Differences in What Christians Teach on Ultimate Things - 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.

ULTIMATE THINGS
-um1. Punishment in Hell is forever (3-1)
-um2. People do not turn into angels (2-2)
-um3. No soul sleep of believers (2-0)
-um4. Pre-existence of souls (2-0)
-um5. Unbaptized babies go to Hell (1-0) (Roman Catholicism)
-um6. Mention of Purgatory (2-0) (Roman Catholicism)
-um7. Tollhouses for souls after death (0) (Russian Orthodox)
-um8. Pilgrimage to Jerusalem builds up merit (0)
-um9. You can buy things to help dead people (0)
-um10. Money can free people from purgatory (0)
-um11. Mention of limbo (0) (historic Catholicism)
Ut8. The worm of the lost does not die (9-0)

-um1. Punishment in Hell is forever (3-1)

Isaiah 66:24; Mark 9:44-48; Revelation 14:11
Revelation 20:10 (devil, beast, and false prophet)

In the apocrypha in Judith 16:17 "The Lord Almighty will punish them. He will send fire and worms into their flesh and they shall burn and suffer forever."

2 Clement (120-140 A.D.) ch.6 p.518 says that without doing the will of Christ, nothing shall deliver us from eternal punishment.
Theophilus of Antioch (168-181/188 A.D.) says looking to the prophetic scriptures will save a person from eternal punishment and everlasting fire. *Theophilus to Autolycus* book 1 ch.14 p.93.

X AGAINST Origen believed in eventual universalism
Martyrdom of Habib the Deacon vol.8 p.693 (events c.315) says that for those who love their life more than Christ, their torment will be forever.

Among heretics and spurious books
X Theodore of Mopsuestia (392-423/429 A.D.) tells of "the utter annihilation of the wicked." *Commentary on Malachi* ch.4 p.423

-um2. People do not turn into angels (2-2)

God never says that they do in His word, the Bible.
X Hebrews 2:17 says that Jesus' sacrifice did not help angels.

X The famous Christmas movie *It's a Wonderful Life* teaches us that good people like Clarence turn into angels after they die

X (AGAINST) **Evarestus** (c.169 A.D.) "but were revealed by the Lord to them, inasmuch as they were no longer men, but had already become angels." *Martyrdom of Polycarp* ch.2 p.39
X (AGAINST) **Theodotus the probable Montanist** (c.240 A.D.) "For those who are changed from men to angels are instructed for a thousand years by the angels after they are brought to perfection. Then those who have taught are translated to archangelic authority; and those who have learned instruct those again who from men are changed to angels." *Excerpts from Theodotus* ch.59 p.50
Dionysius of Alexandria (246-265 A.D.) (implied) "And the former [people] will become the followers and comrades of the good angels; and both in this world and in the other, with the enjoyment of perfect peace and immunity from all ills, they will fulfill the most blessed destinies unto all eternity, and in God's fellowship they will be for ever (in the possession of) the supremest good." *On the Reception of the Lapsed* (exegetical fragment 7) p.120
Methodius (260-312 A.D.) "For each one among created things must remain in its own proper place, that none may be wanting to any, but all may be full: heaven of angels, thrones of powers, luminaries of ministers; and the more divine spots, and the undefiled and untainted luminaries, with seraphim, who attend the Supreme Council, and uphold the universe; and the world of men. For if we granted that men are changed into angels, it would follow that we say that angels also are changed into powers, and these into one thing and the other, until our argument proceed too far for safety." *Discourse on the Resurrection* ch.10 p.366-367
PX Lactantius (c.303-325 A.D.) (Partial, not angels but forms of angels) "After these things God will renew the world, and transform the righteous into the forms of angels, that, being presented with the garment of immortality, they may serve God for ever; and this will be the kingdom of God, which shall have no end." *Epitome of the Divine Institutes* ch.72 p.255

Among corrupt or spurious works
Acts of Paul and Thecla (150-200 A.D.) p.487 "blessed are they that have the fear of God, for they shall become angels of God:"

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)
X **Rufinus** translating Origen (225-254 A.D.) taught that people can turn into angels. *de Principiis* book1 ch.8.4 p.266

Today

Protestants, Roman Catholics, Eastern Orthodox, Copts, and **Nestorians** all agree that people do not turn into angels.

