**What Nicea Until Ephesus Christians Taught on Doctrine**

May 13, 2024 version - unfinished

Here is a consensus of what four or more writers said, and none contradicted, from Nicea (325 A.D.) until the Council of Ephesus (431 A.D.). You can read the quotes and context of them at [www.archive.org](http://www.archive.org), <http://www.ccel.org>, and [www.tertullian.org](http://www.tertullian.org).

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# Bible Importance

## Sc1. Study or obey God’s Word as an authority

Luke 4:18-19,21; John 7:38; 10:35; 12:38-40; 2 Timothy 3:16, (partial) Hebrews 4:12

2 Peter 3:1-2 Peter puts his words and the other apostles’ words as the same authority as the Old Testament

Scripture is not just “suggestions for life”, but we must take its authority in our lives as seriously as our Lord and Biblical writers meant. John 10:35; Matthew 4:1-11; John 14:23-24; 2 Peter 1:19-21;3:16; Romans 3:1-4; 2 Timothy 3:15-16; Proverbs 30:5-6; Amos 8:11-2; Isaiah 66:5

;Ps119:74,81,89, 92,105

The entire Bible is authoritative, trustworthy, primary, and complete. Proverbs 30:5-6; 2 Timothy 3:16; 2 Samuel 22:31; Psalm 33:4;119:72,97,105,120,151; Proverbs 30:5-6

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 4:18-19,21; John 7:38; 12:38-40

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 4:18-19,21; John 7:38; 12:38-40

**p86** (350 A.D.) implied has Mark 1:25-26 where Jesus appeals to the Old Testament as an authority.

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 4:18-19,21; John 7:38; 12:38-40

**Council of Nicea** (325 A.D.) “Forasmuch as may enrolled among the Clergy, following covetousness and lust of gain, have forgotten the divine Scripture, which says, ‘He hath not given his money upon usury,” and in lending money ask the hundredth of the sum [as monthly interest],… he shall be deposed from the clergy and his name stricken from the list.” Canon 17 p.36

**&&&Aphrahat the Syrian** (337-345 A.D.) *Select Demonstrations*

**Macrostich Creed** (344/345 A.D.) “Neither is it safe to affirm that the Son had his existence from things that were not, since this is nowhere declared concerning him in the divinely inspiried Scriptures.” *Socrates Ecclesiastical History* book 2 ch.19 p.45 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

Macrostich Creed (344/345 A.D.) “and are contrary indeed to the sense of the divinely-inspired Scripture.” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century A.D.) appealed to Scriptures as an authority. *Acts of Archelaus (=Archelaus Disputation with Manes)* ch.18 p.191. See also ibid ch.25 p.201.

**Council of Arminum** (orthodox Arian compromise) (355 A.D.) “be begat him, according to the Scriptures:” *Socrates Ecclesiastical History* ch.37 p.61

Council of Arminum (orthodox Arian compromise) (355 A.D.) “since the divine Scriptures have nowhere spoken concerning the substance fo the Father and the Son.” *Socrates Ecclesiastical History* ch.37 p.62

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.7 p.197 “But Antony having learned from the Scriptures that the devices of the devil are many,”

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**Athanasius of Alexandria** (356 A.D.) “But since the holy scripture is of all things sufficient for us, therefore recommending to those who desire to know more of these matters, to read the Divine word, I now hasten to set before you that which most claims attention, and for the sake of which principally I have written these things.” *To the Bishops of Egypt* ch.1.4 p.225

Athanasius of Alexandria (356-360 A.D.) quotes Matthew 22:29 “Ye do err, not knowing the Scriptures nor the power of God” *Four Discourses Against the Arians* discourse 1 ch.12.52 p.337.

Athanasius of Alexandria (356-360 A.D.) mentions “proofs from scripture” *Four Discourses Against the Arians* discourse 1 ch.3.10 p.311

Athanasius of Alexandria (333 A.D.) says we should meditate on scripture day and night and the quotes Psalm 1:1-2. *Easter Letter 5* ch.1 p.517. See also *Easter Letter 11* (339 A.D.) ch.6 p.535

**Optatus of Milevis** (373-375 A.D.) (implied) speaks of the authority of scripture. book 5 p.211

**Ephraim the Syrian** (350-378 A.D.) proves his point using what the scripture taught on Jacob and Aaron. *Nisibine Hymns* hymn 18 no.3 p.187

**Basil of Cappadocia** (357-379 A.D.) “Many things are set forth by inspired Scripture as binding upon all who are anxious to please God.” *Letter 22* ch.1 p.127

Basil of Cappadocia (357-379 A.D.) “Never neglect reading, especially of the New Testament, because very frequently mischief comes of reading the Old; not because what is written is harmful, but because the minds of the injured are weak. All bread is nutritious, but it may be injurious to the sick. Just so all Scripture is God inspired and profitable, and there is nothing in it unclean: only to him who thinks it is unclean, to him it is unclean.” *Basil to Julian Letter* 41.3 p.144-145

Basil of Cappadocia (357-379 A.D.) appeals to the authority of Scripture. *On the Spirit* ch.27.68 p.43

**Synod of Laodicea (in Phrygia)** (345-381 A.D.) “No Psalms composed by private individual nor any uncanonical books may be read in the church, but only the Canonical Books of the Old and New Testaments.” Canon 59 p.158

**Ambrosiaster** (Latin, after 384 A.D.) says we to follow all of scripture. Part 1 question 2 p.15

Ambrosiaster (Latin, after 384 A.D.) “Scripture alone is sufficient to correct heresies. Question 7 p.23

**Cyril of Jerusalem** (c.349-386 A.D.) speaks of the importance of scripture in *Catechetical Lecture* 5 ch.12 p.32

Cyril of Jerusalem (c.349-386 A.D.) says to pray for the Old Testament to lead us. *Catechetical Lecture* 10 ch.6 p.59

**Pacian of Barcelona** (342-379/392 A.D.) appeals to scripture as his authority on baptism. *On Baptism* ch.1.1 p.87

**Didymus the Blind** (398 A.D.) Appeals to scripture to establish the foretelling of the AntiChrist. *Commentary on Zechariah* 11 p.282

***Book of Steps* (*Liber Graduum*)** (350-400 A.D.) (implied) “In order that you may be assured that this is so, the following was written in Malachi, ‘I will reject your offerings, because I have been a witness among you and the women of your youth, that you have been unfaithful to, those who are the women of your covenant. But I will be true with you.” Memra 22 ch.19 p.268

**Epiphanius of Salamis** (360-403 A.D.) “We can tell the solution of any question not through our own reasonings but from what follows from the Scriptures.” *Panarion* (=*Against Heresies*) 65 as quoted in *Examination of the Council of Trent I*, p.153

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “Then, finally, that the Scriptures were written by the Spirit of God.” *Origen’s de Principiis Preface* 8 p.241

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says the Savior tells us to “thoroughly examine the scriptures” *Homilies on Joshua*. homily 19 ch.2 p.171

**John Chrysostom** (martyred 407 A.D.) “…for no other reason than that they themselves might have leisure ‘for the ministry of the Word.’ To this we ought to equally to apply ourselves, unless indeed we are endued with a power of working miracles..*On the Priesthood* book 4 ch.3 p.65 “Wherefore it should be our amibition that the word of Christ dwell in us richly. [Colossians 3:16] *On the Priesthood* book 4 ch.4 p.65

**Severian of Gabala/Jableh** (398-408 A.D.) “the law of Moses commands” *On the Creation of the World* ch.1 p.1

**Orosius/Hosius of Braga** (414-418 A.D.) proves a point “as Scripture attests” *Defense Against the Pelagians* ch.15 p.133

Orosius/Hosius of Braga (414-418 A.D.) mentions the “testimony of the Scriptures” *Defense Against the Pelagians* ch.23 p.147

**Jerome of Stridon** (373-420 A.D.) “All [nuns] had every day to learn a certain portion of the holy scriptures.” Letter 108.20 p.206

***Sozomen****’s Ecclesiastical History* book 2 ch.10 p.266 (370/380-425 A.D.) bishop Symeon showed other Christians about to be martyred from the sacred scriptures that their death would be true life, but to live in fear and deny God would be true death.

**Augustine of Hippo** (388-430 A.D.) (implied) “as they are exemplified in the writings of men who, by reading the Scriptures, have attained to the knowledge of divine and saving truth, and have ministered to the Church. Then he quotes Cyprian of Carthage *On Christian Doctrine* book 4 ch.21.45 *NPNF* first series vol.2 p.590

Augustine of Hippo (388-430 A.D.) says there are differing opinions on marriage, but we must see which of them are agreeable to the truth of divine Scriptures. *On the Good of Marriage* ch.2 p.399. See also *On the Gospel of John* Tractate 124 ch.21.5 vol.7 p.449.

**John Cassian** (410-430 A.D.) write of Paphnutius speaking of the authority of holy scripture. *Conference of the Bishop Paphnutius* ch.6 p.321

**Athanasius (c.296-373):**

The holy and inspired Scriptures are fully sufficient for the proclamation of the truth. (*Against the Heathen*, I:3, quoted in Carl A. Volz, *Faith and Practice in the Early Church* [Minneapolis: Augsburg Publishing House, 1983], p. 147.)

**Cyril of Jerusalem (c.310-386):**

For concerning the divine and holy mysteries of the Faith, not even a casual statement must be delivered without the Holy Scriptures; nor must we be drawn aside by mere plausibility and artifices of speech. Even to me, who tell you these things, give not absolute credence, unless you receive the proof of the things which I announce from the Divine Scriptures. For this salvation which we believe depends not on ingenious reasoning, but on demonstration of the Holy Scriptures. (*Catechetical Lectures*, IV:17, in *The Nicene and Post-Nicene Fathers* [Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1983 reprint], Second Series, Vol. VII, p. 23.)

**Gregory of Nyssa** (c.356-397 A.D.) “[W]e are not entitled to such license, namely, of affirming whatever we please. For we make Sacred Scripture the rule and the norm of every doctrine. Upon that we are obliged to fix our eyes, and we approve only whatever can be brought into harmony with the intent of these writings.” (*On the Soul and the Resurrection*, quoted in Jaroslav Pelikan, *The Emergence of the Catholic Tradition* [Chicago: University of Chicago Press, 1971], p. 50.)

Let the inspired Scriptures then be our umpire, and the vote of truth will be given to those whose dogmas are found to agree with the Divine words. (*On the Holy Trinity*, in *The Nicene and Post-Nicene Fathers*, Second Series, Vol. V, p. 327.)

**Augustine of Hippo (354-430):**

Let them show their church if they can, not by the speeches and mumblings of the Africans, not by the councils of their bishops, not by the writings of any of their champions, not by fraudulent signs and wonders, because we have been prepared and made cautious also against these things by the Word of the Lord; but [let them show their church] by a command of the Law, by the predictions of the prophets, by songs from the Psalms, by the words of the Shepherd Himself, by the preaching and labors of the evangelists; that is, by all the canonical authorities of the sacred books. (*On the Unity of the Church*, 16, quoted in Martin Chemnitz, *Examination of the Council of Trent*, Part I [Saint Louis: Concordia Publishing House, 1971], p. 159.)

What more can I teach you, than what we read in the Apostle? For Holy Scripture sets a rule to our teaching, that we dare not “be wise more than it behooves to be wise,” but be wise, as he says, “unto soberness, according as unto each God has allotted the measure of faith.” (*On the Good of Widowhood*, 2, in *The Nicene and Post-Nicene Fathers*, First Series, Vol. III, p. 442. The quotation is from Romans 12:3.)

**John Chrysostom (c.347-407):**

Let us not therefore carry about the notions of the many, but examine into the facts. For how is it not absurd that in respect to money, indeed, we do not trust to others, but refer to [our own] calculation; but in calculating upon [theological] facts we are lightly drawn aside by the notions of others; and that too, though we possess an exact balance, and square and rule for all things, the declaration of the divine laws? Wherefore I exhort and entreat you all, disregard what this man and that man thinks about these things, and inquire from the Scriptures all these things; and having learned what are the true riches, let us pursue after them that we may obtain also the eternal good things… (Homily 13 on 2 Corinthians, in *The Nicene and Post-Nicene Fathers*, First Series, Vol. XII, p. 346.)

Regarding the things I say, I should supply even the proofs, so I will not seem to rely on my own opinions, but rather, prove them with Scripture, so that the matter will remain certain and steadfast. (Homily 8 On Repentance and the Church, in *The Fathers of the Church*, Vol. 96, p. 118.)

They say that we are to understand the things concerning Paradise not as they are written but in a different way. But when Scripture wants to teach us something like that, it interprets itself and does not permit the hearer to err. I therefore beg and entreat that we close our eyes to all things and follow the canon of Holy Scripture exactly. (Homily 13 on Genesis.)

There comes a heathen and says, “I wish to become a Christian, but I know not whom to join: there is much fighting and faction among you, much confusion: which doctrine am I to choose?” How shall we answer him? “Each of you” (says he) “asserts, ‘I speak the truth.'” No doubt: this is in our favor. For if we told you to be persuaded by arguments, you might well be perplexed: but if we bid you believe the Scriptures, and these are simple and true, the decision is easy for you. If any agree with the Scriptures, he is the Christian; if any fight against them, he is far from this rule. (Homily 33 on the Acts of the Apostles [in *The Nicene and Post-Nicene Fathers,*1, 11:210-11; PG 60.243-44])

**Basil of Cappadocia** (357-379) “They are charging me with innovation, and base their charge on my confession of three hypostases [persons], and blame me for asserting one Goodness, one Power, one Godhead. In this they are not wide of the truth, for I do so assert. Their complaint is that their custom does not accept this, and that Scripture does not agree. What is my reply? I do not consider it fair that the custom which obtains among them should be regarded as a law and rule of orthodoxy. If custom is to be taken in proof of what is right, then it is certainly competent for me to put forward on my side the custom which obtains here. If they reject this, we are clearly not bound to follow them. Therefore let God-inspired Scripture decide between us; and on whichever side be found doctrines in harmony with the Word of God, in favor of that side will be cast the vote of truth.” (Letter 189 [to Eustathius the physician], 3, in *The Nicene and Post-Nicene Fathers*, Second Series, Vol. VIII, p. 229.)

What is the mark of a faithful soul? To be in these dispositions of full acceptance on the authority of the words of Scripture, not venturing to reject anything nor making additions. For, if “all that is not of faith is sin” as the Apostle says, and “faith cometh by hearing and hearing by the Word of God,” everything outside Holy Scripture, not being of faith, is sin. (*The Morals*, in *The Fathers of the Church*, Vol. 9, p. 204.)

We are not content simply because this is the tradition of the Fathers. What is important is that the Fathers followed the meaning of the Scripture. (*On the Holy Spirit*, 7:16.)

**Among heretics**

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) speaks of Holy Scripture in Acts of the Apostles. *Candidus’ First Letter* p.56

The Arian Candidus’ Letter to Marius Victorinus (359-362 A.D.) says we have learned from the Holy Spirit in his *Candidus’ Second Letter* p.57

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Appeals to the authority of Scripture. *Commentary on Nahum* ch.1 p.250

Theodore of Mopsuestia (392-423/429 A.D.) appeals to divine scripture *Commentary on Zechariah* ch.11 p.377-378

## Sc2. Old Testament has God’s words; study it

Luke 4:18-19,21; Luke 6:10; 24:44

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 4:18-19,21; 6:10; 24:44

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 4:18-19,21; 6:10; 24:44

**Sinaitic Old Syriac** (SyrS) (350-400) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 4:18-19,21; 24:44

**Athanasius of Alexandria** (333 A.D.) says we should meditate on scripture day and night and the quotes Psalm 1:1-2. *Easter Letter 5* ch.1 p.517

**Hegemonius of Sirmium** (4th century A.D.) mentions the Old Testament and New Testament in *Acts of Archelaus (=Archelaus Disputation with Manes)* ch.41 p.214,215. See also ibid ch.40 p.214

**Ephraim the Syrian** (350-378 A.D.) (implied) mentions the importance of the two testaments. *Nisibine Hymns* hymn 3 no.11 p.171

**Basil of Cappadocia** (357-379 A.D.) “Never neglect reading, especially of the New Testament, because very frequently mischief comes of reading the Old; not because what is written is harmful, but because the minds of the injured are weak. All bread is nutritious, but it may be injurious to the sick. Just so all Scripture is God inspired and profitable, and there is nothing in it unclean: only to him who thinks it is unclean, to him it is unclean.” *Basil to Julian Letter* 41.3 p.144-145

**Synod of Laodicea (in Phrygia)** (343-381 A.D.) canon 49 p.158 “No psalms composed by private individuals nor any uncanonical books may be read in the church, but only the Canonical Books of the Old and New Testaments”

Synod of Laodicea (in Phrygia) (343-381 A.D.) canon 17 p.133 “The Psalms are not to be joined together in the congregations, but a lesson shall intervene after every psalm.”

**Ambrosiaster** (Latin, after 384 A.D.) syas we to follow the Old Testament. question 23 p.29

**Cyril of Jerusalem** (c.349-386 A.D.) speaks of proof the Old Testament. *Catechetical Lecture* Lecture 10 ch.6 p.59.

Cyril of Jerusalem (c.349-386 A.D.) says to pray for the Old Testament to lead us. *Catechetical Lecture* 10 ch.6 p.59

**Augustine of Hippo** (404 A.D.) says the church does not want to place her hope in man, let she fall under the curse pronounced in scripture, and quotes Jeremiah 17:5. Letter 89.5 p.375

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Micah has a thankfulness towards God. *Commentary on Micah* ch.7 p.244

## Sc3. New Testament has God’s words; study it

**Hegemonius of Sirmium** (4th century A.D.) mentions the Old Testament and New Testament in *Archelaus Disputation with Manes* ch.41 p.214. See also *Archelaus Disputation with Manes* ch.40 p.213

Hilary of Poitiers (355-367/368 A.D.) (partial) says the word of God is profitable. *On the Trinity* book 1 ch.6 p.141

**Athanasius of Alexandria** (356-360 A.D.) quotes John 14:9-13 as scripture to prove his argument. *Four Discourses Against the Arians* discourse 4 ch.20 p.440

**Basil of Cappadocia** (357-379 A.D.) “Never neglect reading, especially of the New Testament, because very frequently mischief comes of reading the Old; not because what is written is harmful, but because the minds of the injured are weak. All bread is nutritious, but it may be injurious to the sick. Just so all Scripture is God inspired and profitable, and there is nothing in it unclean: only to him who think it is unclean, to him it is unclean.” Basil to Julian Letter 41.3 p.144-145

The Synod of Laodicea (in Phrygia) (343-381 A.D.) (partial) canon 59 p.158 mentions the Old and New Testaments.

**Cyril of Jerusalem** (c.349-386 A.D.) emphasizes the important of holy scripture in *Catechetical Lecture* 5 ch.12 p.32

**Ambrose of Milan** (370-390 A.D.) quotes Romans 1:24-25 as by “Paul, who, filled with the Spirit of God.” *Of the Christian Faith* book 1 ch.16.101 p.218.

Ambrose of Milan (370-390 A.D.) mentions the Old and New Testaments in *Of the Christian Faith* book 1 ch.8.57 p.210

**Among heretics**

**Mani/Manes** (4th century) said we are not to follow the Law and the Prophets, just the New Testament. *Archelaus Disputation with Manes* ch.13 p.188

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

## Sc4. Scripture is called the Word of God

Mention of the Word of God referring to Jesus is not included here.

1 Samuel 3:1,7,21

2 Samuel 22:31

1 Kings 2:27

1 Kings 12:24

1 Kings 13:1

2 Kings 23:16; 24:2

1 Chronicles 10:13; 11:3; 12:23; 15:15; 16:15; 35:6; 36:21,22;

Psalm 18:30; 33:4,6

Psalm 105:28

Psalm 119:9,11,16,17,25,28,38,-172

Psalm 138:2

Proverbs 30:5 “Do not add to his [God’s] Words, lest he rebuke you and you be found a liar.”

**Word of God means just Scripture here**

**Mark 7:13** in speaking about Corban says, “Thus you nullify the word of God by your tradition that you have handed down. And you do many things like that.”

**John 10:34-35** “Is it not written in your Law, ‘I have said you are gods’? If he called them ‘gods,’ to whom the word of God came – and the Scripture cannot be broken”

**Acts 17:11,13** “Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true. (13) When the Jews in Thessalonica learned that Paul was preaching the word of God at Berea, they went there too,…”

**Romans 9:6** “It is not as though God’s word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham’s children. On the contrary, ‘It is through Isaac that your offspring will be reckoned.”

**Galatians 6:6** “Anyone who receives instruction in the word must share all good things with his instructor”

**Word of God means Scripture and/or truth**

**Isaiah 1:10** “Hear the word of the LORD, you rulers of Sodom; listen to the law of our God, your people of Gomorrah!”

**Luke 11:28** “He [Jesus] replied, ‘Blessed rather are those who hear the word of God and obey it.’”

**2 Corinthians 2:17** “Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, like men sent from God.”

**2 Corinthians 4:2** “Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves in every man’s conscience in the sight of God.”

**Colossians 1:25** “to present to you the word of God in its fullness”

**Titus 2:5** ... so that no one will malign the word of God”

**1 Peter 4:11** “If anyone speaks, he should do it as one speaking the very words of God.”

**1 Thessalonians 2:13** “And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe.”

**Hebrews 4:12** “For the word of God is sharper than any two-edged sword…” (scripture, truth)

**1 Peter 1:23,25** “for you have been born again not of seed which is perishable but imperishable that is, through the living and abiding word of God. (25) But the Word of the Lord abides forever. And this is the word which was preached to you.” (NASB) (scripture, truth)

**Word of God means Jesus Christ, scripture, and/or truth**

1 John 2:14 (Christ, scripture, truth)

**Word of God means just Jesus Christ**

Revelation 19:13 His [Jesus’] name is the Word of God.

**p46** Chester Beatty II – 1,680 verses 70% Paul + Hebrews (100-150 A.D.) (partial – For the word of God)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:34-35

**Hilary of Poitiers** (355-367/368 A.D.) (implied) says the word of God is profitable, referring to 1 Timothy 3:16. *On the Trinity* book 1 ch.6 p.141

Basil of Cappadocia (357-379 A.D.) (partial) “Of the beliefs and practices whether universally accepted or publicly enjoined which are preserved in the Church some we possess derived from written teaching; others we have received delivered to us ‘in a mystery’ by the tradition of the apostles; and both of these in relation to true religion have the same force. ... For were we to attempt to reject such customs as have no written authority, on the ground that the important they possess is small, we should unintentionally injure the Gospel in its very vitals;”

**Pacian of Barcelona** (342-379/392 A.D.) “be humble and tremble at God’s words” *On Penitents* ch.6.1 p.76

Rufinus (374-410 A.D.) (partial) freely translating Origen (225-253/254 A.D.) “Then, finally, that the Scriptures were written by the Spirit of God.” *Origen’s de Principiis Preface* 8 p.241

**John Chrysostom** (-407 A.D.) (implied) says God’s Word is holy. *Commentary on Matthew* homily 11 p.73

John Chrysostom (-407 A.D.) “God said that the devil is a murderer; they say that he can cure diseases, in contradiction to God’s word.” *Against the Jews* book 8.

How important are we to consider God’s word in scripture? To explain this, it is hard to improve on what an ancient Christian saint and deep Biblical scholar said:

“Let us then also learn hence to consider all things secondary πάρεργα to the hearing the word of God, and to deem no season unseasonable, and, though a man may even have to go into another person’s house, and being a person unknown to make himself known to great men, though it be late in the day, or at any time whatever, never to neglect this traffic. Let food and baths and dinners and the other things of this life have their appointed time; but let the teaching of heavenly philosophy have no separate time, let every season belong to it. For Paul saith, “In season, out of season, reprove, rebuke, exhort” and the Prophet too saith, ‘and David also glances at this, saying, ‘In His law will he meditate day and night’ and Moses commanded the Jews to do this always.’” John Chrysostom (-407 A.D.) *Homilies on John* homily 18 ch.4 p.65. John Chrysostom preached a lot of good words himself, but even he would consider his own words secondary to God’s word.

## Sc5. Divine Scripture

**Council of Nicea** (325 A.D.) “Forasmuch as may enrolled among the Clergy, following covetousness and lust of gain, have forgotten the divine Scripture, which says, ‘He hath not given his money upon usury,” and in lending money ask the hundredth of the sum [as monthly interest],… he shall be deposed from the clergy and his name stricken from the list.” Canon 17 p.36

**Marcellus of Ancyra** (c.336 & 340 A.D.) frequently mentions “divine scripture”

**Macrostich Creed** (344/345 A.D.) “and are contrary indeed to the sense of the divinely-inspired Scripture.” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

Macrostich Creed (344/345 A.D.) “divine Word” *Socrates Ecclesiastical History* book 2 ch.19 p.45 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Council of Arminum** (orthodox Arian compromise) (355 A.D.) “since the divine Scriptures have nowhere spoken concerning the substance fo the Father and the Son.” *Socrates Ecclesiastical History* ch.37 p.62

**Athanasius of Alexandria** (346-356 A.D.) mentions “divine scripture” *Defense of the Nicene Definition* ch.6 p.154

**Optatus of Milevis** (373-375 A.D.) mentions “divine words” [of scripture]. book 4 p.188-189

**Ambrosiaster** (Latin, after 384 A.D.) mentions divine scripture. question 73 p.208; question 65 p.305

**Cyril of Jerusalem** (c.349-386 A.D.)

**Gregory of Nyssa** (382-397 A.D.) mentions “divine Scripture”. *Against Eunomius* book 3 ch.2 p.142

**John Chrysostom** (martyred 407 A.D.) “They who receive the wild doctrines of Valentinus and Marcion, and of all whose minds are similarly diseased, exclude the Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

**Augustine of Hippo** (388-430 A.D.) says there are differing opinions on marriage, but we must see which of them are agreeable to the truth of divine Scriptures. *On the Good of Marriage* ch.2 p.399.

## Sc6. Scripture is Holy/Sacred

Romans 1:2; 2 Timothy 3:15

(The terms “Divine Scripture” and “Holy Covenant” are not included here.)

**p10** (= P. Oxyrhynchus 209) Romans 1:1-7 (4th century) has Romans 1:2.

**Synod of Antioch in Encaenis** (summer 341 A.D.) canon 2 p.108 calls scripture sacred.

**Aphrahat the Syrian** (337-345 A.D.) mentions “Holy Scripture” *Select Demonstrations* Demonstration 22.26 p.411, 412

**Macrostich Creed** (344/345 A.D.) “for the sacred Scriptures teach us” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Council of Arminum** (orthodox Arian compromise) (355 A.D.) “But we say that the Son is in all tings like the Father, as the Holy Scriptures affirm and teach.” *Socrates Ecclesiastical History* ch.37 p.62

**Hegemonius of Sirmium** (4th century A.D.) “For we have been instructed beforehand with regard to you: we have been both warned and armed against you by the Holy Scriptures. You are a vessel of AntiChrist; and no vessel of honour, in sooth, but a mean and base one, used by him as any barbarian or tyrant may do, who, in attempting to make an inroad on a people living under the righteousness of the laws,” *Archelaus Disputation with Manes* ch.36 p.210

**Athanasius of Alexandria** (356-360 A.D.) “For it is written, ‘So much better than angels;’ let us then first examine this. Now it is right and necessary, as in all divine Scripture, so here, faithfully to expound the time of which the Apostle wrote,” *Four Discourses Against the Arians* discourse 1 ch.54 p.338.

Athanasius of Alexandria (339 A.D.) mentions “Holy Scripture”. *Circular Letter* ch.3 p.94

**Basil of Cappadocia** (357-379 A.D.) speaks of Holy Scripture. *On the Spirit* ch.6.3 p.9

**Council of Gangra** (345-381 A.D.) p.101 calls scripture sacred.

**Ambrosiaster** (Latin, after 384 A.D.) says scrpture is holy question 5 p.51 question 57 p.198

**Cyril of Jerusalem** (c.349-386 A.D.) emphasizes the important of holy scripture in *Catechetical Lecture* 5 ch.12 p.32; lecture 3 ch.4 p.15; lecture 4 ch.17 p.23.

**Gregory of Nyssa** (382-397 A.D.) mentions holy Scripture. *Against Eunomius* book 1 ch.35 p.82

**Chrysostom** (martyred 407 A.D.) “But how shall any one who is unskillful as these men pretend, be able to convict the gainsayers and stop their mouths? Or what need is there to give attention to reading and to the Holy Scriptures, if such a state of unskillfulness is to be welcome among us?”. *On the Priesthood* ch.4.8 p.68. See also Himilies on rOmans homily1 p.339 “In the Holy Scriptures”

Chrysostom (martyred 407 A.D.) “For of the fact that we have an immortal soul, and that we shall hereafter render an account of what we have done here, and stand before a fearful Tribunal, their minds are at once thoroughly persuaded, and they have also regulated their whole course of life by such hopes as these; and have become superior to all worldly show, instructed as they have been by the sacred Scriptures, that ‘all is vanity, yea, vanity of vanities,’ [Ecclesiastes 1.2] and they do not greedily long for any of those things which seem to be so splendid.” *On the Statues* ch.19.3 p.465

**Severian of Gabala/Jableh** (398-408 A.D.) discusses scripture as “the sacred texts”. *On the Creation of the World* ch.5 p.4

**Jerome of Stridon** (373-420 A.D.) “All [nuns] had every day to learn a certain portion of the holy scriptures.” Letter 108.20 p.206

**Palladius of Auxerre** (419-420 A.D.) says of Evagrius “who helped me understand Holy Scripture” *Four Desert Fathers* p.30.

**Augustine of Hippo** (388-430 A.D.) "Of the bliss of Paradise, of Paradise itself, and of the life of our first parents there, and of their sin and punishment, many have thought much, spoken much, written much. We ourselves, too, have spoken of these things in the foregoing books, and have written either what we read in the Holy Scriptures" *City of God* book 15 ch.1 p.284

**John Cassian** (410-430 A.D.) write of Paphnutius speaking of the authority of holy scripture. *Conference of the Bishop Paphnutius* ch.6 p.321

**Among heretics**

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) speaks of Holy Scripture in Acts of the Apostles. *Candidus’ First Letter* p.56

## Sc7. We are to believe Scripture

John 2:22

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 2:12

**Cyril of Jerusalem** (c.349-386 A.D.) (implied)

**John Chrysostom** (martyred 407 A.D.) *On the Statues* homily 12 ch.12 p.423; *On the Statues* homily 6 ch.3 p.381

## Sc8. We can understand Scripture

**Athanasius of Alexandria** (359 A.D.) (implied) speaks of understanding the “Sense of scripture” *On the Councils* ch.45 p.474

**Basil of Cappadocia** (357-379 A.D.) (implied) says to learn from studying inspired scripture. *Letter 22* p.125

**Augustine of Hippo** (380-430 A.D.) says w emust understand scripture. *On the Gospel of John* Tractate 10 ch.2 p.69

**Palladius of Auxerre** (419-420 A.D.) says of Evagrius “who helped me understand Holy Scripture” *Four Desert Fathers* p.30. See also part 2 p.72.

## Sc9. Meditate on God’s Word/commands

Psalm 63:6; 77:3,6,12; 119:15,27,47-48,78,148

Meditate on God and His word, laws, promises, ways, wonders. Ps 104:34; 1:2; 119: 15,23,27,48,78,97,99,103,140,148; 39:3; 2 Cor 7:1; 2 Pet 1:4, and works. Ps 77:12; 143:5

-morning/night. Ps 5:3; 16:7; 63:6; 119:55,148; 92:2; 42:8; 77:6; Is26:9;*Job 35:10; Gen 24:63*

meditating on God pleases Him.Ps19:14;5:1;104:34 and enriches us. Js1:8; Ps1:2-3

**Ambrosiaster** (Latin, after 384 A.D.) says to meditate on the word of God. question 110 p.120

**John Chrysostom** (martyred 407 A.D.) “"In His law will he meditate day and night" (Psalm 1:3); and Moses commanded the Jews to do this always.” *Homilies on John* homily 18 ch.4 p.65

No Ambrose.

## Sc10. Search the scriptures

Acts 17:11 (implied)

**John Chrysostom** (martyred 407 A.D.) “And the Lord when He exhorts the Jews to 'search the Scriptures,' the more urges us to the enquiry, for He would not thus have spoken if it were possible to comprehend them immediately at the first reading.” *Homilies on John* homily15 p.50

**Augustine of Hippo** (380-430 A.D.) (implied) “’from Nazareth’, - for he had searched the scripture, and knew that the Saviour was to be expected thence,” *On the Gospel of John* Tractate 7 ch.17 p.54

## Sc11. Scripture is inspired

**Macrostich Creed** (344/345 A.D.) “and are contrary indeed to the sense of the divinely-inspired Scripture.” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Ambrosiaster** (Latin, after 384 A.D.) speaksof “inspired scripture” question 91 p.361

**Rufinus** (374-410 A.D.) translating Origen (225-253/254 A.D.) “those Scriptures alone which were inspired by the Holy Spirit, i.e., the Gospels and Epistles, and the law and the prophets, according to the declaration of Christ Himself.” *de Principiis* book 1 ch.3.1 p.252

**Basil of Cappadocia** (357-379 A.D.) mentions “inspired scripture” *Letter 22* ch.1 p.128

**Gregory of Nyssa** (382-397 A.D.) mentions “inspired Scripture”. *Against Eunomius* book 2 ch.6 p.127

**John Chrysostom** (martyred 407 A.D.) “And where can we see that all these things came true? In Pilate's unlawful court of law. Although they testified to so many things against him, as Matthew said, Jesus made no answer to them. Pilate, the presiding official, said to him: 'Do you hear what witness these men bear against you? And he made no answer but stood there silent. This is what the heaven-inspired prophet meant when he said: 'Like a lamb led to the slaughter or a sheep before the shearer, he was silent.'” *Against the Jews* book 6 ch.2

## Sc12. Canon [of Scripture/truth/the church]

Galatians 6:16 rule (*kanon*)

**Gregory of Nyssa** (382-383 A.D.) mentions “the canon of sacred writers” *Answering Eunomius’ Second Book* p.260

**Augustine of Hippo** (338-430 A.D.) “Does not the canonical epistle of the Apostle Jude declare that he [Enoch, seventh for Adam] prophesied? But the writings of these men could not be held as authoritative either amon the Jews or us, on account of their too great antiquity, which made it seem needful to regard them with suspicion, lest false things should be set forth instead of true. … For the purity fo the canon has not admitted these writings, not because the authority of these men who pleased God is rejected, but becaseu they arenot believed to be theirs.” *The City of God* book 18 ch.38 p.383

## Sc13. Dual meaning of some prophecies

**John Chrysostom** (martyred 407 A.D.) mentions dual fulfillment of prophecy. *Commentary on Matthew* homily 8 p.53

## Sc14. Unbelievers don’t understand OT/scripture

**John Chrysostom** (martyred 407 A.D.) (implied) “.... Come here, Daniel,’ he said, ‘because the words are to be kept secret and sealed’ (indicating the obscurity of the words) ‘until the time of the end. Then the angel mentioned the reason why God consented to these evils: ‘As long as many are chosen, made white, and purged, as long as the lawless act lawlessly, as long as all the unholy ones shall not understand and the holy ones do understand.’” *Against the Jews* book 5 ch.8

## Sc15. Veil on many when read Moses/OT

2 Corinthians 3:14

**Hegemonius of Sirmium** (4th century) “I shall speak now with the utmost brevity of the veil of Moses and the ministration of death. For I do not think that these things at least can introduce very much to the disparagement of the law. The text in question, then, proceeds thus: ‘But if the ministration of death, engraven in letters on the stones, was made in glory, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away;’ and so on. Well, this passage at any rate acknowledges the existence of a glory on the countenance of Moses, and that surely is a fact favourable to our position. And even although it is to be done away, and although there is a veil in the reading of the same, that does not annoy me or disturb me, provided there be glory in it still.” *Archelaus Disputation with Manes* ch.43 p.219

**Basil of Cappadocia** (357-379 A.D.) veil when reading the Old Testament. *On the Spirit* ch.52 p.33

**Cyril of Jerusalem** (c.349-386 A.D.) speaks of the veil when some read the Old Testament. *Catechetical Lecture* 15 ch.32 p.114

## Sc16. Some parts of the Bible are allegorical

Mark 2:22; Revelation 12

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 2:22

**Athanasius of Alexandria** (326-372/373 A.D.) discusses Old Testament “dives proclamations, listen, as in figure” *Festal Letter* 1.4 p.507

**Optatus of Milevis** (373-375 A.D.) says some parts are figurative. Five &&&

**Ambrosiaster** (Latin, after 384 A.D.) shows that some screiptures have a spirutal meaning. question 112 p.137 and question 44 p.64

**Gregory of Nyssa** (382-397 A.D.) discusses metaphors in scripture. *Against Eunomius* book 1 ch.23 p.63

**Augustine of Hippo** (380-430 A.D.) mentions “after a figure” *On the Gospel of John* Tractate 10 ch.4 p.70

## Sc17. Lion both good and bad in scripture

Good: Revelation 5:5

Bad: 1 Peter 5:8

Aphrahat the Syrian (337-345 A.D.) (partial), lion is evil. *Select Demonstrations* Demonstration 5.6 p.354

Athanasius of Alexandria (356-360 A.D.) (lion is bad) compares Satan to a lion. *History of the Arians* ch.20 p.276

**Ambrosiaster** (Latin, after 384 A.D.) said that the lion was good (represented Christ) question 59 p.142

Ambrosiaster (Latin, after 384 A.D.) said that Satan prowls around like a lion. question 102 p.315-316

**Cyril of Jerusalem** (c.349-386 A.D.)

Ambrose of Milan (370-390 A.D.) (lion is bad) quotes 1 Peter 5:8. *Duties of the Clergy* book 1 ch.49.250 p.40. He also quotes 1 Peter 5:8 in *Sermon Against Auxentius* ch.4 p.430.

**John Chrysostom** (martyred 407 A.D.) (lion is good) “And what is meant by the words ‘thou didst lie down and slumber as a lion?’ For as the lion is terrible not only when he is awake but even when he is sleeping, so Christ also not only before the cross but also on the cross itself and in the very moment of death was terrible, and wrought at that time great miracles, turning back the light of the sun, cleaving the rocks, shaking the earth, rending the veil, alarming the wife of Pilate, convicting Judas of sin, for then he said ‘I have sinned in that I have betrayed the innocent blood;’ and the wife of Pilate declared ‘Have nothing to do with that just man, for I have suffered many things in a dream because of Him.’” homily*on Matthew 26:19* ch.1 p.&&&

John Chrysostom (martyred 407 A.D.) (lion is bad) “Do you stray outside the flock and have you no fear of the lion that prowls about outside the fold? ‘For your enemy, like a lion, goes about seeking whom he may seize.’” *Against the Jews* homily34 ch.7

**Augustine of Hippo** (380-430 A.D.) says the devil prowls like a roaring line. *On the Gospel of John* Tractate 7 ch.6 p.50

Augustine of Hippo (380-430 A.D.) says Christ is a lamb and a lion. *On the Gospel of John* Tractate 13 ch.5 p.89

## Sc18. Don’t twist/corrupt meaning of Scripture

**Athanasius of Alexandria** (354 A.D.) discusses those who wrest scripture. Letter 48 p.557.

**Cyril of Jerusalem** (c.349-386 A.D.) (implied)

**Basil of Cappadocia** (357-379 A.D.) speaks of corrupters of the Scriptures. *The Hexaemaron* homily 2 ch.2 p.59

**John Chrysostom** (martyred 407 A.D.) *Concerning Lowliness of Mind* ch.2 p.148

others too

## Sc19. Acknowledge Bible copyist errors

(Issues of canonicity are not included here)

**John Chrysostom** (died 407 A.D.) &&&

**Jerome of Stridon** (373-420 A.D.) created the Old Testament of the Vulgate from Theodotus, Symmachus, and other copies of the Septagint in Origin’s Hexapla. *Prologema* p.xxxi

**Augustine of Hippo** (400 A.D.) mentions variants in Matthew 9:29. *Harmony of the Gospels* book 2 ch.68 p.135

Augustine of Hippo (400 A.D.) mentions variants of Psalm 2:7. He says a phrase is not present in the earliest Greek codices. *Harmony of the Gospels* book 2 ch.14 p.120.

Augustine of Hippo (388-430 A.D.) says the Greek manuscripts of Matthew 5:22 do not contain “without cause”. *Rectractions book 1 ch.19.4 p.&&&*

## Sc20. Some corrupted [copies of] Scripture

This includes both changed the Christian scriptures and those who made their own books taking pieces of Christian scriptures.

**Cyril of Jerusalem** (c.349-386 A.D.) said Marcion corrupted scripture. *Catechetical Lecture* 6 ch.16 p.38

## Sc21. God’s Word/Law is sweeter than honey

Psalm 19:10; 119:103

**Basil of Cappadocia** (357-379 A.D.) quotes Psalm 19:9-10 (Septuagint). *The Hexaemeron* homily 8 ch.8 p.101

**John Chrysostom** (died 407 A.D.) “And again, ‘How sweet are Thy words unto my throat.’ (He said not to my hearing, but to my ‘threat’); ‘more than honey and the honeycomb to my moutn.’ (Psalm 119:103). *Homilies on Hebrews* homily8 ch.9 p.407.

**Augustine of Hippo** (&&&) (implied)

# Old and New Testaments

## On1. The Law was excellent or good

Psalm 119:39

Romans 7:12-13,16 The Law was holy and good.

1 Timothy 1:8

1 Timothy 4:4 (partial, everything God created is good)

**Hegemonius of Sirmium** (4th century A.D.) “This also he added in the law, that nothing senseless should be done but that we should be careful and direct our life in accordance with what is just and righteous. Now this law was suspended over men, discharging most sharply its curse against those who might transgress it.” *Archelaus Disputation with Manes* ch.31 p.203

Hegemonius of Sirmium (4th century A.D.) “I understand, then, that his [Manes’] chief effort was directed to prove that the law of Moses is not consonant with the law of Christ; and this position he attempted to found on the authority of our Scriptures. Well, on the other hand, not only did we establish the law of Moses, and all things which are written in it, by the same Scripture; but we also proved that the whole Old Testament agrees with the New Testament, and is in perfect harmony with the same, and that they form really one texture, just as a person may see one and the same robe made up of weft and warp together.” *Archelaus Disputation with Manes* ch.41 p.215

**Athanasius of Alexandria** (329 A.D.) says the law was admirable and the shadow was excellent. Festal Letter 1 ch.3 p.507

**Ambrosiaster** (Latin, after 384 A.D.) says the Law was holy. question 110 p.118l question 46 p.275-282

**Rufinus** (373-406 A.D.) freely translating Origen (225-253/254 A.D.) “The Apostle Paul makes use of no circumlocution, when he says, ‘The law is good; and the commandment is holy, and just, and good.’ From which it is clear that Paul had not learned the language of those who separate justice from goodness, but had been instructed by that God, and illuminated by His Spirit, who is at the same time both holy, and good, and just; and speaking by whose Spirit he declared that the commandment of the law was holy, and just, and good.” *de Principiis* book 2 ch.5.4. p.280

**John Chrysostom** (-407 A.D.) says the law was holy, just, and good. *Commentary on Romans* homily 12 p.422

others too.

## On2. The law is/was spiritual

Romans 7:14a “For we know that the law is spiritual”

**Gregory of Nyssa** (382-397 A.D.) quotes Romans 7:14”let us ask the Apostle Paul. … For he saith: ‘For we know that the Law is spiritual, but I am carnal, sold under sin.’” *On the Psalms* Psalm 126 ch.1 p.603

## On3. Law a shadow of the gospel/things to come

Colossians 2:17; Hebrews 8:5; 10:1

**Athanasius of Alexandria** (329 A.D.) “For the law was admirable, and the shadow was excellent, otherwise, it would not have wrought fear, and induced reverence in those who heard; especially in those who at that time not only heard but saw these things. Now these things were typical, and done as in a shadow.” *Easter Letter* 329 A.D. p.&&&

## On4. Jesus superseded some Old Testament laws

Mark 7:19; (implied) Colossians 2:16; (implied) Hebrews 10:18

Romans 10:4; Galatians 3:25; Romans 8:1-4

The NT says some OT commands have been fulfilled and are not to be done. (eating pork, sacrifices, etc.) Acts 10:9-16;15:1,5-29; Mark 7:19; Galatians 5:2-4; Hebrews 9:9-10;10:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 7:19

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Mark 7:19

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) (implied) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 7:19

**Aphrahat the Syrian** (337-345 A.D.) shows that Jesus superseded Old Testament laws. *Select Demonstrations* Demonstration 1.19 p.352

**Hegemonius of Sirmium** (4th century A.D.) discusses how Christ superseded the Sabbath as Lord of the Sabbath. *Acts of Archelaus (=Archelaus Disputation with Manes* ch.42 p.216

**Athanasius of Alexandria** (335-342 A.D.) (implied) “in which Flesh, as the Apostle says, He reconciled the enmity which was against us and destroyed the law of the commandments in ordinances, that He might make the two into one new man, making peace, and reconcile both in one body to the Father. *On Luke 10:22 (Matthew 11:27)* ch.3 p.88

**Basil of Cappadocia** (357-379 A.D.) saus Jesusoverruled some O.T. laws. *Letter 160* ch.3 p.273

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus canceled some OT commandments. question 44 p.66

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Gregory Nazianzen** (330-391 A.D.) “This is the wish of our schoolmaster the law, of the prophets who intervened between Christ and the law, of Christ who is the fulfiller and end of the spiritual law; of the emptied Godhead, of the assumed flesh, of the novel union between God and man,” *In Defense of His Flight to Pontus* ch.23 p.209

**Pacian of Barcelona** (342-379/392 A.D.) (implied) We do not need to observe circumcision and the Sabbath anymore. Letter 3 ch.20.1 p.61

***Book of Steps* (*Liber Graduum*)** (350-400 A.D.) (implied) “When he said, ‘He made both of them one Testament’, and he annulled law of the commandments by his commandments, so that he might make everything new with one testament. ‘From now on not a single letter ‘*iota*’ will pass away from the Law and the prophets.’ As for the rest, ‘The whole Law and Prophets up to John were established in order to serve and then pass away.’ ‘For the thing that has become old is worn out and close to destruction, and from then on we ought not to speak about these. From then on, that one letter *iota* will remain – which is the ten commandments, which are called ‘iota’ for there are ten commandments in the number of the signs.” Memra 22 ch.21 p.269-270

**John Chrysostom** (martyred 407 A.D.) discusses how Jesus “enhanced” the law of the Sabbath in vol.10 *Commentary on Matthew* homily 39.3 p.257.

**Augustine of Hippo** (388-430 A.D.) discusses how Christians no longer have to keep the Jewish ceremonial law. Letter 75 ch.3.5 p.335

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Christ “will bring the Law to an end” *Commentary on Malachi* ch.4 p.422

## On5. Scripture was/is fulfilled

Luke 24:44; John 19:24

**Vaticanus** (B) Most of the Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 24:44-45

**Sinaiticus** (340-350 A.D.) Luke 24:44-45

**Vercelli** (Latin a) (4th century) Mt 1:1-25:1; 25:13-end; Mk 1:1-21;1:35-15:14; Lk 1:1-11:11; 11:27-12:36; 13:1-end Luke 24:44-45

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “Saviour, it is written that the prediction of the prophet Joel was fulfilled,” *de Principiis* book 2 ch.7.2 p.285

Rufinus (364-406 A.D.) freely translating Origen (225-253/254 A.D.) “His coming now He fulfilled that law which has a shadow of good things to come” *de Principiis* book 4 ch.25 p.375

**John Chrysostom** (400/401 A.D.) says that scripture was fulfilled. *Commentary on Acts* ch.1.3 p.18

## On6. The prophets were until John

Matthew 11:13; Luke 16:16

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 11:13; Luke 16:16

**Hegemonius of Sirmium** (4th century) (implied) Diodorus the Christian says that Manes is using this scripture (for the prophets were until John) to say to discard all of the Old Testament.” *Archelaus Disputation with Manes* ch.40 p.215

**John Chrysostom** (martyred 407 A.D.) “For all the prophets,' saith He [Jesus], 'and the law prophesied until John.” *Homilies on Matthew* homily 37 p.240

## On7. O.T. said the Messiah had to suffer/die

Luke 24:44-46

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 24:44-46

**Aphrahat the Syrian** (337-345 A.D.) says tha the Messiah had to die. *Select Demonstrations* Demonstration 17.9 p.390

**First Council of Constantinople** (381/382 A.D.) Creed ch.1 p.163

**John Chrysostom** (400-401 A.D.) says that Paul, opening the scriptures, reasoned with the Jews that Christ must suffer. *Homilies on Acts* homily 37 p.228

**Augustine of Hippo** (388-430 A.D.) quotes Luke 24:46 and then references verses about Christ’s suffering. *On the Psalms* Psalm 5 ch.4 p.179

Augustine of Hippo (388-430 A.D.) quotes Luke 24:44. *On the Psalms* Psalm 72 ch.17 p.332

No Athanasius of Alexandria, Ambrose, Socrates, Sozomon, Theodoret, Jerome

**Among corrupt or spurious works**

**Acts of the Holy Apostle Thomas** (date unknown) p.548-549 “And he [Jesus] showed them a second time, beginning from the prophets, and explaining the things concerning Christ, and that it was necessary for Him to come, and for all things to be fulfilled that had been said to us beforehand concerning Him.”

## On8. Old Testament has types of Christ

John 1:51; 3:13; 1 Corinthians 10:1-4

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 3:13

**Aphrahat the Syrian** (337-345 A.D.) says that Joseph was a type of Christ. *Select Demonstrations* Demonstration 21.9 p.396

**Eusebius of Emesa** (c.359 A.D.) “for the types given by Moses are complete and realized.” Then he gives the type of Joshua the Son of Nave fighting against the Amalekites. *On the Sufferings and Death of our Lord* p.2

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions types of Jesus in the Old Testament. Calls Moses a servant of God

**Athanasius of Alexandria** (356-360 A.D.) mentions the Old Testament pointing to Christ. *Four Discourses Against the Arians* discourse 1 ch.59 p.341

**Basil of Cappadocia** (357-379 A.D.) prototypes of Christ. *On the Spirit* ch.21 p.20

**Cyril of Jerusalem** (c.349-386 A.D.) says that Noah is a figure of Christ. *Catechetical Lecture* 17 ch.10 p.126

Gregory of Nyssa (382-397 A.D.) (partial) mentions Melchizedek. *Against Eunomius* book 1 ch.37 p.94

**John Chrysostom** (martyred 407 A.D.) “This Melchizedek was at the same time both priest and king; he was to be a type of Christ, and Scripture makes clear mention of this. For Abraham attacked the Persians, rescued his nephew Lot from their hands, seized all the spoils, and was returning from his mighty victory over his foes. After describing those events the Scripture had this to say about Melchizedek.” *Against the Jews* book 7 p.&&&

**Jerome of Stridon** (373-420 A.D.) said “Jesus [Joshua] Son of Nave was a type of the Lord in name as well as in deed – who crossed over Jordan,…”

**Philo of Carpasia** (365-425 A.D.) “And he manifested himself to Abraham to whom the word or prophecy was given, and told him: ‘It is not now, but cross the Jordan and I will manifest to you’. And he told him he encountered Melkisedek and he blessed him. And Malka Sedeq blessed our father Abraham and gave him the *typoi* of the flesh and blood of Christ. Thus Abraham say in prophecy through the hands of Malka Sedeq, and Abraham rejoiced and gave the tenth from all he received, and gave a tithe to Malka Sedeq, his first interpretation means ‘king of Peace’, who did not have a father and who did not have a mother and whose birth is unknown, and whose life has no end and has no beginning.”

## On9. Melchizedek was a type of Christ

Genesis 14:18; Psalm 110:4: Hebrews 5:6-10; 6:20 7:1-17

Ambrosiaster (Latin, after 384 A.D.) (partial) says that Melchizedek was Christ. question 109 p.73

**Cyril of Jerusalem** (c.349-386 A.D.) (implied) speaks of Melchizedek like Christ. *Catechetical Lecture* 10 ch.11 p.60

Gregory of Nyssa (382-397 A.D.) (partial) mentions Melchizedek. *Against Eunomius* book 1 ch.37 p.94. See also ibid book 6 ch.2 p.184.

**John Chrysostom** (martyred 407 A.D.) “This Melchizedek was at the same time both priest and king; he was to be a type of Christ, and Scripture makes clear mention of this. For Abraham attacked the Persians, rescued his nephew Lot from their hands, seized all the spoils, and was returning from his mighty victory over his foes. After describing those events the Scripture had this to say about Melchizedek.” *Against the Jews* book 7 p.&&&

**Philo of Carpasia** (365-425 A.D.) “And he manifested himself to Abraham to whom the word or prophecy was given, and told him: ‘It is not now, but cross the Jordan and I will manifest to you’. And he told him he encountered Melkisedek and he blessed him. And Malka Sedeq blessed our father Abraham and gave him the *typoi* of the flesh and blood of Christ. Thus Abraham say in prophecy through the hands of Malka Sedeq, and Abraham rejoiced and gave the tenth from all he received, and gave a tithe to Malka Sedeq, his first interpretation means ‘king of Peace’, who did not have a father and who did not have a mother and whose birth is unknown, and whose life has no end and has no beginning.”

**Augustine of Hippo** (388-430 A.D.) quotes Psalm 110:4 as Melchizedek being a type of Christ” *On Christian Doctrine* book 4 ch.21.45 *NPNF* first series vol.2 p.590

Augustine of Hippo (380-430 A.D.) “‘In them the second death hath no power,’ are added the words, ‘but they shall be priests of God and Christ, and shall reign with Him a thousand years’; and this refers not to the bishops alone, and presbyters, who are now specially called priests in the Church; but as we call all believers Christians on account of the mystical chrism, so we call all priests because they are members of the one Priest. Of them the Apostle Peter says, ‘A holy people, a royal priesthood.’ Certainly he implied, though in a passing and incidental way, that Christ is God, saying priests of God and Christ, that is, of the Father and the Son, though it was in His servant-form and as Son of man that Christ was made a Priest for ever after the order of Melchisedec.” *Concerning the Last Judgment* ch.10 p.&&&

## On10. Joshua was a type of Christ

**Eusebius of Emesa** (c.359 A.D.) “for the types given by Moses are complete and realized.” Then he gives the type of Joshua the Son of Nave fighting against the Amalekites. *On the Sufferings and Death of our Lord* p.2

**Cyril of Jerusalem** (c.349-386 A.D.) says that Joshua was a figure of Christ. *Catechetical Lecture* 10 ch.11 p.60

## On11. Old and/or New Covenant

Jeremiah 31:31-34; Ezekiel 26:26-28; Luke 22:20b; Hebrews 7:22,28; 8:6-13; 9:15-18; 10:9-16

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 7:25; 8:6; 9:15; 1 Timothy 2:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Hebrews 7:25; 8:6; 9:15; 12:24; 1 Timothy 2:5

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 22:20b

**Ambrosiaster** (Latin, after 384 A.D.) mentions the new Covenant. question 44 p.62-63

## On12. Using the term “Old Testament”

**Hegemonius of Sirmium** (c.350 A.D.) mentions the Old Testament and New Testament in *Archelaus Disputation with Manes* ch.41 p.214,215. See also ibid ch.40 p.214

**Athanasius of Alexandria** (331 A.D.) starts of the list of the books of the Old Testament as “These are, then, of the Old Testament,” in *Letter* 39 ch.4 p.552.

Athanasius of Alexandria (326-372/373 A.D.) “Son, all the books of Scripture, both Old Testament and New, are inspired by God and useful for instruction [2 Tim 3:16], as it is written; but to those who really study it the Psalter yields especial treasure.” *Athanasius on Psalms*

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books, calling them the “Old Testament”. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Ambrosiaster** (Latin, after 384 A.D.) uses the term “Old Testament” question 127 p.41

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Basil of Cappadocia** (357-379 A.D.) mentions th e”Old Testament”.. *On the Spirit* ch.5.11 p7

**Epiphanius of Salamis** (360-403 A.D.) mentions the Old and New Testaments. *The Panarion* section 3 scholion 1 and 5 p.334

**John Chrysostom** (400/401 A.D.) uses ther term “Old Testament”. *Commentary on Acts* ch.6 p.39

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

**Jerome of Stridon** (393 A.D.) mentions the “Old Testament”. *Against Jovinianus* book 2 ch.28 p.409

**Augustine of Hippo** (380-430 A.D.) mentions the “Old Testament” and the “New Testament” *On the Gospel of John* Tractate 3 ch.1 p.19

## On13. Using the term “New Testament”

**Hegemonius of Sirmium** (4th century) mentions the Old Testament and New Testament in *Archelaus Disputation with Manes* ch.41 p.214,215. See also ibid ch.40 p.214

Hegemonius of Sirmium (4th century) mentions there are neither two old testaments nor two new testaments. (The Christian Diodorus is speaking) *Archelaus Disputation with Manes* ch.45 p.220

**Athanasius of Alexandria** (326-372/373 A.D.) “Son, all the books of Scripture, both Old Testament and New, are inspired by God and useful for instruction [2 Tim 3:16], as it is written; but to those who really study it the Psalter yields especial treasure.” *Athanasius on Psalms*

Athanasius of Alexandria (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Basil of Cappadocia** (357-379 A.D.) “Never neglect reading, especially of the New Testament, because very frequently mischief comes of reading the Old; not because what is written is harmful, but because the minds of the injured are weak. All bread is nutritious, but it may be injurious to the sick. Just so all Scripture is God inspired and profitable, and there is nothing in it unclean: only to him who think it is unclean, to him it is unclean.” *Basil to Julian* Letter 42.3 p.144-145

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) uses the phrase “New Testament” question 44 p.65

**Ambrose of Milan** (370-390 A.D.) mentions the Old and New Testaments in *Of the Christian Faith* book 1 ch.8.57 p.210

**Pacian of Barcelona** (342-379/392 A.D.) mentions the New Testament in *On Penitents* ch.4.1 p.74

**Didymus the Blind** (398 A.D.) refers to the Old and New Testament. *Commentary on Zechariah* 8 p.201

**Epiphanius of Salamis** (360-403 A.D.) mentions the Old and New Testaments. *The Panarion* section 3 scholion 1 and 5 p.334

**John Chrysostom** (martyred 407 A.D.) “You see what great praise is bestowed upon widowhood, and this in the New Testament, when the beauty of virginity also was clearly brought to light. Nevertheless even the lustre of this state could not obscure the glories of widowhood, which shines on brightly all the same, keeping its own value. When then we make mention of widowhood from time to time, do not be cast down, nor consider the matter a reproach;” *Letters to a Young Widow* ch.1 p.122

**Severian of Gabala/Jableh** (398-408 A.D.) uses the terms “Old Testament” and “New Testament” *On the Creation of the World* ch.3 p.3

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Augustine of Hippo** (388-430 A.D.) mentions the New Testament in *The City of God* book 17 ch.4 p.341; book 17 ch.6 p.344

Augustine of Hippo (388-430 A.D.) mentions the New Testament in *Commentary on Psalms* p.405,521,531,681

Augustine of Hippo (380-430 A.D.) mentions the “Old Testament” and the “New Testament” *On the Gospel of John* Tractate 3 ch.1 p.19

**John Cassian** (419-430 A.D.) The New Testament referred to by name in the *Institutes of John Cassian* book 1.1 p.201 and the *Conference of the Abbot Paphnutius* ch.15 p.327

**Among heretics**

**Theodore of Mopsuestia** (392-423.429 A.D.) refers by name to the New Testament, quoting Matthew 28:2-3. *Commentary on Zechariah* ch.1 p.331

## On14. No more animal or blood sacrifices

Hebrews 10:18-20

(partial) Hebrews 8:13

Vaticanus (B) (partial) contains Hebrews 8:13

**Sinaiticus** (340-350 A.D.) contains Hebrews 10:18-20

**Ambrosiaster** (Latin, after 384 A.D.) &&&

The Donatist schismatic **Tyconius** (after 390 A.D.) &&& *Book of Rules* &&&

## On15. No need to celebrate the Sabbath (except can fast)

Hosea 2:11

**Aphrahat the Syrian** (337-345 A.D.) says we don’t celebrate the Sabbath anymore. *Select Demonstrations* Demonstration 1.19 p.352

**Basil of Cappadocia** (357-379 A.D.) says we don’t celebrate the Sabbath. *Letter 160* ch.3 p.273

***X Constitutions of the Holy Apostles*** (c.375/390 A.D.) “But keep the Sabbath and the Lord’s day festival; because the former is the memorial of the creation, and the latter of the resurrection.” book 7 section 2.23 p.469

*X Constitutions of the Holy Apostles* (c.375/390 A.D.) “but assemble yourselves together every day, morning and evening, singing psalms and praying in the Lord’s house: in the morning saying the sixty-second Psalm, and in the evening the hundred and fortieth, but principally on the Sabbath-day. And on the day of our Lord’s resurrection, which is the Lord’s day, meet more diligently, sending praised to God that made the universe by Jesus, …” book 2 ch.8.59 p.423

**Synod of Laodicea (in Phrygia)** (343-381 A.D.) “Christians must not judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord’s Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ.” Canon 29 p.148

**X Epiphanius of Salamis** (360-403 A.D.) mentions assemblies for communion held on the fourth day, on the Sabbath evening, and the Lord’s Day. (*Panarion* 3.22, as quoted in *Concordia Triglotta*, p.385)

**John Chrysostom** (martyred 407 A.D.) says we don’t celebrate the Jewish Sabbath. *Homilies on Galatians* homily4.1 p.30

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) “By the grace, then, of the Holy Spirit, along with numerous other results, this most glorious consequence is clearly demonstrated, that with regard to those things which were written in the prophets or in the law of Moses, it was only a few persons at that time, viz., the prophets themselves, and scarcely another individual out of the whole nation, who were able to look beyond the mere corporeal meaning and discover something greater, i.e., something spiritual, in the law or in the prophets; but now there are countless multitudes of believers who, although unable to unfold methodically and clearly the results of their spiritual understanding, are nevertheless most firmly persuaded that neither ought circumcision to be understood literally, nor the rest of the Sabbath, nor the pouring out of the blood of an animal, nor that answers were given by God to Moses on these points. And this method of apprehension is undoubtedly suggested to the minds of all by the power of the Holy Spirit.” *de Principiis* book 2 ch.7.2 p.285

**Jerome of Stridon** (393 A.D.) says we don’t need to celebrate sabbaths, new moons, and eating all meat is the same. *Against Jovinianus* book 2 ch.16 p.401

## On16. Eating meats forbidden to Jews OK

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

**John Chrysostom** (martyred 407 A.D.) *Homilies on Matthew* homily 51 ch.&&&

John Chrysostom (400-401 A.D.) shows that all meat is fine for us to eat. *Homilies on Acts* homily22 p.143

**Jerome of Stridon** (393 A.D.) says we don’t need to celebrate sabbaths, new moons, and eating all meat is the same. *Against Jovinianus* book 2 ch.16 p.401

**Among heretics**

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

# OLD TESTAMENT canon

## Oc1. Genesis is scripture

**Hegemonius of Sirmium** (4th century A.D.) (implied) “Even that great serpent himself was not evil previous to man, but only after man, in whom he displayed the fruit of his wickedness, because he willed it himself. If, then, the father of wickedness makes his appearance to us after man *has come into being*, according to the Scriptures, how can he be unbegotten who has thus been constituted evil subsequently to man, who is himself a production?” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.18 p.191

**Athanasius of Alexandria** (356 A.D.) (implied) “Whereas scripture showed this, when relating his [Satan’s] artifices against Eve in Paradise” *Letter to the Bishops of Egypt* ch.1.3 p.224

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) says God spoke in Genesis 4:13. question 5 p.52

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Basil of Cappadocia** (357-379 A.D.) refers tp Genesis chapter 1 as scripture. *The hexaemeron* homily 3 ch.2 p.66

**Gregory of Nyssa** (382-397 A.D.) says Moses wrote Genesis 1:3 is Scripture, and God said. *Answer to Eunomius’ Second Book* p.270

**Epiphanius of Salamis** (360-403 A.D.) (implied) gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (martyred 407 A.D.) quotes Genesis 4:9 then immediately says “But it may be objected, that the Gentile allows nothing of this sort. Come then, let us discuss this point, and as we have done with respect to the creation, having carried on the warfare against these objectors not only by the help of the Scriptures, but of reason, so also let us now do with respect to conscience.” *On the Statues* homily 12 ch.11-12 p.423

John Chrysostom (-407 A.D.) (implied for Genesis) “For Scripture says: "For Cain and his offerings he had no regard". Noah offered to God sacrifices of sheep and calves and birds. The Scripture say: "And the Lord smelled a sweet odor", that is, he accepted the offerings.” *Against the Jews* ch.5

**Augustine of Hippo** (388-430 A.D.) calls Genesis scripture. *On Christian Doctrine* book 4 ch.21.45 *NPNF* first series vol.2 p.590

Augustine of Hippo (380-430 A.D.) “while Scripture, in the Book of Genesis, was speaking of Adam and Eve” *On the Gospel of John* Tractate 3 ch.1 p.19

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 section 1 p.441 “the divine Scripture testifies that God said to Christ, His only-begotten, ‘Let us make man after our image, and after our likeness. And God made man: after the image of God made He him; male and female made He them.’”

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) God says in divine scripture. And quotes Genesis 2:2; 4:15; Ecclesiastes 11:2. *Commentary on Micah* ch.5 p.231

## Oc2. Exodus is scripture or God said

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Exodus 3:15 was said by God to Moses

**Athanasius of Alexandria** (346-356 A.D.) “and there are others also, heavenly ones, for Scripture says, ‘The Lord of powers is with us, the God of Jacob is our refuge.’” [Exodus 12:41] *Defence of the Nicene Definition* ch.20 p.163

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes Exodus 20:6 as God says though His prophet. question 14 p.92-93

**Cyril of Jerusalem** (c.349-386 A.D.)

**Basil of Cappadocia** (357-379 A.D.) quotes Exodus 25:10 as scripture. *On the Spirit* ch.4.6 p.5

**Epiphanius of Salamis** (360-403 A.D.) quotes Exodus 1:7 as “scripture”. *The Panarion* section 1 ch.8,4,5 p.25

Epiphanius of Salamis (360-403 A.D.) (implied) gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (400/401 A.D.) has God speaking in Exodus. *Commentary on Acts* ch.17 p.111

**Augustine of Hippo** (380-430 A.D.) quotes Exodus 3:!4 as “God spoke” *On the Gospel of John* Tractate 2 ch.2 p.14

## Oc3. Leviticus is Scripture or God says

**Athanasius of Alexandria** (329 A.D.) quotes Leviticus 23:26-27 as scripture and God speaking to Moses. *Easter Letter 1* ch.4 p.508

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes Leviticus as God speaks. question 103 p.96

**Cyril of Jerusalem** (c.349-386 A.D.)

**Amphilochius of Iconium** (c.345-398/404) &&&

**Jerome of Stridon** (393 A.D.) quotes Levicitus 16:29 as God is speaking. *Against Jovinianus* part 2 ch.17 p.402

## Oc4. Numbers is Scripture or God says

**Athanasius of Alexandria** (329 A.D.) quotes Numbers 10:1-2 as “divine scripture” and “God revealing to Moses” *Easter Letter 1* ch.2 p.507

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes Numbers 6:27 as God says. question 11 p.82-83

**Cyril of Jerusalem** (c.349-386 A.D.)

**Amphilochius of Iconium** (c.345-398/404) &&&

## Oc5. Deuteronomy is scripture or God says

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Athanasius of Alexandria** (356-360 A.D.) quotes Deuteronomy 32:8 as scripture. *Four Discourses Against the Arians* discourse 1 ch.13 p.313

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Cyril of Jerusalem** (c.349-386 A.D.)

**Gregory of Nyssa** (382-397 A.D.) discusses Deuteronomy 6:4 as Scripture. *On Not Three Gods* p.336

**Epiphanius of Salamis** (360-403 A.D.) (implied) gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (400/401 A.D.) says that God spoke Deuteronomy 18:15,18a,19. *Commentary on Acts* ch.9 p.56

## Oc6. Joshua is Scripture or the Lord says

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Joshua son of Nun in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Amphilochius of Iconium** (c.345-398/404) &&&

## Oc7. 1 or 2 Samuel is scripture or God says

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including the four books of kings [1, 2 Samuel, 1, 2 Kings] in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Basil of Cappadocia** (357-378/379 A.D.) quotes from 1 Samuel 7:4 as Scripture. Letter 8 ch.3 p.117

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Cyril of Jerusalem** (c.349-386 A.D.)

**Amphilochius of Iconium** (c.345-398/404) &&&

**Rufinus** (374-410 A.D.) translating Origen (225-253/254 A.D.) discusses 1 Sam 16:14; 18:10 in his discussion of “holy scriptures”. (It is in the original Greek also.) *de Principiis* book 4 ch.1.8 p.356

**Augustine of Hippo** (338-430 A.D.) refers to 2 Samuel as scripture in *Commentary on Psalms* p.412

## Oc8. 1 or 2 Kings is scripture or the Holy Spirit says

Aphrahat the Syrian (337-345 A.D.) (partial, allusion)

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including the four books of kings [1, 2 Samuel, 1, 2 Kings] in *Letter* 39 ch.4 p.552.

Ephraim the Syrian (350-378 A.D.)

Basil of Cappadocia (357-378/379 A.D.) (partial, allusion) &&&

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Optatus of Milevis** (373-375 A.D.) refers to the book of Kings. book 2 p.109

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes 1 Kings as God says. question 11 p.12 question 42 p.125

**Cyril of Jerusalem** (c.349-386 A.D.) quotes 1 Kings 1:4 as “Holy Scripture in the Book of Kings” *Catechetical Lectures* Lecture 12.21 p.78

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

Gregory of Nazianzen (330-391 A.D.) (partial, allusion)

Gregory of Nyssa (c.356-397 A.D.) (partial, allusion)

**Epiphanius of Salamis** (360-403 A.D.) gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today. *The Panarion*

**Amphilochius of Iconium** (c.345-398/404) &&&

Rufinus (374-410 A.D.) freely translating Origen

**John Chrysostom** (martyred 407 A.D.) quotes 1 Kings 19:14 as “Scripture” in *Homilies on Romans* homily 18 p.482

Orosius/Hosius of Braga (414-418 A.D.) (partial) alludes to 1 Kings 21:1-16. *Defense Against the Pelagians* ch.8 p.125

Council of Carthage (393-419 A.D.)

Fragment of Nicephorus of Constantinople referring to Clement of Alexandria (193-217/220 A.D.) (partial) 1 Kings 8:27 “Solomon the son of David, in the books styled ‘The Reigns of the Kings,’ comprehending not only that the structure of the true temple was celestial and spiritual, but had also a reference to the flesh, which He who was both the son and Lord of David was to build up, … Will God in very deed dwell with men on the earth?” *Fragment by Nicephorus of Constantinople quoting Clement of Alexandria against the Judaizers*. p.584

Sulpicius/Sulpitius Severus (historian) (363-420 A.D.) (partial) mentions 1 Kings as the Third Book of Kings in *History* book 1 ch.40 p.90

Jerome of Stridon (373-420 A.D.)

Augustine of Hippo (338-430 A.D.) (allusion)

John Cassian (419-430 A.D.) &&&

**Among heretics**

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) &&&

## Oc9. Reference to 1 or 2 Chronicles as Chronicles

**Athanasius of Alexandria** (367 A.D.) mentions first and second Chronicles in the books of the Old Testament. *Easter Letter 39* ch.4 p.552

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Cyril of Jerusalem** (c.349-386 A.D.)

**Amphilochius of Iconium** (c.345-398/404) &&&

## Oc10. Job is scripture or the Lord says

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Job in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Cyril of Jerusalem** (c.349-386 A.D.)

**Epiphanius of Salamis** (360-403 A.D.) gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**Amphilochius of Iconium** (c.345-398/404) &&&

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “even the Lord in the book of Job says, “Thou wilt take with a hook the apostate dragon,” i.e., a fugitive. *de Principiis* book 1 ch.5.5 p.260

**Augustine of Hippo** (380-430 A.D.) says that Job is scripture. *On the Gospel of John* Tractate 125 ch.5 p.449

## Oc11. Psalms are scripture or God/Spirit spoke

Jesus quoted Psalm 41:9 as scripture, in John 13:18.

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Mark 12:10-11; John 10:34-35; John 13:18.

**Athanasius of Alexandria** (367 A.D.) “There are, then, of the Old Testament, twenty-two books in number; for, as I have heard, it is handed down that this is the number of the letters among the Hebrews; their respective order and names being as follows. The first is Genesis , then Exodus, next Leviticus, after that numbers, and then Deuteronomy. Following these there is Joshua, the son of Nun, then Judges, then Ruth. And again, after these four books of Kings, the first and second being reckoned as one book, and so likewise the third and fourth as one book. And again, the first and second of the Chronicles are reckoned as one book. Again Ezra, the first and second are similarly one book. After these there is the book of Psalms, then the Proverbs, next Ecclesiastes, and the Song of Songs. Job follows, then the Prophets, the twelve being reckoned as one book. Then Isaiah, one book, then Jeremiah with Baruch, Lamentations, and the epistle, one book, afterwards, Ezekiel and Daniel, each one book. Thus far constitutes the Old Testament.” *Paschal Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Optatus of Milevis** (373-375 A.D.)”God says” in Psalm 132:1. Book 1 p.94

Optatus of Milevis (373-375 A.D.) says “The Holy Spirit says” in Psalm 9:23,24 book 2 p.108

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Gregory of Nyssa** (382-397 A.D.) says David wrote Psalm 103:8 and quotes it as Scriptures. *Answer to Eunomius’ Second Book* p.265

**Epiphanius of Salamis** (360-403 A.D.) was crazy over the number 22. He gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**Augustine of Hippo** (388-430 A.D.) &&& *Sermon on the Mount* book 1 ch.&&&

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (-407 A.D.) “For if thou wouldest learn how great is the profit of the Scriptures, examine thyself, what thou becomest by hearing Psalms, and what by listening to a song of Satan; and how thou art disposed when staying in a Church, and how when sitting in a theatre; and thou wilt see that great is the difference between this soul and that, although both be one.” *Homilies on Matthew* homily 2 p.&&&

**Jerome of Stridon** (373-420 A.D.) calls Psalms scripture. *Letter 10* ch.1 p.11

others too.

**Among heretics**

Arian heretic Eunomius of Cyzicus (c.360-c.394 A.D.) (partial) alludes to Psalms 113:11 as by the prophetic voice. *Apologetic Letter* ch.23 p.65

## Oc12. Proverbs are scripture or the Lord says

**Athanasius of Alexandria** (356-360 A.D.) quotes Proverbs 8:22 and Hebrews 3:2 then says, “They are accustomed to allege the aforesaid passages of divine Scripture, which have a good meaning,” *Four Discourses Against the Arians* discourse 2 ch.14.1 p.348

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Proverbs in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes Proverbs 20:9 as scripture. question 112 p.136. See also question 33 p.140.

**Cyril of Jerusalem** (c.349-386 A.D.)

**Epiphanius of Salamis** (360-403 A.D.) gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (400/401 A.D.) quotes Proverbs 9:12 as scripture. *Commentary on Acts* ch.7 p.48

**Rufinus** (374-410 A.D.) translating Origen (225-253/254 A.D.) quotes Proverbs 9:1-5 as “according to the declaration of holy Scripture” *de Principiis* book 2 ch.11.3 p.297

**Augustine of Hippo** (338-430 A.D.) refers to Proverbs as Scripture in *Commentary on Psalms* p.412

others too.

**Among heretics**

Arian heretic **Eunomius of Cyzicus** (c.360-c.394 A.D.) quotes part of Proverbs 8:22 as the Lord is speaking. *Apologetic Letter* ch.25 p.71

Arian heretic Eunomius of Cyzicus (c.360-c.394 A.D.) quotes Proverbs 8:22,23,25 as “Holy Scripture proclaims” *Apologetic Letter* ch.28 p.75

## Oc13. Isaiah is scripture or the Lord/Spirit says

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Mark 15:28; Luke 4:18-21.

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Isaiah in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) quotes Isaiah 5:2 as scripture. question 42 p.86

**Cyril of Jerusalem** (c.349-386 A.D.)

**Epiphanius of Salamis** (360-403 A.D.) gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (400/401 A.D.) quotes Isaiah 53 as scripture. *Commentary on Acts* ch.19 p.121

**Rufinus** (374-410 A.D.) translating Origen (225-253/254 A.D.) quotes part of Isaiah 45:7 in his discussion of “holy scriptures”. (It is in the original Greek also.) *de Principiis* book 4 ch.1.8 p.356

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

**Augustine of Hippo** (388-430) mentions the greater prophets Isaiah and Jeremiah in contrast to the minor prophets. *City of God* ch.33 p.379

others too.

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (3rd-5th century, compiled c.390 A.D.) book 2 ch.1 p.396 quotes Isaiah 66:2 as “The Lord says by Esias [Isaiah]”

## Oc14. Jeremiah is scripture or the Lord says

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Jeremiah in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**&&&Cyril of Jerusalem** (c.349-386 A.D.)

**Epiphanius of Salamis** (360-403 A.D.) gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**Amphilochius of Iconium** (c.345-398/404) &&&

**Rufinus** (374-410 A.D.) translating Origen (225-253/254 A.D.) discusses Jeremiah 15:14 in his discussion of “holy scriptures”. (It is in the original Greek also.) *de Principiis* book 4 ch.1.8 p.356

**John Chrysostom** (400/401 A.D.) quotes Jeremiah 35:3 as scripture. *Commentary on Acts* ch.14 p.93

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

**Augustine of Hippo** (388-430) mentions the greater prophets Isaiah and Jeremiah in contrast to the minor prophets. *City of God* ch.33 p.379

others too.

## Oc15. Ezekiel is scripture or the Lord says

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Ezekiel in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Cyril of Jerusalem** (c.349-386 A.D.)

**Amphilochius of Iconium** (c.345-398/404) &&&

**Epiphanius of Salamis** (360-403 A.D.) gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

others too.

## Oc16. Daniel is scripture or God showed

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, including Daniel in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Synod of Laodicea** (in Phrygia) (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

&&&**Cyril of Jerusalem** (c.349-386 A.D.)

**Amphilochius of Iconium** (c.345-398/404) &&&

**Epiphanius of Salamis** (360-403 A.D.) gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

## Oc17. Hosea is scripture or God/the Word says

**Athanasius of Alexandria** (356-360 A.D.) quotes Hosea 7:13 as the Lord Himself uttered by the prophet Hosea. *Four Discourses Against the Arians* Discourse 7 p.309-310

Athanasius of Alexandria (331 A.D.) (partial) lists the books of the Old Testament, mentioning the twelve minor prophets as “then the Prophets, the twelve being reckoned as one book.” in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Ambrosiaster** (Latin, after 384 A.D.) quotes Hosea 6:6 as scripture. question 103 p.97

**Amphilochius of Iconium** (c.345-398/404) &&&

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

## Oc18. Joel is scripture or God says

**Athanasius of Alexandria** (356-360 A.D.) alludes to the caterpillar in Joel 2:25 as “Scripture”. *Four Discourses Against the Arians* Discourse 1 ch.5 p.309

Athanasius of Alexandria (356-360 A.D.) alludes to “flesh” in Scripture as by Joel the Prophet. *Four Discourses Against the Arians* Discourse 3 ch.31 p.410

Athanasius of Alexandria (331 A.D.) (partial) lists the books of the Old Testament, mentioning the twelve minor prophets as “then the Prophets, the twelve being reckoned as one book.” in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Basil of Cappadocia** (357-379 A.D.) quptes Joel 2:11 as by Joel. *The Hexaemeron* homily 2 ch.7 p.64

## Oc19. Amos is scripture or God said

Athanasius of Alexandria (331 A.D.) (partial) lists the books of the Old Testament, mentioning the twelve minor prophets as “then the Prophets, the twelve being reckoned as one book.” in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Basil of Cappadocia** (357-379 A.D.) says that Amos 4:13 (LXX) is scripture. *The Hexaemeron* homily 3 ch.4 p.67

**Amphilochius of Iconium** (c.345-398/404) &&&

**Rufinus** (374-410 A.D.) translating Origen (225-253/254 A.D.) quotes the last half of Amos 3:6f in his discussion of “holy scriptures”. (It is in the original Greek also.) *de Principiis* book 4 ch.1.8 p.356

**Augustine of Hippo** (388-430 A.D.) quotes part of Amos 9:3 as “of which another passage of Scripture speaks” *On the Psalms* Psalm 89 ch.11 p.432

## Oc20. Micah is scripture

Athanasius of Alexandria (331 A.D.) (partial) lists the books of the Old Testament, mentioning the twelve minor prophets as “then the Prophets, the twelve being reckoned as one book.” in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Amphilochius of Iconium** (c.345-398/404) &&&

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “the prophet Micah in these words” and quotes Micah 6:8.” *de Principiis* [Latin] book 3 ch.1.6 p.305

Rufinus (374-410 A.D.) translating Origen (225-253/254 A.D.) quotes part of Micah 1:12 in his discussion of “holy scriptures”. (It is in the original Greek also.) *de Principiis* book 4 ch.1.8 p.356

## Oc21. Habakkuk is scripture or God says

Athanasius of Alexandria (331 A.D.) (partial) lists the books of the Old Testament, mentioning the twelve minor prophets as “then the Prophets, the twelve being reckoned as one book.” in *Letter* 39 ch.4 p.552.

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.26 p.203 says that God sent by the prophet Habakkuk. And quotes Habakkuk 2:15 (Septuagint)

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Amphilochius of Iconium** (c.345-398/404) &&&

## Oc22. Zechariah is scripture or God says

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

Athanasius of Alexandria (331 A.D.) (partial) lists the books of the Old Testament, mentioning the twelve minor prophets as “then the Prophets, the twelve being reckoned as one book.” in *Letter* 39 ch.4 p.552.

Basil of Cappadocia (357-379 A.D.) (partial) So I have been compelled, as it is written, to touch as it were the apple of my eye.”. *Letters of Basil Letter 102* To the citizens of Satala p.185

**Ambrosiaster** (Latin, after 384 A.D.) quotes Zechariah 12:1 as scripture. question 23 p.29

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) alludes to Zechariah 3:1 as by Zechariah. *de Principiis* book 3 ch.2 p.329

**Amphilochius of Iconium** (c.345-398/404) &&&

## Oc23. Malachi is scripture or God/Spirit says

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah.

**Athanasius of Alexandria** (&&&)

Athanasius of Alexandria (331 A.D.) (partial) lists the books of the Old Testament, mentioning the twelve minor prophets as “then the Prophets, the twelve being reckoned as one book.” in *Letter* 39 ch.4 p.552.

Optatus of Milevis (373-375 A.D.) (partial) mentions Malachi.book 4 p.181

**Basil of Cappadocia** (357-379 A.D.) quotes Malachi 3:6 “I am the Lord, I change not.” As “when God has declared”. *Letters of Basil* Letter 272 ch.2 p.301

**Ambrosiaster** (Latin, after 384 A.D.) quotes Malachi 1:8 as God says. question 5 p.52

**Amphilochius of Iconium** (c.345-398/404) &&&

## Oc24. The Twelve [Minor Prophets]

&&&**Eusebius of Caesarea** (318-325 A.D.) &&&

**Athanasius of Alexandria** (331 A.D.) lists the books of the Old Testament, mentioning the twelve minor prophets as “then the Prophets, the twelve being reckoned as one book.” in *Letter* 39 ch.4 p.552.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books. He did not list Lamentations separately, perhaps including it with Jeremiah. He also lists the “Twelve Prophets”.

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the prophets and the twelve. *Catechical Lectures* Lecture 16.29 p.122

**Didymus the Blind** (398 A.D.) quotes Nahum 3:10 as by “Nahum, seventh of the twelve prophets” *Commentary on Zechariah* 11 p.257

**Epiphanius of Salamis** (360-403 A.D.) was crazy over the number 22. He gives the 22 (!) books of the Old Testament in the following order: Pentateuch (5), Joshua, Job, Judges, Ruth, Psalms, Chronicles (2) Kings (4), Proverbs, Ecclesiastes, Canticles [Song of Solomon] Twelve prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra (2), Esther. The Book of Lamentations did not fit his contrived system, so he put Lamentations at the end. These are the 39 books we have today.

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

**Rufinus**’ *Commentary on the Apostles’ Creed* (374-410 A.D.)

Rufinus (410 A.D.) freely translated Origen (c.240 A.D.) mentions the twelve prophets. *Commentary on the Song of Songs* book 2 ch.10 p.165.

**Council of Carthage** (393-419 A.D.)

**Jerome of Stridon** (373-420 A.D.) (implied)

**Augustine of Hippo** (338-430 A.D.) mentions Isaiah and the twelve prophets in *The City of God* book 17 ch.29 p.376

others too.

