Differences in What Christians Teach on Salvation - 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.

SALVATION
-Sv1. Saved by grace but not without works (1-0)
-Sv2. Saved by grace alone, not faith or works (0-2)
-Sv3. The Holy Spirit is irresistible (0)
-Sv4. Justified by faith alone (0)
-Sv5. Other religions are ways to God too (0)
Pu10. Jesus: the/One Mediator (between God & man) (9-0)
Di16. People can have worthiness related to salvation (15-0)
ma5. People have free will / choice (16-0)
ma8. Christians can lose their salvation (14-0)
ma14. Christ died for all people (7-0)
Sa25. Predestined or predestination (7-0)

-Sv1. Saved by grace but not without works (1-0)

X Ephesians 2:8-9 (partial not) Says we are saved by grace, not works.
James 2:14-26 (partial) says that saving faith will be accompanied by works, unless it is really a dead faith that does not save.

Clement of Alexandria (193-202 A.D.) "But since some are unbelieving, and some are disputations, all do not attain to the perfection of the good. For neither is it possible to attain it without the exercise of free choice; nor does the whole depend on our own purpose; as, for example, what is defined to happen. 'For by grace we are saved: 'not, indeed, without good works; but we must, by being formed for what is good, acquire an inclination for it. And we must possess the healthy mind which is fixed on the pursuit of the good; in order to which we have the greatest need of divine grace, and of right teaching, and of holy susceptibility, and of the drawing of the Father to Him." *Stromata* book 5 ch.1 p.445

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)
Syriac Book of Steps (Liber Graduum) (350-400 A.D.) Get to heaven if good works more numerous than evil ones.

Roman Catholicism teaches salvation by grace plus works.
Eastern Orthodox

X Simon Lucar, Patriarch of the Greek Orthodox Church was a Calvinist.
The Greek Orthodox Synod of Dositheus, after Simon Lucar's execution, specifically denied every point of Calvinism.
X Protestants, including Lutherans, Reformed, Baptists, and Charismatics.

Among heretics
X Oneness Pentecostals
Jehovah's Witnesses
Mormons (Church of Jesus Christ of Latter-Day Saints) – The Book of Mormon says, "…for we know that it is by grace that we are saved, after all we can do." 2 Nephi 25:23f

-Sv2. Saved by grace alone, not faith or works (0-2)

Ephesians 2:8-9

X Clement of Alexandria (193-202 A.D.) "But since some are unbelieving, and some are disputations, all do not attain to the perfection of the good. For neither is it possible to attain it without the exercise of free choice; nor does the whole depend on our own purpose; as, for example, what is defined to happen. 'For by grace we are saved: 'not, indeed, without good works; but we must, by being formed for what is good, acquire an inclination for it. And we must possess the healthy mind which is fixed on the pursuit of the good; in order to which we have the greatest need of divine grace, and of right teaching, and of holy susceptibility, and of the drawing of the Father to Him." *Stromata* book 5 ch.1 p.445
X Pamphilus (309 A.D.) "That the Lord helps the good and the believing on the way to salvation, as is shown from the instance of the eunuch." *An Exposition of the Chapters of the Acts of the Apostles* vol.6 section L p.167

From the Council of Nicea I to the Council of Ephesus (325-431 A.D.)
X *Syriac Book of Steps (Liber Graduum)* (350-400 A.D.) Get to heaven if good works more numerous than evil ones.

Roman Catholic

Simon Lucar, Patriarch of the Greek Orthodox Church, was a Calvinist.
X Eastern Orthodox: The 1672 Synod of Jerusalem (or Bethlehem) was convened shortly after patriarch Simon Lucar's execution. It specifically denied every point of Calvinism. It says this in decree 13. "We believe a man to be not simply justified through faith alone, but through faith which works through love, that is to say, through faith and works. But [the idea] that faith can fulfill the function of a hand that lays hold on the righteousness which is in Christ, and can then apply it unto us for salvation, we know to be far from all Orthodoxy. For faith so understood would be possible in all, and so none could miss salvation, which is obviously false. But on the contrary, we rather

believe that it is not the correlative of faith, but the faith which is in us, justifies through works, with Christ. But we regard works not as witnesses certifying our calling, but as being fruits in themselves, through which faith becomes efficacious, and as in themselves meriting, through the Divine promises [*cf.* 2 Corinthians 5:10] that each of the Faithful may receive what is done through his own body, whether it be good or bad."

From http://www.crivoice.org/creeddositheus.html, Aug 15, 2017

Among heretics
Oneness Pentecostals
X Jehovah's Witnesses
X Mormons – The Book of Mormon says, "You are saved by grace after all you can do."

-Sv3. The Holy Spirit is irresistible (0)

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

Simon Lucar, Patriarch of the Greek Orthodox Church was a Calvinist.
X The Greek Orthodox Synod of Dositheus, after Simon Lucar's execution, specifically denied every point of Calvinism.

-Sv4. Justified by faith alone (0)

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

The heretic **Pelagius** in his Commentary on Romans was once falsely attributed to Jerome of Stridon. In says God from faith alone justifies. Vol.1 p.80.

Simon Lucar, Patriarch of the Greek Orthodox Church was a Calvinist.
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-Sv5. Other religions are ways to God too (0)

X Acts 4:12 is against this.

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

This was Catholic doctrine under Pope John Paul II.

In later times

X The Catechism of the Catholic Church (1994) "The Church's relationship with the Muslims. 'the plan of salvation also includes those who acknowledge he Creator, in the first place amongst whom are the Muslims; these process to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day.' (LG 16: cf NA 3)" Part 1 841 p.223

Pu10. Jesus: the/One Mediator (between God & man) (9-0)

Hebrews 7:25; 8:6; 9:15; 12:24; 1 Timothy 2:5
(partial) Galatians 3:19-22
(partial, shows the need for a mediator but does not say Jesus) Job 9:33-34; 33:23

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Hebrews 7:25; 12:24
p17 Hebrews 9:12-19 (late 3rd century) says that Jesus is the mediator of the new covenant in Hebrews 9:15.

Clement of Rome (96/98 A.D.) (partial) "This is the way, beloved, in which we find our Saviour, even Jesus Christ, the High Priest of all our offerings, the defender and helper of our infirmity. By Him we look up to the heights of heaven. … By Him the Lord has willed that we should taste of immortal knowledge," *1 Clement* ch.36 vol.1 p.14-15 (See also vol.9 p.240)

Clement of Rome (96/98 A.D.) (partial) quoting Isaiah 53 says of Jesus "by his stripes we are healed. He was an offering for sin. Jesus Himself will carry our sins." *1 Clement* ch.16 vol.1 p.9. See also vol.9 p.234.

Clement of Rome (96/98 A.D.) "Let us look stedfastly to the blood of Christ, and see how precious that blood [of Jesus] is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world." *1 Clement* ch.7 vol.1 p.7 also vol.9 p.231

Clement of Rome (96/98 A.D.) "On account of the Love he bore us, Jesus Christ our Lord gave His blood for us by the will of God; His flesh for our flesh, and His soul for our souls." *1 Clement* ch.49 p.18

Irenaeus of Lyons (182-188 A.D.) "And therefore in the last times the Lord has restored us into friendship through His incarnation, having become 'the Mediator between God and men'; propitiating indeed for us the Father against whom we had sinned, and cancelling our disobedience by His own obedience; conferring also upon us the gift of communion with, and subjection to, our Maker." *Irenaeus Against Heresies* book 5 ch.17.1 p.544

Irenaeus of Lyons (182-188 A.D.) discusses why Christ had to be fully man as well as God to take on the role of "Mediator" *Irenaeus Against Heresies* book 3 ch.18.7 p.448

Irenaeus of Lyons (182-188 A.D.) mentions the seed [Jesus] being a mediator. *Irenaeus Against Heresies* book 3 ch.7.2 p.420

Irenaeus of Lyons (182-188 A.D.) says that Jesus "united man through Himself to God" *Irenaeus Against Heresies* book 3 ch.4.2 p.417

Clement of Alexandria (193-217/220 A.D.) calls Jesus the Mediator who executes the Father's will, the Son of God, and Savior of men. *The Instructor* book 3 ch.1 p.271

Tertullian (207-220 A.D.) "The Apostle Paul likewise says: 'The man Christ Jesus is the one Mediator between God and man.'" *On the Flesh of Christ* ch.15 p.534

Tertullian (198-220 A.D.) "Designated, as He is, 'the Mediator between God and man', He keeps in His own self the deposit of the flesh which has been committed to Him by both parties - the pledge and security of its entire perfection." *On the Resurrection of the Flesh* ch.51 p.584

Tertullian (198-220 A.D.) "Wherever it [our flesh] may be, it is in safe keeping in God's presence, through that most faithful 'Mediator between God and man (the man) Jesus Christ', who shall reconcile both God to man, and man to God; the spirit to the flesh, and the flesh to the spirit." *On the Resurrection of the Flesh* ch.63 p.593

Tertullian (198-220 A.D.) "Designated, as He [Christ] is, 'the Mediator between God and man,' He keeps in His own self the deposit of the flesh which has been committed to Him by both parties - the pledge and security of its entire perfection." *On the Resurrection of the Flesh* ch.51 p.584

Tertullian (c.213 A.D.) says the apostle calls Christ "the Mediator between God and man." *Against Praxeas* ch.27 p.624. He says the same in *On the Resurrection of the Flesh* ch.63 ch. p.593.

