

# What the Early Christians Believed About....

## Why Examine Your Doctrine?

“In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: <sup>2</sup>Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. <sup>3</sup>For **the time will come when men will not put up with sound doctrine**. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. <sup>4</sup>**They will turn their ears away from the truth and turn aside to myths.** (2 Timothy 4:1-4)

185 AD Irenaeus “**Error, indeed, is never set forth in its naked deformity**, lest, being thus exposed, it should at once be detected. But it **is craftily decked out in an attractive dress**, so as, by its outward form, to make it appear to the inexperienced (ridiculous as the expression may seem) **more true than the truth itself**. One far superior to me has well said, in reference to this point, “A clever imitation in glass casts contempt, as it were, on that precious jewel the emerald (which is most highly esteemed by some), unless it come under the eye of one able to test and expose the counterfeit. Or, again, what inexperienced person can with ease detect the presence of brass when it has been mixed up with silver?” (Against Heresies, Irenaeus)

## The Value of the Witness of the Early Church

185 AD Irenaeus. “For I have a more vivid recollection of what occurred at that time than of recent events ...; so that I can even describe the place where the blessed *Polycarp* used to sit and discourse — his going out, too, and his coming in — his general mode of life and personal appearance, together with the discourses which he delivered to the people; also how he would speak of his familiar intercourse with *John*, and with the rest of those who had seen the Lord; and how he would call their words to remembrance. Whatsoever things he had heard from them respecting the Lord, both with regard to His miracles and His teaching, Polycarp having thus received [information] from the eye-witnesses of the Word of life, would recount them all in harmony with the Scriptures.”

## Role of Grace and Faith in Salvation

96 AD Clement of Rome. “And we, too. Being called by His will in Christ Jesus, are not justified by ourselves. Nor are we justified by our own wisdom, understanding, godliness, or works that we have done in holiness of heart. Rather, we are justified by that faith through which, from the beginning, Almighty God has justified all men. (The ANF Chapter 1 page 13)

105 AD Ignatius. “Therefore, let us not be ungrateful for His kindness. For if He were to reward us according to our works, we would cease to be.” (ANF 1.63)

135 AD Polycarp. “Into this joy, many persons desire to enter. They know that “by grace you are saved, not of works.” By the will of God through Jesus Christ.... But He who raised Him up from the dead will raise up us also – if we do His will, and walk in His commandments, and love what He loved, keeping ourselves from all unrighteousness.” (ANF 1.33)

180 AD Irenaeus. “It was the Lord Himself who saved them. For they could not be saved by their own instrumentality. Therefore, when Paul explains human infirmity, he says, “For I know that there dwells in my flesh no good thing” [Rom. 7:18]. Thus he shows that the “Good thing” of our salvation is not from us, but from God. And again: “Wretched man that I am, who will deliver me from the body of this death?” [Rom. 7:24].... Here we see that we must be saved by the help of God, not of ourselves.” (ANF 1.450)

180 AD Irenaeus. “No one indeed while placed out of reach of the Lord’s benefits, has power to procure for himself the means of salvation. So the more we receive His grace, the more we should love Him.” (ANF 1.478)

180 AD Irenaeus. "He confers His free gifts upon those who should receive them." (ANF 1.517)

180 AD Irenaeus. "Christ redeems us righteously from [the apostasy] by His own blood. But as regards those of us who have been redeemed, [He does this] by grace. For we have given nothing to Him previously. Nor does He desire anything from us, as if He stood in need of it." (ANF 1.528)

195 AD Clement of Alexandria. "Choice depended on the man as being free. But the fight depended on God as the Lord. And He gives to those who are willing, are exceedingly earnest, and who ask. In this manner, their salvation can become their own. For God does not compel." (ANF 2.593)

215 AD Eusebius. "Some of the [heretics] ... simply deny the Law and the Prophets for the sake of their lawless and impious doctrine. And under the pretense of grace, they have sunk down to the lowest abyss of perdition. (ANF 5.602)

## Water Baptism

110 AD Ignatius of Antioch "Let none of you turn deserter. Let your baptism be your armor; your faith, your helmet; your love, your spear; your patient endurance, your panoply" (Letter to Polycarp 6).

