Differences in What Christians Teach on Unity in Christ - 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.

UNITY IN CHRIST
C5. The Church/Christians should have unity (21-0)
C6. Excommunicate or separate from heretics (14-0)
C7. Churches should greet other churches (11-0)
C8. Church leaders should accept each other (7-0)
C9. Must be worthy of being a bishop/priest (5-0)

C5. The Church/Christians should have unity (21-0)

John 17:3; 20-21,23; 1 Corinthians 3:1-10; 12:12-29; Ephesians 4:3-5

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Ephesians 4:3-5
p66 Bodmer II papyri - 817 verses (92%) of John (125-175 A.D.) John 17:3
p18??? (fourth century) Acts 4:32 (implied)

Clement of Rome ch.2 vol.1 p.5. also vol.9 p.230 (96-98 A.D.) praised the Corinthian church for in the past not having factions or schisms.

Clement of Rome (96-98 A.D.) "Why are there strifes, and tumults, and divisions, and schisms, and wars among you? Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? … Why do we divide and tear to pieces the member of Christ, and raised up strife against our own body, and have reached such a height of madness as to forget that 'we are members one of another?'" *1 Clement* ch.46 p.17

Ignatius of Antioch (-107/116 A.D.) "Therefore in your concord and harmonious love, Jesus Christ is sung. And do ye, man by man, become a choir, that being harmonious in love, and taking up the song of God in unison, ye may with one voice sing to the Father through Jesus Christ, so that He may both hear you, and perceive by your works that ye are indeed the members of His Son. It is

profitable, therefore, that you should live in an unblameable unity, that thus ye may always enjoy communion with God." I*gnatius' Letter to the Ephesians* ch.4 p.50-51

Letter of Ignatius to the Magnesians ch.6 p.61 (-107/116 A.D.) "Let nothing exist among you that may divide you; but be ye united with your bishop, and those that preside over you, as a type and evidence of your immortality."

Ignatius to the Smyrnaeans ch.9 p.90 (-107/116 A.D.) mentions the Catholic church.

Didache (before 125 A.D.) (implied) "Thou shalt not long for division, but shalt ring those who contend to peace."

Epistle of Barnabas (c.70-130 A.D.) ch.19 p.148 "Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together."

Shepherd of Hermas (c.115-155 A.D.) part 3 Similitude 9 ch.31 p.53-54 (implied) "And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks?"

Tatian's ***Diatessaron*** (c.172 A.D.) section 47 no.19-44 quotes John 17:1-26.

Christians of Vienna and Lugdunum (177 A.D.). "The servants of Christ who sojourn in Vienna and Lugdunum of Gaul to the brethren throughout Asia and Phrygia, who have the same faith and hope of redemption as ourselves, peace, grace, and glory from God the Father, and from Christ Jesus our Lord. p.778

Irenaeus of Lyons (182-188 A.D.) says that God will judge those who start schisms, and who look to their own special advantage rather than to the unity of the church. *Irenaeus Against Heresies* book 4 ch.32.7 p.508 See also *Against Heresies* book 1 ch.10.1,2 p.330-331.

Irenaeus of Lyons (182-188 A.D.) (implied) "But [it has, on the other hand, been shown], that the preaching of the Church is everywhere consistent, and continues in an even course, and receives testimony from the prophets, the apostles, and all the disciples-as I have proved-through [those in] the beginning, the middle, and the end, and through the entire dispensation of God, and that well-grounded system which tends to man's salvation, namely, our faith; which, having been received from the Church, we do preserve, and which always, by the Spirit of God, renewing its youth, as if it were some precious deposit in an excellent vessel, causes the vessel itself containing it to renew its youth also." *Irenaeus Against Heresies* book 3 ch.21.1 p.451

Tertullian (198-220 A.D.) "that there should be no divisions and dissensions in the church,' seeing that they, whether Paul or others, preached the same things." *Prescription Against Heretics* ch.26 p.255-256.