-um3. No soul sleep of believers (2-0)

2 Corinthians 5:6 "Therefore we are always confident, although we know that while we are at home in the body, we are away from the Lord." (Berean bible)

Tertullian (207-220 A.D.) quotes all of 2 Corinthians 5:6-7. *On the Resurrection of the Flesh* ch.43 p.576
Tertullian (207/208 A.D.) quotes the last three-fifths of 2 Corinthians 5:8. *Five Books Against Marcion* book 5 ch.12 p.455
Origen (c.225-253/254 A.D.) quotes the last ten out of thirteen words of 2 Corinthians 5:8. *Origen Against Celsus* book 7 ch.50 p.631
Origen (246-248 A.D.) quotes about the last 8/14's of 2 Corinthians5:8. *Origen's Commentary on Matthew* book 14 ch.12 p.502

The Roman Catholic Fifth Lateran Council (1512-1517) Condemned soul sleep. 15 cardinals, 80 archbishops and bishops were present.
Eastern Orthodox churches traditionally do not believe in soul sleep
The Copic church does not believe in soul sleep
Nestorians (The Assyrian Church of the East) does not believe in soul sleep
Swiss Anabaptists (1525-) Conrad Grebel, Felix Manx, George Blaurock and others.
Menno Simons (1536-) peaceful northern German Anabaptist, Mennonites
Martin Luther and Lutherans (1519-)
John Calvin (1530-1564)
X Seventh-Day Adventists believe in soul sleep

Protestants, Roman Catholics, Eastern Orthodox, Copts, and **Nestorians** all agree that there is no soul sleep.

-um4. Pre-existence of souls (2-0)

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

Origen (225-254 A.D.) "He who sedulously guards himself in his dealings with Scripture against forced, or casual, or capricious procedure, must necessarily assume that John's soul was older than his body, and subsisted by itself before it was sent on the ministry of the witness of the light. Nor must we overlook the text, 'This is Elijah which is to come.' For if that general doctrine of the soul is to be received, namely, that it is not sown at the same time with the body, but is before it, and is then, for various causes, clothed with flesh and blood; then the words 'sent from God' will not appear to be applicable to John alone." *Commentary on John* book 2 ch.24 p.340
Pierius of Alexandria (275 A.D.) believed in pre-existence of souls like Origen. Fragment 1 p.157
Missing: Traducianism and Creationism preclude pre-existence of souls.

<u>From the Council of Nicea I to the Council of Ephesus (325-431 A.D.)</u>
Rufinus (374-406 A.D.) freely translating Origen (225-254 A.D.) believed in the pre-existence of souls. in *de Principiis*

Among heretics

The Ebionite ***Clementine Homilies*** Homily 3 ch.6 p.240-241 says that God draws some sinful people to himself after they have been suitably punished for deeds they have done.

-um5. Unbaptized babies go to Hell (1-0) (Roman Catholicism)

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

(Implied not) *Shepherd of Hermas* (c.115-155 A.D.) book 3 Similitude 9 ch.24 p.53 speaks of "infant children, in whose hearts no evil originates"

Cyprian of Carthage (c.246-258 A.D.) taught that there is no salvation without water baptism. Epistles of Cyprian Epistle 58.2 p.353

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

Ambrose of Milan (370-390 A.D.) said they do not go to Heaven, but he did speculate that they might have "an undisclosed exemption from punishments". So even if they went to Hell it might be that they would not receive punishments here.