110-165 AD Martyr "As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves **regenerated**. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, 'Except ye be born again, ye shall not enter into the kingdom of heaven.' Now, that it is impossible for those who have once been born to enter into their mothers' wombs, is manifest to all... And for this we have learned from the apostles this reason. Since at our birth we were born without our own knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, **and may obtain in the water the remission of sins** formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe." (Justin Martyr, "First Apology," ANF, vol. 1, pg. 183)

110-165 AD Justin Martyr The "Constitutions of the Holy Apostles" also refer to John 3:5. There, the **one who refuses to be baptized is to be condemned as an unbeliever**, partially on the basis of what Jesus told Nicodemus. . . . "He that, out of contempt, will not be baptized, shall be condemned as an unbeliever, and shall be reproached as ungrateful and foolish. For the Lord says: 'Except a man be baptized of water and of the Spirit, he shall by no means enter into the kingdom of heaven.' And again: 'He that believeth and is baptized shall be saved but he that believeth not shall be damned.'" (Justin Martyr "Constitutions of the Holy Apostles," ANF, vol. 7, pg. 456-457.)

110-165AD Justin Martyr "Those who are convinced that what we teach is true and who desire to live accordingly are instructed to fast and to pray to God for the remission of all their past sins. We also pray and fast with them. Then we bring them to a place where there is water, and they are **regenerated** in the same manner in which we ourselves were regenerated. They then receive the washing with water in the name of God (the Father and Lord of the universe) and of our Savior Jesus Christ, and of the Holy Spirit. For Christ said, 'Unless you are born again, you shall not enter into the kingdom of heaven'" [John 3:5]. (Justin First Apology chant 61)

115-188 THEOPHILUS "On the fifth day the living creatures which proceed from the waters were produced, through which also is revealed the manifold wisdom of God in these things; for who could count their multitude and various kinds? Moreover, the things proceeding from the waters were blessed by God, that this also might be a sign of men's being destined to receive repentance and **remission of sins**, through the water and laver of regeneration, as many as come to the truth, and are born again, and receive blessing from God." (Theophilus, "To Autolytus," ANF, vol. 2, pg. 101)

115AD Second Clement "For, if we do the will of Christ, we shall find rest; but if otherwise, then nothing shall deliver us from eternal punishment, if we should disobey His commandments. . . . [W]ith what confidence shall we, if we keep not our baptism pure and undefiled, enter into the kingdom of God? Or who shall be our advocate, unless we be found having holy and righteous works?" (Second Clement 6:7)

120-205 AD IRENAEUS "As we are lepers in sin, we are made clean from our old transgressions by means of the sacred water and the invocation of the Lord. We are thus spiritually **regenerated** as newborn infants, even as the Lord has declared: 'Except a man be born again through water and the Spirit, he shall not enter into the kingdom of heaven.'" (Irenaeus, "Fragments From Lost Writings", no. 34, ANF, vol. 1, pg. 574)

120-205 AD IRENAEUS "This class of men have been instigated by Satan to a **denial of that baptism which is regeneration to God**, and thus they have **renounced the whole faith**....for the baptism instituted by the visible Jesus **was for the remission of sins**... but there are some of them (Gnostics) who assert that it is unnecessary to bring persons to the water. Rather, they mix oil and water together, and they place this mixture on the head of those who are to be initiated...This they maintain to be redemption ... Other (heretics), however, reject all these practices, and maintain that the mystery of the unspeakable and invisible Power should not be performed by visible and corruptible creatures....These claim that the knowledge of the unspeakable Greatness is itself perfect redemption." (ANF, vol. 1, pg. 345.)

140-230 AD TERTULLIAN "After the world had been hereupon set in order through its elements, when inhabitants were given it, 'the waters' were the first to receive the precept 'to bring forth living creatures.' Water was the first to produce that which had life, that it might be **no wonder in baptism if waters know how to give life**." (Tertullian, "On Baptism," ANF, vol. 3, page 670)

140-230 AD Tertullian "Baptism itself is a corporal act by which we are plunged into the water, while its effect is spiritual, in that we are **freed from our sins**" (Baptism 7:2).