Tertullian (198-220 A.D.) (implied) "We hold communion with the apostolic churches because our doctrine is in no respect different *from theirs*. This is our witness of truth." *Prescription Against Heretics* ch.21 p.252-253

Theodotus the probable Montanist (c.240 A.D.) (implied) "Our Pantaenus used to say, that prophecy utters its expressions indefinitely for the most part, and uses the present for the future, and again the present for the past. Which is also seen here. For 'He hath set' is put both for the past and the future. For the future, because, on the completion of this period, which is to run according to its present constitution, the Lord will come to restore the righteous, the faithful, in whom He rests, as in a tent, to one and the same unit; for all are one body, of the same race, and have chosen the same faith and righteousness." *Excerpts of Theodotus* ch.55 p.49

Origen (239-242 A.D.) speaks of the importance of unity and not having schisms, heresies, or dissensions. *Homilies on Ezekiel* homily 9 ch.1.2 p.117

Treatise Against Novatian (250/4-256/7 A.D.) ch.10 p.660 quotes 1 Corinthians 11:17 and 3:3 and discusses why Novatian should want to break this unity of believers.

Cyprian of Carthage (c.246-258 A.D.) mentioned maintaining the unity of the Lord in *Epistles of Cyprian* epistle 69 p.376

Maximus (c.246-258 A.D.) in his letter to Cyprian mentions the division that was healed in *Epistles of Cyprian* epistle 49 p.326

Firmilian (c.246-258 A.D.) in his letter to Cyprian discusses the importance of unity in *Epistles of Cyprian* epistle 74 p.390

Firmilian (c.246-258 A.D.) in his letter to Cyprian mentions the "unity of love" in *Epistles of Cyprian epistle 74* ch.23 p.396

Nemesianus of Thubunae at the **Seventh Council of Carthage** (258 A.D.) p.566 quotes Ephesians 4:3-6 as keeping the unit of the Spirit and One God.

Dionysius of Alexandria (246-265 A.D.) in Part 2 letter 6 p.102 says the church rightly repulses "Novatian, who has rent the church" and for his teaching.

Adamantius (c.300 A.D.) (implied) "If we possessed the surname of some human being, then you would be right. But if we are called 'Catholic' because we have a truly catholic existence is this wrong?" *Dialogue on the True Faith* first part ch.8 (809a) p.47

Arnobius of Sicca (297-303 A.D.) "All are made with divine nature with one accord accepted in the same faith" *Arnobius Against the Heathen* book 2 ch.12 p.438

Peter of Alexandria (306,285-311 A.D.) fragment 1 p.280 says that since Meletius does not act for the common good, hold no communion with him until Peter meets with Meletius.

Alexander of Alexandria (313-326 A.D.) "Since the body of the Catholic Church is one, and it is commanded in Holy Scripture that we should keep the bond of unanimity and peace" *Epistles on the Arian Heresy* Letter 2 ch.1 p.296

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

Hilary of Poitiers (355-367/368 A.D.) mentions "the unity of the Catholic faith" *On the Councils* ch.80 p.25

Basil of Cappadocia (357-379 A.D.) says the church should have unit. *On the Spirit* ch.26.61 p.38

First Council of Constantinople (381/382 A.D.) *Synodical Letter* p.189

Pacian of Barcelona (342-379/392 A.D.) (implied) "we all might be one in Christ, Jew and Greek, slave and free." Letter 3 ch.13.1 p.54

Pacian of Barcelona (342-379/392 A.D.) (partial) Do not try to make progress [in the church] by contention. Letter 2 ch.6.1 p.33

Augustine of Hippo (-430 A.D.) quotes Ephesian 4:3 as by the apostle. *Sermons on the New Testament* sermon 21 ch.28 p.328

Today there are many different Protestant denominations, but most can be classified as theologically liberal or theologically conservative

Theologically liberal Protestants

Evangelical Lutheran Church of America, Presbyterian Church USA, United Methodist Church, Episcopal, many Anglican, northern Baptist

Theologically conservative Protestants

Presbyterian Church of America, Reformed churches, Wesleyan churches, many Anglican, southern Baptist, Primitive Baptist, Missionary Baptist, Assembly of God, Calvary Chapel, Christian and Missionary Alliance,

In-between theologically

Lutheran Church Missouri Synod, Anglican.

Today there are different kinds of Roman Catholics

At a high level there are Catholic organization that are Reactionary and Traditionalist, LGBQT, Ultra-Montanists and neo-ultramontanists, Modernists and Neo-Catholics.