## Oc25. The Law and the prophets

Haggai 2:10 (partial, the law)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Quotes Matthew 11:12-15

**Hegemonius of Sirmium** (4th century A.D.) This is not therefore an idle question, but there are the mightiest issues involved in this word. For just as all the law and the prophets are summed up in two words, so also all our hope is made to depend on the birth by the blessed Mary.” *Archelaus Disputation with Manes* ch.49 p.225-226

**Athanasius of Alexandria** (356 A.D.) mentions the Law and the prophets. *Letter to the Bishops of Egypt* ch.1.4 p.224

Athanasius of Alexandria (356-360 A.D.) (partial) mentions the Law. *Four Discourses Against the Arians* discourse 1 ch.59 p.341

**Ambrosiaster** (Latin, after 384 A.D.) mentions the law and the prophets. question 29 p.210

**Cyril of Jerusalem** (c.349-386 A.D.)

**Gregory Nazianzen** (330-391 A.D.) “This is the wish of our schoolmaster the law, of the prophets who intervened between Christ and the law, of Christ who is the fulfiller and end of the spiritual law; of the emptied Godhead, of the assumed flesh, of the novel union between God and man,” *In Defense of His Flight to Pontus* ch.23 p.209

**Gregory of Nyssa** (382-397 A.D.) speaks of the prophets and the law. *Against Eunomius* book 2 ch.2 p.102

***Book of Steps* (*Liber Graduum*)** (350-400 A.D.) (implied) “‘From now on not a single letter ‘*iota*’ will pass away from the Law and the prophets.’” Memra 22 ch.21 p.269-270

**Amphilochius of Iconium** (c.345-398/404) &&&

**John Chrysostom** (martyred 407 A.D.) “Law given by God to Moses from the catalogue of the Divine Scriptures.” *On the Priesthoods* book 4 ch.4 p.65

**Severian of Gabala/Jableh** (398-408 A.D.) in discussing the scriptures says, “In the Old Testament, the law appeared first, followed by the prophets … Here we find twelve prophets, namely Hosea and others; then the four famous ones, Isaiah, Jeremiah, Ezekiel, Daniel.” *On the Creation of the World* ch.3 p.3

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) refers to the Law and the prophets. He also says the Law was our teacher to Christ. *Commentary on the Song of Songs* ch.1 p.70

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) (Greek) “with respect to the five books of Moses, who have once given in their adhesion to the apostle, as divinely inspired;” *de Principiis* book 4 ch.1.13 p.362 (The Latin translation is very similar). See also *Homilies on Jeremiah* homily 5 ch.13 p.35

**Jerome of Stridon** (393 A.D.) “They have Moses and the prophets. … And in both passages no one doubts that Moses signifies the law.” *Against Jovinianus* book 1 ch.22 p.362

**Augustine of Hippo** (380-430 A.D.) mentions the law, the prophets, and Psalms. *On the Gospel of John* Tractate 9 ch.6 p.65

**Waldenses** (1176-) “The Vaudois remained all day at Bobbi, …and the latter preached on the sixteenth chapter of St. Luke, ‘The law and the prophets were until John, since that time the kingdom of God is preached, and every man preseth into it.’’” p.322-323 *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827.

**Among heretics**

**Arian heretic Eunomius of Cyzicus** (c.360-c.394 A.D.) mentions the law and prophets. *Apologetic Letter* ch.21 p.61

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) The law and the prophets. *Commentary on Zechariah* ch.5 p.351

## Oc26. The Old Testament is scripture

Luke 24:44-45

**Vaticanus** (B) Most of the Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 24:44-45

**Sinaiticus** (340-350 A.D.) Luke 24:44-45

**Vercelli** (Latin a) (4th century) Mt 1:1-25:1; 25:13-end; Mk 1:1-21;1:35-15:14; Lk 1:1-11:11; 11:27-12:36; 13:1-end Luke 24:44-45

**Athanasius of Alexandria** (326-372/373 A.D.) “Son, all the books of Scripture, both Old Testament and New, are inspired by God and useful for instruction [2 Tim 3:16], as it is written; but to those who really study it the Psalter yields especial treasure.” *Athanasius on Psalms*

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) ch.1 lists as canonical scrpture inspired by God all of the Old Testament books, calling them the “Old Testament”. He did not list Lamentations separately, perhaps including it with Jeremiah.

&&&**Cyril of Jerusalem** (c.349-386 A.D.)

## Oc27. The Ten Commandments / Decalogue

**Augustine of Hippo** (388-430 A.D.) speaks of the ten commandments. Epistle 55 ch.&&&

**Gregory Nanzianzen** (330-391 A.D.) “Give me the tables of your heart; I will be your Moses, though this be a bold thing to say; I will write on them with the finger of God a new Decalogue.” *Letter 40* ch.45 p.&&&

**John Chryosostom** (martyred 407 A.D.)

# NEW TESTAMENT canon

## Nc1. Matthew is scripture

(Jesus / the Lord / the Savior said is not counted.)

**Hegemonius of Sirmium** (4th century) “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ:” and then quotes Matthew 24:5,24. (Archelaus is speaking) *Archelaus Disputation with Manes* ch.35 p.209

Hegemonius of Sirmium (4th century) quotes Matthew 5:8 as Scripture. *Archelaus Disputation with Manes* ch.42 p.217

Hegemonius of Sirmium (4th century) quotes Matthew 24:4,5,23-26 including “For there shall arise false Christs, and false apostle, and false prophets, and shall show great signs and wonders;...” Then in the same chapter Archelaus tells Manes “whereas, even were you to do signs and wonders, we would still have to reckon you a false Christ, and a false prophet, according to the Scriptures.” *Archelaus Disputation with Manes* ch.54 p.232

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Basil of Cappadocia** (357-379 A.D.) says that Matthew and Mark are Scripture. *Letter 236* ch.1 p.276

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) says Matthew 9:22 is scripture. Question 115 p.389. See also question 40 p.285

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**John Chrysostom** (martyred 407 A.D.) “The Scripture is always wont to use this manner of speech, not only when it is mentioning what occurs in the time immediately after, but also of things which are to come to pass many years later. Thus also, for example, when His disciples came unto Him as He sat on the Mount of Olives, and sought to learn about His coming, and the taking of Jerusalem: [Mt 24:3] and yet ye know how great is the interval between those several periods.” *Homilies on Matthew* homily10 p.58

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

## Nc2. Mark is scripture or God said

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Basil of Cappadocia** (357-379 A.D.) says that Matthew and Mark are Scripture. *Letter 236* ch.1 p.276

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) says Mark 9:12 is screipture. Question 115 p.389

## Nc3. Luke is scripture or God said

(Jesus / the Lord / the Savior said is not counted.)

**Hegemonius of Sirmium** (4th century) “I understand, then, that his [Manes’] chief effort was directed to prove that the law of Moses is not consonant with the law of Christ; and this position he attempted to found on the authority of our Scriptures. Well, on the other hand, not only did we establish the law of Moses, and all things which are written in it, by the same Scripture; but we also proved that the whole Old Testament agrees with the New Testament, and is in perfect harmony with the same, and that they form really one texture, just as a person may see one and the same robe made up of weft and warp together.” *Archelaus Disputation with Manes* ch.41 p.215

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Basil of Cappadocia** (357-379 A.D.) says Luke 16:29 is scripture. *On the Spirit* ch.14.33 p.20

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Cyril of Jerusalem** (c.349-386 A.D.) quotes part of Luke 4:41 as Scripture Lecture 10.15 p.4 and refers to it as the Gospel in Lecture 2.4 p.9.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Asterius of Amasea** (400-410 A.D.) refers to the rich man and Lazarus as “the Scripture” *The Rich Man and Lazarus* sermon 1 ch.1 p.1

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

## Nc4. John is scripture

(Jesus / the Lord / the Savior said is not counted.)

**Hegemonius of Sirmium** (4th century) “Moreover, when they came upon the word which is given us in our Scriptures touching the Paraclete, he [Manes] took it into his head that he himself might be that Paraclete; for he had not read with sufficient care to observe that the Paraclete had come already,-namely, at the time when the apostles were still upon earth.” *Archelaus Disputation with Manes* ch.54 p.232

Hegemonius of Sirmium (4th century) quotes John 16:14 as scripture. *Archelaus Disputation with Manes* ch.34 p.208

Hegemonius of Sirmium (4th century) “Furthermore, there is but one only inconvertible substance, the divine substance, eternal and invisible, as is known to all, and as is also borne out by this scripture: ‘No man hath seen God at any time, save the only begotten Son, which is in the bosom of the Father.’” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.32 p.205

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) (implied) implies that John 2:4 and 10:18 are scripture. question 115 p.388

**Cyril of Jerusalem** (c.349-386 A.D.) quotes John 4:24 as sacred scripture according to John. *Catechical Lectures* Lecture 17 ch.34 p.132

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Sozomon** (370/380-425 A.D.) quotes John 3:13 as scripture. *Sozomen’s Ecclesiastical History* book 6 ch.27 p.364

**John Chrysostom** (martyred 407 A.D.) “To learn how false this is, listen to what Christ said about the devil: 'He was a murderer from the beginning.' [John 8:44] God says he is a murderer; do you rush to him as you would to a physician?” *Against the Jews* book 8

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) quotes John 6:49 as Scripture. *Commentary on Hosea* ch.2 p.45

## Nc5. Acts is scripture

**Hegemonius of Sirmium** (4th century) writes that Archelaus quotes Acts 2:6 as Scripture. *Archelaus Disputation with Manes* ch.36 p.210. Archelaus also quotes Acts 9:15 in *Archelaus Disputation with Manes* ch.34 p.208.

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**John Chrysostom** (martyred 407 A.D.) says that Acts 16:29-31 is scripture. *Homilies on Ephesians* ch.8 p.89

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

## Nc6. Paul’s letters are authoritative

2 Peter 3:15-16 (scripture)

**p72 (=Bodmer 7 and 8)** (ca.300 A.D.) all of 1 Peter, 2 Peter, Jude 191 verses. Calls the writings of Paul scripture. 2 Peter 3:15-16

**p15** 1 Corinthians 7:18-8:4 (late 3rd century) (implied because is 1 Corinthians)

**p16** Philippians 3:10-17; 4:2-8 (late 3rd century) (implied because is Philippians)

**Eusebius of Caesarea** wrote whole commentaries on Luke and 1 Corinthians. *Nicene and Post-Nicene Fathers Second Series* vol.1 p.41

**Hegemonius of Sirmium** (4th century) quotes 2 Corinthians 13:3 as by Paul and calls him an apostle. *Archelaus Disputation with Manes* ch.42 p.218

Hegemonius of Sirmium (4th century) Diodorus appeals to “the Apostle Paul and the Gospels” *Archelaus Disputation with Manes* ch.45 p.221

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.7 p.198 “applied greater pains for advancement, often repeating to himself the saying of Paul: ‘Forgetting the things which are behind and stretching forward to the things which are before.’” [Philippians 3:13b]

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

Athanasius of Alexandria (335 A.D.) declares that eating meat is fine and quotes 1 Corinthians 6:13 as by Paul. *Easter Letter 7* ch.2 p.524

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) mentions Paul and refers to Ephesians 1:3. *Marius’ Letter to Candidus* ch.2 p.60. He also refers to Paul and Romans 11:13 in ch.1 p.60

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

Gregory of Nyssa (356-397 A.D.) (partial) 1 Corinthians 15:51,52 “the divine Apostle … to the Corinthians” *On the Making of Man* ch32.6 p.412

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament, including gthe fourteen epistles of Paul. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Orosius/Hosius of Braga** (414-418 A.D.) refers to 2 Corinthians 5:9-10 as by the Apostle Paul. *Defense Against the Pelagians* ch.18 p.140

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 Thessalonians 4:17 as by the apostle. *de Principiis* book 2 ch.11.5 p.299

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Augustine of Hippo** (388-430 A.D.) mentions the Epistles of Paul and then the four books of the Gospel. *On The Profit of Believing* ch.7 p.350

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) alludes to Hebrews 7:11 as by the blessed Paul. *Commentary on Hosea* ch.24 p.56 and Hebrews 9:13 as by Paul in *Commentary on Jonah* preface p.187

## Nc7. Romans is scripture

**Hegemonius of Sirmium** (4th century) “***Hegemonius of Sirmium*** *said*: By all means. Now let us select some instance from among those statements which you allege to be on your side; so that if these be once found to have been properly dealt with, other questions may also be held to rank with them; and if the case goes otherwise, I shall come under the condemnation of the judges, that is to say, I shall have to bear the shame of defeat. You say, then, that the law is a ministration of death, and you admit that ‘death, the prince of this world, reigned from Adam even to Moses; ‘ for the word of Scripture is this: ‘even over them that did not sin.’ [Romans 5:14] *Manes said*: Without doubt death did reign thus, for there is a duality, and these two antagonistic powers were nothing else than both unbegotten. ***Hegemonius of Sirmium*** *said*: Tell me this then,-how can an unbegotten death take a beginning at a certain time? For ‘from Adam’ is the word of Scripture, and not ‘before Adam.’” *Archelaus Disputation with Manes* ch.29 p.202

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) says Romans is scripture. Question 33 p.140

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Ambrose of Milan** (370-390 A.D.) quotes Romans 8:32 as Scripture. *On the Christian Faith* book 1 ch.17.109 p.219.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes of Romans 1:1-4 in “Paul’s Epistle to the Romans.” *de Principiis* book 2 ch.4.2 p.276

**Among heretics**

The heretic **Manes** (4th century) accepts as scripture Archelaus quoting Romans 5:14. *Archelaus Disputation with Manes* ch.29 p.202

## Nc8. 1 Corinthians is scripture

**Hegemonius of Sirmium** (4th century) “But from this we are able to show that there is a unison of powers in these two substances, that is to say, in that of the body and in that of the soul; of which unison that greatest teacher in the Scriptures, Paul, speaks, when he tells us, that “God hath set the members every one of them in the body as it hath pleased Him.’” *Archelaus Disputation with Manes* ch.18 p.193

Hegemonius of Sirmium (4th century) (Archelaus is speaking) “For when the Scripture speaks of glory, it shows us also that it had cognizance of differences in glory. Thus it says: ‘There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.’” [1 Corinthians 15:21] *Archelaus Disputation with Manes* ch.43 p.218

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Basil of Cappadocia** (357-379 A.D.) says 1 Corinthians 8:6 is scripture. *On the Spirit* ch.4.6 p.5

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Gregory of Nyssa** (382-397 A.D.) quotes 1 Corinthians 1:24 as “And we have learnt fro the Scripture that the Son is the power of the Father.” *Against Eunomius* book 12 ch.3 p.245

## Nc9. 2 Corinthians is scripture

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Basil of Cappadocia** (357-379 A.D.) “(for it is so understood according to the usage of Scripture, as I the words of Paul, ‘if any man be in Christ he is a new creature’), the renewal owhich takes place I nthis life,” *On the Spirit* ch.19.49 p.31

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrosiaster** (Latin, after 384 A.D.) calls 2 Corinthians 3:17 scripture. Question 20 p.139

## Nc10. Galatians is scripture

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Quotes Galatians 6:10 as scripture. Memra 4 ch.1 p.24

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

## Nc11. Ephesians is scripture

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes Ephesians 6:12 as by Paul to the Ephesians. *de Principiis* book 3 ch.4 p.332

## Nc12. Philippians is scripture

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes Philippians 4:13 as by Paul. *de Principiis* book 3 ch.2.5 p.333

## Nc13. Colossians is scripture

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

***Syrian Catalogue of St. Catherine’s*** (ca.400 A.D.) refers to the four gospels, Acts, Romans, and Galatians through Hebrews.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes of Colossians 1:15 as by Paul. *de Principiis* book 1 ch.5 p.247

## Nc14. 1 Thessalonians is Scripture

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

## Nc15. 1 Timothy is Scripture

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**John Chrysostom** (martyred 407 A.D.) says that 1 Timothy is scripture. *Homilies on 1 Timothy* homily7 ch.5 p.430

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

## Nc16. 2 Timothy is Scripture

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

## Nc17. Titus is scripture

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

## Nc18. Revelation is scripture or the Lord says

Revelation 1:1;22:18-19

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) has all of Revelation

**Athanasius of Alexandria** (356-360 A.D.) quotes “John in the Apocalypse” saying Jesus is the Alpha and Omega. *Four Discourses Against the Arians* discourse 4 ch.28 p.444

Athanasius of Alexandria (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Hilary of Poitiers** (355-367/368 A.D.)

Ephraem Syrus (350-378 A.D.) alludes to Revelation

**Ambrosiaster** (Latin, after 384 A.D.) calls Revelation 10:8 scripture in question 72 p.305

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Ambrose of Milan** (378-381 A.D.) quotes Revelation 1:8 as “Scripture”. *On the Christian Faith* book 2 ch.4.35 p.228. See also *Concerning Repentance* book 1 ch.10 no.46 p.337

The Donatist schismatic **Tyconius** (after 390 A.D.) refers to Revelation 1:15.

**Gregory of Nazianzen** (330-391 A.D.)

**Gregory of Elvira** (after 392 A.D.)

Gregory of Nyssa (c.356-397 A.D.) alludes to Revelation 1:6 in *On Virginity* ch.24 p.376

**Didymus the Blind** (398 A.D.)

**Epiphanius of Salamis** (360-403 A.D.)

**Rufinus** (374-410 A.D.)

John Chrysostom (-407 A.D.) alludes to Revelation (vol.14)

**Chromatius of Acquileia** (martyred 407 A.D.)

Sulpicius/Sulpitius Severus (363-420 A.D.) (partial) says John the apostle and evangelist wrote Revelation in *History* book 2 ch.31 p.112

**Council of Carthage** (393-419 A.D.)

**Orosius/Hosius of Braga** (414-418 A.D.) alludes to Revelation 20:12 as in the Apocalypse of John. *Defense Against the Pelagians* ch.13 p.131

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Augustine of Hippo** (388-8/28/430 A.D.) quotes Revelation 5:9 as by John. *On the Forgiveness of Sin, and Baptism*) book 1 ch.51 p.34. He also refers to Revelation 21:3.

Augustine of Hippo (388-430 A.D.) quotes Revelation 1:8 as Jesus speaking in the Apocalypse. *On Faith and the Creed* ch.5.15 p.327

**John Cassian** the Semi-Pelagian (419-420 A.D.) quotes Revelation 4:4 as the Holy Apocalypse in the *Conference of the Abbot Abraham* ch.1 p.531.

**Among heretics**

The heretic **Priscillian** (385 A.D.) refers to Revelation 18:2,3,12

## Nc19. The “New Testament” is Scripture

Mentioning just a verse or portion of the New Testament is not counted here.

**Athanasius of Alexandria** (346-356 A.D.) calls the “New Testament” scripture. *Defense of the Nicene Definition* ch.26 p.168

Athanasius of Alexandria (326-372/373 A.D.) “Son, all the books of Scripture, both Old Testament and New, are inspired by God and useful for instruction [2 Tim 3:16], as it is written; but to those who really study it the Psalter yields especial treasure.” *Athanasius on Psalms*

**Synod of Laodicea** (343-381 A.D.) canon 60 p.159 lists the books of the Old Testament and the New Testament. Canon 59 p.158 says only the canonical books of the Old and New Testaments may be read in church.

**Teachings on Bible canon not on the list**

**1. The Law is our teacher** (1 writer so far: Hegemonius of Sirmium)

# OLD TESTAMENT AUTHORS

## Oa1. Moses wrote Genesis

**Hegemonius of Sirmium** (4th century) “Hence in Genesis , where Moses gives an account of the construction of the world,” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.22 p.195

**Ambrosiaster** (Latin, after 384 A.D.) says Moses wrote Genesis. question 106 p.5 question 107 p.23

**Gregory of Nyssa** (382-397 A.D.) says Moses wrote Genesis 1:3 is Scripture, and God said. *Answer to Eunomius’ Second Book* p.270

**Severian of Gabala/Jableh** (398-408 A.D.) says that Moses wrote Genesis 1.1 *On the Creation of the World* ch.2 p.1. See also ch.5 p.4

## Oa2. Moses wrote Exodus

**Cyril of Jerusalem** (c.349-386 A.D.) says Exodus 7:23 was by Moses in Lecture 13 ch.3 p.82

**Pacian of Barcelona** (342-379/392 A.D.) God addresses Moses and quotes Exodus 32:33. *On Penitents* ch.5.1 p.75

**John Chrysostom** (-407 A.D.) refers to Exodus 17:12 as by Moses vol.14 *Commentary on John* homily 14 p.50

**Synopsis Scripturae Sacrae** (&&&)

**Jerome of Stridon** (373-420 A.D.) “Moses writes in Exodus” and quotes Exodus 12:29. *The Perpetual Virginity of the Blessed Mary* ch.12 p.339

## Oa3. Moses wrote Leviticus

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 5:14

**Athanasius of Alexandria** (347 A.D.) says Moses wrote Leviticus. *Easter Letter 19* ch.3 p.545

**Didymus the Blind** (398 A.D.) quotes Leviticus 26:27-28 as “in the composition of Moses”. *Commentary on Zechariah* 7 p.150

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “In connection with which, even this statement does not appear superfluous, that Moses indeed hears from God what is described in the book of Leviticus, while in Deuteronomy it is the people that are the auditors of Moses, and who learn from him what they could not hear from God.” *de Principiis* book 4 ch.24 p.375. (The Greek of Origen does not say this.)

**Augustine of Hippo** (338-430 A.D.) alludes to Leviticus 23 as by Moses *Reply to Faustus the Manichaean* book 32 ch.3 p.333

## Oa4. Moses wrote Numbers

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Numbers 11:29 as by Moses in Lecture 16 ch.26 p.122

**Augustine of Hippo** (338-430 A.D.) alludes to Numbers 9:10-12 as “Moses, indeed, is accused by the voice of God” *Reply to Faustus the Manichaean* book 16 ch.16 p.225

## Oa5. Moses wrote Deuteronomy

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 19:7

**Hegemonius of Sirmium** (277/278 A.D.) refers to Deuteronomy 18:15 as by Moses. *Archelaus Disputation with Manes* ch.42 p.217

**Athanasius of Alexandria** (346-356 A.D.) quotes as true Dionysius of Rome who quotes Deuteronomy 32:6 as “says Moses in his great song in Deuteronomy”. *Defense of the Nicene Definition* ch.26 p.168

**Ambrosiaster** (Latin, after 384 A.D.) says Deuteronomy 18:15 was written by Moses. question 51 p.278

**Cyril of Jerusalem** (c.349-386 A.D.) says Deuteronomy 28:66 was by Moses in *Catechetical Lectures* Lecture 12.19 p.87

**Pacian of Barcelona** (342-379/392 A.D.) quotes Deuteronomy 13:6; 13:8-9 (Septuagint) as by “Moses” and “the Book of Deuteronomy” Letter 3 ch.17.1 p.58

**John Chrysostom** (martyred 407 A.D.) quotes Deuteronomy 4:2 as by Moses *Commentary on Matthew* homily 5.1 p.314

John Chrysostom (martyred 407 A.D.) says that Moses wrote Deuteronomy 18:25 *Homilies on Galatians* homily2 p.22

**Augustine of Hippo** (338-430 A.D.) refers to Deuteronomy 21:23 as written by Moses in *Reply to Faustus the Manichaean* book 14 ch.1 p.207.

## Oa6. David a writer of Psalms

**Aphrahat the Syrian** (337-345 A.D.) says that David wrote Psalm 118:22. *Select Demonstrations* Demonstration 1.6 p.347

**Eusebius of Emesa** (c.359 A.D.) quotes part of Psalm 22 as “according to the saying of David” *On the Sufferings and Death of our Lord* p.3

**Athanasius of Alexandria** (356-360 A.D.) David wrote Psalm 71/72. *Four Discourses Against the Arians* discourse 1 ch.41 p.330

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Psalms of David, which includes 151 Psalms, the first one beginning with 'Blessed is the man who has not walked in the counsel of the ungodly'; The Parables of Solomon, beginning with 'The Proverbs of Solomon son of David, who reigned in Israel, to know wisdom and instruction'; Ecclesiastes by the same author, which begins 'The words of the Preacher, the son of David, king of Israel in Jerusalem: vanity of vanities ... all is vanity'; Song of Songs by the same author, which begins 'The Song of songs, which is Solomon’s: let him kiss me with the kisses of his mouth: for thy breasts are better than wine';”

**Optatus of Milevis** (373-375 A.D.) says David wrote Psalm 132:2. book 2 p.109

**Ambrosiaster** (Latin, after 384 A.D.) says David wrote Psalm 17:50 and 55:10. question 44 p.66

**Basil of Cappadocia** (357-379 A.D.) says David wrote Psalm 36:6. *Letter 8* ch.8.11 p.121

**Gregory Nanzienzen** (330-391 A.D.) “if he takes possession of a shepherd makes him a Psalmist, subduing evil spirits by his song, and proclaims him King; … Call to mind David and Amos” *On Pentecost* ch.14 p.384

**Pacian of Barcelona** (342-379/392 A.D.) quotes Psalm 92:1 as by David. Letter 3 ch.17.2 p.59

Pacian of Barcelona (342-379/392 A.D.) Appeals to David as an authority and quoting Psalm 146:7-8. *On Baptism* ch.7.2 p.93

**Gregory of Nyssa** (382-397 A.D.) says David wrote Psalm 103:8 and quotes it as Scriptures. *Answer to Eunomius’ Second Book* p.265

**John Chrysostom** (-407 A.D.) quotes Psalms 2:1,2 as by David in *Commentary on Matthew* homily 36.3 p.240

**Severian of Gabala/Jableh** (398-408 A.D.) mentions David quoting part of Psalm 22. *On the Creation of the World* ch.7 p.6

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) quotes part of Psalm 30:11 as by David. *Commentary on Zechariah* ch.13 p.377

## Oa7. Solomon a writer of Proverbs

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Solomon wrote Proverbs.

**Hilary of Poitiers** (355-367/368 A.D.) “The Prophet Solomon teaches us what this Tree of Life is in his exhortation concerning Wisdom: ‘She is a tree of life to all them that lay hold upon her, and lean upon her.’” (Proverbs 3:18) *Homilies on Psalms* Psalm 1 ch.14 p.239

**Athanasius of Alexandria** (357 A.D.) says Solomon wrote Proverbs 10:27. *In Defense of his Flight* ch.14 p.260

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Psalms of David, which includes 151 Psalms, the first one beginning with 'Blessed is the man who has not walked in the counsel of the ungodly'; The Parables of Solomon, beginning with 'The Proverbs of Solomon son of David, who reigned in Israel, to know wisdom and instruction'; Ecclesiastes by the same author, which begins 'The words of the Preacher, the son of David, king of Israel in Jerusalem: vanity of vanities ... all is vanity'; Song of Songs by the same author, which begins 'The Song of songs, which is Solomon’s: let him kiss me with the kisses of his mouth: for thy breasts are better than wine';”

**Basil of Cappadocia** (357-379 A.D.) says Solomon wrote Proverbs 8:22. *Letter 8* ch.8 p.120

**Ambrosiaster** (Latin, after 384 A.D.) says Solomon wrote Proverbs 4:19. question 110 p.121

**Gregory of Nyssa** (382-397 A.D.) says Solomon wrote Proverbs 1:6 (Septuagint). *Against Eunomius* book 3 ch.2 p.138

**Pacian of Barcelona** (342-379/392 A.D.) alludes to Proverbs 18:19 as by Solomon. Letter 3 ch.20.2 p.62

**Rufinus** (374-410 A.D.) alludes to Proverbs 2:5 as “according to the words of Solomon” in Rufinus’ translation of Origen’s *de Principiis* book 2 ch.2.9 p.245

**John Chrysostom** (-407 A.D.) alludes to Proverbs 25:21,22 as by Solomon. *To Those Who Had Not Attended the Assembly* ch.6 p.230

**Asterius of Amasea** (400-410 A.D.) “for Solomon says in the book of Proverbs” *Against Covetousness* sermon 3 ch.1 p.6

## Oa8. Solomon, writer of Ecclesiastes

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Psalms of David, which includes 151 Psalms, the first one beginning with 'Blessed is the man who has not walked in the counsel of the ungodly'; The Parables of Solomon, beginning with 'The Proverbs of Solomon son of David, who reigned in Israel, to know wisdom and instruction'; Ecclesiastes by the same author, which begins 'The words of the Preacher, the son of David, king of Israel in Jerusalem: vanity of vanities ... all is vanity'; Song of Songs by the same author, which begins 'The Song of songs, which is Solomon’s: let him kiss me with the kisses of his mouth: for thy breasts are better than wine';”

**Basil of Cappadocia** (357-379 A.D.) says that Solomon wrote Ecclesiastes. *Letter 51* p.1554

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Ecclesiastes 9:7,8 as by Solomon in Ecclesiastes in Lecture 22 ch.8 p.152

**Rufinus** (374-410 A.D.) loosely translating Origen (225-253/254 A.D.) “That this, however, is also brought about by the opposing powers, is shown by Solomon in the book of Ecclesiastes in the following manner: ‘If the spirit of the ruler rise up against thee, leave not thy place; for soundness restrains great offences.’” *de Principiis* book 3 ch.2.4 p.&&&

**John Chrysostom** (-407 A.D.) says that Solomon wrote that the sleep of the laborer is sweet (Ecclesiastes 5:12). *On the Statues* homily2 ch.23 p.352

John Chrysostom (-407 A.D.) said Ecclesiastes 7:2 was by Solomon vol.10 *Commentary on Matthew* homily40 p.263

## Oa9. Isaiah wrote or said Isaiah

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:3

**Marcellus of Ancyra** (c.336 & 340 A.D.) says Isaiah wrote Isaiah 2:3. He also says that Isaiah wrote Isaiah 44:6.

**Aphrahat the Syrian** (337-345 A.D.) Isaiah wrote Isaiah 28:16. *Select Demonstrations* Demonstration 1.6 p.347

**Eusebius of Emesa** (c.359 A.D.) paraphrases Isaiah 53:7f as “the prophecy of Esias” [Isaiah] *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (357 A.D.) says Isaiah wrote Isaiah 26:20. *In Defense of his Flight* ch.21 p.262

**Optatus of Milevis** (373-375 A.D.) says Isaiah wrote Isaiah 60:14 in book 1 p.76. Optatus also says Isaiah wrote Isaiah 22:4 in book 3 p.125.

**Basil of Cappadocia** (357-379 A.D.) says that Isaiah 46:13 is by Isaiah. *On the Spirit* ch.5.7 p.5-6

**Ambrosiaster** (Latin, after 384 A.D.) quotes Isaiah 4%:7 as by Isaiah. question 106 p.6

**Ambrose of Milan** (370-390 A.D.) quotes Isaiah 40:12 as by Isaiah. *Of the Holy Spirit* book 2 ch.9.90 p.126.

**Gregory of Nyssa** (378-397 A.D.) quotes part of Isaiah 6 as by Isaiah. *Against Eunomius* book 1 ch.23 p.64

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (3rd-5th century, compiled c.390 A.D.) book 2 ch.1 p.396 quotes Isaiah 66:2 as “The Lord says by Esias [Isaiah]”

## Oa10. Jeremiah wrote or said Jeremiah

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 27:9

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Jeremiah wrote Jeremiah 8:9.

**Aphrahat the Syrian** (337-345 A.D.) says Jeremiah wrote Jeremiah 6:4-8. *Select Demonstrations* Demonstration 1.3 p.346

**Athanasius of Alexandria** (326-372/373 A.D.) quotes Jeremiah 31:22 as “which Jeremiah says, according to the edition of the seventy translators” *Statement of Faith* ch.3 p.85

**Optatus of Milevis** (373-375 A.D.) says Jeremiah wrote Jeremiah 11:23 in book 4 p.199.

**Basil of Cappadocia** (357-379 A.D.) says that Jeremiah wrote Jeremiah 9:1. *Letter 46* ch.1 p.149

**Gregory of Nyssa** (382-397 A.D.) says Jeremiah 9:17 is by Jeremiah. *Funeral Oration on Meletius* p.576

**John Chrysostom** (martyred 407 A.D.) “Moses foretold this, but Jeremiah shows that it came true. For Moses said: ‘The refined and delicate woman, so delicate and refined that she would not venture to put her foot upon the step, shall put her hand to the unholy table and eat her own children.’ But Jeremiah shows that this came true when he said: ‘The hands of compassionate women boiled their own children.’” *Against the Jews* ch.5

**Jerome of Stridon** (393 A.D.) says Jeremiah 2:6 is by Jeremiah. *Against Jovinianus* book 2 ch.37 p.415

## Oa11. Ezekiel is by Ezekiel

**Aphrahat the Syrian** (337-345 A.D.) says Ezekiel wrote Ezekiel 13:10. *Select Demonstrations* Demonstration 1.6 p.347

**Athanasius of Alexandria** (331 A.D.) says Ezekiel wrote Ezekiel 18:23,32. *Easter Letter 3* ch.4 p.514

**Optatus of Milevis** (373-375 A.D.) says Ezekiel in Ezekiel 3:8 in book 1 p.5. Optatus also said Eekial wrote Eeiel 18:3-22 in book 1 p.75.

**Basil of Cappadocia** (357-379 A.D.) says Ezekiel wrote Ezekiel 18:24. *Letter 42* ch.21 p.143-144

**Ambrosiaster** (Latin, after 384 A.D.) quotes Ezekiel 38:5 as by Ezekiel. question 108 p.8

**Didymus the Blind** (398 A.D.) quotes Ezekiel 31:3-9 as by the prophet Ezekiel. *Commentary on Zechariah* 11 p.258-259

**John Chrysostom** (-407 A.D.) refers to Ezekiel 9:4 as by Ezekiel in vol.9 *Concerning the Statues* homily 18.9 p.462

## Oa12. Daniel spoke or wrote Daniel

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 24:15

**Aphrahat the Syrian** (337-345 A.D.) ssays that Daniel wrote Daniel 2:34-35. *Select Demonstrations* Demonstration 1.8 p.347

**Basil of Cappadocia** (357-379 A.D.) says thatDaneil wrote Daniel. *Letter 46* ch.5 p.151

**Ambrosiaster** (Latin, after 384 A.D.) quotes from Daniel by Daniel. question 26 p.204

## Oa13. Hosea wrote or spoke Hosea

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Hosea wrote Hosea 13:4.

**Aphrahat the Syrian** (337-345 A.D.) says Hosea 10:12 is in Hosea. *Select Demonstrations* Demonstration 1.11 p.348

**Athanasius of Alexandria** (356-360 A.D.) quotes Hosea 7:13 as the Lord Himself uttered by the prophet Hosea. *Four Discourses Against the Arians* Discourse 1 ch.7 p.309-310

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Basil of Cappadocia** (357-379 A.D.) says that Hosea wrote Hosea. *Letter 46* ch.3 p.150

**Ambrosiaster** (Latin, after 384 A.D.) quotes Hosea 2:24 as by Hosea. question 44 p.66-67

**Council of Constantinople II** (553 A.D.) mentions Hosea by Hosea. *Sentences of the Council* p.311

## Oa14. Joel wrote Joel

**Athanasius of Alexandria** (356-360 A.D.) says Joel wrote Joel 2:28. *Four Discourses Against the Arians* discourse 3 ch.30 p.410

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Ambrosiaster** (Latin, after 384 A.D.) quotes Joel 2:31 as by Joel. question 105 p.211-212

**Rufinus** (374-410 A.D.) loosely translating Origen (225-253/254 A.D.) “Saviour, it is written that the prediction of the prophet Joel was fulfilled,” *de Principiis* book 2 ch.7.2 p.285

**John Chrysostom** (400/401 A.D.) says that Joel wrote the Book of Joel. *Commentary on Acts* ch.5 p.33

## Oa15. Amos wrote Amos

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Amos 8:9 as by the prophet Amos. *Catechical Lectures* Lecture 13 ch.25 p.89

## Oa16. Micah wrote or said Micah

“In Micah” in Melito of Sardis and Cyprian or Carthage, is not counted.

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Micah wrote Micah 4:2.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Didymus the Blind** (398 A.D.) quotes Micah 7:1-3 as by Micah the prophet. *Commentary on Zechariah* 12 p.294

**Rufinus** (376-406 A.D.) translating Origen (225-253/254 A.D.) (implied) “the prophet Micah will prove when he says: ‘If it has been announced to thee, O man, what is good, or what does the Lord require of thee, except to do justice and to love mercy?’” [in both Latin and Greek] *de Principiis* book 3 ch.1.6 p.305

**John Chrysostom** (-407 A.D.) refers to Micah 6:1 as by Micah *Commentary on Romans* homily5 p.366

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Micah has a thankfulness towards God. *Commentary on Micah* ch.7 p.244

## Oa17. Habakkuk wrote Habakkuk

“In Habakkuk” per Cyprian and Melitio of Sardis, is not counted here.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Ambrosiaster** (Latin, after 384 A.D.) quotes Hanakkuk 2:4 as by Habakkuk. question 44 p.63

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Habakkuk 3:3 as by Habakkuk. *Catechical Lectures* Lecture 12 ch.20 p.77

**Augustine of Hippo** (338-430 A.D.) &&&

**Macarius Chrysocephalus of Constantinople** (&&& A.D.) quoting Clement of Alexandria (193-217/220 A.D.) refers to Habakkuk 3:4. “And the prophet Habakkuk sees Him bearing horns, and celebrates His defensive attitude-’horns in His hands.’” fragment 11 ch.2 p.582

## Oa18. Zephaniah is by Zephaniah/Sophonias

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**John Chrysostom** (martyred 407 A.D.) “It is Zephaniah who said: "The Lord shall appear to all nations, and will make all the gods of the nations waste away; then each from its own place shall adore Him.” *Against the Jews* book 5 ch.12.8

## Oa19. Zechariah wrote Zechariah

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Zechariah wrote Zecharia 3:1-21.

**Aphrahat the Syrian** (337-345 A.D.) quotes Zechariah 4:2 as by the prophet Zechariah. *Select Demonstrations* Demonstration 1 ch.8 p.347-348.

**Athanasius of Alexandria** (356-360 A.D.) says Zecharias wrote Zechariah 1:3,12. *Four Discourses Against the Arians* discourse 2 ch.31 p.360.

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Basil of Cappadocia** (357-378 A.D.) quotes parts of Zechariah 10:1,2 as by Zechariah. Letter 210 ch.6 p.251

**Ambrosiaster** (Latin, after 384 A.D.) quotes Zechariah 12:1 as by Zechariah. question 23 p.29

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the books of the Prophets, both of the Twelve and of the others. Micah 3:8 as in Micah, Joel 2:28 as in Joel, Haggai 2:4 as in Haggai, Zechariah 1:6 as in Zechariah. *Catechetical Lectures* Lecture 16.29 p.122

**Rufinus** (374-410 A.D.) translating Origen (225-253/254 A.D.) alludes to Zechariah 3:1 as by Zechariah. [Latin] *de Principiis* book 3 ch.2 p.329

**John Chrysostom** (-407 A.D.) mentions Zechariah 5:7,8 as by Zechariah vol.10 *Commentary on Matthew* homily 38 p.253

**Augustine of Hippo** (388-430) “Zephaniah, one of the minor prophets, is put along with him, because he himself says that he prophesied in the days of Josiah; but he does not say till when.” *City of God* ch.33 p.379

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 section 3 ch.20 p.448 quotes Zechariah 9:9 as Zechariah says.

## Oa20. Malachi wrote Malachi

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Malachi wrote Malachi 2:10.

**Athanasius of Alexandria** (356-360 A.D.) says Malachi wrote Malachi 2:10. *Four Discourses Against the Arians* discourse 2 ch.59 p.380

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century ) “The Twelve Prophets, which are counted as one book; and of these Hosea is the first, which begins, 'The word of the Lord which came to Osee the son of Beeri, in the days of Ozias, and Joatham, and Achaz, and Ezekias, kings of Juda, and in the days of Jeroboam son of Joas, king of Israel. The beginning of the word of the Lord by Osee'; next is Amos, which begins 'The words of Amos which came to him in Accarim out of Thecue, which he saw concerning Jerusalem, in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake'; Michaeas [Micah], which begins 'and the word of the Lord came to Michaeas the son of Morasthi, in the days of Joatham, and Achaz, and Ezekias, kings of Juda, concerning what he saw regarding Samaria and Jerusalem.'; Joel, which begins 'The word of the Lord which came to Joel the son of Bathuel: hear these words, ye elders, and hearken all ye that inhabit the land'; Obdias [Obadiah], which begins, 'The vision of Obdias: thus saith the Lord God to Idumea'; Jonas, which begins, 'Now the word of the Lord came to Jonas the son of Amathi, saying, Rise, and go to Nineve, the great city'; Naum [Nahum], which begins 'The burden of Nineve: the book of the vision of Naum the Elkesite'; Ambacum [Habakkuk], which begins 'The burden which the prophet Ambacum saw'; Sophonias [Zephaniah], which begins 'The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda'; Aggaeus [Haggai], which begins 'In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of the prophet Aggaeus, saying'; Zacharias, which begins 'In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying'; Malachias, which begins 'The burden of the word of the Lord to Israel by the hand of his messenger.' These, then, are the Twelve in one book.”

**Ambrosiaster** (Latin, after 384 A.D.) quotes Malachi 1:8 as by Malachi. question 103 p.97

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Malachi 3:1-3,5 as by Malachi the prophet in Lecture 15 ch.2 p.104

*Book of Steps* (*Liber Graduum*) (350-400 A.D.) (partial) “In order that you may be assured that this is so, the following was written in Malachi, ‘I will reject your offerings, because I have been a witness among you and the women of your youth, that you have been unfaithful to, those who are the women of your covenant. But I will be true with you.’” Memra 22 ch.19 p.268

**John Chrysostom** (-407 A.D.) quotes Malachi 3:2-3 by Malachi. Vol.9 *Letters to the Fallen Theodore* ch.12 p.101

John Chrysostom (400/401 A.D.) quotes Malachi 4:6 as by Malachi. *Commentary on Acts* ch.5 p.33

## Oa21. OT has writing in Hebrew

**Cyril of Jerusalem** (c.349-386 A.D.) speaks of the Hebrews of Isaiah 52:11. *Catechical Lectures* Lecture 10 ch.12 p.60

**Gregory of Nyssa** (378-397 A.D.) mentions the Hebrew of Proverbs. *Against Eunomius* book 1 ch.22 p.63. See also *Answer to Eunomius’ Second Book* p.276.

## Oa22. Moses wrote the Law [Pentateuch]

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Quotes John 7:23

Aphrahat the Syrian (337-345 A.D.) (partial) says that God gave the Law to Moses. *Select Demonstrations* Demonstration 1.19 p.352

**Athanasius of Alexandria** (347 A.D.) (implied) “For had they believed him to whom they hearkened, they would not have denied the Lord, Who spake by Moses, when He was present.” *Easter Letter 19* ch.5 p.546

**Hegemonius of Sirmium** (4th century) “But after Moses had made his appearance, and had given the law to the children of Israel,” *Archelaus Disputation with Manes* ch.30 p.203

Hegemonius of Sirmium (4th century) “I understand, then, that his [Manes’] chief effort was directed to prove that the law of Moses is not consonant with the law of Christ; and this position he attempted to found on the authority of our Scriptures.” *Archelaus Disputation with Manes* ch.41 p.215

**Hilary of Poitiers** (355-367/368 A.D.) (implied) “Let this be taken as our answer from the books of Moses, or rather as the answer of Moses himself. This is after quoting Exodus 3:2,4-6; Deuteronomy 6:4; 32:39; and 32:43 (LXX). Then he quotes Deuteronomy 33:16. *On the Trinity* book 4 ch.33-35 p.81

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says the law was “given by Moses” question 111 p.127

**Didymus the Blind** (398 A.D.) refers to the “Law of Moses” *Commentary on Zechariah* 12 p.300

Didymus the Blind (398 A.D.) quotes Leviticus 26:27-28 as “in the composition of Moses”. *Commentary on Zechariah* 7 p.150

**Severian of Gabala/Jableh** (398-408 A.D.) “the law of Moses commands” *On the Creation of the World* ch.1 p.1

**Augustine of Hippo** (338-430 A.D.) alludes to Leviticus 23 as by Moses *Reply to Faustus the Manichaean* book 32 ch.3 p.333

Augustine of Hippo (338-430 A.D.) refers to Deuteronomy 21:23 as written by Moses in *Reply to Faustus the Manichaean* book 14 ch.1 p.207.

**Cyril of Jerusalem** (c.349-386 A.D.) says Exodus 7:23 is by Moses. *Catechical Lectures* Lecture 13 ch.3 p.82

Cyril of Jerusalem (c.349-386 A.D.) quotes Numbers 11:29 as by Moses in Lecture 16 ch.26 p.122

**Gregory of Nyssa** (378-397 A.D.) says Moses gave the Law. *Against Eunomius* book 1 ch.25 p.67

**pseudo-Justin Martyr** (168-200 A.D.) says that Moses gave the law *Hortatory Address to the Greeks* ch.9 p.277

***The Syriac Didascalia*** (after 431 A.D.) “but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God.”

# NEW TESTAMENT AUTHORS

## Na1. Matthew wrote the Gospel of Matthew

**Hegemonius of Sirmium** (4th century) “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ: ‘Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. But if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false apostles, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. If they shall say unto you, Behold, he is in the desert; go not forth: if they shall say, Behold, he is in the secret chambers; believe it not.’” *Archelaus Disputation with Manes* ch.35 p.209

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Ambrosiaster** (Latin, after 384 A.D.) mentions the gospels written by Matthew, Mark, Luke, and John. question 2 p.400

The Donatist schismatic **Tyconius of Africa** (after 390 A.D.) &&&

## Na2. Mark wrote the Gospel of Mark

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Ambrosiaster** (Latin, after 384 A.D.) mentions the gospels written by Matthew, Mark, Luke, and John. question 2 p.400

The Donatist schismatic **Tyconius of Africa** (after 390 A.D.) &&&

## Na3. Luke wrote the Gospel of Luke

**Athanasius of Alexandria** (356-360 A.D.) mentions Luke writing his gospel. *Four Discourses Against the Arians* discourse 3 ch.51 p.421

Athanasius of Alexandria (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Gregory of Nyssa** (382-383 A.D.) “The evangelist Luke, when giving the genealogy according to the flesh our God and Saviour Jesus Christ…” *Against Eunomius* book 2 p.312

**Ambrosiaster** (Latin, after 384 A.D.) mentions the gospels written by Matthew, Mark, Luke, and John. question 2 p.400

The Donatist schismatic **Tyconius of Africa** (after 390 A.D.) &&&

**Asterius of Amasea** (400-410 A.D.) “tell us, wonderful Luke” in quoten fro the rich man and Lazarus. *The Rich Man and Lazarus* sermon ch.1 p.3

## Na4. John wrote the Gospel of John

Athanasius of Alexandria (346-356 A.D.) quotes John 1:12 as in the Gospel of John. *In Defense of the Nicene Definition* ch.3.6 p.154.

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Ambrosiaster** (Latin, after 384 A.D.) mentions the gospels written by Matthew, Mark, Luke, and John. question 2 p.400

Ambrosiaster (Latin, after 384 A.D.) quotes John 1:5 as written by John. question 122 p.22

**Cyril of Jerusalem** (c.349-386 A.D.) quotes John 4:24 as according to John. *Catechical Lectures* Lecture 17 ch.34 p.132

The Donatist schismatic **Tyconius of Africa** (after 390 A.D.) &&&

**Rufinus** (374-410 A.D.) Latin translation of Origen (225-253/254 A.D.) speaks of “John, in his Gospel” *Origen’s de Principiis* 8 p.245

**Severian of Gabala/Jableh** (398-408 A.D.) quotes John 1:1 as by John the evangelist. *On the Creation of the World* ch.2 p.2

**Orosius/Hosius of Braga** (414-418 A.D.) alludes to Revelation 20:12 as in the Apocalypse of John. *Defense Against the Pelagians* ch.13 p.131

## Na5. Luke wrote Acts

**Hegemonius of Sirmium** (4th century) (partial) (quotes Acts as scripture, but no mention of Luke) **Hegemonius of Sirmium** quotes Acts 2:6 as Scripture. *Archelaus Disputation with Manes* ch.36 p.210. Hegemonius of Sirmium also quotes Acts 9:15 in *Archelaus Disputation with Manes* ch.34 p.208. He possibly alludes to Acts 9:40 in fragment 1 p.234. He does not refer to any other verses in Acts.

**Athanasius of Alexandria** (356 A.D.) quotes Acts 1:1 “as Luke wrote”. *Letter to the Bishops of Egypt* ch.1.1 p.223.

## Na6. Paul wrote Romans

Romans 1:1

**Marcellus of Ancyra** (c.336 & 340 A.D.) says Paul wrote Romans 8:21

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Hilary of Poitiers** (355-367/368 A.D.) quotes Romans 1:2-4 as by Paul. *On the Trinity* book 7 ch.25 p.129

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century) mentions Paul’s Letter to the Romans as part of the New Testament. It quotes all of Romans 1:1.

**Cheltenham Canon** (=Mommsen Catalogue) (ca.360-370 A.D.)

**Basil of Cappadocia** (357-378/379 A.D.) quotes Romans 11:36 as by Paul. On the Spirit ch.5 p.5

**Ambrosiaster** (Latin, after 384 A.D.) says Paul wrote Romans 9:5. question 91 p.351

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Romans 8:14 as by Paul written to the Romans Lecture 14.29 p.102

**Ambrose of Milan** (370-390 A.D.) quotes Romans 1:24-25 as by “Paul, who, filled with the Spirit of God.” *On the Christian Faith* book 1 ch.16.101 p.218.

The Donatist schismatic **Tyconius of Africa** (after 390 A.D.) &&&

**Pacian of Barcelona** (342-379/392 A.D.) quotes Romans 2:4-5 as by the Apostle Paul. *On Penitents* ch.11.2 p.84

**Gregory of Nyssa** (c.356-397 A.D.) says Romans 1:1 is by Paul in *Against Eunomius* book 2 ch.4 p.105 and the Epistle to the Romans in *Against Eunomius* book 2 ch.9 p.117

**Didymus the Blind** (398 A.D.) quotes Romans 1:1-4 as by Paul. *Commentary on Zechariah* 10 p.233-234

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes Romans 1:1-4 in “Paul’s Epistle to the Romans.” *de Principiis* book 2 ch.4.2 p.276

**John Chrysostom** (-406 A.D.) quotes Romans 1:4 as by Paul in *Homilies on John* homily 23 p.12

John Chrysostom (-406 A.D.) quotes Romans 9:3 as by Paul. *On the Priesthood* book 3 ch.7 p.48

**Waldenses** (1176-) “We find in St. Paul’s epistle to the Romans, written from Corinth, chapter xv. Verse 24,…” p.109 *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827.

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) paraphrases Romans 1:26,28 as by Paul. *Commentary on Zechariah* ch.11 p.380. He quotes part of Romans 1:18 as by the blessed Paul. *Commentary on Hosea* ch.5 p.61

## Na7. Paul wrote 1 Corinthians

1 Corinthians 1:1

**Hegemonius of Sirmium** (4th century) quotes 1 Corinthians 13:8-10 as “For in that first Epistle to the Corinthians, Paul speaks…” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.37 p.211

Hegemonius of Sirmium (4th century) quotes as by Paul 1 Corinthians 15:3-9 as “his epistle to the Corinthians” *Archelaus Disputation with Manes* ch.34 p.208

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Ambrosiaster** (Latin, after 384 A.D.) says Paul wrote 1 Corinthians 8:6. question 122 p.226

**Cyril of Jerusalem** (c.349-386 A.D.) quotes 1 Corinthians 11:23 by the blessed Paul in Lecture 22.1 p.151

**Pacian of Barcelona** (342-379/392 A.D.) quotes 1 Corinthians 11:16 as by Paul. Letter 1 ch.2.3 p.19

Pacian of Barcelona (342-379/392 A.D.) quotes 1 Corinthians 11:27 as by Paul to the Corinthians about taking the Lord’s supper unworthily. *On Penitents* ch.7.3 p.78

Gregory of Nyssa (c.356-397 A.D.) (partial) 1 Corinthians 15:51,52 “the divine Apostle ... to the Corinthians” *On the Making of Man* ch32.6 p.412

**Didymus the Blind** (398 A.D.) refers to 1 Corinthians as Paul to the Corinthians. *Commentary on Zechariah* 10 p.233

***Syriac Book of Steps*** *(Liber Graduum)* (350-400 A.D.) quotes 1 Corinthians 8:8 as by Paul. Memra 15 ch.6 p.143

**Epiphanius of Salamis** (360-403 A.D.) quotes 1 Corinthians 3:2 as by Paul. *The Panarion* section 2 end of the Letter to Flora p.207

**John Chrysostom** (-407 A.D.) quotes part of 1 Corinthians 15:32 as by Paul. *On the Statues* homily 1 ch.20 p.339

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 Corinthians 1:24 as by Paul. *de Principiis* book 1 ch.2.1 p.246

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 Corinthians 14:15 as by Paul in *de Principiis* book 2 ch.2 p.287

**Orosius/Hosius of Braga** (414-418 A.D.) quotes part of 1 Corinthians 15:10 as by Paul. *Defense Against the Pelagians* ch.10 p.127

Orosius/Hosius of Braga (414-418 A.D.) quotes 1 Corinthians 1:4-7 as what “the Apostle Paul wrote to the Corinthians” *Defense Against the Pelagians* ch.21 p.144

**Sozomon** (370/380-425 A.D.) says 1 Corinthians 11:12 as by the Apostle Paul. *Sozomen’s Ecclesiastical History* book 4 ch.29 p.324

**Augustine of Hippo** (388-430 A.D.) quotes 1 Corinthians 10:17 as being by the Apostle Paul in *The City of God* book 17 ch.5 p.345.

Augustine of Hippo (-430 A.D.) quotes 1 Corinthians 2:14 as by “the Apostle Paul”. *Sermons on the New Testament* sermon 21 ch.30 p.328

**John Cassian** (419-430 A.D.) quotes one-fourth of 1 Corinthians 3:16; 4:16 as by Paul in the *Institutes of John Cassian* book 9.3 p.264

John Cassian (419-430 A.D.) refers to 1 Corinthians 12:9 as by the Apostle Paul in *Conference of the Abbot Piamun* ch.13 p.485 as well as p.470

**Among heretics**

**Mani/Manes** (4th century) “As Paul, too, has given these further testimonies, that” and quotes part of 2 Corinthians 3:6-7, 1 Corinthians 15:56. (Manes is speaking) *Archelaus Disputation with Manes* ch.31 p.203

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) quotes 1 Corinthians 16:22 as by Paul. *Commentary on Zechariah* ch.14 p.394, and 1 Corinthians 10:11 as by Paul in *Commentary on Jonah* preface p.187

## Na8. Paul wrote 2 Corinthians

**Hegemonius of Sirmium** (c.350 A.D.) quotes 2 Corinthians 13:3 as by Paul and calls him an apostle. *Archelaus Disputation with Manes* ch.42 p.218

Hegemonius of Sirmium (c.350 A.D.) quotes as by Paul 2 Corinthians 11:23 as “in another place” *Archelaus Disputation with Manes* ch.35 p.209

Hegemonius of Sirmium (c.350 A.D.) quotes 2 Corinthians 13:3 as by Paul and calls him an apostle. *Disputation with Manes* ch.44 p.220

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

Hilary of Poitiers (355-367/368 A.D.) (partial) quotes 2 Corinthians 13:4 as “to the Corinthians he [the blessed Apostle] writes” *On the Trinity* book 9 ch.3 p.159

**Basil of Cappadocia** (357-379 A.D.) “(for it is so understood according to the usage of Scripture, as I the words of Paul, ‘if any man be in Christ he is a new creature’), the renewal owhich takes place I nthis life,” *On the Spirit* ch.19.49 p.31

**Cyril of Jerusalem** (c.349-386 A.D.) quotes 2 Corinthians 13:3 as by Paul in Lecture 10.17 p.62

**Pacian of Barcelona** (342-379/392 A.D.) quotes 2 Corinthians 2:6-8 as by Paul in the Second Letter to the Corinthians. Letter 3 ch.18.1 p.60

**Gregory of Nyssa** (c.356-397 A.D.) alludes to 2 Corinthians 5:16 as by Paul in *Against Eunomius* book 6 ch.2 p.184. Also Paul to the Corinthians for 2 Corinthians 5:20 in *Against Eunomius* book 2 ch.14 p.128-129

Gregory of Nyssa (382-397 A.D.) quote 2 Corinthians 3:2 as from Paul. *On Infants Early Deaths* p.377

**Orosius/Hosius of Braga** (414-418 A.D.) refers to 2 Corinthians 5:9-10 as by the Apostle Paul. *Defense Against the Pelagians* ch.18 p.140

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) quotes 2 Corinthians 4:13 as by Paul. *Commentary on Nahum* ch.1 p.248

## Na9. Paul wrote Galatians

**Hegemonius of Sirmium** (4th century) quotes part of Galatians 4:3 as by Paul the apostle. *Archelaus Disputation with Manes* ch.13 p.188

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Ambrosiaster** (Latin, after 384 A.D.) says Paul wrote Galatians 1:9. question 1 p.359

**Cyril of Jerusalem** (c.349-386 A.D.) quotes part of Galatians 4:4 as by Paul in Lecture 12.31 p.80

**Pacian of Barcelona** (342-379/392 A.D.) quotes part of Galatians 5:13 as by the Apostle Paul. *On Penitents* ch.3.2 p.74

**Gregory of Nyssa** (c.356-397 A.D.) quotes part of Galatians 1:8-9 as by Paul in *Against Eunomius* book 2 ch.14 p.129

**John Chrysostom** (406 A.D.) quotes Galatians 5:19,20,21 as the words of Saint Paul. *On the Priesthood* 2.2 p.40

John Chrysostom (-406 A.D.) wrote commentaries on John, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Colossians, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) alludes to Galatians 3:22 as by Paul. *Commentary on Jonah* preface p.190

## Na10. Paul wrote Ephesians

**Marcellus of Ancyra** (c.336 & 340 A.D.) refers to Ephesians 4:6

**Hegemonius of Sirmium** (4th century) quotes half of Ephesians 3:8 as by Paul. *Archelaus Disputation with Manes* ch.34 p.207

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century) mentions Paul’s Letter to the Ephesians as part of the New Testament. It quotes all of Ephesians 1:1.

The schismatic **Lucifer of Cagliari** (370/371 A.D.) refers to Ephesians 4:9; 5:9; 5:15

**Titus of Bostra** (before 378 A.D.)

**Ephraim** the Syrian hymn-writer (350-378 A.D.)

Basil of Cappadocia (357-378 A.D.) refers to Ephesians 4:32

**Ambrosiaster** (after 384 A.D.)

**Cyril of Jerusalem** (c.349-386 A.D.) (implied) quotes Ephesians 2:10 as by the Apostle in Lecture 2.1 p.8

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

**Basil of Cappadocia** (357-379 A.D.) says that Paul wrote to the Ephesians. *Letter 160* ch.3 p.213

**Gregory of Nazianzen** (330-391 A.D.)

**Gregory of Elvira** (after 392 A.D.)

**Gregory of Nyssa** (c.356-397 A.D.) alludes to Ephesians 3:18 as “Paul … people of Ephesus”. Also, the *Great Catechism* ch.32 p.150

**John Chrysostom** (406 A.D.) quotes Ephesians 6:12 as the words of Saint Paul. *On the Priesthood* 2.2 p.40

John Chrysostom (-406 A.D.) wrote commentaries on John, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Colossians, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes Ephesians 6:12 as by Paul to the Ephesians. *de Principiis* book 3 ch.4 p.332

**Jerome of Stridon** (393 A.D.) says Paul wrote Ephesians 3:10. *Against Jovinianus* book 2 ch.23 p.407

## Na11. Paul wrote Philippians

**Hegemonius of Sirmium** (4th century) (partial) *Against the Manichaeans* ch.38 p.212 quotes from Philippians 3:19 as by the Apostle.

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.7 p.198 quotes Philippians 3:4 as by Paul

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

Athanasius of Alexandria (331 A.D.) says Paul wrote Philippians. *History of the Arians* book 7 ch.52 p.189

**Basil of Cappadocia** (357-379 A.D.) says that Paul wrote Philippians 3:13-14. *Letter 42* ch.1 p.143

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes Philippians 4:13 as by Paul. *de Principiis* book 3 ch.2.5 p.333

**Gregory of Nyssa** (382-397 A.D.) says Philippians 2:8 was written by “the mighty Paul”. *Against Eunomius* book 2 ch.14 p.121

**John Chrysostom** (400-401 A.D.) quotes Philippians 4:4 as by Paul in *Homilies on Acts* homily 16 p.104

John Chrysostom (-406 A.D.) wrote commentaries on John, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Colossians, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

**Augustine of Hippo** (388-430 A.D.) alludes to Philippians 1:15,17 as being by the Apostle Paul in *On Baptism, Against the Donatists* ch.47 p.511

## Na12. Paul wrote Colossians

**Hegemonius of Sirmium** (4th century) quotes as by Paul Colossians 1:23; 2:6-9 as “in the epistle which he wrote to the Colossians” *Archelaus Disputation with Manes* ch.35 p.209

**Hilary of Poitiers** (355-367/368 A.D.) refers to Colossians 2:2-3 as by Paul. *On the Trinity* book 9 ch.62 p.177

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century) mentions Paul’s Letter to the Colossians as part of the New Testament. It quotes Colossians 1:1-2a.

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Basil of Cappadocia** (357-379 A.D.) says Paul wrote Colossians 2:13. *On the Spirit* ch.23.69 p.43

**Ambrosiaster** (Latin, after 384 A.D.) says Paul wrote Colossians 1:15. question 112 p.225

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Colossians on p.19

**Pacian of Barcelona** (342-379/392 A.D.) (implied) quotes Colossians 2:14-15 as by the apostle. *On Baptism* ch.4.1 p.90

**Gregory of Nyssa** (c.356-397 A.D.) quotes Colossians 1:16 as by Paul in *Against Eunomius* book 1 ch.22 p.63-64

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes Colossians 1:15 as by Paul. *de Principiis* book 1 ch.5 p.247.

**John Chrysostom** 396 A.D. wrote down 12 sermons on Colossians, which we still have today. He said it was by Paul

John Chrysostom (-406 A.D.) wrote commentaries on John, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Colossians, Philippians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

**Rufinus** (374-410 A.D.) freely translation Origen (225-253/254 A.D.) quotes Colossians 1:15 was by Paul. *de Principiis* book 2 ch.6.1 p.281.

**Augustine of Hippo** (388-430 A.D.) says Paul (*On the Forgiveness of Sin, and Baptism*) book 1 ch.43 p.31 (vol.5) wrote the books Romans, 1 Corinthians and 2 Corinthians (ch.44 p.32), Galatians (ch.45 p.32), Ephesians (ch.46 p.33), Colossians (ch.47 p.33), 1 Timothy and 2 Timothy (ch.48 p.33), Titus (ch.49 p.33), Epistle to the Hebrews (doubted by some) (ch.50 p.34)

The semi-Pelagian **John Cassian** (419-430 A.D.) quotes Colossians 1:16 as by Paul in *Seven Books* book 6.21 p.601

**Among heretics**

The heretic **Priscillian** (-385 A.D.) refers to Colossians 2:13

Arian heretic **Eunomius of Cyzicus** (c.360-c.394 A.D.) quotes Colossians 1:15-16 as by “the blessed Paul” *Apologetic Letter* ch.24 p.65

The heretic **Pelagius** (416-418 A.D.) refers to Colossians 3:4

Pelagian heretic **Theodore of Mopsuestia** (428 A.D.)

## Na13. Paul wrote 1 Thessalonians

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

## Na14. Paul wrote 2 Thessalonians

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Basil of Cappadocia** (357-379 A.D.) says that Paul wrote 2 Thessalonians 1:1. *On the Spirit* ch.5.10 p.7

## Na15. Paul wrote 1 Timothy

**Athanasius of Alexandria** (367 A.D.) “there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Basil of Cappadocia** (357-379 A.D.) says that Paul wrote to Timothy and quotes 1 Timothy 5:11-12. *Letter 189* ch.18 p.237

**Gregory of Nyssa** (382-397 A.D.) quotes 1 Timothy 6:16 as by Paul. *Against Eunomius* book 12 ch.2 p.243

**John Chrysostom** (-406 A.D.) quotes 1 Timothy 3:7 as by “the blessed Paul”. *On the Priesthood* book 2 ch.4 p.42

## Na16. Paul wrote a 2nd letter to Timothy

**Hegemonius of Sirmium** (4th century) “as Paul also gives us to understand when he writes in the following terms in his second Epistle to Timothy: ‘As Jamnes and Mambres withstood Moses, so have these also resisted the truth: men of corrupt mind, reprobate concerning the faith.” (The orthodox Diodorus is speaking) *Archelaus Disputation with Manes* ch.45 p.221

Hegemonius of Sirmium (4th century) (partial) quotes 2 Timothy 4:7-8 as by “the blessed apostle” *Archelaus Disputation with Manes* ch.35 p.209. He also alludes to 2 Timothy 3:8,9 in ch.36 p.210.

## Na17. Paul wrote Titus

Titus 1:1

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

The Donatist schismatic **Tyconius of Africa** (after 390 A.D.) &&&

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

## Na18. Peter wrote 1 Peter

***Synopsis Scripturae Sacrae*** (350-370 A.D. or 5th century) lists Hebrews (by Paul), James, 1 and 2 Peter, 1, 2, 3, John, Jude as scripture.

**Cheltenham Canon** (=Mommson Catalogue) (c.360-370 A.D.) mentions each of the four gospels, Acts, Paul’s letters, 1 Peter, 1 John, and Revelation.

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cyril of Jerusalem** (c.349-386 A.D.) quotes 1 Peter 3:22 as by Peter in Lecture 14:29 p.102

**Didymus the Blind** (398 A.D.) quotes 1 Peter 1:2 as by Peter. *Commentary on Zechariah* 13 p.307-308

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 Peter 1:9 as by Peter. *de Principiis* book 2 ch.3 p.287

## Na19. John wrote 1 John

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Optatus of Milevis** (373-375 A.D.) says that 1 John 1:8 was by John in book 1 p.102.

**Basil of Cappadocia** (357-379 A.D.) says that John wrote 1 John 3:24. *On the Spirit* ch.5.9 p.7

**Ambrosiaster** (Latin, after 384 A.D.) quotes 1 John 4:12 as by John. question 71 p.83

Cyril of Jerusalem (c.349-386 A.D.) (partial) quotes 1 John 2:22 as by the Apostle in Lecture 10.14 p.61

The Donatist schismatic **Tyconius of Africa** (after 390 A.D.) &&&

**Pacian of Barcelona** (342-379/392 A.D.) quotes 1 John 5:16 (sins leading to death) as by John. *On Penitents* ch.4.3 p.75

**Gregory of Nyssa** (c.356-397 A.D.) says “John in one of his Catholic Epistles” and quotes 1 John 2:1. *Against Eunomius* book 2 ch.14 p.128

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 John 1:5 as John writes in his Epistle. *de Principiis* book 1 ch.1.1 p.242

**Jerome of Stridon** (393 A.D.) says John wrote 1 John 5:16. *Against Jovinianus* book 2 ch.30 p.411

**Augustine of Hippo** (388-430 A.D.) mentions the Apostle John and refers to 1 John 4:7 in *The City of God* book 17 ch.5 p.342

**John Cassian** (419-430 A.D.) quotes 1 John 1:1-2 as by the Apostle John in *Seven Books* book 5.6 p.584

## Na20. Jude wrote Jude

**Athanasius of Alexandria** (367 A.D.) “Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.” (Athanasius of Alexandria’ *Festal Letter 39* ch.5 p.552)

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Jude in the “Seven Catholic Epistles of James, Peter, John, and Jude” in Lecture 4.36 p.28

**Epiphanius of Salamis** (360-403 A.D.) mentions the four gospels, 14 letters of Paul, James, Peter, John, Jude, Acts, Apocalypse of John, Wisdom of Solomon and Sirach (=Ecclesiasticus).

**Jerome of Stridon** (317-420 A.D.) mentions by name the “New Testament”, Matthew, Mark, Luke, John as “the Lord’s team of four”, seven church letters of Paul, Hebrews, Timothy, Titus, Philemon, Acts of the Apostles, seven epistles among James, Peter, John, and Jude, and the Apocalypse of John all in letter 53 ch.9 p.101-102.

**Augustine of Hippo** quotes Jude 24 as being by Jude the apostle in *On Rebuke and Grace* ch.10 p.475 (vol.5). Also *The City of God* book 18 ch.38 p.383

John Cassian (419-430 A.D.) (partial) quotes Jude 5 as by the Apostle in *Seven Books* book 5.9 p.586

## Na21. At least 1 NT word originally in Greek

**Hegemonius of Sirmium** (4th century) “Moreover, when they came upon the word which is given us in our Scriptures touching the Paraclete, he took it into his head that he himself might be that Paraclete; for he had not read with sufficient care to observe that the Paraclete had come already,-namely, at the time when the apostles were still upon earth.” *Archelaus Disputation with Manes* ch.54 p.232

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “and since our Saviour also is called the Paraclete in the Epistle of John, when he says, ‘If any of us sin, we have a Paraclete with the Father, Jesus Christ the righteous, and He is the propitiation for our sins;’ let us consider whether this term Paraclete should happen to have one meaning when applied to the Saviour, and another when applied to the Holy Spirit. Now Paraclete, when spoken of the Saviour, seems to mean intercessor. For in Greek, Paraclete has both significations-that of intercessor and comforter. On account, then, of the phrase which follows, when he says, ‘And He is the propitiation for our sins,’ the name Paraclete seems to be understood in the case of our Saviour as meaning intercessor; for He is said to intercede with the Father because of our sins. In the case of the Holy Spirit, the Paraclete must be understood in the sense of comforter, inasmuch as He bestows consolation upon the souls to whom He openly reveals the apprehension of spiritual knowledge.” *de Principiis* book 2 ch.7.4 p.286

**Augustine of Hippo** (388-430 A.D.) (implied) says the Greek manuscripts of Matthew 5:22 do not contain “without cause”. *Rectractions book 1 ch.19.4 p.&&&*

## Na22. The evangelists [gospel writers]

**Hegemonius** (3rd century) translating Archelaus (262-278 A.D.) quotes Matthew 24:4-5,23-26. “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ: ‘Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. But if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false apostles, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” (Archelaus is speaking) *Disputation with Manes* ch.35 p.209

Hegemonius of Sirmium (4th century) “But the holy John, the greatest of the evangelists, also tells us of the giving and diffusing of grace for grace; for he indicates, indeed, that we have received the law of Moses out of the fulness of Christ, and he means that for that one grace this other grace has been made perfect in us through Jesus Christ.” *Acts of Archelaus* (= *Disputation with Manes*) ch.45 p.&&&

**Athanasius of Alexandria** (356-360 A.D.) “declared by the evangelists” *Four Discourses Against the Arians* Discourse 3 ch.29 p.424

**Ambrose of Milan** (370-390 A.D.) mentions the evangelist Mark in *On the Christian Faith* book 5 ch.5.64 p.292

**Epiphanius of Salamis** (360-403 A.D.) &&&

**John Chrysostom** (martyred 407 A.D.) “And to convince thee that the Pharisees came with one mind, and the people with another, hear how the evangelist hath declared this too; saying of the people, "that they came and were baptized of him, confessing their sins;" [Mt 3:6] but concerning the Pharisees, no longer like that, but that "when he saw many of the Pharisees and Sadducees coming, he said, O generation of vipers, who hath warned you to flee from the wrath to come?" O greatness of mind!” *Commentary on Matthew* homily 11 ch.1 p.&&&

**Jerome of Stridon** (373-420 A.D.) “And to Timothy he says: ‘Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.’… For even at Alexandria from the time of Mark the Evangelist until the episcopates of Heraclas and Dionysius the presbyters always named as bishop one of their own number chosen by themselves and set in a more exalted position, just as an army elects a general, or as deacons appoint one of themselves whom they know to be diligent and call him archdeacon. For what function excepting ordination, belongs to a bishop that does not also belong to a presbyter? It is not the case that there is one church at Rome and another in all the world beside. Gaul and Britain, Africa and Persia, India and the East worship one Christ and observe one rule of truth. If you ask for authority, the world outweighs its capital. Wherever there is a bishop, whether it be at Rome or at Engubium, whether it be at Constantinople or at Rhegium, whether it be at Alexandria or at Zoan, his dignity is one and his priesthood is one. Neither the command of wealth nor the lowliness of poverty makes him more a bishop or less a bishop. All alike are successors of the apostles.” Jerome, To Evangelus, Epistle 146:1 (ante A.D. 420).

# Messianic PRophecies

## Mp1. Genesis 49:10 refers to Christ

Genesis 49:10

**Hegemonius** (351 A.D.) quoting **Archelaus** (262-278 A.D.) in discussing prophecies of Christ says, “This, then, is the veil which was placed upon the face of Moses, and this also is his testament; for he says in the law: ‘A prince shall not be wanting from Judah, nor a leader from his thighs, until He come whose he is; and He will be the expectation of the nations: who shall bind His foal unto the vine, and His ass’s colt unto the choice vine; He shall wash His garments in wine, and His clothes in the blood of grapes; His eyes shall be suffused with wine, and His teeth white with milk; ‘and so on.” *Disputation with Manes* ch.43 p.219

**Basil of Cappadocia** (357-379 A.D.) mentions Genesis 49:10 as referring to Christ. *Basil to Amphilochius* Letter 236 ch.3 p.277

## Mp2. Deuteronomy 18:15 refers to Christ

Acts 7:37 quotes Deuteronomy 18:15 as by Moses referring to Christ

**Hegemonius** (mid 3rd century) quotes Detuyeronomy 18:15 as referring to Christ. Archelaus’ *Disputation with Manes* ch.43 p.219

**Athanasius of Alexandria** (356-360 A.D.) quotes Deuteronomy 18:15 as referring to Emmanuel. *Four Discourse Against the Arians* discourse 1 ch.54 p.338

***Apostolic Constitutions*** (c.380 A.D.) book 5 section 3 ch.30 p.448 quotes Deuteronomy 18:15 as referring to the Christ of God.

**Cyril of Jerusalem** (c.349-386 A.D.) quotes Deuteronomy 18:15 as referring to Christ. *Catechetical Letters* Lecture 12 ch.17 p.76

**John Chrysostom** (400-401 A.D.) says Deuteronomy 18:15 refers to Christ. *Homilies on Acts* homily19 p.56

## Mp3. Psalm 2 refers to Christ

A pesher commentary found at Qumran called 4QFlorilegium also brings together Psalm 2:7 and 2 Samuel 7:14 as talking about the Messiah. See *The Expositor’s Bible Commentary* vol.98 p.426 for more info.

**Aphrahat the Syrian** (337-345 A.D.) says that Psalm 2 refers to Christ. *Select Demonstrations* Demonstration 17.9 p.390

**Athanasius of Alexandria** (326-372/373 A.D.) Says Psalm 2:1 refers to Christ. *Four Discourses Against the Arians* Discourse 1 ch.4 p.312

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.) book 5 section 3 ch.18 p.447 quotes Psalm 2:1-2 as referring to the Lord.

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes Psalm 2:2 as referring to Christ. De Principiis book 3 ch.3 p.335.

**John Chrysostom** (martyred 407 A.D.) quotes as Messianic prophecies Psalm 103:22; Psalm 8:18; Psalm 24:8; Isaiah 53:12; Isaiah 61:1 (Luke 4:19); Psalm 2:4; Micah 4:3; Zechariah 9:9; Malachi 3:1-2; Malachi 4:2. *The Gospel of St. Matthew* homily19 ch.12 p.139

**John Chrysostom** (400-401 A.D.) quotes Psalm 2:1-2 as referring to Christ. *Homilies on Acts* homily 13 p.83

**Augustine of Hippo** (400 A.D.) says that Psalm 2:6 refers to Christ. *Harmony of the Gospels* book 2 ch.4 p.105.

Augustine of Hippo (388-430 A.D.) says that Psalm 2:6, 10-11 refer to Christ. *Exposition on Psalms* Psalm 48 ch.5 p.165

## Mp4. Psalm 16:8-11 prophesies of Christ

Acts 2:25-28 quotes Psalm 16:8-11

**Athanasius of Alexandria** (356-360 A.D.) quotes Psalm 16:10 as referring to the one who is David’s Lord.. In ch.15.15 he says this is Christ … the Son of God. “”*Four Discourses Against the Arians* discourse 2 ch.15.16 p.336.

## Mp5. Psalm 22 refers to Christ

**Aphrahat the Syrian** (337-345 A.D.) says that Psalm 22 refers to Christ. *Select Demonstrations* Demonstration 17.9 p.390

**Eusebius of Emesa** (c.359 A.D.) quotes part of Psalm 22 as “according to the saying of David” *On the Sufferings and Death of our Lord* p.3

**Athanasius of Alexandria** (356-360 A.D.) quotes Psalm 22:9 as referring to Christ. *Four Discourses Against the Arians* Discourse 4 ch.28 p.444

***Apostolic Constitutions*** (c.380 A.D.) book 5 section 3 p.444 alludes to Psalm 22:16 as referring to Christ. “And these reproaches did these bulls and dogs in their madness cast upon Him [the Lord]”

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) references Psalm 22:19-20 as referring to Christ. *de Principiis* book 2 ch.8 p.287

**John Chrysostom** (400-401 A.D.) says Psalm 2:1-2 prophecies of Christ. *Homilies on Acts* homily11 p.70

## Mp6. Psalm 45 refers to Christ

**Athanasius of Alexandria** (356-360 A.D.) has an entire chapter on Psalm 45:7-8 and how it relates to Christ. *Four Discourses Against the Arians* Discourse 1 ch.12.46-52 p.333-337.

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) references Psalm 45:1-2 as referring to Christ. *de Principiis* (both Greek and Latin) book 4 ch.3 p.352

**Augustine of Hippo** (388-430 A.D.) &&&

## Mp7. Psalm 110:1-2 can only refer to Christ

Matthew 22:44; Mark 12:36-37; Luke 20:42-44; Acts 2:34-35; Hebrews 1:13; 5:10, and extensively discussed in Hebrews 7:1-28

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 22:44

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 22:44; Acts 1:34-35; Hebrews 1:13

**Juvencus the Spaniard** (329/330 A.D.) says that Psalm 110 refers to Christ. *Englynion* book 4 45-50 p.94

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Psalm 110:1 refers to Christ.

**Athanasius of Alexandria** (356-360 A.D.) discusses Psalm 110 and Christ. *Four Discourses Against the Arians* Discourse 2 ch.14 p.355-356

**Ambrose of Milan** (378-381 A.D.) quotes Psalm 110:1 as referring to Christ. *On the Christian Faith* book 2 ch.12.103 p.237

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) “For thus says holy Scripture, ‘The Lord said to My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.’” *de Principiis* book 1 ch.6.1 p.260

**John Chrysostom** (400-401 A.D.) says Psalm 110:1-2 refers to Christ. *Homilies on Acts* homily6 p.41

**Philo of Carpasia** (365-425 A.D.) discusses Psalm 10 and Melchizedek being a type (*typoi*) of Jesus.

**Augustine of Hippo** (413-426 A.D.) says that Psalm 110:1 openly refers to Christ. *The City of God* book 17 ch.17 p.355

Augustine of Hippo (388-430 A.D.) quotes Psalm 110:4 as referring to Christ” *On Christian Doctrine* book 4 ch.21.45 *NPNF* first series vol.2 p.590

Augustine of Hippo (388-430 A.D.) (implied) says Psalm 110:1 refers to the Son. *Sermon on the Mount* book 1 ch.30 p.14

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) &&&

## Mp8. Isaiah 7:14 refers to Christ

Matthew 1:22-23

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 6:10; 7:14-15

**Aphrahat the Syrian** (337-345 A.D.) says that Isaiah 7:14 and Isaiah 9:6 refer to Christ. *Select Demonstrations* Demonstration 17.9 p.390

**Athanasius of Alexandria** (326-372/373 A.D.) quotes Isaiah 7:14 as a prophecy of Christ. *Four Discourses Against the Arians* Discourse 2 ch.54 p.356

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 37 no.4 p.198

**Pacian of Barcelona** (343/377-379/392 A.D.) quotes Isaiah 7:14-15 as referring to Christ and His virgin birth. *On Baptism* ch.3(2) p.87

**Cyril of Jerusalem** (c/349-386 A.D.)

**John Chrysostom** (died 4-7 A.D.)

## Mp9. Isaiah 9:6 refers to Christ

**Aphrahat the Syrian** (337-345 A.D.) says that Isaiah 7:14 and Isaiah 9:6 refer to Christ. *Select Demonstrations* Demonstration 17.9 p.390

**Athanasius of Alexandria** (335-342 A.D.) says that Isaiah 9:6 refers to Christ. *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

**Gregory of Nyssa** (382-397 A.D.) says that Isaiah 9:6 prophesies of Christ. *Against Eunomius* book 3 ch.2 p.141

## Mp10. Isaiah 11 refers to Christ

Isaiah 11

**Athanasius of Alexandria** (331 A.D.) says that Isaiah 11 refers to Christ. *Easter Letter 3* ch.5 p.515

**Ambrose of Milan** (370-390 A.D.) quotes Isaiah 11:1 “of which it was well prophesied: ‘A rod shall go forth from the root of Jesse, and a flower shall rise from his root. The root of Jesses the patriarch is the family of the Jews, Mary is the rod, Christ the flower of Mary, Who, about to spread the good odour of faith throughout the whole world, budded forth from a virgin womb, …” *On the Holy Spirit* book 2 ch.38 p.119

## Mp11. Isaiah 53 refers to Christ

John 1:29

**Aphrahat the Syrian** (337-345 A.D.) says that Isaiah 53 refers to Christ. *Select Demonstrations* Demonstration 17.9 p.390

**Athanasius of Alexandria** (329 A.D.) says that Isaiah 53:7 refers to Christ. *Festal Letter* 1 ch.9 p.509.

**Eusebius of Emesa** (c.359 A.D.) goes thorugh how Isaiah 53 refers to Christ. *On the Sufferings and Death of our Lord* p.2

**Ambrosiaster** (Latin, after 384 A.D.) discuesses Isaiah 53 as referring to Christ. question 40 p.282-283 and question 74 p.282-283

**Cyril of Jerusalem** (c.349-386 A.D.)

**Gregory of Nyssa** (382-397 A.D.) says that Isaiah 53 prophesies of Christ. *Against Eunomius* book 2 ch.11 p.121

**John Chrysostom** (martyred 407 A.D.) quotes as Messianic prophecies Psalm 103:22; Psalm 8:18; Psalm 24:8; Isaiah 53:12; Isaiah 61:1 (Luke 4:19); Psalm 2:4; Micah 4:3; Zechariah 9:9; Malachi 3:1-2; Malachi 4:2. *The Gospel of St. Matthew* homily19 ch.12 p.139

**Augustine of Hippo** (388-430 A.D.) &&&

## Mp12. Isaiah 61:1-2 refers to Christ

Isaiah 61:1-2; Luke 4:17-21

**Athanasius of Alexandria** (326-372/373 A.D.) quotes Isaiah 61:1 as referring to Christ. *Four Discourses Against the Arians* Discourse 1 ch.47 p.334

**John Chrysostom** (martyred 407 A.D.) quotes as Messianic prophecies Psalm 103:22; Psalm 8:18; Psalm 24:8; Isaiah 53:12; Isaiah 61:1 (Luke 4:19); Psalm 2:4; Micah 4:3; Zechariah 9:9; Malachi 3:1-2; Malachi 4:2. *The Gospel of St. Matthew* homily19 ch.12 p.139

## Mp13. Isaiah 65:1-2 prophesies of Christ

Isaiah 65:1-2; Romans 10:21

(not Athanasius)

**Augustine of Hippo** (388-430 A.D.) says that Isaiah 65:1 refers to Christ. *On the Psalms* Psalm 123 ch.2 p.622

## Mp14. Jeremiah 11:19 prophesies of Christ

Jeremiah 11:19 (Masoretic and LXX)

Jeremiah11:19 in the Septuagint says, “Buyt as I an innocent lamb led ot the slaughter, knew not: against me they devised an evil device, saying, Come and let us put wood into his bread, and let us utterly destroy him from off the land of the living, and let his name not be remembered any more.” (Brenton)

**Cyril of Jerusalem** (c.349-386 A.D.) “They deised againstMe a wicked device, saying – (He who knows the devices, knew He not the result of them? And what said they? – Come, let us place a beam upon His bread.” *Catechetical Lecture* 5 ch.13 p.87

## Mp15. Daniels’ 70 weeks messianic prophecy

Daniel 9:27-29 + Nehemiah 2:1-10 (445/4 B.C.)

**Aphrahat the Syrian** (337-345 A.D.) says that Daniel’s seventy-week prophecy 53 refers to Christ. *Select Demonstrations* Demonstration 17.9 p.390

**Athanasius of Alexandria** (356-360 A.D.) says the Jews could find the right reason for when the Messiah would come by reading Daniel. *Four Discourses Against the Arians* discourse 2 ch.15.16 p.356. Also, Jesus said that Moses wrote of Jesus in *To the Bishops of Egypt* ch.4 p.224

X Julius Hilarianus (ca.397 A.D.) (non-Messianic view of Daniel 9) *Chronologia sive Libellus de Mundi Duratione* preserved in Jerome’s Commentary on Daniel

**Ambrosiaster** (Latin, after 384 A.D.) discusses Daniel and “Two times” in question 44 p.67.

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

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

**Jerome of Stridon** (407 A.D.) Commentary on Daniel

**Augustine of Hippo** (407-430 A.D.) &&&

**Among heretics**

**Apollinaris of Laodicea** (ca.360 A.D.) in *Jerome’s Commentary on Daniel*

## Mp16. Joel 2:28-30 refers to Christ

Acts 2:17-18 quotes Joel 2:28-32

Acts 2:19 quotes Joel 2:30

**John Chrysostom** (martyred 407 A.D.) quotes Joel 2:28-30 as referring to Christ. *The Actos of the Apostles* homily5 p.32

**Augustine of Hippo** (388-430 A.D.) quotes Joel 2:28-29 as “according to Christ’s promise”. Christ promised in Acts 1:8. *The City of God* book 18 ch.30 p.377

## Mp17. Micah 5 refers to Christ

**Ephraim the Syrian** (350-378 A.D.) refers to Micah and the prophecy of Bethlehem. *Nativity Hymns* hymn 1 p.223

**Augustine of Hippo** (388-430 A.D.) &&&

## Mp18. Zechariah 3:1-8 prophesies of Christ

Zechariah 3:1-8

No Athanasius, John Chrysostom

No Augustine of Hippo except the following:

Augustine of Hippo (418 A.D.) (partial, quotes from Zechariah 3:4, but does not have any reference to Christ.)“Now when he speaks of uncleanness here, the mere perusal of the passage is enough to show that he meant sin to be understood. It is plain from the words, of what he is speaking. The same phrase and sense occur in the prophet Zechariah, in the place where ‘the filthy garments’ are removed from off the high priest, and it is said to him, ‘I have taken away thy sins.’” *On Marriage on Concupiscence* book 2 ch.50 p.324

**Gregory of Nyssa** (382-383 A.D.)” “For Jesus, the great High Priest (as Zechariah says), Who offered up his own lamb, that is, His own Body, for the sin of the world,” *Against Eunomius* book 6 ch.2 p.184

## Mp19. Zechariah 9:9 refers to Christ

**John Chrysostom** (martyred 407 A.D.) quotes as Messianic prophecies Psalm 103:22; Psalm 8:18; Psalm 24:8; Isaiah 53:12; Isaiah 61:1 (Luke 4:19); Psalm 2:4; Micah 4:3; Zechariah 9:9; Malachi 3:1-2; Malachi 4:2. *The Gospel of St. Matthew* homily19 ch.12 p.139

## Mp20. Zechariah 12:10-12 refers to Christ

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 section 3 ch.19 p.447-448 quotes part of Zechariah 12:10 as referring to Christ.