140-230 AD TERTULLIAN "But they roll back an objection from that apostle himself, in that he said, 'For Christ sent me not to baptize;' **as if by this argument baptism were done away!** For if so, why did he baptize Gaius, and Crispus, and the house of Stephanas? However, even if Christ had not sent him to baptize, yet He had given other apostles the precept to baptize. But these words were written to the Corinthians in regard of the circumstances of that particular time; seeing that schisms and dissensions were agitated among them, while one attributes everything to Paul, another to Apollos. For which reason the 'peacemaking' apostle, for fear he should seem to claim all gifts for himself, says that he had been sent 'not to baptize, but to preach.' For preaching is the prior thing, baptizing the posterior. Therefore the preaching came first: but I think baptizing withal was lawful to him to whom preaching was." (Tertullian, "On Baptism," ANF, vol. 3, pg. 676)

140-230 AD TERTULLIAN "Happy is our sacrament of water, in that, by **washing away the sins** of our early blindness, we are set free and admitted into eternal life! A treatise on this matter will not be superfluous; instructing not only such as are just becoming formed in the faith... The consequence is, that a viper of the Cainite heresy, lately conversant in this quarter, has carried away a great number with her most venomous doctrine, making it **her first aim to destroy baptism**. Which is quite in accordance with nature; for vipers and asps and serpents themselves generally do affect arid and waterless places. But we, little fishes after the example of our ikthys, Jesus Christ, are born in water, nor have we safety in any other way than by permanently abiding in water; so that most monstrous creature, **who had no right to teach even sound doctrine, knew full well how to kill the little fishes, by taking them away from the water!**" (On Baptism, ANF, vol. 3, pg. 669.)

140-230 AD TERTULLIAN "The prescript is laid down that '**without baptism, salvation is attainable by none**' chiefly on the ground of that declaration of the Lord, who says, 'Unless one be born of water, he hath not life.'" (On Baptism, ANF, vol. 3, pg. 674-675)

150-200 AD CLEMENT "Being baptized, we are **illuminated**; illuminated, we become sons; being made sons, we are made perfect; being made perfect, we are made immortal... This work is variously called grace, and illumination, and perfection, and washing. Washing, by which we cleanse away our sins; **grace**, by which the penalties accruing to transgressions are **remitted**; and illumination, by which that holy light of salvation is beheld, that is, by which we see God clearly." (Clement of Alexandria, "The Instructor," ANF, vol. 2, pg. 215)

190 AD Irenaeus of Lyons "'And [Naaman] dipped himself . . . seven times in the Jordan' [2 Kgs. 5:14]. It was not for nothing that Naaman of old, when suffering from leprosy, was purified upon his being baptized, but [this served] as an indication to us. For as we are lepers in sin, we are made clean, by means of the sacred water and the invocation of the Lord, from our old transgressions, being spiritually **regenerated** as new-born babes, even as the Lord has declared: 'Except a man be born again through water and the Spirit, he shall not enter into the kingdom of heaven'" (Fragment 34).

# Once Saved Always Saved

120-205 AD Irenaeus "Christ will not die again on behalf of those who now commit sin because death shall no more have dominion over Him.... Therefore we should not be puffed up.... But we should beware lest somehow, after [we have come to] the knowledge of Christ, if we do things displeasing to God, we obtain no further forgiveness of sins but rather be shut out from His kingdom" (Heb. 6:46). (Irenaeus, pupil of Polycarp, *Against Heresies* bk. 4, chap. 27, sec. 2)

140-230 AD Tertullian "Some people act as though God were under an obligation to bestow even on the unworthy His intended gift. They turn His liberality into slavery.... For do not many afterwards fall out of grace? Is not this gift taken away from many?" (Tertullian *On Repentance* chap. 6.)

140-230 AD Tertullian "Grace with the Lord, when once learned and undertaken by us, on should never afterward be canceled by repetition of sin." (c. 203 AD, ANF 3.660)

200-258 AD Cyprian "It is written, 'He who endures to the end, the same shall be saved' [Matt. 10:22]. So whatever precedes the end is only a step by which we ascend to the summit of salvation. It is not the final point wherein we have already gained the full result of the ascent." (Cyprian *Unity of the Church* sec. 21)

## Faith and Grace

30-100 AD Clement of Rome, who was a, wrote, "It is necessary, therefore, that we be prompt in the practice of good works. For He forewarns us, 'Behold, the Lord comes and His reward is before His face, to render to every man according to his work.' ... Let us therefore earnestly strive to be found in the number of those who wait for Him, in order that we may share in His promised reward. But how, beloved ones, shall we do this? By fixing our thoughts on God by faith. By earnestly seeking the things that are pleasing and acceptable to Him. By doing the things that are in harmony with His blameless will. And by following the way of truth, casting away from us all unrighteousness and sin." (Clement of Rome *Letter to the Corinthians* chaps. 34, 35 [companion of the apostle Paul and overseer of the church in Rome])