Augustine of Hippo (410 A.D.) said that unbaptized infants go to Hell but where they will receive "the lightest of punishments." "That infants are born under the guilt of this offence is believed by the whole Church. It is also a doctrine which you have most faithfully set forth, both in your treatise against Jovinian and your exposition of Jonah, as I mentioned above, and, if I am not mistaken, in other parts of your works which I have not read or have at present forgotten. I therefore ask, what is the ground of this condemnation of unbaptized infants? For if new souls are made for men, individually, at their birth, I do not see, on the one hand, that they could have any sin while yet in infancy, nor do I believe, on the other hand, that God condemns any soul which He sees to have no sin." (chap. 8 "Are we perchance to say, in answer t this, that in the infant the body alone is the cause of sin; but that for each body a new soul is made, and that if this soul live according to the precepts of God, by the help of the grace of Christ, the reward of being made incorruptible may be secured for the body itself… and that inasmuch as the soul of an infant cannot yet do this, unless it receive the sacrament of Christ, that which could not yet be obtained for the body by the holiness of the soul is obtained for it by the grace of this sacrament;" Then Augustine appeals to Cyprian. *Letters of Augustine* Letter 166 (to Jerome) ch.7-8 21-22 p.530-531

Augustine of Hippo (390-420 A.D.) title Unbaptized infants Damned, but Most Lightly ; the Penalty of Adam's Sin, the Grace of His Body Lost. "such infants as quit the body without being baptized will be involved in the mildest condemnation of all. That person, therefore, greatly deceives both himself and others, who teaches that they will not be involved in condemnation; whereas the apostle says: "Judgment from one offence to condemnation," and again a little after: "By the offence of one upon all persons to condemnation." When, indeed, Adam sinned by not obeying God, then his body--although it was a natural and mortal body--lost the grace whereby it used in every part of it to be obedient to the soul. Then there arose in men affections common to the brutes which are productive of shame, and which made man ashamed of his own nakedness. Then also, by a certain disease which was conceived in men from a suddenly injected and pestilential corruption, it was brought about that they lost that stability of life in which they were created, and, by reason of the mutations which they experienced in the stages of life, issued at last in death." *A Treatise on the Merits and Forgiveness of Sins, and on the Baptism of Infants* book 1 ch.21 p.22-23. (Another translation has book 1 ch.5 but essentially the same translation.)

Prosper of Aquitaine (c.390-455) taught that a person had to be baptized to go to heaven. *On Forgiveness of Sin* 5:25,26-28-29, and *Baptism* ch.26-30, 33-35
Historic Roman Catholicism taught that baptism bestowed salvation.
Catholic Jensenists (middle ages) said that unbaptized babies go to Hell.
X Pope Pius IV (1796) said that unbaptized babies who die to NOT go to Hell.
X Pope Francis I (Sept. 13, 2024) "One of the things that has impressed me most about the young people here is your capacity for interfaith dialogue. This is very important because if you start arguing, "My religion is more important than yours...," or "Mine is the true one, yours is not true....," where does this lead? Somebody answer. [A young person answers, "Destruction".] That is correct. All religions are paths to God. I will use an analogy, they are like different languages that express the divine. But God is for everyone, and therefore, we are all God's children. "But my God is more important than yours!". Is this true? There is only one God, and religions are like languages, paths to reach God. Some Sikh, some Muslim, some Hindu, some Christian. Understood? Yet, interfaith dialogue among young people takes courage. The age of youth is the age of courage, but you can misuse this courage to do things that will not help you. Instead, you should have courage to move forward and to dialogue." APOSTOLIC JOURNEY OF HIS HOLINESS POPE FRANCIS TO INDONESIA, PAPUA NEW GUINEA, TIMOR-LESTE AND SINGAPORE. INTERRELIGIOUS MEETING WITH YOUNG PEOPLE ADDRESS OF HIS HOLINESS "Catholic Junior College" (Singapore). Taken from https://www.vatican.va/content/francesco/en/speeches/2024/september/documents/20240913-singapore-giovani.pdf

-um6. Mention of Purgatory (2-0) (Roman Catholicism)

Purgatory has bene called "hell with a timeline".