Some think the Roman Catholic Church has a "big tent", but "tent" is not the right structure. It is more accurate to say it had a "big woodpile". If you have some different beliefs, the Catholic church still welcomes you. There is always room on the woodpile.

Jensenists

Girolamo Savonarola did not have any big differences on sin. He greached against corruption in the church. Pope Alexander VI had him, tortured, and burned at the stake in Florence on May 23, 1498

Giordano Bruno (1600) Dominican friar and who taught pantheism, religious reform, and the earth revolves around the sun.

Giovanni Mollio (1553) Franciscan friar and professor of theology who was burned at the stake for Reformed teaching.

Pietro Carnesecchi (1567) liked Protestantism. He was beheaded and burned by the Inquisition.

Aonio Paleario (1570) was executed for denying purgatory and defending justification by faith alone.

See Gemini: Who was the Italian reformer who was killed by the Catholic church?

LGBQ+ Catholics: Dignity USA

Old Catholic Church

Hans Küng, Edward Schillebeeckx, and later Karl Rahner did not affirm Jesus' physical resurrection

Pope Leo XIV emphasizes transparency

Pope Leo XIV removed fees or suggested donations for sacraments, including Eucharist, baptisms, marriage. Grace is not a service.

Vatican II 1962 - New Order of Mass. The Consilium 1964-1967. Mass I local language, priest faces the people. Contemporary marriage. Women not required to put something to wear veils

"Una-Cum" groups. They do not include the name of the current pope. Una cum say "Pope Francis I vs. the

SSPX Society of St. Pius X. Founded in 1970 Marcel Lefebvre. He was excommunicated. But Pope Benedict XVI withdrew the excommunication Over 700 priests, 2 bishops. 760 congregations, 6 seminaries. They accept the pope and 95% of Vat II, They reject religious liberty, ecumenism, and collegiality. Use the 1962 Missal. Use the traditional Latin Mass. 386 priests 48 parishes 2 seminaries, one in Denton. Accept Francis Vat @, New Mass, both Missal's.

FSSP – Priestly Fraternity of St. Peter. Broke awa from SSPX.

ICKSP – Institute of Christ the King Sovereign Priest 1990 in Gabon 150 priests. 1 Seminary. They accept the Pope. Complete dedication to the Virgin Mary

IBP Institute of the Good Shepherd 2006. Expelled from the SSPX. Mostly French > 60 priests. 21 mass centers. 1 Seminary Accept the Pope. Mixed opinions on Vat II.

SSPX Resistance – April 2012

Thuc line 102 priests 7 bishops 77 mass centers. 2 Seminaries

Sedevacantist groups

Sedevacantists (ex: Gerry Matatics, Mario Derksen) say the most recent popes are illegitimate.

"Saying the name of the pope makes the mass invalid"

Sedeprivationists" Pope is the pope in name alone Pope has no supernatural authority

CMRI – Congre Maria … Against the new mass. –police raids. About 50 priests, 1 bishops, 128 mas centers, 2 seminaries Pope Pius XII was valid. Distinctive the singing nuns
IMBC – Mother of Good Council Institute – broke off from SSPX. 1 Seminary
SSPV – Society of St. Pius XII from the SSPX. Because they would not accept the 1962 missal. 2 bishops 27 mass centers 1 seminary. www.WhatCatholicsBelieve.com
ICR – Roman Catholic Institute – from the SSPX around 1984. 3 priests 25 mass centers. 1 seminary. Called John Paul II an anti-pope. www.VaticanCatholic.com
Old Catholic church – Rejected Vatican I. Rejected Papal infallibility. They will ordain women as priests, celibacy is options. Rather liberal now. Contraception OK.

Conclavist Groups – they elect their own pope

Palmarian Catholic Church – Vision from Christ in Spain that the Pope would now be in Spain, not Rome. < 100 priests > 100 bishops 16 mass centers. Rejected Vatican II
Independent Catholics.

Father Pheni – Catholics can only go to heaven if baptized with water. ICR holds this, main Catholic church does not.