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Augustine of Hippo** (388-430 A.D.) says that Zechariah 12:10-12 refers to Christ. *Sermons on the Gospels* Sermon 77 ch.10 p.482

**Among heretics and spurious works**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) wrote an entire commentary on the book of Zechariah.

## Mp21. Malachi 3:1-2 prophesies of Christ

Malachi 3:1-2

**John Chrysostom** (martyred 407 A.D.) quotes as Messianic prophecies Psalm 103:22; Psalm 8:18; Psalm 24:8; Isaiah 53:12; Isaiah 61:1 (Luke 4:19); Psalm 2:4; Micah 4:3; Zechariah 9:9; Malachi 3:1-2; Malachi 4:2. *The Gospel of St. Matthew* homily19 ch.12 p.139

John Chrysostom (martyred 407 A.D.) quotes Malachi 3:1 as showing two persons in the Godhead. *The Gospel of St. John* homily6 p.26

**Augustine of Hippo** (388-430 A.D.) says that Malachi 3:1 refers to John the Baptist, (forerunner of Christ). *On the Psalms* Psalm 50 ch.11 p.182

## Mp22. The OT prophesied about Jesus

Luke 24:26-27; John 12:37-40; 19:37; Hebrews 1:5-13; 2:6-8,12,13; 1 Peter 1:10-12

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 24:15; John 12:37-40

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 24:15; John 12:37-40; 19:37

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 24:15; John 12:37-40; 19:37

**0242** Mt 8:25-9:2; 13:32-38,40-46 (24 verses) (4th century) Matthew 13:35f quotes Psalm 78:2 as by the prophet and being fulfilled in Christ.

**Aphrahat the Syrian** (337-345 A.D.) (implied) shows that many Old Testament prophecies refer to Christ. *Select Demonstrations* Demonstration 1.2 p.346; 17.9 p.390

**Hegemonius of Sirmium** (4th century A.D.) Jesus Christ was prophesied in *Acts of Archelaus (=Archelaus Disputation with Manes* ch.43 p.219

Hegemonius of Sirmium (4th century A.D.) Moses prophesied of Jesus in Deuteronomy 18:18. *Acts of Archelaus (=Archelaus Disputation with Manes* ch.41 p.216

**Athanasius of Alexandria** (356-360 A.D.) says the Jews could find the right reason for when the Messiah would come by reading Daniel. *Four Discourses Against the Arians* discourse 2 ch.15.16 p.356. Also, Jesus said that Moses wrote of Jesus in *To the Bishops of Egypt* ch.4 p.224

Athanasius of Alexandria (346-356 A.D.) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

Athanasius of Alexandria (356 A.D.) “And again, what is the Old Testament to the Jews, unless they acknowledge the Lord whose coming was expected according to it? For had they believed the writings of Moses, they would have believed the words of the Lord; for He said, ‘He wrote of Me.’” *To the Bishops of Egypt* ch.1.4 p.224

**Ephraim the Syrian** (350-378 A.D.) refers to Isaiah 7:14 and other passages. *Nisibine Hymns* hymn 37 no.4 p.198

**Ambrose of Milan** (378-381 A.D.) quotes Psalm 110:1 as referring to Christ. *On the Christian Faith* book 2 ch.12.103 p.237

Ambrose of Milan (378-381 A.D.) says many passages are prophecies of the Incarnation. *On the Christian Faith* book 1 ch.15.99 p.217

**Ambrosiaster** (Latin, after 384 A.D.) mentions messianic prophecies of Jesus. question 69 p.173 and question 127 p.41

**Cyril of Jerusalem** (c.349-386 A.D.) says that the prophets spoke of Chirst. *Catechetical Lecture* Lecture 10 ch.12 p.60.

**Gregory Nazianzen** (330-391 A.D.) “for it is very evident the Twenty-first Psalm refers to Christ.” [They number many of the Psalms one differently than we do today. *On the Son – Fourt`h Theological Oration* ch.5 p.311

**Pacian of Barcelona** (343/377-379/392 A.D.) quotes Isaiah 7:14-15 as referring to Christ and His virgin birth. *On Baptism* ch.3(2) p.87

**First Council of Constantinople** (381/382 A.D.) Creed ch.1 p.163

**Jerome of Stridon** (394 A.D.) interpreted Haggai 2:6,7, Zechariah 3:3,9; 6:1-3; 9:9,10; Malachi 1:10-11 as messianic in Letter 53 ch.8 p.101.

**John Chrysostom** (martyred 407 A.D.) says that Jesus appealed to the prophets and scriptures as testifying of him. *Homilies on John* homily30 ver.33 p.104

John Chrysostom (martyred 407 A.D.) quotes Isaiah and says it refers to Christ in vol.10 *Commentary on Matthew* homily 36 p.240.

**Philo of Carpasia** (365-425 A.D.) “Because of this he was named king, for he alone did priestly ministry within her. That is Jerusalem, a prophecy of the one who was to come, Jesus, Savior of the world.”

**Augustine of Hippo** (388-430 A.D.) says that Psalm 110:1 openly refers to Christ. *The City of God* book 17 ch.17 p.355

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Micah 2:6 prophesies of Christ. *Commentary on Micah* ch.5 p.225-226

Theodore of Mopsuestia (392-423/429 A.D.) “I am aware … that the Law contained an outline of everything to do with Christ the Lord.” *Commentary on Zechariah* ch.9 p.367

Theodore of Mopsuestia (392-423/429 A.D.) (implied) promises [of the Messiah] made to Abraham and David. *Commentary on Jonah* preface p.185

# God’s TranscendEnce

## G1. There is only One True God

Deuteronomy 4:39; 6:4,35-39; 2 Samuel 7:22; Mark 12:29-33; Isaiah 43:10-12; 44:6-8,24; 45:5-14; 46:9; Matthew 19:17; Mark 10;18; 12:29,32; John 17:3; 1 Corinthians 8:4,6; 1 Timothy 1:17; 6:15-16; James 2:19

**Vaticanus** (B) Most of the Old Testament, including all of Deuteronomy, and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 19:17; Mark 10:18; 12:29,32; John 17:3

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 19:17; Mark 10:18; 12:29,32; John 17:3

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 19:17; Mark 10:18; 12:29,32; John 17:3

While Mormonism has taught that there are many gods over many planets, both the Bible and the early church teach there is only one true God.

**Council of Nicea** (325 A.D.) Creed p.3 “One God, the Father Almighty, maker of all things…”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Marcellus of Ancyra** (c.336 & 340 A.D.) says there is no other God, quoting Deuteronomy 4:37

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Aphrahat the Syrian** (337-345 A.D.) says there is only One God. *Select Demonstrations* Demonstration 22.12 p.406

**Athanasius of Alexandria** (346-356 A.D.) says there is only One God. *Defense of the Nicene Definition* ch.7 p.154

**Hegemonius of Sirmium** (4th century) mentions “the One God” *Archelaus Disputation with Manes* ch.18 p.192 and “one God” in *Archelaus Disputation with Manes* ch.29 p.202.

**Hilary of Poitiers** (355-367/368 A.D.) (implied) says that if any man says that the Father and the Son and the Holy Spirit are three Gods; let him be anathema. *On the Councils* ch.38 Canon 22 of the Council of Sirmium p.15.

**Council of Sirmium** (Greek creed) 351 A.D. One God, Father Almighty. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) , One God, Father Almighty, made all things, *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that God is the One and Only. *Marius’ Letter to Candidus* ch.3 (12) p.69

**Optatus of Milevis** (373-375 A.D.) says that God is One in ch.1 p.22.

**Basil of Cappadocia** (357-379 A.D.) says there is only One God. *On the Spirit* ch.44 p.26

**First Council of Constantinople** (381/382 A.D.) says there is only One God. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) says there are not three gods but a Trinity in *On Not Three Gods* p.336

**Ambrosiaster** (Latin, after 384 A.D.) says there is only One God. question 97 p.254 and question 107 p.28.

**Cyril of Jerusalem** (c.349-386 A.D.) says that God is one. Lecture 4 ch.4 p.20; Lecture 7 ch.1 p.74

**John Chrysostom** (martyred 407 A.D.) mentions only one God in vol.10 *Commentary on Matthew* homily 71 p.432.

**Augustine of Hippo** (388-430 A.D.) says that Christ is God, and very God, and with the Father “the One and only God” *On the Trinity* book 1 ch.6 p.21

**Among heretics**

**The Arian *Candidus’ Letter to Marius Victorinus*** (359-362 A.D.) says there is One God, who is the first cause of all things and unchangeable. *Candidus’ First Letter* ch.1,2 p.54

**Creed of Eunomius (extreme Arian)** (c.360-c.377 A.D.) “We believe in One God, the Father Almighty, of Whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

## G2. Living God

Deuteronomy 5:26; Joshua 3:10; 1 Samuel 17:26,33; 2 Kings 19:4,16; Psalm 42:2; 84:2; Isaiah 37:4,17; Jeremiah 10:10; 23:36; Daniel 6:20,26; Hosea 1:10

Matthew 16:26; 26:63; John 6:69; Acts 14:15; Romans 9:26; 2 Corinthians 3:3; 6:16; 1 Thessalonians 1:9; 3:15; 4:10; 6:27; Hebrews 3:22; 9:14; 10:31; 12:22; Revelation 7:2

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Sinaitic Old Syriac** most of the four gospels (350-400 A.D.) Matthew 26:63

**Hegemonius of Sirmium** translating Archelaus (4th century) “we believe in the living God alone.” *Archelaus Disputation with Manes* ch.2 p.179

**Athanasius of Alexandria** (335 A.D.) “And one earnestly implores, saying, ‘As the hart panteth after the fountains of waters, so panteth my soul after Thee, O God! My soul thirsteth for the living God, when shall I come and see the face of God?’” *Easter Letter 335 A.D.* ch.6 p.&&&

**Optatus of Milevis** (373-375 A.D.) smentions the Living God in ch.7 p.287, ch.3 p.158, ch.4 p.199.

**Gregory of Nyssa** (382-397 A.D.) mentions “the Living God” *Against Eunomius* book 2 ch.4 p.105

**Palladius of Auxerre** (419-420 A.D.) mentions the Living God. *Lausiac History* in *Four Desert Fathers*. p.488

## G3. God / Jesus before birth was incorporeal

(partial, Implied) John 1:14 The Word became flesh

(partial) John 3:8 Holy Spirit is like the wind

**Marcellus of Ancyra** (c.336 & 340 A.D.) (partial) says that Jesus was before the earth, quoting Proverbs 8:23

**Marcellus of Ancyra** (c.336 & 340 A.D.) says the Word existed before being incarnated.

**Athanasius of Alexandria** (346-356 A.D.) “Men were created of matter, and that passible; but God is immaterial and incorporeal.” *In Defense of the Nicene Definition* ch.10 p.&&&

## G4. God is holy, good, or pure

Habakkuk 1:13; Hebrews 12:10; (implied) John 10:11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (implied) John 10:11

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) (implied) John 10:11

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:11

**Hegemonius of Sirmium** (4th century) “irrational and foolish fashion common to the mass of men, and ascribe no such confusion to the God of goodness.” *Archelaus Disputation with Manes* book 1 ch.5 p.182

Hegemonius of Sirmium (4th century) mentions that contrary to Manes thinking, the God who gave Moses the Old Testament is good. (Diodorus, friend of Archelaus, is speaking) *Archelaus Disputation with Manes* ch.45 p.220

**Athanasius of Alexandria** (335 A.D.) discusses the Father’s lovingkindness and goodness. *Easter Letter 9* ch.10 p.527

**Hilary of Poitiers** (355-367/368 A.D.) wrote that when the Arians point to Isaiah 65:16; Mark 10:18; 1 Timothy 6:15, leaving no truth, goodness, or power to the Son.

**Basil of Cappadocia** (357-379 A.D.) says God is holy. *On the Spirit* ch.38 p.24

**Gregory of Nyssa** (382-383 A.D.) “It is easy, however, to show that not even the word ‘one’ separates the Father from the Son. … For He says, ‘I and the Father are one.’ [John 10:30] If, then, the good is one, and a particular kind of unity is contemplated in the Father and the Son, it follows that the Word, in predicating goodness of ‘one,’ claimed under the term ‘one’ the title of ‘good’ also for Himself, Who is one with the Father, and not severed from oneness of nature.” *Against Eunomius* book 11 ch.2 p.232-233 in *Nicene and Post-Nicene Fathers Second Series* vol.5.

Gregory of Nyssa (382-397 A.D.) speaking of the Son says, “Uncreated of Uncreated, God of Good, Eternal of Eternal, without prejudice to Its eternity by Its being in the Father by way ofgeneration.”. *Against Eunomius* book 6 ch.3 p.186

**Ambrosiaster** (Latin, after 384 A.D.) says that God is goodness. question 9 p.400

**Epiphanius of Salamis** (360-403 A.D.) God is good and just. *The Panarion* section 3 scholion 7 and 15 p.32-

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says the world was created by “This just and good God, the Father of our Lord Jesus Christ” *de Principiis* Preface ch.4 p.240

**Augustine of Hippo** (388-430 A.D.) says God has no change at all. *The City of God* book 11 ch.6 p.208

Augustine of Hippo (388-430 A.D.) says that Christ is God and the Son of God is “unchangeably good”. *On the Trinity* book 13 ch.10.13 p.175

## G5. God does not speak lies / is Truth

Numbers 23:19; 1 Samuel 15:24; John 7:28; 14:6; Titus 1:2; Hebrews 6:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 7:28; 14:6

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 7:28; 14:6

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 7:28; 14:6

**Hegemonius of Sirmium** (4th century) (partial) said that Manes was wrong to make Jesus into a liar. *Archelaus Disputation with Manes* ch.27 p.200

**Athanasius of Alexandria** (347 A.D.) quotes Hebrews 6:18 that it is impossible for God to lie. *Easter Letter 19* ch.3 p.546

Athanasius of Alexandria (356-360 A.D.) says God cannot lie. *Four Discourses Against the Arians* discourse 2 ch.6 p.351

Athanasius of Alexandria (356-360 A.D.) Jesus says of God the Father “Thy wordis truth.” *Four Discourses Against the Arians* discourse 3 ch.19 p.404

**Ephraim the Syrian** (350-378 A.D.) (implied) says that God is the Father of Truth. *Nativity Hymns* hymn 1 p.273

**Gregory of Nyssa** (382-383 A.D.) says that God cannot lie in *Against Eunomius* book 2 ch.4 p.104

**Ambrosiaster** (Latin, after 384 A.D.) says that God cannot lie. question 117 p.60

**Gregory of Nyssa** (382-397 A.D.) says that God is Truth. *Answer to Eunomius’ Second Book* p.251

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) *de Principiis* book 1 ch.2.7 p.248

**John Chrysostom** (martyred 407 A.D.) “as he [the apostle] does in the Epistle to the Hebrews; where he says, ‘Taht by two immutable things in which it was impossible for God to lie, we may have a strong encouragement.’” vol.13 *Homilies on Ephesians* homily 2 verse 14 p.56

John Chrysostom (martyred 407 A.D.) (partial) God knows all truth vol.14 *Commentary on John* homily 42 p.152

**Augustine of Hippo** (388-430 A.D.) says that God is Almighty, but He cannot die, be deceived, lie, or deny Himself. *On the Creed* ch.2 p.371

Augustine of Hippo (388-430 A.D.) says God is not the author or creator of a lie. *The City of God* book 14 ch.4 p.264

## G6. God is a Father

First person Isaiah 63:16 (twice); 64:8

2 Samuel 7:14; 1 Chronicles 17:11-14; 22:10; 28:6; Psalm 2:7; Proverbs 3:12; 30:4f; Isaiah 9:6; Jeremiah 3:4; 3:19; 31:9; Hosea 11:1; Malachi 1:6; 2:10; others

Matthew 26:39,42; Luke 9:21-22; Tt 1:4; Hebrews 12:9, 1 Peter 1:2,17; others

(implied) Hebrews 12:6

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 9:21-22

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 9:21-22

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 26:39,42; Luke 9:21,22

**Council of Nicea** (325 A.D.) Creed p.3 “One God, the Father Almighty, maker of all things… one Lord Jesus Christ, the Son of God, the only-begotten of his Father…”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Eusebius of Caesarea** (c.324-c.337 A.D.) calls God Father. *Theophania* book 2 ch.85 p.11 and ibid book 3 ch.4 p.5.

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions Father, Almighty God.

**Aphrahat the Syrian** (337-345 A.D.) says God is our Oe Father. *Select Demonstrations* Demonstration 22.12 p.406

**Hegemonius of Sirmium** (4th century) mentions God the Father and the Lord’s prayer in *Archelaus Disputation with Manes* ch.20 p.194 . He also mentions God the Father in *Archelaus Disputation with Manes* ch.31 p.203. See also *Archelaus Disputation with Manes* ch.34 p.208.

Hegemonius of Sirmium (4th century) mentions God as the Father. (Diodorus, friend of Archelaus, is speaking) *Archelaus Disputation with Manes* ch.45 p.221

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.69 p.214 “the Son of God was not a created being, neither had He come into being from non-existence, but that He was the Eternal Word and Wisdom of the Essence with the Father.”

**Eusebius of Emesa** (c.359 A.D.) (implied) calls Christ “Only-Begotten; for He alone was begotten of the Father”. *On the Sufferings and Death of our Lord* p.3

**Hilary of Poitiers** (355-367/368 A.D.) says there is no question that the Father is greater than Jesus. *Of the Synods* ch.8 p.6. See also *Of the Synods* ch.15 p.8 and ch.20 p.9.

**Athanasius of Alexandria** (335-342 A.D.) mentions the Father and the Son. *On Luke 10:22 (Matthew 11:27)* ch.1 p.87

Athanasius of Alexandria (335-342 A.D.) mentions the Father. *On Luke 10:22 (Matthew 11:27)* ch.1 p.87

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Council of Sirmium** (Greek creed) 351 A.D. One God, Father Almighty. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) , One God, Father Almighty, made all things, *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) speaks of the all-powerful Father. *Marius’ Letter to Candidus* ch.5 (32) p.83

**Optatus of Milevis** (373-375 A.D.) mentiosn “God the Father” in ch.1 p.60 and that God is the Father in ch.2 p.104.

**Ephraim the Syrian** (350-378 A.D.) says that God is the Father of Truth. *Nativity Hymns* hymn 1 p.273

**Basil of Cappadocia** (357-379 A.D.) Spekas of God as the Father. *Letter 29* ch.3 p.250

***Constitutions of the Holy Apostles*** (c.380 A.D.) “For our Savior Himself entreated His Father for those who had sinned, as it is written in the Gospel:” and then he quotes Luke 23:34 ch.16 p.402

*Constitutions of the Holy Apostles* (c.380 A.D.) book 5 ch.6 p.439 “believing in the one and the only true God and Father, through Jesus Christ, the great High Priest, and Redeemer of our souls, and rewarder of our sufferings.”

**First Council of Constantinople** (381/382 A.D.) calls God the Father Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) speaks of God the Father in many places. *Against Eunomius* book 1 ch.14 p.31; book 1 ch.23 p.63. Also *Against Eunomius* book 2 ch.8 p.113

**Ambrosiaster** (Latin, after 384 A.D.) calls God the Father. question 31 p.233 and question 111 p.127

**Cyril of Jerusalem** (349-386 A.D.) says that God is a Father. (*First Catechetical Lecture* 6 ch.1 *Nicene & Post-Nicene Fathers* p.33)

**Gregory Nazianzen** (330-391) discusses God the Father, the unbegotten, and the begotten being of the same essence. *On the Son* ch.11 p.305

**Ambrose of Milan** (378-381 A.D.) says Jesus it the image of the Father. *On the Christian Faith* book 1 ch.7.48 p.208

**Didymus the Blind** (398 A.D.) Virgin, Father. *Commentary on Zechariah* 8 p.197

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) God is a Father. Memra 4 ch.1 p.24

**Epiphanius of Salamis** (360-403 A.D.) Christ raised the dead. Mentioned the Father, Son, and the Holy Spirit. *The Panarion* section 3 ch.46 p.350

Epiphanius of Salamis (360-403 A.D.) Excerpts “The Father gives to the Son, and the Son, who is not inferior to the Father, receives from the Father, particularly in two ways. First, that we might be led to one union with the Deity, Father, Son, and Holy Ghost, in contradistinction to a multitude of gods.” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

Epiphanius of Salamis (360-403 A.D.) “The Father, truly having begotten the Son, and the Son truly having been begotten of the Father, is personally subsisting without beginning and eternal; and the Holy Spirit, as truly of the Father and the Son, being of the same Godhead…” *homily Against the Sabellians*, as quoted by the Tubingen theologians in *Augsburg and Constantinople*, p.229

**John Chrysostom** (martyred 407 A.D.) mentions the father, and Holy Ghost along with Jesus our Lord. *Commentary on Philippians* Introductory discourse p.183

John Chrysostom (martyred 407 A.D.) “confessing, indeed, that the Godhead of the Father and of the Son and of the Holy Ghost, is all one, while we add thereunto a Trinity of Persons.” *On the Christian Priesthood* book 4 ch.4 p.66

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) quotes John 14:22. *Commentary on the Song of Songs* book 3 p.211

**Orosius/Hosius of Braga** (414-418 A.D.) says the Father, Son, and Holy Spirit are one. *Memoir to Augustine on the Error of the Priscillianists and Origenists* ch.2 p.171

Orosius of Braga (414-418 A.D.) “Son of God” and the Father. *Defense Against the Pelagians* ch.25 p.151-152

**Palladius of Auxerre** (419-420 A.D.) mentions God the Father. *Lausiac History* in *Four Desert Fathers*. p.487

Augustine of Hippo (388-430 A.D.) discusses “Our Father” in the Lord’s prayer in *Sermons on the New Testament* Sermon 8 p.284-285.

**Among heretics**

The ***First Form of the Gospel of Thomas*** (shorter Greek version) ch.19 p.398 has Jesus saying “I must be about my Father’s business” It concludes with “And Jesus advanced in wisdom, and stature, and grace. To whom be glory for ever and ever. Amen.”

***The Second Form of the Gospel of Thomas*** (longer Greek version) ch.11 p.399 says that Mary “rejoiced and glorified Him [Jesus], with the Father and the Holy Spirit, now and ever, and forevermore. Amen.”

***The Latin Form of the Gospel of Thomas*** ch.15 p.404 mentions “God the Father Almighty”. It ends with “He is the Son of God throughout all the world. To Him is due all glory and honour for ever, who lives and reigns God through all ages of ages. Amen.”

***Arabic Gospel of the Infancy of the Saviour*** p.405 begins with “In the name of the Father, and the son, and the Holy Spirit, one God.”

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Refers to God the Father. *Commentary on Malachi* ch.3 p.416

There are more besides these too among heretics.

## G7. The Trinity: one God in three ‘Persons’

(partial) Matthew 28:19

Vaticanus (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (partial) Matthew 28:19

Sinaiticus (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) (partial) Matthew 28:19

**Juvencus the Spaniard** (329/330 A.D.) “It is not too great toil to praise the Trinity.” *Englynion* book 1

**The Macrostich Creed** (344/345 A.D.) (implied) extensively discusses the Trinity, without using the name. Athanasius of Alexandria’ *On the Councils* (=*de Synodis*) part 1 ch.26 p.462-464

**Hegemonius of Sirmium** (4th century) (partial, against Sabellius) “or what alien dogmas he has destroyed, whether of a Valentinian, or a Marcion, or a Tatian, or a Sabellius, or any others of those who have constructed for themselves their peculiar systems of knowledge.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.37 p.211

Synod of Seleucia in Isauria(357/358 A.D.) (partial)

**Athanasius of Alexandria** (356-360 A.D.) refers to the Holy Trinity in *Letter to the Church of Antioch* ch.3 p.484

Marius Victorinus to the Arian Candidus (359-362 A.D.) (partial) mentions God the Father, and the Son Jesus Christ or Word and the Holy Spirit. (Does not use the word Trinity though.) *Marius’ Letter to Candidus* ch.5 (32) p.83

**Hilary of Poitiers** (355-367/368 A.D.) wrote an entire work, of twelve books, called *On the Trinity*.

**Optatus of Milevis** (373-375 A.D.) mentions the Trinity in ch.1 p.11 and ch.1 p.86.

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) *Nisibine Hymns* hymn 3 no.14 p.173

**Basil of Cappadocia** (357-379 A.D.) mentions “the adorable Trinity”. *On the Spirit* ch.18.45 p.28

**First Council of Constantinople** (381/382 A.D.) “We believe in one God, the Father, almighty, maker of heaven and earth… Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages, … through Whoim all things came in to existence. And in the Holy Spirit, the Lord and life-giver, Who proceeds from the father, Who with the Father and the Son is together worshipped and together glorified…” p.297-298

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the “Trinity”. question 87 p.354 and question 3 p.55

**Cyril of Jerusalem** (c.349-386 A.D.) “We neither separate the Holy Trinity, like some; nor do we as Sebellius work confusion.” *Catechetical Letters* Lecture 16 ch.4 p.116

**Damasus I of Rome** (386-389 A.D.)

**Ambrose of Milan** (378-381 A.D.) mentions the “Trinity” in *On the Christian Faith* book 1 ch.4.33 p.206

Ambrose of Milan (379-390 A.D.) mentions Abraham receiving the strangers, seeing the Trinity in a type, “when beholding Three he worshipped One and preserving the distinction of the Person, yet addressed on eLord, he offered to Three th honour of his gift, while acknowledging one Power.” *Book 2 On Belief in the Resurrection* ch.96 p.189-190

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

**Gregory of Nyssa** (382-383 A.D.) mentions the Holy Trinity, the Holy Spirit, and the Godhead in *Letter 2 to the City of Sebasteia* p.528-529

**Gregory Nazianzen** (330-391) mentions the Trinity twice and discusses it. *On the Son - Third Theological Oration* ch.21 p.309

Pacian of Barcelona (342-379/392 A.D.) (partial) Baptize in the name of the Father, Son, and Holy Spirit. Letter 3 ch.11.1 p.51

**Epiphanius of Salamis** (360-403 A.D.) “the one deity of the Trinity is indicated ... and in the second place, that by the incarnation of the deity He assumed the gift of dignity, power, and perfection which have been given by the Father to the Son for the one spiritual union of the deity.” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) (implied) discusses in detail about the distinctness in the Trinity in *de Principiis* book 1 ch.7 p.254-255

**Chromatius of Aquileia** (407 A.D.)

**John Chrysostom** (martyred 407 A.D.) “confessing, indeed, that the Godhead of the Father and of the Son and of the Holy Ghost, is all one, while we add thereunto a Trinity of Persons.” *On the Christian Priesthood* book 4 ch.4 p.66

**Asterius of Amasea** (400-410 A.D.) “and the mystery of the Trinity was adequately bodied forth in the tent of this old man when he entertained the three angels as wayfaring men.” *The Rich Man and Lazarus* ch.35. See also “the mystery of the Trinity” ch.1 p.3

**Niceta of Remesianus** (366-415 A.D.) *Instructions for Candidates for Baptism*

Orosius/Hosius of Braga (414-418 A.D.) (partial) says the Father, Son, and Holy Spirit are one. *Memoir to Augustine on the Error of the Priscillianists and Origenists* ch.2 p.171

**Jerome of Stridon** (373-420 A.D.) speaks of the “mysteries of the Trinity.” Against the Luciferians ch.15 p.327

**Palladius of Auxerre** (419-420 A.D.) says that three particular demons denied the mystery of the Holy Trinity. [Both Greek and Coptic] *Lausiac History* 38.11 in *Four Desert Fathers*. (Chapter: Evagrius Debates Three Demons) p.179

**Augustine of Hippo** (388-8/28/430 A.D.) wrote an entire work, *On the Holy Trinity*.

Augustine of Hippo (388-8/28/430 A.D.) speaks on the Trinity and against Sabellius in *On the Trinity* book 1 ch.4,7 p.20.

**John Cassian** (410-430 A.D.) mentions the Trinity in a number of places, including *Seven Books of John Cassian* book 2 ch.2 p.557. See also *The Incarnation of Christ* p.551-552.

**Macarius the Great** (392-423/429 A.D.) &&&

## G8. God is the Father of all [things]

Just saying God is a/the Father is not counted here.

**Athanasius of Alexandria** (after 347 A.D.) (implied) Athanasius is quoting a letter from Constantius, Victor, Maximus, Augustus to Alexandria. “take care to offer up with him your prayers to God, the Father of all, in behalf of yourselves, and for the well-being of your whole lives.” *Defence Against the Arians* ch.55 p.130

**John Chrysostom** (martyred 407 A.D.) “For to all hath He given one nobility, having vouchsafed to be called the Father of all alike.” *Homilies on Matthew* homily 19 ch.6 p.&&&

**Among heretics**

The mild Arian Creed of Antioch (c.341/344) (partial) says God is the “Make of all things” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

## G9. God/The Father is perfect

**Athanasius of Alexandria** (356-360 A.D.) “For never was the essence of the Father imperfect, that what is proper to it should be added afterwards; nor, as man from man, has the Son been begotten, so as to be later than His Father’s existence, but He is God’s offspring, and as being proper Son of God, who is ever, He exists eternally.” *Four Discourses Against the Arians* discourse 1 ch.2.14 p.&&&

Athanasius of Alexandria (346-356 A.D.) (partial, Son, not the Father) “And again, who should be Son of God, but His Word? For there are not many words, or each would be imperfect, but one is the Word, that He only may be perfect, and because, God being one, His Image too must be one, which is the Son.” *Defence of the Nicene Definition* ch.17 p.160

**Basil of Cappadocia** (357-379 A.D.) “And are we to suppose that the wisdom of God, the Maker of all cration, He who is eternally perfect, who is wise without a teacher, the Power of God, ‘in whom are hid all the treasures of wisdom and knowledge,’ needs piecemeal instruction to mark out the manner and measure of His operations? I presume that in the vanity of your calculations,…” *On the Spirit* ch.8.20 p.14

## G10. Sun / beam / ray analogy of the Trinity

Eusebius of Caesarea (c.324-c.337 A.D.) (partial) says the Son is a ray of the Father. *Theophania* book 1 ch.1 p.1

**Athanasius of Alexandria** (328 A.D.) gives an analogy of the Father and the Son as brightness coming from light. *Statement of Faith* ch.4 p.85 and *On Luke 10:22 (Matthew 11:27)* ch.4 p.89. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.33 p.366 and discourse 3 ch.11 p.400.

**Ambrosiaster** (Latin, after 384 A.D.) uses light as an analogy of the Trinity. question 9 p.401

**Gregory of Nyssa** (382-397 A.D.) mentions the sun and the ray and the fragrance as analogies of the Trinity. *Against Eunomius* book 1 ch.36 p.84

Gregory of Nyssa (382-397 A.D.) mentions the sun and the beam as an analogy again.. *Against Eunomius* book 8 ch.4 p.204

## G11. Majesty or glory of God

Psalm 19:1; Zechariah 2:5; Micah 5:4

Matthew 24:30; Mark 13:26; Luke 2:9; 21:27; John 1:14; 2:14; 7:18; 12:28; 17:5; Romans 1:23; 3:7,23; 11:36; 15:7; 16:27; 1 Corinthians 10:31; 2 Corinthians 1:20; 4:6; 4:15; 8:19; Galatians 1:5; Ephesians 3:21; Philippians 4:19; Colossians 1:17; 2 Thessalonians 1:9; Titus 2:13; Hebrews 1:3; 1 Peter 4:13,14; 2 Peter 1:17

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 12:28; 17:5

**Hegemonius of Sirmium** (4th century) “I understand, then, that his [Manes’] chief effort was directed to prove that the law of Moses is not consonant with the law of Christ; and this position he attempted to found on the authority of our Scriptures. Well, on the other hand, not only did we establish the law of Moses, and all things which are written in it, by the same Scripture; but we also proved that the whole Old Testament agrees with the New Testament, and is in perfect harmony with the same, and that they form really one texture, just as a person may see one and the same robe made up of weft and warp together. For the truth is simply this, that just as we trace the purple in a robe, so, if we may thus express it, we can discern the New Testament in the texture of the Old Testament; for we see the glory of the Lord mirrored in the same.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.41 p.215

**Athanasius of Alexandria** (346-356 A.D.) quotes Dionysius of Rome: “the dignity and exceeding majesty of the Lord;” *Defense of the Nicene Definition* ch.26 p.168

**Optatus of Milevis** (373-375 A.D.) mentions God’s everlasting majesty in ch.4 p.199.

**Basil of Cappadocia** (357-379 A.D.) speaks of God’s majesty *On the Spirit* ch.45 p.28

**Ambrosiaster** (Latin, after 384 A.D.) speaks of God’s majesty. question 127 p.49

**Ambrose of Milan** (370-390 A.D.) mentions the eternal Majesty. *Of the Holy Spirit* book 1 ch.8.97 p.106

Ambrose of Milan (378-381 A.D.) mentions the “divine majesty” in *On the Christian Faith* book 5 ch.5.66 p.293

**Gregory of Nyssa** (382-397 A.D.) speaks of the majesty of God. *Against Eunomius* book 3 ch.7 p.150

**John Chrysostom** (martyred 407 A.D.) speaks of the “infinite majesty” of God in *Commentary on John* homily 3 (vol.14) p.13. See also *Homilies on John* homily 27 p.95

John Chrysostom (400/401 A.D.) mentions the Divine Majesty. *Commentary on Acts* ch.1.2 p.14

## G12. God is a jealous God

Exodus 20:5; 34:14; Deuteronomy 4:24; 5:9; 6:15; Joshua 24:19; Nahum 1:2; Zechariah 8:1; 1 Corinthians 10:22

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**X Athanasius of Alexandria** (356-360 A.D.) says we should not ascribe jealousy to God. *Four Discourses Against the Arians* discourse 2 ch.29 p.363

**John Chrysostom** (martyred 407 A.D.) “And hath God jealousy? Yea the jealousy not of passion, but of love, and earnest zeal.” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

**Palladius of Auxerre** (419-420 A.D.) speaks of the “jealous God” *Four Desert Fathers* &&& p.487.

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) God is a jealous God. *Commentary on Nahum* ch.1 p.252

## G13. Genesis 1:26 refers to the Father & Son

Genesis 1:26

**Athanasius of Alexandria** (356-360 A.D.) says Genesis 1:26 refers to the Father. *Four Discourses Against the Arians* Discourse 2 ch.18.31 p.365.

**Basil of Cappadocia** (357-379 A.D.) discusses on “Let us make” cannot refer to angels as Jewish fables say, but to the Father and the Son, whom the Jews reject. *The Hexaemeron* ch.5 p.106

**Among corrupt or spurious books**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 section 1 p.441 “the divine Scripture testifies that God said to Christ, His only-begotten, ‘Let us make man after our image, and after our likeness. And God made man: after the image of God made He him; male and female made He them.’”

## G14. God is Light

Isaiah 49:6; 60:19,20; John 1:4-9; John 8:12; 2 Corinthians 4:6; 1 John 1:5

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that God is Spirit, and that God is Light.

**Macrostich Creed** (344/345 A.D.) “Jesus is Light of Light” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century) (implied) “If, then, God is a light, it must needs be that light (if Jesus is to be credited) shall shine on the whole world, and not on any portions of it merely.” (The judges are speaking) *Archelaus Disputation with Manes* ch.22 p.195

**Athanasius of Alexandria** (328 A.D.) gives an analogy of the Father and the Son as brightness coming from light. *Statement of Faith* ch.4 p.85. See also *On Luke 10:22 (Matthew 11:27)* ch.4 p.89

**Gregory of Nyssa** (382-397 A.D.) says the ungenerated Is light. *Against Eunomius* book 1 ch.36 p.84

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) Christ is “Light of Light” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

## G15. The God of Jesus / Christ

Ephesians 1:3, 17; 1 Peter 1:3; Hebrews 1:9

Revelation 1:6 (God of Jesus)

Athanasius of Alexandria (356-360 A.D.) (partial) quotes Ephesians 1:3-5. *Four Discourses Against the Arians* discourse 2 ch.75 p.189

## G16. God’s Holy Name

**Gregory Nazianzen** (330-391 A.D.) “If, however, they rely on the passage, The Word was made Flesh and dwelt among us, and because of this erase the noblest part of Man (as cobblers do the thicker part of skins) that they may join together God and Flesh, it is time for them to say that God is God only of flesh, and not of souls, because it is written, "As Thou hast given Him power over all Flesh," [Jn 17:2] and "Unto Thee shall all Flesh come;" [Ps 65:2] and "Let all Flesh bless His holy Name," [Ps 145:21] meaning every Man.” Letter 101 p.&&&

## G17. The Godhead

Acts 17:29; Romans 1:20; Colossians 2:9

**Eusebius of Caesarea** (c.324-c.337 A.D.) mentiosn the Godhead. *Theophania* book 1 ch.4 p.1

**Hegemonius of Sirmium** (4th century) “For in Him dwelleth all the fullness of the Godhead.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.35 p.209

**Athanasius of Alexandria** (356-360 A.D.) mentions the Godhead *Four Discourses Against the Arians* discourse 3 ch.29 p.424. See also ibid. discourse 1 ch.12 no.50 p.336

**Hilary of Poitiers** (355-367/368 A.D.) wrote about the Godhead. *On the Trinity* book 5 ch.18 p.77. See also *On The Trinity* book 8 ch.42 p.149.

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) mentions Jesus’ Godhead. *Hymns on the Nativity* hymn 3 p.236. See also *Nisibine Hymns* hymn 21 no.11 p.192

**Basil of Cappadocia** (357-379 A.D.) speaks of the Godhead. *Letter 8* ch.7 p.119

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the Godhead. question 114 p.329

**Gregory of Nyssa** (382-383 A.D.) talks about Jesus and the Godhead. *Against Eunomius* book 6 ch.1 p.183. See also *Against Eunomius* book 7 ch. 1 p.194.

Gregory of Nyssa (382-383 A.D.) mentions the Holy Trinity, the Holy Spirit, and the Godhead in *Letter 2 to the City of Sebasteia* p.528-529

Gregory of Nyssa (382-383 A.D.) mentions the Godhead *Letters of Gregory of Nyssa* Letter 17 p.544.

**Ambrose of Milan** (378-381 A.D.) discusses God’s power and Godhead are eternal. *On the Christian Faith* book 1 ch.10.62 p.211

Ambrose of Milan (370-390 A.D.) distinguishes the true Father, Son and Spirit in the Godhead, vs. the confusion of the Sabellians or the division of Arius. *Of the Holy Spirit* book 2 ch.12 p.133. See also *Of the Holy Spirit* book 1 ch.8.95 p.106. Ambrose frequently uses the word “Godhead”.

**First Council of Constantinople** (381/382 A.D.) mentions the Godhead. Ch.5 p.181

**Gregory of Nazianzen** (330-391 A.D.) mentions the Godhead in many places, including *Oration on the Holy Light* ch.11 p.355 and *Fourth Theological Oration* ch. 5 p.311.

Gregory Nazianzen (330-391 A.D.) “This is the wish of our schoolmaster the law, of the prophets who intervened between Christ and the law, of Christ who is the fulfiller and end of the spiritual law; of the emptied Godhead, of the assumed flesh, of the novel union between God and man,” *In Defense of His Flight to Pontus* ch.23 p.209

**Council of Constantinople II** (381 A.D.) canon 5 p.181 “the unity of the Godhead of the Father, and of the Son, and of the Holy Spirit. The Synodical Letter of 382 A.D. also mentions the Godhead on p.189.

**Epiphanius of Salamis** (360-403 A.D.) Excerpts “For in the transfiguration His [the Son’s] face, even in the flesh, since His deity was still present, shone like the sun, that is, the flesh which came from Mary and from our human race was transfigured to heavenly glory, so that it acquired, in addition to its own natural powers, the glory, honor, and perfection of the Godhead, the flesh receiving the heavenly glory here in communion with the divine Logos, which it did not have from the beginning.” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

**John Chrysostom** (martyred 407 A.D.) “confessing, indeed, that the Godhead of the Father and of the Son and of the Holy Ghost, is all one, while we add thereunto a Trinity of Persons.” *On the Christian Priesthood* book 4 ch.4 p.66

**Rufinus** (410 A.D.) freely translated **Origen** (240 A.D.) “contemplation of the Godhead with pure and spiritual love.” *Commentary on the Song of Songs* Prologue p.44

## G18. God is a consuming fire

Deuteronomy 4:24; Deuteronomy 9:3; Hebrews 12:29

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Hegemonius of Sirmium** (4th century) “The God of the Old Testament is the inventor of evil, who speaks thus of Himself: ‘I am a consuming fire.’” (Manes is speaking, but **Hegemonius of Sirmium** accepts this description of the God of the Old Testament) fragment from Cyril of *Archelaus Disputation with Manes* ch.1 p.234

**Athanasius of Alexandria** (332 A.D.) quotes Deuteronomy 4:24/Hebrews 12:29 in *Paschal Letter 4* ch.3 p.514

Athanasius of Alexandria (326-372/373 A.D.) says God is a consuming fire. *Festal Letter* 3 ch.3 p.514

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) says that God is a consuming fire. *Commentary on the Song of Songs* book 2 ch.2 p.112

**pseudo-Justin Martyr** (168-200 A.D.) (says that Aeschylus calls God a consuming fire.) “Aeschylus, in expounding… expressed himself also as follows… He seems as a consuming fire that burns Unsated;” *Justin on the Sole Government of God* ch.2 p.290

## G19. God is blessed

**Athanasius of Alexandria** (338 A.D.) “Blessed be the Lord, Who hath not given us over as a prey to their teeth” Easter Letter 10 ch.11 p.531

**Basil of Cappadocia** (357-379 A.D.) says that God is blessed. *Letter 161* ch.1 p.214

**Gregory of Nyssa** (378-397 A.D.) mentions “the blessed deity Himself” *Against Eunomius* book 1 ch.28 p.74

## G20. God is Spirit

John 4:24a

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that God is Spirit, and that God is Light.

**Athanasius of Alexandria** (326-372/373 A.D.) quotes John 4:24a. *On the Opinion of Dionysius* ch.15 p.182

Athanasius of Alexandria (356-360 A.D.) *Four Discourses Against the Arians* discourse 2 ch.41 p.370

**Basil of Cappadocia** (357-379 A.D.) says “God is Spirit”. *On the Spirit* ch.9.22 p.15

**Ambrosiaster** (Latin, after 384 A.D.) says God is Spirit. question 112 p.138

**Gregory of Nyssa** (382-397 A.D.) says that God is Spirit. *Against Eunomius* book 2 ch.14 p.129

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes all of John 4:24. *de Principiis* book 1 ch.1 p.242.

**Among corrupt or spurious works**

**pseudo**-**Gregory Thaumaturgus** (?) (author unknown but could be Gregory Thaumaturgus) quotes John 4:24 in *A Sectional Confession of Faith* ch.10 p.43.

## G21. Fragrance of Heaven/God/Christ/Holy Spirit

2 Corinthians 2:15-16 (implied) (we are the aroma of Christ)

Ephesians 5:2b [Christ was] “an offering and a sacrificed ot God for a sweet-smelling aroma.”

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) References 2 Corinthians 2:15-16; Ephesians 5:2b

**Sinaiticus** (340-350 A.D.) References 2 Corinthians 2:15-16; Ephesians 5:2b

**Ambrose of Milan** (370-390 A.D.) “…destroyed the odour of sorrowful death. And so the Apostle says: ‘For we are the good odour of Christ to God;’” OF the Holy Spirit book 1 ch.9.102 p.107.

**Cyril of Jerusalem** (c.349-386 A.D.) &&& *Catechetical Lectures* Lecture

Gregory of Nyssa (382-397 A.D.) (partial) “He [God] smelled a sweet savour.” *Answer to Eunomius’ Second Book* p.274

## G22. God is not in everything (pantheism is wrong)

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that God is not in His creation. *Theophania* book 1 ch.27 p.3

**Gregory Nazianzen** (330-391 A.D.) “And how shall we preserve the truth that God pervades all things and fills all, as it is written “Do not I fill heaven and earth? saith the Lord,” [Jer. 23:24] and “The Spirit of the Lord filleth the world,” [Wisdom 1:7] if God partly contains and partly is contained?  For either He will occupy an empty Universe, and so all things will have vanished for us, with this result, that we shall have insulted God by making Him a body, and by robbing Him of all things which He has made; or else He will be a body contained in other bodies, which is impossible; or He will be enfolded in them, or contrasted with them, as liquids are mixed, and one divides and is divided by another;—a view which is more absurd and anile than even the atoms of Epicurus and so this argument concerning the body will fall through, and have no body and no solid basis at all.” Letter 28 ch.8 p.&&&

**Gregory of Nyssa** (382-397 A.D.) (implied) says that all existence is separated into two categories: creation and the unoriginated. *Against Eunomius* book 3 ch.&&&

**John Chrysostom** (400/401 A.D.) (implied) “that He swelt in a spiritual temple they [mickers] laugh; while they themselves are not ashamed to bring down God’s substance into cucumbers, and melons, and flies, and caterpillars, and asses, thus excogitating a new fasion of idolatry; for let it not be as the Egyptians have it, ‘The onion is God;’ but let it be, ‘God in the onion’?” *Commentary on Acts* ch.2 p.16

## G23. God fills heaven and earth

**Gregory Nazianzen** (330-391 A.D.) “And how shall we preserve the truth that God pervades all things and fills all, as it is written “Do not I fill heaven and earth? saith the Lord,” [Jer. 23:24] and “The Spirit of the Lord filleth the world,” [Wisdom 1:7] if God partly contains and partly is contained?  For either He will occupy an empty Universe, and so all things will have vanished for us, with this result, that we shall have insulted God by making Him a body, and by robbing Him of all things which He has made; or else He will be a body contained in other bodies, which is impossible; or He will be enfolded in them, or contrasted with them, as liquids are mixed, and one divides and is divided by another;—a view which is more absurd and anile than even the atoms of Epicurus and so this argument concerning the body will fall through, and have no body and no solid basis at all.” Letter 28 ch.8 p.&&&

# God’s Eternal Power

## Ge1. God is everywhere

Psalm 139

**Hegemonius of Sirmium** (4th century) says that no one can say God is “not everywhere present” *Archelaus Disputation with Manes* ch.21 p.194

&&&**Hilary of Poitiers** (355-367/368 A.D.)

**Gregory of Nyssa** (c.356-397 A.D.) says that God ‘Is universally present, and yet do not say that He *is* any of those things…” *Against Eunomius* book 6 ch.3 p.186

**Ambrose of Milan** (370-390 A.D.) quotes Wisdom 1:7 “For the Spirit of the Lord filled the whole world.” *Of the Holy Spirit* book 1 ch.7.87 p.104

**Augustine of Hippo** (388-430 A.D.) mentions the “omnipresent power” in *The City of God* book 7 ch.30 p.140

## Ge2. God is almighty (omnipotent)

Job 42:2; Luke 1:37; Romans 9:29; Revelation 11:17; 15:3; 16:7,14; 19:15; 21:22

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 1:37

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 1:37

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 1:37

**Council of Nicea** (325 A.D.) Creed p.3 “One God, the Father Almighty, maker of all things…”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions Father, Almighty God.

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that the Word of God is almighty. *Theophania* book 1 ch.15 p.2

**Hegemonius of Sirmium** (4th century) “quotes Galatians 4:4, “May the Omnipotent God preserve you whole in soul and in spirit.” *Archelaus Disputation with Manes* ch.44 p.220

Hegemonius of Sirmium (4th century) “as is the way with this most depraved man, who, in his impiety, refuses to ascribe to the Omnipotent God even equal power with men?” *Archelaus Disputation with Manes* ch.21 p.194-195

**Hilary of Poitiers** (355-367/368 A.D.) mentions God Almighty. *On the Trinity* book 1 ch.37 p.50

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Athanasius of Alexandria** (328 A.D.) says God is Almighty. *Statement of Faith* p.84.

Athanasius of Alexandria (356-360 A.D.) says God is Almighty. *Four Discourses Against the Arians* discourse 2 ch.16.23 p.361

**Council of Sirmium** (Greek creed) (351 A.D.) One God, Father Almighty. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) “One God, Father Almighty, made all things,” *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) speaks of the all-powerful Father. *Marius’ Letter to Candidus* ch.5 (32) p.83

**Optatus of Milevis** (373-375 A.D.) says God is Almighty in ch.1 p.2.

**Basil of Cappadocia** (357-379 A.D.) says that God is almighty. *On the Spirit* ch.20.51 p.32

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.7 p.439 “For the Almighty God Himself will raise us up through our Lord Jesus Christ,…”

**First Council of Constantinople** (381/382 A.D.) says God is almighty. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) says the Father is Almighty. *Against Eunomius* book 1 ch.16 p.54

**Ambrose of Milan** (c.384 A.D.) “O Almighty Lord God of Israel,” *On the Mysteries* ch.9 no.43 p.336

**Ambrosiaster** (Latin, after 384 A.D.) says God is Almighty. question 9 p.400 and question 8 p.114

**Didymus the Blind** (398 A.D.) Lord Almighty. *Commentary on Zechariah* 8 p.197

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) calls God the Almighty. *de Principiis* book 1 ch.2.5 p.247; book 1 ch.2.10 p.249

**Severian of Gabala/Jableh** (398-408 A.D.) speaks of the Sovereign God’s “unlimited power” *On the Creation of the World* ch.6 p.5

**Orosius/Hosius of Braga** (414-418 A.D.) speaks of “Almighty God” in *Defense Against the Pelagians* ch.26 p.152 and ch.27 p.153

**pseudo-Justin Martyr** (&&& A.D.) says that God is Almighty. *Hortatory Address to the Greeks* ch.38 p.287

**Among heretics**

The **Arians Patricius and Aetius** (363-365 A.D.) “These are the attributes of God, Unbegotten, without origin, Eternal, not to be commanded, Immutable, All-seeing, Infinite, Incomparable, Almighty, knowing the future without foresight; without beginning. These do not belong to the Son, for He is commanded, is under command, is made from nothing, has an end, is not compared [with the Father], the Earlier surpasses Him... of Christ is found: as pertaining to the Father, He is ignorant of the future. He was not God, but Son of God; God of those who are after Him: and in this He possesses invariable likeness with the Father, namely He sees all things because all things ... because He is not changed in goodness; [but] not like in the quality of Godhead, nor in nature. But if we said that He was born of the quality of Godhead, we say that He resembles the offspring of serpents(12a), and that is an impious saying: and like as a statue produces rust from itself, and will be consumed by the rust itself, so also the Son, if He is produced from the nature of the Father, will consume the Father.” *Exposition of Patricius and Aetius* in Athanasius.

**Creed of Eunomius (extreme Arian)** (c.360-c.377 A.D.) “We believe in One God, the Father Almighty, of Whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) refers to the Lord Almighty. *Commentary on Malachi* ch.3 p.419

## Ge3. God is sovereign / God’s sovereignty

Genesis 15:2,8; Psalm 68:20; Daniel 4:17,25,32; 5:21; 7:14; 2 Peter 2:1; Jude 4; many others

**Athanasius of Alexandria** (356-360 A.D.) says that Christ is sovereign of all. *Four Discourses Against the Arians* discourse 2 ch.15.17 p.357

Athanasius of Alexandria (after 347 A.D.) says that God is sovereign. *Defense Against the Arians* part 4 ch.61 p.132

**Ambrosiaster** (Latin, after 384 A.D.) says God is sovereign. question 9 p.400-401

**Gregory of Nyssa** (382-397 A.D.) says that God is “sovereign”. *Against Eunomius* book 2 ch.11 p.120

**Severian of Gabala/Jableh** (398-408 A.D.) speaks of the Sovereign God’s “unlimited power” *On the Creation of the World* ch.6 p.5

**Rufinus** (c.410 A.D.) translation Origen (225-253/254 A.D.) “to admit that the architect of this world is the Son of God, and that His Father is the first God and Sovereign Ruler over all things.” *Origen Against Celsus* book 6 ch.47 p.595

**pseudo-Justin Martyr** (168-200 A.D.) Reveal to men their great and sovereign Lord.” *On the Sole Government of God* ch.1 p.290

## Ge4. The Most High God

(*El Elyon* in Hebrew)

Genesis 14:18,19,20,22; Psalm 9:17; 57:2; 78:56; 91:1; Daniel 3:26; 4:17,24,32,34; 5:18,21; 7:18,22,25,27; Hosea 7:16; 11:7

Mark 5:7; Luke 1:32,35,76; 6:35; 8:28; Acts 7:48

Most high: Numbers 24:16; Deuteronomy 32:8; 2 Samuel 22:14; Psalm 9:2; 21:7; 46:4; 50:14; 56:2; 73:11; 77:10; 78:17; 82:6; 83:18; 91:9; 92:1,8; Lam 3:35,38

Lord Most High Psalm 7:17; 47:2

God most High: Psalm 57:2

(implied) Isaiah 40:18,25

**Sinaitic Old Syriac** most of the four gospels (350-400 A.D.) Luke 1:76; 6:35

**Marcellus of Ancyra** (c.336 & 340 A.D.) says [Jesus] is the Son fo the Most High.

**Eusebius of Caesarea** (c.324-c.337 A.D.) calls God the Most High. *Ebncomium on the Martyrs* ch.2 p.3

**Aphrahat the Syrian** (337-345 A.D.) mentions the “Most High God” *Select Demonstrations* Demonstration 6.6 p.367

**Athanasius of Alexandria** (356 A.D.) mentions the Most High God. *To the Bishops of Egypt* ch.1.3 p.224

**Optatus of Milevis** (373-375 A.D.) uses the term “Most High” in ch.4 p.191.

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) in his hymn has Mary calling Jesus “Son of the Most High” *Hymns on the Nativity* hymn 4 p.235

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the Mos tHig God question 109 p.68 and question 51 p.208

**Cyril of Jerusalem** (c.349-386 A.D.) (implied) discusses the end times, Gabriel’s message, the fourth beast will speak blasphemous words against the Most High. In ch.14 he refers to 2 Thessalonians 2:9 as by Paul. These false signs by Satan and the AntiChrist will abhor idols and be seated in the Temple of God. *Catechetical Lectures* Lecture 15 ch.13-15 p.108

**Gregory of Nyssa** (382-397 A.D.) calls God the “Most High”. *Treatise Against Eunomius second book* p.274

**John Chrysostom** (martyred 407 A.D.) speaks of the Most High God. *Homilies on Ephesians* homily8 p.93

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) See also *Commentary on the Song of Songs* prologue p.44

**Jerome of Stridon** (390 A.D.) calls God the “Most High”. *The Life of St. Hilarion* ch.4 p.304

**Palladius of Auxerre** (419-420 A.D.) mentions the Most High. *Lausiac History* in *Four Desert Fathers*. p.490

Philo of Carpasia (365-425 A.D.) (partial) mentions the “high God”.

**Augustine of Hippo** (388-430 A.D.) says that Melchizedek was priest of the most high God. *On Christian Doctrine* book 4 ch.21.45 *NPNF* first series vol.2 p.590

## Ge5. God is above all

**Ambrosiaster** (Latin, after 384 A.D.) says God is above all. question 9 p.401

**Gregory of Nyssa** (382-397 A.D.) says that God is supreme. *Against Eunomius* book 1 ch.24 p.66

**John Chrysostom** (martyred 407 A.D.) says that God is over all. *Homilies on Ephesians* homily11 p.103

## Ge6. God or His power is incomparable

**John Chrysostom** (martyred 407 A.D.) “For Paul would not have decided that the same expression suited the Son, unless he had been very confident that between Father and Son there was an equality of honor; since it would have been an act of extremest rashness to refer what suited an incomparable Nature to a nature inferior to, and falling short of it.” *Commentary on John* ch.&&& p.23

## Ge7. God does not change / is unchangeable

Malachi 3:6a

(partial) James 1:17

**Athanasius of Alexandria** (356-360 A.D.) says the God does not change. *Four Discourses Against the Arians* discourse 1 ch.10.36 p.327

Athanasius of Alexandria (326-372/373 A.D.) “as Paul in another place calls him ‘first-born of all creation’ (Colossians 1:15). But by calling him First-born, He shows that He is not a Creature, but Offspring of the Father. For it would be inconsistent with his deity for Him to be called a creature. For all things were created by the Father through the Son, but the Son alone was eternally begotten from the Father, whence God the Word is ‘first-born of all creation,’ unchangeable from unchangeable. However, the body which He wore for our sakes is a creature.” *Statement of Faith* ch.3 p.85

Athanasius of Alexandria (326-372/373 A.D.) says the Father and Son are unchangeable. *Letter to the Bishops of Egypt* ch.17 p.232

&&&**Hilary of Poitiers** (355-367/368 A.D.)

**Gregory of Nyssa** (382-383 A.D.) says that God is unchangeable. *Against Eunomius* book 1 ch.22 p.61

**Cyril of Jerusalem** (c.349-386 A.D.) says God is unchanging. *Catechical Lectures* Lecture 4 ch.4 p.20; Lecture 18 ch.4 p.135; Lecture 10 ch.12 p.60

**Augustine of Hippo** (388-430 A.D.) says that God is not changed. *The City of God* book 20 ch.26 p.447. See also On Christian Doctrine ch.7.7 p.524

**Among heretics**

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) says there is One God, who is the first cause of all things and unchangeable. *Candidus’ First Letter* ch.1,2 p.54

The **Arians Patricius and Aetius** (363-365 A.D.) “These are the attributes of God, Unbegotten, without origin, Eternal, not to be commanded, Immutable, All-seeing, Infinite, Incomparable, Almighty, knowing the future without foresight; without beginning. These do not belong to the Son, for He is commanded, is under command, is made from nothing, has an end, is not compared [with the Father], the Earlier surpasses Him... of Christ is found: as pertaining to the Father, He is ignorant of the future. He was not God, but Son of God; God of those who are after Him: and in this He possesses invariable likeness with the Father, namely He sees all things because all things ... because He is not changed in goodness; [but] not like in the quality of Godhead, nor in nature. But if we said that He was born of the quality of Godhead, we say that He resembles the offspring of serpents(12a), and that is an impious saying: and like as a statue produces rust from itself, and will be consumed by the rust itself, so also the Son, if He is produced from the nature of the Father, will consume the Father.” *Exposition of Patricius and Aetius* in Athanasius.

## Ge8. God is uncreated

Genesis 1:1 “In the beginning, God...”

John 1:1 (In the beginning was the word...”

(implied) God alone Isaiah 44:8,24

(implied) John 1:3; Colossians 1:16

(implied) Titus 1:2 (before the beginning of time)

**Athanasius of Alexandria** (326-372/373 A.D.) says God is unoriginate. *Opinions of Dionysius* ch.16 p.182

**Cyril of Jerusalem** (c.349-386 A.D.) says the Father alone is unbegotten. *Catechical Lectures* Lecture 4 ch.4 p.20; Lecture 11 ch.13 p.68

**Gregory of Nyssa** (382-397 A.D.) goes into great detail affirming that God is unoriginated. *Against Eunomius* book 2 ch.13 p.126

Gregory of Nyssa (382-397 A.D.) speaking of the Son says, “Uncreated of Uncreated, God of Good, Eternal of Eternal, without prejudice to Its eternity by Its being in the Father by way ofgeneration.”. *Against Eunomius* book 6 ch.3 p.186

## Ge9. God is eternal

1 Timothy 1:17

Eusebius of Caesarea (c.324-c.337 A.D.) (partial) says that Jesus is eternal. *Theophania* book 3 ch.61 p.9

**Athanasius of Alexandria** (356-360 A.D.) “for He [the Son[ is eternal, as is the Father, of whom He is the Eternal Word, - to which subject let us now return again.”. *Four Discourses Against the Arians* discourse 1 ch.18 p.317

**Optatus of Milevis** (373-375 A.D.) says that God is everlasting in ch.4 p.199.

**Ambrosiaster** (Latin, after 384 A.D.) says God is eternal. question 9 p.402

**Gregory of Nyssa** (382-397 A.D.) speaks of God’s “eternity”. *Against Eunomius* book 1 ch.55 p.83

Gregory of Nyssa (382-397 A.D.) speaking of the Son says, “Uncreated of Uncreated, God of Good, Eternal of Eternal, without prejudice to Its eternity by Its being in the Father by way ofgeneration.”. *Against Eunomius* book 6 ch.3 p.186

**Epiphanius of Salamis** (360-403 A.D.) “The Father, truly having begotten the Son, and the Son truly having been begotten of the Father, is personally subsisting without beginning and eternal; and the Holy Spirit, as truly of the Father and the Son, being of the same Godhead…” *homily Against the Sabellians*, as quoted by the Tubingen theologians in *Augsburg and Constantinople*, p.229

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “And not only so, but because the nature of Father, and Son, and Holy Spirit, whose intellectual light alone all created things have a share, is incorruptible and eternal,...” *de Principiis* [Latin] book 4 ch.36 p.381

**pseudo-Justin Martyr** (168-200 A.D.) speaks of “eternal God” *Hortatory Address to the Greeks* ch.38 p.283

**Among heretics**

The **Arians Patricius and Aetius** (363-365 A.D.) “These are the attributes of God, Unbegotten, without origin, Eternal, not to be commanded, Immutable, All-seeing, Infinite, Incomparable, Almighty, knowing the future without foresight; without beginning. These do not belong to the Son, for He is commanded, is under command, is made from nothing, has an end, is not compared [with the Father], the Earlier surpasses Him... of Christ is found: as pertaining to the Father, He is ignorant of the future. He was not God, but Son of God; God of those who are after Him: and in this He possesses invariable likeness with the Father, namely He sees all things because all things ... because He is not changed in goodness; [but] not like in the quality of Godhead, nor in nature. But if we said that He was born of the quality of Godhead, we say that He resembles the offspring of serpents(12a), and that is an impious saying: and like as a statue produces rust from itself, and will be consumed by the rust itself, so also the Son, if He is produced from the nature of the Father, will consume the Father.” *Exposition of Patricius and Aetius* in Athanasius.

## Ge10. God had no beginning / was unoriginated

Hebrews 7:3; John 1:2

**Athanasius of Alexandria** (346-356 A.D.) says that God is “unoriginate”. *Defense of the Nicene Definition* ch.8 p.155

Athanasius of Alexandria (346-356 A.D.) discusses how the Father and Son are not of things originate. *Defense of the Nicene Definition* ch.19-20 p.163

**Ambrosiaster** (Latin, after 384 A.D.) says God was not originated. question 9 p.402

**Gregory of Nyssa** (378-397 A.D.) says that God was “unoriginated” *Against Eunomius* book 1 ch.23 p.61

## Ge11. God is incorruptible

Romans 1:23; 1 Timothy 1:17 (incorruptible *aphthartou*)

2 Timothy 1:10 (incorruption *aphtharsian*)

(implied) Acts 2:27,31

(partial) 1 Corinthians 15:42,50,53,54; 1 Peter 1:4,23

**Gregory of Nyssa** (356-397 A.D.) “and yet it is plain to every one who has given any attention to the uses of words, that the word incorruption denotes by the privative particle that neither corruption nor birth appertains to God: just as many other words of like formation denote the absence of what is not inherent rather than the presence of what is; e.g. harmless, painless, guileless, undisturbed, passionless, sleepless, undiseased, impassible, unblamable, and the like. For all these terms are truly applicable to God,…” *Against Eunomius* book 2 p.264. See also *Answer to Eunomius Second Book* p.263.

**Gregory Nazianzen** (330-391 A.D.) “And thus we see that God is not a body. For no inspired teacher has yet asserted or admitted such a notion, nor has the sentence of our own Court allowed it. Nothing then remains but to conceive of Him as incorporeal. But this term Incorporeal, though granted, does not yet set before us—or contain within itself His Essence, any more than Unbegotten, or Unoriginate, or Unchanging, or Incorruptible, or any other predicate which is used concerning God or in reference to Him.” *Letter 28* ch.9 p.41

**John Chrysostom** (martyred 407 A.D.)

## Ge12. God is the Ancient of Days

Daniel 7:9, 13, 22

Isaiah 43:13 (partial) “Yes, and from ancient days I am he.”

**Aphrahat the Syrian** (337-345 A.D.) calls God the Ancient ofDays *Select Demonstrations* Demonstration 5.6 p.354

## Ge13. God / Jesus is immortal

1 Timothy 6:16 (immortality *athanasian*);

... Romans 1:23; 1 Timothy 1:17 and 2 Timothy are actually incorruptible.

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that Jesus is eternal and immortal. *Theophania* book 3 ch.61 p.9

**Athanasius of Alexandria** (356-360 A.D.) says the God and Jesus are immortal. *Four Discourses Against the Arians* discourse 1 ch.21 p.318

**Gregory of Nyssa** (382-397 A.D.) says that God is immortal. *Against Eunomius* book 1 ch.35 p.82. See also ibid book 1 ch.37 p.90.

## Ge14. God is inscrutable/unsearchable

Job 5:9; Psalm 145:3; Romans 11:33

(implied, unsearchable riches of Christ) Ephesians 3:8

**Ambrose of Milan** (370-390 A.D.) quotes Isaiah 40:12 as by Isaiah. *Of the Holy Spirit* book 2 ch.9.90 p.126.

## Ge15. God knows all / even the secret things

Psalm 44:21; 139; John 21:17; 1 Corinthians 14:25; 1 Chronicles 28:9; Ecclesiastes 12:14

Jeremiah 23:24 “‘Can anyone hide in the secret places so that I cannot see him?’ declares the LORD.”

(partial) Isaiah 44:7, (partial) Luke 12:6, (partial) Romans 2:16

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 21:17

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 21:17

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 21:17

**Athanasius of Alexandria** (after 347 A.D.) says that God knows all things. *Defense Against the Arians* part 5 ch.84 p.145

**Hegemonius of Sirmium** (4th century) “Not thus is it with the Holy Spirit: God forbid; but He divides to all, and knows all kinds of tongues, and has understanding of all things, and is made all things to all men, so that the very thoughts of the heart cannot escape His cognizance.” *Archelaus Disputation with Manes* ch.36 p.210

***Life of Antony*** (356-362 A.D.) ch.31 p.204 “For they know none of those things which are not yet in existence; but God only is He who knoweth all things before their birth”

&&&**Hilary of Poitiers** (355-367/368 A.D.)

**Basil of Cappadocia** (357-379 A.D.) says that God knows the secrets of men. *Letter 97* p.181

**Ambrosiaster** (Latin, after 384 A.D.) says that God knows the secret things. question 11 p.82

Pacian of Barcelona (342-379/392 A.D.) (partial) The Holy Spirit knows all languages. Letter 2 ch.4.2 p.31

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “And this, I think, was the opinion of the Apostle Paul himself, when he said, “Their thoughts mutually accusing or excusing them in the day when God will judge the secrets of men by Jesus Christ, according to my Gospel.” *de Principiis* book 2 ch.10.4 p.295

John Chrysostom (400-401 A.D.) (partial) The Holy Spirit searches all things. *Homilies on Acts* homily 1 ch.2 p.12

**Augustine of Hippo** (388-430 A.D.) says that God knows every future thing, otherwise He would not be God. *The City of God* book 5 ch.9 p.92

## Ge16. God is all-seeing

Proverbs 15:3; Hebrews 4:13-14

**Juvencus the Spaniard** (329/330 A.D.) &&&

**Cyril of Jerusalem** (c.349-386 A.D.) “And the opportunity for this the all-seeing God most wisely grants him,” From the 96th exposition p.451

**Gregpry of Nyssa** (382-397 A.D.) “since He [God] saw beforehand by His all-seeing power the failure of their will to keep a direct course to what is good, and its consequent declension from the angelic life,” *On the Making of Man* ch.17.4 p.407

**Jerome of Stridon** (373-420 A.D.) &&&

**Augustine of Hippo** (414 A.D.) “Or if it be some other higher spirit that assumes their form and visits our minds, I leave this to the all-seeing eye of Him before whom everything from the highest to the lowest is uncovered.'” Letters of Augustine Letter 158 ch.9 p.512.

**The Life of Eusebius** (&&&) “Hence it is followed by hymns and psalms, words and songs of praise to the all-seeing God: and a sacrifice of thanksgiving is offered in memory of such men, a bloodless, a harmless sacrifice, wherein is no need of the fragrant frankincense, no need of fire; but only enough of pure light (4) to suffice the assembled worshipers.” Ch.12 p.571

**Desiderius Erasmus of Rotterdam** (1460-1536 A.D.) “(So.) Can we escape the Eye of God here? (Lu.) No, he sees all Things clearly.” *Colloquies of Erasmus* p.295

**John Wesley** (1831 A.D.) “There is no such thing as either foreknowledge or afterknowledge in God. All time, or rather all eternity (for time is only a small fragment of eternity which is allotted to the children of men), being present to God at once, He does not know one thing before another, or one thing after another; but sees all things in one point of view, from everlasting to everlasting. As all time, with every thing that exists therein, is present with Him at once, so he sees as once whatever was, is or will be to the end of time.” *Sermons on Several Occasions*, 1831, p.39.

**Among heretics**

The **Arians Patricius and Aetius** (363-365 A.D.) “These are the attributes of God, Unbegotten, without origin, Eternal, not to be commanded, Immutable, All-seeing, Infinite, Incomparable, Almighty, knowing the future without foresight; without beginning. These do not belong to the Son, for He is commanded, is under command, is made from nothing, has an end, is not compared [with the Father], the Earlier surpasses Him... of Christ is found: as pertaining to the Father, He is ignorant of the future. He was not God, but Son of God; God of those who are after Him: and in this He possesses invariable likeness with the Father, namely He sees all things because all things ... because He is not changed in goodness; [but] not like in the quality of Godhead, nor in nature. But if we said that He was born of the quality of Godhead, we say that He resembles the offspring of serpents(12a), and that is an impious saying: and like as a statue produces rust from itself, and will be consumed by the rust itself, so also the Son, if He is produced from the nature of the Father, will consume the Father.” *Exposition of Patricius and Aetius* in Athanasius.

## Ge17. God is invisible

Colossians 1:15; 1 Timothy 1:17

(implied) Hebrews 11:27

(partial) Romans 1:20

1 John 4:12

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that God is invisible. *Theophania* book 3 ch.39 p.4

**Hegemonius of Sirmium** (4th century) says God is invisible. *Archelaus Disputation with Manes* ch.32 p.208

**Athanasius of Alexandria** (346-356 A.D.) says that God is invisible. *Defence of the Nicene Definition* ch.27 p.168

**Hilary of Poitiers** (355-367/368 A.D.) discusses the invisibility of God. *Of the Synods* ch.12,15 p.7

**Basil of Cappadocia** (357-379 A.D.) says that God is invisible. *On the Spirit* ch.47 p.29

Basil of Cappadocia (357-379 A.D.) says that Christ is th eimage of the invisible God. *On the Spirit* ch.6.13 p.4

**Ambrosiaster** (Latin, after 384 A.D.) says that God is invisible. question 71 p.84 and question 122 p.221

**Ambrose of Milan** (370-390 A.D.) says “The Son is the Image of the invisible God.” *Of the Holy Spirit* book 2 ch.12 p.132. See also *On the Christian Faith* (378-381 A.D.) book 1 ch.7.48 p.208

**Gregory of Nyssa** (382-397 A.D.) says that God is unseen. *Against Eunomius* book 1 ch.35 p.82

**Rufinus** (410 A.D.) freely translated Origen (225-253/254 A.D.) says that we should not think that God [the Father] is visible. *Commentary on the Song of Songs* book 3 ch.12 p.219

## Ge18. God is Lord of heaven and earth

Act 17:24

**Ambrosiaster** (Latin, after 384 A.D.) calls God “Lord of Heaven and earth” question 100 p.182

**Macarius the Great** (392-423/429 A.D.) “If indeed it was necessary to express that other utterance, as Jesus says, "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes," and as it is written in Deuteronomy (xxix. 29), "The hidden things for the Lord our God, and the manifest things for us," therefore the things that are written for the babes and the ignorant ought to be clearer and not wrapped in riddles.” *Apocriticus* ch.9

## Ge19. Calling God “I Am”

John 8:58b

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Quotes John 8:58.

**Athanasius of Alexandria** (357 A.D.) quotes John 8:58-59. *In Defense of His Flight* ch.12 p.259

Athanasius of Alexandria (346-356 A.D.) calls God “I Am” *Defence of the Nicene Definition* ch.26 p.165

**pseudo-Justin Martyr** (&&& A.D.) speaks about “I am” *Hortatory Address to the Greeks* ch.20 p.281 and Jehovah in ibid ch.9 p.277.

# God’s IMMINENCE

## Gi1. God is worthy

2 Samuel 22:4; 1 Chronicles 16:25; Psalm 18:3; 48:1; 96:4; 145:3; Hebrews 3:3; Revelation 4:11; 5:9,12

**Athanasius of Alexandria** (356-360 A.D.) (implied) “Uniting then the two titles, Scripture speaks of ‘Son,’ in order to herald the natural and true offspring of His essence; and, on the other hand, that none may think of the Offspring humanly, while signifying His essence, it also calls Him Word, Wisdom, and Radiance; to teach us that the generation was impassible, and eternal, and worthy of God.” *Four Discourses Against the Arians* Discourse 1 ch.28 p.322-323

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “For the goodness of God, as is worthy of Him, incites and attracts all to that blissful end, where all pain, and sadness, and sorrow fall away and disappear.” *de Principiis* book 1 ch.8.3 p.266

## Gi2. God needs nothing from us

Acts 17:25

Psalm 50:9-13 (implied)

**Athanasius of Alexandria** (356-360 A.D.) “It was not then the Word, considered as the Word, who advanced; who is perfect from the perfect Father, who needs nothing, nay brings forward others to an advance; but humanly is He here also said to advance, since advance belongs to man.” *Four Discourses Against the Arians* Discourse 3 ch.52 p.422

**Palladius of Auxerre** (419-420 A.D.) says that God needs nothing from us. *Lausiac History* in *Four Desert Fathers*. p.488

**pseudo-Justin Martyr** (168-200 A.D.) “and power, being in need of nothing else; but the fashioner frames his” *Hortatory Address to the Greeks* ch.22 p.282

## Gi3. God is just / not unjust

Deuteronomy 32:4; 2 Chronicles 12:6; Job 36:3; Psalm 9:6; 33:5; 45:6; 99:4; 101:1; 140:12; 29:26; Isaiah 5:16; 30:18; 42:4; 61:8; Jeremiah 10:24; 30:11; 48:28; Ezekiel 33:19-20

Matthew 12:18; Luke 11:42; 18:7-8; Romans 3:25-26; 2 Thessalonians 1:6; 1 John 1:9; Revelation 15:3; 16:5,7; 19:2,11

partial: Malachi 2:17

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 12:18; Luke 11:42; 19:7-8

**Gregory of Nyssa** (382-383 A.D.) says that God is just. *Answering Eunomius’ Second Book* p.263

**Epiphanius of Salamis** (360-403 A.D.) God is good and just. *The Panarion* section 3 scholion 7 and 15 p.32-

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “For what it behooves every one who maintains the truth of what is recorded in Scripture, and who desires to show that the God of the law and the prophets is just, to render a reason for all these things, and to show how there is in them nothing at all derogatory to the justice of God,” *de Principiis* [Latin] book 3 ch.9 p.309

## Gi4. God will judge/reward people’s secrets / secret things

(Only mentioning that God knows secrets is not counted here)

Romans 2:16

1 Corinthians 14:25

Ambrosiaster (Latin, after 384 A.D.) (partial) God searches people’s minds and hearts. question 125 p.335

**Ambrosiaster** (Latin, after 384 A.D.) question p.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “And this, I think, was the opinion of the Apostle Paul himself, when he said, “Their thoughts mutually accusing or excusing them in the day when God will judge the secrets of men by Jesus Christ, according to my Gospel.” [Latin] *de Principiis* book 2 ch.10.4 p.295

## Gi5. God punishes

Genesis 3:14-19; 4:13; 15:14; Exodus 32:34; Leviticus 18:25; 26:18,28; Deuteronomy 22:18; 1 Samuel 15:2; 2 Samuel 7:14; Job 21:19; 37:13; Psalm 59:5; 89:32; 94:10; Isaiah 10:12; 13:11; 24:21; 26:21; 27:1; Jeremiah 5:9; 29; 6:15; 9:9,25; 11:22; 14:10; 21:14; 23:34; 27:8; Ezekiel 5:8-10; Zechariah 10:3;

(implied) Zephaniah 3:15

Matthew 25:36; Acts 7:7; 2 Corinthians 10:6; 1 Thessalonians 4:6; 2 Thessalonians 1:8-9; Hebrews 2:2; 4:18; 10:29; 12:6; Jude 7; Revelation 17:1

punish Babylon Jeremiah 25:12

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 25:36

**Hegemonius of Sirmium** (4th century) “And the law was called a ‘ministration of death’ from the fact that then only transgressors of the law were punished, and not those who kept it, and who obeyed and observed the things which are in the law, as Abel did, whom Cain, who was made a vessel of the wicked one, slew.” *Archelaus Disputation with Manes* ch.30 p.203

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) mention retribution at the hand of [God’s] angel. *Commentary on Micah* ch.5 p.230

## Gi6. God is not mocked

Galatians 6:7

**Cyril of Jerusalem** (c.349-386 A.D.) says God is not mocked. *Catechical Lectures* Lecture 8 ch.4 p.48

## Gi7. God sends evildoers delusion(s)

2 Thessalonians 2:11

Ambrosiaster (Latin, after 384 A.D.) (partial) God made evildoers blind. question 125 p.338

**Cyril of Jerusalem** (c.349-386 A.D.) “The Apostle warns thee, and says beforehand, 'And for this cause God shall send them a working of error’; (‘send’, that is, ‘shall allow to happen’;) not that they might make excuse, but ‘that they might be condemned' [2 Thess 2:11]” Book 2 ch.11 p.&&&

**Pacian of Barcelona** (342-379/392 A.D.) God sends some delusions. *On Penitents* ch.11.2 p.83

## Gi8. God can be offended

Ezekiel 8:6-18

**John Chrysostom** (martyred 407 A.D.) “Let us not therefore be senseless; but then let us grieve when any one deprives us of our dignity of soul, when we commit sin, when we have offended the common Lord of all; since as regards the things that have now befallen us, so far are they from injuring the city, that if we are watchful, they will greatly benefit us.” *On the Statues* book 17 ch.13 p.&&&

## Gi9. God is merciful

Exodus 20:6; Numbers 14:18; 1 Chronicles 16:34; Psalm 115:1; 116:5; 118:1; 119:41; Jonah 4:2; Luke 18:13; Hebrews 4:16, others

**Vaticanus** (325-350 A.D.) contains most of the Old Testament.

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Luke 1:72

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.89 p.218 speaks of God’s mercy.

**Athanasius of Alexandria** (356-360 A.D.) “And many now too keep the Savior’s command, being merciful as is their Father which is in heaven,” *Four Discourses Against the Arians* discourse 3 ch.10 p.399

**Ambrosiaster** (Latin, after 384 A.D.) says that God is merciful. question 119 p.112 and question 111 p.126

**Cyril of Jerusalem** (c.349-386 A.D.) says that God is merciful. *Catechical Lectures* Lecture 10 ch.8 p.59

**Gregory of Nyssa** (382-397 A.D.) says that God is merciful. *Against Eunomius* book 2 ch.11 p.119

**John Chrysostom** (400/401 A.D.) speaks of God’s mercy. *Commentary on Acts* ch.1 p.8

**Palladius of Auxerre** (419-420 A.D.) says that God is compassionate. *Lausiac History* in *Four Desert Fathers*. p.485

## Gi10. God wants repentance not sinner’s death

Ezekiel 18:23,32; 2 Peter 3:9

**Athanasius of Alexandria** (332 A.D.) specifically mentions Ezekiel and says that God desires repentance and not the death of a sinner as Ezekiel 18:23 says. *Paschal Letter* 4 ch.4 p.514

Optatus of Milevis (373-375 A.D.) (partial) quotes Ezekiel 18:3-20 in ch.1 p.75.

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 8 section 2 ch.9 p.484 refers to Ezekiel 18 and 23.

**Ambrosiaster** (Latin, after 384 A.D.) In discussing Ezekiel 18 says that God wants the wicked to repent and live, not die. question 111 p.126

**Pacian of Barcelona** (342-379/392 A.D.) God “did not devise death nor rejoices in the destruction of the living”. (Allusion to Wisdom 1:13 and Ezekiel 18:32; 33:11) *On Penitents* ch.6.1 p.76

**Jerome of Stridon** (373-420 A.D.) (implied) says that the Savior does not want the sinner’s death to repentance. *Letter 11* p.11

## Gi11. God / Christ is heals /is healer

Matthew 8:14-15; 8:16; 8:17

**Sinaitic Old Syriac** (SyrS) (350-400 century) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 8:14-15; 8:16; 8:17

**Gregory of Nyssa** (382-397 A.D.) says that God heals us. *Against Eunomius* book 2 ch.15 p.134

**John Chrysostom** (martyred 407 A.D.) “For He [Jesus] was not, we know, a healer to bodies only, [p.182] but a curer also of the soul, and a teacher of self-restraint; by both disclosing Himself, both by putting away their diseases, and by doing nought for display.” *Homilies on Matthew* homily27 p.182

## Gi12. God is our protector

**Aphrahat the Syrian** (337-345 A.D.) says there is only One God. *Select Demonstrations* Demonstration 8.17 p.380

**Palladius of Auxerre** (419-420 A.D.) &&& *Four Desert Fathers* &&& p.487.

## Gi13. God is our refuge

Deuteronomy 32:27; 2 Samuel 22:3,31; Psalm 2:12; 5:11; 9:9; 16:1; 17:7; 18:2; 31:2; 34:8; 36:7; 46:1; 62:8; 71:1; 91:2; 144:2; Proverbs 30:5

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Athanasius** (356-360 A.D.) “'Become my God and defence,’ and 'the Lord became a refuge for the oppressed,” *Four Discourse Against the Arians* Discourse 2 ch.14.13 p.&&&

## Gi14. God is our deliverer

**Palladius of Auxerre** (419-420 A.D.) &&& *Four Desert Fathers* &&& p.487.

## Gi15. God/Christ rejoices over us

Zephaniah 3:17

**Aphrahat/Aphraates** (337-344 A.D.) *Select Demonstrations*

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

## Gi16. Calling God Abba, Father

Mark 14:36; Romans 8:15; Galatians 4:6

**Athanasius of Alexandria** (326-372/373 A.D.) calls God Abba, Father. *Defense of the Nicene Definition* ch.4.31 p.172

Athanasius of Alexandria (356-360 A.D.) calls God Abba, Father. *Four Discourses Against the Arians* discourse 4 ch.22 p.441

**Basil of Cappadocia** (357-379 A.D.) calls God “Abba”. *On the Spirit* ch.19.49 p.31

**Gregory of Nyssa** (382-397 A.D.) says God is called Abba, Father. *Against Eunomius* book 1 ch.37 p.88

**John Chrysostom** (martyred 407 A.D.) says we can call God Abba, or Father. *Homilies on Galatians* homily4.6-7 p.30

**Augustine of Hippo** (-430 A.D.) quotes Galatians 4:6. *Sermons on the New Testament* sermon 21 ch.29 p.328

## Gi17. God of Abraham

Exodus 3:6; Matthew 23:32; Acts 7:32

**Vaticanus** (325-350 A.D.) contains most of the Old Testament.

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 23:32

**Eusebius of Caesarea** (c.324-c.337 A.D.) calls the Lord the God of Abraham, Isaac, and Jacob. *Theophania* book 4 ch.5 p.2

**Aphrahat the Syrian** (337-345 A.D.) says God is the God of Abraham, the God of Isaac, and the God of Jacob. *Select Demonstrations* Demonstration 8.16 p.360

**Athanasius of Alexandria** (356-360 A.D.) says that God is the God of Abraham, Isaac, and Jacob. *Four Discourses Against the Arians* discourse 3 ch.25.14 p.401-402

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 6 p.464 says that God is the God of Abraham, Isaac, and Jacob.

**Ambrosiaster** (Latin, after 384 A.D.) calls God the God of Abraham. question 16 p.87

**Ambrose of Milan** (379-390 A.D.) “The patriarchs also live, for God could not be called the God of Abraham, of Isaac, and of Jacob, except the dead were living; for He is not the God of the dad but of the living.” *Book 2 On Belief in the Resurrection* ch.96 p.189

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “Have you not read what was spoken by God to Moses: I am the God of Abraham, and the God of Isaac, and the God of Jacob; He is not a God of the dead, but of the living.’” *de Principiis* book 2 ch.4.1 p.276

**Jerome of Stridon** (407 A.D.) speaks of the God of Abraham, the God of Isaac, and the God of Jacob. *Against Vigilantius* ch.5 p.419

## Gi18. God of Isaac

Exodus 3:6; Matthew 23:32; Acts 7:32

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 23:32

**Eusebius of Caesarea** (c.324-c.337 A.D.) calls the Lord the God of Abraham, Isaac, and Jacob. *Theophania* book 4 ch.5 p.2

**Aphrahat the Syrian** (337-345 A.D.) says God is the God of Abraham, the God of Isaac, and the God of Jacob. *Select Demonstrations* Demonstration 8.16 p.360

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 6 p.464 says that God is the God of Abraham, Isaac, and Jacob.