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

Clement of Alexandria (193-202 A.D.) (implied, either Purgatory or tollhouses) "Accordingly the believer, through great discipline, divesting himself of the passions, passes to the mansion which is better than the former one, viz., to the greatest torment, taking with him the characteristic of repentance from the sins he has committed after baptism. He is tortured then still more -- not yet or not quite attaining what he sees others to have acquired. Besides, he is also ashamed of his transgressions. The greatest torments, indeed, are assigned to the believer. For God's righteousness is good, and His goodness is righteous. And though the punishments cease in the course of the completion of the expiation and purification of each one, yet those have very great and permanent grief who are found worthy of the other fold, on account of not being along with those that have been glorified through righteousness." *Stromata* book 6 ch.14 *ANF* vol.2 p.504
Lactantius (c.303-320/325 A.D.) (implied, either Purgatory or tollhouses) "But when He shall have judged the righteous, He will also try them with fire. Then they whose sins shall exceed either in weight or in number, shall be scorched by the fire and burnt: but they whom full justice and maturity of virtue has imbued will not perceive that fire; for they have something of God in themselves which repels and rejects the violence of the flame. So great is the force of innocence, that the flame shrinks from it without doing harm; which has received from God this power, that it burns the wicked, and is under the command of the righteous. Nor, however, let any one imagine that souls are immediately judged. after death. For all are detained in one and a common place of confinement, until the arrival of the time in which the great Judge shall make an investigation of their deserts." *The Divine Institutes* bool 7 ch.21 p.217

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

Titus of Bostra (died 381 A.D.) (implied either Purgatory or tollhouses) describes dead souls being purified after death.

The actual term "purgatory" was first used as a noun from 1160-1180 A.D. in the Roman Catholic Church according to Wikipedia.

The Catechism of the Catholic Church (1994) discusses Purgatory, saying the doctrine was developed at the councils of Florence and Trent. Part 1 1031-1032 p.268-269

X Waldenses (1100-) denied Purgatory because it was not in the Bible.

X Swiss Anabaptists (1525-) Conrad Grebel, Felix Manx, George Blaurock and others.

X Menno Simons (1536-) peaceful northern German Anabaptist, Mennonites

X Martin Luther and Lutherans (1519-)

X John Calvin (1530-1564)

X Eastern Orthodox churches reject the term purgatory.

X Coptic church do not believe in Purgatory.

X The Assyrian Churches of the East (Nestorians) do not believe int eh doctrine of purgatory. However, they acknowledge that some souls might have purification after death. According to Wikipedia.

X Waldenses from around 1000 A.D. heard of the Roman Catholic doctrine of purgatory and rejected it.

Among corrupt or spurious works

Belief in after-life "temporary punishments agreeable to every one's behaviour and manners" was expressed in the early Greek Christian work known as *Josephus's Discourse to the Greeks concerning Hades* (almost the same as *Against Plato and the Cause of the Universe* allegedly by Hippolytus). (not really by Josephus or Hippolytus though.)

-um7. Tollhouses for souls after death (0) (Russian Orthodox)

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

Clement of Alexandria (193-202 A.D.) (implied, either Purgatory or tollhouses) "Accordingly the believer, through great discipline, divesting himself of the passions, passes to the mansion which is better than the former one, viz., to the greatest torment, taking with him the characteristic of repentance from the sins he has committed after baptism. He is tortured then still more -- not yet or not quite attaining what he sees others to have acquired. Besides, he is also ashamed of his transgressions. The greatest torments, indeed, are assigned to the believer. For God's righteousness is good, and His goodness is righteous. And though the punishments cease in the course of the completion of the expiation and purification of each one, yet those have very great and permanent grief who are found worthy of the other fold, on account of not being along with those that have been glorified through righteousness." *Stromata* book 6 ch.14 *ANF* vol.2 p.504

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burns the wicked, and is under the command of the righteous. Nor, however, let any one imagine that souls are immediately judged. after death. For all are detained in one and a common place of confinement, until the arrival of the time in which the great Judge shall make an investigation of their deserts." *The Divine Institutes* bool 7 ch.21 p.217

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

Titus of Bostra (died 381 A.D.) (implied either Purgatory or tollhouses) describes dead souls being purified after death.