There are many types of **Eastern Orthodox**. They are primarily split by language and country of Origin, but even in the United States, speaking English, the Greek, Serbian, Russian, and other eastern orthodox are separate fro each other.
The Catechism of the Catholic Church (1994) stresses that the church should have unity. Part 1 791 p.209; Part 2 1271 p.323
X Pope Leo IV excommunicated the SSPX in 2026.

C6. Excommunicate or separate from heretics (14-0)

2 Timothy 3:1-5
No hospitality to heretics 2 John 10-11

Ignatius of Antioch (-107/116 A.D.) "Keep yourselves from those evil plants which Jesus Christ does not tend, because they are not the planting of the Father…. Do not err, my brethren. If any man follows him that makes a schism in the Church, he shall not inherit the kingdom of God." *Letter of Ignatius to the Philadelphians* ch.3 p.80
Irenaeus of Lyons (182-188 A.D.) gives an example of how seriously we should take the truth by separating completely from all relations with heretics. *Irenaeus Against Heresies* book 3 ch.2.3 p.416. Book 3 ch.4 p.452 uses the term "excommunicated" for corrupt teaching.
Caius (190-217 A.D.) ch.2.1 p.601 mentions that Victor excommunicated Theodotus the Tanner, who said that Christ was a mere man.
Clement of Alexandria (c.217-220 A.D.) quotes 1 Timothy 6:3f (8/9 quote), all of 6:4 and 6:5a (4/9 quote) *The Stromata* book 1 ch.8 p.309
Asterius Urbanus (c.232 A.D.) speaks of examining Montanists, rejecting them as heretical, expelled them from the Church and debarring them from communion. fragment 2 p.336
Cyprian of Carthage (c.246-258 A.D.) quotes Titus 3:10,11 as ty Titus and 1 John 2:19 as in the Epistle of John, to separate from heretics. *Treatises of Cyprian* Treatise 12 book 3 ch.78 p.552
Cyprian of Carthage (c.246-258 A.D.) quotes most of 1 Timothy 6:3-5, including "If any man teach otherwise, and consent not to the wholesome words of our Lord Jesus Christ, and to His doctrine, he is proud, knowing nothing: from such withdraw thyself." *Epistles of Cyprian* epistle 73 ch.3 p.387. Ditto in epistle 39.6 p.318.

Roman presbyters and deacons (248-257 A.D.) says to "repel" heretics. *Epistles of Cyprian*. epistle 30.2 p.309.

Firmilian (c.246-258 A.D.) in his letter to Cyprian mentions excommunicating heretics in *Epistles of Cyprian* Epistle *74* ch.23 p.396

Euchratius Bishop of Thenae at *The Seventh Council of Carthage* (258 A.D.) "Thus the false and wicked baptism of heretics must be rejected by us, and refuted with all detestation, from whose mouth is expressed poison, not life, not celestial grace, but blasphemy against the Trinity."

Dativus of Badis at *The Seventh Council of Carthage* (258 A.D.) "We, as far as in us lies, do not hold communion with heretics, unless they have been baptized in the Church, and have received remission of their sins." (p.567)

Gregory Thaumaturgus (240-265 A.D.) (partial) says to excommunicate the covetous. (no mention of heretics though.) *Canonical Epistle* canon 4 p.18

Dionysius of Alexandria (246-265 A.D.) in Part 2 letter 8 p.102 says the church rightly repulses "Novatian, who has rent the church" and for his teaching.

Dionysius of Alexandria (246-265 A.D.) says to excommunicate heretics as Paul says. *Commentary on Ecclesiastes* ch.3.7 p.114

Malchion (270 A.D.) mentions excommunicating Paul of Samosata and appointing another bishop in his place. Malchion *Against Paul of Samosata* 1.5 p.170

Peter of Alexandria (306,285-311 A.D.) fragment 1 p.280 says that since Meletius does not act for the common good, hold no communion with him until Peter meets with Meletius.