69-156 AD Polycarp "He who raised Him up from the dead will also raise us up-if we do His will and walk in His commandments and love what He loved, keeping ourselves from all unrighteousness." (Polycarp, personal companion of the apostle John, *Letter to the Philippians* chap. 2)

125 AD Barnabas "He who keeps these [commandments], will be glorified in the kingdom of God; but he who chooses other things will be destroyed with his works." (Barnabas *Letter of Barnabas* chap. 21)

125 AD Hermas, "Only those who fear the Lord and keep His commandments have life with God. But as to those who do not keep His commandments, there is no life in them.... All, therefore, who despise Him and do not follow His commands deliver themselves to death, and each will be guilty of his own blood. But I implore you to obey His commands, and you will have a cure for your former sins. " (Hermas *Shepherd* bk. 2, comm. 7; bk. 3, sim. 10, chap. 2)

110-165AD Justin Martyr "We have been taught...that He accepts only those who imitate the virtues that reside in Himself-restraint, justice, and love of mankind.... And so we have received [this teaching] that if men by their works show themselves worthy of His design they are deemed worthy of reigning in company with Him, being delivered from corruption and suffering." (Justin *First Apology* chap. 107, written before 150 A.D.)

190 AD Clement of Alexandria "The Word, having unveiled the truth, showed to men the summit of salvation, so that either repenting they might be saved, or refusing to obey, they might be condemned. This is the proclamation of righteousness: to those who obey, rejoicing; to those who disobey, condemnation." (Clement *Exhortation to the Heathen* chap. 11)

190 AD Clement of Alexandria "Whoever obtains [the truth] and distinguishes himself in good works shall gain the prize of everlasting life.... Some people correctly and adequately understand how [God provides necessary power], but attaching

slight importance to the works that lead to salvation, they fail to make the necessary preparation for attaining the objects of their hope." (Clement *Rich Man* chaps. 1, 2)

## **Predestination and Free Will**

195 AD Clement of Alexandria "Thus God ministers eternal salvation to those who cooperate for the attainment of knowledge and good conduct. Since what the Commandments direct are in our own power, along with the performance of them, the promise is accomplished." (ANF 2.536)

195 AD Clement of Alexandria "A man by himself working and toiling at freedom from passion achieves nothing. But if he plainly shows himself very desirous and earnest about this, he attains it by the addition of the power of God. For God conspires with willing souls. But if they abandon their eagerness, the Spirit who is bestowed by God is also restrained. For to save the unwilling is the part of one exercising compulsion. But to save the willing is that of one showing grace." (ANF 2.597)

## **Repentance**

195 AD Clement of Alexandria "God welcomes the repentance of the sinner, for he loves the repentance that follows sins. For this Word of whom we speak alone is sinless. For to sin is natural and common to all. But to return [to God] after sinning is characteristic not of any man, but only of a man of worth. (ANF 2.293)

195 AD Clement of Alexandria "Repentance, then, is a result of faith. For unless a man believes that to which he was addicted to be sin, he will not abandon it. And he must believe that punishment looms over the transgressor. He must believe that salvation belongs to the one who lives according to the Commandments. Otherwise, he will not reform. (ANF 2.353)

195 AD Clement of Alexandria "But the continual and successive repentings of sins does not differ at all from the case of those who have not believed at all." (ANF 2.360)

195 AD Clement of Alexandria "The frequent asking of forgiveness, then, for those things in which we often transgress is only the imitation of repentance. It is not repentance itself." (ANF 2.361)

207 AD Tertullian "In Greek, the root meaning of quote repentance" is not be "confession of sin"-but a "change of mind." (ANF 3.316)

# Sabbath vs. Lord's Day

74 AD The Letter of Barnabas "We keep the eighth day [Sunday] with joyfulness, the day also on which Jesus rose again from the dead" (Letter of Barnabas 15:6-8).