Tertullian (198-220 A.D.) calls Jesus "the Mediator between God and man," *On the Resurrection of the Flesh* ch.51 p.584

Hippolytus of Portus (222-235/236 A.D.) (implied) "Now, in order that He [Jesus] might be shown to have together in Himself at once the nature of God and that of man, - as the apostle, too, says: 'Mediator between God and men, the man Christ Jesus. Now a mediator is not of one man, but two,' - it was therefore necessary that Christ, in becoming the Mediator between God and men, should receive from both an earnest of some kind, that He might appear as the Mediator between two distinct persons." *Commentary On Numbers* Written in Leontius Byzantine book i. *Against Nestorius and Eutyches* quoted from Hippolytus *ANF* vol.5 p.169.

Origen (c.227-240 A.D.) mentions that Jesus the Mediator and High-Priest and Paraclete and the door. *Origen's Commentary on John* book 2 ch.28 p.343.

Origen (233/234 A.D.) (partial) says that Jesus is our Mediator. *Origen On Prayer* ch.10.2 p.42

Novatian (250/254-256/7 A.D.) (implied) "And rightly, as there is in Him [Jesus] something which excels the creature, by the agreement of the divinity and humanity seems to be pledged to Him: for which reason He who is declared as made the 'Mediator between God and man' is revealed to have associated in Himself God and man." *Concerning the Trinity* ch.21 p.632 See also ibid ch.31 p.644.

Novatian (250/254-256/7 A.D.) (implied) "If Christ is only man, why is a man invoked in prayers as a Mediator" *Concerning the Trinity* ch.14 p.623

Cyprian of Carthage (c.246-258 A.D.) "He is endued with flesh; God is mingled with man. This is our God, this is Christ, who, as the mediator of the two, puts on man that He may lead them to the Father." *Treatises of Cyprian* Treatise 6 ch.11 p.468

Peter of Alexandria (306,285-311 A.D.) says that Jesus is our Advocate with the Father. *The Canonical Epistle* Canon 11 p.276

Lucian of Antioch (c.300-311 A.D.) (implied) refers to Jesus as "the living Word, Wisdom, Life, True Light, Way, Truth, Resurrection, Door, unchangeable and unalterable, the immutable likeness of the Godhead,... the firstborn of all creation, ... the Divine Logos, ... born of a virgin, according to the Scriptures, and became man, the Mediator between God and man, ... who suffered for us, and rose for us the third day, and ascended into heaven and sitteth on the right hand of the Father, and again is coming with glory and power to judge the quick and the dead." *Creed of Lucian of Antioch* in *The Creeds of Christendom* by Philip Schaff vol.2 p.26-27

Lactantius (c.303-320/325 A.D.) (partial) "He [Jesus] was therefore both God and man, being placed in the middle between God and man. From which the Greeks call Him Mesites [a mediator], that He might be able to lead man to God - that is, to immortality:" *The Divine Institutes* book 4 ch.25 p.126

Lactantius (c.303-320/325 A.D.) "For this cause, therefore, being God, He took upon Him flesh, that, becoming a mediator between God and man," *Epitome of the Divine Institutes* ch.44 p.239-240

Eusebius of Caesarea (318-325 A.D.) (partial) "the God of all, first appoint a Mediator, the Divine Power, His ONLY (begotten), who should be sufficient for all," *Theophania* ch.4 p.2

<u>From Nicea I until Ephesus I (325-421 A.D.)</u>

Eusebius of Caesarea (c.324-c.337 A.D.) (partial) says Jesus is Mediator. *Theophania* book 1 ch.5 p.1

Macrostich Creed (344/345 A.D.) "Christ, the Son of God, the Mediator" *Socrates Ecclesiastical History* book 2 ch.19 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.45

Athanasius of Alexandria (356-360 A.D.) says that Jesus "became Mediator between God and Men, ministering the things of God to us, and ours to God." *Four Discourses Against the Arians* discourse 4 ch.6 p.435. See also ibid discourse 1 ch.59 p.341.

Hilary of Poitiers (355-367/368 A.D.) write of the Law, Moses, Jesus being our mediator, and angels in *On the Trinity* book 5 ch.23 p.91. See also *On the Trinity* book 8 ch.15 p.141

Ephraim the Syrian (350-378 A.D.) says that Jesus is the Mediator. *Nisibine Hymns* hymn 18 no.12 p.183

Ephraim the Syrian (350-378 A.D.) (implied) refers to 1 Timothy 2:5. "Let our Lord be set between God and men!" *Nisibine Hymns* hymn 6 no.6 p.299

Basil of Cappadocia (357-379 A.D.) says Jesus is the Mediator. *On the Spirit* ch.14.33 p.20

Ambrosiaster (Latin, after 384 A.D.) says Jesus is "the Mediator" question 57 p.293

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

Gregory of Nyssa (382-383 A.D.) (implied) says that Jesus is the mediator between God and man. *Against Eunomius* book 1 ch.6 p.33

Gregory Nazianzen (330-391) says that Jesus is the mediator between God and carnality. *Letter to Cledonius Against Apollinarius* p.441

Gregory Nanzianzen (330-391) "But the strangest thing of all is that when the Saviour and Lord of all, the Creator and Ruler of this lower universe, the Son and Word of the Great Father, Mediator, High-priest, and Partner of His throne; He, who for the sake of us that had dishonoured His image, and had cast it down to the ground, and who knew not the great mystery of the Union, had not merely "come down into the form of a servant," but had gone up unto the Cross, carrying with Him my sin, to die there----that He being called a Samaritan, and what is much worse, accused of being possessed by a devil, was neither ashamed, nor reproached those who insulted Him----He to whom it was an easy thing to avenge himself upon the wicked by means of the angelic host, and by a single word----but that He answered those that insulted Him, altogether patiently and with mildness, and shed tears for those who crucified Him----a very strange thing it was for *him* to think that we would be vexed or ashamed at being so called, or be slackened in our zeal for the good cause, or would make more account of his insults than of our own lives and bodies, which we know how to despise for the Truth's sake!" *First Invective Against Julian* Oration 4.78 p.44

Didymus the Blind (398 A.D.) (partial) Christ is our mediator. *Commentary on Zechariah* 11 p.279

Rufinus (374-410 A.D.) freely translation Origen (225-253/254 A.D.) calls our Lord "a Mediator" *de Principiis* book 2 ch.6.1 p.281.

X John Chrysostom (martyred 407 A.D.) &&&

John Chrysostom (martyred 407 A.D.) says that Jesus is a Mediator between God and man *Homilies on Galatians* homily3.19 p.28 and *Homilies on 1 Timothy* homily 6.5 p.430

Augustine of Hippo (388-430 A.D.) (implied) says that Christ Jesus is the "only-begotten Son, God co-eternal with Himself, to become man". He says that Jesus is the Mediator of God and men. *On the Trinity* book 13 ch.10.13 p.174. See also *On the Gospel of John* Tractate 124 ch.21.5 vol.7 p.449 and *Sermons on the New Testament* sermon 1 ch.32 p.258

Augustine of Hippo (-420 A.D.) quotes 1 Timothy 2:5. *On Original Sin* book 2 ch.28 p.247

In later times

Among corrupt or spurious works

pseudo-Ignatius (after 117 A.D.) "For there is one God of the Old and New Testament, "one Mediator between God and men,'" *Letter to the Philadelphians* ch.5 Latin version

Testaments of the Twelve Patriarchs (70-135 A.D.) Dan (implied) says that He [Christ] who intercedes for you is the Mediator between God and man for Israel's peace.
pseudo-Methodius (after 312 A.D.) Jesus is mediator. *Oration of Simeon and Anna* ch.6 p.387
Note that mediator is mentioned in an addition to a codex of Alexander of Alexandria

Di16. People can have worthiness related to salvation (15-0)

Since our salvation does not depend on our works, then how can our works be related to salvation? Ephesians 4:8-10 is the link that holds these two doctrines together.
Ephesians 4:8-10 (implied) (Note that we are saved by grace through faith, not works. But believers are created to do good works.) "For it is by grace you have been saved through faith, and this not from yourselves; it is the gift of God, not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance as our way of life."