**Athanasius of Alexandria** (356-360 A.D.) says that God is the God of Abraham, Isaac, and Jacob. *Four Discourses Against the Arians* discourse 3 ch.25.14 p.401-402

**Ambrose of Milan** (379-390 A.D.) “The patriarchs also live, for God could not be called the God of Abraham, of Isaac, and of Jacob, except the dead were living; for He is not the God of the dad but of the living.” *Book 2 On Belief in the Resurrection* ch.96 p.189

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “Have you not read what was spoken by God to Moses: I am the God of Abraham, and the God of Isaac, and the God of Jacob; He is not a God of the dead, but of the living.’” *de Principiis* book 2 ch.4.1 p.276

**John Chrysostom** (400/401 A.D.) says that God is the God of Isaac and the God of Jacob. *Commentary on Acts* ch.9 p.55

**Jerome of Stridon** (407 A.D.) speaks of the God of Abraham, the God of Isaac, and the God of Jacob. *Against Vigilantius* ch.5 p.419

## Gi19. The God of Jacob

Exodus 3:6; Matthew 23:32; Acts 7:32

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 23:32

**Eusebius of Caesarea** (c.324-c.337 A.D.) calls the Lord the God of Abraham, Isaac, and Jacob. *Theophania* book 4 ch.5 p.2

**Aphrahat the Syrian** (337-345 A.D.) says God is the God of Abraham, the God of Isaac, and the God of Jacob. *Select Demonstrations* Demonstration 8.16 p.360

**Athanasius of Alexandria** (356-360 A.D.) says that God is the God of Abraham, Isaac, and Jacob. *Four Discourses Against the Arians* discourse 3 ch.25.14 p.401-402

Athanasius of Alexandria (346-356 A.D.) “and there are others also, heavenly ones, for Scripture says, ‘The Lord of powers is with us, the God of Jacob is our refuge.’” [Exodus 12:41] *Defence of the Nicene Definition* ch.20 p.163

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 6 p.464 says that God is the God of Abraham, Isaac, and Jacob.

**Ambrosiaster** (Latin, after 384 A.D.) calls God the God of Jacob. question 111 p.126

**Ambrose of Milan** (379-390 A.D.) “The patriarchs also live, for God could not be called the God of Abraham, of Isaac, and of Jacob, except the dead were living; for He is not the God of the dad but of the living.” *Book 2 On Belief in the Resurrection* ch.96 p.189

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “Have you not read what was spoken by God to Moses: I am the God of Abraham, and the God of Isaac, and the God of Jacob; He is not a God of the dead, but of the living.’” *de Principiis* book 2 ch.4.1 p.276

**John Chrysostom** (400/401 A.D.) says that God is the God of Isaac and the God of Jacob. *Commentary on Acts* ch.9 p.55

**Jerome of Stridon** (407 A.D.) speaks of the God of Abraham, the God of Isaac, and the God of Jacob. *Against Vigilantius* ch.5 p.419

## Gi20. God of Israel

Exodus 24:10; Numbers 16:9; Joshua 7:19; Judges 5:3; 1 Samuel 5:8; 2 Samuel 7:26; 1 Kings 11:31; 2 Kings 10:31; 1 Chronicles 4:10; 2 Chronicles 2:12; Ezra 1:3; Psalm 41:13; Isaiah 17:6; 45:3; Jeremiah 7:3; Ezekiel 8:4; Zephaniah 2:9; Malachi 2:16

Matthew 15:31; Luke 1:68

(implied) Deuteronomy 6:4

(implied) Amos 4:12 “prepare to meet your God, O Israel”

Genesis 49:24 (partial, rock of Israel)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 15:31

**Ambrose of Milan** (c.384 A.D.) “LORD God of Israel” *Concerning Repentance* book 1 ch.9 no.43 p.336

**pseudo-Justin Martyr** (&&& A.D.) “wings, and the wheels beside them; and the glory of the Lord God of Israel was over them above” [Ezekiel 11:22] *Hortatory Address to the Greeks* ch.31 p.286

## Gi21. God is patient or long-suffering

Romans 9:22; 2 Peter 3:9

**Gregory of Nyssa** (382-397 A.D.) says that God is patient. *Against Eunomius* book 7 ch.5 p.198

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “They do not read what is written respecting the hope of those who were destroyed in the deluge; of which hope Peter himself thus speaks in his first Epistle: ‘That Christ, indeed, was put to death in the flesh, but quickened by the Spirit, by which He went and preached to the spirits who were kept in prison, who once were unbelievers, when they awaited the long-suffering of God in the days of Noah, when the ark was preparing, in which a few, i.e., eight souls, were saved by water. Whereunto also baptism by a like figure now saves you.’” *de Principiis* book 2 ch.5.3 p.279

**pseudo-Justin Martyr** (168-200 A.D.) “But forgetfulness having taken possession of the minds of men, through the long-suffering of God, has acted recklessly in transferring to mortals the name which is applicable to the only true God;” *On the Sole Government of God* ch.1 p.290

## Gi22. God/Jesus is compassionate

**Gregory of Nyssa** (382-397 A.D.) says that God shows compassion. *Anaswer to Eunomius’ Second Book* p.292

**John Chrysostom** (martyred 407 A.D.) “That is, ‘When He [Jesus] saw,’ it is said, ‘the multitudes, He was moved with compassion on them, because they were troubled, and and scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few, pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.’” *Commentary on Matthew* homily32 ch.4 p.&&&

## Gi23. God loves us or is kind

John 3:16; Ephesians 1:4

Isa 54:10 (God has compassion)

(implied) Exodus 2:25

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 3:16

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 3:16

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References John 3:16

**Athanasius of Alexandria** (335 A.D.) discusses the Father’s lovingkindness and goodness. *Easter Letter 9* ch.10 p.527. See also *Easter Letter 10* (338 A.D.) ch.9 p.531

**Ephraim the Syrian** (350-378 A.D.) says that lovingkindness prevailed. *Nisibine Hymns* hymn 2 no.18 p.170

**Gregory of Nyssa** (382-397 A.D.) . *Against Eunomius* book &&&

**John Chrysostom** (martyred 407 A.D.) teaches on the lovingkindness of God. *Commentary on Philippians* homily 1 verse 5 p.185 He also says that God created everything through goodness and love for men. homily 4 verse 30 p.202

John Chrysostom (martyred 407 A.D.) says that God loves us. *Homilies on Ephesians* homily2.1-14 p.&&&

**Augustine of Hippo** (388-430 A.D.) says at how great a price God rated us, and how God loved us by Christ dying for us. *On the Trinity* book 13 ch.13 p.175

**John Cassian** (410-430 A.D.) write of Paphnutius speaking of the loving kindness of the Lord. *Conference of the Bishop Paphnutius* ch.5 p.321

**Among heretics**

**Mandaeans** (>350?) said that the highest deity is kind. *Ginza* p.548

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) God has grace and lovingkindness towards Israel. *Commentary on Zechariah* ch.13 p.386

## Gi24. God avenges

Deuteronomy 32:35,43; 1 Samuel 24:12; 2 Kings 9:7; Isaiah 1:24; Isaiah 65:6; 66:6; Jeremiah 5:9,29; 9:9; 15:15; 51:6b,36; Romans 12:19; 2 Thessalonians 1:6; Hebrews 10:30; Revelation 6:10

Implied Psalm 79:12; 94:2; Lamentations 3:64

**Athanasius of Alexandria** (334 A.D.) prays that God avenge the martyrs of the curch. *Circular Latter* ch.6 p.96

**Among spurious works**

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.) book 7 section 1 ch.3 p.466 “You shall not slay your child by causing abortion, nor kill the baby that is born. For ‘everything that is shaped and has received a soul from God, if it is slain, shall be avenged, as being unjustly destroyed’” (quoted form Ezek 21:23 Septuagint) (quoted from *A Dictionary of Early Christian Beliefs*. David W. Bercot, ed. p.3)

## Gi25. Christians & Jews/Israel/Moses worship the same God

Matthew 8:11-12a ; Acts 22:14; Romans 3:9-31

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied) References Matthew 8:11-12a

**Hegemonius of Sirmium** (4th century) “Him, again, who spake with Moses, and the Jews, and the priests, he declares to be the prince of the darkness; so that the Christians, and the Jews, and the Gentiles are one and the same body, worshipping the same God: for He seduces them in His own passions, being no God of truth.” *Archelaus Disputation with Manes* ch.11 p.185. See also ibid ch.40 p.214.

Hegemonius of Sirmium (4th century) (implied) “I understand, then, that his [Manes’] chief effort was directed to prove that the law of Moses is not consonant with the law of Christ; and this position he attempted to found on the authority of our Scriptures. Well, on the other hand, not only did we establish the law of Moses, and all things which are written in it, by the same Scripture; but we also proved that the whole Old Testament agrees with the New Testament, and is in perfect harmony with the same, and that they form really one texture, just as a person may see one and the same robe made up of weft and warp together. For the truth is simply this, that just as we trace the purple in a robe, so, if we may thus express it, we can discern the New Testament in the texture of the Old Testament; for we see the glory of the Lord mirrored in the same.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.41 p.215

**Athanasius of Alexandria** (356 A.D.) “And again, what is the Old Testament to the Jews, unless they acknowledge the Lord whose coming was expected according to it? For had they believed the writings of Moses, they would have believed the words of the Lord; for He said, ‘He wrote of Me.’” *To the Bishops of Egypt* ch.1.4 p.224

**Optatus of Milevis** (373-375 A.D.) says that the Jew forsook the Loving God and went after other gods in ch.4 p.199.

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says that Jesus is the Redeemer of Israel. question 66 p.200

**John Chrysostom** (martyred 407 A.D.) (implied) speaks of God’s Law which He gave. *Homilies on Galatians* homily3.19 p.28

John Chrysostom (400-401 A.D.) implied that we have the same God as the Jews. *Homilies on Acts* homily9 p.61

## Gi26. Abraham’s [Three] Visitors

Genesis 18:1-16

**Ambrose of Milan** (379-390 A.D.) mentions Abraham receiving the strangers, seeing the Trinity in a type, “when beholding Three he worshipped One and preserving the distinction of the Person, yet addressed on eLord, he offered to Three th honour of his gift, while acknowledging one Power.” *Book 2 On Belief in the Resurrection* ch.96 p.189-190

## Gi27. The Lord/God is faithful / trustworthy

1 John 1:9

Jesus Christ being the faithful witness is not counted here.

**Athanasius of Alexandria** (356-360 A.D.) says that God is faithful. *Four Discourses Against the Arians* Discourse 2 ch.6 p.357

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “since it is said of us, ‘There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able.’“ *de Principiis* book 3 ch.2.3 p.&&&

## Gi28. The Creator is our / the True God

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (implied) John 1:3

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) (implied) John 1:3

**Hegemonius of Sirmium** (4th century) says, “God is the artificer of all things.” *Archelaus Disputation with Manes* ch.19 p.193

Hegemonius of Sirmium (4th century) “God made all Creation good.” *Archelaus Disputation with Manes* ch.32 p.204

## Gi29. God is the Lawgiver

**Athanasius of Alexandria** (after 347 A.D.) calls God “the author of the Law” *Defence Against the Arians* part 4 ch.61 p.132

Athanasius of Alexandria (356 A.D.) said that God gave the Law. *To the Bishops of Egypt* ch.1.3 p.224

**John Chrysostom** (martyred 407 A.D.) (implied) “For since death was an incurable ill, and all was contrived for life’s sake; He makes a law that the living brother should marry her, and should call the child that is born by the name of the dead, so that his house should not utterly perish. For if the dead were not so much as to leave children, which is the greatest mitigation of death, the sorrow would be without remedy. Therefore you see, the lawgiver devised this refreshment for those who were by nature deprived of children, and commanded the issue to be reckoned as belonging to the other.” *Homilies on Matthew* homily 48 p.281

## Gi30. God has numbered the hairs on your head

Matthew 10:30

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 10:30

**Augustine of Hippo** (385-430) quotes Matthew 10:30 and then says, “Our hairs our numbered by God; how much more is our conduct known to Him to whom our hairs are thus known?” *Lessons on the Gospels* Sermon 12 ch.15 p.303

## Gi31. The Holy One of Israel

**John Chrysostom** martyred 407 A.D.) (implied) “For inasmuch as they continually disbelieved the prophets, and used to say, 'Where is the day of the Lord:' [Amos 5:18] and 'let ]p.67] the counsel of the Holy One of Israel come, that we may know it,' [Isa 5:19] by reason that it was many years before what they said came to pass; to lead them off from this encouragement also, he sets the terrors close to them.” Homilies on Matthew homily11 p.67

## Gi32. God of the living

Exodus 3:6; Matthew 22:29

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. References Matthew 22:29

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 6 section 6 p.464 says that all are alive to God.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “He is not God of the dead but of the living.” *Origen’s de Principiis* book 2 ch.4 p.276

## Gi33. God resists the proud

James 4:6; 1 Peter 5:5

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 7 section 1.5 p.466 says that “God resisteth the proud.”

**Jerome of Stridon** (373-420 A.D.) says that God resists the proud. *Letter 12* p.13

## Gi34. God is generous

**Gregory Nazianzen** (330-391 A.D.) “These were the objects of her prayers and hopes, in the fervour of faith rather than of youth. Indeed, none was as confident of things present as she of things hoped for, from her experience of the generosity of God.” *Homilies* homily18 ch.12 p.258

## Gi35. All nations blessed through Abraham

**John Chrysostom** (400-401 A.D.) says all people will be blessed through Abraham. *Homilies on Acts* homily9 p.56

**Among heretics**

**Theodore of Mopsuestia** (392-423/429 A.D.) all nations blessed through Abraham. *Commentary on Zechariah* ch.9 p.367

## Gi36. In God we live and move and have our being

Acts 17:28

**Athanasius of Alexandria** (346-356 A.D.) ‘Man is the image and glory of God’: ‘always,’ that it was written, ‘For we which live are always;’ ‘in Him’ In Him we luive and move and have our being;” *Defence of the Nicene Definition* ch.5.20 p.163

# Timeless Truths of Jesus Christ

## T1. Jesus is the Son of God

Matthew 3:17; Luke 9:35; John 3:16; 10:36; Hebrews 1:2; 4:16; 10:29; 1 John 4:15; 2 John 3

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 9:35; John 3:16; 10:36

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 9:35; John 3:16; 10:36

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 9:35; John 3:16; 10:36

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father”

**Marcellus of Ancyra** (c.336 & 340 A.D.) says Jesus is the Son of God.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Aphrahat the Syrian** (337-345 A.D.) calls Jesus the Son of God. *Select Demonstrations* Demonstration &&&

**Macrostich Creed** (344/345 A.D.) “and in his [God’s] only-begotten Son Jesus Christ our Lord” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century) “No man hath seen God at any time, save the only begotten Son, which is in the bosom of the Father.” *Archelaus Disputation with Manes* ch.32 p.205

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.26 p.203 says Jesus is the Son of God.

**Synod of Seleucia** in Isauria (357/358 A.D.) , mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things, flesh through the Virgin Mary, suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that Jesus is the only Begotten Son of God. *Marius’ Letter to Candidus* ch.2 p.60

Marius Victorinus to the Arian Candidus (359-362 A.D.) says that Jesus was begotten before all things. *Marius’ Letter to Candidus* ch.3 (14) p.71

**Hilary of Poitiers** (355-367/368 A.D.) says that Jesus is the Only Begotten Son. *Of the Synods* ch.15 p.7. He also says that there is one Lord, Jesus Christ, who is “true God”. *On the Trinity* book 1 ch.38 p.51

**Synopsis Scripturae Sacrae** (350-370 A.D. or 5th century) quotes Mark 1:1.

**Athanasius of Alexandria** (356-360 A.D.) says the centurion called Jesus the “Son of God” *Four Discourses Against the Arians* discourse 3 ch.29 p.424

Athanasius of Alexandria (335-342 A.D.) says that Jesus is the Only-begotten Son of God in *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

**Optatus of Milevis** (373-375 A.D.) says that Christ is the Son of God in ch.5 p.223 and ch.1 p.102-103.

**Ambrosiaster** (Latin, after 384 A.D.) calls Jesus the Son of God. question 41 p.19-20

**Cyril of Jerusalem** (c.349-386 A.D.) “Believe also in the Son of God, the one and only, our Lord Jesus Christ, who is God begotten of God, who is life begotten of life, who is light begotten of light, who is in all things like unto the begetter, and who did not come to exist in time but was before all the ages, eternally and incomprehensibly begotten of the Father. He is the Wisdom of God” *First Catechetical Lectures* lecture 4 ch.7 p.20. See also lecture 11 ch.14 p.17.

**Ambrose of Milan** (378-381 A.D.) calls Jesus the Son of God in numerous places, including *On the Christian Faith* book 1 ch.7.53 p.208

**First Council of Constantinople** (381/382 A.D.) says Jesus is the “Only Begotten Son of God”. Creed ch.1 p.163

**Gregory Nazianzen** (330-391 A.D.) says God, the Word was in the Beginning. He says the Son is Only-Begotten. He is the way, truth, life, and light. *On the Son - Third Theological Oration* ch.17 p.307

**Gregory of Nyssa** (382-383 A.D.) often emphasizes Jesus as the “Only-Begotten”. For example, he speaks of “the Only-begotten God, the Maker of all the creation, whether He always was, or whether He came into being afterwards as an addition to His Father?” *Against Eunomius* book 8 ch.5 p.208

Gregory of Nyssa (382-383 A.D.) calls Christ the Son of God. *Against Eunomius* book 1 ch.23 p.63

**Epiphanius of Salamis** (360-403 A.D.) “The Father, truly having begotten the Son, and the Son truly having been begotten of the Father, is personally subsisting without beginning and eternal; and the Holy Spirit, as truly of the Father and the Son, being of the same Godhead…” *homily Against the Sabellians*, as quoted by the Tubingen theologians in *Augsburg and Constantinople*, p.229

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “His Only-begotten Son the Word” *de Principiis* book 8 ch.1 p.640

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) mentions the Only-begotten of God, through whom all things were made.” in *Origen’s de Principiis* book 2 ch.6.3 p.282

**John Chrysostom** (martyred 407 A.D.) speaks of Jesus as the Only-Begotten in vol.14 *Commentary on John* homily 3 p.13.

**Orosius/Hosius of Braga** (414-418 A.D.) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151-152

**Palladius of Auxerre** (419-420 A.D.) says that Christ is the “Son of God” *Four Desert Fathers* &&& p.491.

***Sozomen****’s Ecclesiastical History* book 2 ch.10 p.266 (370/380-425 A.D.) a Christian slave woman taught the barbarians that they should worship the Son of God.

**Augustine of Hippo** (388-430 A.D.) calls Jesus the Son of God, the word, and quotes John 1:12-14. *On the Trinity* book 13 ch.9 p.174

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) “his only-begotten Son, our Lord Jesus Christ, who was begotten of the Father before all ages; God of God…” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) says that Jesus is the Son of God. *Candidus’ First Letter* ch.4 p.55

**Eunomius (extreme Arian)** (c.360-c.377 A.D.) “We believe … one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “The Son is the Son of God” *Commentary on Zechariah* ch.1 p.328

## T2. Jesus is the Only Begotten Son of God

John 3:16,18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 3:16,18

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 3:16,18

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 3:16-18

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God”

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Macrostich Creed** (344/345 A.D.) “and in his [God’s] only-begotten Son Jesus Christ our Lord” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century) “No man hath seen God at any time, save the only begotten Son, which is in the bosom of the Father.” *Archelaus Disputation with Manes* ch.32 p.205

**Council of Sirmium** (Greek creed) 351 A.D. (implied, does not say “of God”) only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) mentions Christ as only begotten Son. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Hilary of Poitiers** (355-367/368 A.D.) says that Jesus is the Only Begotten Son. *Of the Synods* ch.15 p.7. He also says that there is one Lord, Jesus Christ, who is “true God”. *On the Trinity* book 1 ch.38 p.51

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that Jesus is the only Begotten Son of God. *Marius’ Letter to Candidus* ch.2 p.60

**Athanasius of Alexandria** (335-342 A.D.) says that Jesus is the Only-begotten Son of God in *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

Athanasius of Alexandria (356-360 A.D.) (partial) “to His [Christ] being the Only-begotten Word.” *Four Discourses Against the Arians* discourse 2 ch.19.47 374

**Basil of Cappadocia** (357-379 A.D.) says Jesus is the Only Begotten Son of God. *On the Spirit* ch.54 p.35

**Cyril of Jerusalem** (c.349-386 A.D.) “Believe also in the Son of God, the one and only, our Lord Jesus Christ, who is God begotten of God, who is life begotten of life, who is light begotten of light, who is in all things like unto the begetter, and who did not come to exist in time but was before all the ages, eternally and incomprehensibly begotten of the Father. He is the Wisdom of God” *First Catechetical Lectures* lecture 4 ch.7 p.20. See also lecture 1 ch.1 p.6.

Cyril of Jerusalem (349-386 A.D.) discusses Christ as the Only Begotten. *First Catechetical Lecture* 4 ch.16 *Nicene & Post-Nicene Fathers* p.23

**Ambrose of Milan** (378-381 A.D.) discusses how Jesus is the only-begotten of God. *On the Christian Faith* book 1 ch.14.89 p.216. See also *Letter 22* no.6 p.437

**First Council of Constantinople** (381/382 A.D.) says Jesus is the “Only Begotten Son of God”Creed ch.1 p.163

**Gregory Nazianzen** (330-391) says God, the Word was in the Beginning. He says the Son is Only-Begotten. He is the way, truth, life, and light. *On the Son - Third Theological Oration* ch.17 p.307

**Gregory of Nyssa** (382-383 A.D.) often emphasizes Jesus as the “Only-Begotten”. For example, he speaks of “the Only-begotten God, the Maker of all the creation, whether He always was, or whether He came into being afterwards as an addition to His Father?” *Against Eunomius* book 8 ch.5 p.208. See also *Against Eunomius* book 1 ch.22 p.61

**Epiphanius of Salamis** (360-403 A.D.) (partial) “The Father, truly having begotten the Son, and the Son truly having been begotten of the Father, is personally subsisting without beginning and eternal; and the Holy Spirit, as truly of the Father and the Son, being of the same Godhead…” *homily Against the Sabellians*, as quoted by the Tubingen theologians in *Augsburg and Constantinople*, p.229

Epiphanius of Salamis (360-403 A.D.) (implied) Divine Word, the only-begotten Son, begotten of him without beginning and not in time. *The Panarion* section 44 p.243

**John Chrysostom** (martyred 407 A.D.) speaks of Jesus as the Only-Begotten in vol.14 *Commentary on John* homily 3 p.13.. See also *Homilies on John* homily 27 p.95

**Rufinus** (374-410 A.D.) translating Origen (225-253/254 A.D.) “His Only-begotten Son the Word” *Origen’s de Principiis* book 8 ch.1 p.640

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) mentions the Only-begotten of God, through whom all things were made.” in *Origen’s de Principiis* book 2 ch.6.3 p.282

Rufinus (410 A.D.) freely translated Origen (240 A.D.) (partial) calls Jesus the only-begotten Son. *Commentary on the Song of Songs* ch.1 p.70

**Orosius/Hosius of Braga** (414-418 A.D.) (partial) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

**Augustine of Hippo** (388-430 A.D.) 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.

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) “his only-begotten Son, our Lord Jesus Christ, who was begotten of the Father before all ages; God of God…” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) (partial) Jesus is the Son of God. Jesus is the first and original effect of God. *Candidus’ First Letter* ch.4 p.55

**Creed of Eunomius (extreme Arian)** (c.360-c.377 A.D.) “We believe … one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

## T3. The Deity of Jesus our Lord

Son is God. Hebrews 1:8-9; John 1:1,18; 20:28; Hos 1:7; Isa 7:14; 1 John 5:11,12,21; Colossians 2:9; Matthew 1:23

[Only one Lord Isaiah 26:13-14]

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:1,18; 20:28

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:1,18; 20:28

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 20:28

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Macrostich Creed** (344/345 A.D.) “and in his [God’s] only-begotten Son Jesus Christ our Lord… God of God” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Aphrahat the Syrian** (337-345 A.D.) says Jesus is God. *Select Demonstrations* Demonstration 17.11 p.392

**Hegemonius of Sirmium** (4th century) writes “…Christ. For in Him dwelleth all the fullness of the Godhead.” He is quoting Colossians 2:6-9 in *Archelaus Disputation with Manes* ch.35 p.209

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.78 p.216 “We, teaching the faith of Christ, expose your superstition, since all recognize that Christ is God and the Son of God.”

**Synod of Seleucia** in Isauria (357/358 A.D.) , mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things, flesh through the Virgin Mary, suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Hilary of Poitiers** (355-367/368 A.D.) says there is one Lord, Jesus Christ, who is “true God”. *On the Trinity* book 1 ch.38 p.51

**Athanasius of Alexandria** (335-342 A.D.) says that Jesus is mighty God and ruler. *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

Athanasius of Alexandria (326-372/373 A.D.) says Jesus is Mighty God and ruler. *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that Jesus was God, and He did not lie. *Marius’ Letter to Candidus* ch.2 p.61

**Optatus of Milevis** (373-375 A.D.) (implied) says that the Son of Man is God in ch.4 p.191.

**Ephraim the Syrian** (350-378 A.D.) says that Jesus is fully God and fully man. *Nisibine Hymns* hymn 36 no.16 p.197

**Basil of Cappadocia** (357-379 A.D.) mentions the deity of Jesus. *Letter 8* ch.2 p.116

**Gregory of Nyssa** (382-383 A.D.) discusses the Son’s Deity. *Against Eunomius* book 4 ch.1 p.153

**Ambrose of Milan** (378-381 A.D.) quotes and discusses John 1:1 *On the Christian Faith* book 1 ch.8.56 p.209

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus is God. question 9 p.400 and question 35 p.249

**Cyril of Jerusalem** (c.349-386 A.D.) said that Jesus is God and man. *Catechetical Lecture* 13 ch.3 p.82

**Gregory Nazianzen** (330-391) discusses how Jesus is God. *On the Son* ch.14-17 p.306-307

**Epiphanius of Salamis** (360-403 A.D.) “First, that we might be led to one union with the Deity, Father, Son, and Holy Ghost, in contradistinction to a multitude of gods. And second, that we might also be led to the transfiguration, to the glory of the incarnation, and to the union with the Deity. For in the transfiguration His face, even in the flesh, since His deity was still present, shone like the sun, that is, the flesh which came from Mary and from our human race was transfigured to heavenly glory, so that it acquired, in addition to its own natural powers, the glory, honor, and perfection of the Godhead, the flesh receiving the heavenly glory here in communion with the divine Logos, which it did not have from the beginning. We must also understand in this sense the passage, He has given all judgment to the Son [John 5:22], and also the passage, He gave Him power, so that He gives life to whom He wishes [John 5:21], that in the first place ... the one deity of the Trinity is indicated ... and in the second place, that by the incarnation of the deity He assumed the gift of dignity, power, and perfection which have been given by the Father to the Son for the one spiritual union of the deity.” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

Epiphanius of Salamis (360-403 A.D.) “The Father, truly having begotten the Son, and the Son truly having been begotten of the Father, is personally subsisting without beginning and eternal; and the Holy Spirit, as truly of the Father and the Son, being of the same Godhead…” *homily Against the Sabellians*, as quoted by the Tubingen theologians in *Augsburg and Constantinople*, p.229

**John Chrysostom** (martyred 407 A.D.) says the Jesus’ miracles declared Him God in vol.10 *Commentary on Matthew* homily 28 p.191. He also says that Jesus remained God in *Commentary on Philippians* homily 7 p.214.

**Orosius/Hosius of Braga** (414-418 A.D.) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

Orosius/Hosius of Braga (414-418 A.D.) refers to the fullness of divinity in Christ Jesus. *Defense Against the Pelagians* ch.17 p.138

**Augustine of Hippo** (388-430 A.D.) 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

Augustine of Hippo (380-430 A.D.) teaches on Thomas seeing Jesus after Jesus’ resurrection and saying to Jesus, “My Lord and My God.” *On the Gospel of John* Tractate 121 ch.20.5 vol.7 p.438.

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) “his only-begotten Son, our Lord Jesus Christ, who was begotten of the Father before all ages; God of God…” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Creed of Eunomius (extreme Arian)** (c.360-c.377 A.D.) “We believe … one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “divinity of Christ the Lord.” *Commentary on Zechariah* ch.1 p.329

## T4. Jesus is the Word of God

John 1:1-2; Revelation 19:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:1-2

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:1-2

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos,” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) , mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things, flesh through the Virgin Mary, suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Eusebius of Caesarea** (c.324-c.337 A.D.) calls Jesus the “Word of God”. *Theophania* book 3 ch.31 p.8

**Athanasius of Alexandria** (346-356 A.D.) (implied) says Jesus is God’s Word. *Defence of the Nicene Definition* ch.11 p.157

Athanasius of Alexandria (335-342 A.D.) (partial) says that Jesus was the Word. *On Luke 10:22 (Matthew 11:27)* ch.2 p.87

Athanasius of Alexandria (356-360 A.D.) “to His [Christ] being the Only-begotten Word.” *Four Discourses Against the Arians* discourse 2 ch.19.47 374

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) speaks of the Word of God. *Marius’ Letter to Candidus* ch.4 (27) p.79

**`** (349-386 A.D.) speaks of Jesus as the Word. *First Catechetical Lecture* 4 ch.8 *Nicene & Post-Nicene Fathers* p.21

**Ambrose of Milan** (378-381 A.D.) quotes John 1:1. *On the Christian Faith* book 1 ch.8.56 p.209

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus is the Word of God. question 19 p.13 and question 91 p.360

**Cyril of Jerusalem** (c.349-386 A.D.) “There is One Only Holy Ghost, the Comforter; and as there is One God the Father, and no second Father;—and as there is One Only-begotten Son and Word of God, who hath no brother;—so is there One Only Holy Ghost, and no second spirit equal in-honour to Him.” *Catechetical Lecture* 16 ch.3 p.115

**Gregory Nazianzen** (330-391) says God, the Word was in the Beginning. He says the Son is Only-Begotten. He is the way, truth, life, and light. *On the Son - Third Theological Oration* ch.17 p.307

**Gregory of Nyssa** (382-397 A.D.) says the Son of God is “God the Word”. *Against Eunomius* book 5 ch.1 p.172

**Epiphanius of Salamis** (360-403 A.D.)mentions Peter saying that Jesus was crucified (Acts 2:36) and that Jesus was the uncreated Word. (*Panarion* 69, as quoted in *Concordia Triglotta*, p.1125)

**John Chrysostom** (martyred 407 A.D.) discusses John 1:1 and Jesus being the Word of God. vol.14 *Commentary on John* homily 2 p.7. See also *Commentary on Philippians* homily 7 p.214

**Severian of Gabala/Jableh** (398-408 A.D.) quotes John 1:1 as by John the evangelist. *On the Creation of the World* ch.2 p.2. She says John 1:1 is spoken of the Savior in *On the Creationof the World* ch.3 p.2.

Orosius/Hosius of Braga (414-418 A.D.) (partial) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

**Augustine of Hippo** (388-430 A.D.) calls Jesus the Son of God, the word, and quotes John 1:12-14. *On the Trinity* book 13 ch.9 p.174

**pseudo-Justin Martyr** (&&& A.D.) says Jesus is the Word of God. *Hortatory Address to the Greeks* ch.38 p.289

**Among heretics**

**Creed of Eunomius (extreme Arian)** (c.360-c.377 A.D.) “We believe … one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

## T5. The Son existed from ages past

John 1:1; 17:5; Hebrews 7:3

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:1; 17:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:1; 17:5

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 17:5

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made…”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages,” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

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

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.69 p.214 “the Son of God was not a created being, neither had He come into being from non-existence, but that He was the Eternal Word and Wisdom of the Essence with the Father.”

**Athanasius of Alexandria** (356-360 A.D.) The Son did not have a beginning of being. *Four Discourses Against the Arians* discourse 2 ch.57 p.379

Athanasius of Alexandria (346-356 A.D.) says that Jesus was unoriginate. *Defence of the Nicene Definition* ch.8 p.155

Athanasius of Alexandria (326-372/373 A.D.) “as Paul in another place calls him ‘first-born of all creation’ (Colossians 1:15). But by calling him First-born, He shews that He is not a Creature, but Offspring of the Father. For it would be inconsistent with his deity for Him to be called a creature. For all things were created by the Father through the Son, but the Son alone was eternally begotten from the Father, whence God the Word is ‘first-born of all creation,’ unchangeable from unchangeable. However, the body which He wore for our sakes is a creature.” *Statement of Faith* ch.3 p.85. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 1 ch.39 p.329

Athanasius of Alexandria (326-372/373 A.D.) (implied) says that there was never a time when God was not a Father. *On the Opinion of Dionysius* ch.15 p.182

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus existed before He came to earth. question 91 p.356-357,360

**Cyril of Jerusalem** (349-386 A.D.) says that God the Word was before all ages. *First Catechetical Lecture* 4 ch.7 *Nicene & Post-Nicene Fathers* p.20

**Ambrose of Milan** (378-381 A.D.) has a long discussion on “the Son’s eternity” in *On the Christian Faith* book 1 ch.8.54-56 p.209

**Gregory Nazianzen** (330-391) says “There never was a time when He [the Father] was not. And the same thing is true of the Son and the Holy Ghost.” *On the Son - Third Theological Oration* ch.13 p.301

**Gregory of Nyssa** (382-397 A.D.) “and there will be then no danger in pronouncing Him Eternal and yet not Ungenerate. On the one hand, because the existence of the Son is not marked by any intervals of time, and the infinite of His life flows back before the ages and onward beyod them in an all-pervading tide, He [Jesus] is properly addressed with the title of Eternal,” *Against Eunomius* book 1 ch.37 p.100

**Epiphanius of Salamis** (360-403 A.D.) “The Father, truly having begotten the Son, and the Son truly having been begotten of the Father, is personally subsisting without beginning and eternal; and the Holy Spirit, as truly of the Father and the Son, being of the same Godhead…” *homily Against the Sabellians*, as quoted by the Tubingen theologians in *Augsburg and Constantinople*, p.229

**Rufinus** (374-410 A.D.) &&&

**Jerome of Stridon** (373-420 A.D.) &&&

**Augustine of Hippo** (388-430 A.D.) 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

**Among corrupt or spurious books**

***Constitutions of the Holy Apostles*** (3rd-5th century, compiled c.390 A.D.) book 5 section 1 p.441 “the divine Scripture testifies that God said to Christ, His only-begotten, ‘Let us make man after our image, and after our likeness. And God made man: after the image of God made He him; male and female made He them.’”

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) “his only-begotten Son, our Lord Jesus Christ, who was begotten of the Father before all ages; God of God…” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Eunomius and extreme Arians** (c.360-c.377 A.D.) (implied) believed Jesus was from ages past, but there was a time when Jesus did not exist. *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

## T6. All things were created through Christ / the Son of God

John 1:3,10; Colossians 1:16-17; Hebrews 1:2

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:3,10

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:3,10

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made…”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Marcellus of Ancyra** (c.336 & 340 A.D.) quotes John 1:3 that all things were made through the Word.

**Eusebius of Caesarea** (c.324-c.337 A.D.) says all thigs were created through the Word. *Theophania* book 1 ch.43 p.6

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Macrostich Creed** (344/345 A.D.) “through whom [Jesus] all things in the heavens and upon the earth, both visible and invisible, were made; who is the Word, and Wisdom, and Power, and Life, and true Light;” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.45

**Council of Sirmium** (Greek creed) 351 A.D. says that all things were made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Hilary of Poitiers** (355-367/368 A.D.) says that all things were created through the Son. *On the Trinity* book 5 ch.9 p.87

**Athanasius of Alexandria** (335-342 A.D.) says that all things were made through Christ. *On Luke 10:22 (Matthew 11:27)* ch.2 p.88

Athanasius of Alexandria (326-372/373 A.D.) “as Paul in another place calls him ‘first-born of all creation’ (Colossians 1:15). But by calling him First-born, He shews that He is not a Creature, but Offspring of the Father. For it would be inconsistent with his deity for Him to be called a creature. For all things were created by the Father through the Son, but the Son alone was eternally begotten from the Father, whence God the Word is ‘first-born of all creation,’ unchangeable from unchangeable. However, the body which He wore for our sakes is a creature.” *Statement of Faith* ch.3 p.85

Optatus of Milevis (373-375 A.D.) (partial) says that even the sea creatures were made throughChrist in ch.5 p.209.

**Basil of Cappadocia** (357-379 A.D.) says all things were created through Christ. *On the Spirit* ch.5.7 p.6

**Cyril of Jerusalem** (349-386 A.D.) says that Jesus created all things for the Father. *First Catechetical Lecture* 4 ch.7 *Nicene & Post-Nicene Fathers* p.21

**Gregory of Nyssa** (382-383 A.D.) speaks of “the Only-begotten God, the Maker of all the creation, whether He always was, or whether He came into being afterwards as an addition to His Father?” *Against Eunomius* book 8 ch.5 p.208. See also ibid book 6 ch.1 p.182.

**Ambrose of Milan** (378-381 A.D.) says the Father made all things through Christ. *On the Christian Faith* book 1 ch.7.48 p.208

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) mentions the Only-begotten of God, through whom all things were made.” in *Origen’s de Principiis* book 2 ch.6.3 p.282

**Orosius/Hosius of Braga** (414-418 A.D.) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

**Augustine of Hippo** (388-430 A.D.) quotes John 1:1,14 and 2:3 and says all things were made through Christ. *On the Trinity* book 1 ch.6.9 p.21

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) “his only-begotten Son, our Lord Jesus Christ, who was begotten of the Father before all ages; God of God… through whom all; things in the heavens and upon the earth, both visible and invisible, were made;” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Creed of Eunomius (extreme Arian)** (c.360-c.377 A.D.) “We believe … one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

## T7. Jesus obedient or subject to the Father

Philippians 2:8

(implied) 1 Corinthians 11:3; 1 Corinthians 15:28

**Athanasius of Alexandria** (356-360 A.D.) (implied) says Jesus was obedient. *Four Discourses Against the Arians* discourse 3 ch.29 p.409

**Hilary of Poitiers** (355-367/368 A.D.)

**Basil of Cappadocia** (357-379 A.D.) “”But when all things shall be subdued unto Him [Christ], then shall the Son also Himself be subject uto Him that put all things under Him.”m. *Letter 8* ch.8 p.120

**X** Ambrose of Milan (370-390 A.D.) &&&

**Gregory of Nyssa** (382-397 A.D.)speaks of every knee bowing to Jesus, and then immediately says, “For when this takes place, the mighty wisdom of Paul affirms that the Son, Who is in all, is subject to the Father by virtue of the subjection of those I whom He is.”. *Against Eunomius* book 2 ch.14 p.130. See also ibid book 2 ch.11 p.122.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says that Jesus is obedient not only on the cross, but also at the end of the word, referring to 1 Corinthians 15:28. “He became obedient to the Father, not only to the death of the cross, but also, in the end of the world, embracing in Himself all whom He subjects to the Father, and who by Him come to salvation, He Himself, along with them, and in them, is said also to be subject to the Father; all things subsisting in Him, and He Himself being the Head of all things, and in Him being the salvation and the fullness of those who obtain salvation. And this consequently is what the apostle says of Him: “And when all things shall be subjected to Him, then shall the Son also Himself be subject to Him that put all things under Him, that God may be all in all.” *de Principiis* book 3 ch.5.6 p.343

**John Chrysostom** (martyred 407 A.D.) says that Jesus emptied Himself, was obedient to the Father, and subject to the Father. *Commentary on Philippians* homily 7 p.213

## T8. Worship, praise, or glorify Jesus

Matthew 21:15-16; Hebrews 13:21; 2 Peter 3:18

Mathew 2:2,11 (The Magi worshipped Jesus)

(partial) Matthew 8:2 (A leper knelt before Jesus)

(partial) Matthew 9:18 (A ruler knelt before Jesus)

Matthew 14:33 (the disciples worshipped Jesus)

(partial) Matthew 15:25 (A woman knelt before Jesus)

John 9:38 (formerly blind man worshipped Jesus)

Matthew 28:9 (women at the tomb clasped Jesus’ feet and worshiped Him)

Matthew 28:17 (the eleven disciples worshipped Jesus)

Hebrews 1:6 (Angels worship Jesus)

Revelation 5:12 (in heaven they give praise, glory, and honor to Jesus)

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 2:11-12; 21:15-16; John 9:38

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 2:11-12; 21:15-16; John 9:38

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 2:11-12;

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.94 p.221 says to glorify Jesus.

**Aphrahat the Syrian** (337-345 A.D.) says to worship and honor Jesus. *Select Demonstrations* Demonstration 17.8 p.389

**Eusebius of Emesa** (c.359 A.D.) “while the Church rejoices in Jesus Christ our Lord, to Whom be glory for ever and even. Amen.” *On the Sufferings and Death of our Lord* p.4

**Athanasius of Alexandria** (after 347 A.D.) says we “worship” Christ. *Defense Against the Arians* ch.5 p.102.

Athanasius of Alexandria (326-372/373 A.D.) says that we worship “the Lord of Creation, Incarnate, the Word of God.” And that the leper “worshipped God in the Body”. *Letter 60* ch.3 p.575

Athanasius of Alexandria (356-360 A.D.) says that even the angels worship Jesus and quotes Hebrews 1:6. *Four Discourses Against the Arians* discourse 2 ch.16.23 p.361. See also discourse 1 ch.42 p.330

Athanasius of Alexandria (346-356 A.D.) says that we “adore” Jesus. *Defence of the Nicene Definition* ch.11 p.157

Athanasius of Alexandria (356-360 A.D.) says to worship the Father and the Son. *Four Discourses Against the Arians* discourse 3 ch.6 p.397

**Ephraim the Syrian** (350-378 A.D.) discusses worshipping Jesus *Nisibine Hymns* hymn 38 no.5 p.199. See also *Nativity Hymns* hymn 2 p.228

**Basil of Cappadocia** (357-379 A.D.) (implied) “for men taught by the Lord himself that ‘He that honoureth not the Son honoureth not the Father’ to refuse to worship and glorif wit the Father him who in nature, in glory, and in dignity is conjoined with him?” *On the Spirit* ch.6.15 p.10

**Ambrose of Milan** (378-381 A.D.) “without doubt the Holy Spirit also is to be adored, since He Who according to the flesh was born of the Holy Spirit is adored. (80) And let no one divert this to the Virgin Mary; Mary was the temple of God, not the God of the temple. And therefore He alone is to be worshipped Who was working in His temple.” *Of the Holy Spirit* book 3 ch.11 no.79f-80. See also *On the Christian Faith* book 5 ch.4 p.291 where he discusses that Mary worshipped Jesus and we should worship Him as God too. See also *On the Christian Faith* book 1 ch.9.61 p.211

**Cyril of Jerusalem** (349-386 A.D.) says that Christ crucified is worshipped. *First Catechetical Lecture* 4 ch.13 *Nicene & Post-Nicene Fathers* p.22

**Gregory Nazianzen** (330-391) says that we are to honor and worship the Son, but not in a secondary sense. *On the Son - Third Theological Oration* ch.14 p.306

Gregory Nazianzen (330-391) says the Magi worshipped Jesus. *On the Son - Third Theological Oration* ch.19 p.308

Gregory of Nazianzen (330-391 A.D.) mentions angels glorifying Jesus. *Oration on Pentecost* ch.5 p.381

Gregory Nazianzen (380/381 A.D.) “of Christ. Who does not worship Him that is from the beginning? Who doth not glory in Him that is the Last?” *Oration 38 On the Theophany* ch.1 p.345

**Gregory of Nyssa** (382-383 A.D.) says we are to worship Jesus. *Against Eunomius* book 3 ch.6 p.147. All should worship Jesus in *Against Eunomius* book 4 ch.9 p.171 and book 5 ch.1 p.172. See also ibid book 5 ch.3 p.176.

Gregory of Nyssa says that angels worship Jesus in Hebrews. *Against Eunomius* book 4 ch.3 p.157.

Gregory of Nyssa (382-383 A.D.) quotes Hebrews 1:6 “Let all God’s angels worship him.” referring to Jesus. *Against Eunomius* book 2 ch.8 p.112

**John Chrysostom** (martyred 407 A.D.) the father, Son, and Holy Spirit to have glory, power, and honor. *Commentary on Philippians* homily 1 verse 7 p.188

John Chrysostom (400/401 A.D.) says to glrify and praise Jesus. *Commentary on Acts* ch.1 p.10

**Severian of Gabala/Jableh** (398-408 A.D.) “in Christ our Lord, thorugh whom and with whom be glory to the Father and the Holy Spirit in the ages of ages. Amen.” *On the Creation of the World* ch.7 p.6

***Sozomen****’s Ecclesiastical History* book 2 ch.10 p.266 (370/380-425 A.D.) a Christian slave woman taught the barbarians that they should worship the Son of God.

**Augustine of Hippo** (388-430 A.D.) says that they should not suppose that three gods are worshipped by Christians because there is only One God. *On Faith and the Creed* ch.9.16 p.327

## T9. Inseparable/Father in Son or Son in Father

John 10:38; 14:10

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 10:38; 14:10

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 10:38; 14:10

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:38; 14:10

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that the Father is in Jesus and Jesus is in the Father.

**Hilary of Poitiers** (355-367/368 A.D.) says the Father in the Son and the Son in the Father. *On the Trinity* book 8 ch.10 p.140; book 8 ch.15 p.141; book 8 ch.41 p.149

Hilary of Poitiers (355-367/368 A.D.) (partial) says that Jesus and the Father are one. *On the Trinity* book 8 ch.36 p.145

**Athanasius of Alexandria** (335-342 A.D.) says Jesus is in the Father and the Father in Jesus. *On Luke 10:22 (Matthew 11:27)* ch.5 p.89. See also *To the Bishops of Egypt* ch.2.13 p.230

Athanasius of Alexandria (335-342 A.D.) discusses “the inseparable union” between the Father and the Son. *On Luke 10:22 (Matthew 11:27)* ch.4 p.89. He says Jesus and the Father are as indivisible as the brightness from the light. *On the Opinion of Dionysius* ch.8 p.179. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.15.12 p.355. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.15.22 p.360, discourse 2 ch.18.33 p.366 and discourse 4 ch.15 p.438.

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that Jesus said, “I and the Father are one” [John 10:30] *Marius’ Letter to Candidus* ch.2 p.60

Marius Victorinus to the Arian Candidus (359-362 A.D.) says that Jesus said, “I am in the Father and the Father is in me. *Marius’ Letter to Candidus* ch.2 p.61

**Basil of Cappadocia** (357-379 A.D.) says Jesus is in the Father. *On the Spirit* ch.45 p.28

**Gregory of Nyssa** (382-383 A.D.) The Father is in the Son and the Son is in the Father. *Against Eunomius* book 8 ch.1 p.208

Gregory of Nyssa (382-397 A.D.) “…being incapable of separation from Him and in Whom He is.” *Against Eunomius* book 2 ch.15 p.133

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “The Father is in Me, and I in the Father.” *de Principiis* book 1 ch.2.8 vol.4 p.249

Rufinus (410 A.D.) freely translated Origen (c.240 A.D.) speaks of the Father in Jesus and Jesus in the Father. *Commentary on the Song of Songs* book 1 ch.4 p.77

**John Chrysostom** (martyred 407 A.D.) discusses John 10 and how Jesus is in the Father and the Father is in Jesus. vol.14 *Commentary on John* homily 61 p.224.

**Augustine of Hippo** (388-430 A.D.) mentions the Trinity, only one God, distinction between the three but the same substance in indivisible equality. Christ was born of the Virgin Mary, crucified under Pontius Pilate, and buried, rose again the third day, and ascended into heaven. *On the Trinity* book 1 ch.4.7 p.20

**Among heretics**

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) Jesus is in the Father and the Father is in Jesus. *Candidus’ First Letter* ch.4 p.55-56

## T10. Christ at right hand of God/the Father

Matthew 22:44; 26:64; Mark 13:26; 14:62; 16:19; Luke 20:42; 22:69; Acts 2:34; 7:56; Romans 8:34; Ephesians 1:20; Hebrews 1:3; 10:12; 1 Peter 3:22

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 22:44; 26:64; Mark 13:26; 14:62; Luke 20:42; 22:69

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that after the resurrection Jesus is seated at the right hand of the Father.

**Synod of Antioch in Encaeniis** (341 A.D.) see note 1 p.163-164.

**Aphrahat the Syrian** (337-345 A.D.) *“*Moses ascended the mountain and died there; and Jesus ascended into heaven and took his seat at the right hand of His Father.*”* *Select Demonstrations* ch.21.10 p.397

**Athanasius of Alexandria** (326-372/373 A.D.) mentions that the blessed Stephen saw the Lord standing on [God’s] right hand. *Letters of Athanasius of Alexandria* Letter 60 ch.5 p.576

**Basil of Cappadocia** (357-379 A.D.) says the Son sits at the right hand of the Father. *On the Spirit* ch.6.15 p.10

**Second Council of Constantinople** (381/382 A.D.) says that Jesus now sits at the right hand of the Father. Holy Creed ch.1 p.163

**Gregory of Nyssa** (382-397 A.D.) says that the Son is at the right hand of the Father. *Against Eunomius* book 2 ch.6 p.107

**John Chrysostom** (400/401 A.D.) says that Jesus is at the right hand of the Father. *Commentary on Acts* ch.17 p.112

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says “Christ was crucifed, and died; was buried, arose agains from the dead on the third day, ascended into the heavens, is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

## T11. No one knows the Father except the Son and those revealed

Matthew 11:27b; Luke 10:22b

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 11:27b; Lke 10:22b

**Hegemonius of Sirmium** (4th century) “we are to look for our Lord Jesus Christ as the perfect one, who is the only one that knows the Father, with the sole exception of him to whom He has chosen also to reveal Him, as I am able to demonstrate from His own words.” *Archelaus Disputation with Manes* ch.37 p.211

**Athanasius of Alexandria** (335-342 A.D.) quotes Matthew 11:27b in *On Luke 10:22 (Matthew 11:27)* ch.1 p.87. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.16.22 p.360 and discourse 4 ch.23 p.442. See also *To the Bishops of Egypt* ch.16 p.231

Athanasius of Alexandria (346-356 A.D.) quotes Matthew 11:27b. *Defence of the Nicene Definition* ch.12 p.158

**Basil of Cappadocia** (357-379 A.D.) says no one knows the Father except the Son. *On the Spirit* ch.47 p.29

**Ambrosiaster** (Latin, after 384 A.D.) quotes that no onese knows the Son except the Father, and those to whom He reveals Him. question 125 p.338 and question 1 p.344

**Gregory of Nyssa** (378-397 A.D.) quotes Matthew 11:27 that no one knows the Father except the Son… *Against Eunomius* book 1 ch.32 p.77

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “We must understand, therefore, that as the Son, who alone knows the Father, reveals Him to whom He will, so the Holy Spirit, who alone searches the deep things of God, reveals God to whom He will: “For the Spirit bloweth where He listeth.” *de Principiis* book 1 ch.3.3 p.252

**John Chrysostom** (400/401 A.D.) says that no one knows the Father except the Son. *Commentary on Acts* ch.1.2 p.12

## T12. Father and Son are distinct

**Hegemonius of Sirmium** (4th century) (implied) quotes Philippians 2:9 *Archelaus Disputation with Manes* ch.48 p.224

**Athanasius of Alexandria** (356-360 A.D.) discusses how the Father and Son are distinct. If not, then God would be His own Father and Son. *Four Discourses Against the Arians* discourse 4 ch.6 p.434-435

**Basil of Cappadocia** (357-379 A.D.) says the Father , Son, and Spirit are distinct. *On the Spirit* ch.6.13 p.8

**Gregory of Nyssa** (382-383 A.D.) tells how the Only-Begotten is distinct from the Father. *Against Eunomius* book 1 ch.22 p.61

**Ambrosiaster** (Latin, after 384 A.D.) shows that the Father and Son are distinct. question 9 p.400

**John Chrysostom** (martyred 407 A.D.) (implied) shows that the Father and Son are distinct (i.e. not the same) *Homilies on Ephesians* homily3 p.60

**Augustine of Hippo** (388-430 A.D.) mentions the Trinity, only one God, distinction between the three but the same substance in indivisible equality. Christ was born of the Virgin Mary, crucified under Pontius Pilate, and buried, rose again the third day, and ascended into heaven. *On the Trinity* book 1 ch.4.7 p.20

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) (implied) says Jesus “is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

## T13. The Word was distinct from the Father at Creation

John 1:1; Hebrews 11:3

**Athanasius of Alexandria** (356-360 A.D.) says the son was distinct in speaking against the Arians. *Four Discourses Against the Arians* Discourse 1 ch.5 p.308

**Gregory of Nyssa** (382-383 A.D.) (implied) says the word was in the beginning and before the world. *Against Eunomius* book 5 ch.5 p.180 and ibid

## T14. Son in the bosom of the Father

John 1:23

**Hegemonius of Sirmium** (4th century) “Furthermore, there is but one only inconvertible substance, the divine substance, eternal and invisible, as is known to all, and as is also borne out by this scripture: ‘No man hath seen God at any time, save the only begotten Son, which is in the bosom of the Father.’” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.32 p.205

**Athanasius of Alexandria** (346-356 A.D.) says Jesus was in the bosom of the Father. *Defence of the Nicene Definition* ch.11 p.157

**Gregory of Nyssa** (382-397 A.D.) says the Son is in the bosom of the Father. *Against Eunomius* book 2 ch.7 p.109

## T15. An Equality of the Father and Son

**Athanasius of Alexandria** (356-360 A.D.) quotes John 5:16,18. *Four Discourses Against the Arians* Discourse 2 ch.12 p.354-355

**Basil of Cappadocia** (357-379 A.D.) (implied) show san equality of the Father and Son. *On the Spirit* ch.6.13 p.9

**Gregory of Nyssa** (382-397 A.D.) says the Holy Spirit shows there is a “predicated equality” among the Three. *Against Eunomius* book 2 ch.15 p.132

**John Chrysostom** (400/401 A.D.) &&&. *Commentary on Acts* ch.1.3 p.18

John Chrysostom (400-401 A.D.) mentions an equality between the Father and Son. *Homilies on Acts* homily1.1 p.2

## T16. God the Son

**Athanasius of Alexandria** (346-356 A.D.) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

**Basil of Cappadocia** (357-379 A.D.) speaks of “God the Son”. *On the Spirit* ch.2.4 p.3

## T17. Specifically “Jesus” is the Only-Begotten / Son / Word / son of man

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that Jesus is the only Begotten Son of God. *Marius’ Letter to Candidus* ch.2 p.60

Eusebius of Emesa (c.359 A.D.) (partial) calls Christ “Only-Begotten; for He alone was begotten of the Father”. *On the Sufferings and Death of our Lord* p.3

**Athanasius of Alexandria** (335-342 A.D.) says that Jesus is the Only-begotten Son of God in *On Luke 10:22 (Matthew 11:27)* ch.5 p.89

Athanasius of Alexandria (356-360 A.D.) (partial) “to His [Christ] being the Only-begotten Word.” *Four Discourses Against the Arians* discourse 2 ch.19.47 374

**Gregory of Nyssa** (382-383 A.D.) often emphasizes Jesus as the “Only-Begotten”. For example, he speaks of “the Only-begotten God, the Maker of all the creation, whether He always was, or whether He came into being afterwards as an addition to His Father?” *Against Eunomius* book 8 ch.5 p.208. See also *Against Eunomius* book 1 ch.22 p.61

**Ambrose of Milan** (378-381 A.D.) discusses how Jesus is the only-begotten of God. *On the Christian Faith* book 1 ch.14.89 p.216. See also *Letter 22* no.6 p.437

**Cyril of Jerusalem** (c.349-386 A.D.) “Believe also in the Son of God, the one and only, our Lord Jesus Christ, who is God begotten of God, who is life begotten of life, who is light begotten of light, who is in all things like unto the begetter, and who did not come to exist in time but was before all the ages, eternally and incomprehensibly begotten of the Father. He is the Wisdom of God” *First Catechetical Lectures* lecture 4 ch.7 p.20.

## T18. Specifically “Jesus Christ” is the Only-Begotten / Son

**Council of Nicea** (325 A.D.) Creed p.3 “One God, the Father Almighty, maker of all things… one Lord Jesus Christ, the Son of God, the only-begotten of his Father…”

**Marcellus of Ancyra** (c.336 & 340 A.D.) “He [Asterius] wrote that he believes in the Father, the Almighty God, and in his Son, the only-begotten God, our Lord Jesus Christ, and in the Holy Spirit. Furthermore, he says that he learned this manner of godliness from the Divine Scriptures. And when he says this, I accept what he says entirely, for this manner of godliness of believing in the Father and the Son and the Holy Spirit is common to all of us.”

**Athanasius of Alexandria** (357 A.D.) calls Jesus Christ” the only begotten Son. *Address to Constantius* ch.11 p.242

**John Chrysostom** (400-401 A.D.) says that Jesus is the “only-begotten Son of God” *Homilies on Acts* homily5 p.36

**Among corrupt or spurious books**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 section 1 p.441 “the divine Scripture testifies that God said to Christ, His only-begotten, ‘Let us make man after our image, and after our likeness. And God made man: after the image of God made He him; male and female made He them.’”

## T19. Specifically “Christ” is the Only-Begotten / Son / Son of man

You are the Christ, the Son of the Living God

**Athanasius of Alexandria** (&&& A.D.) says that Christ Son is the only-begotten Son of God. *Address to Constantine* ch.17 p.244

**Basil of Cappadocia** (357-379 A.D.) says “Christ” is the “Only-Begotten”. *On the Spirit* ch.7.16 p.10

Gregory of Nyssa (382-397 A.D.) (partial, does not say “Christ”) mentions the “Only-Begotten Son” *Answer to Eunomius’ Second Book* p.271

John Chrysostom (400-401 A.D.) (partial, does not say Jesus here) “Only-Begotten Son” *Homilies on Acts* homily5 p.36

## T20. Specifically the Son is God

“Jesus is God” and “the Son of God” are not included here

Hebrews 1:8-9 “But to the Son He says: Your throne, O God, is forever and ever;... Therefore God, Your God, has anointed You” (NKJV)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 1:35

**Athanasius of Alexandria** (356-360 A.D.) (implied) says that Jesus is God. *Four Discourses Against the Arians* discourse 1 ch.5 p.309

**Basil of Cappadocia** (357-379 A.D.) says “the Son God”. *Letter 8* ch.2 p.116

**Gregory of Nyssa** (382-397 A.D.) “inasmuch as no difference of nature is introduced by the use of the title “God” and by the significance of the term “Son”. For how could HE wWho is truly the Son ofGod and Himself God be conceived as somethingelse differing from the nature of the Father.?” *Against Eunomius* book 2 ch.7 p.112

## T21. The head of Christ is God

1 Corinthians 11:3

Athanasius of Alexandria (359-361 A.D.) (partial, recording a creed) “But we acknowledge that the Father who alone is unbegun and Ingenerate, hath generated inconceivably and incomprehensibly to all: and that the Son hath been generated before ages, and in no wise to be ingenerate Himself like the Father, but to have the Father who generated Him as His beginning; for ‘the Head of Christ is God.’” [1 Corinthians 11:3] *Of the Synods* ch.26 p.463

**Rufinus** translating Origen (225-253/254 A.D.) “‘The head of Christ is God; ‘“ *de Principiis* (Latin) book 2 ch.6 1 p.281

## T22. Christ had the Spirit of wisdom and understanding

**Athanasius of Alexandria** (356-360 A.D.) “And as the Apostle writes to Thessalonians, 'the will of God is in Christ Jesus.’ The Son of God then, He is the 'Word' and the 'Wisdom;' He the 'Understanding’ and the Living 'Counsel;’” *Four Discourses Against the Arians* discourse 3 ch.365 p.&&&

## T23. Jesus and the Father are One

Just the phrase “One Lord” is not included here.

**Aphrahat the Syrian** (337-345 A.D.) Jesus said, “I and the Father are One.” *Select Demonstrations* Demonstration 1.5 p.347

**Marcellus of Ancyra** (c.336 & 340 A.D.) says Jesus and the Father ar eOne.

&&&**Athanasius of Alexandria** (&&& A.D.) says the the Father and Jesus are One. *Mt Sep&&&* ch.17 p.182

**Basil of Cappadocia** (357-379 A.D.) “to Him who sas said, ‘I and the Father are One.’” *The Hexaemeron* homily 9 ch.9 p.106

**Cyril of Jerusalem** (c.349-386 A.D.) says Jesus and the Father are One. *Catechical Lectures* Lecture 11 ch.16 p.68

**Gregory of Nyssa** (382-397 A.D.) says the the Father and Son are One. *Against Eunomius* book 2 ch.4 p.105

## T24. Jesus [Ad]ministered His Father’s will

**Athanasius of Alexandria** (356-360 A.D.) “then it is said, that He took flesh and became man, and in that flesh He suffered for us (as Peter says, 'Christ therefore having suffered for us in the flesh,’ that it might be shewn, and that all might believe, that whereas He was ever God, and hallowed those to whom He came, and ordered all things according to the Father’s will, afterwards for our sakes He became man, and 'bodily,’ as the Apostle says, the Godhead dwelt in the flesh; as much as to say, 'Being God, He had His own body, and using this as an instrument, He became man for our sakes.’ And on account of this, the properties of the flesh are said to be His, since He was in it, such as to hunger, to thirst, to suffer, to weary, and the like, of which the flesh is capable; while on the other hand the works proper to the Word Himself, such as to raise the dead, to restore sight to the blind, and to cure the woman with an issue of blood, He did through His own body. And the Word bore the infirmities of the flesh, as His own, for His was the flesh; and the flesh ministered to the works of the Godhead, because the Godhead was in it, for the body was God’s.” *Four Discourses Against the Arians* discourse 3 ch.26 (no.31) p.410

## T25. Jesus anointed with the oil of gladness/joy

Hebrews 1:9b

**Athanasius of Alexandria** (356-360 A.D.) mentions Jesus having the oil of gladness. *Four Discourses Against the Arians* discourse 1 ch.7 (no.47) p.334

**Optatus of Milevis** (373-375 A.D.) says that Jesus was anointed with the oil of gladnes (Psalm 44:8) in ch.4 p.196.

**Rufinus** (374-410 A.D.) loosely translation Origen (225-253/254 A.D.) &&& *de Principiis* book 4 ch.30 p.&&&

&&&**Cyril of Jerusalem** (&&&) &&&

## T26. Jesus called the Son before coming to earth

Being called the Word, Jesus, or Christ is not included here.

**Hegemonius** (c.351 A.D.) quoting Archelaus (262-278 A.D.) “[Peter] said to Jesus, ‘Be it far from Thee, Lord: this shall not be unto Thee.’ This he said after Jesus had announced to him that the Son of man must go up to Jerusalem, and be killed, and rise again the third day.” (Archelaus is speaking) *Disputation with Manes* ch.46 p.224

**Gregory of Nyssa** (382-397 A.D.) “For when Scripture says, ‘In the beginningwas the Word,’ we understand the Only-Begotten to be meant, and when it adds ‘theWord wasmade flesh’ wethereboy receivein our minds the idea of the first-born…” *Against Eunomius* book 2 ch.8 p.113

# Jesus Before ministry

## Jb1. Virgin birth of Christ

Isaiah 7:14; Matthew 1:18,23; Luke 1:34-35

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 1:18; Luke 1:34-35

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 1:18; Luke 1:34-35

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 1:18,23

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Jesus was born of the virgin.

**Eustathius of Antioch** (323-337 A.D.) ins speaking of Jesus says, “But as being born of the Virgin He is said to have been made man of the woman,” *Dialogues* From His work on Psalm 24 p.203

**Macrostich Creed** (344/345 A.D.) “was born of the holy virgin” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Aphrahat** (337-344 A.D.) mentions Christ body came from the virgin’s. *Select Demonstrations* book 21 ch.9 p.396

***A Poem on the Passion of the Lord*** (315-350 A.D.) refers to the virgin birth, Christ’s death on a dreadful cross, pretended kisses of a client/disciple, Pilate p.327

**Hegemonius of Sirmium** (4th century) says that Christ was born of the Virgin Mary. *Archelaus Disputation with Manes* ch.47 p.223. See also *Archelaus Disputation with Manes* ch.34 p.207.

**Eusebius of Emesa** (c.359 A.D.) says that Christ had “a body out of the Virgin,” *On the Sufferings and Death of our Lord* p.3

**Athanasius of Alexandria** (328 A.D.) mentions the Virgin birth. *Statement of Faith* p.84.

Athanasius of Alexandria (326-372/373 A.D.) mentions the virgin conceived and the Lord became man. *On the Opinion of Dionysius* ch.9 p.179

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) , mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things, flesh through the Virgin Mary, suffered for our sins, rose again, ascended. *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) mentions the Virgin Mary in many places, including *Hymns on the Nativity* hymn 6 p.239

**Gregory of Nyssa** (382-383 A.D.) says Jesus was born of a virgin. *Against Eunomius* book 3 ch.4 p.145

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus was born of a virgin. question 51 p.205; question 8 p.88-89; question 144 p.67

**Cyril of Jerusalem** (349-386 A.D.) discusses the virgin birth of Christ. *First Catechetical Lecture* 4 ch.7 *Nicene & Post-Nicene Fathers* p.21

**Ambrose of Milan** (372-381 A.D.) “without doubt the Holy Spirit also is to be adored, since He Who according to the flesh was born of the Holy Spirit is adored. (80) And let no one divert this to the Virgin Mary; Mary was the temple of God, not the God of the temple. And therefore He alone is to be worshipped Who was working in His temple.” *Of the Holy Spirit* book 3 ch.11 no.79f-80

**First Council of Constantinople** (381/382 A.D.) Mentions CVhrist’s virgin birth. Creed ch.1 p.163

**Gregory Nazianzen** (330-391) mentions the virgin birth of Christ. *On the Son - Third Theological Oration* ch.19 p.308. See also *On Pentecost* ch.5 p.381

**Pacian of Barcelona** (343/377-379/392 A.D.) quotes Isaiah 7:14-15 as referring to Christ and His virgin birth. *On Baptism* ch.3(2) p.87

**Didymus the Blind** (398 A.D.) Virgin, Father. *Commentary on Zechariah* 8 p.197

**John Chrysostom** (martyred 407 A.D.) discusses Mary and the virgin birth of Christ in vol.10 *Commentary on Matthew* homily 5.3-5 p.32-33.

**Augustine of Hippo** (388-430 A.D.) says that Christ was born of a virgin. *City of God* book 2 ch.18 p.33

Augustine of Hippo (388-430 A.D.) mentions the Trinity, only one God, distinction between the three but the same substance in indivisible equality. Christ was born of the Virgin Mary, crucified under Pontius Pilate, and buried, rose again the third day, and ascended into heaven. *On the Trinity* book 1 ch.4.7 p.20

**John Cassian** (410-430 A.D.) speaks of Jesus being born of a virgin. *12 Books* book 3.4 p.214

**Among corrupt or spurious works**

***The Vision of Paul*** (c.388 A.D. – after Nicea) ch.46 p.164 Mary was a Virgin

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says Christ was born of a virgin. *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Mandaeans** (>350?) said that Christ was born of a Virgin. It also said He was a Nazorean. *Ginza* p.549

## Jb2. Incarnation of the Word/Jesus

John 1:14; Philippians 2:7; Hebrews 2:17; Revelation 19:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:14

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:14

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) , mentions the Son our Lord, begotten without passion before all ages, God the Word, only begotten Son, Jesus made all things, flesh through the Virgin Mary, suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Athanasius of Alexandria** (335-342 A.D.) discusses how the Word was made flesh in *On Luke 10:22 (Matthew 11:27)* ch.2 p.87.

Athanasius of Alexandria (326-372/373 A.D.) mentions the incarnation *On the Opinion of Dionysius* ch.9 p.179

**Basil of Cappadocia** (357-379 A.D.) mentions the incarnation. *On the Spirit* ch.24.57 p.36

**Ambrose of Milan** (378-381 A.D.) says many passages are prophecies of the Incarnation. *On the Christian Faith* book 1 ch.15.99 p.217

**Ambrosiaster** (Latin, after 384 A.D.) discusses Jesus’ incarnation. question 69 p.174 and question 109 p.75

**Gregory of Nyssa** (382-397 A.D.) “but that we might be convinced that that God has truly been manifested in the flesh,” *Against Eunomius* book 2 ch.1 p.101

**Didymus the Blind** (398 A.D.) Incarnation of the Savior. *Commentary on Zechariah* 10 p.233

**Epiphanius of Salamis** (360-403 A.D.) Excerpts “[Peter said] This same Jesus whom ye crucified [Acts 2:36], in order that the holy incarnate dispensation might not be left by the impassible and uncreated Word, but might be united above to the uncreated Word. On this account God made that which was conceived of Mary and united to deity both Lord and Christ.” (*Panarion* 69, as quoted in *Concordia Triglotta*, p.1125)

Epiphanius of Salamis (360-403 A.D.) Excerpts “The Father gives to the Son, and the Son, who is not inferior to the Father, receives from the Father, particularly in two ways. First, that we might be led to one union with the Deity, Father, Son, and Holy Ghost, in contradistinction to a multitude of gods. And second, that we might also be led to the transfiguration, to the glory of the incarnation, and to the union with the Deity. For in the transfiguration His face, even in the flesh, since His deity was still present, shone like the sun, that is, the flesh which came from Mary and from our human race was transfigured to heavenly glory, so that it acquired, in addition to its own natural powers, the glory, honor, and perfection of the Godhead, the flesh receiving the heavenly glory here in communion with the divine Logos, which it did not have from the beginning. We must also understand in this sense the passage, He has given all judgment to the Son [John 5:22], and also the passage, He gave Him power, so that He gives life to whom He wishes [John 5:21], that in the first place ... the one deity of the Trinity is indicated ... and in the second place, that by the incarnation of the deity He assumed the gift of dignity, power, and perfection which have been given by the Father to the Son for the one spiritual union of the deity.” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

**John Chrysostom** (martyred 407 A.D.) says that Jesus took Flesh. *Commentary on Philippians* homily 7 p.214. He says the Word became flesh in *Commentary on Philippians* homily 7 p.213

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says that Jesus was incarnated through God. *de Principiis* book 1 ch.4 p.240

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “the Incarnation of Christ the Lord” *Commentary on Jonah* preface p.185

## Jb3. Christ emptied Himself

Philippians 2:7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Philippians 2:7

**Aphrates the Syrian** (337-345) *Select Demonstrations* Demonstration &&&

**Hilary of Poitiers** (355-367/368)

**Athanasius of Alexandria** (356-360 A.D.) discusses Philippians 2:5-11 in detail. *Four Discourses Against the Arians* Discourse 1 ch.11.37-39 p.327-329

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

**Gregory Nanzianzen** (330-391 A.D.)

**Gregory of Nyssa** (382-397 A.D.) refers to Philippians 2:8 that Christ emptied Himself and took the form of a servant. *Against Eunomius* book 2 ch.3 p.104

**Rufinus** (410 A.D.) freely translated Origen (225-253/254 A.D.) says that Christ emptied himself. *Commentary on the Song of Songs* book 1 ch.4 p.83

No Juvencus, Synod of Antioch Encaiensis, p25, p62, p120, p8, p10, p71, Apostoloic canons, 1st Council of Sirmium, Synod of Seleucia in Isauria, Life of Antony, Ephraim Syrus, Basil of Cappadocia, Synod of Laodicia, Council of Gangra, Council of Constantinople, Cyril of Jerusalem, Council of Constantinople II, Vigilius’ Letter to the Council of Constantinople,

## Jb4. Jesus took the form of a servant

Philippians 2:7

**Hegemonius of Sirmium** (3rd century) “But it is not thus that ‘He humbled Himself, and took the form of a servant;’ and I say this of Him who was made man of Mary. For what? Might not we, too, have set forth things like those with which you have been dealing, and that, too, all the more easily and the more broadly? But far be it from us to swerve one jot or one tittle from the truth.” (Archelaus is speaking) *Archelaus’ Disputation with Manes* ch.50 p.&&&

**Athanasius of Alexandria** (356-360 A.D.) said that Jesus took a servant’s form. *Four Discourses Against the Arians* discourse 1 ch.47 p.334

Athanasius of Alexandria (356-360 A.D.) quotes Philippians 2:5-11. *Four Discourses Against the Arians* discourse 1 ch.40 p.329.

**Gregory of Nyssa** (382-397 A.D.) refers to Philippians 2:8 that Christ emptied Himself and took the form of a servant. *Against Eunomius* book 2 ch.3 p.104

## Jb5. Word was made/became flesh

John 1:14

**Aphrahat the Syrian** (337-345 A.D.) says “the Word became flesh” *Select Demonstrations* Demonstration 8.15 p.380

**Athanasius of Alexandria** (356-360 A.D.) says that the Word became flesh. *On the Opinion of Dionysius* ch.8 p.179

Athanasius of Alexandria (356-360 A.D.) quotes Philippians 2:5-11. *Four Discourses Against the Arians* discourse 1 ch.40 p.329.

**Gregory of Nyssa** (382-397 A.D.) says that the Word became flesh. *Against Eunomius* book 3 ch.2 p.140

**Among heretics**

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

## Jb6. Jesus humbled Himself

Philippians 2:8

**Hegemonius of Sirmium** (4th century) says that Christ was born of the Virgin Mary. *Archelaus Disputation with Manes* ch.47 p.223. See also *Archelaus Disputation with Manes* ch.34 p.207. See also ch.50 p.228

**Athanasius of Alexandria** (356-360 A.D.) discusses Philippians 2:5-11 in detail. *Four Discourses Against the Arians* Discourse 1 ch.11.37-39 p.327-329

Athanasius of Alexandria (356-360 A.D.) quotes Philippians 2:5-11. *Four Discourses Against the Arians* discourse 1 ch.40 p.329.

Gregory of Nyssa (382-383 A.D.) (partial) says that Jesus was humbled to death. *Against Eunomius* book 5 ch.2 p.175

## Jb7. Jesus Christ was a real, sinless man

John 8:46 “Which or you convicts me of sin?” (Jesus is speaking) NKJV

2 Corinthians 5:21a “He made Him who knew no sin to be sin for us,…” NKJV

Hebrews 2:14,17 shows Jesus’ humanity

Hebrews 4:15 “But [our High Priest] *was* in all *points* tempted as *we are*, yet without sin.” NKJV

1 Peter 1:19 (implied) “But with the precious blood of Christ, as of a lamb without blemish and without spot.” NKJV

1 Peter 2:22 “Who committed no sin, nor was deceit found in His mouth” NKJV

1 John 3:5 “…and in Him there is no sin.” NKJV

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 8:36

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 8:46

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 8:46

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made… was made man He suffered … rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead. … Holy Ghost.”

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Athanasius of Alexandria** (326-372/373 A.D.) says that Jesus was made man. *On the Opinion of Dionysius* ch.8-9 p.179

Athanasius of Alexandria (356-360 A.D.) quotes Philippians 2:5-11. *Four Discourses Against the Arians* discourse 1 ch.40 p.329.

**Council of Sirmium** (Greek creed) 351 A.D. (partial, does not say sinless) says the Jesus, the only begotten Son, was a man, the word made flesh. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Ephraim the Syrian** (350-378 A.D.) says that Jesus was fully God and fully man. *Nisibine Hymns* hymn 36 no.16 p.197; See also *Nisibine Hymns* hymn 38 no.10 p.200.

**Gregory of Nyssa** (382-383 A.D.) says that Jesus was fully human, but without sin in *Against Eunomius* book 2 ch.1 p.101. See also *Against Eunomius* book 6 ch.1 p.183

**Cyril of Jerusalem** (349-386 A.D.) says that Jesus was made man, not in appearance only but in truth. *First Catechetical Lecture* 4 ch.9 *Nicene & Post-Nicene Fathers* p.20

Ambrose of Milan (378-381 A.D.) (partial) discusses Jesus’ manhood and says that Jesus suffered as a man for us. *On the Christian Faith* book 1 ch.14.91 p.216

**Gregory Nazianzen** (330-391) says that Jesus was sinless. *In Defense of His Flight to Pontus* ch.23 p.210

Gregory Nazianzen (330-391) discusses Jesus’ manhood. *On the Son - Third Theological Oration* ch.19-20 p.308-309

**Pacian of Barcelona** (343/377-379/392 A.D.) says Christ took on the nature of man. *On Baptism* ch.3(4) p.89

Pacian of Barcelona (343/377-379/392 A.D.) says Christ committed no sin, no guile found in his mouth. *On Baptism* ch.4(1) p.90

**Epiphanius of Salamis** (360-403 A.D.) says that Jesus “received a true and complete human nature,” and that Jesus was without sin. (*Panarion*, as quoted in *The Two Natures in Christ*, p.358)

**John Chrysostom** (400-401 A.D.) Jesus was “sinless”. *Homilies on Acts* homily19 p.121

John Chrysostom (martyred 407 A.D.) says that Jesus in taking the form of man actually was a man. *Commentary on Philippians* homily 7 p.213

**Augustine of Hippo** (388-430 A.D.) says that Christ Jesus became man, putting on a human soul and flesh. *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.

Augustine of Hippo (400-420 A.D.) “quotes Hebrews 4:14-15. *On Forgiveness of Sins, and Baptism* book 1 ch.50 p.34

**Among heretics**

***The Vision of Paul*** (c.388 A.D. – after Nicea) ch.41 p.162 “Who are these, Sir, who are put into this well? And he said to me: They are whoever shall not confess that Christ has come in the flesh and that the Virgin Mary brought him forth, and whoever says that the bread and cup of the Eucharist of blessing are not this body and blood of Christ.”

## Jb8. Jesus of the tribe of Judah

Luke 3:33

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 3:33

**Athanasius of Alexandria** (356-360 A.D.) “Thus, for example, the Patriarch Jacob was favoured in his flight with many, even divine visions, and remaining quiet himself, he had the Lord on his side, rebuking Laban, and hindering the designs of Esau; and afterwards he became the Father of Judah, of whom sprang the Lord according to the flesh; and he dispensed the blessings to the Patriarchs.” *In Defense of His Flight* ch.20 p.&&&

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus was fro Judah. question 44 p.67

## Jb9. Jesus was born in Bethlehem [of Judea]

Matthew 2:1,5; Luke 2:4-6,15

Implied Micah 5:2

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 2:1; Luke 2:4-6

**Ephraim the Syrian** (350-378 A.D.) says the Jesus was born in Bethlehem. *Nativity Hymns* hymn 5 p.237

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus was born in Bethlehemm. question 44 p.67

**Cyril of Jerusalem** (c.349-386 A.D.) says Jesus was born in Bethlehem. *Catechical Lectures* Lecture 11 ch.20 p.69

## Jb10. Jesus brought up by Joseph

Matthew 2:13-14,19-23; Luke 2:39-40

**Hegemonius of Sirmium** (4th century) “Hence our Lord Jesus Christ Himself is said to have a variety of fathers: for David was called His father, and Joseph was reckoned to be His father, while neither of these two was His father in respect of the actuality of nature. For David is called His father as touching the prerogative of time and age, and Joseph is designated His father as concerning the law of upbringing; but God Himself is His only Father by nature, who was pleased to make all things manifest in short space to us by His word.” *Archelaus Disputation with Manes* ch.34 p.207

**Athanasius of Alexandria** (356-360 A.D.) said that Jesus was raised by Joseph. *Four Discourses Against the Arians* discourse 3 ch.27 p.408

## Jb11. Jesus’ earthly father was a carpenter

Matthew 13:53-57

**Athanasius of Alexandria** (356-360 A.D.) said that Joseph was a carpenter. *Four Discourses Against the Arians* discourse 1 ch.1.50 p.335-336

**Basil of Cappadocia** (357-379 A.D.) calls Jesus “the caprenter’s son” *Letter 8* ch.5 p.118

## Jb12. Jesus [and His family] went to Egypt

Matthew 2:13-15

***A Poem on the Passion of the Lord*** (315-350 A.D.) p.327 (implied) says of Jesus “I passed my earliest years in the Pharian [Pharoahic] regions, beign an exile in the reign of Herod.”

**Hegemonius of Sirmium** (4th century) “our Lord Jesus Christ, after His birth by Mary His mother, was sent off in flight into Egypt through the instrumentality of an angel.” *Archelaus Disputation with Manes* ch.44 p.220

**Athanasius of Alexandria** (356-360 A.D.) said that Mary and Joseph took Jesus to Egypt. *In Defence of His Fight* ch.12 p.259

## Jb13. Jesus from Galilee

Matthew 2:22-23; 4:12-13; Luke 2:39; 4:14-16

Jesus preaching in Galilee, passing through Galilee, or going to Galilee after his resurrection are not included here.

**John Chrysostom** (martyred 407 A.D.) “He had wrought so many miracles, and never were they thus amazed at Him; but when they saw a multitude running together, then they marvel. "For all the city was moved, saying, Who is this? But the multitudes said, This is Jesus the prophet of Nazareth of Galilee. [Mt 21:10,11].” *Commentary on Matthew* homily66 ch.3 p.40

## Jb14. Jesus on earth was plain-looking

Isaiah 53:2a

**Gregory Nanziansus** (330-391 A.D.) “He was laid in a manger—but He was glorified by Angels, and proclaimed by a star, and worshipped by the Magi. Why are you offended by that which is presented to your sight, because you will not look at that which is presented to your mind? He was driven into exile into Egypt—but He drove away the Egyptian idols. He had no form nor comeliness in the eyes of the Jews [Isa 53:2] —but to David He is fairer than the children of men. [Ps 45:2]” &&& book 29 ch.19 p.&&&

## Jb15. Christ, the Logos, the Son was obedient or learned obedience

Hebrews 5:5,7-8 “So also Christ ... 7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, was heard because of His godly fear, though He was a Son, yet he learned obedience by the things which He suffered.”

**Athanasius of Alexandria** (356-360 A.D.) says Jesus was obedient unto death. *Four Discourses Against the Arians* discourse 1 ch.38 p.328

## Jb16. Jesus was baptized

Matthew 3:13-16; Mark 1:9-11; Luke 3:21-22;

(partial, Jesus came to John, but did not say baptized) John 1:29

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:13-16; (partial) Luke 3:21-22; partial John 1:29

**Hegemonius of Sirmium** (4th century) “Wherefore tell me this too, O Manichaeus: If you say that Christ was not born of Mary, but that He only appeared like a man, while yet He was not really a man, the appearance being effected and produced by the power that is in Him, tell me, I repeat, on whom then was it that the Spirit descended like a dove? Who is this that was baptized by John? If He was perfect, if He was the Son,” *Archelaus Disputation with Manes* ch.49 p.226

**Optatus of Milevis** (373-375 A.D.) says that Jesus was baptized in ch.4 p.197.

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus was baptized. question 45 p.167 and question 54 p.167

**Gregory Nazianzen** (330-391 A.D.) mentions Jesus being from the virgin, the angels glorifying Jesus, and calls Jesus the Lamb and the Shepherd. The star led the Magi to worship and offer gifts. Jesus was baptized, and fasted, and was tempted. Devils were cast out and diseases healed. *In Defense of His Flight to Pontus* ch.24 p.210

**Jerome of Stridon** (373-420 A.D.) says that Jesus was baptized. Letter 120.`0 p.267

**Among corrupt or spurious works**

**pseudo-Alexander of Alexandria** (after 326 A.D.) “Who compelled God to come down to earth, to take flesh of the holy Virgin, to be wrapped in swaddling clothes and laid in a manger, to be nourished with milk, to be baptized in the Jordan, to be mocked of the people, to be nailed to the tree, to be buried in the bosom of the earth, and the third day to rise again from the dead; in the cause of redemption to give life for life, blood for blood, to undergo death for death? For Christ, by dying, hath discharged the debt of death to which man was obnoxious.” Appendix to the Codex

## Jb17. Jesus fasted for 40 days

Matthew 4:3; Mark 1:12-13; Luke 4:1-2

Eusebius of Caesarea (c.324-c.337 A.D.) (partial, does not say faster) Jesus wwent out for 40 days. *Theophania* book 3 ch.55 p.7

**Hegemonius of Sirmium** (4th century) “There, Moses when he was tried was set upon the mountain and fasted forty days; and here, my Lord Jesus was led by the Spirit into the wilderness when He was tempted of the devil, and fasted in like manner forty days.” (Archelaus is speakig) *Archelaus Disputation with Manes* ch.44 p.220

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus fasted and hungered for 40 days. question 9 p.170

## Jb18. Jesus hungered

Matthew 4:2; Luke 4:2

Jesus being hungry in the parable of the sheep and the goats is not included here.

**Aphrahat the Syrian** (337-345 A.D.) says Jesus hungered when he went into the wilderness. *Select Demonstrations* Demonstration 6.9 p.369

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus fasted and hungered for 40 days. question 9 p.170

**John Chrysostom** (martyred 407 A.D.) “For this reason, just as He [Jesus] hungered, as He slept, as He felt fatigue, as He ate and drank, so also did He deprecate death, thereby manifesting his humanity, and that infirmity of human nature which does not submit without pain to be torn from this present life.” *Commentary on Matthew* homily 26 ch.38 p.&&&

## Jb19. Baby Jesus presented at the Temple

Luke 2:22-24

**Eustathius of Antioch** (323-337 A.D.) “His parents zealously urged His circumcision, when He was a child eight days old, as relates the evangelist Luke, afterwards, ‘they broguth Him to present Him to the Lord,’ ‘bringing the offerings of purification’. *Dialogues* From His work on Psalm 24 p.203

**Athanasius of Alexandria** (372 A.D.) in speaking of Jesus says, “And He was offered as a sacrifice, in that He Who was born had opened the womb. Now all these things are proofs that the Virgin brought forth. And Gabriel preached the Gospel to her without uncertainty” Then he mentions Symeon [Simeon]. *Letters of Athanasius* letter 59 ch.5 p.572

**Jerome of Stridon** (373-420 A.D.) discusses Jesus being presented at the temple. *The Perpetual Virginity of the Blessed Mary* ch.12 p.339

# Jesus’ ministry

## Jm1. Jesus went to Capernaum

Mark 1:21-27; 2:1; Luke 4:31-37; John 2:12

**Augustine of Hippo** (388-430 A.D.) *Lessons on the Gospels* &&&

## Jm2. Jesus found/called Nathanael

John 1:43-50

**Augustine of Hippo** (388-430 A.D.) *Lessons on the Gospels* &&&

## Jm3. Jesus ministered in Galilee

Jesus being from Galilee, and going to Galilee after His resurrection, are not included here. Jesus specifically ministering in the Galileen towns of Capernaum, Nazareth, or Cana are not included here either.

