



The Ante-Nicene Fathers On OSAS

The so called “Ante-Nicene Fathers” all lived before the council of Nicaea (325). Some of these men were direct followers of the Lord’s Apostles, such as Ignatius and Polycarp, who personally knew John. Polycarp was also the bishop of Smyrna, when Rev. 2:10,11 was written. Clement might have been the same person that knew the Apostle Paul and was mentioned by him in Phil. 4:3. Then there were others who knew the people who knew the apostles. For example, Irenaeus knew Polycarp personally and worked with him.

This booklet shows that **the Ante-Nicene Fathers did not believe in the teaching of once saved always saved (OSAS)**, as some might think. This fact is significant for especially those who are church historians, since these men predate Augustine of Hippo (354-430), who taught OSAS. See pages 20-22 of *The Believer’s Conditional Security*.

Please know that the writings of the Ante-Nicene Fathers are non-inspired and must not be placed on a par with Scripture; neither should they be consulted as to learn the proper interpretation of Scripture. Again, these men, several of whom died martyrs, are simply quoted to show that **OSAS was not their doctrine**. (Some background information about these men is cited before their quotes refuting OSAS.)

Clement (30-100)

Clement was probably a Gentile and a Roman. He seems to have been at Philippi with St. Paul (A.D. 57) when that first-born of the Western churches was passing through great trials of faith.¹

First Epistle Of Clement To The Corinthians

On account of his hospitality and godliness, Lot was saved out of Sodom when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those that hope in Him, but **gives up such as depart from Him to punishment and torture**. For Lot’s wife, who went forth with him, being of a different mind from himself and **not continuing** in agreement with him [as to the command which had been given them], was made an example of, so as to be a pillar of salt unto this day. This was done that all might know that those who are of a double mind, and who distrust the power of God, bring down judgment on themselves and become a sign to all succeeding generations.²

Polycarp (A.D. 65-155)

Of Polycarp’s life little is known, but that little is highly interesting. Irenaeus was his disciple, and tells us that “Polycarp was instructed by the apostles, and was brought into contact with many who had seen Christ” (Adv. Haer., iii. 3; Euseb. Histo. Eccl., iv. 14).³

Epistle Of Polycarp To The Philippians

I am greatly grieved for **Valens, who was once a presbyter among you**, because he so little understands the **place that was given him [in the Church]**. I exhort you, therefore, that ye abstain from covetousness, and that ye be chaste and truthful. “Abstain from every form of evil.” For if a man cannot govern himself in such matters, how shall he enjoin them on others? **If a man does not keep himself from covetousness, he shall be defiled by idolatry, and shall be judged as one of the heathen.**⁴



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The Encyclical Epistle Of The Church At Smyrna Concerning The Martyrdom Of The Holy Polycarp

Polycarp was burnt at the stake as a martyr. Before he died he was given an opportunity to deny the Lord and regain his freedom:

Then, the proconsul urging him, and saying, “Swear, and I will set thee at liberty, reproach Christ;” Polycarp declared, “Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Savior?”⁵

The Encyclical Epistle Concerning Martyrdom reads:

And, looking to the grace of Christ, they despised all the torments of this world, **redeeming themselves from eternal punishment by [the suffering of] a single hour. For this reason the fire of their savage executioners appeared cool to them. For they kept before their view escape from that fire which is eternal and never shall be quenched**, and looked forward with the eyes of their heart to those good things which are laid up for such as endure;⁶

Ignatius (30-100)

Ignatius was the bishop of the church at Antioch, Syria. “His epistles were written during his journey from Antioch to his martyrdom.”⁷ He also knew the Apostle John:

That he and Polycarp were fellow-disciples under St. John, is a tradition by no means inconsistent with anything in the Epistles of either.⁸

The Epistle To The Ephesians

Do not err, my brethren. Those that corrupt families shall not inherit the kingdom of God. If, then, those who do this as respects the flesh have suffered death, how much more shall this be the case with any one who corrupts by wicked doctrine the faith of God, for which Jesus Christ was crucified! **Such an one becoming defiled [in this way], shall go away into everlasting fire, and so shall every one that hearkens unto him.**⁹