Luke 20:35-36 "But those who are considered worthy to share in the age to come and in the resurrection from the dead will neither marry nor be given in marriage. In fact, they can no longer die, because they are like the angels. And since they are sons of the resurrection, they are sons of God."
(implied) Ephesians 4:1 (Note walk worthy of your calling, not salvation) "As a prisoner in the Lord, then, I urge you to walk in a manner worthy of the calling you have received:"
2 Thessalonians 1:5 (Note this is Paul's confidence that they will be counted worthy of His calling) "All this is clear evidence of God's righteous judgment. And so you will be counted worthy of the kingdom of God, for which you are suffering."
2 Thessalonians 1:11 (Note it is Paul prays that these Christians achieve being be worthy of His calling) "To this end, we always pray for you, that our God will count you worthy of His calling, and that He will powerfully fulfill your every good desire and work of faith,"
Revelation 3:4f (implied) (those who have not soiled their garments but are worthy will walk with Jesus)
(partial) Matthew 10:11-13 (partial because does not mention salvation but hospitality for preaching salvation) when you come to a village find out who is worthy and stay in his house.
(partial) Matthew 10:37 (partial because does not say we cannot be saved if we are not worthy of Him) Jesus said that anyone is not worthy of Him if they love their parents or children more than Him.
(partial) Matthew 10:38 (partial because does not say we cannot be saved if we are not worthy of Him) Jesus said, "Anyone who does not take up his cross and follow me is not worthy of me."
(partial) Matthew 25:31-46 (partial, mentions what they did and did not do, but does not say worthiness) (parable of the sheep and the goats)
(partial) Acts 5:41 (partial because mentions worthy of suffering for Christ, not worthy of salvation) "The apostles left the Sanhedrin, rejoicing that they had been counted worthy of suffering disgrace for the Name."
(partial) Acts 10:30-31,35 (partial because no mention of worthy) "Cornelius answered: "Four days ago I was in my house praying at this, the ninth hour. Suddenly a man in radiant clothing stood before me and said, 'Cornelius, your prayer has been heard, and your gifts to the poor have been remembered before God."
(partial) Acts 13:46 (partial because this was said to be the Jews' opinion) The Jews did not consider themselves worthy of eternal life.

(partial) Acts 26:20 (partial because this mentions repentance, not salvation) "First to those in Damascus and Jerusalem, then to everyone in the region of Judea, and then to the Gentiles, I declared that they should repent and turn to God, performing deeds worthy of their repentance."
(partial) Philippians 1:27a (partial because conduct ought to be worthy of the gospel, not salvation) "Nevertheless, conduct yourselves in a manner worthy of the gospel of Christ."
(partial) Colossians 1:10 (partial because Paul is telling them to walk worthy of the Lord; does not say not saved if not) "so that you may walk in a manner worthy of the Lord and may please Him in every way: bearing fruit in every good work, growing in the knowledge of God,"
(partial) 1 Thessalonians 2:12 (Paul is urging them to walk worthy of God, but does not say not saved if they do not.) "encouraging you, comforting you, and urging you to walk in a manner worthy of God, who calls you into His own kingdom and glory."
(partial) Revelation 22:12 (partial, no mention of salvation) Jesus will "reward everyone as their works deserve."
Quotes are from the Berean Bible.

p46 (=Chester Beatty II) (100-150 A.D. [Comfort] 81-96 A.D. [Young Kyu Kim]) 70% Paul and Hebrews All of Ephesians 4
p110 (late 3rd century (Mt 10:13-15, 25-27) (partial) Matthew 10:13
p92 (ca.300.A.D) 2 Thessalonians 1:4-5, 11-12

Papias (95-110 A.D.) "As the presbyters say, then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of Paradise, and others shall possess the splendour of the city; for everywhere the Saviour will be seen, according as they shall be worthy who see Him." Fragment 5 p.154
Epistle of Barnabas (c.70-130 A.D.) ch.14 p.146 (Partial, tablets, not salvation) "Lord said to Moses, 'Moses, Moses, go down quickly; for thy people hath sinned, whom thou didst bring out of the land of Egypt.' And Moses understood that they had again made molten images; and he threw the tables out of his hands, and the tables of the testament of the Lord were broken. Moses then received it, but they proved themselves unworthy."
Justin Martyr (c.138-165 A.D.) "Again, in other words, by which He shall condemn those who are unworthy of salvation, He said, 'Depart into outer darkness, which the Father has prepared for Satan and his, angels.'" *Dialogue with Trypho, a Jew* ch.76 p.236
Justin Martyr (c.138-165 A.D.) (partial) "The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.'" *Dialogue with Trypho, a Jew* ch.5 p.
Irenaeus of Lyons (182-188 A.D.) "But when the king heard this, he was wroth, and sent his armies and destroyed these murderers, and burned up their city, and said to his servants. The wedding is indeed ready, but they which were bidden were not worthy. Go out therefore into the highways, and as many as ye shall find, gather in to the marriage. So the servants went out, and collected together as many as they found, bad and good, and the wedding was furnished with guests. But when the king came in to see the guests, he saw there a man not having on a wedding garment; and he said unto him, Friend, how camest thou hither, not having on a wedding garment? But he was speechless. Then said the king to his servants, Take him away, hand and foot, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.'" *Irenaeus Against Heresies* book 4 ch.36.5 p.516
Clement of Alexandria (183-202 A.D.) "And clearer arguments must be employed, I reckon, with the philosophers, so that they may be able, from the exercise they have already had through their own

training, to understand, although they have not yet shown themselves worthy to partake of the power of believing." *Stromata* book 7 ch.1 p.523

Clement of Alexandria (193-202 A.D.) "God wished to save the Jews by giving to them prophets, so also by raising up prophets of their own in their own tongue, as they were able to receive God's beneficence, He distinguished the most excellent of the Greeks from the common herd," *Stromata* book 6 ch.5 p.490

Clement of Alexandria (c.195 A.D.) "But if thou desirest truly to see God, take to thyself means of purification worthy of Him, not leaves of laurel fillets interwoven with wool and purple; but wreathing thy brows with righteousness, and encircling them with the leaves of temperance, set thyself earnestly to find Christ. 'For I am,' He says, 'the door,' which we who desire to understand God must discover, that He may throw heaven's gates wide open to. us. For the gates of the Word being intellectual, are opened by the key of faith." *Exhortation to the Heathen* ch.1 p.174

Tertullian (198-220 A.D.) "If Philip so 'easily' baptized the chamberlain [Ethiopian eunuch], let us reflect that a manifest and conspicuous evidence that the Lord deemed him worthy had been interposed." *On Baptism* ch.18 p.677-678

Hippolytus of Portus (222-235/236 A.D.) "If, then, the blessed (apostle) delivered these things with a pious caution, which could be easily known by all, as he perceived in the spirit that 'all men have not faith,' how much greater will be our danger, if, rashly and without thought, we commit the revelations of God to profane and unworthy men?" *Treatise on Christ and Antichrist* ch.1 p.204

Theodotus the probable Montanist (ca.240 A.D.) "God made us, having previously no existence. For if we had a previous existence, we must have known where we were, and how and why we came hither. But if we had no pre-existence, then God is the sole author of our creation. As, then, He made us who had no existence, so also, now that we are made, He saves us by His own grace, if we show ourselves worthy and susceptible." *Excerpts of Theodotus* ch.17 p.45

Commodianus (c.240 A.D.) "Ye [Jews] look upon the law which Moses in wrath dashed to pieces; and the same Lord gave to him a second law. In that he placed his hope; but ye, half healed, reject it, and therefore ye shall not be worthy of the kingdom of heaven." *Instructions of Commodianus* ch.38 p.210

Origen (225-254/255 A.D.) "For those who act honestly, only after a long and careful examination into the details of a subject, slowly and cautiously express their opinion of the veracity or falsehood of this or that person with regard to the marvels which they may relate; since it is the case that neither do all men show themselves worthy of belief, nor do all make it distinctly evident that they are relating to men only fictions and fables." *Origen Against Celsus* book 5 ch.57 p.568

Cyprian of Carthage (c.246-258 A.D.) "Thus by the experience of one it was shown that the Lord withdraws when He is denied; nor does that which is received benefit the undeserving for salvation" *Treatises of Cyprian* Treatise 3 ch.26

Moyses, et al. to Cyprian (250 A.D.) "For to this battle our Lord, as with the trumpet of His Gospel, stimulates us when He says, 'He that loveth father or mother more than me is not worthy of me: and he that loveth his own soul more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.'" *Epistles of Cyprian* epistle 25.4 p.303

Dionysius of Alexandria (246-265 A.D.) "A time to keep the Scripture against the unworthy, and a time to put it forth for the worthy." *Commentary on Ecclesiastes* ch.3.6 p.114

Arnobius of Sicca (297-303 A.D.) "Not that we deny either that they [philosophers] are worthy of praise for the soundness of their morals, or that they are skilled in all kinds of studies and learning; for we know that they both speak in the most elegant language, and *that their words* flow in polished periods; that they reason in syllogisms with the utmost acuteness; that they arrange their inferences in due order; that they express, divide, distinguish principles by definitions; that they say many things about the *different* kinds of numbers, many things about music; that by their maxims

and precepts they settle the problems of geometry also." *Arnobius Against the Heathen* book 2 ch.11 p.438

Pamphilus (martyred 309 A.D.) "Of the sons of Sceva, and as to its not being meet to approach those who have become unbelieving and unworthy of the faith;" *Exposition of Acts* section bb vol.6 p.168

Lactantius (c.303-320-325 A.D.) "Therefore he who shall have profited by this first discussion of mine, in which we have exposed false things, will be excited to the knowledge of the truth, than which no pleasure is more gratifying to man; and he will now be worthy of the wisdom of heavenly training, who shall approach with willingness and preparation to the knowledge of the other subjects." *The Divine Institutes* book 1 ch.23 p.39

Among corrupt or spurious works

pseudo-Hippolytus (after 236 A.D.) "'If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee,' we understand wisdom at the same time, and are deemed worthy by God to know the truth of things, till now kept hid from us; and a 'psalm of song,' when, by revolving with the light of wisdom some of the more abstruse questions pertaining to morals, we first become prudent in action, and then also able to tell what, and when, and how action is to be taken." *On the Psalms* ch.7 p.201

Among heretics

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 1 ch.9 p.79 shows that some were worthy to be saved.