Lactantius (c.303-320/325 A.D.) (implied) "But some, enticed by the prediction of false prophets, concerning whom both the true prophets and he himself had foretold, fell away from the knowledge of God, and left the true tradition. But all of these, ensnared by frauds of demons, which they ought to have foreseen and guarded against, by their carelessness lost the name and worship of God. For when they are called Phrygians, or Novarians, or Valentinians, or Marcionites, or Anthropians, or Arians, or by any other name they have ceased to be Christians, who have lost the name of Christ, and assumed human and external names. Therefore it is the Catholic Church alone which retains true worship. This is the fountain of truth, this is the abode of the faith, this is the temple of God; into which if any one shall not enter, or from which if any shall go out, he is estranged from the hope of life and eternal salvation. No one ought to flatter himself with persevering strife. For the contest is respecting life and salvation, which, unless it is carefully and diligently kept in view, will be lost and extinguished. But, however, because all the separate assemblies of heretics call themselves Christians in preference to others, and think that theirs is the Catholic Church, it must be known that the true Catholic Church is that in which there is confession and repentance, which treats in a wholesome manner the sins and wounds to which the weakness of the flesh is liable." *The Divine Institutes* book 4 ch.30 p.133-134.

Alexander of Alexandria (313-326 A.D.) mentions excommunicating heretics. *Epistles on the Arian Heresy* Epistle 1.5 vol.6 p.298. See also Epistle 2 ch.1 vol.6 p.297

Alexander of Alexandria (313-326 A.D.) (implied) "To these Arius and Achilles opposing themselves, and those who with them are the enemies of the truth, have been expelled from the Church, as being aliens from our holy doctrine, according to the blessed Paul, who says, 'If any man preach any other gospel unto you than that ye have received, let him be accursed; even though he feign himself an angel from heaven.'" *Epistles on the Arian Heresy* Epistle 1 ch.13 p.296

Alexander of Alexandria (313-326 A.D.) (implied by example) "For ye yourselves are taught of God, nor are ye ignorant that this doctrine, which hath lately raised its head against the piety of the Church, is that of Ebion and Artemas; nor is it aught else but an imitation of Paul of Samosata, bishop of Antioch, who, by the judgment and counsel of all the bishops, and in every place, was separated from the Church." *Letter 1 - to Alexander of Constantinople* ch.9 p.294

Among heretics

The Ebionite ***Clementine Homilies*** (-188 A.D.- uncertain date) says to excommunicate heretical people. homily 11 ch.35 p.291

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

Hegemonius of Sirmium (before 348 A.D.) "cast off a false man, a false apostle" *Archelaus Disputation with Manes* ch.117 p200

Athanasius of Alexandria (after 347 A.D.) Anathematize Arian heretics. *Defense Against the Arians* ch.58 p.131

Synod of Antioch in Encaeniis (341 A.D.) Canon 1 p.108 (partial) says to excommunicate those who keep Easter at the same time as the Jews. They viewed the quartodecimians as heretics!

Synod of Laodicea (343-381 A.D.) canons 31-33 p.149 do not get married with heretics, receive the blessing from heretics, or join in prayers with heretics. Canon 34 p.150 says not to comfort the martyrs of heretics.

John Chrysostom (martyred 407 A.D.) Titus 3:12, teaches we should separate from false teachers. *Homilies on Galatians* homily5.12 p.39.

C7. Churches should greet other churches (11-0)

Romans 16:16

p46 Chester Beatty II – 1,680 verses 70% Paul plus Hebrews (100-150 A.D.) Romans 16:16

p18 Revelation 1:4-7 (4 verses) (300 A.D.) John greeted the seven churches in Revelation 1:4

Clement of Rome (96-98 A.D.) Church of God at Rome greeting the Church of God at Corinth. *1 Clement* ch.1 vol.1 p.5. also vol.9 p.229

Ignatius of Antioch (-107/116 A.D.) tells the Church of Smyrna to send delegates to fellowship with the church at Antioch. *Ignatius to the Smyrnaeans* ch.11 p.91

Dionysius of Corinth (170 A.D.) wrote a letter to the Spartans and Athenians, a letter to the Nicomedians against the heretic Marcion, and a letter to the Gortynians in Crete. *Ante-Nicene Fathers* vol.8 p.765

Dionysius of Corinth (170 A.D.) mentions the Roman Church sending the Corinthian church a letter through Clement. *Ante-Nicene Fathers* vol.8 p.765

Christians of Vienna and Lugdunum (177 A.D.). "The servants of Christ who sojourn in Vienna and Lugdunum of Gaul to the brethren throughout Asia and Phrygia, who have the same faith and hope of redemption as ourselves, peace, grace, and glory from God the Father, and from Christ Jesus our Lord. p.778