This is taught by the Russian Orthodox church. Other eastern Orthodox churches do not teach this.

-um8. Pilgrimage to Jerusalem builds up merit (0)

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

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

-um9. You can buy things to help dead people (0)

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

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

-um10. Money can free people from purgatory (0)

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

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

-um11. Mention of limbo (0) (historic Catholicism)

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

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

This was taught for at least 800 years; it was accepted by almost all Catholics in Dante's time. It was not an official doctrine though.
Pius X (1903-1914) in his 1905 catechism taught limbo.
However, limbo was left out of the 1992 Catholic Catechism.
However, Pope Benedict XVI said there were grounds for questioning limbo in April 2007. He said there was hope that unbaptized infants who die go to heaven (which many Protestants believe also.)

Ut8. The worm of the lost does not die (9-0)

Isaiah 66:24; Mark 9:44-48

In the apocrypha in Judith 16:17 (partial) "The Lord Almighty will punish them. He will send fire and worms into their flesh and they shall burn and suffer forever."

2 Clement (120-140 A.D.) ch.7 p.519 "And should we not all be able to obtain the crown, let us at least come near to it. We must remember that he who strives in the corruptible contest, if he be found acting unfairly, is taken away and scourged, and cast forth from the lists. What then think ye? If one does anything unseemly in the incorruptible contest, what shall he have to bear? For of those who do not preserve the seal [unbroken], [the Scripture] saith, 'Their worm shall not die, and their fire shall not be quenched, and they shall be a spectacle to all flesh.'"

Justin Martyr (c.138-165 A.D.) "…of the men that have transgressed. For their worm shall not die, and their fire shall not be quenched, and they shall be a gazing-stock to all flesh.'" *Dialogue with Trypho, a Jew* ch.44 p.217

Tatian's ***Diatessaron*** section 25 p.82 (died 170 A.D.) quotes Mark 9:48 about their worm does not die and their fire is not quenched.

Irenaeus of Lyons (182-188 A.D.) "expressed Himself thus in His teaching: 'The righteous shall shine forth as the sun in the kingdom of their Father;' but He shall send the unrighteous, and those who do not the works of righteousness, 'into everlasting fire, where their worm shall not die, and the fire shall not be quenched.'" *Irenaeus Against Heresies* book 2 ch.32.1 p.

Tertullian (198-220 A.D.) Then also shall be fulfilled what is written afterwards: 'And they shall go forth' (namely, from their graves), 'and shall see the carcases of those who have transgressed: for their worm shall never die, nor shall their fire be quenched; and they shall be a spectacle to all flesh' even to that which, being raised again from the dead and brought out from the grave, shall adore the Lord for this great grace. *Resurrection of the Flesh* ch.31 p.567

Tertullian (198-220 A.D.) (partial) "Some men prefer wondering at heresies, however, which bring with them eternal death and the heat of a stronger fire," *Prescription Against Heretics* ch.1 p.244.

Hippolytus of Portus (222-235/236 A.D.) "And John says, 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.' For the second death is the lake of fire that burneth. And again the Lord says, 'Then shall the righteous shine forth as the sun shineth in his glory.' And to the saints He will say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' But what saith He to the wicked? 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, which my Father hath prepared.' And John says, 'Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever maketh and loveth a lie; for your part is in the hell of fire.' And in like manner also Esaias: 'And they shall go forth and look upon the carcases of the men that have transgressed against me. And their worm shall not die, neither shall their fire be quenched; and they shall be for a spectacle to all flesh.'" *Treatise on Christ and Antichrist* ch.65 p.218-219

Hippolytus of Portus (222-235/236 A.D.) "But the souls of the unrighteous meet an untimely expulsion from the presence of God, by whom they shall be left to remain in the flame of torment." *Commentary on Proverbs* no.10 p.173