(Nestorian) **Liturgy of Addai and Mari** (seventh century) *ANF* vol.7 p.562 "And grant unto us, O Lord, through Thy clemency, that we may all together, and equally every day of our life, please Thy divinity, and be rendered worthy of the aid of Thy grace to offer Thee praise, honour, thanksgiving, and adoration at all times, O Lord."

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

Juvencus the Spaniard (329/330 A.D.) says that only some were worthy of salvation. *Englynion* book 3 288-289 p.81

Hegemonius of Sirmium (before 348 A.D.) "In this city of Mesopotamia there was a certain man, Marcellus by name, who was esteemed as a person worthy of the highest honour for his manner of life, his pursuits, and his lineage, and not less so for his discretion and his nobility of character: he was possessed also of abundant means; and, what is most important of all, he feared God with the deepest piety, and gave ear always with due reverence to the things which were spoken of Christ. In short, there was no good quality lacking in that man, and hence it came to pass that he was held in the greatest regard by the whole city; while, on the other hand, he also made an ample return for the good-will of his city by his munificent and oft-repeated acts of liberality in bestowing on the poor, relieving the afflicted, and giving help to the distressed. But let it suffice us to have said thus much, lest by the weakness of our words we rather take from the man's virtues than adduce what is worthy of their splendour." *Archelaus Disputation with Manes* ch.1 p.179

Athanasius of Alexandria (338 A.D.) "Now he who has been counted worthy of the heavenly calling, and by this calling has been sanctified, if he grow negligent in it, although washed becomes defiled:…" *Easter Letter 7* ch.9 p.526.

Athanasius of Alexandria (338 A.D.) "We too shall be counted worthy of these things, if at all times we cleave to our Saviour, and if we are pure,…" *Easter Letter* 10 ch.10 p.527.

Athanasius of Alexandria (338 A.D.) "For when we have first meditated properly on these things, we shall attain to be counted worthy of those which are eternal, through Christ Jesus our Lord,…" *Easter Letter 10* ch.12 p.523.

Gregory of Nyssa (382-397 A.D.) says God gives grace to those who are worthy of it. *On the Holy Spirit* p.323

John Chrysostom (martyred 407 A.D.) in discussing Luke 15:33 speaks of some being worthy. *Homilies on Timothy* homily10 p.435

Ephraem Syrus (350-378 A.D.) &&&

Cyril of Jerusalem (c.349-386 A.D.) "Having gone down dead in sins, thou [the baptized person] comest up quickened in righteousness. For if thou hast been united with the likeness of the Saviour's death[2], thou shall also be deemed worthy of His Resurrection." *Lecture 3* on Baptism ch.12 p.17

Augustine of Hippo (420 A.D.) "I say "due repentance" to signify that they must not be barren of almsgiving, on which divine Scripture lays so much stress that our Lord tells us in advance that, on the bare basis of fruitfulness in alms, he will impute merit to those on his right hand; and, on the same basis of unfruitfulness, demerit to those on his left--when he shall say to the former, 'Come, blessed of my Father, receive the Kingdom,' but to the latter, 'Depart into everlasting fire.'" *Enchiridion* ch.69 p.260

ma5. People have free will / choice (16-0)

Luke 7:30; Joshua 24:14-22; Jonah 2:8

Isaiah 66:4 They chose what God did not delight in.

p75 (c.175-225 A.D.) Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39,41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-24,53; John 1:1-11:45; 48-57; 12:3-13:1,8-9; 14:8-29;15:7-8; (175-225 A.D.) Luke 7:30

Mathetes to Diognetus (130 A.D.) 2, 10. vol.1 p.25 (partial, because did not actually use the term "free-will") "Come, then after you have freed [or purified] yourself from all prejudices possessing your mind" 1:29 "having been a disciple of the Apostles..."

Mathetes to Diognetus (130 A.D.) (partial) "as a Savior He sent Him, and as seeking to persuade, not to compel us; for violence has no place in the character of God." chapter 7 p.27

Justin Martyr (c.150 A.D.) "In the beginning He made the human race with the power of thought and of choosing the truth and doing right, so that all men are without excuse before God." *First Apology of Justin Martyr* ch.28 p.172

Justin Martyr (c.150 A.D.) "And again, unless the human race have the power of avoiding evil and choosing good by free choice, they are not accountable for their actions, of whatever kind they be. But that it is by free choice they both walk uprightly and stumble, we thus demonstrate. … For not like other things, as trees and quadrupeds, which cannot act by choice, did God make man : for neither would he be worthy of reward or praised did he not of himself choose the good, but were created for this end; nor, if he were evil, would he be worthy of punishment, not being evil of himself, but being able to be nothing else than what he was made." *First Apology of Justin Martyr* ch.43 p.177

Justin Martyr (c.150 A.D.) "So, too, Plato, when he says, 'The blame is his who chooses, and God is blameless,' took this from the prophet Moses and uttered it. For Moses is more ancient than all the Greek writers." *First Apology of Justin Martyr* ch.44 p.177

Justin Martyr (c.150 A.D.) While the Stoics say fate, God made the angels and all men, with free will. *Second Apology of Justin Martyr* ch.7 p.190

Justin Martyr (c.138-165 A.D.) Jesus did not submit to be born and crucified because of his need, but because of the human race. God endowed both angels and men with free will. *Dialogue with Trypho, a Jew* ch.88 p.243

Justin Martyr (c.150 A.D.) God's foretelling does not does not prove fatal necessity or nullify free will because God's foretelling is through His foreknowledge. "The words cited above, David uttered 1500 years before Christ... But lest some suppose, from what has been said by us, that we say that whatever happens, happens by a fatal necessity, because it is foretold as known beforehand, this too we explain." *First Apology of Justin Martyr* ch.44 p.177 (end of the page)

Athenagoras (177 A.D.) "Just as with men, who have freedom of choice as to both virtue and vice (for you would not either honour the good or punish the bad, unless and vice and virtue were in their own power; and some are diligent in the matters entrusted to them by you, and others faithless), so is it among the angels. Some, free agents, you will observe,…" *A Plea for Christians* ch.24 p.142

Irenaeus of Lyons (182-188 A.D.) "all such have been created for the benefit of that human nature which is saved, ripening for immortality that which is [possessed] of its own free will and its own power" *Irenaeus Against Heresies* book 5 ch.24.1 p.558

Irenaeus of Lyons (182-188 A.D.) "And not merely in works, but also in faith, has God preserved the will of man free and under his own control, saying, 'According to thy faith be it unto three;' thus showing that there is a faith specially belonging to man, since he has an opinion specially his own." *Irenaeus Against Heresies* book 4 ch.37.5 p.519-520

Clement of Alexandria (193-202 A.D.) "But since free choice and inclination originate sins, … punishments are rightly inflicted. For to take fever is involuntary, but when one takes fever through his own fault, from excess, we blame him." *Stromata* book 1 ch.17 p.319

Tertullian (c.203 A.D.) (against total depravity) "Still there is a portion of good in the soul, of that original, divine, and genuine good, which is its proper nature. For that which is derived from God is rather obscured than extinguished." *A Treatise on the Soul* ch.41 p.220

Tertullian (207/208 A.D.) "Behold, they [Marcionites] say, how He acknowledges Himself to be the creator of evil in the passage, 'It is I who created evil.' They take a word whose one form reduces to confusion and ambiguity two kinds of evils (because both sins and punishments are called evils), and will have Him in every passage to be understood as the creator of all evil things, in order that He may be designated the author of evil." *Against Marcion* book 2 ch.14 p.308

Tertullian (207/208 A.D.) "Therefore it was proper that (he who is) the image and likeness of God should be formed with a free will and a mastery of himself; so that this very thing-namely, freedom of will and self-command-might be reckoned as the image and likeness of God in him." *Five Books Against Marcion* book 2 ch.6 p.301-302

Hippolytus of Portus (222-235/236 A.D.) "Since man has free will, a law has been defined *for his guidance* by the Deity, not without answering a good purpose." *Refutation of All Heresies* book 10 ch.29 p.151

Hippolytus of Portus **(**222-235/236 A.D.) (implied, self-determination) "[Jesus] might exhibit His own manhood as an aim for all men. And that by Himself *in person* He might prove that God made nothing evil, and that man possesses the capacity of self-determination, inasmuch as he is able to will and not to will, *and* is endued with the power to do both." *Refutation of All Heresies* book 10 ch.29 p.152. See also ibid p.151 in two places.

Theodotus the probable Montanist (ca.240 A.D.) says that God gives the soul free choice. "Wherefore God has endowed the soul with free choice, that He may show it its duty, and that it choosing, may receive and retain." *Excerpts of Theodotus* ch.21 p.45

Origen (225-253/254 A.D.) believed in free will for each individual in *Origen Against Celsus* book 5 ch.21 p.552. While Origen was most unfortunately a universalist, a large number of Christians after Origen respected him as a good Christian writer. The Council of Chalcedon in 451 A.D. anathematized him though.