The Epistle To The Trallians

Flee also the impure Nicolaitanes, falsely so called, who are lovers of pleasure, and given to calumnious speeches. Avoid also the children of the evil one, Theodotus and Cleobulus, who produce death-bearing fruit, whereof **if any one tastes, he instantly dies, and that not a mere temporary death, but one that shall endure for ever.**¹⁰

The Epistle To The Romans

All the pleasures of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die in behalf of Jesus Christ, than to reign over all the ends of the earth. “For what shall a man be profited, if he gain the whole world, but **lose his own soul?**”¹¹

The Epistle To The Philadelphians

I therefore exhort you in the Lord to receive with all tenderness those that **repent and return to the unity of the Church**, that through your kindness and forbearance they may recover themselves out of the snare of the devil, and becoming worthy of Jesus Christ, **may obtain eternal salvation in the kingdom of Christ. Brethren, be not deceived. If any man follows him that separates from the truth, he shall not inherit the kingdom of God; and if any man does not stand aloof from the preacher of falsehood, he shall be condemned to hell.** For it is obligatory neither to separate from the godly, nor to associate with the ungodly. If any one walks according to a strange opinion, he is not of Christ, nor a partaker of His passion; but is a fox, a destroyer of the vineyard of Christ. Have no fellowship with such a man, **lest ye perish along with him**, even should he be thy father, thy son, thy brother, or a member of thy family.¹²

Barnabas

Nothing certain is known as to the author of the following Epistle, The writer's name is Barnabas, but scarcely any scholars now ascribe it to the illustrious friend and companion of St. Paul. External and internal evidence here come into direct collision.¹³

The Epistle Of Barnabas

Let us then utterly flee from all the works of iniquity, lest these should take hold of us; and let us hate the error of the present time, that we may set our love on the world to come: **let us not give loose reins to our soul, that it should have power to run with sinners and the wicked, lest we become like them. . . . Take heed, lest resting at our ease, as those who are the called [of God], we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord.** And all the more attend to this, my brethren, when ye reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus [at length] abandoned. Let us beware lest we be found [fulfilling that saying], as it is written, "Many are called, but few are chosen."¹⁴

Justin (A.D. 110-165)

Justin Martyr was born in Flavia Neapolis, a city of Samaria, the modern Nablous. The date of his birth is uncertain, but may be fixed about A.D. 114. His father and grandfather were probably of Roman origin. Before his conversion to Christianity he studied in the schools of the philosophers, searching after some knowledge which should satisfy the cravings of his soul. At last he became acquainted with Christianity, being at once impressed with the extraordinary fearlessness which the Christians displayed in the presence of death, and with the grandeur, stability, and truth of the teachings of the Old Testament. From this time he acted as an evangelist, taking every opportunity to proclaim the gospel as the only safe and certain philosophy, the only way to salvation. It is probable that he travelled much. We know that he was some time in Ephesus, and he must have lived for a considerable period in Rome. Probably he settled in Rome as a Christian teacher. While he was there, the philosophers, especially the Cynics, plotted against him, and he sealed his testimony to the truth by martyrdom.¹⁵

The First Apology of Justin

For we forewarn you to be on your guard, lest those demons whom we have been accusing should deceive you, and quite diver you from reading and understanding what we say. For they strive to hold you their slaves and servants; and sometimes by appearances in dreams, and sometimes by magical impositions, **they subdue all who make no strong opposing effort for their own salvation.**¹⁶

For not only he who in act commits adultery is rejected by Him, but also he who desires to commit adultery: since not only our works, but also our thoughts, are open before God.¹⁷

Other Fragments From The Lost Writings Of Justin

Expounding the reason of the incessant plotting of the devil against us, he declares: Before the advent of the Lord, the devil did not so plainly know the measure of his own punishment, inasmuch as the divine prophets had but enigmatically announced it; as, for instance, Isaiah, who in the person of the Assyrian tragically revealed the course to be followed against the devil. But when the Lord appeared, and the devil clearly understood that **eternal fire** was laid up and prepared for him and his angels, he then began to plot without ceasing **against the faithful, being desirous to have many companions in his apostasy, that he might not by himself endure the shame of condemnation,** comforting himself by this cold and malicious consolation.¹⁸

Irenaeus (last quarter of second century)

Between Marsielles and Smyrna there seems to have been a brisk trade, and Polycarp had sent Pothinus into Celtic Gaul at an early date as its evangelist. He had fixed his see at Lyons, when Irenaeus joined him as a presbyter, having been his fellow-pupil under Polycarp. There, under the "good Aurelius," as he is miscalled (A.D. 177), arose the terrible persecution which made