90AD DIDACHE: But every Lord's day, do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord... [Matt. 5:23-24] (The Teaching of the Twelve Apostles, , Chap. 14:1, ANF Vol. 7, page 381)

90AD DIDACHE: ...every Lord's day, hold your solemn assemblies, and rejoice: for he will be guilty of sin who fasts on the Lord's day, being the day of the resurrection... (Constitutions of the Holy Apostles, ANF Vol. 7, pg. 449)

90AD DIDACHE: And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus, and sent Him to us, and condescended to let Him suffer, and raised Him from the dead. Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection...? (Constitutions of the Holy Apostles, ANF Vol. 7, pg. 423)

107AD IGNATIUS: Be not deceived with strange doctrines, nor with old fables, which are unprofitable. For if we still live according to the Jewish law, we acknowledge that we have not received grace... If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death (which some deny), through which mystery we received faith, and on account of which we suffer in order that we may be found disciples of Jesus Christ our only teacher, how shall we be able to live apart from him for whom even the prophets were looking as their teacher since they were his disciples in the spirit?... let every friend of Christ keep the Lord's Day as a festival, the resurrection-day, the queen and chief of all the days of the week. It is absurd to speak of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has now come to an end for where there is Christianity there cannot be Judaism... These things I address to you, my beloved, not that I know any of you to be in such a state; but, as less than any of you, I desire to guard you beforehand, that ye fall not upon the hooks of vain doctrine, but that you may rather attain to a full assurance in Christ... (Ignatius, Epistle to the Magnesians, chp 9. ANF , vol. 1, pg. 62-63.)

130AD BARNABAS: Moreover God says to the Jews, 'Your new moons and Sabbaths I cannot endure.' You see how he says, 'The present Sabbaths are not acceptable to me, but the Sabbath which I have made in which, when I have rested [heaven: Heb 4] from all things, I will make the beginning of the eighth day which is the beginning of another world.' Wherefore we Christians keep the eighth day for joy, on which also Jesus arose from the dead and when he appeared ascended into heaven. (15:8f, The Epistle of Barnabas, 100 AD, ANF , vol. 1, pg. 147)

150AD JUSTIN: But if we do not admit this, we shall be liable to fall into foolish opinion, as if it were not the same God who existed in the times of Enoch and all the rest, who neither were circumcised after the flesh, nor observed Sabbaths, nor any other rites, seeing that Moses enjoined such observances... For if there was no need of circumcision before Abraham, or of the observance of Sabbaths, of feasts and sacrifices, before Moses; no more need is there of them now, after that, according to the will of God, Jesus Christ the Son of God has been born without sin, of a virgin sprung from the stock of Abraham. (Dialogue With Trypho the Jew, 150-165 AD, ANF , vol. 1, page 206)

150AD JUSTIN: But Sunday is the day on which we hold our common assembly, because it is the first day of the week and Jesus our saviour on the same day rose from the dead. (First apology of Justin, Ch 68)

190AD CLEMENT OF ALEXANDRIA: He does the commandment according to the Gospel and keeps the Lord's day, whenever he puts away an evil mind . . . glorifying the Lord's resurrection in himself. (Ibid. Vii.xii.76.4)

200AD TERTULLIAN: "We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath" (Tertullian's Apology, Ch 16)

200AD TERTULLIAN: It follows, accordingly, that, in so far as the abolition of carnal circumcision and of the old law is demonstrated as having been consummated at its specific times, so also the observance of the Sabbath is demonstrated to have been temporary. (An Answer to the Jews 4:1, ANF Vol. 3, page 155)

200AD TERTULLIAN: To us Sabbaths are foreign. (On Idolatry, 14:6)4

225 AD The Didascalia "The apostles further appointed: On the first day of the week let there be service, and the reading of the Holy Scriptures, and the oblation, because on the first day of the week our Lord rose from the place of the dead, and on the first day of the week he arose upon the world, and on the first day of the week he ascended up to heaven, and on the first day of the week he will appear at last with the angels of heaven" (Didascalia 2).

250AD CYPRIAN: The eight day, that is, the first day after the Sabbath, and the Lord's Day." (Epistle 58, Sec 4)

## Evolution

170-215 AD Mark Felix "Some men deny the existence of any Divine power. Others inquire daily as to whether or not one exists. Still others would construct the whole fabric of the universe by chance accidents and by random collision, fashioning it by the movement of atoms of different shapes." (M. Felix Octavius chap. 30 [Notice the term "atom" isn't a twentieth century invention, but a term coined by Greek philosophers.])