Luke 4:14; John 4:23

**John Chrysostom** (400/401 A.D.) says that Jesus began His ministry in Galilee. *Commentary on Acts* homily 18 p.150-151

**Augustine of Hippo** (388-430 A.D.) *Lessons on the Gospels* &&&

## Jm4. Jesus called/chose the Twelve

Matthew 4:18-22; Mark 3:13-19; Luke 6:12-19

**Juvencus the Spaniard** (329/330 A.D.) says Jesus gathered in a group of twelvethe strong souls he selected from the crowd and sent them to preach. *Four Books of the Gospels* book 2 stanza 430 p.64

## Jm5. Jesus went through Samaria/Samaritan woman

Mentioning a parable of a Samaritan is not counted here.

John 4:7-39

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus going through Samaria nad talking with the Samaritan woman. *Four Books of the Gospels* book 2 stanzas 250 p.60

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**John Chrysostom** (400/401 A.D.) says that Jesus sais, “The cup which My father had given Me, shall I not drink it?” Then in verse 12,13 He was taken. *Homilies on John* homily 83 verse 11 p.308. See also *Homilies on John* homily31 John 3:6-8 p.108, which tells of the “Woman of Samaria”.

## Jm6. Jesus said destroy the temple in 3 days…

John 2:19-21

**Juvencus the Spaniard** (329/330 A.D.) paraphrasing Jesus saying HE will rebuild the temple of His body in three days. *Four Books of the Gospels* book 2 stanzas 167-175 p.58

**John Chrysostom** (400/401 A.D.) discusses Jesus’ sayin, “Destroy this Temple, and in three days I will raise it up.” *Homilies on John* homily 23 John 2:19 p.81.

## Jm7. Jesus’ answer to John

Matthew 11:1-6; Luke 7:22-23

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus answering John when John was in prison. *Four Books of the Gospels* book 2 stanzas 510-525 p.66

## Jm8. The Transfiguration

Matthew 17:1-9

**Gregory of Nyssa** (382-397 A.D.) mentions the “Transfiguration” *Answer to Eunomius’ Second Book* p.275

**Jerome of Stridon** (393 A.D.) teaches on the transfiguration with Moses and Elijah. *Against Jovinianus* book 2 ch.15 p.399

**Augustine of Hippo** (388-430 A.D.) *Lessons on the Gospels* &&&

## Jm9. Jesus rode into Jerusalem on a donkey

Matthew 21:2-7; Mark 11:2-10; Luke 19:30-36; John 12:14

**Aphrahat the Syrian** (337-345 A.D.) says Jesus rode into Jerusalem on a colt. *Select Demonstrations* Demonstration 6.9 p.369

**John Chrysostom** (400/401 A.D.) quotes Matthew 21:2 and describes Jesus riding into Jerualem on a donkey and her colt. *Homilies on John* homily 66 John 12:8 p.245

## Jm10. Christ drove out the money-changers

Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46; John 2:14-17

**Juvencus the Spaniard** (329/330 A.D.) tells of Jesus driving out the money-changers. *Four Books of the Gospels* book 2 stanzas 165-169 p.58.

## Jm11. Jesus was questioned

Matthew 11:27-33; Luke 20:1-8

**John Chrysostom** (400/401 A.D.) says that Jesus was questioned by Caiaphas. *Homilies on John* homily 83 John 18:25 p.310

## Jm12. The Last Supper

Matthew 26:20-46; Mark 14:12-31; Luke 22:14-23; John 13

**John Chrysostom** (400/401 A.D.) describes the Last Supper and Jesus washing His disciples’ feet. *Homilies on John* homily 75 John 13:1 p.257-258

## Jm13. Christ prayed that this cup would pass

Matthew 26:36-46; Mark 14:32-43; Luke 22:19-43

**Juvencus the Spaniard** (329/330 A.D.) says how Jesus prayed that this cup would pass. *Four Books of the Gospels* book 4 stanzas 485-505 p.104-105

**Marcellus of Ancyra** (c.336 & 340 A.D.) said that Jesus prayed that this cup would pass from Him.

John Chrysostom (400/401 A.D.) (partial) says that Jesus said, “The cup which My father had given Me, shall I not drink it?” Then in verse 12,13 He was taken. *Homilies on John* homily 83 verse 11 p.308.

## Jm14. Jesus arrested / seized

Matthew 26:47-56; Mark 14:43-52; Luke 22:54-65; John 18:1-12

**John Chrysostom** (400/401 A.D.) says that Jesus sais, “The cup which My father had given Me, shall I not drink it?” Then in verse 12,13 He was taken. *Homilies on John* homily 83 verse 11 p.308.

## Jm15. Jesus washed His disciples’ feet

**Athanasius of Alexandria** (371 A.D.) says that Jesus washed His disciples’ feet. *Festal Letter* 61 ch.2 p.578

**Optatus of Milevis** (373-375 A.D.) says that Jesus washed His disciples’ feet in ch.5 p.213.

**John Chrysostom** (400/401 A.D.) describes the Last Supper and Jesus washing His disciples’ feet. *Homilies on John* homily 75 John 13:1 p.257-258

**Jerome of Stridon** (373-420 A.D.) says that Jesus washs His disciples’ feet. *Letter 12* p.14

## Jm16. Judas betrayed Jesus with a kiss

Matthew 26:48-49; Mark 14:44-45;

Luke 22:47-48 (partial, drew near to kiss, did not say kiss)

**John Chrysostom** (martyred 407 A.D.) says that Judas betrayed Jesus with a kiss. *Commentary on Matthew* homily83 ch.2 p.498

## Jm17. Christ a High Priest after the Order of Melchizedek

**Gregory of Nyssa** (382-383 A.D.) says that Christ was a Hig priest afte the Order of Melchizedek. *Against Eunomius* book 6 ch.2 p.184.

# Jesus’ Passion and Beyond

## Jp1. Some despised Christ

**Cyril of Jerusalem** (c.349-386 A.D.) says that Jesus was despised. *Catechical Lectures* Lecture 4 ch.10 p.21

## Jp2. Jesus was mocked

Matthew 26:68; 27:27-29; Mark 15:20; Luke 22:63; John 19:1-3

**Aphrahat the Syrian** (337-345 A.D.) says the Phariseesmocked Jesus. *Select Demonstrations* Demonstration 6.20 p.375

Aphrahat the Syrian (337-345 A.D.) says Jesus was shamed at the cross. *Select Demonstrations* Demonstration 6.9 p.369

*Poem on the Passion of the Lord* (315-350 A.D.) p.327 (partial) “and moreover, the blows, and tongues prepared for accusations.”

Ambrosiaster (Latin, after 384 A.D.) (partial) Jesus was insulted. question 94 p.191

**Cyril of Jerusalem** (c.349-386 A.D.) says that Jesus was mocked. *Catechical Lectures* Lecture 13 ch.30 p.90

**John Chrysostom** (400/401 A.D.) says speaks of the mockery of Jesus. *Homilies on John* homily 84 John 18:39,40 p.313-314

## Jp3. Jesus was crucified or died on the cross

Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-30; 1 Corinthians 15:3; Philippians 2:8

(partial) Philippians 3:10 (death of Christ)

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-30

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-30

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 27:32-56; Mark 15:21-41; Luke 23:46-49

**Eusebius of Caesarea** (c.324-c.337 A.D.) mentions the crucifixon and resurrection of Jesus, after three days. *Theophania* book 3 ch.61 p.9

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Macrostich Creed** (344/345 A.D.) “was born of the holy virgin; who was crucified, and died, and was buried, and rose again from the dead on the third day, and ascended into heaven, and is seated at the right hand of the Father,” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century) quotes Galatians 4:4, “…before whose eyes Jesus Christ was evidently set forth, crucified” *Archelaus Disputation with Manes* ch.49 p.226. See also ibid ch.34 p.208.

***Poem on the Passion of the Lord***(315-350 A.D.) p.327 says that Jesus carred His cross and then died.

**Council of Sirmium** (Greek creed) 351 A.D. “If any one hearing that the only-begotten Son of God was crucified, should say that his divinity underwent any corruption, or suffering, or change, or diminution, or destruction, let him be anathema.”. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.57

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.78 p.216 says that Jesus was crucified.

**Eusebius of Emesa** (c.359 A.D.) “He is on the Cross, for thy sake, O sinner,” *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (328 A.D.) mentions that Jesus was crucified, died, rose from the dead, and taken up into heaven. *Statement of Faith* p.84.

Athanasius of Alexandria (326-372/373 A.D.) says the Crucified was God. The Son of God was in the body, while it suffered. *Letter 59* ch.10 p.574

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

***A Poem on the Passion of the Lord*** (315-350 A.D.) refers to the virgin birth, Christ’s death on a dreadful cross, pretended kisses of a client/disciple, Pilate p.327

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 14 no.6 p.182

**Basil of Cappadocia** (357-379 A.D.) says that Jesus was crucified. *Letter 42* ch.5 p.146

**First Council of Constantinople** (381/382 A.D.) sasys that Christ was “crucified” Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) said that Jesus was crucified in *Against Eunomius* book 5 ch.2 p.174. Jesus bored the cross in *Against Eunomius* book 2 ch.3 p.176.

Gregory of Nyssa says that Peter said the Christ was crucified. *Against Eunomius* book 6 ch.4 p.187

**Cyril of Jerusalem** (349-386 A.D.) says that Christ crucified is worshipped. *First Catechetical Lecture* 4 ch.13 *Nicene & Post-Nicene Fathers* p.22

**Gregory Nazianzen** (330-391) says that Jesus was nailed to the tree and the robber was crucified with Him. *On the Son - Third Theological Oration* ch.20 p.309.

**Epiphanius of Salamis** (360-403 A.D.) says that Christ was crucified. (*Panarion* 2.2:69, as quoted in *Loci Theologici*, p.106)

Epiphanius of Salamis (360-403 A.D.) “Strange about Tatian, when he knows – as I too have found in the literature – that our Lord Jesus Christ was crucified on Golgotha, the very place where Adam’s body lay buried. For after leaving Paradise, living opposite it for a long while and growing old, Adam later came and died in this place, I mean Jerusalem, and was buried there, on the site of Golgotha. This is likely how the place, which translates, ‘place of the Skull,’ got the name – since the shape of the place shows no likeness to the name.” *The Panarion* section 3 ch.46 p.351

**John Chrysostom** (400/401 A.D.) says that Jesus did on the cross. *Commentary on Acts* homily 1.1 p.6

**Orosius/Hosius of Braga** (414-418 A.D.) mentions Jesus’ death on the cross *Defense Against the Pelagians* ch.16 p.135

Orosius/Hosius of Braga (414-418 A.D.) (partial) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

**Philo of Carpasia** (365-425 A.D.) “that he would have become priest of the high God inside Salem. Whith this knowledge he was crucified there in Kranio, where our father Adam was buried, and there appoint Malki Sedeq that he may praise, sing, incense and do priestly ministry.””

**Augustine of Hippo** (388-430 A.D.) mentions the Trinity, only one God, distinction between the three but the same substance in indivisible equality. Christ was born of the virgin Mary, crucified under Pontius Pilate, and buried, rose again the third day, and ascended into heaven. *On the Trinity* book 1 ch.4.7 p.21

Augustine of Hippo (388-430 A.D.) mentions the darkness that occurred when Jesus was crucified. *City of God* book 3 ch.15 p.51

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says “Christ was crucifed, and died; was buried, arose agains from the dead on the third day, ascended into the heavens, is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Mandaeans** (>350?) said that Christ of Rome was crucified. *Ginza* p.551

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) mentions the crucifixion. *Commentary on Joel* ch.2 p.120

## Jp4. Cross’s shape or outstretched arms

**Aphrahat the Syrian** (337-345 A.D.) says Jesus’ arms were stretched out on the cross. *Select Demonstrations* Demonstration 21.10 p.397

**Hegemonius of Sirmium** (4th century) “There, Moses, when he was assailed, stretched forth his hands and fought against Amalek; and here, the Lord Jesus, … stretched forth His hands upon the cross, and gave us salvation.” *Archelaus Disputation with Manes* ch.44 p.220

**Eusebius of Emesa** (c.359 A.D.) “On that day Adam put forth his hand for evil; and Jesus spread His holy arms for our good.” *On the Sufferings and Death of our Lord* p.2

**Athanasius of Alexandria** (310-311 A.D.) mentions the shape. *Festal Letter 22* p.549.

Athanasius of Alexandria (326-372/373 A.D.) “…and once again, stretching out His hands upon the Cross, He overthrew the prince of the power of the air, that now works in the sons of disobedience, and made the way clear for us into the heavens.” Letter 60 ch.7 p.577

**Ephraim the Syrian** (350-378 A.D.) discusses in detail the two beams of the cross *Nisibine Hymns* hymn 58 no.17-19 p.212.

## Jp5. Jesus was hung on a tree [the cross]

Acts 5:30; Galatians 3:13; 1 Peter 2:24

(partial) Deuteronomy 21:23

**Eusebius of Emesa** (c.359 A.D.) “Jesus went forth out of the city, bearing Himself the Tree of His own Cross; like another Isaac carrying the wood for the sacrifice. … Jesus who is blessed by them that are condemned, was hanged on the Tree as one accursed.” *On the Sufferings and Death of our Lord* p.2

**Ephraim the Syrian** (350-378 A.D.) (implied) says the first tree, of the knowledge of good and evil, brought death, but the second tree, the cross, brought life. *Nisibine Hymns* hymn 14 no.6 p.182

**Athanasius of Alexandria** (356-360 A.D.) said that Jesus was hung on a tree. *Four Discourses Against the Arians* discourse 3 ch.31 p.411. See also Letter 61 ch.1 p.578.

Athanasius of Alexandria (372 A.D.) “while Paul writes, ‘Jesus Christ, the same yesterday, and to-day, and for ever.” Then says the Body ate and drank, was weary, was nailed on the tree and suffered, but was the impassible and incorporeal Word of God.” He also mentions “to preach, as Peter says, also to the spirits in prison.” *Letters of Athanasius* letter 59 ch.5 p.572

**John Chrysostom** (400/401 A.D.) says that Jesus was hung on a tree. *Homilies on Galatians* homily 3 verse 13 p.27. See also *Commentary on Acts* homily 13 p.82

## Jp6. The wood of the cross

***A Poem on the Passion of the Lord*** (315-350 A.D.) p.327 “Bend your knee, and with lamentation adore the venerable wood of the cross, and with lowly countenance stooping to the earth, which is wet with innocent blood, sprinkle it with rising tears, and at times bear me and my admonitions in your devoted heart.”

**Athanasius of Alexandria** (356-360 A.D.) “and as Peter has written, ‘has borne them in the body on the wood’” *Four Discourses Against the Arians* discourse 2 ch.19.47 374

**Ephraim the Syrian** (350-378 A.D.) mentions the wood upon which Jesus was killed. *Nativity Hymns* hymn 2 p.227

**Ambrosiaster** (Latin, after 384 A.D.) mentions the wood of the cross. question 116 p.89

## Jp7. Sign of the cross

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.13 p.199 and ch.35 p.205 mention the sign of the cross.

**Jerome of Stridon** (390 A.D.) saysHilarion made th esaign of the cross. *The Life of St. Hilarion* ch.6 p.304

**Palladius of Auxerre** (419-420 A.D.) mentions the sign of the cross. *Four Desert Fathers* &&& p.489.

## Jp8. Calling the crucifixion the Passion

**Eusebius of Emesa** (c.359 A.D.) “shall we not tell of His Passion?” *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (326-372 A.D.) “that the Lord through His betrayal entered on His Passion, by which He should redeem us and by the which He triumphed gloriously.” *Athanasius on Psalms*

**Optatus of Milevis** (373-375 A.D.) called the crucifixion the “passion” in ch.3 p.157.

**Basil of Cappadocia** (357-379 A.D.) mentions the Passion. *Letter 8* ch.3 p.117

**Ambrosiaster** (Latin, after 384 A.D.) discusses the “passion” of Christ. question 104 p.217 and question 105 p.211 and question 44 p.67

**Gregory of Nyssa** (382-397 A.D.) speaks of Christ’ “passion”. *Against Eunomius* book 2 ch.11 p.122

**John Chrysostom** (400-401 A.D.) calls the crucifixon the “Passion”. *Homilies on Acts* homily1 p.2

**Jerome of Stridon** (393 A.D.) speaks of Jesus’ passion. *Against Jovinianus* book 2 ch.15 p.399

**Augustine of Hippo** (388-430 A.D.) mentions Noah getting drunk. *On Christian Doctrine* book 4 ch.21.45 *NPNF* first series vol.2 p.590

## Jp9. Christ’s crown of thorns

Matthew 27:29; Mark 15:17; John 19:2

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 27:29; Mark 15:17

*Poem on the Passion of the Lord* (315-350 A.D.) p.327 (partial) “and my head drained with cruel thorns”

**Eusebius of Emesa** (c.359 A.D.) He [Christ] is crowned with thorns” *On the Sufferings and Death of our Lord* p.3

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “X And when He had lived among men for thirty years, He was baptized by John, really and not in appearance; and when He had preached the Gospel three years, and done X signs and wonders, He who was Himself the Judge was judged by the Jews, falsely so called, and by Pilate the governor; was scourged, X was smitten on the cheek, was spit upon; He wore a crown of thorns and a purple robe; He was condemned: He was crucified in reality, X and not in appearance, not in imagination, not in deceit.” *Epistle of Ignatius to the Trallians* (Latin version) ch.10 p.71

## Jp10. Jesus was beaten/scourged/whipped

Matthew 26:67; 27:30; Mark 15:17-19; Luke 22:63-64; John 19:2

**Aphrahat the Syrian** (337-345 A.D.) says that Jesus was given stripes. *Select Demonstrations* Demonstration 6.9 p.369

***Poem on the Passion of the Lord***(315-350 A.D.) p.327 “and moreover, the blows, and tongues prepared for accusations.”

**Athanasius of Alexandria** (338 A.D.) “says that Jesus was smitten [beaten]. Letter 10 ch.7 p.530

**John Chrysostom** (400/401 A.D.) says that Jesus was scourged. *Homilies on John* homily 84 John 18:39,40 p.313

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) “And when He had lived among men for thirty years, He was baptized by John, really and not in appearance; and when He had preached the Gospel three years, and done signs and wonders, He who was Himself the Judge was judged by the Jews, falsely so called, and by Pilate the governor; was scourged, was smitten on the cheek, was spit upon; He wore a crown of thorns and a purple robe; He was condemned: He was crucified in reality, and not in appearance, not in imagination, not in deceit.” *Letter of Ignatius to the Trallians* [Latin version] ch.10 p.71

## Jp11. They cast lots for Jesus’ clothes

Matthew 27:35; Mark 15:24; John 19:23-24

**John Chrysostom** (martyred 407 A.D.) “He did not say they ‘shall pierce’ but ‘they pierced’ ‘they counted all my bones.’ And not only does he say this, but he also describes the things which were done by the soldiers. ‘They parted my garments among themselves, and upon my vesture did they cast lots.’ And not only this but he also relates they gave Him gall to eat, and vinegar to drink. For he says ‘they gave me gall for my food, and for my thirst they gave me vinegar to drink.’ And again another one says that they smote him with a spear, for ‘they shall look on Him whom they pierced.’” homily*on Matthew 26:19* ch.1 p.&&&

## Jp12. Jesus given vinegar and gall to drink

Matthew 27:48; Mark 15:36; Luke 23:36; John 19:29

**Aphrahat the Syrian** (337-345 A.D.) says Jesus was given gall to eat. *Select Demonstrations* Demonstration 6.9 p.369

***Poem on the Passion of the Lord***(315-350 A.D.) p.327 “see my parched tongue poisoned with gall, and my countenance pale with death.”

**Eusebius of Emesa** (c.359 A.D.) “Jesus tasted of vinegar mingled with bitter gall.” *On the Sufferings and Death of our Lord* p.2

**John Chrysostom** (martyred 407 A.D.) “‘They parted my garments among themselves, and upon my vesture did they cast lots.’ And not only this but he also relates they gave Him gall to eat, and vinegar to drink. For he says ‘they gave me gall for my food, and for my thirst they gave me vinegar to drink.’ And again another one says that they smote him with a spear, for ‘they shall look on Him whom they pierced.’ Esaias again in another fashion predicting the cross said ‘He was led as a sheep to the slaughter, and as a lamb before his shearer is dumb, so openeth he not his mouth.’ ‘In his humiliation his judgment was taken away.’” homily*on Matthew 26:19* ch.1 p.&&&

## Jp13. Thief/robber on the cross in Paradise

Luke 23:39-43

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 23:39-43

**Eusebius of Emesa** (c.359 A.D.) discusses the thief “”and I will not withhold My grace; today shalt though be with Me in PAradiose.” *On the Sufferings and Death of our Lord* p.3

**Athanasius of Alexandria** (335-342 A.D.) says that Paradise was opened to the robber. *On Luke 10:22 (Matthew 11:27)* ch.2 p.88

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the thief on the cross who was admitted to paradise in *Catechetical Lectures* lecture 13 ch.3 p.83

**Gregory of Nyssa** (382-397 A.D.) says that Jesus promised the thief on the cross that he would be with Jesusin Paradise. *Against Eunomius* book 2 ch.11 p.122

**John Chrysostom** (martyred 407 A.D.) mentions the two robbers on the cross, and that Simon of Cyrene carried Jesus’ cross *On the Paralytic* ch.3 p.214

## Jp14. Jesus asked God why God had forsaken Him

Matthew 27:46; Mark 15:34

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 27:46; Mark 15:34

**Hilary of Poitiers** (355-367/368 A.D.)

**Athanasius of Alexandria** (356-360 A.D.) tells of Jesus asking why God forsook Him. *Four Discourses Against the Arians* discourse 3 ch.26 p.408

## Jp15. Darkness or earthquake at Jesus’ death

Matthew 27:45-51; Mark 15:33; Luke 23:44-45

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 27:45-51; Mark 15:33; Luke 23:44-45

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 27:35-51; Mark 15:33; Luke 23:44-45

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 27:45-51; Mark 15:33; Luke 23:44-45

**Aphrahat the Syrian** (337-345 A.D.) says there was darkness at Jesus’ death. *Select Demonstrations* Demonstration 1.11 p.349; Demonstration 21.18 p.395.

**Eusebius of Emesa** (c.359 A.D.) mentions “a brilliant star in the East” at Jesus’ birth, and “withholding the light of the sun” when Christ was on the cross. *On the Sufferings and Death of our Lord* p.3

Eusebius of Emesa (c.359 A.D.) “And the bosom and bars of the earth were torn asunder in order ot receive Him Who was free among the dead.” *On the Sufferings and Death of our Lord* p.3

Hilary of Poitiers (355-367/368 A.D.) (partial) “Creation is set free by the mediation of this Sin-offering; the very rocks lose their solidity and strength.” *On the Trinity* book 3 ch.11 p.65

**Athanasius of Alexandria** (c.371 A.D.) says “the sun withdrew his beams and the earth trembled and the rocks were rent,…” *Personal Letter 61 (To Maximus)* ch.2 p.578

Athanasius of Alexandria (356-360 A.D.) mentions that the veil was rent, the sun was hidden, the rocks torn asunder, and the dead in graves rose. *Four Discourses Against the Arians* discourse 3 ch.29 p.424

**Ephraim the Syrian** (350-378 A.D.) says there was darkness and earthquake when Jesus’ died. *Nativity Hymns* hymn 3 p.273

**Ambrosiaster** (Latin, after 384 A.D.) mentions the darkness over the land when Jesus died. question 105 p.211

**Cyril of Jerusalem** (349-386 A.D.) mentioned that the sun ran backward in Hezekiah’s time, and the sun was eclipsed for Christ. (*First Catechetical Lecture* 2 *Nicene & Post-Nicene Fathers* p.12)

Cyril of Jerusalem (349-386 A.D.) says the sun grew dark during the crucifixion. *First Catechetical Lecture* 4 ch.10 *Nicene & Post-Nicene Fathers* p.21 and the rocks were asunder. Lecture 4 ch.11 p.22

**Gregory Nazianzen** (330-391) in discussing Jesus’ crucifixion says “He wrapped the visible world in darkness” and “…for the mysterious doors of Heaven are opened; the rocks are cleft, the dead arise. He dies, but He gives life, and by His death destroys death.” *On the Son - Third Theological Oration* ch.20 p.309

**John Chrysostom** (martyred 407 A.D.) “The darkness took possession of the earth, and night appeared at midday, then death was brought to nought, and his tyranny was destroyed: many bodies at least of the saints which slept arose. These things the patriarch declaring beforehand, and demonstrating that, even when crucified, Christ would be terrible, said ‘thou didst lie down and slumber as a lion.’ He did not say thou shalt slumber but thou didst slumber, because it would certainly come to pass. For it is the custom of the prophets in many places to predict things to come as if they were already past. For just as it is impossible that things which have happened should not have happened, so is it impossible that this should not happen, although it be future. On this account they predict things to come under the semblance of past time, indicating by this means the impossibility of their failure, the certainty of their coming to pass. So also spake David, signifying the cross; ‘They pierced my hands and my feet.’ He did not say they ‘shall pierce’ but ‘they pierced’ ‘they counted all my bones.’” homily*on Matthew 26:19* ch.1 p.&&&

John Chrysostom (400-401 A.D.) mentions darkness at Jesus’ death. *Homilies on Acts* homily1 ch.9 p.126

**Augustine of Hippo** (388-430 A.D.) mentions the darkness that occurred when Jesus was crucified. *City of God* book 3 ch.15 p.51

**pseudo-Justin Martyr** (168-200 A.D.)mentions Thallus, writing about the darkness over the land at that time. *Hortatory Address to the Greeks* ch.9 p.277

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Says the sun and moon were actually darkened in Christ’s time. He also mentions “the saving blood of Christ the Lord” *Commentary on Joel* ch.2 p.119

## Jp16. Temple veil torn when Jesus died

Matthew 27:51; Mark 15:38; Luke 23:45

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 15:38; Luke 23:45

**Athanasius of Alexandria** (356-360 A.D.) says the veil was torn when Jesus died. *Four Discourses Against the Arians* discourse 3 ch.56 p.424

**John Chrysostom** (martyred 407 A.D.) “For as the lion is terrible not only when he is awake but even when he is sleeping, so Christ also not only before the cross but also on the cross itself and in the very moment of death was terrible, and wrought at that time great miracles, turning back the light of the sun, cleaving the rocks, shaking the earth, rending the veil, alarming the wife of Pilate, convicting Judas of sin, for then he said ‘I have sinned in that I have betrayed the innocent blood;’ and the wife of Pilate declared ‘Have nothing to do with that just man, for I have suffered many things in a dream because of Him.’” homily*on Matthew 26:19* ch.1 p.&&&

## Jp17. Jesus’ bones were not broken

John 19:33-37

**John Chrysostom** (400/401 A.D.) quotes “A bone of Him shall not be broken [Exodus 12:46; Numbers 9:12] and says it refers to Jesus. *Homilies on John* homily 85 verse 36 p.319.

## Jp18. Jesus rose from the dead

Matthew 28; Mark 16:1-6; Luke 9:22; 24:1-8; John 20; 1 Corinthians 15:3,4,14,17,18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 28, Mark 16:1-6; Luke 9:22; 24:1-8; John 20

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 28, Mark 16:1-6; Luke 9:22; 24:1-8, John 20

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 28; Mark 16:1-6; Luke 9:22; 24:1-8; John 20

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made… was made man He suffered … rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead.”

**Private Creed of Arius** (328 A.D.) “And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered; and rose again; and ascended to the heavens;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Eusebius of Caesarea** (c.324-c.337 A.D.) mentions the crucifixon and resurrection of Jesus, after three days. *Theophania* book 3 ch.61 p.9

**Macrostich Creed** (344/345 A.D.) “was born of the holy virgin; who was crucified, and died, and was buried, and rose again from the dead on the third day, and ascended into heaven, and is seated at the right hand of the Father,” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Hegemonius of Sirmium** (4th century) “But if your allegation is true, that He was not born, then it will follow undoubtedly that He did not suffer; for it is not possible for one to suffer who was not also born. But if He did not suffer, then the name of the cross is done away with. And if the cross was not endured, then Jesus did not rise from the dead. And if Jesus rose not from the dead, then no other person will rise again.” *Archelaus Disputation with Manes* ch.49 p.225. See also ibid ch.34 p.208

**Eusebius of Emesa** (c.359 A.D.) says that Peter was a “witness of the Lord’s resurrection” *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (356-360 A.D.) “He [Jesus] was the first to rise, as man, for our sakes raising His own Body.” *Four Discourses Against the Arians* discourse 2 ch.61 p.381

Athanasius of Alexandria (328 A.D.) mentions that Jesus was crucified, died, rose from the dead, and taken up into heaven. *Statement of Faith* p.84.

Athanasius of Alexandria (330 A.D.) says that Jesus rose from the dead. *Easter Letter 2* ch.7 p.512. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 1 ch.44 p.332 and discourse 4 ch.33 p.441 form Him rising bodily.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) says that Christ suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Optatus of Milevis** (373-375 A.D.) says that the Lord rose from the dead in ch.1 p.2.

**Ephraim the Syrian** (350-378 A.D.) mentions the resurrection of Jesus. *Nisibine Hymns* hymn 3 no.6 p.171

**Basil of Cappadocia** (357-379 A.D.) says Jesus rose from the dead. *Letter 8* ch.3 p.117

**First Council of Constantinople** (381/382 A.D.) says Christ rose from the dead. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) said that Jesus was resurrected. *Against Eunomius* book 6 ch.4 p.189

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus rose from the dead. question 107 p.23

**Cyril of Jerusalem** (349-386 A.D.) teaches that Jesus rose from the dead. *First Catechetical Lecture* 4 ch.9 *Nicene & Post-Nicene Fathers* p.20

**Gregory Nazianzen** (330-391) that Jesus is buried but rises again. *On the Son - Third Theological Oration* ch.20 p.309. See also *On Pentecost* ch.5 p.381

**Pacian of Barcelona** (343/377-379/392 A.D.) says that Christ rose again on the third day. *On Baptism* ch.4 p.91

Pacian of Barcelona (342-379/392 A.D.) Christ rose from the dead. Letter 3 ch.9.3 p.49

**Epiphanius of Salamis** (360-403 A.D.) says that Jesus rose from the dead and assumed into heaven in the same body. Jesus sits on the right hand of God the Father. (*Panarion* 1.1, as quoted in *The Two Natures in Christ*, p.356)

Epiphanius of Salamis (360-403 A.D.) The savior rose from the dead and ate broiled fish. The virgin shall conceive. *The Panarion* section 2 ch.30,19,4 p.135

**John Chrysostom** (400-401 A.D.) says that Jesus was “resurrected” and ascended to heaven. *Homilies on Acts* homily1 ch.1 p.2

**Augustine of Hippo** (388-430 A.D.) says that Jesus rose on the third day. *City of God* book 1 ch.13 p.10

**John Cassian** (410-430 A.D.) mentions the Lord’s resurrection *First Conference of the Abbot Moses* ch.14 p.218

**pseudo-Justin Martyr** (168-200 A.D.) speaks of “the resurrection of the Savior” in his work on the resurrection of the dead in general. *Justin on the Resurrection* ch.6 p.296

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says “Christ was crucifed, and died; was buried, arose agains from the dead on the third day, ascended into the heavens, is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

***The Vision of Paul*** (c.388 A.D. – after Nicea) ch.41 p.162 punishments for those who said Christ did not rise from the dead and that the flesh will not rise again.

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Discusses Christ’s resurrection. *Commentary on Jonah* preface p.187

There are probably more besides these too, though Gnostics generally believed Christ only rose spiritually.

## Jp19. Jesus rose on/after three days

&&&**Council of Nicea** (325 A.D.)

**Eusebius of Caesarea** (c.324-c.337 A.D.) mentions the crucifixon and resurrection of Jesus, after three days. *Theophania* book 3 ch.61 p.9

**Macrostich Creed** (344/345 A.D.) “was born of the holy virgin; who was crucified, and died, and was buried, and rose again from the dead on the third day, and ascended into heaven, and is seated at the right hand of the Father,” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus rose after three days. question 64 p.195

**Gregory of Nyssa** (382-397 A.D.) says that Jesus rose “After three days”. *On the Resurrection* p.481

**Epiphanius of Salamis** (360-403 A.D.) Christ died and rose on the third day. *The Panarion* section 3 scholion 15 and 23 p.327

**Nicetas translating Clement of Alexandria** (193-217/220 A.D.) “And with reference to the body, which by circumscription He consecrated as a hallowed place for Himself upon earth, He said,’ Destroy this temple, and in three days I will raise it up again.” Fragment 12.3 p.585

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says “Christ was crucifed, and died; was buried, arose agains from the dead on the third day, ascended into the heavens, is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

## Jp20. Jesus ascended to heaven

Matthew 28:16-20; Mark 16:19-20; Luke 24:44-53; Ephesians 4:8; (partial) 1 Peter 3:22; (partial, return only) 2 Thessalonians 4:16

Ascended: Luke 24:50-51; Mark 16:19; 1 Peter 3:22; 1 Timothy 3:16b

Visible return in power and glory: Revelation 1:7; Matthew 24:26-27, 30; Luke 21:27

Ascended and will return: Acts 1:9-11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 28:16-20; Luke 24:44-53

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 28:16-20; Luke 24:44-53

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 24:44-52

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made… was made man He suffered … rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead.”

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered; and rose again; and ascended to the heavens;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Aphrahat the Syrian** (337-345 A.D.) says that Jesus ascended to heaven. *Select Demonstrations* Demonstration 9.24 p.382; 21.10 p.397

**Macrostich Creed** (344/345 A.D.) “was born of the holy virgin; who was crucified, and died, and was buried, and rose again from the dead on the third day, and ascended into heaven, and is seated at the right hand of the Father,” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44-45

**Athanasius of Alexandria** (328 A.D.) mentions that Jesus was crucified, died, rose from the dead, and taken up into heaven. *Statement of Faith* p.84.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Council of Sirmium** (Greek creed) 351 A.D. only begotten Son, before all ages, God of God, word made flesh [incarnation], man, virgin, crucified, died, rose on the third day, received up into heaven, first and last, all things made through Christ. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) says that Christ suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Basil of Cappadocia** (357-379 A.D.) mentions Jesus’ “assumption into Heaven”. *Letter 8* ch.3 p.117

**First Council of Constantinople** (381/382 A.D.) says that Jesus rose from the dead and ascended to heaven. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) Jesus ascended to heaven. *Against Eunomius* book 12 ch.1 p.242

**Ambrosiaster** (Latin, after 384 A.D.) (implied) implies that Jesus ascended to heaven. question 37 p.267 and question 64 p.195

**Gregory of Nazianzen** (330-391 A.D.) mentions Jesus’ resurrection and ascension. *Oration on Pentecost* ch.5 p.381

**Cyril of Jerusalem** (349-386 A.D.) says that Jesus ascended into heaven. *First Catechetical Lecture* 4 ch.13 *Nicene & Post-Nicene Fathers* p.22

**Gregory Nazianzen** (330-391) says that Jesus ascends to Heaven and will return to judge the quick and the dead. *On the Son - Third Theological Oration* ch.20 p.309

**Epiphanius of Salamis** (360-403 A.D.) says that Jesus rose from the dead and assumed into heaven in the same body. Jesus sits on the right hand of God the Father. (*Panarion* 1.1, as quoted in *The Two Natures in Christ*, p.356)

Epiphanius of Salamis (360-403 A.D.) Savior’s ascension *The Panarion* section 3 ch.44 p.345

**John Chrysostom** (400-401 A.D.) says that Jesus was “resurrected” and ascended to heaven. *Homilies on Acts* homily1 ch.1 p.2

**Orosius/Hosius of Braga** (414-418 A.D.) says that the Lord will come. *Defense Against the Pelagians* ch.13 p.132

**Augustine of Hippo** (388-430 A.D.) mentions the Trinity, only one God, distinction between the three but the same substance in indivisible equality. Christ was born of the Virgin Mary, crucified under Pontius Pilate, and buried, rose again the third day, and ascended into heaven. *On the Trinity* book 1 ch.4.7 p.20

**Among heretics**

**The mild Arian Creed of Antioch** (c.341/344) says “Christ was crucifed, and died; was buried, arose agains from the dead on the third day, ascended into the heavens, is seated at the right hand of the Father” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

# TIMELESS TitleS of Jesus

## t1. Jesus is the/our Lord

Romans 1:4b; 1 Corinthians 8:6; 12:3b; 2 Corinthians 1:2b; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:3; 1 Thessalonians 1:3; 2 Thessalonians 1:1b; 1 Timothy 1:2b; 2 Timothy 1:2; Philemon 3; James 1:1; 1 Peter 1:3; 2 Peter 1:8; and others

(partial) 1 Corinthians 7:22 (Lord’s freedman and Christ’s slave)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. ?

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son,” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions “Lord Jesus”

**Aphrahat the Syrian** (337-345 A.D.) says that Jesus is “our Lord”. *Select Demonstrations* Demonstration 1.2 p.346; 6:18 p.374

**Hegemonius of Sirmium** (4th century) mentions Jesus as our Lord in his *Archelaus Disputation with Manes* ch.27 p.200.

**Council of Sirmium** (Greek creed) 351 A.D. “our Lord Jesus Christ”. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.57.

**Hilary of Poitiers** (355-367/368 A.D.) says that there is one Lord, Jesus Christ, who is “true God”. *On the Trinity* book 1 ch.38 p.51

**Eusebius of Emesa** (c.359 A.D.) “while the Church rejoices in Jesus Christ our Lord, to Whom be glory for ever and even. Amen.” *On the Sufferings and Death of our Lord* p.4

**Athanasius of Alexandria** (337 A.D.) says that Christ is our Lord and Savior. *Circular Letter* ch3 p.92

**Optatus of Milevis** (373-375 A.D.) says that “the Lord” rose from the deadin ch.1 p.2.

**Basil of Cappadocia** (357-379 A.D.) says “Christ is Lord”. *On the Spirit* ch.8.17 p.11

***Constitutions of the Holy Apostles*** (380 A.D.\_ book 5 ch.7 p.439 “For the Almighty God Himself will raise us up through our Lord Jesus Christ,…”

**First Council of Constantinople** (381/382 A.D.) says that Jesus is Lord. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) talks of our “Lord Jesus Christ”. *Against Eunomius* book 10 ch.4 p.226

Council of Gangra (345-381 A.D.) (partial) says for the “Lord’s sake” but it is unclear whether the Son, Father, or both are intended.

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus Christ is Lord. question 110 p.120

**Pacian of Barcelona** (342-379/392 A.D.) Calls Jesus “Lord” and mentions His Father in heaven. Letter 3 ch.5.1 p.44

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Lord Jesus Memra 9 ch.15 p.100

**Rufinus** (374-410 A.D.) quotes 2 Thessalonians 2:8,9 “…whom the Lord Jesus…” as by the Apostle. *Commentary on the Apostles’ Creed* ch.34 p.556

**John Chrysostom** (martyred 407 A.D.) mentions the father, and Holy ghost along with Jesus our Lord. *Commentary on Philippians* Introductory discourse p.183

John Chrysostom (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

**Jerome of Stridon** (393 A.D.) speaks of the “Lord Jesus”. *Against Jovinianus* book 2 ch.16 p.401

**Augustine of Hippo** (380-430 A.D.) teaches on Thomas seeing Jesus after Jesus’ resurrection and saying to Jesus, “My Lord and My God.” *On the Gospel of John* Tractate 121 ch.20.5 vol.7 p.438.

**Council of Chalcedon** (451 A.D.) says that Christ is Lord. Defnese of the Faith p.269

**Patrick of Ireland** (420-461 A.D.) “[T]here is no other God, nor has there been heretofore, nor will there be hereafter, except God the Father unbegotten, without beginning, from whom is all beginning, upholding all things, as we say, and his Son Jesus Christ, whom we likewise to confess to have always been with the Father--before the world’s beginning . . . Jesus Christ is the Lord and God in whom we believe . . . and who has poured out on us abundantly the Holy Spirit . . . whom we confess and adore as one God in the Trinity of the Sacred Name” *Confession of St. Patrick* 4

**Council of Constantinople II** (May 553 A.D.) (implied) says we are servants of the son. *The Sentence of the Synod* p.307

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) calls “Christ the Lord” *Commentary on Amos* ch.9 p.170

## t2. King of Kings and/or Lord of Lords

Revelation 19:16

**Ephraim the Syrian** (350-378 A.D.) calls Jesus the King of Kings. *Nisibine Hymns* hymn 58 no.10 p.211

**Athanasius of Alexandria** (357 A.D.) “O Christ, Lord and true King of kings, Only-begotten Son of God, Word and Wisdom of the Father,” *Defense before Constantius* ch.17 p.244

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) mentions that Jesus is the King of Kings. *Commentary on the Song of Songs* prologue p.51

Pope Celestine to the Synod of Ephesus (432 A.D.) p.221 (partial) mentions the King of Kings, but does not explicitly say it is Jesus.

## t3. Jesus is the Alpha and Omega

Revelation 1:8

**Athanasius of Alexandria** (356-360 A.D.) quotes “John in the Apocalypse” saying Jesus is the Alpha and Omega. *Four Discourses Against the Arians* discourse 4 ch.28 p.444

Council of Sirmium (Greek creed) 351 A.D. (partial) calls Jesus the first and last. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

## t4. Jesus is the Door or Gate

John 10:7

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 10:7

**Aphrahat the Syrian** (337-345 A.D.) says that Jesus is the Door. *Select Demonstrations* Demonstration 17.2 p.387

**Athanasius of Alexandria** (356-360 A.D.) “For in It the Lord becomes our guide to the Kingdom of Heaven and to His own Father, saying, ‘I am the way’ and ‘the door,’ and ‘through me all must enter.’” *Four Discourses Against the Arians* discourse 2 ch.61 p.381

**Basil of Cappadocia** (357-379 A.D.) says Christ is Shepherd, King, Physician, Bridegroom, Way, Door, Fountain, Bread, Axe, and Rock.. *On the Spirit* ch.8.17 p.11

**Cyril of Jerusalem** (349-386 A.D.) says that Jesus is the Door and the Shepherd. *First Catechetical Lecture* 10 ch.3 *Nicene & Post-Nicene Fathers* p.57

**Gregory of Nyssa** (382-383 A.D.) calls Jesus the door. *Against Eunomius* book 10 ch.1 p.220

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus is the door. question 34 p.248

**Gregory Nanzianzen** (330-391 A.D.) says that Jesus is word, door, lamb, shepherd, high priest, first born. *In Defense of His Flight to Pontus* ch.98 p.224

Gregory Nanzianzen (330-391 A.D.) (partial) says that the mysterious doors of Heaven are opened; the rocks are cleft, the dead arise.” (Jesus opens the door, but does not say Jesus is the door though.) *On the Son - Third Theological Oration* ch.20 p.309

**John Chrysostom** (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

**Augustine of Hippo** (388-430 A.D.) says that no doors bring escape except the One that says “I am the door” [John 10:9]. *The City of God* book 7 ch.8 p.127

## t5. Christ is the Image of God

Colossians 1:15, (implied) Colossians 2:9; Hebrews 1:3

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

**Hilary of Poitiers** (355-367/368 A.D.) says that the Son is the image of the Father. *Of the Synods* ch.18 p.8

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus is in the image of God. *Four Discourses Against the Arians* discourse 2 ch.18.49 p.375

**Basil of Cappadocia** (357-379 A.D.) says Christ is the image of God. *On the Spirit* book 6 ch.13 p.9

**Ambrose of Milan** (378-381 A.D.) says Jesus is the image of God *On the Christian Faith* book 1 ch.7.48 p.208. See also *Concerning Repentance* (c.384 A.D.) book 1 ch.9 no.41 p.336

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus it he image of God. question 109 p.76

**John Chrysostom** (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

## t6. Jesus is the/our Rock/Stone/Cornerstone

Acts 4:10-11; 1 Corinthians 10:4; Ephesians 2:20; 1 Peter 2:4,6-7

~Matthew 21:42: ~Mark 12:10; ~Luke 20:17-19

**Aphrahat the Syrian** (337-345 A.D.) says that Jesus is the Stone. *Select Demonstrations* Demonstration 1.1 p.345-346

**Athanasius of Alexandria** (339 A.D.) says, “they [believers] are founded upon a rock; which is Christ.” *Easter Letter 11* ch.4 p.534

**Optatus of Milevis** (373-375 A.D.) says that Jesus is the Stone and the Cornerstone in ch.3 p.166.

**Basil of Cappadocia** (357-379 A.D.) says Christ is Shepherd, King, Physician, Bridegroom, Way, Door, Fountain, Bread, Axe, and Rock.. *On the Spirit* ch.8.17 p.11

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus is the stone. question 20 p.139

**Ambrose of Milan** (370-390 A.D.) says, “Christ is the cornerstone” *Of the Holy Spirit* book 2 ch.10.111 p.129

**Pacian of Barcelona** (342-379/392 A.D.) Jesus is the cornerstone. Letter 3 ch.13.1 p.54

**Gregory of Nyssa** (378-397 A.D.) says that the rok is Christ. *Against Eunomius* book 1 ch.1 p.36

**John Chrysostom** (400-401 A.D.) says Jesus is our Rock. *Homilies on Acts* homily13 p.84

## t7. Jesus is the Light or Light of Light

John 1:4-9; 8:12; 9:5

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 8:12; 8:5

**Eusebius of Caesarea** (c.324-c.337 A.D.) sayJesus is the Light. *Theophania* book 4 ch.7 p.2

**Aphrahat the Syrian** (337-345 A.D.) says that Jesus is the Light. *Select Demonstrations* Demonstration 1.10 p.345-348

**The Macrostich Creed** (344/345 A.D.) says Jesus is “Light of Light” *On the Councils* (=*de Synodis*) part 1 ch.26 p.462-464

**First Council of Sirmium** (351 A.D.) says Jesus is “Light of Light” *On the Councils* (=*de Synodis*) part 1 ch.26 p.464

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) calls Jesus the Light *Hymns on the Nativity* hymn 3 p.235

**Athanasius of Alexandria** (356-360 A.D.) says Jesus is the Light *Four Discourses Against the Arians* discourse 2 ch.54 p.377

**Gregory of Nyssa** (382-383 A.D.) calls Jesus God, the Word of God, Life, and Light in *Against Eunomius* book 10 ch.4 p.225

**Cyril of Jerusalem** (c.349-386 A.D.) “Believe also in the Son of God, the one and only, our Lord Jesus Christ, who is God begotten of God, who is life begotten of life, who is light begotten of light, who is in all things like unto the begetter, and who did not come to exist in time but was before all the ages, eternally and incomprehensibly begotten of the Father. He is the Wisdom of God” *First Catechetical Lectures* lecture 4 ch.7 p.20.

## t8. Jesus is our Shepherd

Matthew 2:6; 26:31; Mark 14:27; John 10:11,14; Hebrews 13:20; 1 Peter 2:25; 5:4; Revelation 7:17

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 2:6; 26:31; Mark 14:17; John 10:11,14

**Eusebius of Caesarea** (c.324-c.337 A.D.) says Jesus is the Shepherd. *Theophania* book 2 ch.83 p.11

**Aphrahat the Syrian** (337-345 A.D.) says that Jesus is our Shepherd. *Select Demonstrations* Demonstration 17.2 p.387

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus is our Shepherd. *Four Discourses Against the Arians* discourse 1 ch.12 p.313

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) calls Jesus “the Shepherd of all” *Hymns on the Nativity* Hymn 3 p.232.

**Basil of Cappadocia** (357-379 A.D.) says Christ is Shepherd, King, Physician, Bridegroom, Way, Door, Fountain, Bread, Axe, and Rock.. *On the Spirit* ch.8.17 p.11

**Gregory Nazianzen** (330-391 A.D.) mentions Jesus being from the virgin, the angels glorifying Jesus, and calls Jesus the Lamb and the Shepherd. The star led the Magi to worship and offer gifts. Jesus was baptized, and fasted, and was tempted. Devils were cast out and diseases healed. *In Defense of His Flight to Pontus* ch.24 p.210

Gregory Nazianzen (330-391) says that Jesus is word, door, lamb, shepherd, high priest, first born. *In Defense of His Flight to Pontus* ch.98 p.224

**Pacian of Barcelona** (342-379/392 A.D.) Christ is the bishop and shepherd of our souls. Letter 1 ch.7.2 p.26

**Gregory of Nyssa** (382-397 A.D.) says that Christ is our Shepherd. *Against Eunomius* book 2 ch.11 p.119 and p.120.

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) (implied) says “that He [Jesus] might gather the Church into one flock, is Himself the true Ecclesiast; for an ecclesiast takes his title from his function of assembling the ecclesia.” … Christ becomes our Ecclesiast too,” *Commentary on the Song of Songs* prologue p.51-52

**Niceta of Remesianus** (366-415 A.D.) taught that Jesus was the Good Shepherd. *Instructions for Candidates for Baptism* ch.6 p.204

**Augustine of Hippo** (380-430 A.D.) says that Jesus is the good Shepherd, who laid down His own life for His sheep” See also *On the Gospel of John* Tractate 123 ch.21.5 vol.7 p.447.

## t9. Jesus Christ is the Lamb of God

John 1:29; Revelation 5:5

1 Peter 1:19 (lamb without blemish or defect)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 1:29

Eusebius of Emesa (c.359 A.D.) (partial) paraphrases Isaiah 53:7f “He was brought as a Lamb to the slaughter” as “the prophecy of Esias” [Isaiah] *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (329 A.D.) mentions Jesus as the sheep and lamb. His sacrifice was purified by His precious blood. *Easter Letter 1* ch.9 p.509

**Ephraim the Syrian** (350-378 A.D.) (implied) teaches that Jesus is the Lamb of God. *Nativity Hymns* hymn 2 p.228

**Ambrosiaster** (Latin, after 384 A.D.) calls Jesus the “Lamb of God” question 14 p.181

**Cyril of Jerusalem** (c.349-386 A.D.) says that Jesus is the Lamb of God. *Catechical Lectures* Lecture 13 ch.2 p.82

**Gregory Nazianzen** (330-391) mentions that Jesus is the Lamb as well as God. *On the Son - Third Theological Oration* ch.20 p.309. See also where he calls Jesus the Lamb in *Orations on the Holy Lights* ch.16 p.358

Gregory Nazianzen (330-391 A.D.) mentions Jesus being from the virgin, the angels glorifying Jesus, and calls Jesus the Lamb and the Shepherd. The star led the Magi to worship and offer gifts. Jesus was baptized, and fasted, and was tempted. Devils were cast out and diseases healed. *In Defense of His Flight to Pontus* ch.24 p.210

Gregory Nazianzen (330-391) says that Jesus is word, door, lamb, shepherd, high priest, first born. *In Defense of His Flight to Pontus* ch.98 p.224

**Orosius/Hosius of Braga** (414-418 A.D.) Christ is the lamb. *Defense Against the Pelagians* ch.15 p.134

Orosius/Hosius of Braga (414-418 A.D.) (partial) says the Word was God and all things were made through Him. He is the only Son of the Father He had no sin, was the lamb of God, crucified, died, the only-begotten, and the first born. *Defense Against the Pelagians* ch.25 p.151

**Augustine of Hippo** (388-430 A.D.) speaks of the lamb that takes away the sin of the world. *On the Trinity* book 15 ch.24.43 p.223

## t10. Jesus is a Lion / as a lion’s whelp

Revelation 5:5

**Cyril of Jerusalem** (c.349-386 A.D.) says that Jesus was as a lion. *Catechical Lectures* Lecture 10 ch.3 p.57-58

**Gregory of Nyssa** (382-397 A.D.) says that a title for Jesus was a lion’s whelpl [cub] *Answer to Eunomius’ Second Book* p.280

## t11. Son/Jesus was/was begotten before the morning star

Marcellus of Ancyra (c.336 & 340 A.D.) (mixed) Said Jesus was before th emorning star. However, he interprets the morning star was the star of Bethlehem, and says that Jesus was incarnated in the womb prior to that.

**Athanasius of Alexandria** (356-360 A.D.) “But that the Son has no beginning of being, but before He ws made man was ever with the Father, John makes clear in his first Epistle,” and quotes 1 John 1:1-2. *Four Discourses Against the Arians* discourse 4 ch.26 p.443.. See also ibid discourse 4 ch.24 p.442.

Athanasius of Alexandria (356-360 A.D.) Jesus was “before the morning star” *Four Discourses Against the Arians* discourse 4 ch.27 and 28 p.444.

## t12. Jesus/the cross the wisdom and power of God

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that Jesus is the power and wisdom of God. *Theophania* book 1 ch.32 p.4

Macrostich Creed (344/345 A.D.) (partial) “through whom [Jesus] all things in the heavens and upon the earth, both visible and invisible, were made; who is the Word, and Wisdom, and Power, and Life, and true Light;” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.45

**Athanasius of Alexandria** (c.371 A.D.) “the crucified Christ is at once Lord of Glory, and the Power of God and Wisdom of God.” Letter 61 ch.1 p.578

**Gregory of Nyssa** (382-383 A.D.) says that we preach that “Crhist is the power of God and the wisdom of God, always changeless, always imperishable…” *Letters of Gregory of Nyssa* Letter 17 p.544.

**Basil of Cappadocia** (357-379 A.D.) says Christ is the wisdom and power of God. *On the Spirit* ch.6.13 p.9

**Among heretics**

The Mild Arian Creed of Antioch Creed (c.341/344 A.D.) (partial) “through whom [Jesus] all things in the heavens and upon the earth, both visible and invisible, were made; who is the Word, and Wisdom, and Power, and Life, and true Light;” *Socrates Ecclesiastical History* book 2 ch.19 p.46 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

## t13. Christ is the Holy One of God

**p88** Mark 2:1-16 (350 A.D.) (implied, the demon is speaking) Mark 2:24

**Hegemonius of Sirmium** (4th century) (partial) “We know Thee, who Thou art, the holy God,’” *Archelaus Disputation with Manes* ch.48 p.225

## t14. Jesus / the Son is the *Logos*

John 1:1 (partial, does not say Jesus or the Son here)

**Marcellus of Ancyra** (c.336 & 340 A.D.) says the Son is the Logos in John 1.

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus is the Logos. *Four Discourses Against the Arians* discourse 4 ch.22 p.442

## t15. [Christ] the King/Lord of glory

1 Corinthians 2:6-8

**Athanasius of Alexandria** (356-360 A.D.) says Christ is the Lord of glory. *Four Discourses Against the Arians* discourse 1 ch.38 p.328

**Gregory of Nyssa** (382-397 A.D.) (implied) “He ‘Christ’ is separated from His authority [in Eunomius’ view], where can heresy possibly discern the subordinationto authority of the King of glory?” *Against Eunomius* book 2 ch.11 p.122

# INCARNATE TitleS of Jesus

## i1. Jesus is the first-born (not just of Mary)

Romans 8:29; Colossians 1:15; 1:18; Hebrews 1:6; 12:23; Revelation 1:5

**Marcellus of Ancyra** (c.336 & 340 A.D.) says Jesus was the first born if Creation, having been incarnated and resurrected. Even though Lazarus was raised before Him, Jesus was firstborn in importance.

**Athanasius of Alexandria** (326-372/373 A.D.) “as Paul in another place calls him ‘first-born of all creation’ (Colossians 1:15). But by calling him First-born, He shews that He is not a Creature, but Offspring of the Father. For it would be inconsistent with his deity for Him to be called a creature. For all things were created by the Father through the Son, but the Son alone was eternally begotten from the Father, whence God the Word is ‘first-born of all creation,’ unchangeable from unchangeable. However, the body which He wore for our sakes is a creature.” *Statement of Faith* ch.3 p.85. See also *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.61 p.381

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) “Lo! The First-born has opened unto us His feast as a treasure-house.” *Hymns on the Nativity* Hymn 4 p.235. See also *Nisibine Hymns* hymn 38 no.7 p.200.

**Gregory of Nyssa** (382-383 A.D.) calls Jesus the firstborn. *Against Eunomius*

**Ambrose of Milan** (378-381 A.D.) calls Jesus “the first-begotten of all creation.” *On the Christian Faith* book 1 ch.7.48 p.208

**John Chrysostom** (martyred 407 A.D.) has an extensive discussion of how Christ is the first born. After differentiating being Christ being called firstborn” but not “first created”, says one meaning is “firstborn from the dead” (Colossians 1:18; Romans 8:29) refers to the first resurrected [he forgot to say in a glorified body]. “So also the word ‘firstborn,’ in the sense of a foundation. But this doth not show the creatures to be consubstantial with Him; but that all things are through Him, and in Him are upheld.” *Homilies on Colossians* homily 3 p.270-271

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) says that Christ is the firstborn of all creation. *Commentary on the Song of Songs* ch.1 p.59

## i2. Christ is the Second/Last Adam

Romans 5:14-16

**Aphrahat the Syrian** (337-345 A.D.) says that Jesus is the Second Adam. *Select Demonstrations* Demonstration 6.18 p.374

**Athanasius of Alexandria** (356-360 A.D.) calls Jesus the second Adam. *Four Discourses Against the Arians* discourse 1 ch.51 p.336

**Pacian of Barcelona** (342-379/392 A.D.) (implied) “This He joined to His Spirit and made His own. And this is the marriage of the Lord, joined together to one flesh, that according to that 'great sacrament, 'might be these 'two in one flesh, Christ and the Church. 'From this marriage is born the Christian people, the Spirit of the Lord coming from above; and straightway the heavenly seed being poured upon and mingled with the substance of our souls, we grow in the bowels of our mother, and coming forth from her womb are made alive in Christ. Whence the Apostle, 'The first Adam was made a living soul; the last Adam was made a quickening Spirit.' Thus Christ begetteth in the Church by His Priests, as says the same Apostle, 'For in Christ Jesus have I begotten you. 'And so the seed of Christ, that is, the Spirit of God produces, by the hands of the Priests, the new man conceived in the womb of our Mother, and received at the birth of the font, faith presiding over the marriage rite. For neither will he seem to be engrafted into the Church, who hath not believed, nor he to be born again of Christ, who hath not himself received the Spirit. We must believe therefore that we can be born. For so saith Philip, 'If thou believest . . . thou mayest. 'Christ therefore must be received that He may beget, for thus saith the Apostle John, 'As many as received Him, to them gave He power to become the sons of God.'” *Discourse on Baptism* ch.7 p.&&&

## i3. Jesus called Emmanuel (God with us)

Isaiah 7:14; Matthew 1:23

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 1:23

**Athanasius of Alexandria** (356-360 A.D.) Jesus is called Emmanuel. *Four Discourses Against the Arians* discourse 1 ch.55 p.338

**Pacian of Barcelona** (342-379/392 A.D.) Christ was called Emmanuel. *On Baptism* ch.3.1 p.89

## i4. Jesus is our High Priest

Hebrews 2:17; 3:1; 4:14; 8:1

**Athanasius of Alexandria** (356-360 A.D.) discusses Jesus’ high priesthood and godhead in *Four Discourses Against the Arians* discourse 2 ch.14.10 p.353. See also discourse 2 ch.7 p.351 and discourse 1 ch.8 p.353

**Basil of Cappadocia** (357-379 A.D.) says Jesus is the High Priest. *Letter 8* ch.8 p.120

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.6 p.439 “believing in the one and the only true God and Father, through Jesus Christ, the great High Priest, and Redeemer of our souls, and rewarder of our sufferings.”

**Gregory Nazianzen** (330-391) says that Jesus is word, door, lamb, shepherd, high priest, first born. *In Defense of His Flight to Pontus* ch.98 p.224

**Gregory of Nyssa** (382-383 A.D.) says that Christ is a High Priest after the Order of Melchizedek. *Against Eunomius* book 6 ch.2 .184

**Augustine of Hippo** (388-430 A.D.) says Jesus is out great High Priest. *The City of God* book 10 ch.6 p.184

Augustine of Hippo (388-430 A.D.) (partial) discusses how Christ is both King and Priest after the order of Melchizedek. He does not actually say “High Priest” though. *The City of God* book 17 ch.17 p.355

## i5. Jesus is our Physician/Doctor

Mark 2:17 (Implied)

**Eusebius of Caesarea** (c.324-c.337 A.D.) says Jesus is our Physician. *Theophania* book 2 ch.86 p.11

**Athanasius of Alexandria** (335-342 A.D.) “that the Word Himself might be made Flesh, and by taking the Flesh, restore it wholly. For to Him, as to a physician, man ‘was delivered’ to heal the bite of the serpent; as to life to raise what was dead; as to light, to illumine the darkness…” *On Luke 10:22* ch.2 p.87

**Ephraim the Syrian** (350-378 A.D.) says that Jesus is the Physician. *Nativity Hymns* hymn 2 p.228

**Basil of Cappadocia** (357-379 A.D.) says Christ is Shepherd, King, Physician, Bridegroom, Way, Door, Fountain, Bread, Axe, and Rock.. *On the Spirit* ch.8.17 p.11

Basil of Cappadocia (357-379 A.D.) teaches that Jesus is our Physician. *On the Spirit* ch.8.18 p.12

**Gregory of Nyssa** (382-397 A.D.) says that both the Father and the Son are our Physician. *Against Eunomius* book 2 ch.22 p.119 and p.120

**John Chrysostom** (400/401 A.D.) calls Jesus the Physician. *Commentary on Acts* homily 19 p.126

## i6. Jesus is the Way

John 14:6

Note that references merely saying Jesus showed us the way are not included here.

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:6

**Aphrahat the Syrian** (337-345 A.D.) says Jesus is the Way. *Select Demonstrations* Demonstration 17.2 p.387

**Athanasius of Alexandria** (356-360 A.D.) “For in It the Lord becomes our guide to the Kingdom of Heaven and to His own Father, saying, ‘I am the way’ and ‘the door,’ and ‘through me all must enter.’” *Four Discourses Against the Arians* discourse 2 ch.61 p.381

**Basil of Cappadocia** (357-379 A.D.) says Christ is Shepherd, King, Physician, Bridegroom, Way, Door, Fountain, Bread, Axe, and Rock.. *On the Spirit* ch.8.17 p.11

Basil of Cappadocia (357-379 A.D.) says that Jesus is the Way. *On the Spirit* ch.8.18 p.12

**Gregory of Nyssa** (382-383 A.D.) says that Jesus is the Way. *Against Eunomius* book 10 ch.1 p.221

**John Chrysostom** (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

## i7. Jesus is the Truth

John 14:6

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:6

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**Athanasius ofAlexandria** (&&&) &&&

**Ambrosiaster** (Latin, after 384 A.D.) quotes John 14:6. question 125 p.341

**Gregory of Nyssa** (382-397 A.D.) in speaking of the Son says, “Who has said, ‘I am theTruth’” *Against Eunomius* book 2 ch.6 p.108

**John Chrysostom** (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

**Among heretics**

**X Mandaeans** (>350?) said that Jesus altered the words of truth. *Ginza* p.550

## i8. Jesus is our/the Life

John 10:10; 14:6; Colossians 3:3; 1 John 5:11-12

(implied) John 4:14; Galatians 2:20

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 4:18-19,21; John 14:6

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:6-7

**Eusebius of Caesarea** (c.324-c.337 A.D.) calls Jesus the Life. *Theophania* book 3 ch.61 p.8

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**Athanasius of Alexandria** (326-372/373 A.D.) says that Jesus is our Life. *On the Opinions of Dionysius* ch.18-19 p.183

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus is the Life. question 40 p.152

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

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

**Gregory of Nyssa** (382-397 A.D.) “For life is immortality, and the Lord is that life, Who said, ‘I am the Life.’” *Against Eunomius* book 2 ch.4 p.107

**John Chrysostom** (martyred 407 A.D.) “For as the master of the Church has many names: being called the Father, and the way, and the life, and the light, and the arm, and the propitiation, and the foundation, and the door, and the sinless one, and the treasure, and Lord, and God, and Son, and the only begotten, and the form of God, and the image of God…” *Eutropius, and the Vanity of Riches* vol.9 ch.6 p.256

## i9. Jesus is the Bread or Bread of Life

John 6:35

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 6:35

**Athanasius of Alexandria** (335 A.D.) quotes John 6:35. *Easter Letter* 7 ch.10 p.527

**Aquila** in discussing Hippolytus says that Jesus says He is the bread of life. Fragment 1 Genesis 49:16-20 (*ANF* vol.5) p.166

**Basil of Cappadocia** (357-379 A.D.) says Christ is Shepherd, King, Physician, Bridegroom, Way, Door, Fountain, Bread, Axe, and Rock.. *On the Spirit* ch.8.17 p.11

**Gregory of Nyssa** (382-397 A.D.) says Jesus is our Bread. *Answer to Eunomius’ Second Book* p.280

**John Chrysostom** (400/401 A.D.) quotes John 5:41-42 about being the bread of heaven. *Homilies on John* homily 46 John 6:41-42 p.164

## i10. Jesus is the Vine

John 16:1-7

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 16:1-7

**Athanasius of Alexandria** (326-372/373 A.D.) says Jesus is the vine. *On the Opinions of Dionysius* ch.10 p.180

**Pacian of Barcelona** (342-379/392 A.D.) Jesus calls himself the vine (quoting John 15:1-2) Letter 3 ch.16.1 p.57

**Gregory of Nyssa** (382-397 A.D.) says Jesus is the Vine. *Answer to Eunomius’ Second Book* p.280

**John Chrysostom** (martyred 407 A.D.) says that Jesus is the vine. *Homilies on John* homily76 p.278-279

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) “I am the true Vine; His heavenly Father is the Husbandman who makes it in the press.” *Commentary on the Song of Songs* book 3 ch.6 p.186

## i11. Jesus is the Messiah

“Jesus Christ”, “Christ Jesus”, and “the Christ” are not included here

Luke 9:20

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 9:20

**Athanasius of Alexandria** (326-372 A.D.) “For the Psalmist, having called Him the Anointed One, that is Messiah or Christ, fortwith declares His human birth by saying, Harken, O daughter, and see; the only difference being that Gabriel addresses Mary by an epithet, because he is of another race from her, while David fitly calls her his own daughter, because it was from him that she should spring.” *Athanasius on Psalms*

## i12. Jesus a star rising out of Jacob

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus is the star rising from Jacob. Question 39 p.161 and question 63 p.161

## i13. Christ is of the root of Jesse

Luke 3:32

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Like 3:32

**Basil of Cappadocia** (357-379 A.D.) mentions Jeconias and Christ being the root of Jesse. *Basil to Amphilochius Letter 236* ch.3 p.277

**Ambrose of Milan** (370-390 A.D.) quotes Isaiah 11:1 “of which it was well prophesied: ‘A rod shall go forth from the root of Jesse, and a flower shall rise from his root. The root of Jesses the patriarch is the family of the Jews, Mary is the rod, Christ the flower of Mary, Who, about to spread the good odour of faith throughout the whole world, budded forth from a virgin womb, …” *On the Holy Spirit* book 2 ch.38 p.119

**John Chrysostom** (martyred 407 A.D.) “as a young child, as a root in a dry ground;' [Isa 53:2] and by the dry ground he means the virgin’s womb. And again 'unto us a child is born, unto us a son is given,'[Isa 9:6] and again 'there shall come forth a rod out of the root of Jesse, and a flower shall spring out of his root.' [Isa 11:1]” *Against Marcionites and Manichaeans* ch.3 p.&&&

## i14. Jesus is the descendent/seed of David

(The phrase “Son of David” does not specify biological or adopted, so that is not counted here.)

Luke 2 Romans 1:3; 2 Timothy 2:8 (implied Luke 3:21-31)

(partial) Matthew 1:6; Luke 1:69 is legal, not biological

(partial) Luke 1:32 (not specified if father/son is biological or legal)

Revelation 22:16

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 2; John 7:42

**Hegemonius of Sirmium** (4th century) (implied) “Nay, He does not deign even to hear it said that He is David’s son.” *Archelaus Disputation with Manes* ch.3 p.207.

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) calls Jesus the Son of David. *Hymns on the Nativity* Hymn 4 p.235

**Athanasius of Alexandria** (339 A.D.) says that Jesus was the seed of David. Easter Letter 11 ch.4 p.533

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus is from the root of David. question 44 p.271 and question 45 p.167 and question 54 p.167

**Ambrosiaster** (Latin, after 384 A.D.) question p.

**Augustine of Hippo** (388-430 A.D.) call Christ the “seed of David of Judah” *On the Psalms* Psalm 76.1 p.355

## i15. Jesus of Nazareth

Matthew 2:23-23; 4:12-13; 26:71

Mark 1:24; 10:27

Luke 2:39; 4:14-16; 4:34; 18:37; 24:19

John 1:45; 18:5; 18:7; 19:19

Acts 2:22; 3:6; 4:10; 6:14; 10:38; 22:8; 26:9

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 26:71; Mark 1:24; 10:27; Luke 4:34; 18:37; 24:19; John 1:45; 18:7

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that Jesus was from Nazareth.. *Onomasticon* p.7

**Eusebius of Emesa** (c.359 A.D.) at the Garden of Gethsemene they sought “Jesus of Nazareth” *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (326-372/373 A.D.) refers to “Jesus of Nazareth”. *On the Opinion of Dionysius* ch.7 p.178

**Basil of Cappadocia** (357-379 A.D.) mentions “Jesus of Nazareth”. *On the Spirit* ch.12.28 p.18

**John Chrysostom** (400/401 A.D.) refers to Jesus of Nazareth. *Commentary on Acts* homily 18 p.149. See also *Commentary on Acts* homily 5 p.33; homily 15 p.95.

## i16. Jesus is the first fruits

&&&**Athanasius of Alexandria** (356-360 A.D.) “and He who was the 'First-born of creation’ should become 'first-born’ of the 'brethren,’ and again should rise 'first-fruits of the dead.’ This Paul the blessed Apostle teaches in his writings;” *Four Discourses Against the Arians* discourse 2 ch.21.75 p.&&&

## i17. Jesus is the son of Abraham

Matthew 1:1,18

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 1:1,18

**John Chrysostom** (martyred 407 A.D.) says that Jesus is the seed of Abraham. *Homilies on Galatians* homily 3 verse 14 p.17

## i18. The sign of Jonah/Jonas refers to Jesus

Matthew 12:39-41; Luke 11:29-32

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 12:39-41; Luke 11:29-32

&&&**John Chrysostom** (martyred 407 A.D.) “Wherefore He [Jesus] will not give them a sign; and before, when they came and asked Him, He made them the same answer, 'A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.' [Mt 16:4] Only then the answer was clear, now it is more ambiguous. This He doth on account of their extreme insensibility; for He who prevented them without their asking, and gave them signs, would never when they asked have turned away from them, had He not seen that their minds were wicked and false, and their intention treacherous. Think how full of wickedness the question itself was at the outset. When they ought to have applauded Him for His earnestness and zeal, when they ought to have been astonished that He cared so greatly for the House, they reproach Him, saying, that it was lawful to traffic, and unlawful for any to stop their traffic, except he should show them a sign. What saith Christ? [Jn 2:19] 'Destroy this Temple, and in three days I will raise it up.'” *Homilies on John* homily23 p.&&&

## i19. Christ is the/our bridegroom

John 3:29 (implied)

Revelation 21:9

Revelation 21:2,17 (implied)

Jeremiah 2:2,32 (partial, the LORD)

Isaiah 61:10 (partial the LORD)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 3:29 (implied)

**Aphrahat the Syrian** (337-345 A.D.) says that Jesus is the Bridegroom. *Select Demonstrations* Demonstration 6.1 p.362

**Hegemonius of Sirmium** (4th century) translating Archelaus “And the Lord Jesus Christ Himself gave His testimony to what we affirm, when He said with His heavenly voice, ‘Can ye make the children of the bride-chamber fast so long as the bridegroom is with them?’ And again, He did not actually reject circumcision; but we should rather say that He received in Himself and in our stead the cause of circumcision, relieving us by what He Himself endured, and not permitting us to have to suffer any pain to no purpose.” (Archelaus is speaking) *Disputation with Manes* ch.42 p.217

**Athanasius of Alexandria** (331 A.D.) says that Christ is our bridegroom. *History of the Arians* book 4 ch.32 p.280

**Optatus of Milevis** (373-375 A.D.) says that Christ is the bridegroom in book 5 p.243.

**Basil of Cappadocia** (357-379 A.D.) says Christ is Shepherd, King, Physician, Bridegroom, Way, Door, Fountain, Bread, Axe, and Rock.. *On the Spirit* ch.8.17 p.11

Basil of Cappadocia (357-379 A.D.) says that Christ is our “Bridegroom” *On the Spirit* ch.8.18 p.12

# Purpose Of the Life of Jesus

## p1. Jesus sent by the Father

John 17:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 5:23,36-37

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 17:18

**Augustine of Hippo** (-420 A.D.) (implied) quotes John 4:34 and 5:30. *On Original Sin* book 2 ch.28 p.247

## p2. Jesus/Christ came to save us/is our Savior

Luke 2:11; John 4:42; Acts 5:31; 13:23; 15:11; Ephesians 5:23; Philippians 3:20; 1 Thessalonians 5:9; 1 Timothy 2:3; 4:10; 2 Timothy 1:10; Titus 1:4,9; 2:13; 3:4,5,6; 2 Peter 1:1,11; 2:20; 3:18; 1 John 4:14; Jude 25

(Partial) Luke 1:69-71; Revelation 1:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 2:11

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 2:11, etc.

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that Jesus is our Savior. He also says that Jesus was sent from the Father.

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that Jesus is our Savior. *Theophania* book 3 ch.2 p.1

**Synod of Antioch in Encaeniis** (341 A.D.) Synodal Letter p.107 “The grace and truth of our Lord and Saviour Jesus Christ”

**Hegemonius of Sirmium** (4th century) “There, Moses led forth his people from the midst of the Egyptians, and saved them; and here, Jesus, leading forth His people from the midst of the Pharisees, transferred them to an eternal salvation.” *Archelaus Disputation with Manes* ch.44 p.220

Hegemonius of Sirmium (4th century) “But away with such a supposition in the case of our Lord Jesus Christ, the Saviour of every soul.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.27 p.200

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus cam for our salvation. *Four Discourses Against the Arians* discourse 2 ch.47 p.374

**Optatus of Milevis** (373-375 A.D.) says that Christ is our “Savior” in book 1 p.103.

**Basil of Cappadocia** (357-379 A.D.) says that Jesus is our Savior. *Letter 46* ch.6 p.151

**Ambrosiaster** (Latin, after 384 A.D.) said that Jesus saved us. question 117 p.59

**Gregory of Nyssa** (382-383 A.D.) says Jesus is “the Author of our salvation”. *The Great Catechism* ch.37 p.504

**John Chrysostom** (martyred 407 A.D.) says that Jesus saves. *Homilies on Galatians* homily1 p.7

**Philo of Carpasia** (365-425 A.D.) “Because of this he was named king, for he alone did priestly ministry within her. That is Jerusalem, a prophecy of the one who was to come, Jesus, Savior of the world.”

**pseudo-Justin Martyr** (168-200 A.D.) “the most ancient and time-honoured Sibyl, whose books are preserved in all the world, and who by some kind of potent inspiration both teaches us in her oracular utterances concerning those that are called gods, that have no existence; and also clearly and manifestly prophesies concerning the predicted advent of our Saviour Jesus Christ, and concerning all those things which were to be done by Him.” *Hortatory Address to the Greeks* ch.38 p.289

**Among corrupt or spurious books**

***History of Joseph the Carpenter*** (4th century) ch.17 p.391 “O Jesus of Nazareth! Jesus, my Saviour!Jesus, the deliverer of my soul! Jesus, my protector! Jesus! O sweetest name in my moutn, and in the mouth of all those that love it!”

## p3. Jesus was tempted

Matthew 4:1-10; Mark 1:13; Luke 4:1-12; Hebrews 4:15

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 4:1-10; Mark 1:13; Luke 4:1-12

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 4:1-10; Mark 1:13; Luke 4:1-12

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 4:1-10; Mark 1:13; Luke 4:1-12

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that Satan tempted Jesus. *Theophania* book 3 ch.53 p.7

**Aphrahat the Syrian** (337-345 A.D.) “9. Let us take pattern, my beloved, from our Saviour, Who though He was rich, made Himself poor; and though He was lofty, humbled His Majesty; and though His dwelling place was in heaven, He had no place to lay His head; and though He is to come upon the clouds, yet rode on a colt and so entered Jerusalem; and though He is God and Son of God, He took upon Him the likeness of a servant; and though He was (for others) rest from all weariness, yet was Himself tired with the weariness of the journey; though He was the fountain that quenches thirst, yet Himself thirsted and asked for water; though He was abundance and satisfied our hunger, yet He Himself hungered when He went forth to the wilderness to be tempted; though He was a Watcher that slumbers not, He yet slumbered and slept in the ship in the midst of the sea; and though He was ministered to in the Tabernacle of His Father, yet let Himself be served by the hands of men; though He was the healer of all sick men, yet nails were fastened into His hands; though His mouth brought forth things that were good, yet they gave Him gall to eat; though He injured no man and harmed none, yet He was beaten with stripes and endured shame; and though he was Saviour of all mortals, He delivered Himself to the death of the cross.” *Select Demonstrations* Demonstration 6 ch.9 p.369

***Life of Antony*** (356-362 A.D.) ch.37 p.206 says that Satan tempted Jesus.

*Life of Antony* (355 A.D.) ch.37 p.206 (implied) “But the Lord did not suffer us to be deceived by the devil, for He rebuked him whenever he framed such delusions against Him, saying: “Get behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.’”

**Hegemonius of Sirmium** (4th century) “For forthwith Jesus was led by the Spirit into the wilderness to be tempted by the devil; and as the devil had no correct knowledge” *Archelaus Disputation with Manes* ch.50 p.228

**Athanasius of Alexandria** (326-372/373 A.D.) mentions that the devil tempted Jesus on the mount. *To the Bishops of Egypt* ch.2.14 p.230.

**Ephraim the Syrian** (350-378 A.D.) says that Satan tempted Jesus. *Nisibine Hymns* hymn 35 no.4 p.193-194

**Gregory Nazianzen** (330-391 A.D.) (partial) Jesus was baptized, and fasted, and was tempted. Devils were cast out and diseases healed. *In Defense of His Flight to Pontus* ch.24 p.210. See also *On Pentecost* ch.5 p.381

**Pacian of Barcelona** (342-379/392 A.D.) Christ, the Son of God, did not fulfill Satan’s tempting commands. *On Baptism* ch.3.2 p.89

## p4. Jesus sent to suffer [for us]

Matthew 16:21; “From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things … and that he must be killed and on the third day be raised to life”

Matthew 17:12 “In the same way the Son of Man is going to suffer at their hands.”

son of man Matthew 26:23-25

Matthew 26:38-39 (Jesus in the Garden of Gethsemane)

Mark 8:31 “He then began to teach them that the Son of man must suffer many things and be rejected by… and that he must be killed and after three days rise again.”

Mark 9:12 “Why then is it written that the Son of Many must suffer much and be rejected”

Luke 9:22 “And he [Jesus] said, ‘The Son of Man must suffer many things and be rejected by… and he must be killed and on the third day be raised to life.”

Luke 17:25 “but first he [the Son of Man] must suffer many things and be rejected by this generation.”

Luke 22:15 “I have eagerly desired to eat this Passover with you before I suffer.”

Luke 22:19b “This is my body given for you; do this in remembrance of me.”

Luke 22:20b “This cup is the new covenant in my blood, which is poured out for you.”

(partial) Luke 22:64 the soldiers mocked and beat Jesus

(partial) Luke 23:39 a thief hurled insults at Jesus

Luke 24:26 “He [Jesus] said to them, ‘How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?’”;

Acts 3:18 “But this is how God fulfilled what he had foretold through all the prophets, says that his Christ would suffer.” (Peter is speaking)

Acts 17:3 [Paul was] “explaining and proving that the Christ had to suffer and rise from the dead.”

Acts 26:22b-23 “I [Paul] am saying nothing beyond what the prophets and Moses said would happen – that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles.”

2 Corinthians 1:5a “For just as the sufferings of Christ flow over into our lives,…”

Hebrews 2:9-10,18; “… 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.” (18) Because he himself [Jesus] suffered when he was tempted, he is able to help those who are being tempted.”

1 Peter 1:11; “the Spirit of Christ… predicted the sufferings of Christ and the glories that would follow.”

1 Peter 2:21 “To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.”

1 Peter 2:23a “When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats.”

(partial) Matthew 26:28 “This is my blood of the covenant, which is poured out for many for the forgiveness of sins.”

(partial) Mark 14:24 “‘This is my blood of the covenant, which is poured out for many,’ he said to them.”

(partial, not say for us) Romans 8:17 “… if indeed we share in his [Christ’s] sufferings in order that we may also share in his glory.”

(partial, not say for us) Philippians 3:10 “… and the fellowship of sharing in his [Christ’s] sufferings…”

(partial, “freeing him [Christ] from the agony of death”) Acts 2:24

(partial) Hebrews 9:26 “Then Christ would have had to suffer many times since the creation of the world. … by the sacrifice of himself.”

(partial, not say for us) 1 Peter 4:1a “Therefore, since Christ suffered in his body,…”

(partial) 1 Peter 4:13a “But rejoice that you participate in the sufferings of Christ…”

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 9:22; 17:25; 22:64; 23:41

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 9:22; 17:25; 22:64; 23:31

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 8;31; Luke 9:22; 17:25; 22:64; 24:26

**Council of Nicea** (325 A.D.) Creed p.3 “one Lord Jesus Christ, the Son of God, the only-begotten of his Father… very God of Very God… By whom all things were made… was made man He suffered … rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead.”

**Private Creed of Arius** (328 A.D.) “And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered; and rose again; and ascended to the heavens;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Hegemonius of Sirmium** (4th century) (implied) “But if your allegation is true, that He was not born, then it will follow undoubtedly that He did not suffer; for it is not possible for one to suffer who was not also born. But if He did not suffer, then the name of the cross is done away with. And if the cross was not endured, then Jesus did not rise from the dead. And if Jesus rose not from the dead, then no other person will rise again.” *Archelaus Disputation with Manes* ch.49 p.225

**Synod of Seleucia** in Isauria (357/358 A.D.) says that Christ suffered for our sins, rose again, ascended. In *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Eusebius of Emesa** (c.359 A.D.) (implied) “the Lord’s suffereings; for where HE suffered, there Satan died.” *On the Sufferings and Death of our Lord* p.1

&&&**Athanasius of Alexandria** (356-360 A.D.). *F* ch.14 p.348&

Athanasius of Alexandria (335-243 A.D.) in speaking of the Word says, “Suffering Himself, He gave us rest” *On Luke 10:22 (Matthew 11:27)* ch.2 p.88

Athanasius of Alexandria (326-372/373 A.D.) says the Crucified was God. The Son of God was in the body, while it suffered. *Letter 59* ch.10 p.574. See also *Easter Letter 10* (338 A.D.) p.7 p.530

Athanasius of Alexandria (372 A.D.) “while Paul writes, ‘Jesus Christ, the same yesterday, and to-day, and for ever.” Then says the Body ate and drank, was weary, was nailed on the tree and suffered, but was the impassible and incorporeal Word of God.” He also mentions “to preach, as Peter says, also to the spirits in prison.” *Letters of Athanasius* letter 59 ch.5 p.572

**Optatus of Milevis** (373-375 A.D.) says that Jesus suffered in book 1 p.2 and book 4 p.199.

**Basil of Cappadocia** (357-379 A.D.) says that Christ “suffered”. *On the Spirit* ch.13.25 p.21

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.7 p.439 “Now his and our Master, Jesus the Lord, was smitten for our sake: He underwent reproaches and revilings with long-suffering. He was spit upon, He was smitten on the face, He was buffeted; and when He had been scourged, He was nailed to the cross.”

**Ambrose of Milan** (378-381 A.D.) discusses Jesus’ manhood and says that Jesus suffered as a man for us. *On the Christian Faith* book 1 ch.14.91 p.216

**First Council of Constantinople** (381/382 A.D.) says that Jesus suffered. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) Jesus suffered on the cross. *Against Eunomius* book 12 ch.3 p.244. See also *Against Eunomius* book 11 ch.1 p.231.

**Gregory Nazianzen** (330-391) says Jesus “was God made capable of suffering to strive against sin;” *On the Son - Third Theological Oration* ch.21 p.309

Gregory Nazianzen (330-391) says that Jesus was tempted, hungered, thirsted, and He was bruised and wounded. *On the Son - Third Theological Oration* ch.20 p.308-309. See also *On Pentecost* ch.5 p.381

**Pacian of Barcelona** (342-379/392 A.D.) (implied) “Christ will no more be able to suffer for him” *On Baptism* ch.7.2 p.94

**Epiphanius of Salamis** (360-403 A.D.) says that the Son of God suffered for people’s salvation. Since God could not suffer, that is why Jesus assumed a human body. (*Panarion*, as quoted in *The Two Natures in Christ*, p.211)

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says Jesus truly suffered, truly died, and truly rose from the dead. *de Principiis* book 1 ch.4 p.240

**Augustine of Hippo** (388-430 A.D.) says that Jesus suffered, and rose again, and ascended into Heaven. *On the Trinity* book 1 ch.5.8 p.21. He says that Jesus “might suffer for us all” in *On the Gospel of John* Tractate 123 ch.21.5 vol.7 p.447.