Origen (233/234 A.D.) mentions our free will. *Origen's Exhortation to Martyrdom* ch.10 p.149

Origen (233/234 A.D.) discusses free will. *Origen On Prayer* ch.6.2 p.31-33

Novatian (250/4-256/7 A.D.) said that evil would arise if man exercised his free will and take of the fruit of the tree. He also says that man is in the image of God. "He [God] laid down a command, in which man was taught that there was no evil in the fruit of the tree; but he was forewarned that evil would arise if perchance he should exercise his free will, in the contempt of the law that was given. For, on the one hand, it had behooved him to be free, lest the image of God should unfittingly be in bondage; and on the other, the law was to be added, so that an unbridled liberty might not break forth even to a contempt of the Giver. So that he might receive as a consequence both worthy rewards and a deserved punishment, having in his own power that which he might chose to do, by the tendency of his mind in either direction:" *Concerning the Trinity* ch.1 p.612

Novatian (254-256 A.D.) (partial) "For in reprobating what He [God] has made, He will appear to have condemned His own works, which He had approved as good; and He will be designated as seeming capricious in both cases, as the heretics indeed would have it;" *On the Jewish Meats* ch.2 p.646.

Cyprian of Carthage (c.246-258 A.D.) "since they might have retained by their own right what now by a necessity, which they of their own free will have sought, they are compelled*, they are compelled* to sue for." *Epistles of Cyprian* epistle 25 ch.7 p.305

Dionysius of Alexandria (246-265 A.D.) (partial) "For as incurable wounds are wounds which cannot be remedied either by severe applications, or by those which may act more pleasantly upon them; so the soul, when it is once carried captive, and gives itself up to any kind of wickedness, and refuses to consider what is really profitable for it, although a myriad counsels should echo in it, takes no good to itself. But just as if the sense of hearing were dead within it, it receives no benefit from exhortations addressed to it; not because it cannot, but only because it will not. This was what happened in the case of Judas. And yet Christ, although He knew all these things beforehand, did not at any time, from the beginning on to the end, omit to do all in the way of counsel that depended on Him. And inasmuch as we know that such was His practice, we ought also unceasingly to endeavour to set those right who prove careless, even although no actual good may seem to be effected by that counsel." *The Gospel According to Luke ch.42-48* ch.48 p.117

Theonas of Alexandria (300 A.D.) (partial, utmost of your power) "Therefore you ought to strive to the utmost of your power not to fall into a base or dishonourable, not to say an absolutely flagitious way of thinking..." *Epistle to Licianus the Chief Chamberlain* 2. vol.6 p.159

Adamantius (c.300 A.D.) "Evil does not arise as a part of the nature, essence or substance of being, but by means of free will." *Dialogue on the True Faith* Fourth Part ch.9 p.137. See also First part ch.821c p.75 and also fourth para. ch.11 p.142.

Adamantius (c.300 A.D.) in debating Droserius calls God "Almighty" and discusses free will. *Dialogue on the True Faith* fourth part ch.11 p.140

Adamantius (c.300 A.D.) "However, I am going to show from the Gospel that Christ is speaking of men possessing free will, and not of principles!" Then he quotes Matthew 7:15-16; Luke 6:45; Matthew 5:19. (Adamantius is speaking) *Dialogue on the True Faith* first part ch.821.c p.75

Alexander of Lycopolis (301 A.D.) (partial) "But man, being able to perceive and to judge, and being potentially wise, -for he has the power to become so -when he has received what is peculiar to himself, treads it under foot." *Of the Manichaeans* chap.15 (vol.6) p.247

Arnobius of Sicca (297-303 A.D.) "*I [Arnobius] reply*, does not He free all alike who invites all alike? Or does He thrust back or repel any one from the kindness of the Supreme who gives to all alike the power of coming to Him,-to men of high rank, to the meanest slaves, to women, to boys? To all, He says, the fountain of life is open, and no one is hindered or kept back from drinking. If you are so fastidious as to spurn the kindly offered gift, nay, more, if your wisdom is so great that you term those things which are offered by Christ ridiculous and absurd, why should He keep on inviting you, while His only duty is to make the enjoyment of His bounty depend upon your own free choice?" *Arnobius Against the Heathen* book 2 ch.64 p.458

Arnobius of Sicca (297-303 A.D.) (partial) "And yet Christ assisted the good and the bad alike; nor was there any one rejected by Him, who in adversity sought help against violence and the ills of fortune. For this is the mark of a true god and of kingly power, to deny his bounty to none, and not to consider who merits it or who does not; since natural infirmity and not the choice of his desire, or of his sober judgment, makes a sinner." *Arnobius Against the Heathen* book 1 ch.49 p.427

Methodius of Olympus (270-311/312 A.D.) vol.6 p.356-363 wrote an entire work called *Concerning Free Will*. As an aside, Methodius was quite critical of Origen.

Methodius of Olympus (270-311/312 A.D.) says that if someone says man does not have free will but is governed by unavoidable necessities of fate, then they are impious against God, making him the cause and author of human evils. *The Banquet of the Ten Virgins* discourse 8 ch.16 p.342

Athanasius of Alexandria (318 A.D.) says the soul departed from Truth by abuse of freedom of choice. *Against the Heathen* ch.1 p.5-6

Lactantius (c.303-320/325 A.D.) "For if you wish to defend religion by bloodshed, and by tortures, and by guilt, it will no longer be defended, but will be polluted and profaned. For nothing is so much a matter of free-will as religion; in which, if the mind of the worshipper is disinclined to it, religion is at once taken away, and ceases to exist." *The Divine Institutes* book 5 ch.20 p.157

Lactantius (c.303-320/325 A.D.) (partial) "And yet He [God] set before him [man] both good and evil things, inasmuch as He gave to him wisdom, the whole nature of which is employed in discerning things evil and good: for no one can choose better things, and know what is good, unless he at the same time knows to reject and avoid the things which are evil." *Treatise on the Anger of God* ch.13 p.271

Eusebius of Caesarea (c.318-325 A.D.) "But further, this opinion would overthrow piety towards deity, if, fettered as we are by the necessities of fate, neither God Himself, nor the minister of these oracular gods give us any help either in answer to our prayers or for our piety. And would it not be most shameless and impudent to say that we are moved like lifeless puppets pulled by strings this way and that by some external power, to will of necessity to do this or that, and to choose other things against our will? For we plainly feel ourselves desiring this or that by our own impulses and motion, and again we take ourselves to task for carelessness, and feel that we succeed or not from this cause, and suffer no compulsion from any external source, but choose some things by voluntary determination, and shun and decline others of our own deliberate purpose. So evident therefore is the argument for free-will..," *Preparation for the Gospel* book 6 ch.6 p.10

Eusebius of Caesarea (c.318-315 A.D.) (implied) "And if this was not subject to necessity, it is evident also that the occurrence of this or that was not eternally predetermined, unless even the very wish to guard the cloak, or the unwillingness, was a consequence of some fate and the effect of some external necessary cause. But in this latter case the power of our free will is utterly destroy, and the cause of the cloak being saved or being lost would no longer be in me; wherefore also I should reasonably be free form blame if it were lose (for its loss was due to some other cause), and on the other hand I should deserve no praise if it were saved, because even this was not my doing." *Preparation for the Gospel* book 6 ch.8 p.29

Eusebius of Caesarea (c.318-315 A.D.) "For God made neither nature nor yet the substance of the soul evil: since a good Being may not create anything but what is good. Everything, then, that is according to nature is good: and every rational soul possesses by nature the good gift of free-will, which has been given for choosing what is good." *Preparation for the Gospel* book 6 ch.6 p.14

Eusebius of Caesarea (c.318-315 A.D.) "For whether God Himself, being present with all things, and seeing all and hearing all, compels men to act thus, or Himself constituted the course of the universe and the motion of the stars such as we see it, to effect and to compel such actions, He who arranged such an instrument, and contrived the net for ensnaring the prey, must Himself be also the one to blame for those who are caught therein. Wherefore therefore by Himself alone, or else by some necessity contrived by Himself, He entangles the unwilling in these evils. Himself and no other

must be the author of all evil; and it could no longer be justly said that man was prone to sin, but the doer thereof was God. And what statement could be more impious than this?" *Preparation for the Gospel* book 6 ch.6 p.15

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

Hegemonius of Sirmium (before 348 A.D.) "For all the creatures that God made, He made very good; and He gave to every individual the sense of free-will, in accordance with which standard He also instituted the law of judgment. To sin is ours, and that we sin not is God's gift, as our will is constituted to choose either to sin or not to sin. " *Archelaus Disputation with Manes* ch.32 p.204

Gregory of Nyssa (382-397 A.D.) says that people have free will. *On the Soul and the Resurrection* p.453

Liber Graduum (350-400 A.D.) Memra 7.5 p.60; Memra 21.8 p.238 says that people have freedom to do their [own] will.