181 AD Theophilus of Antioch "On the fourth day the luminaries came into existence. Since God has foreknowledge, he understood the nonsense of the foolish philosophers who were going to say that the things produced on earth come from the stars, so that they might set God aside. In order therefore that the truth might be demonstrated, plants and seeds came into existence before the stars. For what comes into existence later cannot cause what is prior to it" (To Autolycus 2:15).

181 AD Theophilus of Antioch "All the years from the creation of the world [to Theophilus's day] amount to a total of 5,698 years and the odd months and days. . . . [I]f even a chronological error has been committed by us, for example, of 50 or 100 or even 200 years, yet [there have] not [been] the thousands and tens of thousands, as Plato and Apollonius and other mendacious authors have hitherto written. And perhaps our knowledge of the whole number of the years is not quite accurate, because the odd months and days are not set down in the sacred books" (To Autolycus, 3:28-29).

234 AD Origen "The text said that `there was evening and there was morning'; it did not say `the first day,' but said `one day.' It is because there was not yet time before the world existed. But time begins to exist with the following days" (Homilies on Genesis).

234 AD Origen "And since he [the pagan Celsus] makes the statements about the `days of creation' ground of accusation--as if he understood them clearly and correctly, some of which elapsed before the creation of light and heaven, the sun and moon and stars, and some of them after the creation of these we shall only make this observation, that Moses must have forgotten that he had said a little before `that in six days the creation of the world had been finished' and that in consequence of this act of forgetfulness he subjoins to these words the following: `This is the book of the creation of man in the day when God made the heaven and the earth [Gen. 2:4]'" (Against Celsus 6:51).

## 666 and the Antichrist

180 AD Irenaeus "This number is found in all the most approved in ancient copies [of Revelation]. Furthermore, those men who saw John face-to-face give testimony to it. Reason also leads us to conclude that the number of the name of the beast, according to the Greek motive calculation by the letters contained in it, will amount to six hundred and sixty and six." (ANF 1.558)

180 AD Irenaeus "if there are many names found possessing this number [666], it will be asked which of them will the coming man bear. . . . For the name "Evanthas" contains the required number, but I make no allegation regarding it. Then also "Lateinos" has the number. . . . "Teitian," too, is rather worthy of credit. For it has in itself the predicted number. That, however, I will not incur the risk of dogmatically announcing the name of the antichrist. For if it were necessary that his

name should be distinctly revealed in the present time, it would have been announced by him who held the apocalyptic vision. (ANF 1.559)

280 AD Victorinus “As they have figured out from the Greek characters, they thus find it among many to be Teitan. For Teitan has this number .... And it is figured in the Greek and this matter: *t*, three hundred; *e*, five; *i*, ten; *t*, three hundred; *a*, one; *n*, fifty. When these are totaled together, they add up to six hundred and sixty-six. (ANF 7.356)

## **Christ’s Descent into Hades**

180 AD Irenaeus For their benefit, “he also descended into the lower parts of the earth,” to behold with his eye is this state of those who were resting from their labors.... For Christ did not come merely for those who believed on him in the time of Tiberius Caesar. Nor did the father exercised his Providence only for the men are presently alive. Rather, he exercised it for all men altogether, move from the beginning...have both feared in love God. (ANF 1.494)

195 AD Clement of Alexandria “He preached the gospel to those in the flesh so that they would not be condemned unjustly. So how is it conceivable that he did not for the same reason preach the gospel to those who had departed this life before his coming?” (ANF 2.492)

## **Lord’s Supper**

105 AD Ignatius “...breaking one and the same bread, which is the medicine of immortality, and the antidote to prevent us from dying, so that we should live forever in Jesus Christ. (ANF 1.77)

180 AD Irenaeus “Our opinion is in accordance with the Eucharist, and, in turn, the Eucharist establishes our opinion. For we offer to Him His own, announcing consistently the fellowship and union of the flesh and spirit. For the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread, but the Eucharist-consisting of two realities, earthly and heavenly. So also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity.” (ANF 1.486)