## p5. Christ is the end/fulfillment of the law

Romans 10:4; Hebrews 10:18

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Romans 10:4

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 10:4

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus fulfilled the law. question 69 p.173 and question 13 p.173

**Gregory Nazianzen** (330-391 A.D.) “This is the wish of our schoolmaster the law, of the prophets who intervened between Christ and the law, of Christ who is the fulfiller and end of the spiritual law; of the emptied Godhead, of the assumed flesh, of the novel union between God and man,” *In Defense of His Flight to Pontus* ch.23 p.209

**Augustine of Hippo** (388-430 A.D.) “the end of the law is Christ for righteousness to every man abelieving:” *On the Psalms* Psalm 68.1 p.285

**Rufinus** (364-406 A.D.) freely translating Origen (225-253/254 A.D.) “His coming now He fulfilled that law which has a shadow of good things to come” *de Principiis* book 4 ch.25 p.375

## p6. Jesus is Lord of the Sabbath

Matthew 12:8; Mark 2:28; Luke 6:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Mark 2:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 12:8; Mark 2:28; Luke 5:6

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 12:8; Mark 2:28

**Hegemonius of Sirmium** (4th century) says that Jesus “Himself also Lord of the Sabbath.” *Archelaus Disputation with Manes* ch.25 p.211

## p7. Jesus is our Redeemer / redeemed us

Romans 3:24; Galatians 3:13; 4:5; Ephesians 1:7,14; Colossians 1:14; Tt 2:14; Hebrews 9:12,15; 1 Peter 1:18; Revelation 5:9

Partial Job 19:25

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Galatians 3:13; 4:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Romans 3:24

**Aphrahat the Syrian** (337-345 A.D.) “our Redeemer”. *Select Demonstrations* Demonstration 6 ch.1 p.363

Aphrahat the Syrian (337-345 A.D.) “Jesus our Redeemer”. *Select Demonstrations* Demonstration 21.11 p.397

**Hegemonius of Sirmium** (4th century) “And seeing that you have made mention only of three several scriptures, in terms of which the apostle has declared that ‘the law is a ministration of death,’ and that ‘Christ has redeemed us from the curse of the law,’ and that ‘the law is the strength of sin,” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.28 p.201

**Athanasius of Alexandria** (328 A.D.) mentions that Jesus gave us redemption. *Statement of Faith* ch.4 p.85.

Athanasius of Alexandria (356-360 A.D.) “redeeming all by the Cross” *Four Discourses Against the Arians* discourse 2 ch.15.13 p.355

Athanasius of Alexandria (356-360 A.D.) “(as the Apostle has said, ‘Has redeemed us from the curse,’ and’has carried,’ as Isaiah has said, ‘our sins,’ and as Peter has written, ‘has borne them in the body on the wood);” *Four Discourses Against the Arians* discourse 2 ch.19.47 p.374

**Optatus of Milevis** (373-375 A.D.) says tht Jesus is our Redeemer in book 3 p170.

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus is our reedmer. question 44 p.62

Ambrosiaster (Latin, after 384 A.D.) (partial) says that Jesus is the Redeemer of Israel. question 66 p.200

**Ephraim the Syrian** (350-378 A.D.) says that Jesus is the redeemed. *Nisibine Hymns* hymn 67 no.2 p.218.

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.6 p.439 “believing in the one and the only true God and Father, through Jesus Christ, the great High Priest, and Redeemer of our souls, and rewarder of our sufferings.”

Ambrosiaster (Latin, after 384 A.D.) (partial) says Jesus is the redeemer of Israel. question 66 p.200

**Ambrose of Milan** (370-390 A.D.) “For the Spirit made us children by adoption, the water of the sacred Font washed us, the blood of the Lord redeemed us.” *Of the Holy Spirit* book 3 ch.10.67 p.144

**John Chrysostom** (martyred 407 A.D.) Jesus redeemed us from the curse of the law. *Homilies on Galatians* homily3.13 p.27

Augustine of Hippo (413-426 A.D.) “…the grace of Christ, who redeemed us by His blood.” *The City of God* book 22 ch.30 p.511

## p8. Christ finished His work

John 4:34f; 5:36

(implied) John 19:30

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 4:34; 5:36. (Implied) John 19:30

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 4:34; 5:36

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 4:34; 5:36

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Augustine of Hippo** (388-430 A.D.) (implied) “When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost.’ Who has the power of so adjusting what he does, as this Man had of arranging all that He suffered?” *Soliloquies on John* Tractate 119 ch.19:24-30 no.4 p.433

## p9. Jesus forgives us / remits sins

Luke 7:48; Romans 6:23; Ephesians 1:7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 2:10; Luke 7:48; Romans 6:23; Ephesians 1:7

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Mark 2:10; Luke 7:48; Romans 6:23; Ephesians 1:7

**p88** Mark 2:1-16 (350 A.D.) Mark 2:10

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 7:48

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus remitted sins against the paralytic. *Four Discourses Against the Arians* discourse 3 ch.27.40 p.415

Athanasius of Alexandria (331 A.D.) “cleansed all of our sins in His own blood.” &&&

**Gregory Nazianzen** (330-391) says “He [Jesus] was baptized as Man – but He remitted sins as God” *On the Son - Third Theological Oration* ch.20 p.308

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “The Lord also signifies this in the Gospel when he says, ‘Your sins are forgiven you.’” *Homilies on Joshua* homily 5 ch.6 p.64

## p10. Jesus: the/One Mediator (between God & man)

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

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 7:25; 8:6; 9:15; 1 Timothy 2:5

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Hebrews 7:25; 8:6; 9:15; 12:24; 1 Timothy 2:5

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.) (implied) refers to 1 Timothy 2:5. “Let our Lord be set betweenGod 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

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 *Homiiesy 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

## p11. Jesus bore our sins / infirmities

1 Peter 2:24

(implied) Hebrews 10:11-12

(implied) Hebrew 9:28

Isaiah 53:4

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) 1 Peter 2:24

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that Jesus bore our sins. *Theophania* book 3 ch.59 p.8

**Athanasius of Alexandria** (356-360 A.D.) “(as the Apostle has said, ‘Has redeemed us from the curse,’ and’has carried,’ as Isaiah has said, ‘our sins,’ and as Peter has written, ‘has borne them in the body on the wood);” *Four Discourses Against the Arians* discourse 2 ch.19.47 p.374

## p12. Jesus bore the curse for us

Galatians 3:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Galatians 3:13

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Galatians 3:13

**Hegemonius of Sirmium** (4th century) “Christ, who redeemed us from the curse of the law.” *Archelaus Disputation with Manes* ch.31 p.203

**Athanasius of Alexandria** (356-360 A.D.) “(as the Apostle has said, ‘Has redeemed us from the curse,’ and’has carried,’ as Isaiah has said, ‘our sins,’ and as Peter has written, ‘has borne them in the body on the wood);” *Four Discourses Against the Arians* discourse 2 ch.19.47 p.374

**Gregory of Nyssa** (382-397 A.D.) “the it was forour sakes He was made obedient, even as He became “sin” and “a curse” by reason of the dispensation onour behalf, not being so by nature, but becoming so in His love for man.”. *Against Eunomius* book 2 ch.11 p.121

**John Chrysostom** (martyred 407 A.D.) (implied) speaks of “the curse of the cross” *Homilies on Galatians homily*4.13 p.27

## p13. Christ suffered shame/disgrace

Hebrews 12:2; 13:13

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Hebrews 12:2; 13:13

**Aphrahat the Syrian** (337-345 A.D.) “though He injured no man and harmed none, yet He was baten with stripes and endured shame;” *Select Demonstrations* Demonstration 6 ch.9 p.369

**Gregory of Nyssa** (382-383 A.D.) says that Christ suffered shame. *Against Eunomius* book 5 ch.5 p.181

## p14. Jesus was a ransom

Matthew 20:28; Mark 10:45; 1 Timothy 2:5f-b; Hebrews 9:15b

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 20:28; Mark 10:45; 1 Timothy 2:5f

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 20:28; Mark 10:45; 1 Timothy 2:5f-b; Hebrews 9:15b

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 20:28; Mark 10:45

**Gregory of Nyssa** (382-383 A.D.) says that Jesus was a ransom for our death. *Against Eunomius* book 11 ch.1 p.231.

## p15. Christ reconciled us

Romans 5:10-11; 2 Corinthians 5:18-19; Ephesians 2:16; Colossians 1:20-22; Hebrews 2:17

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Romans 5:10-11; 2 Corinthians 5:18-19; Ephesians 2:16; Colossians 1:20-22; Hebrews 2:17

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Romans 5:10-11; 2 Corinthians 5:18-19; Ephesians 2:16; Colossians 1:20-22; Hebrews 2:17

**Hilary of Poitiers** (355-367/368 A.D.) says that Jesus reconciled us. *On the Trinity* book 8 ch.51 p.152

**Ephraim the Syrian** (350-378 A.D.) says that Christ reconciled us. *Nativity Hymns* hymn 2 p.228

**Athanasius of Alexandria** (335-342 A.D.) “in which Flesh, as the Apostle says, He reconciled the enmity which was against us and destroyed the law of the commandments in ordinances, that He might make the two into one new man, making peace, and reconcile both in one body to the Father. *On Luke* 10:22 ch.3 p.88

**Ambrosiaster** (Latin, after 384 A.D.) says that Jesus reconciled the world. question 40 p.284

**Gregory of Nyssa** (382-397 A.D.) says that Son reconciled us to God. *Against Eunomius* book 2 ch.14 p.129

**John Chrysostom** (martyred 407 A.D.) said Christ reconciled us. *Homilies on Ephesians* homily 6 p.75

**Augustine of Hippo** (388-430 A.D.) (implied) &&&

## p16. Christ overcame/triumphed

John 16:33; Colossians 2:15; Revelation 3:21; 5:5; 17:14

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 16:33; Colossians 2:15

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 16:33; Colossians 2:15

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 16:33

**Hilary of Poitiers** (355-367/368 A.D.) &&&

**Ephraim the Syrian** (350-378 A.D.) Christ overcame. *Hymns for the Feast of Epiphany* hymn 1 no.12 p.266

**Athanasius of Alexandria** (327-373 A.D.) “The Psalm then is 94; for it was on the fourth day from the Sabbath [This Psalm is headed in the Septuagint, A Psalm of David for the fourth day from the Sabbath] that the Lord through His betrayal entered on His Passion, by which He should redeem us and by the which He triumphed gloriously.” *Commentary on Psalms*

**Ambrosiaster** (Latin, after 384 A.D.) says that Chirst had victory over sin. 123 p.34

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

## p17. Grace and truth by Jesus Christ

John 1:17

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:17

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:17

**Synod of Antioch in Encaeniis** (341 A.D.) Synodal Letter p.107 “The grace and truth of our Lord and Saviour Jesus Christ”

**Athanasius of Alexandria** (346-356 A.D.) says Jesus was “full of grace and truth” *Defence of the Nicene Definition* ch.15 p.159

## p18. Jesus revealed the Father to us

John 1:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:18; 14:9

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 1:18; 14:9

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:9

**Hegemonius of Sirmium** (4th century) “we are to look for our Lord Jesus Christ as the perfect one, who is the only one that knows the Father, with the sole exception of him to whom He has chosen also to reveal Him,” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.37 p.211

**Basil of Cappadocia** (357-379 A.D.) 9implied) quotes Jesus saying. “He who has seen Me has seen the Father.” *Hexaemeron* book 9 ch.3 p.106

**Ambrose of Milan** (378-381 A.D.) (implied) says Christ is the image of the Father, and Jesus said he who has seen Him has seen the Father. *On the Christian Faith* book 1 ch.7.48 p.208

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “We must understand, therefore, that as the Son, who alone knows the Father, reveals Him to whom He will, so the Holy Spirit, who alone searches the deep things of God, reveals God to whom He will: “For the Spirit bloweth where He listeth.” *de Principiis* book 1 ch.3.3 p.252

## p19. Jesus the Paschal Lamb

1 Corinthians 5:7

**Athanasius of Alexandria** (347 A.D.) says Jesus was the Passover. *Festal Letter 19* ch.1 p.344

**Ephraim the Syrian** (350-378 A.D.) calls Jesus the “Paschal Lamb”. *Nativity Hymns* hymn 3 p.230

Gregory of Nyssa (382-383 A.D.) (partial) says that Jesus is the Lamb. *Against Eunomius* book 6 ch.2 p.184

**Fragment of Clement of Alexandria** (193-217/220 A.D.) calls Jesus the Passover, the Lamb of God. Fragment 10 p.581

## p20. Jesus baptized with the Holy Spirit & fire

Matthew 3:11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 3:11

**Sinaiticus** (340-350 A.D.) Matthew 3:11

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:11; Luke 3:16

**Basil of Cappadocia** (357-378/379 A.D.) taught this was the fire of judgment for a Christian’s work in *On the Spirit* ch.15.36 p.22.

**John Chrysostom** (400-401 A.D.) Jesus was baptized with the Holy Spirit. *Homilies on Acts* homily 1 p.7

**Augustine of Hippo** (388-430 A.D.) quoted Matthew 3:11 but did not specify a view of fire in *Harmony of the Gospels* book 2 ch.12.26 p.117.

## p21. Jesus provided purification

Hebrews 1:3

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Hebrews 1:3

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Hebrews 1:3

**Athanasius of Alexandria** (329 A.D.) mentions Jesus as the sheep and lamb. His sacrifice was purified by His precious blood. *Easter Letter 1* ch.9 p.509

## p22. Jesus gives us living water

John 4:11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 4:11

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) John 4:11

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 4:11

**John Chrysostom** (martyred 407 A.D.) discusses the Living Water from Jesus and the woman at the well. *Homilies on John* homily32 John 4:13-14 p.112

## p23. Jesus came to save the lost

Luke 19:10

Luke 15:24,32

Implied Luke 15:4-9

Matthew 10:6; 15:24 lost sheep of Israel

Matthew 18:14 little ones be lost

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 19:10

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 19:10

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 15:24; 24:32; 19:10

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

## p24. Jesus/Christ rescued us

Romans 7:24; Galations 1:4; 2 Timothy 4:18; 2 Peter 2:9; 1 Thessalonians 1:10

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Galatians 1:4; 1 Thessalonians 1:10

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Galatians 1:4; 1 Thessalonians 1:10

**Athanasius of Alexandria** (356-360 A.D.) “For when our Lord Jesus Christ had been among us, we indeed were promoted, as rescued from sin; but He is the same; nor did He alter, when He became man (to repeat what I have said), but, as has been written, 'The Word of God abideth for ever.” *Four Discourses Against the Arians* discourse 1 ch.12.48 p.&&&

## p25. Do the will of the One who sent Him

John 6:38

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 6:38

**Athanasius of Alexandria** (356-360 A.D.) quotes John 6:38. *Four Discourses Against the Arians* discourse 2 ch.20.54 p.377.

**Ambrosiaster** (Latin, after 384 A.D.) says Jesus came to do the will of the Father. question 91 p.256

Ambrosiaster (Latin, after 384 A.D.) Jesus did nothing but the will of the Father. Question 3 p.38

## p26. In 1 Jn 2:1 Jesus is our sins’ propitiation

1 John 2:1

**Athanasius of Alexandria** (356-360 A.D.) says Jesus was “redeeming all, and for all propitiating God.” *Four Discourses Against the Arians* discourse 2 ch.7 p.351

## p27. The Son / Jesus gives life

John 5:21

1 John 1:2 (partial)

Jesus giving up His life, and the law giving life, are not included here.

God giving life at creation is also not counted here.

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 5:21

## p28. Jesus called sinners to repentance

Luke 5:32

**Augustine of Hippo** (400 A.D.) quotes all of Luke :52 as by Luke. *Harmony of the Gospels* book 2 ch.66 p.132

(No Athanasius, Socrates, Sozomon, Theodoret, Jerome, Gregory of Nyssa, Gregory Nanzianzus, Cyril of Jerusalem, Basil, Hilary, Ambrose, Sulptitus Severus, Vincent of Lerins, Ephraem, Aphrahat)

## p29. Jesus came to save His people from their sins

Matthew 1:21

**Basil of Cappadocia** (357-379 A.D.) says “Jesus Christ came into the world to save sinners.” *Letter 46* ch.6 p.151

**John Chrysostom** (martyred 407 A.D.) says that Jesus saved us from our sins. *Commentary on Galatians* ch.1 p.4

# The Holy Spirit

## H1. Mention of the Holy Spirit

Matthew 3:11 Luke 1:67; 3:22; 11:13; 12:10; John 1:34; Acts 19:2-3; 2 Corinthians 13:14; Hebrews 2:4; 1 Peter 1:1-2; 2 Peter 1:21; Jude 20

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 3:11; Luke 1:67; 3:22; 11:13; 12:10; John 1:34

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Matthew 3:11; Luke 1:67; 3:22; 11:13; 12:10; John 1:34

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 3:11; Luke 1:67; 3:22; 11:13; 12:10; John 1:34

**Private Creed of Arius** (328 A.D.) “And in the Holy Ghost; and in the resurrection of the flesh;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions the Holy Spirit.

**Hegemonius of Sirmium** (4th century) in his *Archelaus Disputation with Manes* ch.26 p.199 discusses the Holy Spirit, as the Paraclete sent by Jesus. As well as ch.27 p.200, ch.34 p.207,208 and ch.31 p.204

**Athanasius of Alexandria** (339 A.D.) says Jesus told us to “Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” *Circular Letter* ch.1 p.92

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine. See also the Synodical letter p.107.

**Aphrahat the Syrian** (337-345 A.D.) “meditate not before the time what ye shall say, and how ye shall make defence; and I will give you a mouth and wisdom, that your enemies may not be able to overcome you, because it is not ye that speak, but the Holy Spirit of your Father; He shall speak in you. This is the spirit which spoke by the mouth of Jacob to Esau, his persecutor; and the spirit of wisdom which spoke before Pharaoh by the mouth of the persecuted Joseph; and the spirit which spoke by the mouth of Moses in all the prodigies which he did in the land of Egypt, and the spirit of knowledge which was given to Joshua, the son of Nun, when Moses laid his hand upon him, so that the nations which persecuted him came to a complete end before him; and the spirit that uttered psalms by the mouth of the persecuted David, by which he used to sing psalms and soothe Saul his persecutor from the evil spirit; and the spirit which clothed Elijah, and through him reproved Jezebel and Ahab his persecutor; and the spirit which spoke in Elisha, and prophesied and made known to the king his persecutor about all that was to happen thereafter; and the spirit which was fervent in the mouth of Micaiah when he reproved Ahab his persecutor saying:—If thou shalt at all return back, the Lord hath not spoken by me; and the spirit which strengthened Jeremiah, so that he stood boldly, and by it reproved Zedekiah; and the spirit that preserved Daniel and his brethren in the land of Babylon; and the spirit that delivered Mordecai and Esther in the place of their captivity.” *Select Demonstrations* demonstration 21 ch.21 p.401

**Council of Sirmium** (Greek creed) 351 A.D. mentions the Holy Spirit as “He”. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Council of Arminum** (orthodox Arian compromise) (355 A.D.) mentions the Holy Spiri, the Comforter, the Spirit of Truth, was promise dand sent by Jesus. *Socrates Ecclesiastical History* ch.37 p.62

**Synod of Seleucia** in Isauria (357/358 A.D.) mentions the Holy Spirit as a person. *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Optatus of Milevis** (373-375 A.D.) mentions the Holy Spirit in book 5 p.226.

**Ephraim the Syrian** (350-378 A.D.) mentions the Holy Spirit. *Nisibine Hymns* Hymn 20 no.4 p.190

**Ambrose of Milan** (372-381 A.D.) “without doubt the Holy Spirit also is to be adored, since He Who according to the flesh was born of the Holy Spirit is adored. (80) And let no one divert this to the Virgin Mary; Mary was the temple of God, not the God of the temple. And therefore He alone is to be worshipped Who was working in His temple.” *Of the Holy Spirit* book 3 ch.11 no.79f-80

**Basil of Cappadocia** (357-379 A.D.) mentions blasphemy against the Holy Spirit. *Letter 188* ch.I p.224

**Peter of Sebaste** (378-398 A.D.) speaks of the “Holy Spirit of truth”. In Gregory of Nyssa Letter 2 p.34

**First Council of Constantinople** (381/382 A.D.) mentions the Holy Spirit. Creed ch.5 p.181

**Ambrosiaster** (Latin, after 384 A.D.) mentions the Holy Spirit in question 106 p.8 and says the Holy Spirit is God in question 125 p.337

**Cyril of Jerusalem** (349-386 A.D.) “Cleanse thy vessel, that thou mayest receive grace more abundantly. For though remission of sins is given equally to all, the communion of the Holy Ghost is bestowed in proportion to each man’s faith” (*First Catechetical Lecture* 1 *Nicene & Post-Nicene Fathers* p.7 also Lecture 6 ch.6 p.34)

**Gregory of Nyssa** (382-383 A.D.) mentions the Father, the Only-Begotten, and the Holy Spirit. *Against Eunomius* book 1 ch.22 p.61

Gregory of Nyssa (382-383 A.D.) mentions the Holy Trinity, the Holy Spirit, and the Godhead in *Letter 2 to the City of Sebasteia* p.528-529

**Gregory of Nazianzen** (330-391 A.D.) extensively discusses the Holy Spirit. *Oration on Pentecost* ch.5 p.381

**Pacian of Barcelona** (343/377-379/392 A.D.) mentions the Holy Spirit in Letter 1.3.4 p.21

Pacian of Barcelona (342-379/392 A.D.) Baptize in the name of the Father, Son, and Holy Spirit. Letter 3 ch.11.1 p.51

**Didymus the Blind** (398 A.D.) Holy Spirit. *Commentary on Zechariah* 8 p.197

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Mention of the Holy Spirit. Memra 13 ch.3 p.129

**Epiphanius of Salamis** (360-403 A.D.) Christ raised the dead. Mentioned the Father, Son, and the Holy Spirit. *The Panarion* section 3 ch.46 p.350

Epiphanius of Salamis (360-403 A.D.) “The Father, truly having begotten the Son, and the Son truly having been begotten of the Father, is personally subsisting without beginning and eternal; and the Holy Spirit, as truly of the Father and the Son, being of the same Godhead…” *homily Against the Sabellians*, as quoted by the Tubingen theologians in *Augsburg and Constantinople*, p.229

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) mentions two livings things in the hymn of Habakkuk. He interprets these as Christ and the Holy Spirit. Then he goes on to discuss the Holy Spirit more. *de Principiis* book 1 ch.3.3 p.253 He also discusses “the Holy Spirit Himself” in *de Principiis* Preface p.239.

Rufinus (410 A.D.) freely translated Origen (240 A.D.) refers to the Holy Spirit. *Commentary on the Song of Songs* ch.1 p.56

**John Chrysostom** (martyred 407 A.D.) “confessing, indeed, that the Godhead of the Father and of the Son and of the Holy Ghost, is all one, while we add thereunto a Trinity of Persons.” *On the Christian Priesthood* book 4 ch.4 p.66

**Severian of Gabala/Jableh** (398-408 A.D.) “in Christ our Lord, thorugh whom and with whom be glory to the Father and the Holy Spirit in the ages of ages. Amen.” *On the Creation of the World* ch.7 p.6

**Orosius/Hosius of Braga** (414-418 A.D.) teaches on the Holy Spirit. *Defense Against the Pelagians* ch.29 p.159

**Palladius of Auxerre** (419-420 A.D.) mentions the Holy Spirit as a person of the Trinity. [Both Greek and Coptic] *Lausiac History* 38.11 in *Four Desert Fathers*. (Chapter: Evagrius Debates Three Demons) p.179. See also p.442.

**Philo of Carpasia** (365-425 A.D.) “And for this reason Sem [Shem] too, after stealing from his father and mother, as his father had ordered, because Noah knew from the Holy Spirit, that he would have become priest of the high God inside Salem.”

**Jerome of Stridon** (373-420 A.D.) mentions the Holy Spirit. *Letter 2* p.4

**Augustine of Hippo** (388-430 A.D.) says that in the Trinity there is no division, no diversity, and perpetual dearness of love. The Holy Spirit is God, and baptized believers are the Holy Spirit’s temple. *On the Creed* ch.13 p.374

**John Cassian** (410-430 A.D.) “Glory to the Father, Son and Holy Ghost” *12 Books* book 2.8 p.208

**Among corrupt or spurious books**

**pseudo-Justin Martyr** (&&& A.D.) mentions the Holy Ghost [Holy Spirit]. *Justin’s Hortatory Address to the Greeks* ch.4 p.275 and ch.32 p.286

pseudo-Justin Martyr (&&& A.D.) speaks of “the gift of God, the Holy Spirit” *Hortatory Address to the Greeks* ch.32 p.286

**Among heretics**

**Mandaeans** (>350?) mentions the Holy Spirit, but not positively or negatively. *Ginza* p.549

**Creed of Eunomius (extreme Arian)** (c.360-c.377 A.D.) “We believe … and in one Holy Spirit, the Comforter…” *Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) refers to the Holy Spirit. *Commentary on Nahum* ch.1 p.250

## H2. The Holy Spirit is God

Acts 5:3-4

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 5:3-4

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Acts 5:3-4

**Hegemonius of Sirmium** (4th century) (implied) says that the Holy Spirit has understanding of all things, is made all things to all men. This implies He is God. *Archelaus Disputation with Manes* ch.36 p.210

**Basil of Cappadocia** (357-378/379 A.D.) “Let them say whether it is more proper to rank Him [the Holy Spirit] with God or to thrust Him forth to the place of the creature. Peter’s word to Sapphira, ‘How is it that ye have agreed together to tempt the Spirit of the Lord? Ye have not lied unto men, but unto God,’ show that sins against the Holy Spirit and against God are the same. *On the Spirit* ch.16.37 p.22.

Basil of Cappadocia (357-379 A.D.) says the Holy Spirit is God. *Letter 8* ch.2 p.116

**Ambrosiaster** (Latin, after 384 A.D.) says the Holy Spirit is God. question 125 p.337

**Gregory of Nazianzen** (330-391 A.D.) has an entire oration: *Oration on Pentecost* ch.5 p.378-385

**Gregory of Nyssa** (382-397 A.D.) says that Holy Spirit is God. *Against Eunomius* book 2 ch.12 p.122

**Epiphanius of Salamis** (360-403 A.D.) “The Father, truly having begotten the Son, and the Son truly having been begotten of the Father, is personally subsisting without beginning and eternal; and the Holy Spirit, as truly of the Father and the Son, being of the same Godhead…” *homily Against the Sabellians*, as quoted by the Tubingen theologians in *Augsburg and Constantinople*, p.229

**John Chrysostom** (400-401 A.D.) (implied) indicates that the Holy Spirit is God. *Homilies on Acts* homily12 p.76

**Augustine of Hippo** (388-430 A.D.) says that in the Trinity there is no division, no diversity, and perpetual dearness of love. The Holy Spirit is God, and baptized believers are the Holy Spirit’s temple. *On the Creed* ch.13 p.374

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) says that the Holy Spirit is a distinct hypostasis in God.” He says the Holy Spirit is a distinct person, baptizing in the name of the three. *Commentary on Haggai* ch.2 p.314

## H3. The Divine Spirit

**Eusebius of Caesarea** (c.324-c.337 A.D.) &&& *Theophania* ch.&&&

**Cyril of Jerusalem** (c.349-386 A.D.) says the Holy Spirit is a Beign divine. *Catechical Lectures* Lecture 16 ch.3 p.115

**Basil of Cappadocia** (357-379 A.D.) says that the Spirit is divine. *On the Spirit* ch.3.5 p.4

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

**Gregory of Nyssa** (382-397 A.D.) speaks about the “divinity” of the Spirit. *Against Eunomius* book 2 ch.15 p.133

**John Chrysostom** (died 407 A.D.) &&&

**Hilary of Poitiers** (&&&) &&&

**Severian of Gabala/Jableh** (398-408 A.D.) “that gives us the power of the divine Spirit.” *On the Creation of the World* ch.1 p.1

**Sulpicius/Sulpitius Severus** (historian) (363-420 A.D.) &&&

**Augustine of Hippo** (388-430 A.D.) "But where the difference is not a mere copyist's error, and where the sense is agreeable to truth and illustrative of truth, we must believe that the divine Spirit prompted them to give a varying version, not in their function of translators, but in the liberty of prophesying." *City of God* book 15 ch.15 p.295

## H4. Person of the Holy Spirit

John 15:26-27; 16:7,12-14

Acts 5:3-5; 15:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 5:3-5; 15:28

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Acts 5:3-5; 15:28

**Hegemonius of Sirmium** (4th century) discusses the Holy Spirit, as the Paraclete sent by Jesus. *Archelaus Disputation with Manes* ch.26 p.199. See also ibid ch.27 p.200, ch.34 p.207,208

Hegemonius of Sirmium (4th century) “Again, that it was the Paraclete Himself who was in Paul, is indicated by our Lord Jesus Christ in the Gospel.” *Archelaus Disputation with Manes* ch.34 p.208

Hegemonius of Sirmium (4th century) says of the Holy Spirit that He knows all languages. *Archelaus Disputation with Manes* ch.36 p.210

**Athanasius of Alexandria** (356-360 A.D.) discusses the Holy Spirit, who is the same as the Paraclete. He makes holy and comforts those who are His recipients. Also, we are adopted as sons. *Four Discourses Against the Arians* discourse 2 ch.29 p.444-445

**Council of Sirmium** (Greek creed) 351 A.D. mentions the Holy Spirit as “He”. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Synod of Seleucia** in Isauria (357/358 A.D.) mentions the Holy Spirit as a person. *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Basil of Cappadocia** (357-379 A.D.) &&&. *On the Spirit* ch.48 p.30

**Gregory of Nyssa** (382-397 A.D.) “all the prophecy refers to God, to the Person of the Holy Ghost.” *Against Eunomius* book 2 ch.14 p.129

Gregory of Nyssa (382-383 A.D.) says that the Holy Spirit is a person. *Against Eunomius* book 1 ch.19 p.57

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the Holy Spirit as “He”. question 125 p.337

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) mentions two livings things in the hymn of Habakkuk. He interprets these as Christ and the Holy Spirit. Then he goes on to discuss the Holy Spirit more. *de Principiis* book 1 ch.3.3 p.253 He also discusses “the Holy Spirit Himself” in *de Principiis* Preface p.239.

**Augustine of Hippo** (388-430 A.D.) says that in the Trinity there is no division, no diversity, and perpetual dearness of love. The Holy Spirit is God, and baptized believers are the Holy Spirit’s temple. *On the Creed* ch.13 p.374

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) mentions that the O.T. people did not yet understand that the Holy Spirit was a person. *Commentary on Joel* ch.2 p.117

## H5. Holy Spirit addressed as “He”

John 14:17 “...the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be with you.”

John 16:7 “I [Jesus] will send him to you..”

John 16:8 “When he comes, he...”

John 16:13 “he will guide you into all truth. He will not speak on his own, he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me.”

Romans 8:16 “The Spirit himself testifies”

Romans 8:26 “but the Spirit himself...”

1 Corinthians 12:11 “All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.”

**Hegemonius of Sirmium** (4th century) Not thus is it with the Holy Spirit: God forbid; but He divides to all, and knows all kinds of tongues, and has understanding of all things, and is made all things to all men, so that the very thoughts of the heart cannot escape His cognizance. For what says the Scripture? “That every man heard the apostles speak in his own language through the Spirit, the Paraclete.’” *Archelaus Disputation with Manes* ch.36 p.210

**Council of Sirmium** (Greek creed) 351 A.D. mentions the Holy Spirit as “He”. *Socrates Ecclesiastical History* book 2 ch.30 p.57 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Basil of Cappadocia** (357-379 A.D.) calls the Holy Spirit “Himself” *On the Spirit* ch.1.2 p.3

**Gregory of Nyssa** (382-397 A.D.) refers to the Holy Spirit as “He”. *Against Eunomius* book 2 ch.2 p.103

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “3. And since many saints participate in the Holy Spirit, He cannot therefore be understood to be a body, which being divided into corporeal parts, is partaken of by each one of the saints; but He is manifestly a sanctifying power, in which all are said to have a share who have deserved to be sanctified by His grace.” *de Principiis* book 1 ch.1.3 p.242

**John Chrysostom** (martyred 407 A.D.) The Holy Spirit is addressed as “He” *Homilies on Ephesians* homily2.14 p.56

others too

## H6. Glorify/worship the Holy Spirit

**John Chrysostom** (martyred 407 A.D.) says to give glory to the Father, Son, and Holy Spirit very frequently, such as in vol.12 *Commentary on 1 Corinthians* homily 1 p.5.

**Ambrose of Milan** (370-390 A.D.) “He Who is in the prophets is worshipped, the same Spirit is worshipped.” *Of the Holy Spirit* book 3 ch.18.143 p.155.

Ambrose of Milan (370-390 A.D.) “We serve the Spirit of God. He is, therefore, to be worshiped by us, Whom the Apostle taught that we must serve, and Whom we serve we also adore,…: *Of the Holy Spirit* book 3 ch.18.142 p.155.

**First Council of Constantinople** (381/382 A.D.) mentions worshipping the Holy Spirit. Creed ch.1 p.163

**Basil of Cappadocia** (357-379 A.D.) says to “worship” the Spirit.. *On the Spirit* ch.26.64 p.40. See also ibid ch.48 p.30

**Gregory of Nazianzen** (330-391 A.D.) “our Lord Jesus Christ, … to Whom be the glory and worship, with the Father and the Holy Ghost, now and for ever. Amen”. *Oration on Pentecost* ch.18 p.385

**Severian of Gabala/Jableh** (398-408 A.D.) “in Christ our Lord, thorugh whom and with whom be glory to the Father and the Holy Spirit in the ages of ages. Amen.” *On the Creation of the World* ch.7 p.6

**Augustine of Hippo** (388-430 A.D.) says we worship One God, Father, Son, and Holy Spirit. *The City of God* book 10 ch.25 p.196

Augustine of Hippo (388-430 A.D.) says that they should not suppose that three gods are worshipped by Christians because there is only One God. *On Faith and the Creed* ch.9.16 p.327

**Council of Constantinople II** (May 553 A.D.) says the Trinity is to be worshipped in three subsistences or persons. *Capitula of the Council* canon 1 p.312

## H7. The Spirit is everywhere

Psalm 139:7-10

**Basil of Cappadocia** (357-379 A.D.) says the Holy Spirit is everywhere. *On the Spirit* ch.9.22 p.15

**Augustine of Hippo** (&&&)

## H8. The Holy Spirit is distinct

Revelation 14:13f; 22:16-17

John 14:26; 15:26a sent by them

**Council of Sirmium** (Greek creed) 351 A.D. anathematizes those who say they are one person, as well as those who say they are three gods. *Socrates Ecclesiastical History* book 2 ch.30 p.57 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Athanasius** (&&&) “Having accepted then these men's interpretation and defence of their language, we made enquiry of those blamed by them for speaking of One Subsistence, whether they use the expression in the sense of Sabellius, to the negation of the Son and the Holy Spirit, or as though the Son were non-substantial, or the Holy Spirit impersonal. But they in their turn assured us that they neither meant this nor had ever held it, but 'we use the word Subsistence thinking it the same thing to say Subsistence or Essence; 'But we hold that there is One, because the Son is of the Essence of the Father, and because of the identity of nature. For we believe that there is one Godhead, and that it has one nature, and not that there is one nature of the Father, from which that of the Son and of the Holy Spirit are distinct” *Letter to the People of Antioch*

**Basil of Cappadocia** (357-379 A.D.) teaches the Spirit is distinct from the Father and Son. *On the Spirit* ch.6.13 p.8

## H9. Holy Spirit called Spirit of truth

John 14:16-17a; John 16:13

**Council of Arminum** (orthodox Arian compromise) (355 A.D.) mentions the Holy Spiri, the Comforter, the Spirit of Truth, was promise dand sent by Jesus. *Socrates Ecclesiastical History* ch.37 p.62

**Basil of Cappadocia** (357-379 A.D.) calls the Holy Spirit “The Spirit of Truth” *On the Spirit* ch.26.84 p.40.

**Ambrose of Milan** (370-390 A.D.) quotes John 16:13 saying Jesus called the Holy Spirit the Spirit of Life and Truth. *Of the Holy Spirit* book 2 ch.11.114 p.129

**Gregory of Nyssa** (382-397 A.D.) calls the Holy Spirit “the Spirit of Truth” *Against Eunomius* book 2 ch.2 p.103

**Peter of Sebaste** (378-398 A.D.) speaks of the “Holy Spirit of truth”. In Gregory of Nyssa Letter 2 p.34

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) The Holy Spirit is the spirit of truth. *Commentary on Zechariah* ch.1 p.329

## H10. Sevenfold spirit or seven spirits

Revelation 1:4; 3:1; 4:5; 5:6; Isaiah 11:2

**p10** (= P. Oxyrhynchus 209) Romans 1:1-7 (4th century) has Revelation 1:4

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 14:17; 16:13

**Aphrahat the Syrian** (337-345 A.D.) speaks of the seven spirits in Isaiah 11:2. *Select Demonstrations* Demonstration 1.9 p.348

**Augustine of Hippo** (380-430 A.D.) “And this Holy Spirit is in Scripture especially spoken of by the number seven, whether in Isaiah or in the Apocalypse, where the seven Spirits of God are most directly mentioned, on account of the sevenfold operation of one and the self-same Spirit.” *Augustine on the Psalms* Psalm 90 ch.1 p.&&&

## H11. The Holy Spirit was known in the Old Testament

Genesis 1:2; Psalm 50:13

**Optatus of Milevis** (373-375 A.D.) says the Holy Spirit was already given to us in book 5 p.226.

**Ambrosiaster** (Latin, after 384 A.D.) the Holy Spirit was known in the Old Testament. question 112 p.136

## H12. The Holy Spirit/Comforter was promised

Ephesians 1:13

**Hegemonius of Sirmium** (4th century) (partial, Archelaus is speaking what Manes said) “For you declared that the Spirit whom Jesus promised to send has come upon you; and whence can He come but by descending from Heaven?” *Archelaus Disputation with Manes* ch.50 p.227

**Council of Sirmium** (Greek creed) 351 A.D. “[We believe] also in the Holy Spirit, that is to say the Comforter, whom, having promised to his apostles after his ascension into the heavens, to teach them, and bring all things to their remembrance, he [Jesus] sent; by whom also the souls of those who have sincrerely believe in him are sanctified.” *Socrates Ecclesiastical History* book 2 ch.30 p.56 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Council of Arminum** (orthodox Arian compromise) (355 A.D.) mentions the Holy Spiri, the Comforter, the Spirit of Truth, was promise dand sent by Jesus. *Socrates Ecclesiastical History* ch.37 p.62

**Ambrosiaster** (Latin, after 384 A.D.) says that the Comforter was promised. Question 125 p.341

**Gregory of Nyssa** (382-397 A.D.) says that Jesus promised to send the Holy Spirit. *Against Eunomius* book 2 ch.14 p.128

**John Chrysostom** (400-401 A.D.) says the Holy Spirit was promised. *Homilies on Acts* homily6 p.40. See also *Homilies on Galatians* homily3.1omily 3.14 p.27 4 p.27

John Chrysostom (400-401 A.D.) mentions the promised HolySpirit. *Homilies on Acts* homily 6 p.40

## H13. The Father sent the Holy Spirit

John 14:16,26

**Marcellus of Ancyra** (c.336 & 340 A.D.) says the Holy Spirit was sent from the Father

## H14. Jesus sent the Holy Spirit

John 15:26; 16:7

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Jn 15:26; 16:7

**Council of Sirmium** (Greek creed) 351 A.D. “[We believe] also in the Holy Spirit, that is to say the Comforter, whom, having promised to his apostles after his ascension into the heavens, to teach them, and bring all things to their remembrance, he [Jesus] sent; by whom also the souls of those who have sincrerely believe in him are sanctified.” *Socrates Ecclesiastical History* book 2 ch.30 p.56 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Council of Arminum** (orthodox Arian compromise) (355 A.D.) mentions the Holy Spiri, the Comforter, the Spirit of Truth, was promise dand sent by Jesus. *Socrates Ecclesiastical History* ch.37 p.62

**Cyril of Jerusalem** (c.349-386 A.D.) says Jesus sent the Holy Spirit. *Catechetical Lectures* Lecture 16 ch.4 p.116

**John Chrysostom** (400-401 A.D.) says Jesus sent the Holy Spirit. *Homilies on Acts* homily7 p.44

## H15. Paraclete or Holy Spirit already present

1 Corinthians 12:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) 1 Corinthians 12:13

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) 1 Corinthians 12:13

**Hegemonius of Sirmium** (4th century) in his *Archelaus Disputation with Manes* ch.26 p.199 discusses the Holy Spirit, as the Paraclete sent by Jesus. He also discusses this in *Archelaus Disputation with Manes* ch.27 p.200; ch.34 p.207-208

**Council of Sirmium** (Greek creed) (351 A.D.) (implied) “in the Holy Spirit, that is to say the Comforter, whom, having promised to his apostles after his ascension into the heavens, to teach them, and bring all things to their remembrance, he sent; (past tense)” *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56. See also ibid p.57

**Athanasius of Alexandria** (356-360 A.D.) discusses the Holy Spirit, who is the same as the Paraclete. He [currently] makes holy and comforts those who are His recipients. *Four Discourses Against the Arians* discourse 4 ch.29 p.444-445

**Basil of Cappadocia** (357-379 A.D.) teaches that the Holy Spirit is present. *On the Spirit* ch.28 p.18

**Gregory of Nyssa** (382-383 A.D.) says that the Holy Spirit is the paraclete in *Against Eunomius* book 2 ch.4 p.145.

**Pacian of Barcelona** (343/377-379/392 A.D.) says that by baptism the Holy Spirit is poured out on us. *On Baptism* ch.6(2) p.92

**Ambrose of Milan** (370-390 A.D.) says that Jesus promised the paraclete (John 15:26) in *Of the Holy Spirit* book 3 ch.1.8 p.136. The entire work says that the Spirit dwells in believers now.

Ambrose of Milan (370-390 A.D.) “But He [God] gave the Holy Spirit to all, to shed upon the apostles though separated the gift of indivisible grace.” *Of the Holy Spirit* book 1 ch.7.81 p.104.

**&&&First Council of Constantinople** (381/382 A.D.) Creed ch&&&

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says that the Paraclete is the Holy Spirit. *de Principiis* 2.7.1 p.284; 2.7.3 p.285; 2.7.4 p.285-286

**Orosius/Hosius of Braga** (414-418 A.D.) The Comforter came to us (John 16:7) *Defense Against the Pelagians* ch.10 p.128

**Augustine of Hippo** (388-430 A.D.) says the Holy Spirit was given to us. *On the Trinity* book 15 ch.17.31 p.217

## H16. The Spirit was poured out on believers

Acts 2:17,18,33; 10:45; Isa 44:3; Joel 2:28-29

**Gregory of Nyssa** (382-397 A.D.) says that the Holy Spirit was “poured out” on all, quoting Joel 2:28. *Against Eunomius* book 2 ch.10 p.119

**John Chrysostom** (martyred 407 A.D.) says the Spirit was poured out on us. *Homilies on Ephesians* homily2.14 p.56

## H17. Holy Spirit dwells/lives in us

1 Corinthians 6:19

**Cyril of Jerusalem** (c.349-386 A.D.) says the Spirit lives in us. *Catechetical Lectures* Lecture 12 ch.26 p.79

**Jerome of Stridon** (393 A.D.) (implied) says that the Holy Ghost lives inside us. *Against Jovinianus* book 2 ch.29 p.410

## H18. Live in the Spirit

Galatians 5:16 Live by the Spirit and you will not gratify the desires of the sinful nature.

**Gregory of Nyssa** (356-397 A.D.) “He says, “The Spirit itself beareth witness with our Spirit [Rom 8:16],' and “no one knoweth the things of a man save the Spirit of man which is in him [1 Cor 2:11],' and “the letter killeth, but the Spirit giveth life [2 Cor 3:6],' and “if ye through the Spirit do mortify the deeds of the body, ye shall live [Rom 8:13],' and “if we live in the Spirit” 7.1 p.&&&

## H19. We can grieve the Holy Spirit

Ephesians 4:30

(partial) Hebrews 3:7-8

**Aphrahat the Syrian** (337-345 A.D.) says some grieved the Hoyl Spirit. *Select Demonstrations* Demonstration 6.18 p.374

**Athanasius of Alexandria** (after 347 A.D.) “If is neither holy nor just, in order ot gratify the petty feeling of a few persons, to reject those who have never been condemned, and thereby to grieve the Spirit.” *Defence Against the Arians* ch.2.34 p.118

**Cyril of Jerusalem** (c.349-386 A.D.) says don’t grieve the Holy Spirit. *Catechical Lectures* Lecture 17 ch.37 p.133

**Basil of Cappadocia** (357-379 A.D.) says that we can greive the Holy Spirit. *Letter 22* ch.1 p.128

**Gregory of Nyssa** (382-397 A.D.) speaks of grieving the Holy Spirit. *Against Eunomius* book 2 ch.14 p.129

## H20. Blasphemy against the Holy Spirit

(not just blasphemy against God or Jesus)

Matthew 12:31; Mark 3:28-29; Luke 12:10

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 12:31; Mark 3:28; Luke 12:10

Hegemonius of Sirmium (4th century) (partial) “But if a man dealt thus with the Holy Spirit, He made him subject to two curses,-namely, to that of the law of Moses, and to that of His own law; to the law of Moses in truth in this present life, but to His own law at the time of the judgment: for His word is this: “It shall not be forgiven him, neither in this world, neither in the world to come.” *Archelaus Disputation with Manes* ch.31 p.204

**Athanasius of Alexandria** (356-360 A.D.) mentions blasphemy against the Holy Spirit (Matthew 12:32; 13:55). *Four Discourses Against the Arians* discourse 1 ch.12.50 p.335-336

**Basil of Cappadocia** (357-379 A.D.) mentions blasphemy against the Holy Spirit. *Letters of Basil* Letter 188 ch.1 p.224

Basil of Cappadocia (357-379 A.D.) mentions blasphemy against the Holy Spirit. *On the Spirit* ch.28.7 p.44

**Pacian of Barcelona** (342-379/392 A.D.) Blasphemy against the Holy Spirit. Letter 3 ch.15.3 p.56

**Ambrosiaster** (Latin, after 384 A.D.) discusses blasphemy against the Holy Spirit. question 102 p.316

**Gregory of Nyssa** (382-397 A.D.) speaks of blasphemy against the Holy Spirit. *Against Eunomius* book 2 ch.11 p.121

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “Who, then, is not amazed at the exceeding majesty of the Holy Spirit, when he hears that he who speaks a word against the Son of man may hope for forgiveness; but that he who is guilty of blasphemy against the Holy Spirit has not forgiveness, either in the present world or in that which is to come!” *de Principiis* book 1 ch.252

# THE HOLY SPIRIT’s WORK

## Hw1. The Power of the Holy Spirit

Micah 3:8; Zechariah 4:6; Luke 1:17,35; Acts 1:8; 10:38; 1 Corinthians 2:4; 2 Timothy 1:7

**Cyril of Jerusalem** (c.349-386 A.D.)

**Ambrose of Milan** (370-390 A.D.) “how clearly did the Holy Spirit express His own power!” *Of the Holy Spirit* book 2 ch.10.104 p.128

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “And this method of apprehension is undoubtedly suggested to the minds of all by the power of the Holy Spirit.” *de Principiis* book 2 ch.7.2 p.285

## Hw2. God’s Spirit moved over abyss/waters

Genesis 1:2

**Bodmer III Bohairic Coptic** Jn 1:1-21:25; Gen 1:1-4:2 (4th century) has Genesis 1:2

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) said that the Spirit of God moved over the waters. *Homilies on Genesis* homily 1 p.47

**Severian of Gabala/Jableh** (398-408 A.D.) “And the Spirit of God was moving over the waters.” *On the Creation of the World* ch.5 p.4

## Hw3. The Holy Spirit spoke Scripture

Acts 1:16; 2 Peter 1:21

**Optatus of Milevis** (373-375 A.D.) (implied) says “The Holy Spirit Says” on Psalm 9:23,24 book 2 p.108

&&&**Cyril of Jerusalem** (c.349-386 A.D.)

**Gregory of Nyssa** (382-383 A.D.) says the Holy Spirit said scripture. *Against Eunomius* book 7 ch.1 p.192. See also ibid book 1 ch.1 p.142.

## Hw4. Sword of the Spirit is the word of God

**Cyril of Jerusalem** (c.349-386 A.D.) “the sword of the Spirit, which is the Word of God” *Catechical Lectures* lecture 17 ch.33 p.132

**Ambrose of Milan** (370-390 A.D.) “So the Spirit is the Sword of the Word.” *On the Holy Spirit* book 3 ch.7 p.141

## Hw5. Christ born of Mary by the Holy Spirit

Luke 1:35

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 1:35

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Luke 1:35

Synod of Seleucia in Isauria (357/358 A.D.) (partial) says that Christ was begotten without passion. *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Athanasius of Alexandria** (356-360 A.D.) “He [the Archangel] says, ‘The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, therefore also that Holy Thing which shall be born of thee, shall be called the Son of God.’” *Four Discourses Against the Arians* discourse 4 ch.32 p.446

**Basil of Cappadocia** (357-379 A.D.) says Christ was born of Mary by the Spirit. *On the Spirit* ch.5.9 p.7

**First Council of Constantinople** (381/382 A.D.) says Christ was born of Mary by the Holy Spirit. Creed ch.1 p.163

**Cyril of Jerusalem** (c.349-386 A.D.) “This is the Holy Ghost, who came upon the Holy Virgin Mary; for since He who was conceived was Christ the Only-Begotten,…” *Catechetical Lectures* Lecture 17 ch.6 p.125

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says Jesus was born of the virgin and the Holy Spirit. *de Principiis* book 1 ch.4 p.240

**Augustine of Hippo** (388-430 A.D.) &&& *City of God*

## Hw6. Holy Spirit appeared as a dove

Matthew 3:16; Mark 1:10; Luke 3:22

John 1:33 (partial)

**Hegemonius of Sirmium** (4th century) “Wherefore tell me this too, O Manichaeus: If you say that Christ was not born of Mary, but that He only appeared like a man, while yet He was not really a man, the appearance being effected and produced by the power that is in Him, tell me, I repeat, on whom then was it that the Spirit descended like a dove?” *Archelaus Disputation with Manes* ch.49 p.226. See also ibid ch.50 p.228

Athanasius of Alexandria (356-360 A.D.) (partial, no dove) says the Holy Spirit descended. *Four Discourses Against the Arians* discourse 1 ch.12.47 p.334

**Cyril of Jerusalem** (c.349-386 A.D.) says that the Comforter and the Holy Ghost are the same. *Catechetical Lectures* Lecture 17 ch.9 p.126

**Gregory of Nazianzen** (330-391 A.D.) says the Holy Spirit came down as a dove. *Orations on the Holy Lights* ch.16 p.358

## Hw7. Holy Spirit came down at Pentecost

Acts 2

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 2

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Acts 2

Council of Nicea canon 20 p.42 (325 A.D.) Mentions Pentecost (partial) No mention of the Holy Spirit here though.

Hegemonius of Sirmium (4th century) (partial) quotes Acts 2:6 in discussing the work of the Holy Spirit in *Archelaus Disputation with Manes* ch.36 p.210

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the Holy Spirit coming down at Pentecost. Question 95 p.268-269.

**Cyril of Jerusalem** (c.349-386 A.D.)

**John Chrysostom** (400-401 A.D.) relates how the Holy Spirit cam down at Pentecost. *Homilies on Acts* homily1.1 p.6

**Jerome of Stridon** (373-420 A.D.) &&&

**Augustine of Hippo** (388-430 A.D.) mentions the cloven tongues that appeared as fire when the Holy Spirit came. *The City of God* book 20 ch.21 p.441

## Hw8. Holy Spirit gives gifts

1 Corinthians 12:7-8,11; Hebrews 2:4

**Ambrosiaster** (Latin, after 384 A.D.) says that the Holy Spirit distributes gifts. Question 97 p.259

**Basil of Cappadocia** (357-379 A.D.) “in accordance with the division of the gifts that are of the Spirit. *On the Spirit* ch.16.39 p.25

Basil of Cappadocia (357-379 A.D.) says the Holy Spirit gave gifts. *On the Spirit* ch.17.37 p.23

**Cyril of Jerusalem** (c.349-386 A.D.)

**Gregory of Nazianzen** (330-391 A.D.) discusses the Holy Spirit giving gifts. *Oration on Pentecost* ch.16 p.384

## Hw9. The Holy Spirit is a gift

Acts 1:4-5; 2:38b; 10:45

**Hegemonius of Sirmium** (4th century) “straightway He sent (that gift of the Paraclete), dividing and imparting” *Archelaus Disputation with Manes* ch.27 p.200

**Athanasius of Alexandria** (356 A.D.) mentions “the gift of the Holy Ghost”. *To the Bishops of Egypt* ch.1.1 p.223

Athanasius of Alexandria (356-360 A.D.) (partial) Jesus is given of the Holy Spirit. *Four Discourses Against the Arians* discourse 1 ch.12.50 p.336

Athanasius of Alexandria (372 A.D.) To all whom cam ethe Word of God gave to all the gift of the Spirit. *Letter 44* p.553

**Basil of Cappadocia** (357-379 A.D.) mentions the gift of the Holy Spirit. *On the Spirit* ch.22.53 p.34

**Cyril of Jerusalem** (c.349-386 A.D.)

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “gift of the Spirit” *de Principiis* book 1 ch.3.7 p.248

**John Chrysostom** (400-401 A.D.) says we are given the gift of the Holy Spirit. *Homilies on Acts* homily7 p.41

## Hw10. Fruit of the Spirit

Galatians 5:22

**Athanasius of Alexandria** (334 A.D.) quotes Galatians 5:22 in *Festal Letter 6* ch.5 p.521

**Cyril of Jerusalem** (c.349-386 A.D.)

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “…The Holy Spirit is to be understood; as e.g., in the expression, ‘Now the fruit of the Spirit if love, joy, and peace;’” *de Principiis* book 1 ch.4 p.252

**John Chrysostom** (400-401 A.D.) mentions the fruit of the Spirit *Homilies on Acts* homily1 p.10. See also *Homilies on Galatians* homily5.32 p.42

John Chrysostom (400-401 A.D.) mentions the fruit of the Spirit. *Homilies on Acts* homily 1 p.10

## Hw11. Baptized/washed with the Holy Spirit

Matthew 3:11; Luke 1:23; 3:16; John 1:34; Acts 11:16; 1 Corinthians 12:13

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 1:34

**Sinaiticus** (340-350 A.D.) John 1:34

**Cyril of Jerusalem** (349-386 A.D.) mentions the Holy Spirit baptizing us. *Catechetical Lecture* 17 ch.36 *Nicene & Post-Nicene Fathers* p.132

**Basil of Cappadocia** (357-379 A.D.) says we are baptized with the Holy Spirit. *On the Spirit* ch.36 p.22

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

**Augustine of Hippo** (388-430 A.D.) speaks of the promise of being baptized in the Holy Spirit. *Expositions on Psalms* Psalm 1.3 p.1

## Hw12. The Holy Spirit seals believers

Ephesians 1:13-14; 2 Corinthians 1:22

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Ephesians 1:13-14

**Sinaiticus** (Aleph) Almost all of the New Testament and half of the Old Testament. (340-350 A.D.) Ephesians 1:13-14

**Athanasius of Alexandria** (356-360 A.D.) mentions the Holy Spirit sealing believers. *Four Discourses Against the Arians* discourse 1 ch.12.47 p.337

**First Council of Constantinople** (381/382 A.D.) mentions the seal of the Holy Spirit. *Synodical Letter* ch.17 p.185

**Cyril of Jerusalem** (349-386 A.D.) refers to the Holy Spirit giving use the seal at which evil spirits tremble. *Catechetical Lecture* 17 ch.35 *Nicene & Post-Nicene Fathers* p.132

**John Chrysostom** (martyred 407 A.D.) says the Holy Spirit seals believers. *Homilies on Ephesians* homily2.14 p.56

## Hw13. Filled with the Holy Spirit

Acts 9:17; Ephesians 5:18

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 9:17

**Sinaiticus** (340-350 A.D.) Acts 9:17

**Hegemonius of Sirmium** (4th century) “Forasmuch, indeed, as the word of the Gospel is understood much better by you than by this person [Manes] who puts himself forward as the Paraclete, although I could call him rather parasite than paraclete,...” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.22 p.195

**Cyril of Jerusalem** (c.349-386 A.D.)

**John Chrysostom** (400-401 A.D.) says the apostles were filled with the Holy Spirit *Homilies on Acts* homily11 p.77. See also ibid homily20 p.131

**Augustine of Hippo** (388-430 A.D.) &&& Holy Spirit. *Expositions on Psalms* Psalm &&&

## Hw14. The Holy Spirit directs

(implied) Acts 8:29; 13:2

(implied) Acts 15:28

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Acts 8:29; 13:2; 15:28

**Sinaiticus** (340-350 A.D.) Acts 8:29; 13:2; 15:28

**Cyril of Jerusalem** (c.349-386 A.D.)

**John Chrysostom** (martyred 407 A.D.) says we are led by the Holy Spirit *Homilies on Galatians* homily5.17 p.41

## Hw15. Holy Spirit taught us

John 14:26; 1 Corinthians 2:13

Reveals things from God 1 Corinthians 2:10 + 2:16

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 14:26; 1 Corinthians 2:13

**Sinaiticus** (340-350 A.D.) John 14:26; 1 Corinthians 2:13

**Council of Sirmium** (Greek creed) (351 A.D.) “in the Holy Spirit, that is to say the Comforter, whom, having promised to his apostles after his ascension into the heavens, to teach them, and bring all things to their remembrance, he sent;” *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56. See also ibid p.57

**Basil of Cappadocia** (357-379 A.D.) says the Holy Spirit teaches us. *Letter 159* p.211

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Ambrose of Milan** (370-390 A.D.) says the Holy Spirit shall lead us into all truth (John 16:13) in *Of the Holy Spirit* book 2 ch.11.114 p.129.

Ambrose of Milan (370-390 A.D.) “For He [the Holy Spirit] shall not speak from Himself, but what things He shall hear shall He speak, and He shall declare unto you the thing that are to come.” *Of the Holy Spirit* book 2 ch.11.115 p.129.

**Gregory of Nyssa** (382-397 A.D.) (implied) says the Holy Spirit taught Moses and Paul. *Answer to Eunomius’ Second Book* p.273

## Hw16. The Holy Spirit gives knowledge

Genesis 41:38-40; Numbers 27:18; Judges 3:10; 6:34; 11:29; 1 Samuel 10:10; 1 Samuel 6:13

**Hegemonius of Sirmium** (4th century) (implied) “certainly he should have this measure of knowledge, if it be true indeed that the Spirit of the Paraclete dwells in him.” *Archelaus Disputation with Manes* ch.46 p.222

**Basil of Cappadocia** (357-379 A.D.) The Spirit gives us knowledge. *Letter 204* ch.5 p.249

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) For all knowledge of the Father is obtained by revelation of the Son through the Holy Spirit, *de Principiis* book 1 ch.3.4 p.&&&

## Hw17. Spirit gives us guidance/understanding

The Spirit of understanding came upon Christ is not included here.

John 16:13 “he will guide you into all truth. He will not speak on his own, he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me.”

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 16:13

**Sinaiticus** (340-350 A.D.) John 16:13

**Hegemonius of Sirmium** (4th century) (partial) “Not thus is it with the Holy Spirit: God forbid; but He divides to all, and knows all kinds of tongues, and has understanding of all things, and is made all things to all men, so that the very thoughts of the heart cannot escape His cognizance.” *Archelaus Disputation with Manes* ch.36 p.210

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “For if the animal man receive not the things of the Spirit of God, and because he is animal, is unable to admit the understanding of a better, i.e., of a divine nature, it is for this reason perhaps that Paul, wishing to teach us more plainly what that is by means of which we are able to comprehend those things which are of the Spirit, i.e., spiritual things, conjoins and associates with the Holy Spirit an understanding rather than a soul.” De Principiis book 2 ch.8.2 p.&&&

**Jerome of Stridon** (373-420 A.D.) says that the Hoyl Spirit guides him. *Letter 1* ch.2 p.11

## Hw18. The Comforter/Holy Spirit comforts us

John 14:15-18,25-27

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 14:15-18,25-27

**Sinaiticus** (340-350 A.D.) John 14:15-18,25-27

**Hegemonius of Sirmium** (4th century) “And I will pray my Father, and He shall give you another Comforter.” In these words He points to the Paraclete Himself, for He speaks of “another” Comforter.” *Archelaus Disputation with Manes* ch.34 p.208

**Council of Sirmium** (Greek creed) (351 A.D.) “in the Holy Spirit, that is to say the Comforter” *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56. See also ibid p.57

**Basil of Cappadocia** (357-379 A.D.) says the Holy Spirit comforts us. *Letter 140* ch.1 p.204

**Cyril of Jerusalem** (c.349-386 A.D.) says that the Comforter and the Holy Ghost are the same. *Catechetical Lectures* Lecture 17 ch.4 p.125

**Pacian of Barcelona** (342-379/392 A.D.) refers to the Holy Spirit as our comforter who taught us. Letter 1 ch.3.4 p.21

**Rufinus** (373-406 A.D.) freely translating Origen (225-253/254 A.D.) “but when the Holy Spirit, the Comforter, is come” *de Principiis* book 1 ch.3.4 p.253

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “Holy Spirit, the Paraclete must be understood in the sense of comforter, inasmuch as He bestows consolation upon the souls to whom He openly reveals the apprehension of spiritual knowledge.” *de Principiis* book 2 ch.7.4 p.285-286

## Hw19. Disciples received the Holy Spirit

John 20:22 Jesus breathed on them and said receive the Holy Spirit

Acts 1:8

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 20:22; Acts 1:8

**Sinaiticus** (340-350 A.D.) John 20:22; Acts 1:8

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that they received the Holy Spirit

**Aphrahat the Syrian** (337-345 A.D.) says the disciples received “The Spirit of Christ”. *Select Demonstrations* Demonstration 6.1 p.364

**Athanasius of Alexandria** (356-360 A.D.) The Holy Spirit was received by the apostles. *Four Discourses Against the Arians* discourse 1 ch.47 p.334

**Cyril of Jerusalem** (c.349-386 A.D.) says Jesus breathed ont eh disciples and they received the Holy Spirit. *Catechetical Lectures* Lecture 17 ch.12 p.127

**Gregory of Nyssa** (382-383 A.D.) says that the Spirit is the Comforger. *Against Eunomius* book 2 ch.14 p.128-129

**Rufinus** (374-410 A.D.) loosely translating Origen (225-253/254 A.D.) “And in the New Testament we have abundant testimonies, as when the Holy Spirit is described as having descended upon Christ, and when the Lord breathed upon His apostles after His resurrection, saying, “Receive the Holy Spirit;” *de Principiis* book1 ch.3.2 p.&&&

**John Chrysostom** (400-401 A.D.) says the disciples received the Holy Spirit. *Homilies on Acts* homily2 p.11

## Hw20. The Holy Spirit witnesses

The Holy Spirit witnessing by scripture (Acts 1:15) is not counted here.

John 15:26; Acts 10:19

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 15:26; Acts 10:19

**Sinaiticus** (340-350 A.D.) John 15:26; Acts 10:19

**Cyril of Jerusalem** (c.349-386 A.D.) says the Holy Spirit witnesses. *Catechical Lectures* lecture 16 ch.14 p.118

## Hw21. Under trial the Spirit will give us words to say

Matthew 10:19-20; Luke 12:11-12

**Aphrahat the Syrian** (337-345 A.D.) says that in our time of trial the Holy Spirit will give us the words to say. *Select Demonstrations* Demonstration 21.21 p.400

Cyril of Jerusalem (c.349-386 A.D.) (partial, does not say under trial) says that the Holy Spirit will give us the words to say. *Catechetical Lectures* Lecture 17 ch.4 p.125

**Ambrose of Milan** (370-390 A.D.) quotes all of Matthew 10:19-20 about when you stand before kings and rulers, … the Sirit of your Father who speaks in you. Letters of Ambrose Letter 11 ch.4 p.441

John Chrysostom (died 407 A.D.) (partial. He quotes almost all the verse, except that John does not say Holy Spirit) “When they deliver you up, be no anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak.”Homilies on Ephesians homily24 verses 18,29,10 p.168

Augustine of Hippo (-430 A.D.) (partial) quotes Matthew 10:20 in *Sermons on the New Testament* sermon 21 ch.29 p.328

# The Work of God IN GENESIS

## Wg1. God made all things in heaven and earth

(implied) John 1:3

Acts 17:24; Colossians 1:16; Hebrews 2:10; Revelation 4:11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) (implied) John 1:3

**Sinaiticus** (340-350 A.D.) (implied) John 1:3

**Council of Nicea I** (325 A.D.) says God the Father is the maker of heaven and earth, and all things visible and invisible.

**Private Creed of Arius** (328 A.D.) “We believe in one God, the Father Almighty; And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered;” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Marcellus of Ancyra** (c.336 & 340 A.D.) says that God made all things.

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that God is the cause of all thing. *Theophania* book 1 ch.37 p.5

**Aphrahat the Syrian** (337-345 A.D.) (implied) God made all creatures in the world and all its good. *Select Demonstrations* Demonstration 17.7 p.389

**Hegemonius of Sirmium** (4th century) says, “God is the artificer of all things.” *Archelaus Disputation with Manes* ch.19 p.193

***Life of Antony*** (356-362 A.D.) ch.76 p.216 say the pagans “you do not worship God Himself, but serve the creature rather than God who created all things.”

**Athanasius of Alexandria** (326-372/373 A.D.) says God made everything. *Letter 60* ch.8 p.578

*Life of Antony* (356-362 A.D.) ch.76 p.216 “none the less, you do not worship God Himself, but serve the creature rather than God who created all things.”

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Council of Sirmium** (Greek creed) 351 A.D. says that God made all things. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Basil of Cappadocia** (357-379 A.D.) says that God made “all things”. *On the Spirit* ch.5.7 p.6

**Ambrosiaster** (Latin, after 384 A.D.) says that God authored all that exists question 106 p.8

**First Council of Constantinople** (381/382 A.D.) says God made all things. Creed ch.1 p.163

**Cyril of Jerusalem** (c.349-386 A.D.) says that God made all things. *Catechetical Lecture* Lecture 9 ch.4 p.52.

**Gregory of Nyssa** (356-397 A.D.) says that God made all things. *Against Eunomius* book 2 p.309

**Pacian of Barcelona** (342-379/392 A.D.) “and are not all things from God?” Letter 1 ch.4.4 p.32

**John Chrysostom** (martyred 407 A.D.) says God is the creator of all things. Marcion was wrong to say the Creator was not good. *Commentary on Philippians* homily 6 p.207

**Venantius** (lived c.530-609 A.D.)says that He who was crucified reigns over all things. All things offer prayer to their Creator. *Poem on Easter* p.329

**Synod of Seleucia** in Isauria (357/358 A.D.) , One God, Father Almighty, made all things, *Socrates’ Ecclesiastical History* book 2 ch.40 in *The Nicene and post-Nicene Fathers Second series* vol.2 p.60

**Marius Victorinus to the Arian Candidus** (359-362 A.D.) says that God is the cause of all. *Marius’ Letter to Candidus* ch.3 (14) p.71

**Gregory of Nyssa** (382-383 A.D.) says God is the maker of all creation. *Against Eunomius* 8 ch.1 p.208

Gregory of Nyssa (382-397 A.D.) says God made all things. *Answer to Eunomius’ Second Book* p.273

**Cyril of Jerusalem** (349-386 A.D.) says there was only one Creator of heaven and earth. *First Catechetical Lecture* 4 ch.4 *Nicene & Post-Nicene Fathers* p.20

**Severian of Gabala/Jableh** (398-408 A.D.) “In six days, he [Moses] said, God made heaven, earth and all things therein.” *On the Creation of the World* ch.5 p.4

**Among heretics**

**The Arian Candidus’ Letter to Marius Victorinus** (359-362 A.D.) (partial) says there is One God, who is the first cause of all things and unchangeable. *Candidus’ First Letter* ch.1,2 p.54

**Creed of Eunomius (extreme Arian)** (c.360-c.377 A.D.) “We believe in One God, the Father Almighty, of Whom are all things…*Nicene and Post-Nicene Fathers Second Series* vol.8 p.xxxiv

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “God, who is the creator and Lord of everything.” *Commentary on Amos* ch.1 p.131

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) “God, who is both maker and Lord of all.” *Commentary on Amos* ch.9 p.173

## Wg2. Heaven and earth were created good

Genesis 1:4a,10b,12b,18b,21b,25b,31a; 1 Timothy 4:4

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 1:4a; 10b,12b,18b,21b,25b,31a

**Sinaiticus** (340-350 A.D.) Genesis 1:4a, 10b,12b,18b,21b,25b,31a

**Aphrahat the Syrian** (337-345 A.D.) (implied) God made all creatures in the world and all its good. *Select Demonstrations* Demonstration 17.7 p.389

**Hegemonius of Sirmium** (4th century) “God made all Creation good.” *Archelaus Disputation with Manes* ch.32 p.204

*Life of Antony* (356-362 A.D.) ch.76 p.216 (partial) says that creation is beautiful.

**Ambrosiaster** (Latin, after 384 A.D.) says that heaven and earth were good. question 6 p.9

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says that it would be absurd to assert that God made anything hostile to Himself. *de Principiis* book 3 ch.4.5 p.340

**Augustine of Hippo** (388-430 A.D.) says creation was originally good. *The City of God* book 11 ch.21 p.216

**Among heretics**

**Tatian** (died 172 A.D.) (implied) “But God, if He had prepared these things to effect just what men wish, would be a Producer of evil things; whereas He Himself produced everything which has good qualities, but the profligacy of the demons has made use of the productions of nature for evil purposes, and the appearance of evil which these wear is from them, and not from the perfect God.” (apparently written before he became an Encratite) *Address to the Greeks* ch.17 p.72

The Ebionite ***Clementine Homilies*** (uncertain date) homily 8 ch.10 p.272 says the only good God made all things well.

## Wg3. God created things from nothing

~Hebrews 11:3

(partial) Hebrews 11:3

**Athanasius of Alexandria** (339 A.D.) says God created from nothing. *Letter 16* ch.4 p.533

Athanasius of Alexandria (356-360 A.D.) says God “brought all things from nothing into being”. *Defence of the Nicene Definition* ch.18 p.162

**Ambrosiaster** (Latin, after 384 A.D.) says that God created from nothing. question 20 p.145

**Cyril of Jerusalem** (c.349-386 A.D.) says that God called into existence from non-eistence. *Catechetical Lecture* Lecture 4 ch.30 p.26.

**John Chrysostom** (martyred 407 A.D.) “Not only did He Himself [Christ] bring them out of nothing into being, but Himself sustains them now, so that were they dissevered from His Providence, they were at once undone and destroyed.” *Homilies on Colossians* homily 3 p.271

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) says that God created all things when nothing existed. *de Principiis* book 1 ch.4 p.240

**Desiderius Erasmus of Rotterdam** (1460-1536) “He who could create whatsoever he would out of nothing, is it a hard Matter for him to restore to itse former Nature that which hath been changed in its Form?” *Colloquies of Erasmus* p.335

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) (partial) God brought us into existence from nothing. *Commentary on Malachi* ch.1 p.401

## Wg4. Six days of Creation

**Hegemonius of Sirmium** (4th century) “after God had made the world, and all things that are in it, in the space of six days, He rested on the seventh day from all His works by which statement I do not mean to affirm that He rested because He was fatigued, but that He did so as having brought to its perfection every creature which He had resolved to introduce.” *Archelaus Disputation with Manes* ch.30 p.203

**Eusebius of Emesa** (c.359 A.D.) says that Adam was created on the sixth day. *On the Sufferings and Death of our Lord* p.2

**Athanasius of Alexandria** (356-360 A.D.) mentions the six days of Creation. *Four Discourses Against the Arians* discourse 2 ch.19 p.358

Athanasius of Alexandria (329 A.D.) (implied) “of those six holy and great days, which are the symbol of the creation of this world,” *Easter Letter* 329 A.D. ch.10 p.509

**Ambrosiaster** (Latin, after 384 A.D.) says God created in six days. question 106 p.11 and question 84 p.215

**Severian of Gabala/Jableh** (398-408 A.D.) “In six days, he [Moses] said, God made heaven, earth and all things therein.” *On the Creation of the World* ch.5 p.4

## Wg5. God blessed the Seventh Day

Genesis 2:3a

**Athanasius of Alexandria** (356-360 A.D.) quotes Genesis 2:3 about blessing the seventh day. *Four Discourses Against the Arians* discourse 2 ch.21.57 p.379

## Wg6. God imparted the breath of life

Genesis 2:7

**Augustine of Hippo** (388-430 A.D.) “Now this Spirit is always spoken of in sacred Scripture by the Greek word *pneuma*, as the Lord, too, named Him in the place cited when He gave Him to His disciples, and intimated the gift by the breathing of His lips; and there does not occur to me any place in the whole Scriptures where He is otherwise named. But in this passage where it is said, ‘And the Lord formed man dust of the earth, and breathed, or inspired, into his face the breath of life;’ the Greek has not *pneuma*, the usual word for the Holy Spirit, but *pnoh*, a word more frequently used of the creature than of the Creator;” *City of God* book 13 ch.24 p.259

## Wg7. Garden of Eden

Genesis 2:8-17; Genesis 3; Isaiah 51:3; Ezekiel 28:13; 31:9-18; 36:35; Joel 2:3

**Ephraim the Syrian** (350-378 A.D.) mentions the Garden of Eden. *Nisibine Hymns* Hymn 58 no.20 p.212

Cyril of Jerusalem (c.349-386 A.D.) (partial) mentions paradise. *Catechetical Lecture* Lecture 2 ch.4 p.9.

## Wg8. Four rivers leaving the Garden of Eden

Genesis 2:10-14

**Chromatius of Aquilea** (407 A.D.) “Thus, both the type and the number of the four gospels are clearly described in the law and the prophets, as in the four rivers that flow from one source in Eden, or in the four rows of stones that Aaron wore woven in the priestly garment on his chest, or in the fourfold row of twelve calves that Solomon set up under the bronze sea in the temple.” *Sermons on the Gospel of Matthew* ch.4 p.&&&

## Wg9. Tree of knowledge

Genesis 2:16,17

**Gregory Nazianzen** (330-391 A.D.) mentions the tree of life, and the tree of knowledge. *In Defense of His Flight to Pontus* ch.25 p.210

## Wg10. Eve from Adam’s rib

Genesis 2:22

**Eusebius of Emesa** (c.359 A.D.) “For Eve was taken from Adam’s side, and he who wishes to heal the bite of the serpent, must cut the part in which the venom lies.” *On the Sufferings and Death of our Lord* p.3

Ambrosiaster (Latin, after 384 A.D.) (partial) says that God made Eve from Adam. question 83 p.29

## Wg11. Enoch was translated without dying

Genesis 5:21-24; Hebrews 11:5; Jude 14

Partial Luke 3:37 simpy mentions Enochin a genealogy

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 5:21-24

**Sinaiticus** (340-350 A.D.) Genesis 5:21-24

**Aphrahat the Syrian** (337-345 A.D.) says that Enoch went to heaven without dying. *Select Demonstrations* Demonstration 1.14 p.350

**Athanasius of Alexandria** (356-360 A.D.) says, “Enoch, for instance was thus translated,” *Four Discourses Against the Arians* discourse 3 ch.28.52 p.422

**Ephraim the Syrian** (350-378 A.D.) says that Enoch and Elijah did not see death. *Nisibine Hymns* Hymn 36 no.7 p.196

**Ambrosiaster** (Latin, after 384 A.D.) says that Enoch went to heaven without dying. question 44 p.64

**Cyril of Jerusalem** (c.349-386 A.D.) teaches how Enoch was taken to heaven. *Catechetical Lecture* Lecture 3 ch.6 p.15.

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Enoch did not taste death. Memra 13 ch.4 p.131

Asterius of Amasea (400-410 A.D.) (partial) mentions Enoch *The Rich Man and Lazarus* ch.1 p.3

## Wg12. Noah’s ark

Genesis 6:14-8:19

**Eusebius of Caesarea** (c.324-c.337 A.D.) mentions the deluge and Noah’s ark. *Onomasticon* A Genesis

**Ambrosiaster** (Latin, after 384 A.D.) mentions Noah’s ark. question 5 p.55

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Noah, his sons and their wives, and the ark. *Catechetical Lecture* Protocatechesis ch.14 p.4.

## Wg13. Judgment of Noah’s flood / deluge

Genesis 6-9; Isa 54:9; Matthew 24:37-38; Luke 3:36; 17:26-27; Hebrews 11:7; 1 Peter 3:10; 2 Peter 2:5

**Eusebius of Caesarea** (c.324-c.337 A.D.) mentions the deluge and Noah’s ark. *Onomasticon* A Genesis

**Aphrahat the Syrian** (337-345 A.D.) mentiosn Noah’s deluge. *Select Demonstrations* Demonstration 1.14 p.350

**Athanasius of Alexandria** (356-360 A.D.) mentions God warning Noah of seven days before the flood upon the earth. *Four Discourses Against the Arians* discourse 3 ch.28.45 p.419

**Optatus of Milevis** (373-375 A.D.) mentioned the one flod in book 1 p.11-12

**Ephraim the Syrian** (350-378 A.D.) “For lo! It was *but* as mysteries of Him that those lowly sacrifices gained virtue, which Noah offered, and stayed *by them* Thy wrath. Be propitiated by the gift upon my altar, and stay from me the deadly flood. So shall both Thy signs bring deliverance to me Thy cross and to Noah Thy bow! Thy cross shall cleave the sea of waters; Thy bow shall stay the flood of rain.” *Nisibine Hymns* hymn 1 no.2 p.167

**Gregory of Nyssa** (382-383 A.D.) mentions Noah’s flood and the rain of fire on Sodom in *Against Eunomius* book 2 ch.12 p.126

**Ambrosiaster** (Latin, after 384 A.D.) mentions the deluge. Question 41 p.14 and question 5 p.55

**Cyril of Jerusalem** (c.349-386 A.D.) mentions Noah, his sons and their wives, and the ark. *Catechetical Lecture* Lecture 2 ch.9 p.10

**Epiphanius of Salamis** (360-403 A.D.) Noah’s flood (2262 years after Adam) *The Panarion* section 1.1 p.14

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “long-suffering of God in the days of Noah, when the ark was preparing” *de Principiis* book 2 ch.5.3 p.279

Rufinus (c.410 A.D.) freely translating Origen (240 A.D.) (partial) briefly mentions Noe (Noah). *Commentary on the Song of Songs* ch.1 p.65

**John Chrysostom** (martyred 407 A.D.) mentions Noah’s flood in vol.10 *Commentary on Matthew* homily 77 p.464.

**Jerome of Stridon** (393 A.D.)writes about God sending th deluge in Noah’s time. *Against Jovinianus* book 2 ch.15 p.399

**Among heretics**

***The Vision of Paul*** (c.388 A.D. – after Nicea) ch.50 p.165 mention of Noe (Noah) and Noah’s Flood.

## Wg14. God confused/altered the languages

Genesis 11:7-9

**Ambrosiaster** (Latin, after 384 A.D.) mentions God confusing the languages and people being scattered after the Tower of Babel. Question 108 p.58.

## Wg15. Scattering after the Tower of Babel

Genesis 11:8

**Ambrosiaster** (Latin, after 384 A.D.) mentions God confusing the languages and people being scattered after the Tower of Babel. Question 108 p.58.

**Gregory of Nyssa** (382-397 A.D.) discusses the tower and confusion of languages. *Answer to Eunomius’ Second Book* p.275-276

## Wg16. Abraham’s seed like the stars of heaven

Genesis 15:5

**Augustine of Hippo** (338-430 A.D.) “the seed of Abraham like the stars of heaven,” *Commentary on Psalms* Psalm 113 no.7 p.549

## Wg17. Judgment against Sodom or Gomorrah

Genesis 13:10-13; 18:20-19:28; Deuteronomy 29:13; 32:32; Isa 1:9-10; Jer 49:18; 50:40; Amos 4:11; Matthew 10:15; 11:23-24; Luke 10:12; 17:29; Romans 9:29; 2 Peter 2:6; Jude 7

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 10:15; 11:23-24; Luke 10:12; 17:29

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Eusebius of Caesarea** (c.324-c.337 A.D.) mentions Sodom. *Onomasticon* S Genesis

**Aphrahat the Syrian** (337-345 A.D.) mentions the judgment ofSodom. *Select Demonstrations* Demonstration 1.12 p.47

**Athanasius of Alexandria** (356-360 A.D.) mentions God raining brimstone and fire down on Sodom and Gomorrah. *Four Discourses Against the Arians* discourse 2 ch.15.13 p.355 and “in this body offering Himself for all” ch.14 p.355

**Optatus of Milevis** (373-375 A.D.) mentions the judgment of Sodom, Lot’s wife, and how she turned into a pillar of salt. book 3 p.170

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 10 no.13 p.178

**Gregory of Nyssa** (382-383 A.D.) mentions Noah’s flood and the rain of fire on Sodom in *Against Eunomius* book 2 ch.12 p.126

**Ambrosiaster** (Latin, after 384 A.D.) mentison the judgment against Sodom. Question 127 p.44

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the judgment of Sodom. *Catechetical Lecture* Lecture 10 ch.6 p.59.

***The Vision of Paul*** (first ‘found’ c.388 A.D. – after Nicea) ch.39 p.161 speaks of punishment for homosexuals, which was called “the iniquity of Sodom and Gomorrah, the male with the male, for which reason they unceasingly pay penalties”. They were “covered with dust, their countenance was like blood, and they were in a pit of pitch and sulphur and running down into a fiery river”

*Syriac Book of Steps (Liber Graduum)* (350-400 A.D.) (partial) Mentions Sodom. Memra 9 ch.8 p.95

**John Chrysostom** (martyred 407 A.D.) mentions the great sin of the Sodomites in vol.10 *Commentary on Matthew* homily 37 p.247.

**Jerome of Stridon** (393 A.D.) (implied) that that is Sodoom and Gomorrah had faster, they might have been spared their condemnation. *Against Jovinianus* book 2 ch.10 p.400

## Wg18. Lot’s wife a pillar of salt

Genesis 19:26

**Optatus of Milevis** (373-375 A.D.) mentions the judgment of Somom, Lot’s wife, and how she turned into a pillar of salt. book 3 p.170

## Wg19. Jacob’s ladder

Genesis 28:12-15

**Basil of Cappadocia** (357-379 A.D.) mentionsthe ladder and angels which Jacob saw. *Letter 42* ch.5 p.146

**Jerome of Stridon** (373-420 A.D.) mentions the ladder that Jacob saw. *Letter 3* ch.4 p.5

**Augustine of Hippo** (388-430 A.D.) tells of the story of Jacob’s vision and the ladder. *On the Psalms* Psalm 45 ch.18 p.151

## Wg20. Jacob wrestled with God/an angel

Genesis 32:22-32

**Council of Sirmium** (Greek creed) 351 A.D. “If any one says that it was not the Son that as man wrestled with Jacob, but the unbegotten God, or a part of him, let him be anathema.”. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.57.

**Ambrosiaster** (Latin, after 384 A.D.) discusses that it was Jesus that Jacob wrestled with. Question 37 p.149

## Wg21. The Seventh Day is Holy / Sanctified

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# Work of God IN THE OLD TESTAMENT

## Wo1. God’s appearances in the Old Testament

Genesis 18 (entire chapter); Exodus 3:4-6; 14:19-20; 19:18-20; 33:17-23

(implied) Acts 7:32-34

1 Corinthians 10:1-4

Hilary of Poitiers (355-367/368 A.D.) (partial) extensively discusses the three children. “dare we think of His pierced body in that pain and weakness, from which the spirit of faith in Him rescued the glorious and blessed Martyrs?” (ch.46) *On the Trinity* book 10 ch.45-47 p.194.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) discusses Moses seeing God, in a mystical sense, in Exodus 33:20. *de Principiis* book 2 ch.4.3 p.277

**X** **Jerome of Stridon** (373-420 A.D.) thought it was not Christ, but rather just an angel who prefigured in type Christ in the fiery furnace in Daniel.

**Athanasius of Alexandria** (356-360 A.D.) quotes Exodus 3:2-6 in *Four Discourses Against the Arians* discourse 3 ch.14 p.401

## Wo2. The earth is God’s footstool

Isaiah 66:1; Matthew 5:35; Acts 7:49

**Cyril of Jerusalem** (c.349-386 A.D.) says the earth is God’s footstool *Catechetical Lectures* Lecture 6 ch.8 p.35

## Wo3. God sends the rain on everyone

Acts 14:17b “He has shown kindness by giving you rain from heaven and crops in their seasons, he provides you with plenty of food and fills your hearts with joy.”

Zephaniah 10:1 (partial) “rain to men”

*Book of Steps* (*Liber Graduum*) (350-400 A.D.) (partial, sun, not rain) “as the Father’s sun shines on all good and evil” Memra 3 ch.1 p.24

**&&&Rufinus** translating Origen (225-253/254 A.D.) the rain falls in kindness and impartiality *de Principiis* book 3 ch.&&&

Rufinus translating Origen (225-253/254 A.D.) bad, to just and unjust, by so doing give a preference to the Holy Spirit over *de Principiis* book 1 ch.&&&

John Chrysostom (martyred 407 A.D.) (partial) God makes his sun rise on the evil and the good. *Homilies on Ephesians* homily7 p.83

**Augustine of Hippo** (388-430 A.D.) &&& *Sermon on the Mount* book 1 ch.&&&

## Wo4. The burning bush of Moses

Exodus 3; Acts 7:30

**Aphrahat the Syrian** (337-345 A.D.) (implied) discuses Moses ssing the fire, but does not explicitly say “bush”. *Select Demonstrations* Demonstration 8.16 p.380

**Hilary of Poitiers** (355-367/368 A.D.) discusses Moses and the bush, saying that the Lord who appeared to Moses was “He who is seen”, meaning Christ. *On the Trinity* book 4 ch.32 p.80-81

**Ambrosiaster** (Latin, after 384 A.D.) mentions Moses seeing the burning bush in question 7 p.86-87 and question 42 p.86-87.

