lactantius (c.303-320/325 A.D.) (partial) discusses the former laws against eating pork, and says the Christ fulfilled these things. Note the past tense. "Therefore He [God] forbade them [the Israelites] to use the flesh of the pig for food, that is, not to imitate the life of swine, which are nourished only for death; lest, by devoting themselves to their appetite and pleasures, they should be useless for working righteousness, and should be visited with death. … Thus all the precepts of the Jewish law have for their object the setting forth of righteousness, since they are given in a mysterious manner, that under the figure of carnal things those which are spiritual might be known. (ch.18) When, therefore, Christ fulfilled these things which God would have done, and which He foretold many ages ago before by His prophets,…" *The Divine Institutes* book 4 ch.17-18 p.119.

Eusebius of Caesarea (318-325 A.D.) says that all foods are OK for us to eat. *Eusebius' Ecclesiastical History* book 1 ch.4 p.87

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

Juvencus the Spaniard (329/330 A.D.) (implied) shows that eating al food is clean now. *Englynion* book 3.148-151 p.77

***Syriac Book of Steps* (*Liber Graduum*)** (350-400 A.D.) Memra 2.7 p.19 (implied) says that no food is unclean.

John Chrysostom (martyred 407 A.D.) *Homilies on Matthew* homily 51 ch3 p.317

John Chrysostom (400-401 A.D.) shows that all meat is fine for us to eat. *Homilies on Acts* homily 22 p.143

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says that eating all "foods" is OK. *Commentary on Romans* homily 9 ch.37.11 p.237

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

Among heretics

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

fm4. No homosexuality (14)

Romans 1:26-27; 1 Corinthians 6:9-11; Leviticus 20:13

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) (implied) 1 Corinthians 6:9-11

p40 – Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:2-5,16; 9:17,27 (3rd century A.D.) speaks against female and male homosexuality in Romans 1:26-27

Note that if only boys are mentioned, this is counted as Partial, because while teens could be of marriageable age, they could be younger too.

Didache vol.7 ch.2.1-4 p.377 (before 125 A.D.) (partial) Do not commit murder, … corrupt boys

The Apology of Aristides (125 or 138-161 A.D.) p.275 mentions unrighteous things the gods did, such as slaying one another, practicing sorceries, adultery, thefts, and intercourse with males.

Epistle of Barnabas (c.70-130 A.D.) ch.10 p.143 (partial) says we are not be a corrupter of boys or like unto such."

Polycarp's *Epistle to the Philippians* (100-155 A.D.) ch.5 p.34 echoes Paul that "neither fornicators, effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God."

Justin Martyr (c.150 A.D.) (implied) in giving examples of evil among the Greek gods says, "And imitating Jupiter and other gods in sodomy and shameless intercourse with woman, might we not bring as our apology the writings of Epicurus and the poets? But because we persuade men to avoid such instruction, and all who practise them and imitate their examples,…". *Second Apology of Justin Martyr* ch.12 p.192

Athenagoras (177 A.D.) spoke of how bad it was that in that culture even males committed shocking abominations with males. *A Plea for Christians* ch.34 p.147

Melito of Sardis (170-177/180 A.D.) In listing bizarre, terrible, and dissolute things mentions a male going to bed with a male. and incest. *On Pascha* ch.53 p.51

Theophilus of Antioch (168-181/188 A.D.) (partial) mentions sins such as adultery, fornication, theft, robbery, and corrupters of boys. *Letter to Autolycus* book 1 ch.2 p.89

Irenaeus of Lyons (182-188 A.D.) quotes 1 Corinthians 6:9,10 in *Irenaeus Against Heresies* book 4 ch.27.4 p.500

Minucius Felix (210 A.D.) writes against homosexuality. *The Octavius of Minucius Felix* ch.28 p.191

Clement of Alexandria (c.195 A.D.) (partial) Some Greek poets called Zeus a nefarious scoundrel. He had "adulteries of all sorts, and debauching of boys. For your gods did not even abstain from boys,… Let such gods as these be worshipped by your wives, and let them pray that their husband be such as these – so intemperate; that emulating them in the same practices, they may be like the gods. Such gods let your body be trained to worship, that they may grow up to be men with the

accursed likeness of fornication on them received from the gods." *Exhortation to the Heathen* ch.2 p.180

Clement of Alexandria (193-202 A.D.) (partial) says that Plato thought it a virtue to be a lover of boys. *Stromata* book 1 ch.11 p.311