Theophilus of Caesarea (180 A.D.) "Endeavor also to send abroad copies of our epistle among all the churches. *From His Epistle on the Question of the Passover, Written in the Name of the Synod of Caesarea. Ante-Nicene Fathers* vol.8 p.774

Irenaeus of Lyons (182-188 A.D.) gives an example of Clement of Rome writing a "powerful letter" to the Corinthian church, "exhorting them to peace, renewing their faith, and declaring the tradition which it had lately received from the apostles." *Irenaeus Against Heresies* book 3 ch.3.3 p.416

Serapion of Antioch (200-210 A.D.) "That ye may see also that the proceedings of this lying confederacy … I have sent you letters of the most blessed Claudius Apollinarius" *Ante-Nicene Fathers* vol.8 p.775

Cyprian of Carthage (c.246-258 A.D.) "Cyprian to the presbyters and deacons, and to the whole people, his brethren in the Lord, greeting." *Epistles of Cyprian* epistle 33 p.312

Roman church leaders to Cyprian (250/251 A.D.) "To Father Cyprian , the presbyters and deacons abiding at Rome, greeting." *Epistles of Cyprian* epistle 30 ch.1 p.308

Dionysius of Alexandria (246-265 A.D.) says he wrote letters against the Sabellian heresy in his letter 6 (to Sixtus) p.102.

Malchion (270 A.D.) "together with the churches of God, send greetings to our brethren beloved in the Lord." *Against Paul of Samosata* preface p.169

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

Athanasius of Alexandria (after 347 A.D.) people wrote letters greeting other churches (not just individuals or leaders). *Defence Against the Arians* part 3 ch.36 p.119

Gregory of Nyssa (382-383 A.D.) (implied) sends a letter greeting his brother, the bishop of Sebaste. *Against Eunomius* letter 1 p.33

C8. Church leaders should accept each other (7-0)

(implied) John 13:20; (implied) Romans 15:7; 2 John 9-10
(implied, because accept all believers) Romans 15:7

p66 Bodmer II papyri - 817 verses (92%) of John (125-175 A.D.) (implied, we all should accept each other) John 13:20

Clement of Rome (96-98 A.D.) not only warns against divisive leaders, but he also advises how the leaders of sedition can be reconciled back to the body. *1 Clement* ch.54 p.19. also ch.44 p.17

Ignatius of Antioch (-107/116 A.D.) wrote many letters to other churches, commending their leaders.

Ignatius of Antioch (-107/116 A.D.) tells the Ephesian Christians to love Polycarp, even as Ignatius loves them. *Letter of Ignatius to the Ephesians* ch.21 p.58

Dionysius of Corinth (170 A.D.) mentions the Roman Church sending the Corinthian church a letter through Clement. *Ante-Nicene Fathers* vol.8 p.765

Serapion of Antioch (200-210 A.D.) "That ye may see also that the proceedings of this lying confederacy … I have sent you letters of the most blessed Claudius Apollinarius" *Ante-Nicene Fathers* vol.8 p.775

Cyprian of Carthage (256 A.D.) mentions that priestly concord is maintained by them in gentleness and patience. *Epistles of Cyprian* epistle 72 ch.26 p.386

Cyprian of Carthage (c.246-258 A.D.) wrote an entire letter (epistle 51 p.327-328 commending the character of the fellow-priest Cornelius against the schismatic Novatian.

Cyprian of Carthage (248-257 A.D.) writes to Moyses, Maximum, and Nicostratus and other Roman confessors and they write back epistle s 24 and vol.5 p.303-304.

Dionysius of Alexandria (246-265 A.D.) (implied) wrote approvingly to the bishop of Antioch Letters 4 and 5 p.97-101

Alexander of Alexandria (313-326 A.D.) *Epistles on the Arian Heresy* Epistle 4 p.299 was an letter of Alexander of Alexandria to Aeglon of Cynopolis.