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) Every soul has free will. *Origen's de Principiis* preface 5 p.240

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) Mention of free will. Fragment 1 from *Origen's de Principiis* p.267

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) believed in free will. *Origen's de Principiis* 3.5.5 p.343; 3.5.8 p.344

Augustine of Hippo (413-426 A.D.) says the fall came from the bad use of free will. *The City of God* book 13 ch.14 p.251. They sinned when they ate the fruit. *The City of God* book 13 ch.20 p.256

X Many Reformed (including conservative Presbyterians) say that we do not have free will, but we have free agency.

Martin Luther and Lutherans (1519-) said our will was in bondage but still "free"

Among corrupt or spurious works

Acts of Xanthippe, Polyxena, and Rebecca (perhaps mid-3rd century) ch.9 p.207 Paul speaks of Xanthippe's "own free will"

Among heretics

Tatian (c.172 A.D.) says that people have free choice to transgress the will or God or not. *Address of Tatian to the Greeks* ch.7 p.67

Bardaisan/Bardesan (154-224/232 A.D.) discusses the exercise of our will, the freedom which has been given to us. *The Book of Laws of Diverse Countries* p.727

Bardaisan/Bardesan (154-224/232 A.D.) (partial) mentions the goodness of God towards man and the freedom given to man. *The Book of the Laws of Diverse Countries* p.724

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) book 3 ch. 22 p.120. speaks of responsibility and freewill.

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) homily 15 ch.7 p.310 mentions freedom of choice.

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

Hegemonius of Sirmium (before 348 A.D.) "For all the creatures that God made, He made very good; and He gave to every individual the sense of free-will, in accordance with which standard He also instituted the law of judgment. To sin is ours, and that we sin not is God's gift, as our will is constituted to choose either to sin or not to sin. " *Archelaus Disputation with Manes* ch.32 p.204

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ma8. Christians can lose their salvation (14-0)

X 1 John 5:13
(partial) Hebrews 6:4-6; 10:26-31; 2 Peter 2:20-22

Note that most Baptists, Bible church people, Reformed, and Calvinists believe that genuine Christians cannot lose their salvation. Most conservative Lutherans, Christian & Missionary Alliance, Church of God Anderson, Calvary Chapel, Assembly of God and other Charismatics, Church of Christ, Nazarenes, conservative Methodists, and Christians who are Catholic, Orthodox, and Coptic believe a person can, and they are the numerical majority.

A Roman Catholic response to 1 John 5:13 "if 'know' is taken to mean a 'firm hope,' there is no problem – we have 'assurance' of Christ's promises; but if 'know' is taken to mean 'syllogistic certitude' that one will personally persevere to the end of one's life and be saved, there is a problem; for as St. Thomas Aquinas says (*Summae Theologiae*, 12ae, Q. 112 Art. 5) such certitude would require either knowing everything God knows about one's future (which is impossible), or a private revelation from God, and, short of that, would involve the sin of presumption." My [once-saved-always-saved] Response. Philip Blosser seems to agree that we can know with [near] certitude] what God has promised about Himself. But contrary to the mistake of Thomas Aquinas here, we can know with [near] certitude our future state, again based on God's promise. The same God who unilaterally promised salvation to all who believe on him will carry it through, and also preserve us in heaven, not based on our power but on His.

Epistle of Barnabas (c.70-130 A.D.) ch.4 p.139 "for the whole [past] time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God. … Take heed, lest resting at our ease, as those who are the called [of God], we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. … Let us beware lest we be found [fulfilling that saying] as it is written, 'Many are called, but few are chosen.'"
2 Clement (120-140 A.D.) vol.7 ch.17 p.522 "Let us therefore repent from the whole heart, that no one of us perish by the way. For if we have commandments that we should also practice this, to draw away men from idols and instruct them, how much more ought a soul already knowing God not to perish? Let us therefore assist one another that we may also lead up those weak as to what is good, in order that all may be saved; and let us convert and admonish one another."
Shepherd of Hermas (c.115-155 A.D.) book 1 ch.2 p.11. says that those who endure the great tribulation do not deny their own life. Those who denied the Lord have abandoned their life.
Christians of Vienna and Lugdunum (177 A.D.) "For through the living the dead were made alive; and the Witnesses conferred favours on those who were not Witnesses, and the Virgin Mother had much joy in, receiving back alive those whom she had given up as dead abortions. For through the

Witnesses the greater number of those who had denied returned, as it were, into their mother's womb, and were conceived again and re-quickened; and they learned to confess. And being now restored to life, and having their spirits braced, they went up to the judgment-seat to be again questioned by the governor, while that God who wishes not the death of the sinner, but mercifully calls to repentance, put sweetness: into their souls."

Irenaeus of Lyons (182-188 A.D.) (implied) "For as, among men, those sons who disobey their fathers, being disinherited, are still their sons in the course of nature, but by law are disinherited, for they do not become the heirs of their natural parents; so in the same way is it with God,-those who do not obey Him being disinherited by Him, have ceased to be His sons." *Irenaeus Against Heresies* book 4 ch.41.3 p.525

Irenaeus of Lyons (182-188 A.D.) "And to as many as continue in their love towards God, does He grant communion with Him. But communion with God is life and light, and the enjoyment of all the benefits which He has in store. But on as many as, according to their own choice, depart from God. He inflicts that separation from Himself which they have chosen of their own accord. But separation from God is death, and separation from light is darkness; and separation from God consists in the loss of all the benefits which He has in store. Those, therefore, who cast away by apostasy these forementioned things, being in fact destitute of all good, do experience every kind of punishment." *Irenaeus Against Heresies* book 5 ch.27.2 p.556

Passion of Perpetua and Felicitas (c.201-205 A.D.) (*ANF* vol.3) ch.1.3 p.700 Perpetua was given a vision of the glories of heaven and terrors of "falling off the ladder"

Tertullian (208-220 A.D.) "But there are, too, the contraries of these [lighter sins]; as the graver and destructive ones, such as are incapable of pardon – murder, idolatry, fraud, apostasy, blasphemy; (and), of course, too, adultery and fornication; and if there be any other 'violation of the temple of God.' For these Christ will no more be the successful Pleader : these will not at all be incurred by one who has been born of God, who will cease to be the son of God if he do incur them." *Tertullian on Modesty* ch.19 p.97

Tertullian (198-220 A.D.) "Thus there is no course left for you, but either to deny that adultery and fornication are mortal sins; or else to confess them irremissible, for which it is not permitted even to make successful intercession." *Tertullian on Modesty* ch.19 p.97

Origen (233/234 A.D.) says that Christians can lose their salvation. *Exhortation to Martyrdom* ch.3.18 p.159

Origen (233/234 A.D.) (implied) says that believers can apostasize. *Origen on Prayer* ch.29.11 p.118

Novatian (250-256/7 A.D.) "no one can be saved by God the Father unless he shall have confessed Christ to be God, in whom and by whom the Father promises that He will give him salvation: so that, reasonably, whoever acknowledges Him to be God, may find salvation in Christ God; whoever does not acknowledge Him to be God, would lose salvation which he could not find elsewhere than in Christ God." *Novatian Concerning the Trinity* ch.12 p.621

Cyprian of Carthage (c.246-258 A.D.) "if martyrs become martyrs for no other reason than that by not sacrificing they may keep the peace of the Church even to the shedding of their own blood, lest, overcome by the suffering of the torture, by losing peace, they might lose salvation;" Cyprian Letter 29 p.307

Cyprian of Carthage (c.246-258 A.D.) be afraid lest perchance your estate should fail, if you begin to act liberally from it; and you do not know, miserable man that you are, that while you are fearing lest your family property should fail you, life itself, and salvation, are failing; and whilst you are anxious lest any of your wealth should be diminished, you do not see that you yourself are being diminished, in that you are a lover of mammon more than of your own soul; and while you fear, lest for the sake of yourself, you should lose your patrimony, you yourself are perishing for the sake of your patrimony." *Treatises of Cyprian* Treatise 8 ch.10 p.478-479

Cyprian of Carthage (c.246-258 A.D.) Let us look briefly into a few things out of many, that from a few the rest also may be understood. Adultery, fraud, manslaughter, are mortal crimes. Let patience be strong and stedfast in the heart; and neither is the sanctified body and temple of God polluted by adultery, nor is the innocence dedicated to righteousness stained with the contagion of fraud; nor, after the Eucharist carried in it, is the hand spotted with the sword and blood. *Treatises of Cyprian*. Treatise 9 ch.14 p.488

Note that Novatian had a different view than other writers. He caused a church split over his view that if a person denied Christ by sacrificing to the Roman Emperor or gods, not only did he lose salvation, but it was impossible for him to ever get it back. The rest of the church believed the person would lose their salvation, but by later repentance, they could eventually get it back. Cyprian of Carthage took a strong stand against Novatian on this.