“the martyrs of Lyons and Vienne” so memorable. It was during this persecution that Irenaeus was sent to Rome with letters of remonstrance against the rising pestilence of heresy; and he was probably the author of the account of the sufferings of the martyrs which is appended to their testimony. But he had the mortification of finding the Montanist heresy patronized by Eleutherus the Bishop of Rome; and there he met an old friend from the school of Polycarp, who had embraced the Valentinian heresy. We cannot doubt that to this visit we owe the lifelong struggle of Irenaeus against the heresies that now came in, like locusts, to devour the harvests of the Gospel The works he has left us are monuments of his fidelity to Christ, and to the charges of St. Paul, St. Peter, and St. Jude, whose solemn warnings now proved to be prophecies. No marvel that the great apostle, “night and day with tears,” had forewarned the churches of “the grievous wolves” which were to make havoc of the fold. . . . **The work of Irenaeus Against Heresies is one of the most precious remains of early Christian antiquity.** It is devoted, on the one hand, to an account and refutation of those multiform Gnostic heresies which prevailed in the latter half of the second century; and, on the other hand, to an exposition and defence of the Catholic faith.¹⁹

Irenaeus Against Heresies

If, therefore, even in the New Testament, the apostles are found granting certain precepts in consideration of human infirmity, because of the incontinence of some, lest such persons, **having grown obdurate, and despairing altogether of their salvation, should become apostates from God.**²⁰

And truly the death of the Lord became [the means of] healing and remission of sins to the former, but Christ shall not die again in behalf of those who now commit sin, for death shall no more have dominion over Him; but the Son shall come in the glory of the Father, requiring from His stewards and dispensers the money which He had entrusted to them, with usury; and from those to whom He had given most shall He demand most. **We ought not, therefore, as that presbyter remarks, to be puffed up, nor be severe upon those of old time, but ought ourselves to fear, lest perchance, after [we have come to] the knowledge of Christ, if we do things displeasing to God, we obtain no further forgiveness of sins, but be shut out from His kingdom. And therefore it was that Paul said, “For if [God] spared not the natural branches, [take heed] lest He also spare not thee, who, when thou wert a wild olive tree, wert grafted into the fatness of the olive tree, and wert made a partaker of its fatness**²¹

God showed Himself not well pleased in many stances towards those who sinned, so also in the latter, “many are called, but few are chosen.” As then the unrighteous, the idolaters, and fornicators perished, so also is it now: for both the Lord declares, that such persons are **sent into eternal fire**; and the apostle says, “Know ye not that the unrighteous **shall not inherit the kingdom of God? Be not deceived**: neither fornicators, nor idolaters, nor adulterers, not effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” And as **it was not to those who are without that he said these things, but to us.**²²

It is therefore one and the same God the Father who has prepared good things with Himself for those who desire His fellowship, and who **remain in subjection to Him**; and who has the **eternal fire for** the ringleader of the apostasy, the devil, and **those who revolted with him, into which [fire] the Lord has declared those men shall be sent who have been set apart by themselves on His left hand.** And this is what has been spoken by the prophet, “I am a jealous God, making peace, and creating evil things;” thus making peace and friendship with those who repent and turn to Him, and bringing [them to] unity, but preparing for the impenitent, those who shun the light, eternal fire and outer darkness, which are evils indeed to those persons who fall into them.²³

And to as many as continue in their love towards God, does He grant communion with Him. But communion with God is life and light, and the enjoyment of all the benefits which He has in store. **But on as many as, according to their own choice, depart from God. He inflicts that separation from Himself which they have chosen of their own accord. But separation from God is death, and separation from light is darkness; and separation from God consists in**

the loss of all the benefits which He has in store.²⁴

Hermas (second century)

The Pastor of Hermas was one of the most popular books, if not the most popular book, in the Christian Church during the second, third, and fourth centuries. It occupied a position analogous in some respects to that of Bunyan's Pilgrim's Progress in modern times; and critics have frequently compared the two works.