Clement of Alexandria (193-202 A.D.) (partial) "But the law given to us enjoins us to shun what are in reality bad things – adultery, uncleanness, paederasty, ignorance, wickedness, soul-disease,... For these are vices in reality, and the workings that proceed from them are dreadful and terrible." Paederasty is homosexuality between a man and a boy. *Stromata* book 2 ch.7 p.355

Clement of Alexandria (c.195 A.D.) mentions sins of adultery and "thou shalt not seduce boys" in *Exhortation to the Heathen* ch.10 p.202. See also *The Instructor* book 3 ch.8 p.282

Clement of Alexandria (c.195 A.D.) (partial) says people should not seduce boys. *Exhortation to the Heathen* ch.10 p.202

Tertullian (198-220 A.D.) "The Christian [man] confines himself to the female sex. … The Christian husband has nothing to do with any but his own wife. *Apology* ch.46 p.51

Tertullian (198-220 A.D.) (partial) rails against ravishers of virgins and boy-polluters. *Tertullian's Apology* ch.11 p.28

Tertullian (c.203 A.D.) (partial) Plato taught the only souls that went to mansions above were those that cultivated a love for boys. Tertullian remarks, "So great is the privilege which impurity obtains at the hands of philosophers!" *A Treatise on the Soul* ch.54 p.230

Origen (225-253/254 A.D.) discusses Sodom and euphemistically says that it represents that which is unseemly. *Origen Against Celsus* book 7 ch.49 p.631

Origen (c.240 A.D.) speaks against adultery, homosexuality, and atheism. *Homilies on Jeremiah* homily 12 ch.11 p.124

Origen (225-253/254 A.D.) (partial) speaks of sins such as murder, poisoning, paederasty [homosexuality with boys]. *Commentary on Matthew* book 13 ch.30 p.492

Origen (233/234 A.D.) quotes Romans 1:22 etc. against homosexuality. *Origen On Prayer* ch.29.12 p.119

Origen (c.250 A.D.) Don't be a robber, drunkard, reviler, or lie with another man. *Homilies on Psalms* homily 73.3.6 p.212

Cyprian of Carthage (246 A.D.) (implied) speaks of the evil and immodest things people do in secret, such as "men with frenzied lusts rushing upon men" *Epistles of Cyprian* epistle 1 ch.10 p.278

Arnobius of Sicca (297-303 A.D.) (implied) severely chastises Greek philosophical writers, who lie with boys, declare that people are beasts, and exalt the stars of heaven. *Arnobius Against the Heathen* book 1 ch.64 p.432

Methodius (270-311/312 A.D.) mentions Noah's flood, the overthrow of Sodom and Gomorrah, and [male's] fruitless desire for men *The Banquet of the Ten Virgins* discourse 5 ch.5 p.327

Athanasius of Alexandria (318 A.D.) quotes Romans 1 about no homosexuality. *The Incarnation* ch.1.5 p.39

Athanasius of Alexandria (318 A.D.) (partial) refers to Romans 1 speaking of "vile passions". *Against the Heathen* ch.19 p.14

Eusebius of Caesarea (318-325 A.D.) speaks against sodomy. *Preparation for the Gospel* book 2 ch.6 p.19. See also ibid book 13 ch.20 p.30

Eusebius of Caesarea (318-325 A.D.) "The intercourse of males it [the law] abhors; and should any one attempt it, the penalty is death." *Preparation for the Gospel* book 8 ch.8 p.14

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

Akhmin Apocalypse of Peter (Greek) (135,100-150 A.D.) (implied) saying 31. "And other men and women were being hurled down from a great cliff and reached the bottom, and again were driven by those who were set over them to climb up upon the cliff, and thence were hurled down again, and

had no rest from this punishment: and these were they who defiled their bodies acting as women; and the women who were with them were those who lay with one another as a man with a woman."

Leucius Charinus (second century) "Thou that rejoicest in gold and delightest thyself with ivory and jewels, when night falleth, canst thou behold what thou lovest? thou that art vanquished by soft raiment, and then leavest life, will those things profit thee in the place whither thou goest? And let the murderer know that the condign punishment is laid up for him twofold after his departure hence. Likewise also thou poisoner, sorcerer, robber, defrauder, sodomite, thief, and as many as are of that band, ye shall come at last, as your works do lead you, unto unquenchable fire, and utter darkness, and the pit of punishment, and eternal threatenings." *Acts of John* ch.36

Revelation of Peter &&&

Sibylline Oracles &&&

Testament of Jacob &&&

Among heretics and apocryphal books

Address of Tatian to the Greeks ch.28 p.77 (partial) "paederasty is condemned by the Barbarians, but by the Romans, who endeavour to collect herds of boys like grazing horses, it is honoured with certain privileges."