Dionysius of Alexandria (246-265 A.D.) "But these latter will fall away at once from the peace of God and from peace with themselves, and both in this world and after death they will abide with the spirits of blood-guiltiness." *On the Reception of the Lapsed* (exegetical fragment 7) p.120

Malchion (270 A.D.) (implied) "he [Paul of Samosata] was deceived by that denier of his God and Lord, and betrayer of the faith which he formerly held." *Against Paul of Samosata* ch.1 p.169

Theophilus (events c.315 A.D.) Habib was concerned that if he fled the confession Christianity he would lose his salvation. *Martyrdom of Habib the Deacon* p.691

Alexander of Alexandria (313-326 A.D.) "and before them Judas, who, though he followed the Saviour, afterwards became a traitor and an apostate." *Epistles on the Arian Heresy* Epistle 2.5 p.298. See also *Nicene and Post-Nicene Fathers Second Series* vol.4 p.84.

Among heretics

Bardaisan/Bardesan of Syria (154-224/232 A.D.) says that some follow God and then fall away. *The Book of Laws of Divers Countries* p.727

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

Aphrahat (337-345 A.D.) says that if we fall away the Bridegroom can "divorce us". *Select Demonstrations* Demonstration 6.10 p.369

Aphrahat (337-345 A.D.) (implied) shows that we can lose our salvation. *Select Demonstrations* Demonstration 6.7 p.378

Life of Antony (356-362 A.D.) ch.18 p.201 (implied) says that Judas' loss in a single day is an example to us.

Athanasius of Alexandria (356-360 A.D.) says that he who has fallen is no longer in God. *Four Discourses Against the Arians* discourse 3 ch.25 p.407 "When then a man falls from the Spirit for any wickedness, if he repent upon his fall, the grace remains irrevocably to such as are willing; otherwise he who has fallen is no longer in God (because that Holy Spirit and Paraclete which is in God has deserted him), but the sinner shall be in how to whom he has subjected himself, as took place in Saul's instance; for the Spirit of God departed from him and an evil spirit was afflicting him."

Basil of Cappadocia (357-379 A.D.) (implied) to a lapsed monk Basil writers, "If you have any hope of salvation; if you have the least thought of God, or any desire for good things to come; if you have any fear of the chastisements reserved for the impenitent, awake without delay, lift up your eyes ot heaven, come to your senses, cease from your wickedness, shake off the stupor that enwraps you, make a stand against the foe who has struck you down." *Letter 44* ch.2 p.147

Liber Graduum (350-400 A.D.) Memra 9.6 p.188 teaches that Christians can lose their salvation and perish in Sheol.

John Chrysostom (martyred 407 A.D.) says essentially that while John 10:28 says that no one ca

John Chrysostom (martyred 407 A.D.) says essentially that while John 10:28 says that no one can

take us out of Christ, we can still jump out ourselves and lose our salvation. *Commentary on Philippians* homily 6 p.209.

John Chrysostom (martyred 407 A.D.) (implied) believes Christians can lose their salvation. *Homilies on Ephesians* homily4 p.69

Rufinus (37-406 A.D.) freely translating Origen (225-253/254 A.D.) (partial) sort of discusses loss of salvation. *de Principiis* book 3 ch.1.8 p.309

Jerome of Stridon (417 A.D.) (implied) "And they who forsake God shall be consumed.' This properly refers to heretics, who love the straight path of the faith, and shall be consumed if they will not return to the Lord whom they have forsaken. And the same sentence is ready for you [Pelagians] if you neglect to turn to better things." *Against the Pelagians* book 1 ch.28 p.462-463

Augustine of Hippo (426/427 A.D.) "If, however, being already regenerate and justified, he [the apostate] relapses of his own will into an evil life, assuredly he cannot says, 'I have not received,' because of his own free choice of evil he has lost the grace of God, that he had received." ***On Rebuke and Grace*** *NPNF* 1 vol.5 ch.9 p.475

Augustine of Hippo (426/427 A.D.) "But those who do not belong to this number of the predestinated, whom – whether that they have not yet any free choice of their will, or with a choice of will truly free, because freed by grace itself – the grace of God brings to His kingdom, - these, then who do not belong to that most certain and blessed number, are most righteously judged according to their deservings. … or by their free will have added other sins besides; their will, I say, *free*, but not *freed*, …. Or they receive the grace of God, but they are only for a season, and do not persevere; they forsake and are forsaken. For by their free will, as they have not received the gift of perseverance, they are sent away by the righteous and hidden judgment of God." *On Rebuke and Grace NPNF* 1 vol.5 ch.42 p.489

Augustine of Hippo (426/427 A.D.)"To election necessarily belongs the gift of perseverance, the donum perseverantiae, which is attested by a happy death. Those who fall away, even though they have been baptized and regenerated, show thereby, that they never belonged to the number of the elect." (On Corruption and Grace ch.9.29 e corrupt. et grat., c.9, 28, x.f 768, cited in Schaff, vol.3, p.855-856

There are others too.

ma14. Christ died for all people (7-0)

1 Timothy 2:5-6

1 Timothy 4:9-10

Hebrews 2:9-10 "… he [Jesus] suffered death, so that by the grace of God he might taste death for everyone. I bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering."

1 John 2:2

Clement of Rome (96-98 A.D.) "...being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory for ever and ever." *1 Clement* ch.32 p.13.

Irenaeus of Lyons (182-188 A.D.) "they [unbelievers] despise the workmanship of God, speaking against their own salvation." *Irenaeus Against Heresies* book 1 ch.22.1 p.347

Irenaeus of Lyons (182-188 A.D.) "[God] did indeed show Himself to be long-suffering in the matter of the correction of man and the probation of all" *Irenaeus Against Heresies* book 3 ch.23.1 p.455

Irenaeus of Lyons (182-188 A.D.) "indicating that eternal fire was not originally prepared for man, but for him [Satan] who beguiled man, and caused him to offend" *Irenaeus Against Heresies* book 3 ch.23.3 p.456

Clement of Alexandria (193-202 A.D.) "You may, if you choose, purchase salvation, though of inestimable value, with your own resources, love and living faith, which will be reckoned a suitable price. This recompense God cheerfully accepts; 'for we trust in the living God, who is the Saviour of all men, especially of those who believe.'" (1 Timothy 4:10f 12/17 words quoted) *Exhortation to the Heathen* ch.9 p.196

Clement of Alexandria (193-217/220 A.D.) quotes all of 1 John 2:2-6 as by John.

Hippolytus of Portus (222-235-245 A.D.) (implied) "But He [Son of God] seeks all, and desires to save all, wishing to make all the children of God, and calling all the saints unto one perfect man. For there is also one Son (or Servant) of God, by whom we too, receiving the regeneration through the Holy Spirit, desire to come all unto one perfect and heavenly man." *Treatise on Christ and Antichrist* ch.3 p.205

Origen (225-253/254 A.D.) says that God the Father delivered up Jesus as His lamb, the Lamb of God, by dying for all men, to take away the sin of the world. *Origen Against Celsus* book 8 ch.44 p.655.

Origen (c.227-240 A.D.) quotes 1 Timothy 4:10f (7/18 words quotes) in *Origen's Commentary on John* book 6 h.37 p.378 and then again in ibid ch.38 p.380.

Gregory Thaumaturgus (240-265 A.D.) "But why should I utter such lamentations? There lives still the Saviour of all men, even of the half-dead and the despoiled, the Protector and Physician for all, the Word, that sleepless Keeper of all." *Oration and Panegyric to Origen* ch.17 p.38

Athanasius of Alexandria (318 A.D.) says that Christ died for all, and by the suffering of death tasted death for every man. *Incarnation of the Word* ch.10.2 p.41. See also ibid ch.7.5 p.40.

Athanasius of Alexandria (318 A.D.) says that Jesus ransomed the sins of all. *The Incarnation* ch.40.2 p.57. See also *Incarnation of the Word* ch.25.4 p.50

Athanasius of Alexandria (318 A.D.) quotes all of Hebrews 2:9, except replaces "Jesus" with "He … even Jesus" *Incarnation of the Word* ch.10 p.41

Athanasius of Alexandria (318 A.D.) says that Christ "died to ransom all" *Incarnation of the Word* ch.21.7 p.48

Athanasius of Alexandria (318 A.D.) says that Christ "died on the cross for the salvation of all" *Incarnation of the Word* ch.36.4 p.55. See also ibid ch.37.1 p.55-56

Athanasius of Alexandria (318 A.D.) "the common savior of all, the Word of God, our Lord Jesus Christ." *Incarnation of the Word* ch.37.2 p.56

Athanasius of Alexandria (318 A.D.) "He it is that was crucified before the sun and all creation as witnesses, and before those who put Him to death: and by His death has salvation come to all, and all creation been ransomed. He is the Life of all, and He it is that as a sheep yielded His body to death as a substitute, for the salvation of all, even though the Jews believe it not." *Incarnation of the Word* ch.37.7 p.56

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

A Poem on the Passion of the Lord (315-350 A.D.) p.327 (implied) ""who, pitying the misfortunes of men, came hither as a messenger of offered peace, and as a full atonement for the fault of men."

Gregory of Nyssa (382-397 A.D.) says that Christ is the Savior of all men. (1 Timothy 4:10) *Not Three Gods* p.325

Liber Graduum (350-400 A.D.) Memra 9.6 p.92 says that Christ died for all humanity.