**John Chrysostom** (400-401 A.D.) mentions the burning bush of Moses. *Homilies on Acts* homily16 p.103

## Wo5. Plagues of Egypt

Exodus 7-12

(partial) Acts 7:36 (says wonders in Egypt, but not specifically plagues)

**Aphrahat the Syrian** (337-345 A.D.) mentions the plagues of Egypt and crossing the Red Sea. *Select Demonstrations* Demonstration 1.16 p.380

**Hegemonius of Sirmium** (4th century) “Moses prayed that Pharaoh and his people might be spared the plagues;” *Archelaus Disputation with Manes* ch.44 p.220

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) plagues of Egypt

**Rufinus** (374-410 A.D.) freely translating **Origen** (225-253/254 A.D.) “Egypt was scourged with ten plagues, to allow the people of God to depart” *de Principiis* book 4 ch.24 p.&&&

**Severian of Gabala/Jableh** (398-408 A.D.) discusses some of the plagues of Egypt, such as rivers turned to blood and darkness over Egypt. *On the Creation of the World* ch.3 p.3 and ch.5 p.4

**Asterius of Amasea** (400-410 A.D.) “And what of Pharaoh? How came he to fall into difficulties and to be afflicted with plagues? *Against Covetousness* sermon 3 p.2

**Jerome of Stridon** (393 A.D.) the ten plagues of Egypt. *Against Jovinianus* book 2 ch.22 p.404

## Wo6. The firstborn of Egypt perished

**Hegemonius of Sirmium** (4th century) “There, before the sight of Moses, all the first-born of the Egyptians perished on account of the treachery of Pharaoh;” *Archelaus Disputation with Manes* ch.44 p.220

&&&**Athanasius of Alexandria**

## Wo7. Cloud and/or pillar of fire

Exodus 14:19-20

**Aphrahat the Syrian** (337-345 A.D.) mentions the pillar of fire. *Select Demonstrations* Demonstration 1.11 p.350

**Augustine of Hippo** (388-430 A.D.) “Why, then, is not the Father also said to be sent, through those corporeal forms, the fire of the bush, and the pillar of cloud or of fire, and the lightnings in the mount, and whatever other things of the kind appeared at that time, when (as we have learned from Scripture testimony) He spake face to face with the fathers, if He Himself was manifested by those modes and forms of the creature, as exhibited ant presented corporeally to human sight?” *On the Trinity* ch.7 (12) p.&&&

## Wo8. Crossing the Red Sea

Exodus 14-15; Acts 7:36; Hebrews 11:24-28

**p46 Chester Beatty II** – 1,680 verses 70% Paul + Hebrews (100-150 A.D.) Hebrews 11:29

**p13** (Hebrews 2:14-5:5; 10:8-22; 10:29-11:13; 11:28-12:17) (225-250 A.D.) speaks of Moses in Hebrews 11:24-28 and the people crossing the Red Sea in Hebrews 11:29

**Aphrahat the Syrian** (337-345 A.D.) mentions the plagues of Egypt and crossing the Red Sea. *Select Demonstrations* Demonstration 1.14 p.350

**Athanasius of Alexandria** (338 A.D.) (implied) says that when the children of Israel went forth and came out of Egypt, the Egyptians drowned in the deep. *Easter Letter 10* ch.5 p.530

**Ephraim the Syrian** (350-378 A.D.) (implied, no mention of Moses here) “In the Red Sea Thou didst drown bodies;” in this *sea* drown my guilt instead of bodies!” *Nisibine Hymns* hymn 1 no.5 p.167

Ambrosiaster (Latin, after 384 A.D.) (partial) under Moses God made the ground dry. question 139 p.40

**Didymus the Blind** (398 A.D.) Crossing the Red Sea. *Commentary on Zechariah* 13 p.316

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) mentions Moses and the Israelites crossing the Red Sea and Joshua and the priests crossing the Jordan. *Homilies on Joshua* homily 4 ch.1 p.51

**John Chrysostom** (martyred 407 A.D.) speaks of the Israelites crossing the Red Sea *Homilies on Thessalonians* homily8 p.358

**Jerome of Stridon** (393 A.D.) mentions the Israelites crossing the Red Sea. *Against Jovinianus* book 2 ch.22 p.404

**Augustine of Hippo** (388-430 A.D.) discusses the Exodus in *The City of God* book 4 ch.33 p.84-82-83

## Wo9. Water from the rock

Exodus 17:1-7; 1 Corinthians 10:3-4

**Augustine of Hippo** (388-430 A.D.) tells how with Moses water came from the rock. *On the Psalms* Psalm 18 ch.21 p.395

## Wo10. [Moses] and the Amalekites

Exodus 17:8-15

**Eusebius of Caesarea** (c.324-c.337 A.D.) mentions Moses fighting the Amalekites. *Onomasticon* A Pentateuch

**Aphrahat the Syrian** (337-345 A.D.) mentions Moses and the Amalekites. *Select Demonstrations* Demonstration 1.14 p.350

**Hegemonius of Sirmium** (4th century) “There, Moses, when he was assailed, stretched forth his hands and fought against Amalek; and here, the Lord Jesus, … stretched forth His hands upon the cross, and gave us salvation.” *Archelaus Disputation with Manes* ch.44 p.220

**Eusebius of Emesa** (c.359 A.D.) “for the types given by Moses are complete and realized.” Then he gives the type of Joshua the Son of Nave fighting against the Amalekites. *On the Sufferings and Death of our Lord* p.2

**John Chrysostom** (died 407 A.D.) “as Abraham when he led up Isaac, and Moses when he lifted up the Serpent, and when he spread out his hands against Amalek, and when he offered the Paschal Lamb.” (Romans 6:17-18) *Homilies on Romans* homily1 p.339

**Jerome of Stridon** (393 A.D.) mentions Moses and the Israelites battling the Amalekintes. *Against Jovinianus* book 2 ch.15 p.399

## Wo11. Manna

**Athanasius of Alexandria** (338 A.D.) “But Lazarus, after being afflicted in worldly things, found rest in heaven, and having hungered for bread ground from corn, he was there satisfied with that which is better than manna, even the Lord who came down and said, 'I am the bread which came down from heaven, and giveth life to mankind” Easter Letter 338 ch.6 p.&&&

**Aphrahat the Syrian** (337-345 A.D.) mentions manna. *Select Demonstrations* Demonstration 21.7 p.397

**Basil of Cappadocia** (357-379 A.D.) mentions Philo’s opinion’s on manna. *Letter 190* ch.3 p.232

**Ambrosiaster** (Latin, after 384 A.D.) mentions manna. question 20 p.139 and question 95 p.269-270

**John Chrysostom** (martyred 407 A.D.) mentions manna. *Homilies on Galatians* homily6 p.44

John Chrysostom (martyred 407 A.D.) “And again, that thou mayest learn that it is not the nature of the elements, but His command which effects all things; He both brought into being these very elements which before were not; and without the need of any aid, He brought down the manna for the Jews. For it is said, 'He gave them bread from heaven.' [Ps 78:24]” *Homilies on the Statues* book 10 p.&&&

## Wo12. The Ark [of the Covenant]

Exodus 25:1-22

**Athanasius of Alexandria** (356-360 A.D.) mentions the ark. *History of the Arians* ch.7.57 p.291

## Wo13. Bronze/brazen serpent in the wilderness

Numbers 21:4-9; John 3:14

**John Chrysostom** (died 407 A.D.) “as Abraham when he led up Isaac, and Moses when he lifted up the Serpent, and when he spread out his hands against Amalek, and when he offered the Paschal Lamb.” (Romans 6:17-18) *Homilies on Romans* homily1 p.339

**Jerome of Stridon** (373-420 A.D.) (implied) mentions Moses’ serpent. *Letter 3* ch.4 p.5

**Augustine of Hippo** (380-430 A.D.) “when Moses prayed with his hands extended in the form of a cross? Of the seditious persons who arose among God's people, and separated themselves from the divinely-ordered community, and were swallowed up alive by the earths a visible token of an invisible punishment? of the rock struck with the rod, and pouring out waters more than enough for all the host? of the deadly serpents' bites, sent in just punishment of sin, but healed by looking at the lifted brazen serpent, so that not only were the tormented people healed, but a symbol of the crucifixion of death set before them in this destruction of death by death? It was this serpent which was preserved in memory of this event, and was afterwards worshipped by the mistaken people as an idol, and was destroyed by the pious and God-fearing king Hezekiah, much to his credit.” *City of God* book 10 ch.8 p.185

**Desiderius Erasmus of Rotterdam** (1460-1536) discusses the brazen serpent that Moses set upon a pole as a type of Christ. *Colloquies of Erasmus* p.329

## Wo14. Hezekiah and the Assyrian army

2 Kings 19; Isaiah 36-37

**Aphrahat** (337-344 A.D.) (implied) mentions the Assyrians and Hezekiah but does not say anything else. *Select Demonstrations* Demonstration 21 ch.7 p.395. See also Demonstration 5.3 p.353.

Ephraim the Syrian (350-378 A.D.) (partial, not mention of the Assyrians) *Nisibine Hymns* hymn 39 no.18 p.202

***Life of Antony*** (356-362 A.D.) ch.28 p.204 “At least the true angel of the Lord sent against the Assyrian had no need for tumults nor displays from without, nor noises nor rattlings, but in quiet he used his power and forthwith destroyed a hundred and eighty-five thousand.”

**Athanasius of Alexandria** (338 A.D.) mentions Hezekiah and the Assyrian army that perished. *Easter Letter 10* ch.3 p.528

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) (implied) speaks of the advancing Assyrians who fled when the angel annihilated vast numbers. *Commentary on Zechariah* ch.13 p.386. Also *Commentary on Habakkuk* preface p.266

## Wo15. Elisha did miracle(s)

2 Kings 4:42-44

**Aphrahat the Syrian** (337-345 A.D.) mentions Elisha crossing the Jordan on dry ground. *Select Demonstrations* Demonstration 1.16 p.351

**Ambrosiaster** (Latin, after 384 A.D.) says that Elisha sasked where is the God of Elijah and crossed the Jordan in question 26 p.110-111.

**Severian of Gabala/Jableh** (398-408 A.D.) “as happened to Gehazi, whose secret thought Elisha discovered and to whom he told the future.” *On the Creation of the World* ch.2 p.1

**Asterius of Amasea** (400-410 A.D.) speaks of “Elisha’s deeds” *Against Covetousness* sermon 3 ch.1 p.2

## Wo16. Christ with the 3 youths in Daniel

Daniel 3:25 (implied)

Eusebius of Caesarea (c.324-c.337 A.D.) (partial, no mention of Christ) mentions the three youths in the lion’s den. *Encomium on the Martyrs* 2 p.3

**Aphrahat the Syrian** (337-345 A.D.) mentions in Daniel the three youths, by name, with Christ. *Select Demonstrations* Demonstration 21.1 p.399-400

**Hilary of Poitiers** (355-367/368 A.D.) (implied) extensively discusses the three children. “dare we think of His pierced body in that pain and weakness, from which the spirit of faith in Him rescued the glorious and blessed Martyrs?” (ch.46) *On the Trinity* book 10 ch.45-47 p.194.

Athanasius of Alexandria (356-360 A.D.) (partial) “and in Daniel, ‘And the form of the Fourth is like the Song of God;” says that this must be the Son. *Four Discourses Against the Arians* discourse 4 ch.24 p.442

Athanasius of Alexandria (338 A.D.) (partial, does not refer to the fourth) “And those valiant and blessed three who were tried in Babylon, Hananiah, Hishael, and Azariah, when they were in the safety and the fire became to them as new, gave thanks, praising and saying words of glory to God. I too like them have written, my brethren, having these things in mind;” *Letters of Athanasius of Alexandria* Paschal Letter 10 ch.3 p.528

John Chrysostom (martyred 407 A.D.) (partial, no mention of Christ) speaks of the three youths in Daniel. *Homilies on Ephesians* homily7 p.79

**X** **Jerome of Stridon** (373-420 A.D.) thought it was not Christ, but rather just an angel who prefigured in type Christ in the fiery furnace in Daniel.

**Augustine of Hippo** (388-430 A.D.) &&&

## Wo17. Daniel in the lion’s den

**Aphrahat the Syrian** (337-345 A.D.) mentions the plagues of Egypt. *Select Demonstrations* Demonstration 5.3 p.353

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

**Jerome of Stridon** (373-420 A.D.) mentions Daniel in the lion’s den. *Letter 1* ch.9 p.2

## Wo18. Joshua [Jesus son of Nun] crossed the Jordan [River]

Joshua 3:1-4:18

**Aphrahat the Syrian** (337-345 A.D.) mentions the plagues of Egypt. *Select Demonstrations* Demonstration 1.16 p.351

John Chrysostom (martyred 407 A.D.) (partial) mentions Joshua. *On the Statues* ch.10

**Augustine of Hippo** (380-430 A.D.) “For who else save Moses smote the Egyptians with so many and mighty plagues, as when He led the people through the parted waters of the sea, when he obtained manna for them from heaven in their hunger, and water from the rock in their thirst? Who else save Joshua the son of Nun divided the stream of the Jordan for the people to pass over, and by the utterance of a prayer to God bridled and stopped the revolving sun?” *Soliloquies on 1 John* Tractate 91 ch.24-25.2 p.361

## Wo19. Joshua’s long day [sun stood still]

Joshua 10:12

**Ambrosiaster** (Latin, after 384 A.D.) Joshua’s long day, Aaron’s rod. question 115 p.379

**John Chrysostom** (martyred 407 A.D.) mentions Joshua’ Long Day. *Homilies on the Statues* ch.10

**Jerome of Stridon** (393 A.D.) mentions Joshua’s long day when the sun stood still. *Against Jovinianus* book 2 ch.15 p.399

## Wo20. Moses’ face shown [with glory]

**Ambrosiaster** (Lastin, after 384 A.D.) says that Moses’ face show. Question 101 p.128

# Work of God IN THE NEW TESTAMENT

## Wn1. Zechariah was made mute [temporarily]

Luke 1:18-20

**Juvencus the Spaniard** (329/330 A.D.) says that the angel made Zechariah mute until John was born. *Four Books of the Gospels* book 1 stanzas 40-45 p.36

## Wn2. The star [of Bethlehem]

Matthew 2:2,7,9-10

**Juvencus the Spaniard** (329/330 A.D.) mentions the star over Bethlehem. *Four Books of the Gospels* book 1 stanza 225 p.40

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions the star of Bethlehem

**Eusebius of Emesa** (c.359 A.D.) mentions “a brilliant star in the East” at Jesus’ birth, and “withholding the light of the sun” when Christ was on the cross. *On the Sufferings and Death of our Lord* p.3

## Wn3. Jesus performed miracles

Luke 6:10; 7:14-15

John 2:1-11; John 4:46-54; Matthew 8:14-17; Mark 1:29-34; Luke 4:38-41; Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25; Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:-14; Matthew 14:22-23; Mark 6:45-52; John 6:16-21; Matthew 15:32-39; Mark 8:1-9; Matthew 17:1-13; Mark 9:2-13; Luke 4:16-31; Luke 9:28-36; Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56; John 9:1-41; John 11:1-44; Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43; Matthew 21:18-19; Mark 11:12-14; Matthew 28:1-10; Mark 16:1-8; Luke 24:1-12; John 20:1-10; Mark 16:12-13; Luke 24:13-35; Mark 16:14; Luke 24:36-43; John 20:19-25; John 20:26-31; John 21:1-25; Matthew 28:16-20; Mark 16:29-20; Luke 24:44-53

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 6:10; 7:14-15

**Sinaiticus** (340-350 A.D.) Luke 6:10; 7:14-15

**Juvencus the Spaniard** (329/330 A.D.) said that Jesus performed miracles in his *Englynion* Introduction.

Juvencus the Spaniard (329/330 A.D.) says that Jesus performed miracles. *Four Books of the Gospels* book 1 stanzas 435-445 p.45

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.75 p.216 mentions Jesus healing the blind man.

**Athanasius of Alexandria** (356-360 A.D.) mentions that Jesus raised Lazarus and open the eyes of a blind man. *Letter to the Church of Antioch* ch.7 p.485

Athanasius of Alexandria (346-356 A.D.) lists some of the miracles of Jesus, icluding healing the lame, turning water into wine, and feeding the 5,000. *Defence of the Nicene Definition* ch.1 p.150

**Optatus of Milevis** (373-375 A.D.) says that Jesus performed miracles in book 5 p.238; book 5 p.255 and book 1 p.254.

**Gregory of Nyssa** (382-383 A.D.) describes some of Jesus’ miracles. *Answering Eunomius’ Second Book* p.262

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) *Homilies on Joshua*. homily 8 ch.3 p.88

**John Chrysostom** (400-401 A.D.) Jesus performed miracles *Homilies on Acts* homily5 p.33

**Augustine of Hippo** (388-430 A.D.) says Jesus raised Lazarus from the dead. *The City of God* book 14 ch.9 p.269

***A Poem on the Passion of the Lord*** (315-350 A.D.) Jesus said “uniting with wholesome teaching many evident miracles” p.327

**Asterius of Amasea** (400-410 A.D.) speaks of the miracles of Christ as recorded in the Gospel. *The Rich Man and Lazarus* ch.1 p.2

**Council of Constantinople II** (May 553 A.D.) says that it is the same Jesus Christ who is the Word of God, suffered, was incarnate and made man, and worked miracles. the flesh from Mary, Mother of God. *The Capitula of the Council* ch.3 p.312

**Among heretics**

Mandaeans (>350?) (partial) said that Jesus put the demons with him into dead people so that their bodies would rise. *Ginza* p.549

## Wn4. Jesus at Cana or turning water to wine

John 2:1-12

**Juvencus the Spaniard** (329/330 A.D.) speaks of Jesus turning water to wine at Cana. *Four Books of the Gospels* book 2 stanzas 127-155 p.57

**Athanasius of Alexandria** (346-356 A.D.) lists some of the miracles of Jesus, icluding healing the lame, turning water into wine, and feeding the 5,000. *Defence of the Nicene Definition* ch.1 p.150

**Ambrosiaster** (Latin, after 384 A.D.) mentions Jesus at Cana question 9 p.336 and turning water to win question 107 p.22question 2 p.15

**Asterius of Amasea** (400-410 A.D.) (implied) speaks of the miracles of Christ such as the Wedding of Galilee and the clay pots. *The Rich Man and Lazarus* ch.1 p.2

## Wn5. Jesus calmed the storm

Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25

**Juvencus the Spaniard** (329/330 A.D.) tells of JEsu calming the storme before going to the Gerasenes. *Four Books of the Gospels* book 2 stanzas 37-40 p.55

## Wn6. Jesus fed the 5,000

Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:8-12

**Hegemonius of Sirmium** (4th century) “my Lord Jesus by His own power satisfied with five loaves five thousand men in the wilderness.” *Archelaus Disputation with Manes* ch.44 p.220

**Athanasius of Alexandria** (346-356 A.D.) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

Gregory of Nyssa (382-383 A.D.) (partial) says Jesus fed thousands. *Against Eunomius* book 5 ch.5 p.181

## Wn7. Jesus walked on water/waves/deep

John 6:17-22

**Hegemonius of Sirmium** (268-272 A.D.) “There, Moses went without fear into the darkness of the clouds that carry water; and here, the Lord Jesus walked with all power upon the waters.” *Archelaus Disputation with Manes* ch.44 p.220

## Wn8. Jesus healed a leper

Luke 5:12-13

**Athanasius of Alexandria** (346-356 A.D.) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

## Wn9. Jesus healed the paralytic

Luke 5:17-20

**Athanasius of Alexandria** (356-360 A.D.) says that Jesus remitted sins against the paralytic. *Four Discourses Against the Arians* discourse 3 ch.27.40 p.415

**Asterius of Amasea** (400-410 A.D.) (implied) speaks of the miracles of Christ and the paralytic carrying his mat. *The Rich Man and Lazarus* ch.1 p.2

## Wn10. Healing the flow of blood

Matthew 9:20-22; Mark 5:25-34; Luke 8:43-49

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.58 p.211 mentions the healing of the woman with the flow of blood.

**Athanasius of Alexandria** (326-372/373 A.D.) mentions the woman healed of the flow of blood. Letter 60 ch.3 p.576

**Optatus of Milevis** (373-375 A.D.) mentions Jesus healing thewoman with the flow ofblood in book 5 p.239.

**Asterius of Amasea** (400-410 A.D.) speaks of the miracles of Christ and the woman with the bloody issue. *The Rich Man and Lazarus* ch.1 p.2

## Wn11. Raising the widow’s son

Luke 7:14-15

**Aphrahat the Syrian** (337-345 A.D.) mentions the plagues of Egypt. *Select Demonstrations* Demonstration 8.14 p.379

**Augustine of Hippo** (388-430 A.D.) quotes Luke 7:14 in Sermon on the Mount book 1 ch.12.35 p.16 and Sermons on the Gospels Sermon 48 ch.2 p.473

## Wn12. Raising Lazarus from the dead

John 11:38-44; 12:1

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 11:38-44; 12:1

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions that Jesus raised Lazarus from the dead.

**Aphrahat the Syrian** (337-345 A.D.) mentions the plagues of Egypt. *Select Demonstrations* Demonstration 1.17 p.351

**Athanasius of Alexandria** (356-360 A.D.) says the Jesus recalled Lazarus’ soul. *Four Discourses Against the Arians* discourse 3 ch.28.46 p.419.

Athanasius of Alexandria (356-360 A.D.) mentions that Jesus raised Lazarus and opened the eyes of a blind man. *Letter to the Church of Antioch* ch.7 p.485

Athanasius of Alexandria (346-356 A.D.) (partial) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

**Aphrahat the Syrian** (337-345 A.D.) mentions Lazarus coming out of the tomb, and the Lord saying, “Come forth”. quotes part of John 11:43 saying that Jesus said it. *Select Demonstrations* Demonstration 8 ch.14 p.379

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 37 no.6 p.198

**Ambrosiaster** (Latin, after 384 A.D.) discusses Jesus raising Lazarus from the dead. question 91 p.357 and question 35 p.249.

**Ambrose of Milan** (370-390 A.D.) mentions Lazarus who rose fro mthe Dead. On Repentance book 2 ch.7.59,63 p.353

**Gregory of Nyssa** (382-383 A.D.) says that Jesus raised Lazarus. *Against Eunomius* book 5 ch.5 p.181

**Asterius of Amasea** (400-410 A.D.) mentions “Lazarus returing to life from the grave.” *The Rich Man and Lazarus* ch.1 p.2

**Jerome of Stridon** (393 A.D.) mentions Jesus raising Lazarus from the dead. *Against Jovinianus* book 2 ch.17 p.401

**Augustine of Hippo** (388-430 A.D.) says Jesus raised Lazarus from the dead. *The City of God* book 14 ch.9 p.269

## Wn13. The apostle(s) worked miracles

Luke 9:1; Acts 3:1-8; 5:12; 9:40-42

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 9:1

**Athanasius of Alexandria** (356-360 A.D.) says the apostles did miracles in the Lord’s grace. *Four Discourses Against the Arians* discourse 3 ch.2 p.395.

**John Chrysostom** (400-401 A.D.) says Peter and James worked miracles. *Homilies on Acts* homily3 and homily8 p.50

John Chrysostom (died 407 A.D.) says Paul did miracles. *Homilies on Ephesians* homily8 p.86

## Wn14. Ananias or Sapphira killed

Acts 5:1-11

**Hegemonius of Sirmium** **(4th century)** “Peter, who raised Tabitha to life, but also put Sapphira to death?” A Fragment of *Archelaus Disputation with Manes* p.234

**Basil of Cappadocia** (357-378/379 A.D.) “Let them say whether it is more proper to rank Him [the Holy Spirit] with God or to thrust Him forth to the place of the creature. Peter’s word to Sapphira, ‘How is it that ye have agreed together to tempt the Spirit of the Lord? Ye have not lied unto men, but unto God,’ show that sins against the Holy Spirit and against God are the same. *On the Spirit* ch.16.37 p.22. See also ibid ch.37 p.23 for a brief mention of Sapphira.

**Ambrosiaster** (Latin, after 384 A.D.) (implied) judgment on Ananais. question 13 p.171

**Ambrose of Milan** (370-390 A.D.) quotes Acts 5:3-4,5 and mentions Ananias and his wife, who were killed by the Holy Spirit. *Of the Holy Spirit* book 3 ch.9.56 p.143.

**John Chrysostom** (400-401 A.D.) says that Ananias and Sapphira were killed. *Homilies on Acts* homily12 p.79

**Asterius of Amasea** (400-410 A.D.) (implied) “Acts of the Apostles tell in tragic vein of Ananias and Sapphira?” *Against Covetousness* sermon 3 ch.1 p.2

**Jerome of Stridon** (373-420 A.D.) (implied) says that Ananias and Sapphira were “condemned” for lying to the Holy Spirit. *Letter 130* ch.14 p.268

John Cassian (410-430 A.D.) (partial) mentions Ananias. *Conference of the Bishop Paphnutius* 1 ch.19 p.304

## Wn15. Jesus healing the blind

John 9:1-12

**Aphrahat the Syrian** (337-345 A.D.) mentions the plagues of Egypt. *Select Demonstrations* Demonstration 1.17 p.351

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.75 p.216 mentions Jesus healing the blind man.

**Athanasius of Alexandria** (326-372/373 A.D.) mentions “the man blind from birth was healed by the fleshly spitting of the Word” Letter 60 ch.5 p.576

Athanasius of Alexandria (346-356 A.D.) “In truth, dead men were raised, lame walked, blind saw afresh, lepers were cleansed, and the water became wine, and five loaves satisfied five thousand, and all wondered and worshipped the Lord, confessing that in Him were fulfilled the prophecies, and that He was God the Son of God;” *Defense of the Nicene Definition* ch.1 p.150

**Ambrosiaster** (Latin, after 384 A.D.) mentions Jesus healing the man born blind. question 33 p.248

**Asterius of Amasea** (400-410 A.D. speaks of the miracles of Christ and the blind man. *The Rich Man and Lazarus* ch.1 p.2

# People

## Pe1. People are made in the image of God

Genesis 1:26-27; 1 Corinthians 11:7; James 3:9

Genesis 9:6 (people, not just Adam)

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 1:26-27

**Sinaiticus** (340-350 A.D.) Genesis 1:26-27

Aphrahat the Syrian (337-345 A.D.) (partial) mentions the plagues of Egypt. *Select Demonstrations* Demonstration 1.19 p.352

**Hegemonius of Sirmium** (4th century) give the metaphor that our spirits in our body are God’s image in His temple. *Archelaus Disputation with Manes* ch.19 p.193

**Hilary of Poitiers** (355-367/368 A.D.) quotes Genesis that people are made in the image of God, and says the image people were made from was that of Christ. *On the Trinity* book 5 ch.9 p.87

**Athanasius of Alexandria** (335-342 A.D.) says that God made us in His image. *On Luke 10:22* ch.2 p.87

**Ambrose of Milan** (378-381 A.D.) quotes Genesis 1:26. *On the Christian Faith* book 1 ch.7.51 p.209

**Ambrosiaster** (Latin, after 384 A.D.) says people are made in God’s image, question 106 p.10

**Cyril of Jerusalem** (c.349-386 A.D.) says we are made int eh image of God. *On Genesis* book 10 ch.6 p.59; book 11 ch.23 p.70

**Gregory of Nyssa** (382-397 A.D.) teaches that people are made in the image of God. *Against Eunomius* book 2 ch.12 p.123

**John Chrysostom** (martyred 407 A.D.) says we are made in the image of God. *Homilies on John* homily 25 ch.2 (vol.14) p.89

**Epiphanius of Salamis** (360-403 A.D.) Man made in the image of God. *The Panarion* section 3 ch.44 p.342

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes Genesis 1:26-28 “Let us make man in our image” *de Principiis* book 3 ch.6.1 p.344

***Life of Aphou*** (399-420? A.D.) says that we are made in the image of God. “Aba Aphou said, ‘Just as it is necessary to believe this, it is also necessary to believe his authority: ‘humankind has been created [according to] the likeness and image of God,’’” *Four Desert Fathers*. p.185

## Pe2. Our bodies die but our souls are immortal

God’s Judgment is final and the Lake of Fire is eternal. Revelation 20:10(Mt 25:46); 2 Thessalonians 1:9; Hebrews 6:2; Jude 7

Non-believers have painful consciousness after death. Revelation 20:10; Luke 12:5; 13:28; 16; Ezekiel 32:31-32; Matthew 3:12;5:21;13:42,50;22:13;25:41; Isaiah 50:11

Non-believers will perish. Luke 13:3,5; John 3:16; 2 Thessalonians 1:9, be no more on earth. Psalm 104:35; Deuteronomy 29:20, be destroyed.2 Thessalonians 1:9; 2 Peter 3:16; Matthew 10:28; 1 Corinthians 3:17; Philippians 1:28; James 4:12; Revelation 11:18

Destruction does not mean non-existence; Satan, beast, and false prophet will suffer forever in the lake of fire. Luke 21:16+18; 2 Thessalonians 2:8; Revelation 19:20;20:10.

Unbelievers are eternally punished there too. Matthew 25:41,46; Revelation 14:9-11;~19:3;~22:15

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 25:46

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 25:46

**Sinaiticus** (340-350 A.D.) Matthew 25:46

**Cyril of Jerusalem** (c.349-386 A.D.) says that our souls are immortal. *Catechetical Lecture* 4 ch.18 p.23

**Chryosotom** (martyred 407 A.D.) “For of the fact that we have an immortal soul, and that we shall hereafter render an account of what we have done here, and stand before a fearful Tribunal, their minds are at once thoroughly persuaded, and they have also regulated their whole course of life by such hopes as these; and have become superior to all worldly show, instructed as they have been by the sacred Scriptures, that ‘all is vanity, yea, vanity of vanities,’ [Ecclesiastes i.2] and they do not greedily long for any of those things which seem to be so splendid.” *On the Statues* ch.19.3 p.465

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) (implied) discusses the immutability of the soul in *de Principiis* book 3 ch.1.13 p.313-314

Many others too

**Among corrupt or spurious works**

*Apocalypse of Peter* v.25 *Ante-Nicene Fathers* vol.9 p.145-147 (partial) tells in great detail of the tormonets of the wicked after death.

## Pe3. People were made of dust

Genesis 2:7; Psalm 103:14; 1 Corinthians 15:47-48

**Aphrahat the Syrian** (337-345 A.D.) mentions the plagues of Egypt. *Select Demonstrations* Demonstration 8.6 p.376

**Ambrosiaster** (Latin, after 384 A.D.) says God made Adam from the ground. question 108 p.56

**Cyril of Jerusalem** (c.349-386 A.D.) says that people were made from the dust of the earth. *Catechetical Lecture* 12 ch.30 p.80

**John Chrysostom** (400-401 A.D.) implies that people were created from dust. *Commentary on Acts* homily 9 p.61

**Augustine of Hippo** (388-430 A.D.) “But in this passage where it is said, ‘And the Lord formed man dust of the earth, and breathed, or inspired, into his face the breath of life;’ the Greek has not *pneuma*, the usual word for the Holy Spirit, but *pnoh*, a word more frequently used of the creature than of the Creator;” *City of God* book 13 ch.24 p.259

## Pe4. Our bodies will return to dust

Genesis 3:19b

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “We, however, who believe in its resurrection, understand that a change only has been produced by death, but that its substance certainly remains; and that by the will of its Creator, and at the time appointed, it will be restored to life; and that a second time a change will take place in it, so that what at first was flesh (formed) out of earthly soil, and was afterwards dissolved by death, and again reduced to dust and ashes (‘For dust thou art,’ it is said, ‘and to dust shall thou return’), will be again raised from the earth, and shall after this, according to the merits of the indwelling soul, advance to the glory of a spiritual body.” *de Principiis* book 3 ch.6.5 p.&&&

## Pe5. People are like clay

**Cyril of Jerusalem** (c.349-386 A.D.) says that people are like clay. *Catechetical Lecture* 12 ch.30 p.80

## Pe6. Soul shares body’s pain and feelings

**Poem on the Passion of the Lord** (315-350 A.D.) “Follow the footsteps of my life, and while you look upon my torments and cruel death, remembering my innumerable pangs of body and soul, learn to endure hardships,[20] and to watch over your own safety.”

**Augustine of Hippo** (388-430 A.D.) “There are indeed many things which please the soul through the body, but its rest in these is not eternal, nor even long continued; and therefore they rather debase the soul and weigh it down, so as to be a drag upon that pure imponderability by which it tends towards higher things.” Letter 53 ch.10.18 p.&&&

## Pe7. People have the will to choose

Joshus 24:15; (implied) Luke 7:30

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 7:30

**Sinaiticus** (340-350 A.D.) Luke 7:30

**Hegemonius of Sirmium** (4th century) “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 is speaking) *Archelaus Disputation with Manes* ch.32 p.204

**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** (388-8/28/430 A.D.) &&&

## Pe8. We should tremble at God’s Word

Unbelievers trembling at God’s wrath is not counted here

Isaiah 66:2f “But on this one will I look; On *him who is* poor and of a contrite spirit, And who trembles at My word.”

Isaiah 66:5 “Hear the word of the LORD, You who tremble at His word”

Ezra 10:3 (implied); (they trembled at God’s commandment)

Jeremiah 5:22a (partial) “Do you not feat Me? Says the LORD. Will you not tremble at My presence,…”

Psalm 99:1 (partial) “The Lord reigns, let the people tremble”

Psalm 114:7 (partial) “Tremble, O earth, at the presence of the Lord”

Acts 7:32-33 (implied, Moses’ example) yet Hebrews 12:18-22 (Trembling at God)

Gregory Nazianzen (380/381 A.D.) (partial) says to tremple because of our sins, and tremble with joy because of our hope. *Oration 38 On the Theophany* ch.1 p.345

**Pacian of Barcelona** (342-379/392 A.D.) “be humble and tremble at God’s words” *On Penitents* ch.6.1 p.76

## Pe9. Do not trust in man

Jeremiah 17:5

**Augustine of Hippo** (388-430 A.D.) says we cannot trust in man. *New Testament Lessons* Sermon 46.2 p.409

## Pe10. The spirit is willing but the flesh is weak

Matthew 26:41b

**John Chrysostom** (martyred 407 A.D.) “And He cometh unto them, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.” *Homilies on Matthew* homily 83 ch.1 p.&&&

## Pe11. No profit to gain the whole world and lose your soul

Matthew 16:26; Mark 8:36; Luke 9:25

**Augustine of Hippo** (388-430 A.D.) “but to the former is said, ‘What doth it profit a man if he gain the whole world, but suffer the loss of his own soul?’” *On the Psalms* Psalm 73 ch.18 p.338

## Pe12. Positive mention of non-Biblical Jews

Acts 17:4

**Eusebius of Caesarea** (&&&)

**Athanasius of Alexandria** (&&&)

**Basil of Cappadocia** (357-379 A.D.) mentions Philo’s opinion’s on manna. *Letter 190* ch.3 p.232

**John Chrysostom** (400-401 A.D.) after Paul preached to the Jews in the synagogue in in Acts 17, says “And soe of them believed, and consorted with Paul and SIlar; and of the devout Greeks a great multitude…”In He is quoting Acts 17:4. *Homilies on Acts* homily 37 p.228

## Pe13. Even the elect an be deceived

Matthew 24:24b

**Hegemonius** (3d century) translating Archelaus (262-278 A.D.) quotes Matthew 24:4-5,23-26. “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ: ‘Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. But if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false apostles, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” (Archelaus is speaking) *Disputation with Manes* ch.35 p.209

Hegemonius (3d century) translating Archelaus (262-278 A.D.) “For we are given to understand beforehand that the devil himself is to be transformed into an angel of light, and that his servants are to make their appearance in similar guise, and that they are to work signs and wonders, insomuch that, if it were possible, the very elect should be deceived.” (Archelaus is speaking) *Disputation with Manes* ch.36 p.210

## Pe14. We are God’s workmanship

Ephesians 2:2:10

**Athanasius of Alexandria** (356-360 A.D.) “but ‘Where I am, there ye’ shall ‘be also;’ so that we may say, ‘We are His workmanship, created unto good works.’” *Four Discourses Against the Arians* discourse 2 ch.21.66 p.337.

**Cyril of Jerusalem** (349-386 A.D.) quotes Ephesians 2:10 that we are God’s workmanship. *Catechical Lectures* Lecture 2.1 p.8

## Pe15. People were given dominion over the earth

Genesis 1:26

**Ambrosiaster** (Latin, after 384 A.D.) says that man was given dominion over the earth. Question 107 p.26.

## Pe16. All flesh is grass

Isaiah 40:6-8; 1 Peter 1:24; James 1:10-11

Psalm 90:5; 92:7; 122:11; 123:15; 127:6; Isaiah 37:27

**Basil of Cappadocia** (357-379 A.D.) quotes Isaiah that all flesh is grass. *The Hexaemeron* ch.5.2 p.76

**Gregory of Nyssa** (382-397 A.D.) “because ‘all flesh is grass, and all the glory of man as the flower of grass’” *On Virginity* ch.4 p.349

**Augustine of Hippo** (388-430 A.D.) “For ‘All flesh is grass, and the brightness of man as the bloom of the grass: the grass hath withered, and the blom hath fallen down : but the word of the Lord abideth for everlasting.’” *On the Psalms* Psalm 52 ch.8 p.199

# SIN

## Si1. Man fell when Adam and Eve ate the fruit

Genesis 3; Romans 5:17-19

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Genesis 3

**Sinaiticus** (340-350 A.D.) Genesis 3

**Aphrahat the Syrian** (337-345 A.D.) mentions Ada eating the fruit. *Select Demonstrations* Demonstration 8.17 p.380

**Hegemonius of Sirmium** (4th century) discusses the serpent’s deceit of Eve and being cast out. *Archelaus Disputation with Manes* ch.33 p.206

**Athanasius of Alexandria** (335-342 A.D.) says that death prevailed from Adam to Moses, the earth was cursed, Hades opened, and Paradise shut. *On Luke 10:22 (Matthew 11:27)* ch.2 p.87

Athanasius of Alexandria (328 A.D.) (partial) says that man is in need and is fallen. *Statement of Faith* ch.4 p.85.

**Pacian of Barcelona** (342-379/392 A.D.) (implied) Adam’s condemnation transmitted to the whole human race. All people have sinned. *On Baptism* ch.2.1 p.88

Pacian of Barcelona (342-379/392 A.D.) discusses how mankind fell because Adam sinned. *On Baptism* ch.1.2 p.87-88 and ch.2.1 p.88

**Cyril of Jerusalem** (c.349-386 A.D.) says that we fell when Adam ate the fruit. *Catechetical Lecture* 13 ch.31 p.90

**Orosius/Hosius of Braga** (414-418 A.D.) says that Adam sinned and so the human race sinned. *Defense Against the Pelagians* ch.26 p.152-153

Jerome of Stridon(373-420 A.D.) (partial) says that Eve at ethe fruist. *Letter 130* ch.14 p.266

**Augustine of Hippo** (388-430 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

**Among heretics**

Mandaeans (>350?) (partial) mention Adam and Eve. *Ginza* p.543

## Si2. Adam & Eve covered themselves for shame

**Cyril of Jerusalem** (c.349-386 A.D.) says that Adam and Eve covered themselves after they sinned. *Catechetical Lecture* 13 ch.18 p.87

## Si3. We have or inherited a sinful nature

Romans 5:12-19; 1 John 1:10

1 Corinthians 15:22-23 (partial)

**Ambrosiaster** (Latin, after 384 A.D.) says that we inherited Adam’s sin. question 123 p.34

**Cyril of Jerusalem** (c.349-386 A.D.) sspeaks of the great warp of man’s nature. *Catechetical Lecture* 12 ch.7 p.74

Rufinus (34-406 A.D.) freely translating Origen (225-253/254 A.D.) (partial) discusses the spirit vs. the flesh. *de Principiis* book 3 ch.2.3 p.330

**Augustine of Hippo** (388-430 A.D.) &&&

## Si4. All have sinned

Psalm 14:2-3; Psalm 53:2-3;

Romans 3:22-23; 1 John 1:8,10; (partial) Luke 5:8; (partial) James 3:2a;

Sinaitic Old Syriac (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (partial) Luke 5:8

**Optatus of Milevis** (373-375 A.D.) quotes 1 John 1:8 that all have sinned in book 1 p102.

**Ambrosiaster** (Latin, after 384 A.D.) says that all have sinned. question 111 p.126

**Pacian of Barcelona** (342-379/392 A.D.) Adam’s condemnation transmitted to the whole human race. All people have sinned. *On Baptism* ch.2.1 p.88

Pacian of Barcelona (342-379/392 A.D.) (implied) quotes Proverbs 20:9 (Septuagint) and implies that no one has a pure heart or is free from sins. Letter 3 ch.21.1 p.62-63

**John Chrysostom** (martyred 407 A.D.) says that all men live a natural life of sin. *Commentary on Philippians* homily 3 verse 21 p.195

John Chrysostom (martyred 407 A.D.) quotes Romans 3:23 saying all have sinned. *Homilies on Galatians* homily2 p.22

**Jerome of Stridon** (373-420 A.D.)

**Council of Ephesus** (Jun-Sep 431 A.D.)

## Si5. Those who sin are sin’s servants/slaves

John 8:34

**John Chrysostom** (martyred 407 A.D.) says Paul said sinners were “Servants of sin” *Commentary on Matthew* homily 38 p.251

## Si6. People have guilt

Exodus 34:7; Leviticus 5:15; Psalm 3:29; 38:4; Isa 6:7; Jer 2:22; Hebrews 10:2,22; James 2:10

**Hegemonius of Sirmium** (4th century) “Stop, my beloved brethren, lest mayhap we be found to have the guilt of blood on us at the day of judgment; for it is written of men like this, that ‘there must be also heresies among you, that they which are approved may be made manifest among you.’” *Archelaus Disputation with Manes* ch.39 p.213

&&&**Athanasius of Alexandria** (326-372/373 A.D.)

**Ambrosiaster** (Latin, after 384 A.D.) says that Adam’s guilt came to all. question 112 p.133

## Si7. Reason/understanding was darkened

Deuteronomy 29:4; Isaiah 29:10-12

Job 38:2 (partial)

Matthew 4:16; 6:23; Luke 11:34; John 3:19-20;

John 12:35,40 (implied); 2 Corinthians 4:4-6 (implied)

1 Corinthians 2:14; 2 Corinthians 3:14-16 (Jews when reading Moses)

Romans 1:21; 2:19; Ephesians 4:17-18; 5:8; 6:12; Colossians 1:13; 1 John 1:6-7; 2:9

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. (implied John 12:40

**Athanasius of Alexandria** (330 A.D.) quotes Romans 1:22, 28. *Easter Letter 2* ch.3 p.511

**Cyril of Jerusalem** (c.349-386 A.D.) says our mind became darkened. *Catechetical Lecture* 16 ch.25 p.219

## Si8. People are corrupted/corruptible

1 Corinthians 15:42,50,53

Saying that a few people, or evil people, are corrupted is not counted here. Corrupt superstitions are also not counted.

**Athanasius of Alexandria** (334 A.D.) quotes 1 Corinthians 15:53. *Easter Letter 6* ch.4 p.520

**Ambrosiaster** (Latin, after 384 A.D.) says that we are corrupted and our consciences are cauterized. question 127 p.39

***Genuine Acts of Peter of Alexandria*** (after 384 A.D.) p.268 “By no means, For as long as this corruptible body weighs us down, and this earthly habitation depresses the sense of our infirmity, many are easily deceived in their imaginations, and think that which is unjust to be just, that to be holy which is impure. The Gibeonites who, by the divine threatenings, were to be utterly destroyed, having one thing in their wishes and another in their voice and mien, were able quickly to deceive Joshua, that just distributor of the land of promise.”

## Si9. People are hardened

Exodus 4:21; 10:20; Psalm 95:8; Proverbs 28:14; Romans 9:18; 11:25; Ephesians 4:18

Ambrosiaster (Latin, after 384 A.D.) (partial) says that we are corrupted and our consciences are cauterized. question 127 p.39

**Cyril of Jerusalem** (c.349-386 A.D.) (implied) said the Jews had hardness of heart. *Catechetical Lecture* 12 ch.13 p.75

**John Chrysostom** (400-401 A.D.) says that some are hardened. *Homilies on Acts* homily9 p.57

## Si10. Idolators/sinners are shameful

Daniel 9:7-11,16

&&&**Athanasius of Alexandria** (356-360 A.D.) (implied) *Four Discourses Against the Arians* discourse

**Optatus of Milevis** (373-375 A.D.) (implied) says that the Donatists are sinners and should feel shame. book 4 p.195

## Si11. The sinful provoke God

Exodus 23:21; Num 14:11,23; 16:30; Deuteronomy 4:25; 9:7,8,18,22; 31:20,29; 32:16,21; Jdg 2:12; 1 Kings 14:9,15,22; 15:30; 16:2,7,13,26,33; 21:22,53; 2 Kings 17:11,17; 21:6,15,17; 23:1,26; 2 Chr 28:25; 33:6; 34:25; Ezr 5:12; Neh 4:5; Job 12:6; Psalm 78:17,40,56,58; 106:29,33,43; Isa 1:4; 65:3; Jer 7:18,19; 8:19; 11:17; 25:6,7; 32:29,30,32; 44:3,8; Ezek 8:17; 16:26; Hos 12:14; Zech 8:14; 1 Corinthians 10:22; Hebrews 3:16

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**John Chrysostom** (martyred 407 A.D.) says that sinful people provoke God. &&&

## Si12. We were dead in sin

Romans 7:9; Ephesians 2:1,5; Colossians 2:13

**Athanasius of Alexandria** (338 A.D.) quotes Ephesians 2:4,5 in *Letter 10* (Paschal Letter) ch.4 p.528.

**John Chrysostom** (martyred 407 A.D.) says we were dead in sin. *Homilies on Ephesians* homily4 p.65

## Si13. The conscience of some is seared

1 Timothy 4:2

**Hegemonius of Sirmium** (4th century) “Apostle Paul, that elect vessel, has given us very clear indication when he says: ‘Now in the last times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and *commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.’” *Archelaus Disputation with Manes* ch.35 p.209

**Ambrosiaster** (Latin, after 384 A.D.) says that we are corrupted and our consciences are cauterized. question 127 p.39

**Gregory of Nyssa** (382-397 A.D.) “Such persons ‘have their conscience seared with a hot iron,’ as the Apostle expresses it;” *On Virginity* ch.8 p.352

## Si14. Hardness of people’s hearts

**Gregory of Nyssa** (382-397 A.D.) speaks of the hardness of people’s hearts. *Against Eunomius* book 2 ch.14 p.129

**Augustine of Hippo** (413-426 A.D.) says that some people’s hearts are hard. *City of God* book 1 ch.8 p.5

## Si15. Works of the flesh / sinful nature

Galatians 5:19-21

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) lists the works of the flesh. *de Principiis* book 3 ch.4.2 p.338

## Si16. Ezekiel 18 referring to an individual

Ezekiel 18

**Ambrosiaster** (Latin, after 384 A.D.) In discussing Ezekiel 18 says that God wants the wicked to repent and live, not die. question 111 p.126

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

**Among corrupt or spurious works**

In the *Treatise on Repentance Attributed to Cyprian* p.593-594 it refers to Ezekiel 18 in the context of both the individual and nation.

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.) ch.12,14 p.400 refers to Ezekiel 18 in the context of both the individual and society.

## Si17. World’s wisdom is foolishness to God

1 Corinthians 3:19a

**Hilary of Poitiers** (355-367/368 A.D.) “This is that wisdom of the world which was foreseen by God even in the prophet's days, and condemned through him in the words, I will destroy the wisdom of the wise, and reject the understanding of the prudent. And the apostle says: Where is the wise? Where is the scribe? Where is the inquirer of this world?” *History of the Councils* book 3 ch.8 p.&&&

## Si18. Cross/resurrection is foolish to the world

**Athanasius of Alexandria** (356-360 A.D.) says the cross is foolishness to the world. *Four Discourses Against the Arians* discourse 1 ch.43 p.331

## Si19. People deceive others

**Hegemonius of Sirmium** (4th century) “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ: ‘Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. But if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false apostles,(10) and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.’” *Archelaus’ Disputation with Manes* ch.35 p.&&&

## Si20. Some people deceive themselves

Jeremiah 37:9; 49:16; Obadiah 1:3; 1 Corinthians 3:18; Galatians 6:3; James 1:26; 1 John 1:8

**Augustine of Hippo** (38-430 A.D.) “‘Whosoever is born of God doth not sin, and he cannot sin, for His seed remaineth in him,’ and in every other passage of like import, they much deceive themselves by an inadequate consideration of the Scriptures. For they fail to observe that men severally become sons of God when they begin to live in newness of spirit, and to be renewed as to the inner man after the image of Him that created them.” *A Treatise on the Merits of Forgiveness of Sins* book 2 ch.9 p.&&&

## Si21. People themselves have broken cisterns

Jeremiah 2:12-13

**Athanasius of Alexandria** (368-372 A.D.) discuses heretics who are like the people with broken cisterns in Jeremiah’s time. *Letter to the Bishops of Africa* ch.4 p.490.

Athanasius of Alexandria (356-360 A.D.) mentions broken cisterns. *Four Discourses Against the Arians* Discourse 1 ch.19 p.317

**Optatus of Milevis** (373-375 A.D.) discusses at length about broken cisterns in Jeremiah. book 4 p.200

**John Chrysostom** (martyred 407 A.D.) “I was poor for thee, and a wanderer for thee, on the cross for thee, in the tomb for thee, above I intercede for thee to the Father; on earth I am come for thy sake am ambassador from my Father. Thou art all things to me, brother, and joint heir, and friend, and member.’ What wouldest thou more? Why dost thou turn away from Him, who loveth thee? Why dost thou labor for the world? Why dost thou draw water into a broken cistern? For it is this to labor for the present life. Why dost thou comb wool into the fire? Why dost thou ‘beat the air?’ Why dost thou ‘run in vain’?” *Homilies on Matthew* homily76 ch.5 p.&&&

## Si22. People are enslaved by sin / lust / the devil

**Ambrosiaster** (Latin, after 384 A.D.) says that people are enslaved by the ruler of the world. Question 59 p.294

**Cyril of Jerusalem** (c.349-386 A.D.) says that people are slaves of sin. *Catechetical Lecture* 1 ch.2 p.6

## Si23. Kept from the wise/prudent and given to babes

Luke 10:21-22

**Rufinus** (374-410 A.D.) translating Origen (225-253/254 A.D.) “And observe, that for this reason divine things have been concealed from the” *de Principiis* book 3 ch.&&&

## Si24. Don’t be double-minded / double-hearted

Double-tongued and double-dealing are not included here

James 1:8

**Athanasius of Alexandria** (346-356 A.D.) quotes James 1:8 about not being double-minded. *Defence of the Nicene Definition* ch.4 p.152

## Si25. [Many] Jews rejected Jesus as the Messiah

John 1:11

**John Chrysostom** (martyred 407 A.D.) speaks of the “insensibilities of the Jews” and quotes John 1:11. *Homilies on John* homily30 ver.33 p.104

## Si26. Some profess to be wise but are fools

Romans 1:22

# Salvation

## S1. O.T. pointed to salvation in Christ in New

Isaiah 53; Luke 2:29-32; 3:4-6; 4:18-19,21

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Luke 2:29-32; 3:4-6; 4:18-19,21

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Luke 2:29-32; 3:4-6; 4:18-19,21

**Sinaiticus** (340-350 A.D.) Luke 2:29-32; 3:4-6; 4:18-19,21

**Ambrosiaster** (Latin, after 384 A.D.) says that after Adam’s sin they were shown that sins were covered over and later granted by faith that they Savior wo the HEwbrews had been spiritually promised. question 112 p.125. See also question 111 p.127.

## S2. Salvation is a gift of God’s grace

(implied) John 1:14-17; Romans 5:17; 1 Peter 1:14; 5:10

**Pacian of Barcelona** (342-379/392 A.D.) Grace is remission of sin, and a gift. *On Baptism* ch.3.1 p.89

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “lest he should be ignorant that what he possesses has been bestowed on him by favour, but should consider as his own property what flows from the divine liberality, which idea undeobtedly generates arrogance of mind and pride, and finally becomes the cause of the individual’s ruin.” [Latin] *de Principiis* book 3 ch.1.12 p.313

## S3. Jesus’ death paid for our sins

Matthew 20:28; Mark 10:45; Acts 20:28; Romans 5; 1 Timothy 2:6; Hebrews 9:15; 1 Peter 2:24; Revelation 5:9

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 10:45

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 20:28; Mark 10:45; Acts 20:28

**Sinaiticus** (340-350 A.D.) Matthew 20:28; Mark 10:45; Acts 20:28

**Athanasius of Alexandria** (356-360 A.D.) says Jesus “redeeming all by the cross” *Four Discourses Against the Arians* discourse 2 ch.15.13 p.355 and “in this body offering Himself for all” ch.15.14 p.355

Optatus of Milevis (373-375 A.D.) (partial) says that Jesus “bought us” in book 3 p.171.

**Ambrose of Milan** (370-390 A.D.) Jesus’ blood atoned for out sins. &&&

**Cyril of Jerusalem** (349-386 A.D.) says that Jesus was crucified for our sins. *First Catechetical Lecture* 4 ch.10 *Nicene & Post-Nicene Fathers* p.21

**Augustine of Hippo** (388-430 A.D.) says Christ reconciled us by His cross. *The Enchiridion* ch.62 p.257

## S4. Saved by Jesus’ blood or dying for us

Mark 4:24; 14:24; Luke 22:20; Acts 20:28; Romans 3:29; 5:9; 1 Corinthians 11:25; Ephesians 1:7; 2:13; Colossians 1:20; Hebrews 9:12-14,22; 10:19; 1 Thessalonians 5:10; 1 Peter 1:2,19; 1 John 1:7; Revelation 1:5; 5:9

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 14:24; Luke 22:20

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Mark 4:24; 14:24; Luke 22:20; Acts 20:28

**Sinaiticus** (340-350 A.D.) Mark 4:24; 14:24; Luke 22:20; Acts 20:28

&&&**Athanasius of Alexandria** (331 A.D.) “cleansed all of our sins in His own blood.” &&&

**Optatus of Milevis** (373-375 A.D.) says we are saved by Jesus’ blood in book 3 pl170-171.

***Constitutions of the Holy Apostles (=Apostolic Constitutions)*** (3rd-5th century, compiled c.380/390 A.D.) book 5 section 3 ch.16 p.446 “‘for you are not your won, but His that bought you’ with His own blood.”

**Gregory of Nyssa** (382-383 A.D.) said that Jesus’ blood made propitiation for our sins. *Against Eunomius* book 6 ch.2 p.184

**Pacian of Barcelona** (342-379/392 A.D.) “…the blood of the Lord has delivered us, redeemed as we are” *On Penitents* ch.3.2 p.74

**Ambrose of Milan** (370-390 A.D.) “For the Spirit made us children by adoption, the waterof the sacred Font washed us, the blood of the Lord redeemed us.” *Of the Holy Spirit* book 3 ch.10.67 p.144

**John Chrysostom** (martyred 407 A.D.) we are saved by Jesus’ blood. *Homilies on Ephesians* homily6 p.53

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) says that Christ made peace through His blood. *Commentary on the Song of Songs* prologue p.52

Philo of Carpasia (365-425 A.D.) (partial) “Jesus, Savior of the world.”

**Augustine of Hippo** (388-430 A.D.) mentions being justified in the blood of Christ and being “reconciled to God by the death of His Son.” *On the Trinity* ch.13 ch.2 p.175

Augustine of Hippo (413-426 A.D.) “…the grace of Christ, who redeemed us by His blood.” *The City of God* book 22 ch.30 p.511

**Among heretics**

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “Christ the Lord would similarly rescue us, not from the slavery of Egypt but from that of death and sin. This he secured for us by the anointing of his own blood: by shedding it for all and undergoing death for us, he effected the resurrection of the dead…” *Commentary on Jonah* preface p.186

## S5. Even Jews who reject Jesus will perish

Matthew 24:33; John 3:36; 5:40,43; 6:45; 8:24; 12:47-48; Acts 3:22-23; 13:45-46+48; 20:21; Romans 9:1-22; 10:1-4; 11:23

Mark 12:40 greater condemnation for some teachers of the law

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 3:36; 6:45; 8:24; 12:47-48

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 3:35; 5:40; 6:45; 8:24; 12:47-48; Acts 3:22-23; 13:45-46+48, 20:21

**Sinaiticus** (340-350 A.D.) John 3:35; 5:40; 6:45; 8:24; 12:47-48; Acts 3:22-23; 13:45-46+48, 20:21

**John Chysostom** (390-398 A.d.) quotes John 3:36 in *Homilies on John* homily 31.1 p.106. He also quotes Acts 13:46 about those Jews judging themselves unworthy of eternal life in *Homilies on John* homily 31.1 p.107.

## S6. Believers God’s Elect

Matthew 24:22,31; Mark 13:20,27; Romans 8:33; 11:7; Colossians 3:12; 1 Thessalonians 1:4; 2 Timothy 2:10; Tt 1:1; 1 Peter 1:2; 5:13

(implied) Luke 18:7

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 24:22,31; Mark 13:20.27; Luke 18:8

**Sinaiticus** (340-350 A.D.) Matthew 24:22,31; Mark 13:20-27; Luke 18:8

**Juvencus the Spaniard** (329 A.D.) (implied) &&&

Optatus of Milevis (373-375 A.D.) (partial) says that Paul was the vessel ofelection in book 3 p160-161.

**Ambrosiaster** (Latin, after 384 A.D.) calls us God’s elect. Question 12 p.178 and question 8 p.179.

**Orosius/Hosius of Braga** (414-418 A.D.) speaks of our election. And refers to Acts 9:15. *Defense Against the Pelagians* ch.27 p.154

There are others too.

## S7. The reprobate (non-elect) will be lost

Romans 9:22

**Hegemonius of Sirmium** (4th century) says that Jannes and Jambres were reprobate concerning the faith. *Archelaus Disputation with Manes* ch.45 p.220.

## S8. Some elect died before knowing Savior

John 8:56; (partial) Hebrews 9:18-10:10

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 8:56

**Sinaiticus** (340-350 A.D.) John 8:56

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

## S9. Some follow Christ for a time, yet perish

Matthew 7:19-23; 13:5-7 + 13:20-22; (implied) Matthew 24:13; Mark 4:4-7 + 4:16-19; Luke 8:6-7 + 8:13-14; 2 Peter 2:20-22

Hebrews 6:4-11

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 7:19-23; 13:5-7 + 13:20-22; (implied) Matthew 24:13; Mark 4:4-7 + 4:16; Luke 8:6-7 + 8:13-14

**Sinaiticus** (340-350 A.D.) Matthew 7:19-23; 13:5-7 + 13:20-22; (implied) Matthew 24:13; Mark 4:4-7 + 4:16; Luke 8:6-7 + 8:13-14

**Athanasius of Alexandria** (335 A.D.) says that those who have been counted worthy of the heavenly calling, when they grow negligent, become defiled and become like Judas. He refers to Hebrews 10:29 and Matthew 22:12. *Easter Letter 9* ch.10 p.527

**John Chryosostom** (died 407 A.D.) &&7

**Jerome of Stridon** (373-420 A.D.) &&&

***Sozomen****’s Ecclesiastical History* book 2 ch.10 p.266 (370/380-425 A.D.) bishop Symeon showed other Christians about to be martyred from the sacred scriptures that their death would be true life, but to live in fear and deny God would be true death.

## S10. Not saved if living in sin

Matthew 7:22-23; Matthew 25:31-46

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 7:22-23; 25:32-46

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) Matthew 7:22-23; 25:31-46

**Sinaiticus** (340-350 A.D.) Matthew 7:22-23; 25:31-46

**Athanasius of Alexandria** (335 A.D.) says that those who have been counted worthy of the heavenly calling, when they grow negligent, become defiled and become like Judas. He refers to Hebrews 10:29 and Matthew 22:12. *Easter Letter 9* ch.10 p.527

**John Chryosostom** (died 407 A.D.) &&7

**Jerome of Stridon** (373-420 A.D.) &&&

## S11. Adoption as sons of God

Romans 8:23; 9:4; Ephesians 1:5; Hosea 1:10

**Aphrahat the Syrian** (337-345 A.D.) says we are adopted as sons of God. *Select Demonstrations* Demonstration 1.2 p.45

&&&**Athanasius of Alexandria** (356-360 A.D.) (implied) *Four Discourses Against the Arians* discourse 2 &&&

**Optatus of Milevis** (373-375 A.D.) says that we are “Sons of God” of “adoption” in book 4 p182

**Basil of Cappadocia** (357-379 A.D.) says we are adopted by God. *On the Spirit* ch.16.32 p.22

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says we are children of God by baptism. Question 54 p.168

**Basil of Cappadocia** (357-378/379 A.D.) says we are adopted as sons. *On the Spirit* ch.36 p.22

**Ambrose of Milan** (370-390 A.D.) says that when we put ot death the deeds of the flesh we do not receive the spirit of slavery, but the spirit of adoption of sons. Letters to Priests Letter 52.

## S12. We need to have faith

Just calling people “faithful” is not counted here, because that could refer to just obedient practice as well as faith.

(implied) Matthew 8:10,26; 9:2; 15:28

Matthew 6:30; 9:22; Mark 4:40; 11:22; John 2:11; 7:31; 8:30; 11:45; 12:11; 14:12; Acts 3:16; 20:21; Hebrews 4:3; 5:5; 10:22; 11:1; 11:13; James 2:17; 2 Peter 1:1

Sincere faith 2 Timothy 1:5

Without faith it is impossible to please God Hebrews 11:6

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 9:22; Mark 11:22; John 7:31; 8:30; 11:45; 12:11; 14:12

**Nicene Creed** (325 A.D.) starts out as “we believe” and anathematizes those who do not believe the same. p.3

**Juvencus the Spaniard** (329/330 A.D.) (implied) speaks of God strengthening our faith. *Four Books of the Gospels* book 2 stanza 151 p.57

**Aphrahat the Syrian** (337-345 A.D.) says we need faith. *Select Demonstrations* Demonstration 22.25 p.410

**Hegemonius of Sirmium** (4th century) “remarkable and singular measure his devotion to the faith, building up his own heart upon the rock that shall not be moved.” *Archelaus Disputation with Manes* ch.3 p.181

**Athanasius of Alexandria** (339 A.D.) says, “For faith and godliness are allied to each other, and sisters; and he who believes in Him is godly” *Easter Letter 11* ch.9 p.536

***Life of Antony*** (356-362 A.D.) ch.76 p.216 “We Christians therefore hold the mystery not in the wisdom of Greek arguments, but in the power of faith richly supplied to us by God through Jesus Christ.”

Basil of Cappadocia (357-378/379 A.D.) (partial) mentions our faith in Christ. *On the Spirit* ch.69 p.44

**Ambrose of Milan** (c.384 A.D.) “And the disciples say to the Lord: ‘Increase our faith.’” *Concerning Repentance* book 1 ch.11 no.48 p.337

**John Chrysostom** (martyred 407 A.D.) mentions that we are to have “true faith” *Commentary on Philippians* Introductory discourse p.183. He also speaks that we are to have faith, but not faith alone but also love in *Commentary on Philippians* homily 5 verse 2 p.203

## S13. Live by faith

Galatians 2:20; 3:8; Habakkuk 2:4; Romans 5:1; Acts 13:39

***Life of Antony*** (356-362 A.D.) ch.80 p.217 “Believe, therefore, also yourselves, and you shall see that with us here is no trick of words, but faith through love which is wrought in us towards Christ ... will consider faith in Christ sufficient.”

**Ambrosiaster** (Latin, after 384 A.D.) says we are to “live by faith.” Quoting Hebrews 2:4 Question 44 p.64

**Gregory of Nyssa** (382-383 A.D.) (implied) says to walk by faith, not by sight. *Answering Eunomius’ Second Book* p.259

## S14. We are God’s chickens

(implied) Psalm 91:4

**Augustine of Hippo** (380-430 A.D.) (implied) “As weak, then, He nourishes the weak, as a hen her chickens; for He likened Himself to a hen: ‘How often,’ He saith to Jerusalem, ‘would I have gathered thy children under my wings, as a hen her chickens; but thou wouldest not!’ And you see, brethren, how a hen becomes weak with her chickens.” *Soliloquies on John* Tractate 15 ch.7 p.101

## S15. Shipwrecked faith/salvation

1 Timothy 1:19

**Athanasius of Alexandria** (330 A.D.) qipte 1 Timothy 1:19 about a shipwrecked faith. *Easter Letter 2* ch.5 p.330

## S16. Confidence or assurance of salvation

(False assurance, confidence in yourself, or confident of some facts is not counted.)

Hebrews 10:35 “So do not throw away your confidence, it will be richly rewarded.” (NIV)

1 John 5:13-14

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “For I do not think that human nature can alone of itself maintain a contest with angels, and with the powers of the height and of the abyss, and with any other creature; but when it feels the presence of the Lord dwelling within it, confidence in the divine help will lead it to say, “The Lord is my light, and my salvation; whom shall I fear? The Lord is the protector of my life; of whom shall I be afraid? When the enemies draw near to me, to eat my flesh, my enemies who trouble me, they stumbled and fell. Though an host encamp against me, my heart shall not fear; though war should rise against me, in Him shall I be confident.” *de Principiis* book 3 ch.2.5 p.333

## S17. Hope in God or Christ

Job 13:15; Psalm 25:3; 42:5; 62:5; 119:74; 130:5,7; 146:5,11; Isa 40:31; Jer 29:11; Lam 3:21; Romans 8:25; 15:13; 1 Corinthians 15:19; Colossians 1:27; 1 Timothy 4:10; 6:17; Tt 2:13; Hebrews 6:19

hope is an anchor for our soul. Hebrews 6:19

**Basil of Cappadocia** (357-378/379 A.D.) “You hope to ‘reign with’ Christ” *On the Spirit* ch.28 p.44

***Poem on the Passion of the Lord*** (315-350 A.D.) “But, truly, if you thus regard this perishable world, and through your love of a better country deprive yourself of earthly riches and the enjoyment of present things, the prayers of the pious will bring you up in sacred habits, and in the hope of a happy life, amidst severe punishments, will cherish you with heavenly dew, and feed you with the sweetness of the promised good. Until the great favour of God shall recall your happy soul to the heavenly regions, your body being left after the fates of death. Then freed from all labour, then joyfully beholding the angelic choirs, and the blessed companies of saints in perpetual bliss, it shall reign with me in the happy abode of perpetual peace.”

## S18. Our faith is precious

Colossians 1:22-23

2 Peter 1:1; and of greater worth than gold 1 Peter 1:7

**Aphrahat the Syrian** (337-345 A.D.) (implied) We need to have perfect faith. *Select Demonstrations* Demonstration 1.2 p.345

***Life of Antony*** (356-362 A.D.) ch.76 p.216 “We Christians therefore hold the mystery not in the wisdom of Greek arguments, but in the power of faith richly supplied to us by God through Jesus Christ.”

**Gregory of Nyssa** (382-397 A.D.) (implied) speaks against having little faith. *Against Eunomius* book 2 ch.15 p.134

**John Chrysostom** (martyred 407 A.D.) implies that our faith is precious. *Homilies on Galatians* homily1 p.8

## S19. God’s great, glorious, precious promises

Galatians 3:21; 2 Peter 1:4; 2 Corinthians 1:18-21; 1 Timothy 4:8

**Ambrosiaster** (Latin, after 384 A.D.) (implied) speaks of the promises of God. Question 44 p.64 and question 112 p.133.

## S20. Mystery of the Lord/faith

Ephesians 3:8-9 “this mystery”

1 Timothy 2:9 “mystery of the faith”

Romans 11:25; 16:25

Ephesians 3:3,4,6; 5:32; 6:19

Colossians 1:26,27; 2:2; 4:3

Revelation 10:7

**Marcellus of Ancyra** (c.336 & 340 A.D.) speaks of the hidden mystery of Christ.

***Life of Antony*** (356-362 A.D.) ch.78 p.216 “We Christians therefore hold the mystery not in the wisdom of Greek arguments, but in the power of faith richly supplied to us by God through Jesus Christ.”

Optatus of Milevis (373-375 A.D.) (partial) mentions the mystery of the sacraments in book 1 p.90.

**Basil of Cappadocia** (357-378/379 A.D.) speaks of the mystery of godliness. *On the Spirit* ch.67 p.43

**Ambrosiaster** (Latin, after 384 A.D.) mentions the mysteroy of the church. Question 110 p.124

**Gregory of Nyssa** (382-397 A.D.)speaks of the “mystery of godliness” *Against Eunomius* book 2 ch.1 p.101

**John Chrysostom** (martyred 407 A.D.) implies our faith is a mystery. *Homilies on Ephesians* homily6 p.76-77

John Chrysostom (400-401 A.D.) mentions the mystery. *Homilies on Acts* homily 21 p.139

## S21. Be born again

John 3:3,7

**Optatus of Milevis** (373-375 A.D.) says

**Basil of Cappadocia** (357-378/379 A.D.) says we are born again. *On the Spirit* ch.35 p.21

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says we must be reborn and made new. *Questions on the Faith* Question 127 p.43

Ambrosiaster (Latin, after 384 A.D.) *Questions on the Faith* Question 59 p.&&&

**Ambrose of Milan** (370-390 A.D.) quotes John 3:7,9. *Of the Holy Spirit* book 3 ch.10.63 p.144. See also ibid ch.10.65 p.144

**Pacian of Barcelona** (342-379/392 A.D.) “the Church is people born again of the water and the Holy Spirit” Letter 3 ch.2.2 p.40

## S22. The precious blood of Christ

1 Peter 1:19

(Saved by the blood of Christ is a different topic and not included here)

**Athanasius of Alexandria** (329 A.D.) mentions Jesus as the sheep and lamb. His sacrifice was purified by His precious blood. *Easter Letter 1* ch.9 p.509

*Genuine Acts of Peter of Alexandria* (after 384 A.D.) p.264 “he feared not to rend asunder the holy Church, which the Son of God redeemed with His precious blood, and to deliver which from the tyranny of the devil He hesitated not to lay down His life.”

**John Chrysostom** (-407 A.D.) “If we can drink a potion that is able to kill the worms within us and the serpents. ‘And of what nature,’ it will be asked, ‘may this potion be, that hath such power?’ The precious Blood of Christ, if it be received with full assurance,” *Homilies on Matthew* homily 4 ch.15 p.&&&

## S23. Heirs of salvation / Christ / the Lord

***The Syriac Didascalia*** (after 431 A.D.) (towards the top) “who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved”

## S24. God has called us

(God calling us a particular name or title is not included here)

Acts 2:39; Romans 1:6-7; 8:28,30; 11:29; 1 Corinthians 1:2,24,26; 7:15,17; Galatians 1:6; 5:13; Ephesians 1:18; 4:1,4; ~Colossians 3:15; 1 Timothy 6:12; 2 Timothy 1:9; 1 Thessalonians 4:7; 2 Thessalonians 2:14; Hebrews 9:15; 1 Peter 1:15; 2:9; 3:9; 5:10; 2 Peter 1:3,10; Jude 1

**John Chrysostom** (martyred 407 A.D.) “For God called us not for uncleanness, but in sanctification.” *To the Thessalonians* homily2 v.7 p.&&&

## S25. Predestined or predestination

**John Chrysostom** (martyred 407 A.D.) says we are predestined. *Homilies on Ephesians* homily1.4-5 p.52

**Augustine of Hippo** (388-430 A.D.) quotes Romans 8:28-39. *On Christian Doctrine* book 4 ch.21.43 *NPNF* first series vol.2 p.589-590

## S26. God can raise Abraham’s kids from stones

Matthew 3:9; Luke 3:8

**John Chrysostom** (martyred 407 A.D.) quotes Matthew 3:9 Homilies on Matthew homily26 ch.5 p.181

## S27. Jesus bestowed remission of sins

**Hegemonius of Sirmium** (4th century) “But if there is no baptism, neither will there be any remission of sins, but every man will die in his own sins. *Manes said*: Is baptism, then, given on account of the remission of sins? *Archelaus said*: Certainly.” *Archelaus Disputation with Manes* ch.50 p.228

**Cyril of Jerusalem** (349-386 A.D.) “Cleanse thy vessel, that thou mayest receive grace more abundantly. For though remission of sins is given equally to all, the communion of the Holy Ghost is bestowed in proportion to each man’s faith” (*First Catechetical Lecture* 1 *Nicene & Post-Nicene Fathers* p.7 also Lecture 6 ch.6 p.34)

Pacian of Barcelona (342-379/392 A.D.) (partial) Grace is remission of sin, and a gift. *On Baptism* ch.3.1 p.89

## S28. Many are called but few are chosen

Matthew 8:1; Luke 13:29

**Augustine of Hippo** (380-430 A.D.) “The things shall come that are chosen of the Lord from all nations,’ that is, men, of whom Jesus saith in the Gospel, ‘Many are called, but few are chosen.’ For by such chosen ones of the nations there is built, through the new testament, with living stones, a house of God far more glorious than that temple was which was constructed by king Solomon, and rebuilt after the captivity.” *City of God* book 18 ch.45 p.388

## S29. Narrow is the gate to life

Matthew 7:13-14; Luke 13:24

**Augustine of Hippo** (388-430 A.D.) discusses Matthew 7:13-14 *Sermons on the New Testament* Sermon 51 p.446.

## S30. No way of salvation apart from Christ

Matthew 20:28; John 5:40-43; 6:45; 8:24; 10:8; 12:47-48; 14:6; Acts 4:12; 1 Corinthians 15:1-7; 1 Timothy 2:3-6; 1 Peter 1:18-19

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 6:45; 8:24; 10:8; 12:47-48; 14:6

**Vaticanus** (B) Most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.) John 5:40-43; 6:45; 8:24; 10:8; 12:47-48; 14:6; Acts 4:12

**Sinaiticus** (340-350 A.D.) John 5:40-43; 6:45; 8:24; 10:8; 12:47-38; 14:6; Acts 4:12

***Life of Antony*** (356-362 A.D.) ch.80 p.217 “And these signs are sufficent to prove that the faith of Christ alone is the true religion.”

**Athanasius of Alexandria** (356-360 A.D.) “For in It the Lord becomes our guide to the Kingdom of Heaven and to His own Father, saying, ‘I am the way’ and ‘the door,’ and ‘through me all must enter.’” *Four Discourses Against the Arians* discourse 2 ch.61 p.381

**John Chrysostom** (400-401 A.D.) says that there is no name given that we may be saved except Jesus. *Homilies on Acts* homily 10 p.65

## S31. Salvation/church for all kinds of people

Romans 10:12-13; Galatians 3:28; James 2:1-9; Matthew 8:11; Luke 13:29

**Aphrahat the Syrian** (337-345 A.D.) there is not male or female, Jew or Greek in salvation.. *Select Demonstrations* Demonstration 22.13 p.406

**Hegemonius of Sirmium** (4th century) “But away with such a supposition in the case of our Lord Jesus Christ, the Saviour of every soul.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.27 p.200

**Athanasius of Alexandria** (350 A.D.) “Where our Lord Jesus Christ, who took upon Him to die for all, stretched forth His hands, not somwhere on the earth beneath, but in the air itself, in order that the Salvation effected by the Cross might be shewn to be for all men everywhere;” *Easter Letter 22* p.549

**Cyril of Jerusalem** (349-386 A.D.) says that the souls of men and women are alike. *First Catechetical Lecture* 4 ch.20 *Nicene & Post-Nicene Fathers* p.24

**John Chrysostom** (400-401 A.D.) quotes Galatians 3:28 that salvation is for all kinds of people. *Homilies on Acts* homily 5 p.34.

**Augustine of Hippo** (388-430 A.D.) says that salvation is for male, female, slave, free, etc. [Galatians 3:26-28]. *On the Trinity* book 7 ch.9.12 p.160

# End Times

## E1. The AntiChrist will come -after 125 A.D.

2 Thessalonians 2:9

**Hegemonius of Sirmium** (4th century) (partial) calls Manes the vessel of the AntiChrist, and says Manes’ king is the AntiChrist. *Archelaus Disputation with Manes* ch.36 p.210

**Cyril of Jerusalem** (c.349-386 A.D.) discuess the end times, Gabriel’s message, the fourth beast will speak blasphemous words against the Most High. In ch.14 he refers to 2 Thessalonians 2:9 as by Paul. These false signs by Satan and the AntiChrist will abhor idols and be seated in the Temple of God. *Catechetical Lectures* Lecture 15 ch.13-15 p.108

**John Chrysostom** (before 390 A.D.) mentions the AntiChrist. *Homilies on Matthew* homily 77.2 p.464

The Donatist schismatic **Tyconius** (after 390 A.D.) says that the AntiChrist will come section 1 p.9

**Rufinus** (374-410 A.D.) quotes 2 Thessalonians 2:3,4,8,9 as by the Apostle. *Commentary on the Apostles’ Creed* ch.34 p.556

**Orosius/Hosius of Braga** (414-418 A.D.) (partial) refers to the AntiChrist and quotes 2 Thessalonians 2:3-4. *Defense Against the Pelagians* ch.16 p.134

## E2. Heresies and persecution come before AntiChrist or Christ’s return

Matthew 24:5,9-11,23-26; Luke 21:1-9,12,16-17

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 24:5,9-11,23-26; Luke 21:1-9,12,16-17

**Hegemonius of Sirmium** (4th century) says that many will come in Christ’s name. Many will be false Christs and false apostles. *Archelaus Disputation with Manes* ch.35 p.209

## E3. Before this will be many lesser antiChrists

2 John 7

(implied) Matthew 24:5,23; (implied) Luke 21:8

**Juvencus the Spaniard** (329 A.D.) &&&

Athanasius of Alexandria (after 347 A.D.) (partial, singular) says that Arians are a forerunner of the antiChrist. *Defence Against the Arians* part 5 ch.89 p.147

**Hegemonius of Sirmium** (4th century) says that many will come in Christ’s name. Many will be false Christs and false apostles. *Archelaus Disputation with Manes* ch.35 p.209

Hegemonius of Sirmium (4th century) calls Manes the vessel of the AntiChrist, and says Manes’ king is the AntiChrist. *Archelaus Disputation with Manes* ch.36 p.210

***Life of Antony*** (probably by Athanasius of Alexandria) (356-362 A.D.) ch.69 p.214 speaks of antiChrists.

**Optatus of Milevis** (373-375 A.D.) speaks of the judgment of John and many antiChrists. book 1 p.30

**Jerome of Stridon** (393 A.D.) mnentions there are a number of antichrists. *Against Jovinianus* book 2 ch.21 p.403

## E4. Jesus will return in glory -after 125 A.D.

Acts 1:9-11; Revelation 1:7; Matthew 24:26-27, 30; Luke 21:27

(implied) 1 Thessalonians 1:10

p47 (=Chester Beatty III) Revelation 9:10-11:3; 11:5-16:15; 16:17-17:2 (125 verses) (partial) Revelation 16:15 One will come like a thief.

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 24:26-27; Luke 21:27

**Juvencus the Spaniard** (329 A.D.) &&&

**Aphrahat the Syrian** (337-345 A.D.) (implied) says that Jesus will return again. *Select Demonstrations* Demonstration 6.14 p.370

**Hegemonius of Sirmium** (4th century) says that Jesus Christ’s Advent will not be obscure or ignoble. *Archelaus Disputation with Manes* ch.37 p.211

**Philo of Carpasia** (365-425 A.D.) “Until the coming of Christ again, he will live as God has hidden and concealed him, until he dies, according to his (*God’s*) will.”

## E5. Rapture of believers

Matthew 24:31,34-42; 1 Thessalonians 4:16-18

**Aphrahat the Syrian** (337-345 A.D.) mentions believers being raptured. *Select Demonstrations* Demonstration 8.15 p.379-380

**Gregory of Nyssa** (382-383 A.D.) says that believers will meet Jesus in the air. *Against Eunomius* book 12 ch.1 p.242

**John Chrysostom** (before 390 A.D.) mentioned Paul’s teaching in 1 Thessalonians 4:16. *Homilies on Matthew* homily 76.5 p.460

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes 1 Thessalonians 4:17. *de Principiis* book 2 ch.11.5 p.299

## E6. Resurrection of believers / all

Isaiah 25:7; 26:19

Matthew 22:30-32; Luke 20:34-38; 1 Thessalonians 4:16-17; 5:3; 2 Thessalonians 2:1

John 11:24-27 (implied)

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 22:30-32; Luke 20:34-38

**Council of Nicea** (325 A.D.) Creed p.3 “mentions the resurrection of the dead.”

**Private Creed of Arius** (328 A.D.) “And in the Holy Ghost; and in the resurrection of the flesh; and in the life of the world to come; and in a kingdom of heaven; and in one Catholic Church of God which extends to the ends of the earth.” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Aphrahat the Syrian** (337-345 A.D.) says believers are resurrected. *Select Demonstrations* Demonstration 6.1 p.383. See also Demonstraiton 6.14 p.372.

**Hegemonius of Sirmium** (4th century) (implied) If Jesus is not risen, the no one else will rise either. *Archelaus Disputation with Manes* ch.49 p.225-226

**Basil of Cappadocia** (357-379 A.D.) mentions the resurrection of believers. *Letter 8* ch.7 p.119. See also *Letter 46* ch.5 p.151.

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.7 p.439 “For the Almighty God Himself will raise us up through our Lord Jesus Christ,…”

**First Council of Constantinople** (381/382 A.D.) mentions the resurrection of the dead. Creed ch.1 p.163

**Gregory of Nyssa** (382-383 A.D.) says that we are resurrected. *Against Eunomius* book 4 ch.3 p.158

**Ambrosiaster** (Latin, after 384 A.D.) teaches the resurrection of believers. question 114 p.333

The Donatist schismatic **Tyconius** (after 390 A.D.) discusses the two resurrections. section 4 p.63,65

**Asterius of Amasea** (400-410 A.D.) speaks of “that you attain to the resurrection of the just” *The Rich Man and Lazarus* ch.1 p.2

**Orosius/Hosius of Braga** (414-418 A.D.) mentions the resurrection of the dead. *Defense Against the Pelagians* ch.27 p.154

**Augustine of Hippo** (388-430 A.D.) says that we are resurrected. *City of God* book 1 ch.12 p.10

**Among heretics**

***The Vision of Paul*** (c.388 A.D. – after Nicea) ch.41 p.162 mentions special punishments in Hell for those who said Christ did not rise from the dead and that the flesh will not rise again.

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) “Christ the Lord would similarly rescue us, not from the slavery of Egypt but from that of death and sin. This he secured for us by the anointing of his own blood: by shedding it for all and undergoing death for us, he effected the resurrection of the dead…” *Commentary on Jonah* preface p.186

## E7. Christ will judge all / quick and dead

Matthew 21:32; Mark 8:38; 2 Corinthians 5:10

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Matthew 21:32; Mark 8:38

**The Nicene Creed** (325 A.D.) Jesus will come to judge the quick and the dead.

**Private Creed of Arius** (328 A.D.) “And in the Lord Jesus Christ, his Son, who was begotten of him before all ages, the Divine Logos, through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh; and suffered; and rose again; and ascended to the heavens; and shall come again to judge the quick and the dead.” in *Socrates’ Ecclesiastical History* book 1 ch.26 *NPNF* second series vol.2 p.28-29.

**Synod of Antioch in Encaeniis** (341 A.D.) (implied by Nicea) Canon 1 p.108 says to excommunicate people who presume to set Nice[a] under Constantine.

**Athanasius of Alexandria** (326-372/373 A.D.) says that Jesus will judge the world *On the Opinion of Dionysius* ch.7 p.178

Athanasius of Alexandria (335-342 A.D.) says the Father has given all judgment to the Son. *On Luke* 10:22 ch.3 p.88

**Council of Sirmium** (Greek creed) 351 A.D. says that Christ judges the living and the dead. *Socrates Ecclesiastical History* book 2 ch.30 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.56-57.

**Basil of Cappadocia** (357-379 A.D.) says that Jesus will judge the quick and the dead. *Letter 46* ch.5 p.151

**Ambrosiaster** (Latin, after 384 A.D.) says that Christ will judge the living and the dead. question 10 p.120

**First Council of Constantinople** (381/382 A.D.) says Christ will judge the quick and the dead. Creed ch.1 p.163

**Cyril of Jerusalem** (349-386 A.D.) says that Christ will judge both the quick and the dead. *First Catechetical Lecture* 4 ch.15 *Nicene & Post-Nicene Fathers* p.22

**Gregory Nazianzen** (330-391) says that Jesus ascends to Heaven and will return to judge the quick and the dead. *On the Son - Third Theological Oration* ch.20 p.309

**Epiphanius of Salamis** (360-403 A.D.) “We must also understand in this sense the passage, He [the Father] has given all judgment to the Son [John 5:22]” *Panarion* 2.2 as quoted in *The Two Natures in Christ*, p.357

**Augustine of Hippo** (388-430 A.D.) says the Christ will come to judge the quick and the dead. *The City of God* book 17 ch.18 p.356

## E8. Believers will judge the world or angels

1 Corinthians 6:2-3

**Augustine of Hippo** (380-430 A.D.) quotes 1 Corinthians 6:3 about us judging angels. *On the Gospel of John* Tractate 18 ch.6 vol.7 p.180

## E9. Believers are sons of God

Hosea 1:10; Matthew 5:9; John 1:12-15; Romans 8:14; 9:26; 2 Corinthians 6:18; Galatians 3:26; 4:6-7; Hebrews 12:7; 1 John 3:1

Implied Luke 6:35

**Hegemonius of Sirmium** (4th century) says that believers are sons of God. *Archelaus Disputation with Manes* ch.25 p.201

**Basil of Cappadocia** (357-378/379 A.D.) says we become sons of God. *On the Spirit* ch.61 p.38

Many others

**Among corrupt or spurious works**

**pseudo-Ignatius** (after 117 A.D.) mentions that we are children of God. Longer version of the *Letter to the Philadelphians* ch.3 p.&&&

## E10. Believers will reign with Christ

2 Timothy 2:12; Revelation 2:26,27; 20:4,6;

Implied Revelation 22:5

Ephesians 2:6; Revelation 3:21 We will sit with Christ on His throne

***A Poem on the Passion of the Lord*** (315-350 A.D.) *ANF* vol.7 p.328 (near the end). “your body being left after the fates of death. Mentions saints you died joyfully seeing the angelic chors, and being in perpetural bless, and reigning with Christ.”