160 AD Justin Martyr “...And when the president has given thanks, and all the people have expressed their assent, those whom he called the deacons give to each of those present the bread and wine mixed with water over which the Thanksgiving was pronounced, to partake of. They carry away a portion to those who are absent. This food is called among us the Eucharist. And no one is allowed partake of it but the one who believes that the things which we teach are true and who has been washed with the washing that is for the remission of sins, and onto regeneration, and is living as Christ commanded. (ANF 1.185)

## **Holiness**

Letter to Diognetus “For Christians are not differentiated from other people by country, language, or customs; you see, they do not live in cities of their town, or speak some strange dialect, or have some peculiar lifestyle... They live in both Greek and foreign cities, wherever chance has put them. They follow local customs in clothing, food, and other aspects of life. But at the same time, they demonstrate to us the wonderful and certainly unusual form of their own citizenship...They marry and have children just like everyone else, but they do not kill unwanted babies. They offer a shared table but not a shared bed. They are present 'in the flesh' but they do not live 'according to the flesh.' They are passing their days on earth but are citizens of heaven. They obey the appointed laws and go beyond the laws in their own lives.”

## **Materialism**

200 AD Tertullian “Let us not interpret 'covetousness' as consisting merely in the lust of what is another's. For even what seems ours is another's. For nothing is ours, since all things are God's, to whom we ourselves belong.”

200 AD Tertullian “How will we make friends with mammon, if we love it so much as not to put up with its loss? We will perish together with the lost mammon”

195 AD Clement of Alexandria “In fine, wealth, when not properly governed, is a stronghold of evil, about which many casting their eyes, they will never reach the kingdom of heaven, sick for the things of the world, and living proudly through luxury. But those who are in earnest about salvation must settle this beforehand in their mind, “that all that we possess is given to us for use, and use for sufficiency, which one may attain to by a few things.” For silly are they who, from greed, take delight in what they have hoarded up.”

Mark Felix “Rich men – attached to their means – have been accustomed to gaze more upon their gold than upon heaven. In contrast, our sort of people [i.e., Christians] – though poor – have both discovered wisdom and have delivered their teaching to others.”

Mark Felix “That many of us are called poor, this is not our disgrace, but our glory. As our mind is relaxed by luxury, it is strengthened by poverty.”

## Entertainment

200 AD Tertullian “We renounce all your spectacles... Among us nothing is ever said, seen, or heard that has anything in common with the madness of the circus, the immodesty of the theatre, the atrocities of the arena, or the useless exercise of the wrestling ground. Why do you take offense at us because we differ from you in regard to your pleasures?”

200 AD Tertullian “The father who carefully protects and guards his virgin daughter’s ears from every polluting word takes her to the theatre himself, exposing her to all its vile language and attitudes... How can it be right to *look* at the things that are wrong to *do*? How can those things which defile a man when they go out of his mouth not defile him when going in through his eyes and ears?”

## Modesty

200 AD Tertullian “Wherefore, blessed (sisters), let us meditate on hardships, and we shall not feel them; let us abandon luxuries, and we shall not regret them. Let us stand ready to endure every violence, having nothing which we may fear to leave behind. It is these things which are the bonds which retard our hope. Let us cast away earthly ornaments if we desire heavenly. Love not gold; in which (one substance) are branded all the sins of the people of Israel. You ought to *hate* what mined your fathers; what was adored by them who were forsaking God. Even *then* (we find) gold is food for the fire. But Christians always, and now more than ever, pass their times not in gold but in iron: the stoles of martyrdom are (now) preparing: the angels who are to carry us are (now) being awaited! Do you go forth (to meet them) already arrayed in the cosmetics and ornaments of prophets and apostles; drawing your whiteness from simplicity, your ruddy hue from modesty; painting your eyes with bashfulness, and your mouth with silence; implanting in your ears the words of God; fitting on your necks the yoke of Christ. Submit your head to your husbands, and you will be enough adorned. Busy your hands with spinning; keep your feet at home; and you will “please” better than (by arraying yourselves) in gold. Clothe yourselves with the silk of uprightness, the fine linen of holiness, the purple of modesty. Thus painted, you will have God as your Lover!” (ANF 4)

195 AD Clement of Alexandria “For luxurious clothing, which cannot conceal the shape of the body, is no more a covering. For such clothing, falling close to the body, takes its form more easily, and adhering as it were to the flesh, receives its shape, and marks out the woman’s figure, so that the whole make of the body is visible to spectators, though not seeing the body itself.”