Bardaisan/Bardesan (154-224/232 A.D.) (partial) says that in Gaul some many took youthful boys as wives. *The Book of the Laws of Diverse Countries* p.731,732

Elchasites according to Hippolytus of Portus (before 235 A.D.) "If, therefore, (my) children, one shall have intercourse with any sort of animal whatsoever, or a male, or a sister, or a daughter, or hath committed adultery, or been guilty of fornication, and is desirous of obtaining remission of sins, from the moment that he hearkens to this book let him be baptized a second time in *the* name of the Most High God, and in *the* name of His Son, the Mighty King. And *by baptism* let him be purified and cleansed,…" *The Refutation of All Heresies* book 9 ch.10 p.132

Justin's *Book of Baruch* (188-235 A.D.) *Gnostic Bible* p.129. (partial, could be ambiguous) "But Naas disobeyed. He approached Eve and seduced her and debauched her, which is a transgression, and he approached Adam and played with him as a boy, which is a transgression."

Today

Eastern Orthodox, Copts, Nestorians, and Bible-believing Protestants all agree that homosexuality is a sin.

The Catholic Catechism from Vatican II (Roman Catholic) says that homosexuality is "disordered".

X Some liberal Protestants, and most Episcopalians say that homosexuality is fine. The Episcopal church has ordained a lesbian priest.

X (partial) Pope Francis I while not saying or denying that homosexuality is a sin, allowed priests to offer spontaneous, non-liturgical blessings to same-sex couples. In a 2013 remark about an alleged gay priest in the Vatican, he said that if a person searches for God and has goodwill, they should not be marginalized or judged.

Pre-Nicene Differences on Prayer and Practice Grid – May 2026

		Legend for Cells
Pp1. Pray for the dead (3-0)	Pp7. Pray enough and you will not be sick (0)	W = wrote explicitly on this
Pp2. Do not pray to dead people (2-0)	Pp8. Hesychasm: untroubled silence or praying with the senses (0)	I = Implied
Pp3. Theosis: Assimilation with God (3-0)	Pp9. Trappist monks vow of silence (0)	m = Mixed or Inconsistent
Pp4. Believers who already died pray for us (1-0)	Pp10. Do not eat meat except fish on Fridays (0)	P = partial
Pp5. Pray through images of saints (0)	Pp11.Holy leaven Eucharist bread succession (0)	- = no reference found
Pp6. Pray through images of Jesus (0)	On16. Eating meats forbidden to Jew OK (9-0)	**X** = Disagree

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

Christian writer	Pages	Date A.D.	Pp 1	Pp 2	Pp 3	Pp 4	Pp 5	Pp 6	Pp 7	Pp 8	Pp 9	Pp 10	Pp 11	On 16
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**
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	-	-	-	-	-	-	-	-	-	-	-	**W**
Apostolic fathers totals: all symbols except P	**67.5**	-155	0	0	0	0	0	0	0	0	0	0	0	2
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	-	-	-	-	-	-	-	-	-	-	-	-
Epitaph of Abercius of Hieropolis	**.125**	190-210	**W**	-	-	-	-	-	-	-	-	-	-	-
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	-	-	**W**	-	-	-	-	-	-	-	-	**W**

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	-	-	-	-	-	-	-	-	-	-	-	-
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**
Novatian (his schism lasted over 200 years)	**38.5**	250/254-257	-	-	-	-	-	-	-	-	-	-	-	**W**
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**
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	-	-	-	-	-	-	-	-	-	-	-	-
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**
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	-	-	-	-	-	-	-	-	-	P	-	-
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	-	-	-	-	-	-	-	-	-	-	-	-
Hesychius [Egypt],Pachomius,Phileas,Theodorus	**1**	-311	-	-	-	-	-	-	-	-	-	-	-	-
Methodius (corrected Origen's followers)	**79.5**	270-311/312	-	-	-	-	-	-	-	-	-	-	-	-
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	-	-	**W**	-	-	-	-	-	-	-	-	-
Lactantius, tutor of Constantine's son	**305.5**	303-325	-	**W**	-	-	-	-	-	-	-	-	-	P
Alexander of Alexandria-Origenist, undisputed	**11.5**	313-326	-	-	-	-	-	-	-	-	-	-	-	-
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:	3-0	2-0	3-0	1-0	0	0	0	0	0	0	0	9-0
Christian writer	Pages	Date A.D.	Pp 1	Pp 2	Pp 3	Pp 4	Pp 5	Pp 6	Pp 7	Pp 8	Pp 9	Pp 10	Pp 11	On 16