Origen (235-245 A.D.) "For how many who are considered wise, when they discover the truth about punishment and therefore pass out of the state of deceit, have come to a worse life. It would profit them to keep in mind, as they kept in mind formerly, their worm will never die, nor their fire be quenched, they will be a spectacle for all flesh [Isaiah 66:24], and the chaff will be burnt with unquenchable fire." *Homilies on Jeremiah* homily 20 ch.2.2 p.229-230

Cyprian of Carthage (c.246-258 A.D.) quotes Isaiah 66:24. "according to the truth of Holy Scripture, which says, 'Their worm shall not die, and their fire shall not be quenched;'..." *Treatises of Cyprian* Treatise 5 ch.24 p.404

Peter of Alexandria (306,285-311 A.D.) "Hence also, in the end, will happen unto them what is spoken by Esaias the prophet: 'They shall look upon the carcases of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.'" *Canonical Letter* canon 4 p.270

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

Aphrahat the Syrian (337-345 A.D.) mentions punishment where the worm does not die. *Select Demonstrations* Demonstration 22.22 p.409

John Chrysostom (400/401 A.D.) quotes where the worm does not die and the fire is not quenched. *Commentary on Acts* homily19 p.128

Pre-Nicene Differences on Ultimate Things Grid – May 2026

-um1. Punishment in Hell is forever (3-1)	-um7. Tollhouses for souls after death (0)	**Legend for Cells**
-um2. People do not turn into angels (2-2)	-um8.Pilgrimage to Jerusalem builds merit (0)	**W** = wrote explicitly on this
-um3. No soul sleep of believers (2-0)	-um9. You can buy things to help dead people (0)	**I** = Implied
-um4. Pre-existence of souls (2-0)	-um10. Money can free people from purgatory (0)	m = Mixed or Inconsistent
-um5. Mention of Purgatory (2-0)	-um11. Mention of limbo (0)	P = partial
-um6. Unbaptized babies go to Hell (2-0)	Ut8. The worm of the lost does not die (9-0)	- = no reference found
		X = Disagree

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

Christian writer	Pages	Date A.D.	um 1	um 2	um 3	um 4	um 5	um 6	um 7	um 8	um 9	um 10	um 11	Ut 8
Clement of Rome (wrote *1 Clement*)	**16.25**	96/98	-	-	-	-	-	-	-	-	-	-	-	-
Papias of Hierapolis, disciple of John	**2**	95-110	-	-	-	-	-	-	-	-	-	-	-	-
"Presbyters" (Papias?)	**0.5**	-95-117	-	-	-	-	-	-	-	-	-	-	-	-
Ignatius disciple of John (shortest version)	**13**	c.100-117	-	-	-	-	-	-	-	-	-	-	-	-
Didache (=*Teaching of the Twelve Apostles*)	**4.75**	c.60-120	-	-	-	-	-	-	-	-	-	-	-	-
Apology of Aristides (Greek version)	**4**	125-161	-	-	-	-	-	-	-	-	-	-	-	-
Quadratus of Athens fragment (apologist)	**.125**	126	-	-	-	-	-	-	-	-	-	-	-	-
Epistle of Barnabas	**12.5**	c.70-130	-	-	-	-	-	-	-	-	-	-	-	-
2 Clement (anonymous writer)	**5.75**	120-140	**W**	-	-	-	-	-	-	-	-	-	-	**W**
Polycarp *to the Philippians*	**3.5**	100-155	-	-	-	-	-	-	-	-	-	-	-	-
Mathetes to Diognetus – teaching a disciple	**5.25**	c.130-200	-	-	-	-	-	-	-	-	-	-	-	-
Apostolic fathers totals: all symbols except P	**67.5**	-155	1	0	0	0	0	0	0	0	0	0	0	1
Shepherd of Hermas (= *Hermas*, = *The Pastor*)	**46.5**	c.115-155	-	-	-	-	-	-	-	-	-	-	-	-
Justin Martyr, philosopher, apologist	**116.5**	c.138-165	-	-	-	-	-	-	-	-	-	-	-	**W**
Evarestus *Martyrdom of Polycarp*	**5**	c.169	-	**X**	-	-	-	-	-	-	-	-	-	-
Tatian's *Diatessaron*	**86**	c.172	-	-	-	-	-	-	-	-	-	-	-	**W**
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	**W**	-	-	-	-	-	-	-	-	-	-	-
Irenaeus of Lyons, disciple of Polycarp	**284.75**	182-188	-	-	-	-	-	-	-	-	-	-	-	**W**
Passion of the Scillitan Martyrs -died 180 A.D.	**0.75**	180-202	-	-	-	-	-	-	-	-	-	-	-	-
Caius and the Muratorian Canon (Latin)	**3**	190-217	-	-	-	-	-	-	-	-	-	-	-	-
Passion of Perpetua and Felicitas	**7**	c.201/205	-	-	-	-	-	-	-	-	-	-	-	-
Serapion of Antioch -against Marcion, Montanists	**1.333**	191/200-210	-	-	-	-	-	-	-	-	-	-	-	-
The Octavius of Minucius Felix	**25**	210	-	-	-	-	-	-	-	-	-	-	-	-
Clement of Alexandria	**389**	193-202	-	-	-	-	**I**	-	-	-	-	-	-	-
Tertullian	**891**	198-220	-	-	**W**	-	-	-	-	-	-	-	-	**W**