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

Athanasius of Alexandria (339 A.D.) says the church leaders all accepted each other before Gregory the Arian came. *Circular Letter* ch.2 p.93

Gregory of Nyssa (382-383 A.D.) (implied) wrote to Helladius who had unfriendly feelings towards him, so that they would accept each other. *Letter 18 p.545*

C9. Must be worthy of being a bishop/priest (5-0)

Ignatius of Antioch (100-107/116 A.D.) "For your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp. Therefore in your concord and harmonious love, Jesus Christ is sung." *Epistle to the Ephesians* ch.4 p.50 [both Greek and Latin

Didache (before 125 A.D.) ch.15.1 vol.7 p.381 "Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proved; for they also render to you the service of prophets and teachers."

Tertullian (200-240 A.D.) (implied) mentions that it is too easy for heretics to become bishops, readers, deacons, presbyters. *On Prescription Against Heretics* ch.41 p.263

Origen (225-253/254 A.D.) (implied) "In like manner, also, in comparing the council of the Church of God with the council in any city, you would find that certain councillors of the Church are worthy to rule in the city of God, if there be any such city in the whole world; whereas the councillors in all other places exhibit in their characters no quality worthy of the conventional superiority which they appear to enjoy over their fellow-citizens." *Origen Against Celsus* book 3 ch.30 p.476

Cyprian of Carthage (c.246-258 A.D.) "Neither do we observe that this was regarded by the apostles only in the ordinations of bishops and priests, but also in those of deacons, of which matter itself also it is written in their Acts: 'And they twelve called together,' it says, 'the whole congregation of the disciples, and said to them;' which was done so diligently and carefully, with the calling together of the whole of the people, surely for this reason, that no unworthy person might creep into the ministry of the altar, or to the office of a priest. For that unworthy persons are sometimes ordained, not according to the will of God, but according to human presumption, and that those things which do not come of a legitimate and righteous ordination are displeasing to God, God Himself manifests by Hosea the prophet, saying, 'They have set up for themselves a king, but not by me.'" *Epistles of Cyprian* epistle 67 ch.4 p.371

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

Athanasius of Alexandria (346-356 A.D.) (implied) Paul forbade the deacons and bishops to be double-tongued. *Defense of the Nicene Definition* ch.5 p.153

Gregory of Nyssa (382-383 A.D.) says that a bishop should be above reproach. *Letter 13* p.537

Pre-Nicene Differences on Unity in Christ Grid – May 2026

C5. The Church/Christians should have unity (21-0)
C6. Excommunicate or separate from heretics (14-0)
C7. Churches should greet other churches (11-0)
C8. Church leaders should accept each other (7-0)
C9. Must be worthy of being a bishop/priest (5-0)

Legend for Cells
W = wrote explicitly on this
I = Implied
m = Mixed or Inconsistent
P = partial
- = no reference found
X = Disagree

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

Christian writer	Pages	Date A.D.	C 5	C 6	C 7	C 8	C 9							
Clement of Rome (wrote *1 Clement*)	**16.25**	96/98	**W**	-	**W**	**W**	-							
Papias of Hierapolis, disciple of John	**2**	95-110	-	-	-	-	-							
"Presbyters" (Papias?)	**0.5**	-95-117	-	-	-	-	-							
Ignatius disciple of John (shortest version)	**13**	c.100-117	**W**	**W**	**W**	**W**	**W**							
Didache (=*Teaching of the Twelve Apostles*)	**4.75**	c.60-120	**W**	-	-	-	**W**							
Apology of Aristides (Greek version)	**4**	125-161	-	-	-	-	-							
Quadratus of Athens fragment (apologist)	**.125**	126	-	-	-	-	-							
Epistle of Barnabas	**12.5**	c.70-130	**W**	-	-	-	-							
2 Clement (anonymous writer)	**5.75**	120-140	-	-	-	-	-							
Polycarp *to the Philippians*	**3.5**	100-155	-	-	-	-	-							
Mathetes to Diognetus – teaching a disciple	**5.25**	c.130-200	-	-	-	-	-							
Apostolic fathers totals: all symbols except P	**67.5**	-155	4	1	2	2	2							
Shepherd of Hermas (= *Hermas*, = *The Pastor*)	**46.5**	c.115-155	**W**	-	-	-	-							
Justin Martyr, philosopher, apologist	**116.5**	c.138-165	-	-	-	-	-							
Evarestus *Martyrdom of Polycarp*	**5**	c.169	-	-	-	-	-							
Dionysius of Corinth (wrote against Marcion)	**0.333**	170	-	-	**W**	**W**	-							
Tatian's *Diatessaron*	**86**	c.172	**W**	-	-	-	-							
Christians of Vienna and Lugdunum (Lyons)	**6.5**	177	**W**	-	**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**	-	-							
Passion of the Scillitan Martyrs -died 180 A.D.	**0.75**	180-202	-	-	-	-	-							
Caius and the Muratorian Canon (Latin)	**3**	190-217	-	**W**	-	-	-							
Passion of Perpetua and Felicitas	**7**	c.201/205	-	-	-	-	-							
Serapion of Antioch -against Marcion, Montanists	**1.333**	191/200-210	-	-	**W**	**W**	-							
The Octavius of Minucius Felix	**25**	210 A.D.	-	-	-	-	-							
Clement of Alexandria	**389**	193-202	-	**W**	-	-	-							
Tertullian	**891**	198-220	**W**	-	-	-	**W**							
Asterius Urbanus	**2.75**	c.232	-	**W**	-	-	-							
Hippolytus, pupil of Irenaeus (undisputed)	**218**	222-235/236	-	-	-	-	-							