Among heretics

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) (partial) mentions the appearing of Christ for the common salvation of all human beings. *Commentary on Amos* preface p.126

Sa25. Predestined or predestination (7-0)

Ephesians 1:11

p92 Ephesians 1:10f,11-13, 19-21; 2 Thessalonians 1:4-5, 11-12 (ca.300 A.D.) Ephesians 1:11

Ignatius of Antioch (-107/116 A.D.) says Christians are "predestined before the beginning of time … and elected through the true passion by the will of the Father, and Jesus Christ, our God." *Ignatius' Letter to the Ephesians* preface p.49

Irenaeus of Lyons (182-188 A.D.) "But He [God] Himself in Himself, after a fashion which we can neither describe nor conceive, predestinating all things, formed them as He pleased, bestowing harmony on all things, and assigning them their own place, and the beginning of their creation." *Irenaeus Against Heresies* book 2 ch.2.4 p.361

Clement of Alexandria (193-202 A.D.) quotes Romans 8:30. *Stromata* book 4 ch.7 p.417

Tertullian (198-220 A.D.) "We have been predestined by God, before the world was, (to arise) in the extreme end of the times." *On the Apparel of Women* book 2 ch.9 p.23

Tertullian (207/208 A.D.) "In the Creator, however, the two courses were perfectly compatible-both the predestination before the ages and the revelation at the end thereof, because that which He both fore-ordained and revealed He also in the intermediate space of time announced by the pre-ministration of figures, and symbols, and allegories." *Five Books Against Marcion* book 5 ch.6 p.441. He also mentioned "pre-ordained" in ibid book 5 ch.6 p.440.

Origen (225-253/254 A.D.) "and no longer are in subjection to any wicked power; or, whether from birth they had been appointed, according to the foreknowledge and predestination of God, over those whom God also foreknew, and foreordained to be conformed to the glory of the Christ." *Commentary on Matthew* book 13 no.27 p.491

Novatian (250/4-256/7 A.D.) mentions the predestination of Christ and those destined for glory. *On Jewish Meats* ch.6 p.649

Methodius (270-311/312 A.D.) "But when the rivers shall cease to flow and fall into the reservoir of the sea, and the light shall be perfectly separated from the darkness,-for the separation is still going on,-and the dry land shall henceforth cease to bring forth its fruits with creeping things and four-footed beasts, and the predestined number of men shall be fulfilled; then from henceforth shall men abstain from the generation of children." *The Banquet of the Ten Virgins* discourse 2 ch.1 p.313

Among heretics

The Ebionite ***Recognitions of Clement*** (c.211-231 A.D.) ch.3.52 p.128 mentions predestination

Pre-Nicene Differences on Salvation Grid – May 2026

-Sv1. Baptismal Regeneration (10-1)	Pu10. Jesus: the/One Mediator between God & man (9-0)	**Legend for Cells**
-Sv2. Saved by grace but not without works (1-0)	Di16. People can have worthiness related to salvation (15-0)	**W** = wrote explicitly on this
-Sv3. Saved by grace alone, not faith or works (0-2)	ma5. People have free will / choice (16-0)	**I** = Implied
-Sv4. The Holy Spirit is irresistible (0)	ma8. Christians can lose their salvation (14-0)	m = Mixed or Inconsistent
-Sv5. Justified by faith alone (0)	ma14. Christ died for all people (7-0)	P = partial
-Sv6. Other religions are ways to God too (0)	Sa25. Predestination or predestined (7-0)	- = no reference found
		X = Disagree

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

Christian writer	Pages	Date A.D.	Sv 1	Sv 2	Sv 3	Sv 4	Sv 5	Sv 6	Pu 10	Di 16	ma 5	ma 8	ma 14	Sa 25
Clement of Rome (wrote *1 Clement*)	**16.25**	96/98	-	-	-	-	-	-	P	-	-	-	**W**	-
Papias of Hierapolis, disciple of John	**2**	95-110	P	-	-	-	-	-	-	**W**	-	-	-	**W**
"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	P	-	-	-	-	-	-	P	-	**W**	-	-
2 Clement (anonymous writer)	**5.75**	120-140	-	-	-	-	-	-	-	-	-	**W**	-	-
Polycarp *to the Philippians*	**3.5**	100-155	-	-	-	-	-	-	-	-	-	-	-	-
Mathetes to Diognetus – teaching a disciple	**5.25**	c.130-200	-	-	-	-	-	-	-	-	P	-	-	-
Apostolic fathers totals: all symbols except P	**67.5**	-155	0	0	0	0	0	0	0	1	0	2	1	0
Shepherd of Hermas (= *Hermas*, = *The Pastor*)	**46.5**	c.115-155	**W**	-	-	-	-	-	-	-	-	**W**	-	-
Justin Martyr, philosopher, apologist	**116.5**	c.138-165	**W**	-	-	-	-	-	-	**W**	**W**	-	-	-
Evarestus *Martyrdom of Polycarp*	**5**	c.169	-	-	-	-	-	-	-	-	-	-	-	-
Tatian's *Diatessaron*	**86**	c.172	-	-	-	-	-	-	-	-	-	**W**	-	-
Christians of Vienna and Lugdunum (Lyons)	**6.5**	177	-	-	-	-	-	-	-	-	**W**	-	-	-
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	**W**	-	-	-	-	-	-	-	-	-	-	-
Irenaeus of Lyons, disciple of Polycarp	**284.75**	182-188	**W**	-	-	-	-	-	**W**	**W**	**W**	**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	-	-	-	-	-	-	-	-	-	**W**	-	-
Serapion of Antioch -against Marcion, Montanists	**1.333**	191/200-210	-	-	-	-	-	-	-	-	-	-	-	-
The Octavius of Minucius Felix	**25**	210	-	-	-	-	-	-	-	-	-	-	-	-
Clement of Alexandria	**389**	193-202	P	**W**	**X**	-	-	-	**W**	**W**	**W**	-	**W**	**W**

Tertullian	**891**	198-220	**W**	-	-	-	-	-	**W**	**W**	**W**	**W**	-	**W**
Hippolytus, pupil of Irenaeus (undisputed)	**218**	222-235/236	**W**	-	-	-	-	-	**I**	**W**	**W**	-	**W**	-
Theodotus the probable Montanist	**7.75**	ca.240	-	-	-	-	-	-	-	**W**	**W**	-	-	-
Instructions of Commodianus	**16**	ca.240	P	-	-	-	-	-	-	**W**	-	-	-	-
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**	**W**	**W**	**W**	**W**
Novatian (his schism lasted over 200 years)	**38.5**	250/254-257	P	-	-	-	-	-	**W**	-	**W**	**W**	-	**W**
Treatise Against Novatian	**6.5**	254-256	-	-	-	-	-	-	-	-	-	-	-	-
Treatise on Rebaptism	**11**	c.250-258	**X**	-	-	-	-	-	-	-	-	-	-	-
Cyprian of Carthage (against Novatian)	**250.5**	c.246-258	**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	**W**	-	-	-	-	-	-	-	-	-	-	-
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	-	-	-	-	-	-	-	**W**	P	**W**	-	-
Malchion *(Against Paul of Samosata)*	**0.25**	270	-	-	-	-	-	-	-	-	-	**I**	-	-
Pierius of Alexandria (fragment)	**0.5**	275	-	-	-	-	-	-	-	-	-	-	-	-
Adamantius *Dialog on the True Faith in God*	**42**	c.300	-	-	-	-	-	-	-	-	**W**	-	-	-
Arnobius Against the Heathen (undisputed)	**126.5**	297-303	-	-	-	-	-	-	-	**W**	**W**	-	-	-
Victorinus of Petau, Austria –commentator	**18.5**	-304	**W**	-	-	-	-	-	-	-	-	-	-	-
Pamphilus disciple of Pierius (Origenist)	**2.75**	309	-	-	**X**	-	-	-	-	-	-	-	-	-
Creed of Lucian of Antioch	**0.3**	c.300-311	-	-	-	-	-	-	**W**	**W**	-	-	-	-
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**	-	-	**W**
Council of Arles I, France. 26-44 bishops.	**0.333**	Aug. 314	-	-	-	-	-	-	-	-	-	-	-	-
Council of Neocaesarea (Basil and c.19 others).	**1.333**	c.315	-	-	-	-	-	-	-	-	-	-	-	-
Martyrdom of Habib the Deacon by Theophilus	**5.5**	event c.315	-	-	-	-	-	-	-	-	-	**W**	-	-
Athanasius *Against the Heathen* & *Incarnation*	**56**	318	-	-	-	-	-	-	-	-	**W**	-	**W**	-
Lactantius, tutor of Constantine's son	**305.5**	303-325	P	-	-	-	-	-	P	**W**	**W**	-	-	-
Alexander of Alexandria-Origenist, undisputed	**11.5**	313-326	-	-	-	-	-	-	-	-	-	**W**	-	-
Eusebius of Caesarea	**1055.4**	318-325	-	-	-	-	-	-	P	-	**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:	10-1	1-0	0-2	0	0	0	9-0	15-0	16-0	14-0	7-0	7-0
Christian writer	Pages	Date A.D.	Sv 1	Sv 2	Sv 3	Sv 4	Sv 5	Sv 6	Pu 10	Di 16	ma 5	ma 8	ma 14	Sa 25