**Basil of Cappadocia** (357-378/379 A.D.) “You hope to ‘reign with’ Christ” *On the Spirit* ch.28 p.44

## E11. Jesus returns in [literal] clouds

Acts 1:9-11; Revelation 1:7; 19:11-16

**Aphrahat the Syrian** (337-345 A.D.) sys Jesus will return in the clouds. *Select Demonstrations* Demonstration 6.9 p.339

The Donatist schismatic **Tyconius** (after 390 A.D.) says the Lord is coming in the clouds. section 1 p.7

**Gregory of Nyssa** (382-397 A.D.) says we will come up in the clouds and meet Jesus. *Against Eunomius* book 12 ch.1 p.242

**Jerome of Stridon** (373-420 A.D.) says that we will meet Jesus in the clouds. *Letter 2* ch.4 p.5

## E12. The Tree of Life

Genesis 2:9; Revelation 2:7; 22:2

(partial) Proverbs 3:18

**Eusebius of Emesa** (c.359 A.D.) mentions “The Tree of Life in the Garden, is the Tree of the Cross.” *On the Sufferings and Death of our Lord* p.2

**Hilary of Poitiers** (355-367/368 A.D.) mentions the Tree of Life. *Commentary on Psalms* Psalm 1 ch.14 p.239

**Ambrosiaster** (Latin, after 384 A.D.) mentions the tree of life. question 14 p.51

**Gregory Nazianzen** (330-391 A.D.) mentions the tree of life, and the tree of knowledge. *In Defense of His Flight to Pontus* ch.25 p.210

## E13. Fulfillment of the Cosmos has come to us

1 Corinthians 10:11

Macrostitch Creed (344/345 A.D.) (partial, shall come) “and [Jesus] is seated at the right hand of the Father, and shall come at the consummation of the ages, to judge the living and the dead,…” *Socrates Ecclesiastical History* book 2 ch.19 in *Nicene and Post-Nicene Fathers* 2nd Series vol.2 p.44

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) quotes 1 Corinthians 10:11. *de Principiis* book 4 ch.1.13 p.361

**Jerome of Stridon** (373-420 A.D.) quotes 1 Corinthians 10:11 “They [Old Testament blood sacrifices] were figures typifying things still future and were ‘written for our admonition upon whom the ends of the world are come.’” Letter 52 ch.10 p.94

## E14. The Endtimes tribulation

Matthew 24:3-43; Mark; Luke, Revelation

**John Chrysostom** (before 390 A.D.) says there will be a future tribulation such as never was. *Homilies on Matthew* homily 76 p.457

## E15. Every knee will bow to Jesus

Philippians 2:10

**Basil of Cappadocia** (357-379 A.D.) quotes Philippians 2. *On the Spirit* ch.8.17 p.11

**Ambrosiaster** (Latin, after 384 A.D.) says the every knee will bow to Jesus. question 26 p.205

**Gregory of Nyssa** (382-397 A.D.) says that every knee will bow toJesus. *Against Eunomius* book 2 ch.11 p.120

## E16. Moon will turn to blood

Joel 2:31; Acts 2:20; Revelation 6:12

**Ambrosiaster** (Latin, after 384 A.D.) says the moon will turn to blood. question 105 p.211-212

## E17. Abomination that causes desolation

Daniel 9:27; 11:31b; 12:11; Matthew 24:15

**John Chrysostom** (before 390 A.D.) mentions the abomination of desolation should stand in the holy place. *Homilies on Matthew* homily 76 p.456

**Augustine of Hippo** (400 A.D.) quotes Matthew 24:14-15 in *Harmony of the Gospels* book 2 ch.149 p.170

## E18. God’s future temple on earth/in Jerusalem

**Cyril of Jerusalem** (c.349-386 A.D.) discuess the end times, Gabriel’s message, the fourth beast will speak blasphemous words against the Most High. In ch.14 he refers to 2 Thessalonians 2:9 as by Paul. These false signs by Satan and the AntiChrist will abhor idols and be seated in the Temple of God. *Catechetical Lectures* Lecture 15 ch.13-15 p.108

## E19. Christ’s coming like the days of Noah

Matthew 24:37

**John Chrysostom** (before 390 A.D.) mentions the end times like the days of Noe [Noah]. *Homilies on Matthew* homily 77.2 p.464

## E20. Meeting the Lord in the clouds

1 Thessalonians 4:17

The Donatist schismatic Tyconius (after 390 A.D.) (partial) says the Lord is coming in the clouds, but does not say we will meet Him. section 1 p.7

**Gregory of Nyssa** (382-397 A.D.) ni discussing the endtimes says, “with a shout and the sound of trumpets.” *On the Soul and the Resurrection* p.461

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “And again he [the apostle] says, ‘We shall be caught up in the clouds to meet Christ in the air, and so shall we ever be with the Lord.’” *Origen’s de Principiis* book 2 ch.11.6 p.299

**Jerome of Stridon** (373-420 A.D.) says that we will meet Jesus in the clouds. *Letter 2* ch.4 p.5

## E21. The endtime [sound of the] trumpet

1 Corinthians 15:52; 1 Thessalonians 4:16; Revelation 8:6-7, 8,10,12,9:1,13; 11:15

**Aphrahat the Syrian** (337-345 A.D.) mentionsthe trumpet at the end. *Select Demonstrations* Demonstration 6.1 p.353

**Ambrose of Milan** (370-390 A.D.) quotes 1 Corinthians 15:52 about the last trumpet and that we shall be raised incorruptible. *Book 2 On the Belief in the Resurrection* ch.77 p.186

**Basil of Cappadocia** (357-379 A.D.) mentions trumpet at the end. *Letter 46* ch.5 p.151

**Gregory of Nyssa** (382-397 A.D.) mentions the sounds fo trumpets at the end. *Against Eunomius* book 12 ch.1 p.242

**John Chrysostom** (before 390 A.D.) mentions the great trumpet after the rapture. *Homilies on Matthew* homily 76.5 p.460

**Jerome of Stridon** (373-420 A.D.) mentions the trumpet form heaven at the end. *Letter 14* ch.2 p.14

## E22. The Day of the Lord

Day of the Lord’s Passion, and a Day is as a thousand years are not counted here

1 Thessalonians 5:1; Isaiah 2:12; 13:9-10; Ezekiel 30:3

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# Revelation Specific

## R1. Seven churches in Revelation

Revelation 2-3

**Ambrosiaster** (Latin, after 384 A.D.) mentions the seven churches in Revelation. Question 47 p.148

**Pacian of Barcelona** (342-379/392 A.D.) discusses the seven churches in Revelation Letter 1 ch.5.4 p.24

**Rufinus** (410 A.D.) freely translated Origen (225-253/254 A.D.) mentions John writing to the seven churches. *Commentary on the Song of Songs* book 3 ch.3 p.175

**Jerome of Stridon** (393 A.D.) quotes Revelation 2:2 and on in *Against Jovinianus* book 2 ch.3 p.390

## R2. Two witnesses come before Christ returns

Revelation 11:3-12

**Jerome of Stridon** (373-420 A.D.) quotes Revelatoin 11:7,8 and discusses the two witnesses who are killed. Letter 46 ch.6 p.62

## R3. The Book of Book of Life / the Living

Revelation 3:5; 20:15

**Ephraim the Syrian** (350-378 A.D.) mentions the books of life in *Nisibine Hymns* hymn 20 no.3 p.190 and *Nisibine Hymns* hymn 58 no.20 p.212

**Orosius/Hosius of Braga** (414-418 A.D.) the Father has given all judgment to the Son. *Defense Against the Pelagians* ch.15 p.134

## R4. The Beast or his mark

Revelation 13, 15:2; 17

Ambrose of Milan (370-390 A.D.) (partial) quotes part of Revelation 13:6 as referring to the AntiChrist. *Of the Christian Faith* book 2 ch.15.135 p.241

**Augustine of Hippo** (413-426 A.D.) “As to the words following, "And if any have not worshipped the beast nor his image, nor have received his inscription on their forehead, or on their hand," we must take them of both the living and the dead.” *The City of God* ch.9 p.431

## R5. The Millennium or the 1,000 years

Revelation 20:1-10

**X Gregory of Nyssa** (382-383 A.D.) In the midst of asking if we do various unbiblical things, he asks, “Do we promise the gluttony of the Millennium? Do we declare that the Jewish animal sacrifices shall be retstored?” *Letters of Gregory of Nyssa* Letter 17 p.544.

**Augustine of Hippo** (413-426 A.D.) “The evangelist John has spoken of these two resurrections in the book which is called the Apocalypse, but in such a way that some Christians do not understand the first of the two, and so construe the passage into ridiculous fancies. For the Apostle John says in the foresaid book, "And I saw an angel come down from heaven. . . . Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."(1) Those who, on the strength of this passage, have suspected that the first resurrection is future and bodily, have been moved, among other things, specially by the number of a thousand years, as if it were a fit thing that the saints should thus enjoy a kind of Sabbath-rest during that period, a holy leisure after the labors of the six thousand years since man was created, and was on account of his great sin dismissed from the blessedness of paradise into the woes of this mortal life, so that thus, as it is written, "One day is with the Lord as a thousand years, and a thousand years as one day,"(2) there should follow on the completion of six thousand years, as of six days, a kind of seventh-day Sabbath in the succeeding thousand years; and that it is for this purpose the saints rise, viz., to celebrate this Sabbath. And. this opinion would not be objectionable, if it were believed that the joys of the saints in that Sabbath shall be spiritual, and consequent on the presence of God; for I myself, too, once held this opinion.(3) But, as they assert that those who then rise again shall enjoy the leisure of immoderate carnal banquets, furnished with an amount of meat and drink such as not only to shock the feeling of the temperate, but even to surpass the measure of credulity itself, such assertions can be believed only by the carnal. They who do believe them are called by the spiritual Chiliasts, which we may literally reproduce by the name Millenarians.(4) It were a tedious process to refute these opinions point by point: we prefer proceeding to show how that passage of Scripture should be understood.” *The City of God* book 20 ch.7 p.426

Augustine of Hippo (413-426) “For when the Assyrian kingdom subdued almost all Asia, although this was done by fighting, yet the wars could not be very fierce or difficult, because the nations were as yet untrained to resist, and neither so many nor so great as afterward; forasmuch as, after that greatest and indeed universal flood, when only eight men escaped in Noah's ark, not much more than a thousand years had passed when Ninus subdued all Asia with the exception of India.” *The City of God* book 18 ch.22 p.372.

## R6. Devil and followers cast in Lake of Fire

Revelation 20:10 (no other places)

**Hegemonius of Sirmium** (4th century) (partial) says that some demons had relations with women, “and brought on themselves the merited award of the punishment of eternal fire.” *Archelaus Disputation with Manes* ch.32 p.205

Ambrosiaster (Latin, after 384 A.D.) (partial) mentions the Lake of Fire. question 73 p.209

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) quotes Ezekiel 28:11-19 and refers this to not just Tyre but Lucifer in *de Principiis* book 1 ch.5.4-5 p.258-259

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) do they not rather hear the Father of our Lord Jesus Christ in the Gospels, preparing fire for the devil and his angels? And how shall that proceeding” *de Principiis* book 2 ch.5.2 p.279

## R7. Heavenly (24) elders in Revelation

Revelation 4:4,10-11, 5:14; 7:11,13; 11:16-18; 19:4

**Ambrose of Milan** (378-381 A.D.) quotes Revelation 4:4 as “in the Revelation of John” *On the Christian Faith* book 5 ch.6.74 p.294

**John Cassian** (410-430 A.D.) quotes Revelation 4:4 about the 24 elders in the holy Apocalypse. *Cassian’s Conferences* Conference 24 of the Abbot Abraham ch.1 p.531

## R8. Woman Babylon in Revelation

Revelation 17:1-18

**Augustine of Hippo** (413-426 A.D.) (implied) “In the same way she is also Jerusalem spiritually, of which we have already said many things. Her enemy is the city of the devil, Babylon, which is interpreted "confusion." Yet out of this Babylon this queen is in all nations set free by regeneration, and passes from the worst to the best King,--that is, from the devil to Christ.” *The City of God* book 17 ch.16 p.354

## R9. Two-edged sword out of Christ’s mouth

(partial, does not say out of His mouth) Revelation 2:8

**Jerome of Stridon** (374 A.D.) “Lo, the trumpet sounds from heaven! Lo, the Leader comes with clouds! He is armed to subdue the world, and out of His mouth proceeds a two-edged sword(3) to mow down all that encounters it.” *Letters of Jerome of Stridon* Letter 14 ch.2 p.14

## R10. Souls under the altar [in Revelation]

Revelation 6:9-12

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the souls under the altar in Revelation. Question 68 p.177 and question 12 p.177.

**Augustine of Hippo** (388-430 A.D.) “Thence is also that cry of the Martyrs under the altar of God(11) that they may be avenged in the judgment of God.” *On the Psalms* Psalm 79 ch.14 p.384

## R11. John was exiled to Patmos

Revelation 1:9

**Eusebius of Caesarea** (&&&) “It is said that in this persecution the apostle and evangelist John, who was still alive, was condemned to dwell on the island of Patmos in consequence of his testimony to the divine word.” *Eusebius’ Ecclesiastical History* Book 3 ch.18 p.148

**Jerome of Stridon** (373-420 A.D.) “Peter is an Apostle, and John is an Apostle--the one a married man, the other a virgin; but Peter is an Apostle only, John is both an Apostle and an Evangelist, and a prophet. An Apostle, because he wrote to the Churches as a master; an Evangelist, because he composed a Gospel, a thing which no other of the Apostles, excepting Matthew, did; a prophet, for he saw in the island of Patmos, to which he had been banished by the Emperor Domitian as a martyr for the Lord, an Apocalypse containing the boundless mysteries of the future.” *Lives of Illustrious Men* ch.26 p.366

## R12. Jesus rides the White Horse in Rev 19:11-16

Revelation 19:11-16

^^^

No writers

## R13. The Second Death in Rev 2:11; 20:6,14

Revelation 2:11; 20:6,14

**Aphrahat the Syrian** (337-345 A.D.) speaks of the “second death”. *Select Demonstrations* Demonstration 6.18 p.381

**Ambrosiaster** (Latin, after 384 A.D.) mentions the second death. question 34 p.145

## R14. Only Christ is worthy to open the scroll in Rev 5:2-9

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No writers

# Ultimate Things - Heaven and Hell

## U1. The Kingdom of God

Matthew 4:17; 5:5,10; John 3:3,5; Romans 14:7; 1 Corinthians 4:12; 2 Thessalonians 1:5

**Council of Sardica** (Greek version) (343/344 A.D.) mentions that Christ’s kingdom remains for ever. Hilary of Poitiers *de Synodis* ch.34 p.14

**Hegemonius of Sirmium** (4th century) (implied) “Besides, he [the heretic Manes] added to this another passage out of the first epistle, on which he based his affirmation that the disciples of the Old Testament were earthly and natural; and in accordance with this, that flesh and blood could not possess the kingdom of God.” *Archelaus Disputation with Manes* ch.40 p.214

**Ambrosiaster** (Latin, after 384 A.D.) mentions the Kingdom of God. question 100 p.183

**Waldenses** (1176-) “The Vaudois remained all day at Bobbi, …and the latter preached on the sixteenth chapter of St. Luke, ‘The law and the prophets were until John, since that time the kingdom of God is preached, and every man preseth into it.’” p.322-323 *Authentic Details of the Valdenses in Piemont and Other Countries* p.108. Published by John Hatchard and Son, Piccadilly 1827.

## U2. Inheriting the Kingdom of God

**Aphrahat the Syrian** (337-345 A.D.) mentions inheriting the kingdom of God. *Select Demonstrations* Demonstration 6.18 p.378

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) &&& *de Principiis* book &&&

*Life of Antony* (356-362 A.D.) ch.16 p.200 (partial) speaks of our inheritance.

## U3. Description of God’s throne

Isaiah 6:1-7; Ezekiel 1,10; Revelation 4-9

(partial) Revelation 1:4

&&&**Athanasius of Alexandria** (&&&)

**Gregory of Nyssa** (382-383 A.D.) says the cherubim are thrones, and that God sits upon them. Gregory discusses the Seraphim in Isaiah, that they say “Holy, Holy , Holy”. *Against Eunomius* book 1 ch.23 p.64. See also ibid book 1 ch.22 p.63.

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) mentions Isaiah’s vision with two seraphim. *de Principiis* book 4 ch.1.26 p.375-376

## U4. Paul went up to the third heaven

2 Corinthians 12:2

***Life of Antony*** (356-362 A.D.) ch.65 p.213 “Wherefore most earnestly he exhorted, ‘Take up the whole armour of God, that ye may be able to withstand in the evil day,’ that the enemy, ‘having no evil thing to say against us, may be ashamed.’ And we who have learned this, let us be mindful of the Apostle when he says, ‘whether in the body I know not, or whether out of the body I know not; God knoweth.’ But Paul was caught up unto the third heaven,”

**Hilary** (355-367/368 A.D.)

&&&**Athanasius of Alexandria** (326-372/373 A.D.) &&&

**Basil of Cappadocia** (357-379 A.D.) says Paul went up to the third heaven. *Letter 8* ch.3 p.117

**Basil of Cappadocia** (357-379 A.D.) a *Letter 22* ch.1 p.2

**Pacian of Barcelona** (342-379/392 A.D.) Paul was carried up to the third heaven. Letter 2 ch.8.2 p.37

**John Chrysostom** (-407 A.D.) *On the Statues* homily 1 ch.&&&

## U5. Reincarnation (transmigration) is wrong

Hebrews 9:27

(implied) 2 Samuel 12:23

**Basil of Cappadocia** (357-379 A.D.) (implied) “Do not supposed that it [the soul] is older than the essence of their body, nor that it survives the dissolution of the flesh;avoid the non-senseof those arrogant philosophers who do not blush to liken their soul to that of a dog; who say that they have been formerly themselves women, shrubs, fish.” *The Hexaemeron* homily 8 p.96

**Gregory of Nyssa** (382-383 A.D.) has an entire chapter against transmigration of souls (reincarnation) *Against Eunomius* book 1 ch.28 p.419-420

**Epiphanius of Salamis** (360-403 A.D.) Against transmigration (reincarnation) *The Panarion* section 1.5 p.21

**Augustine of Hippo** (388-430 A.D.) speaks against reincarnation and “cycles”. *The City of God* book 12 ch.10 p.240.

Augustine of Hippo (388-430 A.D.) has an interesting argument that Greeks believed transmigration, mortal bodies are bad things souls should want to escape, and they should revere and worshp the gods who created them and trapped them in mortal bodies. *The City of God* book 12 ch.26 p.243

## U6. All who die rejecting Jesus go to Hell

Matthew 21:46; John 3:36; 5:40-43; 6:45; 8:24; 10:8; 12:47-48; 14:6; (implied) Acts 4:12; 2 Thessalonians 1:8-9

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) taught that non-believers are cast “into everlasting fire”. But see the next quote. Origen believed the fire was everlasting, but a person’s stay in it was not. *de Principiis* book 3 ch.1.6 p.305

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) Origen’s teaching was eventually rejected by the church because he taught universalism. Origen taught that the lost go to Hell, but that they eventually are redeemed and go to heaven. *de Principiis* book 1 ch.6.1-2 p.260

## U7. Unquenchable/eternal fire

Isaiah 66:24; Mark 9:48; Luke 3:17; Jude 7

(implied) Revelation 20:10

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.”

**Juvencus the Spaniard** (329/330 A.D.) says Jesus taught on the unquenchable fire. *Englynion* (=*Four Books on the Gospels*) book 1 530 p.47

**Aphrahat the Syrian** (337-345 A.D.) mentions the fire that does not ever burn out. *Select Demonstrations* Demonstration 1.12 p.350; Demonstration 22.22 p.409

**Basil of Cappadocia** (357-379 A.D.) speaks of “eternal fire”. *Letter 23* ch.1 p.129

**Gregory of Nyssa** (382-383 A.D.) speaks of the ternal fire thas is never quenched. *The Great Catechism* ch.40 p.509

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) taught that non-believers are cast “into everlasting fire”. But see the next quote. Origen believed the fire was everlasting, but a person’s stay in it was not. *de Principiis* book 3 ch.1.6 p.305

**Ambrosiaster** (Latin, after 384 A.D.) the torment that will never cease. question 1 p.243

**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

**Augustine of Hippo** (388-430 A.D.) &&&

## U8. The worm of the lost does not die

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.”

**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

## U9. Some lost have more severe judgment

Matthew 10:15; 11:22-24; Luke 12:47-48; 20:47f

Mark 12:40 greater condemnation

**Aphrahat the Syrian** (337-345 A.D.) teaches some of the lost hve worst punishment than others. *Select Demonstrations* Demonstration 22.22 p.409

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “If one, however, were to object to our statement, that the word of preaching was purposely put aside by certain men of wicked and worthless character, and (were to inquire) why the word was preached to those over whom the Tyrians, ... and that it may, at the same time, be understood and recognised that he receives a heavier sentence of condemnation who has despised the divine benefits conferred upon him than he who has not deserved to obtain or hear them, and that it is a peculiarity of divine compassion, and a mark of the extreme justice of its administration, that it sometimes conceals from certain individuals the opportunity of either seeing or hearing the mysteries of divine power, lest, after beholding the power of the miracles, and recognising and hearing the mysteries of its wisdom, they should, on treating them with contempt and indifference, be punished with greater severity for their impiety.” *de Principiis* [Latin] book 3 ch.1.16 p.320

## U10. Those who die are with Christ

Philippians 1:23

**Basil of Cappadocia** (357-378/379 A.D.) quotes 2 Corinthians 5:8. *On the Spirit* ch.69 p.44

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes Philippians 1:23 about Paul desiring to depart and be with Christ. *de Principiis* book 2 ch.11.5 p.298.

## U11. Believers who die have eternal life

Implied John 6:37

John 11 (says never die)

1 Corinthians 9:25; 1 Peter 1:4; Revation 22:5

1 Thessalonians 4:17; 1 John 2:17; (implied) 1 Corinthians 9:25

***Life of Antony*** (356-362 A.D.) ch.16 p.200 For the whole life of man is very short, measured by the ages to come, wherefore all our time is nothing compared with eternal life. And in the world everything is sold at its price, and a man exchanges one equivalent for another; but the promise of eternal life is bought for a trifle.”

**Augustine of Hippo** (388-430 A.D.) says that we will never fall in heaven. *The City of God* book 11 ch.13 p.213

## U12. Believers have rewards in Heaven

1 Corinthians 3:10-15; Ephesians 6:8; Revelation 22:12

(implied) 2 John 8

(partial) Matthew 5:12; Luke 6:23,35 (Could interpret as a varying reward or salvation)

**Aphrahat the Syrian** (337-345 A.D.) mentions believers’ rewards in heaven. *Select Demonstrations* Demonstration 22.19 p.400

**Basil of Cappadocia** (357-379 A.D.) “the crown of righteousness is the grace of the Spirit, bestowed in more abundant and perfect measure in that day, when spiritual goory shall be distributed to each in propoertation as he shall have nobly played the man? For among the glories of the saints are ‘many mansions’ in the Father’s house, that is differences of dignities…”. *On the Spirit* ch.16.40 p.25

*Book of Steps* (*Liber Graduum*) (350-400 A.D.) (partial, does not mention heaven) “Our Lord gave his word that ‘truly, this person shall not lose his reward.’” Memra 3 ch.1 p.24

**Among corrupt or spurious works**

***Constitutions of the Holy Apostles*** (c.380 A.D.) book 5 ch.6 p.439 (implied) “believing in the one and the only true God and Father, through Jesus Christ, the great High Priest, and Redeemer of our souls, and rewarder of our sufferings.”

## U13. Believers have crowns

Philippians 4:1

**Hegemonius of Sirmium** (4th century) “And after all these matters have been thus carefully set forth, the blessed apostle, like a father speaking to his children, adds the following words, which serve as a sort of seal to his testament: ‘I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.” *Archelaus Disputation with Manes* ch.35 p.209

**Basil of Cappadocia** (357-379 A.D.) (implied) “the crown of righteousness is the grace of the Spirit, bestowed in more abundant and perfect measure in that day, when spiritual goory shall be distributed to each in propoertation as he shall have nobly played the man? For among the glories of the saints are ‘many mansions’ in the Father’s house, that is differences of dignities…”. *On the Spirit* ch.16.40 p.25

**Ambrosiaster** (Latin, after 384 A.D.) mentions our crowns in heaven. Question 118 p.116-117

**John Chrysostom** (400/401 A.D.) speaks of our crowns. *Commentary on Acts* homily15 p.99

## U14. Flesh & blood not inherit God’s kingdom

1 Corinthians 15:50

**Augustine of Hippo** (388-430 A.D.) “The Apostle having regard to the very sins which come of the corruption of flesh and blood, saith, ‘Flesh and blood shall not posses the kingdom of God.’” *Expositions on Psalms* Psalm 51.19 p.196

## U15. We will put on incorruption

1 Corinthians 15:52-53

**Ambrose of Milan** (370-390 A.D.) quotes 1 Corinthians 15:52 that we shall be raised incorruptible. *Book 2 On the Belief in the Resurrection* ch.77 p.186

## U16. Church/Believers are Christ’s bride

(implied) Mark 2:19-20; Luke 5:35,36; (implied) Ephesians 5:22-33

**Hegemonius of Sirmium** (4th century) shows that Christ is our bridegroom. *Archelaus Disputation with Manes* ch.42 p.217.

**Ephraim the Syrian** (350-378 A.D.) (implied) says that Jesus is the bridegroom. *Nisibine Hymns* hymn 19 no.13 p.190

**Rufinus** (410 A.D.) freely translated Origen (240 A.D.) “And this is what is meant by the Bridegroom looking at her through the nets of the windows. If, however, we are to expound the passage with reference to Christ and the Church...” *Commentary on the Song of Songs* book 3 ch.13 p.234-235. See also *Commentary on the Song of Songs* prologue p.44

## U21. Abraham’s Bosom

Luke 16:22

**Asterius of Amasea** (400-410 A.D.) mentions the beggar (Lazarus) that “died and was carried away by the angels into Abraham’s bosom.” *The Rich Man and Lazarus* ch.1 p.3

## U18. The wedding banquet

Revelation 19:9

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## U19. The earth shall pass away

**Gregory of Nyssa** (c.356-397 A.D.) Heaven and earth shall pass away.” *On Virginity* ch.4 p.349.

## U20. New Heaven and New Earth

Isaiah 65:17-18; Revelation 21

&&&**Rufinus** translating Origen (225-253/254 A.D.)

**John Chrysostom** (400/401 A.D.) mentions the New Heaven and New Earth. *Commentary on Acts* homily19 p.129

## U21. New/heavenly Jerusalem

Revelation 21: 2; Isaiah 65:17-18

Eusebius of Caesarea (c.324-c.337 A.D.) (partial) mentions the heavenly city. *Theophania* book 3 ch.39 p.5

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions”the Jerusalem above”

**Ambrosiaster** (Latin, after 384 A.D.) mentions the new Jerusalem come down from heaven. Question 111 p.121.

**Jerome of Stridon** (373-420 A.D.) mentions “heavenly Jerusalem”. *Letter 14* ch.3 p.14

## U22. Outer darkness

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “Again, in a certain parable of the Gospel, where the king enters in to see the guests reclining at the banquet, he beheld a certain individual not clothed with wedding raiment, and said to him, 'Friend, how camest thou in hither, not having a wedding garment?' And then ordered his servants, 'Bind him hand and foot, and cast him into outer darkness; there will be weeping and gnashing of teeth.'” *de Principiis* book 2 ch.5.2 p.&&&

## U23. Gates of Hell/Death/Hades

Matthew 16:18

**Hegemonius of Sirmium** (268-272 A.D.) (partial) “Where will be the Gehenna of fire? where the outer darkness? where the weeping? Shall I say in Himself? God forbid; else He Himself will also be made to stiffer in and with these.” Manes is questioning these, and **Hegemonius of Sirmium** is not denying them. *Archelaus Disputation with Manes* ch.14 p.188

**Athanasius of Alexandria** (356-360 A.D.) mentions “hell’s gates” *Four Discourses Against the Arians* Discourse 3 ch.29 p.424

## U24. Entering the Kingdom of God

**Athanasius of Alexandria** (338 A.D.) (implied) “But us it calls to itself, saying, ‘Enter ye in at the strait gate.’ And again, ‘Come, blessed of My Father, inherit the kingdom which his prepared for you.’” *Easter Letter 10* ch.4 p.529

## U25. Many mansions in heaven

John 14:2

**Athanasius of Alexandria** (338 A.D.) “To this intent He hath prepared many mansions with the Father, so that although the dwelling place is various in proportion to the advance in moral attainment, yet all of us are within the wall, and all of us enter within the same fence,…” *Easter Letter 10* ch.4 p.529

**Basil of Cappadocia** (357-379 A.D.) discusses John 14:2. in *On the Spirit* ch.90 p.25.

Basil of Cappadocia (357-379 A.D.) “the crown of righteousness is the grace of the Spirit, bestowed in more abundant and perfect measure in that day, when spiritual goory shall be distributed to each in propoertation as he shall have nobly played the man? For among the glories of the saints are ‘many mansions’ in the Father’s house, that is differences of dignities…”. *On the Spirit* ch.16.40 p.25

## U26. Paradise

**Gregory of Nyssa** (382-383 A.D.) “but while it was in Paradise along wit the soul, and paved an entrance there in the person of the Thief for all humanity,…” *Letters of Gregory of Nyssa* Letter 17 p.544. See also *Against Eunomius* book 1 ch.23 p.64.

# ANGELS

Teachings about angels that are only in the Book of Revelation are in the Revelation-specific part.

## An1. Angels are servants of God

Matthew 25:31; Mark 12:25; Luke 9:26; John 1:51; Hebrews 1:6-7; Jude 9; Revelation 9:13; 10:1,7,15

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. Mark 12:25; Luke 9:26

**Hegemonius of Sirmium** (4th century) discusses angels of God. *Archelaus Disputation with Manes* ch.32 p.204-205

***Life of Antony*** (356-362 A.D.) ch.35 p.205-206 (implied) “and as the angel did who appeared to the women at the holy sepulchre, and as He did who said to the shepherds in the Gospel, ‘Fear not.’ For their fear arose not from timidity, but from the recognition of the presence of superior beings. Such then is the nature of the visions of the holy ones.”

**Athanasius of Alexandria** (356-360 A.D.) says that even the angels worship Jesus and quotes Hebrews 1:6. *Four Discourses Against the Arians* discourse 2 ch.16.23 p.361

Athanasius of Alexandria (356-360 A.D.) discusses God’s angels, incluing Angels, Archangels, Dominions, Powers, Thrones. *Four Discourses Against the Arians* discourse 3 ch.28.51 p.421

**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

**Ephraim the Syrian** (350-378 A.D.) (implied) says that angels surrounded Jesus. *Nativity Hymns* hymn 3 p.234

**Basil of Cappadocia** (357-379 A.D.) says that angels attend God. *On the Spirit* ch.16.35 p.24

**Gregory of Nyssa** (382-383 A.D.) quotes Hebrews 1:6 “Let all God’s angels worship him.” referring to Jesus. *Against Eunomius* book 2 ch.8 p.112

**Cyril of Jerusalem** (c.349-386 A.D.) “God’s divine and blessed Angels do the will of God, as David said in his Psalm…” and then he quotes Psalm 103:20. *Catechical Lectures* Lecture 23 no.14 p.155

**Gregory of Nazianzen** (330-391 A.D.) mentions angels with Jesus. *Oration on Pentecost* ch.5 p.381

**Ambrose of Milan** (378-381 A.D.) mentions angels in *On the Christian Faith* book 5 ch.6.73 p.2930294

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Angels and saints serve God. Memra 12 ch.1 p.120. See also Memra 25 ch.8 p.298.

**John Chrysostom** (400-401 A.D.) (implied) says the laws was given by the dispensation of angels *Homilies on Acts* homily 17 p.109

**Severian of Gabala/Jableh** (398-408 A.D.) (partial) mentions angels. *On the Creation of the World* ch.2 p.2

**Augustine of Hippo** (413-426 A.D.) says children have angels that behold the face of the Father [Matthew 18:10]. *The City of God* book 11 ch.32 p.224

Augustine of Hippo (388-430 A.D.) describes different classes of angels. *The Enchiridion* ch.58 p.256

## An2. Holy angel[s]

**Ambrosiaster** (Latin, after 384 A.D.) mentions holy angels question 111 p.127

**John Chrysostom** (martyred 407 A.D.) “For the Son of Man shall come," saith He, "in the glory of His Father with His holy angels, and then He shall reward every man according to his works." [Mt 16:37].” *Homilies on Matthew* homily55 ch.5 p.&&&

## An3. The heavenly host

**Athanasius of Alexandria** (338 A.D.) “The Apostle exhorts his beloved son Timothy, in his first Epistle, 'to be nourished with the word of faith, and the good doctrine whereto he had attained.’ And in the second, 'Preserve thou the form of sound words which thou hast heard of me, in faith and love which are in Christ Jesus.’ And not only here, my brethren, is this bread the food of the righteous, neither are the saints on earth alone nourished by such bread and such blood; but we also eat them in heaven, for the Lord is the food even of the exalted spirits, and the angels, and He is the joy of all the heavenly host.” *Easter Letter* (338 A.D.) ch.8 p.&&&

**Gregory Nanzianzen** (330-391 A.D.) “His voice is like the voice of a trumpet; and round about Him is as it were a multitude of the Heavenly Host; and he saith, Today is salvation come unto the world, to that which is visible, and to that which is invisible. Christ is risen from the dead, rise ye with Him.  Christ is returned again to Himself, return ye. Christ is freed from the tomb, be ye freed from the bond of sin. The gates of hell are opened, and death is destroyed, and the old Adam is put aside, and the New is fulfilled; if any man be in Christ he is a new creature; [2 Cor 5:17]. be ye renewed.” Oration 45 p.&&&

**John Chrysostom** (martyred 407 A.D.) “So also in the case of the Only-Begotten, when we see the curtains of heaven drawn aside, and the King of angels descending thence, and with his body-guard of the heavenly hosts, then we perceive the wonder to be greater from our sight of it. For consider with me what it is to see our nature borne upon the Cherubim, and the whole angelic force surrounding it.” *On the Power of Demons* book 1 p.&&&

## An4. The archangel Michael

Daniel 10:13,21; Jude 9; Revelation 12:7

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the archangel Michael question 113 p.367

***Life of Paul of Tamma*** (after 415 A.D.) at the very end mentions the archangel Michael ascending to heaven.

## An5. The angel Gabriel

Daniel 8:16; 9:21; Luke 1:19,26

***Life of Antony*** (356-362 A.D.) ch.37 p.206 “For the demons do not take away the fear of their presence as the great archangel Gabriel did for Mary and Zacharias, and as he did who appeared to the women at the tomb; but rather whenever they see men afraid they increase their delusions that men may be terrified the more; and at last attacking they mock them, saying, ‘fall down and worship.’ Thus they deceived the Greeks, and thus by them they were considered gods, falsely so called.” See also ibid ch.35 p.205.

**Athanasius of Alexandria** (326-372 A.D.) “Is not this like what Gabriel said, Hail, thou that art full of grace, the Lord is with thee? [Lk 1:28] For the Psalmist, having called Him the Anointed One, that is Messiah or Christ, fortwith declares His human birth by saying, Harken, O daughter, and see; the only difference being that Gabriel addresses Mary by an epithet, because he is of another race from her, while David fitly calls her his own daughter, because it was from him that she should spring.” *Athanasius on Psalms*

**Optatus of Milevis** (373-375 A.D.) mentions the angel Gabriel in book 3 p.171.

**Basil of Cappadocia** (357-378/379 A.D.) mentions the angel Gabriel. *On the Spirit* ch.16.38 p.24

**Ambrosiaster** (Latin, after 384 A.D.) speaks of the angel Gabriel. question 51 p.205

**Cyril of Jerusalem** (c.349-386 A.D.) discuess the end times, Gabriel’s message, the fourth beast will speak blasphemous words against the Most High. In ch.14 he refers to 2 Thessalonians 2:9 as by Paul. These false signs by Satan and the AntiChrist will abhor idols and be seated in the Temple of God. *Catechetical Lectures* Lecture 15 ch.13-15 p.108

**Gregory of Nyssa** (382-383 A.D.) mentions the angel Gabriel. *Against Eunomius* book 6 ch.4 p.188

**John Chrysostom** (martyred 407 A.D.) “Now the star from heaven which called the wise men to worship Him, the vast throng pouring everywhere of angels attending the Lord, and hymning His praise, and besides them, many other heralds sprang up on a sudden, and all, as they met declared to one another the glad tidings of this ineffable mystery; the angels to the shepherds; the shepherds to those of the city; Gabriel to Mary and Elisabeth; Anna and Simeon to those who came to the Temple. Nor were men and women only lifted up with pleasure, but the very infant who had not yet come forth to light, I mean the citizen of the wilderness, the namesake of this Evangelist, leaped while yet in his mother’s womb, and all were soaring with hopes for the future.” *Homilies on John* homily 12 p.&&&

## An6. Four Living Creatures / Seraphim

Ezekiel 1:5-24; Revelation 4:6-9; 5:8; 6:1-7; 19:4

**Ambrosiaster** (Latin, after 384 A.D.) mentions the seraphim. question 1 p.344

**Basil of Cappadocia** (357-378/379 A.D.) mentions the seraphim. *On the Spirit* ch.16.38 p.24

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the principaliteis, power, thrones, Cherubim, and Seraphim. *Catechical Lectures* Lecture 23 no.6 p.154

**Gregory of Nyssa** (382-397 A.D.) mentions the cherubim. *Against Eunomius* book 1 ch.23 p.64

**John Chrysostom** (martyred 407 A.D.) mentions the four living creatures and the cherubim.. *Homilies on Ephesians* homily1 p.50

**Severian of Gabala/Jableh** (398-408 A.D.) “why does he not mention the angels, archangels, seraphim, and cherubim?” *On the Creation of the World* ch.2 p.2

**Augustine of Hippo** (388-430 A.D.) mentions Seraphim. *On the Psalms* Psalm 5 ch.4 p.179

## An7. Cherubim

**Ephraim/Ephrem**, Syrian hymn-writer (350-378 A.D.) mentions Cherubim who bore the Son up in glory. *Hymns on the Nativity* Hymn 13.6 p.248

**Gregory of Nyssa** (382-383 A.D.) says the cherubim are thrones, and that God sits upon them. Gregory discusses the Seraphim in Isaiah, that they say “Holy, Holy , Holy”. *Against Eunomius* book 1 ch.23 p.64

**Ambrosiaster** (Latin, after 384 A.D.) mentions the cherubim. question 1 p.344

**Cyril of Jerusalem** (c.349-386 A.D.) mentions the principaliteis, power, thrones, Cherubim, and Seraphim. *Catechical Lectures* Lecture 23 no.6 p.154

**John Chrysostom** (martyred 407 A.D.) mentions the four living creatures and the cherubim.. *Homilies on Ephesians* homily1 p.50

**Severian of Gabala/Jableh** (398-408 A.D.) “why does he not mention the angels, archangels, seraphim, and cherubim?” *On the Creation of the World* ch.2 p.2

## An8. Guardian angels

Psalm 34:7; Matthew 18:10

Acts 12:15 (partial)

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “and so on through every one of the little ones that are in the Church, for such and such angels as even daily behold the face of God must be assigned to each one of them;” *Origen’s de Principiis* book 1 ch.8.1 p.265

## An9. Angelic / Heavenly powers

**Basil of Cappadocia** (357-379 A.D.) mentions principalities, authorities, thrones, dominions. *On the Spirit* ch.17.38 p.23

**Gregory of Nyssa** (382-397 A.D.) mentions thrones, dominions, authorities, and powers. *Against Eunomius* book 2 ch.14 p.130

Gregory of Nyssa (382-397 A.D.) mentions the powers in heaven. *Against Eunomius* book 1 ch.23 p.64

**John Chrysostom** (martyred 407 A.D.) mentions the heavenly powers *Homilies on Ephesians* homily7 p.30 and *Homilies on Galatians homily*1 p.6

## An10. Angels worship/praise God/Jesus

Hebrews 1:6 (Angels worship Jesus)

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that angels praise God. *Theophania* book 1 ch.40 p.6

**Athanasius of Alexandria** (356-360 A.D.) quotes Hebrews 1:6. about the angels worhsipping Jesus. *Four Discourses Against the Arians* discourse 1 ch.40 p.329-330

**Basil of Cappadocia** (357-379 A.D.) says that the angels praise God. *On the Spirit* ch.16.38 p.24

**Gregory of Nyssa** (382-397 A.D.) quotes Hebrews 1:6 “Let all God’s angels worship Him.” *Against Eunomius* book 2 ch.8 p.112

**John Chrysostom** (400-401 A.D.) says angels worship God. *Homilies on Acts* homily24 p.61

## An11. Angels rejoice

**Pacian of Barcelona** (342-379/392 A.D.) Angels in heaven rejoice over a sinner who repents. *On Penitents* ch.12.3 p.86

**Jerome of Stridon** (373-420 A.D.) says that angels rejoice over repentant sinners. *Letter 11* p.12

## An12. Angelic hymns / choir(s)

***Poem on the Passion of the Lord*** (350-350 A.D.) p.328 “Then freed from all labour, then joyfully beholding the angelic choirs, and the blessed companies of saints in perpetual bliss, it shall reign with me in the happy abode of perpetual peace.”

**Basil of Cappadocia** (357-379 A.D.) speaks of choirs of angels. *On the Spirit* ch.9.23 p.15

**John Chrysostom** (400-401 A.D.) mentions angels sing hymns *Homilies on Acts* homily24 p.161

## An13. Angels visit shepherds at Christ’s birth

Luke 2:8-15

**John Chrysostom** (martyred 407 A.D.) (implied) quotes Luke 2:10 as in the gospel. Does not mention shepherds though. *Homilies of Timothy* homily2 p.414

## An14. Angels announce/preach the gospel

**John Chrysostom** (martyred 407 A.D.) angels announced the good news of Christ’s birth. *Homilies on Ephesians* homily7 p.50

## An15. An angel spoke with Cornelius before he was a believer

Acts 10:3-7,22, 30-33

**John Chrysostom** (400-401 A.D.) An angel spke with Cornelius *Homilies on Acts* homily22 p.145

**Augustine of Hippo** (418 A.D.) “Among them was that Cornelius to whom an angel said: ‘Cornelius, thine alms are accepted, and thy prayers are heard,’ when he directed him to send to the blessed Apostle Peter, and to hear from him what he ought to do, to which apostle he sent a devout soldier, requesting him to come to him.” *Letters of Augustine* Letter 189 ch.4 p.&&&

## An16. Gabriel appeared to Mary

Luke 1:26-38

*Life of Antony* (356-362 A.D.) ch.37 p.206 (partial) “For the demons do not take away the fear of their presence as the great archangel Gabriel did for Mary and Zacharias, and as he did who appeared to the women at the tomb; but rather whenever they see men afraid they increase their delusions that men may be terrified the more; and at last attacking they mock them, saying, ‘fall down and worship.’ Thus they deceived the Greeks, and thus by them they were considered gods, falsely so called.” See also ibid ch.35 p.205.

**Athanasius of Alexandria** (326-372 A.D.) “Is not this like what Gabriel said, ‘Hail, thou that art full of grace, the Lord is with thee?’ [Lk 1:28] For the Psalmist, having called Him the Anointed One, that is Messiah or Christ, fortwith declares His human birth by saying, Harken, O daughter, and see; the only difference being that Gabriel addresses Mary by an epithet, because he is of another race from her, while David fitly calls her his own daughter, because it was from him that she should spring.” *Athanasius on Psalms*

## An17. Kid’s angels see the Father’s face in Heaven

Matthew 18:10

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Gregory of Nyssa (382-397 A.D.) (partial) says that angels see God’s face in Heaven. *On the Holy Trinity* p.329

## An18. Destroying angel(s)

Psalm 78:49; 1 Corinthians 10:10; (implied) 1 Chronicles 21:12-15

Numbers 22:33

**Basil of Cappadocia** (357-379 A.D.) “Do you not know that the destroying angel passed by the houses that were marked with blood, while he slew the first born in those that were not marked?” Sermon 13 p.238

**Ambrose of Milan** (370-390 A.D.) “It is noble not to seek for food at another's risk and to refuse a drink of water, to contless a sin, and to offer oneself to death for one's people. This latter David did, so that the divine anger might be turned against himself, when he offered himself to the destroying angel and said: "Lo I have sinned: I the shepherd have done wickedly, but this flock, what hath it done? Let Thy hand be against me."” Book 2 ch.3 p.49

## An19. Angels are not given in marriage

Mt 22:30; Luke 20:34-36

**Aphrahat the Syrian** (337-345 A.D.) sys J *Select Demonstrations* Demonstration 22.13 p.406

**Augustine of Hippo** (413-426 A.D.) “And though it was a fit opportunity for His saying, She about whom you make inquiries shall herself be a man, and not a woman, He said nothing of the kind; but "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."” *City of God* book 22 ch.17 p.295

# SATAN

Teachings about Satan that are only in the Book of Revelation are in the Revelation specific part.

## St1. Satan / Lucifer / the Devil

Satan: 1 Chronicles 21:1; Job 1:6-12; 2:1-6; Zechariah 3:1-2; Matthew 12:26; 16:23; Mark 1:13; 3:23,26; 4:15; 8:33; Luke 10:18; 11:18; 13:16; 22:3,31; John 13:27; Acts 5:3; 26:18; Romans 16:20; 1 Corinthians 5:5; 7:5; 2 Corinthians 2:11; 11:14; 12:7; 1 Thessalonians 2:18; 2 Thessalonians 2:9; 1 Timothy 1:20; 5:15; Revelation 2:9,13,24; 12:9; 20:2-3

The devil tempted Jesus. Matthew 4:1-11; Luke 4:2-13

Devil: Matthew 13:39; 25:41; Luke 8:12; John 8:44; 13:2; Acts 10:38; 13:10; Ephesians 4:27; 6:11; 1 Timothy 3:6-7; 2 Timothy 2:26; Hebrews 2:14; James 4:7; 1 Peter 5:8; 1 John 3:8,10; Jude 9; Revelation 2:10; 12:9-12; 20:2-10

**Marcellus of Ancyra** (c.336 & 340 A.D.) mentions the devil.

**Aphrahat the Syrian** (337-345 A.D.) sys J *Select Demonstrations* Demonstration 21.20 p.400

**Hegemonius of Sirmium** (4th century) discusses that the devil was an angel, and that he fell in transgression, and that the devil is not the same substance with God. *Archelaus Disputation with Manes* ch.32 p.205.

Hegemonius of Sirmium (4th century) Hence also certain of the angels, refusing to submit themselves to the commandment of God, resisted His will; and one of them indeed fell like a flash of lightning upon the earth, while others, harassed by the dragon, sought their felicity in intercourse with the daughters of men, and thus brought on themselves the merited award of the punishment of eternal fire. *Archelaus Disputation with Manes* ch.32 p.204-205

***Life of Antony*** (356-362 A.D.) ch.37 p.206 “But the Lord did not suffer us to be deceived by the devil, for He rebuked him whenever he framed such delusions against Him, saying: “Get behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.’”

**Eusebius of Emesa** (c.359 A.D.) “for where He [Christ] suffered, there Satan died.” *On the Sufferings and Death of our Lord* p.1

**Athanasius of Alexandria** (356-360 A.D.) says the devil is the father of the “Ario-maniacs” *Four Discourses Against the Arians* discourse 3 ch.30 p.425

**Optatus of Milevis** (373-375 A.D.) mentions “the Devil” in book 4 p.193.

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 35 no.1 p.193

**Basil of Cappadocia** (357-379 A.D.) mentions the Devil. *On the Spirit* ch.11.27 p.17

The Donatist schismatic **Tyconius** (after 390 A.D.) mentions the devil. Intro p.3

**Pacian of Barcelona** (342-379/392 A.D.) mentions the devil. Letter 1 ch.5.2 p.23; Letter 3 ch.10.1 p.50

**Gregory of Nyssa** (382-397 A.D.) Jesus said, “I saw Satan fall like lightning from heaven.” *Against Eunomius* book 1 ch.22 p.61

**John Chrysostom** (400-401 A.D.) mentions the devil. *Homilies on Acts* homily 6 p.42

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) quotes Isaiah 14:12. *de Principiis* book 1 ch.5.5 p.259. he also refers to Ezekiel 28:11-19 in *de Principiis* book 1 ch.5.4 p.258

Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) discusses the time when Satan was good and walkin in the paradise of God between the cherubim. *de Principis* book 1 ch.8.3 p.265-266

**John Chrysostom** (martyred 407 A.D.) discusses the devil and demons in *Commentary on Philippians* homily 6 p.209.

**Severian of Gabala/Jableh** (398-408 A.D.) mentions the devil, the demons, and the abyss. *On the Creation of the World* ch.5 p.4

**Jerome of Stridon** (373-420 A.D.) speaks of the devil. *Letter 3* ch.5 p.6

**Augustine of Hippo** (388-430 A.D.) discusses Lucifer’s fall and Ezekiel. *The City of God* book 11 ch.15 p.213

## St2. Satan is called Lucifer

Isaiah 14:12

**Augustine of Hippo** (413-426 A.D.) “And how do they answer the prophetic proofs,--either what Isaiah says when he represents the devil under the person of the king of Babylon, "How art thou fallen, O Lucifer, son of the morning!" or what Ezekiel says, "Thou hast been in Eden, the garden of God; every precious stone was thy covering,"(9) where it is meant that he was some time without sin;” *The City of God* book 11 ch.15 p.213

## St3. The devil / Satan is a personal being

Satan, beast, and false prophet will suffer forever in the lake of fire. Luke 21:16+18; 2 Thessalonians 2:8; Revelation 19:20; 20:10.

**Hegemonius of Sirmium** (4th century) “For we are given to understand beforehand that the devil himself is to be transformed into an angel of light, and that his servants are to make their appearance in similar guise, and that they are to work signs and wonders, insomuch that, if it were possible, the very elect should be deceived.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.36 p.210

Hegemonius of Sirmium (4th century) discusses that the devil was an angel, and that he fell in transgression, and that the devil is not the same substance with God. *Archelaus Disputation with Manes* ch.32 p.205.

***Life of Antony*** (356-362 A.D.) ch.37 p.206 calls the devil “him”

**Ambrosiaster** (Latin, after 384 A.D.) (implied) discusses the personality of Satan. Question 116 p.15.

## St4. Satan looks like an angel of light

2 Corinthians 11:14

**Hegemonius of Sirmium** (4th century) “the devil himself is to be transformed into an angel of light, and that his servants are to make their appearance in similar guise,” *Archelaus Disputation with Manes* ch.36 p.210.

Hegemonius of Sirmium (4th century) “These things, moreover, he has said with the view of showing us that all others who may come alter him will be false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed, like an angel of light.” *Archelaus Disputation with Manes* ch.35 p.208

**Aphrahat the Syrian** (337-345 A.D.) sys J *Select Demonstrations* Demonstration 6.18 p.374

**Athanasius of Alexandria** (356 A.D.) says that Satan wanted to ascend above the heights of the clouds, but was instead dishonored. He is a creeping serpent, though he an transform himself into an angel of light. *To the Bishop of Egypt* ch.2 p.224

**Ambrosiaster** (Latin, after 384 A.D.) says that Satan appears like an angel of light. question 27 p.108

**Thomas Aquinas** (1248-1274 A.D.) St4. Satan looks like as an angel of light. *Thomas Aquinas’ Commentary on 2 Corinthians* ch.11 lecture 3.400 p.571

## St5. Satan/demons fell from heaven

Revelation 12:3-13; 2 Peter 2:4

**Hegemonius of Sirmium** (4th century) discusses that the devil was an angel, and that he fell in transgression, and that the devil is not the same substance with God. *Archelaus Disputation with Manes* ch.32 p.205.

Hegemonius of Sirmium (4th century) Hence also certain of the angels, refusing to submit themselves to the commandment of God, resisted His will; and one of them indeed fell like a flash of lightning upon the earth, while others, harassed by the dragon, sought their felicity in intercourse with the daughters of men, and thus brought on themselves the merited award of the punishment of eternal fire. *Archelaus Disputation with Manes* ch.32 p.204-205

***Life of Antony*** (356-362 A.D.) ch.22 p.202 “‘First, therefore, we must know this: that the demons have not been created like what we mean when we call them by that name; for God made nothing evil, but even they have been made good. Having fallen, however, from the heavenly wisdom, since then they have been grovelling on earth. On the one hand they deceived the Greeks with their displays, while out of envy of us Christians they move all things in their desire to hinder us from entry into the heavens; in order that we should not ascend up thither from whence they fell.”

**Athanasius of Alexandria** (356 A.D.) says that Satan wanted to ascend above the heights of the clouds, but was instead dishonored. He is a creeping serpent, though he an transform himself into an angel of light. *To the Bishop of Egypt* ch.2 p.224

**Gregory of Nyssa** (382-383 A.D.) mentions that Jesus said He saw Satan fall from heaven. *Against Eunomius* book 1 ch.22 p.61

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) quotes Isaiah 14:12. *de Principiis* book 1 ch.5.5 p.259. he also refers to Ezekiel 28:11-19 in *de Principiis* book 1 ch.5.4 p.258. See also *de Principis* book 1 ch.8.3 p.265-266

John Chrysostom (martyred 407 A.D.) (partial) discusses the devil and demons in *Commentary on Philippians* homily 6 p.209.

**Asterius of Amasea** (400-410 A.D.) “says that the devil had the fault of covetousness, “rebellion against God, and was thereafter cast down from heaven.” *Against Covetousness* sermon 3 ch.1 p.2

Orosius/Hosius of Braga (414-418 A.D.) (partial) mentions demons. *Defense Against the Pelagians* ch.28(2) p.156-157

**Augustine of Hippo** (413-426 A.D.) says fallen angels lost their original light. *The City of God* book 11 ch.12 p.212

Augustine of Hippo (413-426 A.D.) discusses Lucifer’s fall and Ezekiel. *The City of God* book 11 ch.15 p.213

**Among heretics**

Pelagian heretic Theodore of Mopsuestia (392-423/429 A.D.) (partial) mention of demons. *Commentary on Hosea* ch.13 p.94

## St6. Satan is a dragon

Revelation 12; 20:2-3

**Hegemonius of Sirmium** (4th century) Hence also certain of the angels, refusing to submit themselves to the commandment of God, resisted His will; and one of them indeed fell like a flash of lightning upon the earth, while others, harassed by the dragon, sought their felicity in intercourse with the daughters of men, and thus brought on themselves the merited award of the punishment of eternal fire. *Archelaus Disputation with Manes* ch.32 p.204-205

***Life of Antony*** (356-362 A.D.) ch.24 p.202 “‘And he said they often appeared as the Lord revealed the devil to Job, saying, “His eyes are as the morning star. From his mouth proceed burning lamps and hearths of fire are cast forth. The smoke of a furnace blazing with the fire of coals proceeds from his nostrils. His breath is coals and from his mouth issues flame.” When the prince of the demons appears in this wise, the crafty one, as I said before, strikes terror by speaking great things, as again the Lord convicted him saying to Job, for “he counteth iron as straw, and brass as rotten wood, yea he counteth the sea as a pot of ointment, and the depth of the abyss as a captive, and the abyss as a covered walk.” And by the prophet, “the enemy said, I will pursue and overtake,” and again by another, “I will grasp the whole world in my hand as a nest, and take it up as eggs that have been left.” Such, in a word, are their boasts and professions that they may deceive the godly. But not even then ought we, the faithful, to fear his appearance or give heed to his words. For he is a liar and speaketh of truth never a word. And though speaking words so many and so great in his boldness, without doubt, like a dragon he was drawn with a hook by the Saviour, and as a beast of burden he received the halter round his nostrils, and as a runaway his nostrils were bound with a ring, and his lips bored with an armlet.”

**Athanasius of Alexandria** (356 A.D.) “or whereas the inventor of wickedness and great spirit of evil, the devil, is utterly hateful, and as soon as he shews himself is rejected of all men,—as a serpent, as a dragon, as a lion seeking whom he may seize upon and devour,—therefore he conceals and covers what he really is, and craftily personates that Name which all men desire, so that deceiving by a false appearance, he may thenceforth fix fast in his own chains those whom he has led astray.” *To the Bishops of Egypt* ch.1 p.224

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) “Now it is certain that by the dragon is understood the devil himself.” *de Principis* book 1 ch.5.5 p.259

## St7. Satan is a serpent

Revelation 19:9; 20:2-3; Genesis 3:1-15

**Aphrahat the Syrian** (337-345 A.D.) sys J *Select Demonstrations* Demonstration 6.2 p.365

**Hegemonius of Sirmium** (4th century) “Even that great serpent himself was not evil previous to man,”

Hegemonius of Sirmium (4th century) (partial) says that Satan was in the serpent, but not completely. *Archelaus Disputation with Manes* ch.33 p.206

**Athanasius of Alexandria** (356 A.D.) says that Satan wanted to ascend above the heights of the clouds, but was instead dishonored. He is a creeping serpent, though he an transform himself into an angel of light. *To the Bishop of Egypt* ch.2 p.224

Athanasius of Alexandria (356 A.D.) “or whereas the inventor of wickedness and great spirit of evil, the devil, is utterly hateful, and as soon as he shews himself is rejected of all men,—as a serpent, as a dragon, as a lion seeking whom he may seize upon and devour,—therefore he conceals and covers what he really is, and craftily personates that Name which all men desire, so that deceiving by a false appearance, he may thenceforth fix fast in his own chains those whom he has led astray.” *To the Bishops of Egypt* ch.1 p.224

Athanasius of Alexandria (356-360 A.D.) says that Satan is a serpent. *Four Discourses Against the Arians* discourse 1 ch.51 p.336

**Ambrosiaster** (Latin, after 384 A.D.) discusses how Satan was in the serpent. Question 31 p.49.

Basil of Cappadocia (357-379 A.D.) (partial) mentions the “serpent beguiled Eve”. *Letter 46* ch.3 p.150

Jerome of Stridon (373-420 A.D.) (partial) mentions “his snaky coils” in the Gardne of Eden. *Letter 10* ch.1 p.11

## St8. Wiles/craftiness/devices of the devil

Ephesians 6:11

***Life of Antony*** (356-362 A.D.) ch.7 p.197 “But Antony having learned from the Scriptures that the devices of the devil are many, zealously continued the discipline, reckoning that though the devil had not been able to deceive his heart by bodily pleasure, he would endeavour to ensnare him by other means.”

**Athanasius of Alexandria** (325-373) &&&

**Optatus of Milevis** (373-375 A.D.) &&&

**Ambrosiaster** (c.384 A.D.) &&&

**Cyril of Jerusalem** (c.349-386 A.D.) &&&

## St9. Satan deceives

Genesis 3:13; 2 Corinthians 11:3; Revelation 20:2-3,10

***Life of Antony*** (356-362 A.D.) ch.7 p.197 “But Antony having learned from the Scriptures that the devices of the devil are many, zealously continued the discipline, reckoning that though the devil had not been able to deceive his heart by bodily pleasure, he would endeavour to ensnare him by other means.”

*Life of Antony* (356-362 A.D.) ch.22 p.202 (partial, demons deceive) “‘First, therefore, we must know this: that the demons have not been created like what we mean when we call them by that name; for God made nothing evil, but even they have been made good. Having fallen, however, from the heavenly wisdom, since then they have been grovelling on earth. On the one hand they deceived the Greeks with their displays, while out of envy of us Christians they move all things in their desire to hinder us from entry into the heavens; in order that we should not ascend up thither from whence they fell.”

**Athanasius of Alexandria** (356 A.D.) says that Satan deceived Eve. *To the Bishop of Egypt* ch.3 p.224

Athanasius of Alexandria (326-372/373 A.D.) says of the devil “Thus does the drafty spirit mock men by false display, deluding and drawing each into his own pit of wickedness. When of old he deceived the first man Adam,” *Letter to the Bishops of Egypt* ch.1.2 p.223

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 55 no.6 p.209

**Ambrosiaster** (Latin, after 384 A.D.) says that Satan is a liar. question 129 p.40. He says that Satan deceived Eve in question 90 p.245.

## St10. Serpent beguiled Eve

Genesis 3:13b; 2 Corinthians 11:3; 1 Timothy 2:14

**Hegemonius of Sirmium** (4th century) “he [Paul the apostle] says: “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” *Archelaus Disputation with Manes* ch.34 p.208

Hegemonius of Sirmium (4th century) quotes 1 Corinthians 15:11 as by Paul. This includes “As the serpent beguiled Eve” *Archelaus Disputation with Manes* ch.34 p.208

**Athanasius of Alexandria** (326-372/373 A.D.) says of the devil “Thus he deceived Eve,” *Letter to the Bishops of Egypt* ch.1.2 p.223

**Ambrosiaster** (Latin, after 384 A.D.) says that by deceiving Eve, Satan enslaved man. Question 90 p.45.

**Rufinus** (374-410 A.D.) freely translating Origen(225-253/254 A.D.) “therefore is it said, ‘This corruptible must put on incorruption, and this mortal must put on immortality.’” *de Principiis* book 2 ch.3.2 p.372

## St11. The Serpent was cursed at the fall

Genesis 3:14-15

**Ambrosiaster** (Latin, after 384 A.D.) discusses how Adam, Eve, and Satan were all cursed at the fall. Question 3 p.16. See also question 31 p.50.

## St12. Enmity between serpent and Eve’s seed

Genesis 3:15

**Gregory Nanzianzen** (330-391 A.D.) “For there is also an enmity which is right, according as it is written, I will put enmity between thee and her seed; for friendship with the serpent works enmity with God, and death.” *Lecture 16* ch.10 p.&&&

## St13. The prince of this world/air is evil/Satan

prince of this world John 12:31; 14:30; 16:11;

ruler of the kingdom of the air Ephesians 2:2

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 12:31; 14:30

**Hegemonius of Sirmium** (4th century) says the prince of the world is the wicked one. *Archelaus Disputation with Manes* ch.30 p.202. See also ibid ch.13 p.187

***Life of Antony*** (356-362 A.D.) ch.65 p.213 (implied) “And he remembered that this is what the Apostle said, ‘according to the prince of the power of the air.’”

**Athanasius of Alexandria** (326-372/373 A.D.) “…and once again, stretching out His hands upon the Cross, He overthrew the prince of the power of the air, that now works in the sons of disobedience, and made the way clear for us into the heavens.” Letter 60 ch.7 p.577

**Ambrosiaster** (Latin, after 384 A.D.) says that Satan is the prince of the world. question 3 p.16

*Book of Steps* (*Liber Graduum*) (350-400 A.D.) (partial) calls Satan “god god of this world” Memra 23 ch.8 p.278

**John Chrysostom** (martyred 407 A.D.) discusses the prince of this world, and the prince of the air *Homilies on Ephesians* homily4 p.65-66

**Orosius/Hosius of Braga** (414-418 A.D.) Negatively refers to the Prince of this World. *Defense Against the Pelagians* ch.15 p.133

**Rufinus** (374-410 A.D.) freely translating Origen (c.227-c.240 A.D.) “Behold, the prince of this world cometh, and findeth nothing in Me [Jesus].” *de Principiis* book 2 ch.6.4 p.283

## St14. Satan, a murderer from the beginning

John 8:44

**Sinaitic Old Syriac** (SyrS) (350-400 A.D.) Matthew 1:1-6:10, 7:3-12:4; 12:6-25; 12:29-16:15; 18:11-20:24; 21:20-25:15; 25:17-20,25-26; 25:32-28:7; Mark 1:12-44; 2:21-4:17; 5:1-26; 6:5-16:18; Luke 1:36-5:28; 6:12-24:52; John 1:25-47; 2:16-4:37; 5:6-25; 5:46-18:31; 19:40-end. John 8:44

**Hegemonius of Sirmium** (4th century) “From this [Cain’s murder of Abel’ the devil has been called a murderer from the beginning, and also a liar,” *Archelaus Disputation with Manes* ch.33 p.206

***Life of Antony*** (356-362 A.D.) ch.28 p.203 calls Satan an “man-slayer”.

**Athanasius of Alexandria** (356 A.D.) says that Satan was a murderer and a liar from the beginning. *To the Bishop of Egypt* ch.3 p.224

Ephraim the Syrian (350-378 A.D.) (partial, does not say from the beginning). Satan was a murderer. *Nisibine Hymns* hymn 61 no.18 p.214

## St15. Satan can have lying wonders

**Hegemonius of Sirmium** (4th century) “For we are given to understand beforehand that the devil himself is to be transformed into an angel of light, and that his servants are to make their appearance in similar guise, and that they are to work signs and wonders, insomuch that, if it were possible, the very elect should be deceived.” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.36 p.210

Hegemonius of Sirmium (4th century) “The Spirit in the evangelist Matthew is also careful to give note of these words of our Lord Jesus Christ: ‘Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. But if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false apostles, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.’” (Archelaus is speaking) *Archelaus Disputation with Manes* ch.35 p.209

## St16. Satan sought to sift Peter as wheat

Luke 22:31-32

**Ambrosiaster** (Latin, after 384 A.D.) mentions that Satan sought to sift Peter as wheat. question 75 p.188

**John Chrysostom** (martyred 407 A.D.) *Homilies on Matthew* homily

## St17. Satan entered into Judas

Luke 22:3; John 13:27

**Hegemonius of Sirmium** (4th century) Archelaus (262-278 A.D.) “Judas, as the head of all the evil, and as the person who carried out their iniquitous counsels to their consummation, was constituted the father of the crime, having received at their hands the recompense of thirty pieces of silver for his impious cruelty. For ‘after the sop Satan entered into him’ completely.” *Disputation with Manes* ch.33 p.207

&&&**John Chrysostom** (martyred 407 A.D.) said that Satan entered into Judas. *Homilies on Acts* homily&&&

## St18. The devil had envy / jealousy

**Ambrosiaster** (Latin, after 384 A.D.) says that the devil was envious of Job. question 118 p.116

## St19. Snare(s)/scheme(s) of the Devil

2 Corinthians 2:11

**Basil of Cappadocia** (357-379 A.D.) mentions the snares of the devil. *Letter 139* ch.1 p.203

**Jerome of Stridon** (373-420 A.D.) mentiosn the “snares” of the devil. *Letter 3* ch.5 p.6

## St20. The devil possessed free will

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# DEMONS

Teachings about demons that are only in the Book of Revelation are in the Revelation specific part.

## Dm1. Demons

Deuteronomy 32:17; Psalm 106:37; Matthew 7:22; 8:31; 9:34; 10:8; 12:24,27,28; Mark 1:34,39; 3:15,22; 5:12,15; 6:13; 9:38; 16:9,17; Luke 4:41; 8:2,30,32,33,35,38; 9:1,49; 10:17; 11:15,18-20; 13:32; Romans 8:38; 1 Corinthians 1019-21; 1 Timothy 4:1; James 2:19; Revelation 9:20; 16:14; 18:2

**Vaticanus** (B) (325-350 A.D.) contains all of Deuteronomy. It has most of the Old Testament and all of New Testament up to Hebrews 9:15 (325-350 A.D.)

**Eusebius of Caesarea** (c.324-c.337 A.D.) mentions demons as impure and unholy spirits. *Theophania* book 3 ch.59 p.8

**Hegemonius of Sirmium** (4th century) says that some demons had relations with women, “and brought on themselves the merited award of the punishment of eternal fire.” *Archelaus Disputation with Manes* ch.32 p.205

***Life of Antony*** (356-362 A.D.) ch.37 p.206 “For the demons do not take away the fear of their presence as the great archangel Gabriel did for Mary and Zacharias, and as he did who appeared to the women at the tomb; but rather whenever they see men afraid they increase their delusions that men may be terrified the more; and at last attacking they mock them, saying, ‘fall down and worship.’ Thus they deceived the Greeks, and thus by them they were considered gods, falsely so called.”

**Athanasius of Alexandria** (356-360 A.D.) mentions demons *Four Discourses Against the Arians* discourse 3 ch.29 p.424

**Optatus of Milevis** (373-375 A.D.) mentions temples of demons in book 3 p.158.

**Ephraim the Syrian** (350-378 A.D.) *Nisibine Hymns* hymn 35 no.2 p.193

**Basil of Cappadocia** (357-379 A.D.) mentions “a demon’s malice”. *Letter 5* ch.1 p.114

**Ambrosiaster** (Latin, after 384 A.D.) mentions demons. question 42 p.241

**Rufinus** (374-410 A.D.) freely translating Origen (225-253/254 A.D.) do they not rather hear the Father of our Lord Jesus Christ in the Gospels, preparing fire for the devil and his angels? And how shall that proceeding” *de Principiis* book 2 ch.5.2 p.279

**John Chrysostom** (martyred 407 A.D.) discusses the devil and demons in *Commentary on Philippians* homily 6 p.209. He also mentions the “river of fire” ibid homily 6 p.212.

**Severian of Gabala/Jableh** (398-408 A.D.) mentions the devil, the demons, and the abyss. *On the Creation of the World* ch.5 p.4

**Orosius/Hosius of Braga** (414-418 A.D.) mentions demons. *Defense Against the Pelagians* ch.28(2) p.156-157

**Jerome of Stridon** (390 A.D.) mentions demons tormenting Hilarion. *The Life of St. Hilarion* ch.6 p.304

**Palladius of Auxerre** (419-420 A.D.) says that three particular demons tempted Evagrius. [Both Greek and Coptic] *Lausiac History* 38.11 in *Four Desert Fathers*. (Chapter: Evagrius Debates Three Demons) p.179

(more also)

## Dm2. [Demons are] unclean spirits

Luke 4:34-36; Luke 8:28-33; Acts 5:16

**Eusebius of Caesarea** (c.324-c.337 A.D.) mentions demons as impure and unholy spirits. *Theophania* book 3 ch.59 p.8

**Athanasius of Alexandria** (326-372 A.D.) “In the same way Paul commanded the unclean spirits, [Acts 16:18] and daemons were subject to the disciples. [Lk 10:17]” *Athanasius on Psalms*

## Dm3. Power/principalities of darkness

Colossians 1:13

***Life of Antony*** (356-362 A.D.) ch.21 p.201 speaks of the principalities of darkness.

**John Chrysostom** (martyred 407 A.D.) mentions the rulers of darkness. *Homilies on Ephesians* homily4 p.66

## Dm4. Demons can possess people

Matthew 4:24; Matthew 8:16; Matthew 8:28,33; Matthew 9:32; Matthew 12:22,24,26-29; Matthew 15:22; Mark 1:23; ,27; Mark 1:32-33,39; Mark 3:11; Mark 3:15,22-27; Mark 5:2-7; Mark 5:18; Mark 6:13; Luke 8:36

**Augustine of Hippo** (400 A.D.) “Matthew then goes on with his rectial in the following fashion: ‘Then was brought unto Him [Jesus] one possessed with a devil, blind and dumb; and He healed him, insomuch that he both spake and saw.’” *Harmony of the Gospels* book 2 ch.37.84 p.141

## Dm5. Devil/demons tempt people

1 Peter 5:8-9; (implied) Revelation 12:17

Satan tempts (1 Corinthians 7:5)

(partial) 1 Thessalonians 3:5b “the tempter tempted”

&&&**Athanasius of Alexandria** (&&&)

***Life of Antony*** (356-362 A.D.) ch.12 p.202 says that demons are tempting.

**Ambrosiaster** (Latin, after 384 A.D.) (implied) says that the devil seduces people. question 112 p.133

**Ambrose of Milan** (370-390 A.D.) “The power of his [Satan’s] temptations is shown and made clear [in the Book of Job]” Letter 20 no.14 p.424

**John Chrysostom** (martyred 407 A.D.)

**Palladius of Auxerre** (419-420 A.D.) says that three particular demons tempted Evagrius. [Both Greek and Coptic] *Lausiac History* 38.11 in *Four Desert Fathers*. (Chapter: Evagrius Debates Three Demons) p.179

## Dm6. Demons vex/cause harm to people

***Life of Antony*** (356-362 A.D.) ch.29 p.204 says that demons cause harm.

## Dm7. Demons/Satan can bind people

**Eusebius of Caesarea** (c.324-c.337 A.D.) says demons can bind people. *Theophania* book 3 ch.57 p.7

## Dm8. Demons deceive / delude people

1 Kings 22:19-22

***Life of Antony*** (356-362 A.D.) ch.22 p.202 says that deluded the Greeks

**Ambrosiaster** (Latin, after 384 A.D.) says that demons deceive people. Question 27 p.109

## Dm9. There are doctrines of demons / devils

1 Timothy 4:1-3

**Hegemonius of Sirmium** (4th century) “Apostle Paul, that elect vessel, has given us very clear indication when he says: ‘Now in the last times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and *commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.’” *Archelaus Disputation with Manes* ch.35 p.209

**Basil of Cappadocia** (357-379 A.D.) talks of “doctrines of demons”. *Letter 8* ch.3 p.117

**Gregory of Nyssa** (382-397 A.D.) “that deserting the guidance of the Holy Spirit for the ‘doctrines of devils,’have their conscience seared with a hot iron,’ as the Paostle expresses it;” *On Virginity* ch.8 p.352

## Dm10. Demons are worshipped by pagans

1 Corinthians 10:19-20

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that pagans worshipped devils. *History of the Martyrs* p.2

***Life of Antony*** (356-362 A.D.) ch.37 p.206 “For the demons do not take away the fear of their presence as the great archangel Gabriel did for Mary and Zacharias, and as he did who appeared to the women at the tomb; but rather whenever they see men afraid they increase their delusions that men may be terrified the more; and at last attacking they mock them, saying, ‘fall down and worship.’ Thus they deceived the Greeks, and thus by them they were considered gods, falsely so called.” See also ibid ch.78 p.218.

**Athanasius of Alexandria** (356-360 A.D.) “And next he [Moses] says, ‘They sacrificed unto devils, nto to God, to gods whom they knew not.” *Four Discourses Against the Arian discourse* 2 ch.58 p.380

**Optatus of Milevis** (373-375 A.D.) mentions “temples of demons” in book 3 p158.

***Constitutions of the Holy Apostles*** (c.375/390 A.D.) “But do ye abstrain from things offered to idols; for they offer them I honor of demons, that is, to the dishonor of the one God, that ye may not become partners with demons.” book 7 section 2.21 p.469

**Ambrosiaster** (Latin, after 384 A.D.) says that demons are worshipped by pagans. question 114 p.334

**Gregory of Nyssa** (382-383 A.D.) says that idolators worshiped demons. *Against Eunomius* book 8 ch.1 p.201

**Asterius of Amasea** (400-410 A.D.) (implied) “For when the emperor [Julian the Apostate] who all at once cast aside the character of a Christian, and disclosed the farce he had long been acting, himself shamelessly sacrificed to demons, and offered many gifts to those who were willing to do the same, how many elft the church and ran to pagan altars!” *Against Covetousness* p.3

## Dm11. Demons tremble at/fear Christ

**Eusebius of Caesarea** (c.324-c.337 A.D.) says that demons feared Christ. *Theophania* book 3 ch.6 p.2

***Life of Antony*** (356-362 A.D.) ch.35 p.205 (implied) says that demons tremble for the sin of the Lord’s cross

## Dm12. Demons subject to Christ

***Life of Antony*** (356-362 A.D.) ch.35 p.204 and ch.38 p.207 says that demons are subject ot the Son.

## Dm13. Beelzebub/Baalzebub

Matthew 10:25; 12:24-27; Mark 3:22; Luke 11:15-19; 2 Kings 1:2-6,13

**Ambrosiaster** (Latin, after 384 A.D.) mentions the demon Beelzebub. Question 127 p.39.

## Dm14. Some cast into eternal fire for the devil and his angels

Matthew 25:41

**Augustine of Hippo** (413-426 A.D.) “I shall now cite from the Gospel according to Matthew the passage which speaks of the separation of the good from the wicked by the most efficacious and final judgment of Christ: "When the Son of man," he says, "shall come in His glory, . . . then shall He say also unto them on His left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."” *The City of God* book 20 ch.5 p.424

**Cyril of Alexandra** (441 A.D.) “And you will understand accurately what is said, if you bring forward and read the Gospel parable wherein Christ (it says) shall set the goats on the left, the sheep on the right, and that He shall send away the goats saying, Depart ye cursed into the everlasting fire, prepared for the devil and his angels:” &&& p.628-629

**For Further Reading**

Most of these references were taken from the following.

Roberts, Alexander, and James Donaldson (editors) ***Ante-Nicene Fathers*** vols. 1-9 + 10 (Annotated Index) Hendrickson Publishers 1886, 1994

Hill, Robert C. (translator) *Theodore of Mopsuestia : Commentary on the Twelve Prophets*. The Catholic University of America press. 2004

**Writers Not Included and Reasons:**

***Apostolic Constitutions*** (3rd-5th century, compiled c.390 A.D.) was a work written at various times, and it is not sure how much they have been edited, so this work was not counted.

We do not know when the first edition of The Syriac Didascalia was written. However, in what we have preserved, it references not marrying Nestorians, so I have assigned it a date after 431 A.D.

**pseudo-Zephyrinus of Rome** (199-217 A.D.) has two letters purportedly by him. However, these are thought now to be ninth century frauds.

**Wrong Teaching**

Here are historical examples, that all Christians today should agree are wrong. The point of bringing this up is not to look down on people who have said these errors, but to make sure we don’t make other mistakes for the same reason.

**Mixing up names:** John Chrysostom (martyred 407 A.D.) mentions the murder of Mephibosheth when he should have said Ishbosh. *Commentary on Philippians* homily 5 verse 3 p.206

**Restricting beyond what scripture says:** The Anabaptist Conrad Grebel (1498-1526 A.D.) believed that no singing was allowed in church. Colossians 3:16 says “...sing psalms, hymns, and spiritual songs with gratitude in your hearts to God.” However, Conrad interpreted “in your hearts” to mean you were not supposed to sing out loud.

**Equating your views with Scripture:** Cyprian of Carthage (c.248-256 A.D.) (*Letters of Cyprian* Letter 58.2 p.353), Ambrose of Milan (370-390 A.D.), Augustine of Hippo (388-430 A.D.), and Prosper of Aquitaine (c.390-455) (*On Forgiveness of Sin* 5:25,26-28-29, and *Baptism* ch.26-30, 33-35) all taught that baptized babies who die definitely go to heaven, and unbaptized babies who die definitely go to Hell.

**Extrapolating from what scripture modestly states:** Athanasius of Alexandria (356-360 A.D.) taught that Jeremiah and John the Baptist were born with no sinful nature. “Many for instance have been made holy and clean from all sin; nay, Jeremiah was hallowed even from the womb, and John, while yet in the womb, leapt for joy at the voice of Mary Bearer of god; nevertheless ‘death reigned from Adam to Moses, even over those that had not sinned after the similitude of Adam’s transgression; …” *Four Discourses Against the Arians* Discourse 33 ch.33 p.411

**Adding your spiritual views into Scripture:** Rufinus (374-410 A.D.) freely translating Origen (225-253/254 A.D.) believed in the pre-existence of souls in *de Principiis*. (He did not believe in reincarnation though.)

**Putting your prejudices in God’s Word:** John Chrysostom (martyred 407 A.D.) was anti-Semitic; he wrote an entire work against the Jews. It was not just critical of the Jewish religion, but against the Jews themselves.

**Lack of Forgiveness:** Novatian (250/254-256/257 A.D.) started a schism within the church. Novatianists believed just like other Christians, except that if a person ever denied the faith, even under duress, Novatianists taught that they had lost their salvation forever and could never get it back.

**Adding superstition to God’s word:** The Lutheran Philip Melanchthon (1497-1560) believed in the usefulness of astrology and palm-reading. (Luther rejected those things though.)

**Lack of Charity:** Martin Luther believed that all Anabaptists should be killed. (He changed his view in the last sermon he gave though.). Augustine supported the torture of heretics, such as Priscillian.

But genuine Christians can still have errors of the same magnitude as above. We need to have right doctrine as well as be in tune with the Spirit. As one modern Christian writer quipped: “If you have doctrine without the Spirit you dry up, if you have the Spirit without doctrine you blow up, and if you have both you grow up.”

**Not classified in the proper categories yet**

**Pacian of Barcelona** (342-379/392 A.D.) Christ took upon Himself the nature of man. *On Baptism* ch.3.1 p.89

**Pacian of Barcelona** (342-379/392 A.D.) quotes Romans 5:8-9 including “Christ died for us.” Letter 3 ch.9.3 p.50

**Pacian of Barcelona** (342-379/392 A.D.) Christ is “our ‘advocate with the Father’” Letter 3 ch.9.3 p.50

**Pacian of Barcelona** (342-379/392 A.D.) The Lord was casting out demons and doing miraculous deeds. Letter 3 ch.15.3 p.56

**Pacian of Barcelona** (342-379/392 A.D.) mentions “eternal punishment” Letter 3 ch.7.2 p.47

**Pacian of Barcelona** (342-379/392 A.D.) Victory of our Lord Jesus Christ. *On Baptism* ch.7.2 p.93

**Pacian of Barcelona** (342-379/392 A.D.) Future judgment of Christ. Letter 1 ch.7.2 p.26

Pacian of Barcelona (342-379/392 A.D.) (partial) quotes Matthew 16:18-19 where Christ spoke to Peter. Letter 3 ch.11.2 p.52

**Pacian of Barcelona** (342-379/392 A.D.) quotes Romans 5:13 and says, “Before the Law sin slew man with a sheathed sword, and under the Law, with a drawn sword. What hope did man have?” *On Baptism* ch.2.1 p.88

**Pacian of Barcelona** (342-379/392 A.D.) “We are admitted into the eternal kingdom.” *On Baptism* ch.7.3 p.94

**Pacian of Barcelona** (342-379/392 A.D.) punishment of the rich man’s soul in the gospel. *On Penitents* ch.11.4 p.84-85

**Pacian of Barcelona** (342-379/392 A.D.) Against the Novatianist’s view that the church cannot forgive mortal sin after baptism. Letter 3 ch.1.1 p.38

**Pacian of Barcelona** (342-379/392 A.D.) quotes Matthew 5:44 “pray for those who persecute [us]” and ‘to bless those who curse’” Letter 1 ch.1.1 p.27

Pelagian heretic **Theodore of Mopsuestia** (392-423/429 A.D.) Grace of God. *Commentary on Haggai* preface p.307

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

**Didymus the Blind** (398 A.D.) quotes “It is the final hour” in 1 John 2:18 as by John. *Commentary on Zechariah* 12 p.306

**Didymus the Blind** (398 A.D.) Messiah is the word of life. *Commentary on Zechariah* 8 p.199

**Didymus the Blind** (398 A.D.) Emmanuel *Commentary on Zechariah* 8 p.197

**Didymus the Blind** (398 A.D.) Son of God. *Commentary on Zechariah* 8 p.198

***Syriac Book of Steps (Liber Graduum)*** (350-400 A.D.) Son of God. Memra 9 ch.17 p.100

**Epiphanius of Salamis** (360-403 A.D.) some call Tatian’s *Diatessaron* the Gospel according to the Hebrews. *The Panarion* section 3 ch.46 p.349

**Epiphanius of Salamis** (360-403 A.D.) They were expelled from Paradise for one transgression. *The Panarion* section 3 ch.46 p.350

**Epiphanius of Salamis** (360-403 A.D.) “faith in Christ” *The Panarion* section 3 ch.46 p.348

**John Cassian** (410-430 A.D.) speaks of ecclesiastics. *Conference of the Bishop Paphnutius* 1 ch.19 p.304

**John Cassian** (410-430 A.D.) mentions the Apocalypse. *Conference of the Bishop Paphnutius* ch.1.14 p.301

God cannot lie. *Confession of Faith* ch.2 p.151

“In accordance with the teaching of the scriptures” *Apologetic Letter* ch.12 p.49

“We believe in one God, the Father almighty, from whom are all things; and in one only-begotten Son of God, God the Word, our Lord Jesus Christ, through whom are all things; And in one holy Spirit, the Counsellor in whom is given to each of the saints an apportionment of every grace according to measure for the common good.” Apologetic Letter ch.5 p.30

“essential faith”, Sabellius the Libyan, Photinus, “in their mad rage” *Apologetic Letter* ch.6 p.39

Says that God alone is good. *Apologetic Letter* ch.21 p.61

“Father is greater than I” *Apologetic Letter* ch.10 p.47

“I AM” and only true God. *Apologetic Letter* ch.17 p.55

Cynics far removed from Christianity. The “blessed Paul” *Apologetic Letter* ch.19 p.57

“unbegotten and begotten, light from light, and life from life *Apologetic Letter* ch.19 p.39

Jesus was the obedient son. *Apologetic Letter* ch.26 p.71

“In these last days he [Jesus] was born of a holy Virgin, lived in holiness in accordance with human laws, was crucified, died, rose again the third day, and ascended into heaven. He will come again to judge both the living and the dead by a righteous retribution of both faith and works, and he will reign as king forever.” *Apologetic Letter* ch.26 p.71

All things made through Christ. *Apologetic Letter* ch.24 p.65

“for surely it would be both ridiculous and silly for the same thing to occupy first place at one time and third at another” *Apologetic Letter* ch.25 p.67

Jesus Christ is “Only-begotten God” *Apologetic Letter* ch.25 p.69

Godhead. *Confession of Faith* ch.2 p.151

Jesus the firstborn of all creation, begotten life, true light, gloried with the Father before the ages. King of Glory, Son of God. *Confession of Faith* ch.3 p.153

Christ is the image of God. *Apologetic Letter* ch.24 p.65

Mediator in doctrine and law. *Confession of Faith* ch.3 p.155

Holy spirit a person, who “inspires those who pray” *Confession of Faith* ch.4 p.157.

Physical resurrection of believers. *Confession of Faith* ch.5 p.159

Rejected the apocrypha? Cyril of Jerusalem

Ninus = Numrod

First Scotch Confession of Faith 1560. 6,256 words / 848 words per ANF page = 7.4 pages

Second Scotch Confession of Faith 1580 A.D. 1167 wordss / 848 words per ANF pages = 1.4 pages.

An average of 848 words per *ANF* page.

23 adultery (implied)

24 murder

25 abortion

26 “And other men and women were burning up to the middle and were cast into a dark place and were beaten by evil spirits, and their inwards were eaten by restless worms: and these were they who persecuted the righteous and delivered them up.”

27 Blasphemy and slander

30 Usury

32. made carved images

by Steven M. Morrison, PhD.