In ancient times two opinions prevailed in regard to the authorship. The most widely spread was, that the Pastor of Hermas was the production of the Hermas mentioned in the Epistle to the Romans. Origen states this opinion distinctly, and it is repeated by Eusebius and Jerome.²⁵

The Pastor Book First. — Visions

But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain steadfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and **will abide unto eternal life.** Blessed are all they who practice righteousness, for they shall never be destroyed.²⁶

The Pastor Book Third. — Similitudes

"All," he continued, "who were brought before the authorities and were examined, and did not deny, but suffered cheerfully — these are held in greater honor with God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion — that a **servant should deny his Lord** — is evil. Have a care, therefore, ye who are planning such things, lest that suggestion remain in your hearts, and ye **perish unto God** . . ." ²⁷

Tertullian (c. 160-c. 220)

Tertullian was born a heathen, and seems to have been educated at Rome, where he probably practiced as a jurisconsult. We may, perhaps, adopt most of the ideas of Allix, as conjecturally probable, and assign his birth to A.D. 145. He became a Christian about 185, and presbyter about 190. The period of his strict orthodoxy nearly expires with the century. He lived to an extreme old age, and some suppose even till A.D. 240. More probably we must adopt the date preferred by recent writers, A.D. 220.²⁸

The Five Books Against Marcion

What will be the end of i [sic] the severed ones? **Will it not be the forfeiture of salvation,** since their separation will be from those who shall attain salvation? What, again, will be the condition of the unbelievers? Will it not be **damnation**? Else, if these severed and unfaithful ones shall have nothing to suffer, there will, on the other hand, be nothing for the accepted and the believers to obtain. If, however, the accepted and the believers shall attain salvation, it must needs be that the rejected and the unbelieving should incur the opposite issue, even the **loss of salvation.**²⁹

Against The Valentinians

For indeed you are already dead, since you are no Christian, because you do not believe that which by being believed makes men Christian, — nay, you are the more dead, the more **you are not a Christian; having fallen away, after you had been one, by rejecting what you formerly believed,** even as you yourself acknowledge in a certain letter of yours, and as your followers do not deny, whilst our (brethren) can prove it.³⁰

On Repentance

But some think as if God were under a necessity of bestowing even on the unworthy, what He has engaged (to give); and they turn His liberality into slavery. But if it is of necessity that God grants us the symbol of death, then He does so unwillingly. But who permits a gift to be permanently retained which he has granted unwillingly? **For do not many afterward fall out of (grace)? is not this gift taken away from many?** These, no doubt, are they who do steal a march upon (the treasure), who, after approaching to the faith of repentance, set up on the sands a house doomed to ruin. Let no one, then, flatter himself on the ground of being assigned to the “recruit-classes” of learners, as if on that account he have a license even now to sin.³¹

On Modesty

Challenge me to front the apostolic line of battle; look at his Epistles: they all keep guard in defense of modesty, of chastity, of sanctity; they all aim their missiles against the interests of luxury, and lasciviousness, and lust. What, in short, does he write to the Thessalonians withal? “For our consolation (originated) not of seduction, nor of impurity:” and, “This is the will of God, your sanctification, that ye abstain from fornication; that each one know how to possess his vessel in sanctification and honor, not in the lust of concupiscence, as (do) the nations which are ignorant of God.” What do the Galatians read? “Manifest are the works of the flesh.” What are these? Among the first he has set “fornication, impurity, lasciviousness:” “(concerning) which I foretell you, as I have foretold, that **whoever do such acts are not to attain by inheritance the kingdom of God.**” The Romans, moreover, — what learning is more impressed upon them than that there must be no dereliction of the Lord after believing? “What, then, say we? **Do we persevere in sin, in order that grace may superabound? Far be it.**”³²

. . . murder, idolatry, fraud, apostasy, blasphemy; (and), of come, too, adultery and fornication; and if there be any other “violation of the temple of God.” For these Christ will no more be the successful Header: these will not at all be incurred by one who has been born of God, **who will cease to be the son of God if he do incur them.**³³

Cyprian (c. 200-258)

LITTLE is known of the early history of Thascius Cyprian (born probably about 200 A. D.) until the period of his intimacy with the Carthaginian presbyter Caecilius, which led to his conversion A.D. 246. That he was born of respectable parentage, and highly educated for the profession of a rhetorician, is all that can be said with any degree of certainty. At his baptism he assumed the name of his friend Caecilius, and devoted himself, with all the energies of an ardent and vigorous mind, to the study and practice of Christianity.