Hippolytus, pupil of Irenaeus (undisputed)	**218**	222-235/236	-	-	-	-	-	-	-	-	-	-	-	**W**
Theodotus the probable Montanist	**7.75**	ca.240	**W**	-	-	-	-	-	-	-	-	-	-	-
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	**X**	-	**W**	**W**	-	-	-	-	-	-	-	**W**
Novatian (his schism lasted over 200 years)	**38.5**	250/254-257	-	-	-	-	-	-	-	-	-	-	-	-
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	-	-	-	-	-	-	-	-	-	-	-	-
Dionysius of Alexandria (Origenist)	**39.5**	246-265	-	**W**	-	-	-	-	-	-	-	-	-	-
Malchion *(Against Paul of Samosata)*	**0.25**	270	-	-	-	-	-	-	-	-	-	-	-	-
Pierius of Alexandria (fragment)	**0.5**	275	-	-	-	**W**	-	-	-	-	-	-	-	-
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	-	-	-	-	-	-	-	-	-	-	-	-
Pamphilus disciple of Pierius (Origenist)	**2.75**	309 A.D.	-	-	-	-	-	-	-	-	-	-	-	-
Creed of Lucian of Antioch	**0.3**	c.300-311	-	-	-	-	-	-	-	-	-	-	-	-
Peter of Alexandria (undisputed)	**8.5**	306-311	-	-	-	-	-	-	-	-	-	-	-	**W**
Hesychius [Egypt],Pachomius,Phileas,Theodorus	**1**	-311	-	-	-	-	-	-	-	-	-	-	-	-
Methodius (corrected Origen's followers)	**79.5**	270-311/312	-	**W**	-	-	-	-	-	-	-	-	-	-
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	-	-	-	-	-	-	-	-	-	-	-	-
Lactantius, tutor of Constantine's son	**305.5**	303-325	-	m	-	-	**I**	-	-	-	-	-	-	-
Alexander of Alexandria-Origenist, undisputed	**11.5**	313-326	-	-	-	-	-	-	-	-	-	-	-	-
Eusebius of Caesarea	**1055.4**	318-325	-	-	-	-	-	-	-	-	-	-	-	-
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:	3-1	2-2	2-0	2-0	2-0	1-0	0	0	0	0	0	9-0

Christian writer	Pages	Date A.D.	um 1	um 2	um 3	um 4	um 5	um 6	um 7	um 8	um 9	um 10	um 11	Ut 8

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