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	**W**	-	-	-	**W**							
Novatian (his schism lasted over 200 years)	**38.5**	250/254-257	-	-	-	-	-							
Treatise Against Novatian	**6.5**	254-256	**W**	-	-	-	-							
Treatise on Rebaptism	**11**	c.250-258	-	-	-	-	-							
Cyprian of Carthage (against Novatian)	**250.5**	c.246-258	**W**	**W**	**W**	**W**	**W**							
Roman church leaders (letters 2,29,30)	**1+4.75**	250-251	-	**W**	**W**	-	-							
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	**W**	-	-	-	-							
Firmilian of Caesarea to Cyprian (letter74)	**7.25**	256	**W**	**W**	-	-	-							
Seventh Council of Carthage (85 bishops)	**7.25**	258	**W**	**W**	-	-	-							
Pontius' *The Life and Passion of Cyprian*	**7.5**	258	-	-	-	-	-							
Theognostus of Alexandria (Origenist)	**0.5**	260	-	-	-	-	-							
Gregory Thaumaturgus (undisputed works)	**28.5**	240-265	-	P	-	-	-							
Dionysius of Alexandria (Origenist)	**39.5**	246-265	**W**	**W**	**W**	**W**	-							
Malchion *(Against Paul of Samosata)*	**0.25**	270	-	**W**	**W**	-	-							
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**	-	-	-	-							
Victorinus of Petau, Austria –commentator	**18.5**	-304	-	-	-	-	-							
Pamphilus disciple of Pierius (Origenist)	**2.75**	309	-	-	-	-	-							
Creed of Lucian of Antioch	**0.3**	c.300-311	-	-	-	-	-							
Peter of Alexandria (undisputed)	**8.5**	306-311	**W**	**W**	-	-	-							
Hesychius [Egypt],Pachomius,Phileas,Theodorus	**1**	-311	-	-	-	-	-							
Methodius (corrected Origen's followers)	**79.5**	270-311/312	-	-	-	-	-							
Council of Arles I, France. 26-44 bishops.	**0.333**	Aug. 314	-	-	-	-	-							
Council of Neocaesarea (Basil and c.19 others).	**1.333**	c.315	-	-	-	-	-							
Martyrdom of Habib the Deacon by Theophilus	**5.5**	event c.315	-	-	-	-	-							
Athanasius *Against the Heathen* & *Incarnation*	**56**	318	-	-	-	-	-							
Lactantius, tutor of Constantine's son	**305.5**	303-325	-	**W**	-	-	-							
Alexander of Alexandria-Origenist, undisputed	**11.5**	313-326	**W**	**W**	-	**W**	-							
Eusebius of Caesarea	**1055.4**	318-325	-	-	-	-	-							
24 others that do not have references.	**48.88**	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:	21-0	14-0	11-0	7-0	5-0							
Christian writer	Pages	Date A.D.	C 5	C 6	C 7	C 8	C 9							