His ordination and his elevation to the episcopate rapidly followed his conversion. With some resistance on his own part, and not without great objections on the part of older presbyters, who saw themselves superseded by his promotion, the popular urgency constrained him to accept the office of Bishop of Carthage (A.D. 248), which he held until his martyrdom (A.D. 258).³⁴

The Treatises of Cyprian

Whosoever that confessor is, he is not greater, or better, or **dearer to God than Solomon**, who, although so long as he walked in God’s ways, retained that grace which he had received from the Lord, yet after he forsook the Lord’s way **he lost also then Lord’s grace**. And therefore it is written, “Hold fast that which thou hast, lest another take thy crown.” **But assuredly the Lord would not threaten that the crown of righteousness might be taken away, were it not that, when righteousness departs, the crown must also depart.**³⁵

Confession is the beginning of glory, not the full desert of the crown; nor does it perfect our praise, but it initiates our dignity; and since it is written, “**He that endureth to the end, the same shall be saved,**” whatever has been before the end is a step by which we ascend to the **summit of salvation, not a terminus wherein the full result of the ascent is already gained** . . . if, finally, forsaking the Church in which he has become a confessor, and severing the concord of unity, he shall have exchanged his first faith for a subsequent unbelief, **he may not flatter himself on account of his confession that he is elected to the reward of glory**, when from this very fact **his deserving of punishment has become the greater.**³⁶

And again he says, “Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.” We must withdraw, nay rather must flee, from those who **fall away**, lest, while any one is associated with those who walk wickedly, and goes on in ways of error and of sin, he himself also, **wandering away** from the path of the true road, should be **found in like guilt**.³⁷

But let not Christ be forsaken, so that the **loss of salvation** and of an eternal home should be feared.³⁸

Treatises Attributed To Cyprian

Therefore all things must be suffered, all things must be endured; nor should we desire the means of rejoicing for a brief period, and being **punished with a perpetual burning**. For you ought to remember that you are bound, as it were, by a certain federal paction, out of which arises **the just condition either of obtaining salvation, or the merited fearfulness of punishment**. You stand equally among adverse things and prosperous, in the midst of arms and darts; and on the one hand, worldly ambition, on the other heavenly greatness, incites you.³⁹

If you fear **to lose salvation**, know that you can die; and, moreover, death should be contemned by you, for whom Christ was slain. Let the examples of the Lords passion, I beseech you, pass before your eyes; let the offerings, and the rewards, and the distinctions prepared come together before you, and look carefully at both events, how great a difficulty they have between them. For you will not be able to confess unless you know what a great mischief you do if you deny. Martyrs rejoice in heaven; the fire will consume those who are enemies of the truth. The paradise of God blooms for the witnesses; **Gehenna will enfold the deniers, and eternal fire will burn them up**. And, to say nothing of other matters, this assuredly ought rather to urge us, that the confession of one word is maintained by the everlasting confession of Christ; as it is written, “Whosoever shall confess me on earth before men, him also will I confess before my Father, and before His angels.”⁴⁰

A Treatise Against The Heretic Novatian

But whom will the Lord Christ chiefly deny, if not all of you heretics, and schismatics, and strangers to His name? **For ye who were some time Christians, but now are Novatians, no longer Christians, have changed your first faith** by a subsequent perfidy in the calling of your name. I should wish you to reply to your own proposition. Read and teach: whom of those who had failed or denied Him, while He was still with them, did our Lord deny? Yet also to the others of the disciples who had remained with Him He saith, “Will ye also go away?” Even Peter, whom He had previously foretold as about to deny Him, when he had denied Him, He did not deny, but sustained; and He Himself soothed him when subsequently bitterly bewailing his denial.⁴¹

A Treatise On Re-Baptism

For all those, by denying the true Christ, and by introducing or following another — although there is no other at all — **leave themselves no hope or salvation**; not otherwise than they who have denied Christ before men, who must needs be denied by Christ; no consideration for them being made from their previous conversation, or feeling, or dignity, equally as they themselves have dared to **do away with Christ**, that is, **their own salvation, they are condemned** by the short sentence of this kind, because it was manifestly said by the Lord, “Whosoever shall deny me before men, I also will deny him before my Father which is in heaven.”⁴²

Ante-Nicene Fathers Are Not A Scripture Commentary

Sadly many people have over-exalted the writings of the so-called Ante-Nicene “fathers” to the place where they think these writings should be consulted to understand what the Scriptures are actually declaring. This seems to be a growing problem which will lead people further and further away from the Biblical message. Please know that this particular appendix is cited for only one reason and that is, to show

that the Ante-Nicene “fathers” did not believe in the teaching of OSAS.

For all those who are acquainted with the writings of the Ante-Nicene “fathers” they are aware that these men have not only contradicted each other but blatantly contradicted Scripture as well. Hence, we should never consult the Ante-Nicene “fathers” for our teachings! This could not be more clear as we would see from 2 Tim. 3:16,17 that the man of God is fully equipped for every good work with the Scriptures alone.

One example of an Ante-Nicene “father” who was very far from being sound in his doctrine was Origen (c.185-c.254). This man embraced an *allegorical* system of Scripture interpretation. Besides that, he:

Held to universal salvation, subordination of Christ to Father and souls created before embodiment in men (Elgin Moyer, *Wycliffe Biographical Dictionary of the Church*, Revised by Earle E. Cairns [Chicago: Moody Press, 1982], p. 309.)

1.The Ante-Nicene Fathers, edited and translated by A. Roberts and J Donaldson. Introductory Note To The First Epistle Of Clement To The Corinthians.

2.First Epistle Of Clement To The Corinthians, Chapter 11. This Epistle is considered to be the oldest specimen of post-apostolic literature.

3.Introductory Note To The Epistle Of Polycarp To The Philippians.

4.Epistle Of Polycarp To The Philippians, Chapter 11.

5.The Encyclical Epistle Of The Church At Smyrna: Concerning The Martyrdom Of The Holy Polycarp, Chapter 9.

6.Ibid., Chapter 2.

7.Elgin Moyer, *Wycliffe Biographical Dictionary Of The Church*, revised and enlarged by Earle E. Cairns (Chicago: Moody Press, 1982), p. 203.

8.Introductory Note to the Epistle of Ignatius to the Ephesians.

9.Ignatius, The Epistle To the Ephesians, Shorter Version, Chapter 16.

10.Ignatius, The Epistle To The Trallians, Longer Version, Chapter 11.

11.Ignatius, The Epistle To The Romans, Shorter Version, Chapter 6.

12.Ignatius, The Epistle To The Philadelphians, Longer Version, Chapter 3.

13.Introductory Note to the Epistle Of Barnabas.

14.The Epistle Of Barnabas, Chapter 4.

15.Introductory Note To The First Apology Of Justin Martyr.

16.The First Apology of Justin, Chapter 14.

17.Ibid., Chapter 15.

18.Other Fragments From The Lost Writings Of Justin, Chapter 4.

19. Introductory Note of Irenaeus Against Heresies. "Catholic" here means universal.
20. Irenaeus Against Heresies, Book IV, Chapter 15, Section 2.
21. Ibid., Book IV, Chapter 27, Section 2.
22. Ibid., Book IV, Chapter 27, Section 4.
23. Ibid., Book IV, Chapter 40, Section 1.
24. Ibid., Book V, Chapter 27, Section 2.
25. The Introductory Note To The Pastor Of Hermas.
26. The Pastor Of Hermas, Book First. — Visions, Vision Second, Chapter 3.
27. Ibid., Book Third. — Similitudes Similitude Ninth, Chapter 28.
28. Introductory Note, Part First.
29. Tertullian, The Five Books Against Marcion, Book IV, Chapter 29.
30. Tertullian, Against The Valentinians, Book V, Chapter 2.
31. Tertullian, On Repentance, Book I, Chapter 6.
32. Tertullian, On Modesty, Book VII, Chapter 17.
33. Ibid., Chapter 19.
34. Introductory Notice to Cyprian.
35. The Treatises of Cyprian, Treatise I, On The Unity Of The Church, Section 20.
36. Ibid., Section 21.
37. Ibid., Section 23.
38. Ibid., Treatise III: On The Lapsed, Section 10.
39. Treatises Attributed To Cyprian, On The Glory of Martyrdom, Section 10.
40. Ibid., Section 11.
41. A Treatise Against The Heretic Novatian, Section 8.
42. A Treatise On Re-Baptism, Section 12.